

TORCHBEARERS OF LIBERTY

AN EVALUATION OF EDUCATION INTERVENTIONS
AIMED TO TEACH LIBERTY AND ITS PILLAR VIRTUES
RESEARCH REPORT

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National Liberty Museum, USA

Founded in the year 2000, the National Liberty Museum (NLM) is located in historic Philadelphia, USA, in the birthplace of the United States' democracy. It is just steps away from the Liberty Bell and Independence Hall, where the delegates at the Constitutional Convention fiercely debated the substance of the US Constitution and compromise finally carried the day.

Surrounded by institutions that present historical artifacts of American liberty, the NLM stands out as a non-traditional museum and learning center exploring the concept of liberty as a living, moral construct in contemporary society. Its educational mission is to foster in young people positive character and a sense of civic purpose that will help them to achieve not only as individuals, but also as contributing, caring members of our citizenry.

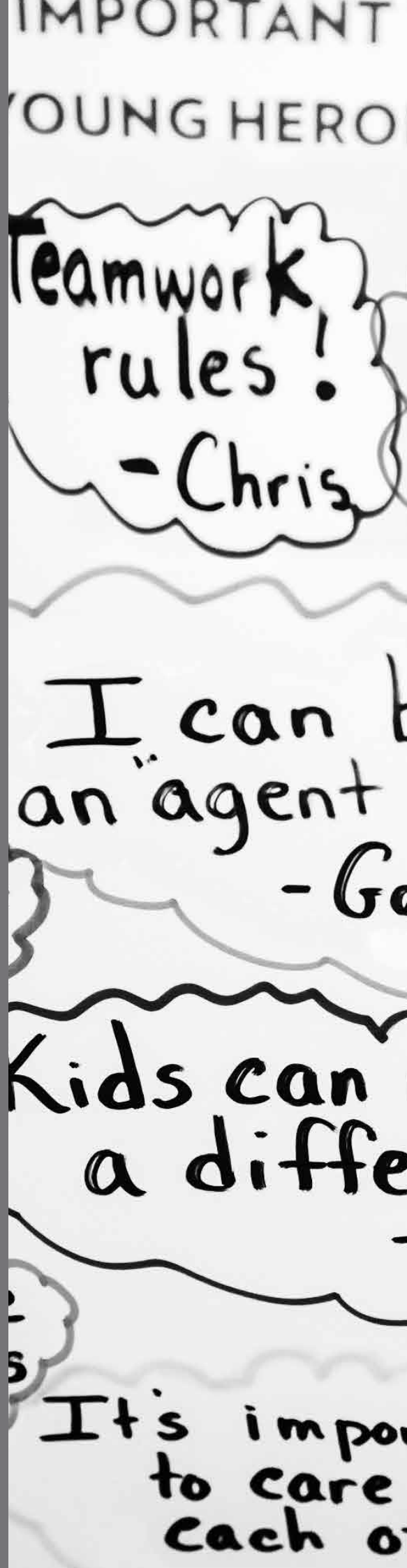
The NLM's curriculum is multi-layered, providing intensive programs for youth both at its facility and on site at schools and youth centers with its mobile outreach programs. To date, the NLM's programs have impacted more than 500,000 students in over 15,000 schools ranging from public, private, parochial, and charter to alternative education programs; from the metropolitan Philadelphia area to throughout the mid-Atlantic region. The NLM has also served classes and youth groups visiting from all 50 states and more than 100 countries. www.libertymuseum.org

Jubilee Centre for Character and Virtues, UK

The Jubilee Centre for Character and Virtues (JCCV) is a unique and leading centre for the examination of how character and virtues impact on individuals and society. The Centre was founded in 2012 by Professor James Arthur. Based at the University of Birmingham, it has a dedicated team of 30 academics from a range of disciplines: philosophy, psychology, education, theology and sociology.

With its focus on excellence, the Centre has a robust and rigorous research and evidence-based approach that is objective and non-political. It offers world class research on the importance of developing good character and virtues and the benefits they bring to individuals and society. In undertaking its own innovative research, the Centre also seeks to partner with leading academics from other universities around the world and to develop strong strategic partnerships.

A key conviction underlying the existence of the Centre is that the virtues that make up good character can be learnt and taught. We believe these have largely been neglected in schools and in the professions. It is also a key conviction that the more people exhibit good character and virtues, the healthier our society. As such, the Centre undertakes development projects seeking to promote the practical applications of its research evidence. www.jubileecentre.ac.uk



Torchbearers of Liberty

Research Report

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¹ Online Appendices can be found at www.jubileecentre.ac.uk/1593/projects

Foreword

Professor Marvin W. Berkowitz

Liberty gets a bad rap sometimes, especially in the United States with its heritage of rugged individualism, pioneer spirit and isolationism, often leading to diverse Libertarian ideologies. Too often individual wants and needs are seen as legitimate priorities over societal needs, the common good and preservation of our system. When I first encountered the National Liberty Museum in Philadelphia, I was concerned that it represented an institutionalization of precisely this perspective. I was thrilled that the Museum had begun a journey of conceptualizing liberty in a much richer, more complex and more ethically justifiable way.

This report represents an important step in that process. While the Museum itself is a wonderful place to explore and grapple with difficult issues, especially ethical issues surrounding liberty, this report represents an initial study of both the impact of the Museum's core educational programming for youth and of a new measure of their unique construct of liberty as a set of civic and personal virtues. Thanks to the generous support of the John Templeton Foundation, the Museum was able to engage in a study of liberty education in collaboration with the Jubilee Centre for Character and Virtues (JCCV) at the University of Birmingham, UK.

Liberty is here conceptualized as a set of virtues. These virtues support commitment 'not only to maintaining his or her own liberty (individual liberty), but also the liberty of society as a collective (collective liberty), as well as the liberty of each individual within society (relational liberty).' It is grounded in the notion that liberty must be just and must serve the common good. These are not typical definitional criteria for liberty, and greatly enrich the concept. It makes liberty reciprocal and responsible and part of civic duty. When liberty is de-coupled from one's responsibilities as a citizen, it threatens to

become selfish and divisive. As conceptualized by the Museum and this study, it becomes the bedrock for societal flourishing and ethical growth of both individuals and society.

So much of civic and character education has historically been, and often still is, indoctrinative and didactic. For millennia, humans have attempted to pass the torch of their societies to the next generation by telling their youth to be like them, to hold their values, to preserve their institutions, and generally to replicate that which has been. Of course, there are many reasons for that including a belief in the effectiveness of such a pedagogy, and the authentic reverence for what they have wrought and will pass down to the next generation. New frontiers in social science and education however have led us to recognize that youth are naturally meaning-makers and not merely meaning-appropriators. They instinctively grapple with ideas and experiences and frequently test and challenge them. They inherently want to understand, not merely know.

The Museum is designed for this. This study openly examined whether it is in fact working. In looking at two of their seminal education programs, touring the Museum and the Young Heroes Outreach Program (YHOP), they explored whether students were learning about liberty, and particularly its virtue-based ethical framework, whether they were becoming more complex in their understanding of liberty, and whether it disposed them to consider social action to increase liberty and reduce the ubiquitous obstacles to liberty in our world.

Of particular interest is that the Museum is in the city center and serves, in large part, an urban and often minority and under-resourced population. So the study focused on such students, rather than on students who have lived

their lives experiencing the benefits of economic success and political support and freedom. The Museum tour and the YHOP are not designed to convince poor underserved youth that they should be happy to live in a society which promotes liberty, but rather takes them on a complex journey of grappling with the complexities and inner conflicts of liberty, in the lives of Nelson Mandela and Malala Yousafzai among many others. It guides them to consider how difficult and complex and imperfect liberty often is.

The YHOP takes the Museum resources further, into the classrooms in their schools. It takes the inquiry process deeper through a series of classroom lessons. It extends the exploration of liberty by supporting the formation of social action clubs in schools where students can choose their own liberty issues and engage in community action projects to tackle them.

Admittedly, this study is a first step, but a very important first step. As you will see in the pages that follow, a measure now exists to assess this new concept of liberty, and it has been successfully applied in this study. There is now evidence that educational programming around this concept of liberty and the National Liberty Museum have positive impacts at least on the understanding of liberty and intentions to promote liberty, all from a relatively modest intervention. The promises of this study are that we now can expect deeper interventions to have even greater impacts; and that this new framework will generate scholarship and educational interventions promoting responsible, reciprocal, ethical liberty around the world.

Professor Marvin W. Berkowitz
Sanford N. McDonnell Professor
of Character Education,
University of Missouri-St. Louis, USA

Executive Summary

This report presents the findings from a feasibility study that operationalized liberty as a moral construct and tested an initial measurement of students' acquisition and retention of liberty and its associated pillar virtues: courage, empathy, integrity, respect and responsibility. The aim of this work – critical and timely against the backdrop of current world events – is to better help prepare today's young people to become ethical, caring citizens who contribute in constructive ways to the flourishing of their societies. As the findings demonstrate, the resources offered by the National Liberty Museum (NLM) are helping to make this goal a reality.

The study employed a number of quantitative and qualitative methods, to assess whether the NLM's Learning Experiences (an educational tour of the Museum's interactive exhibits of liberty heroes along with web-based learning resources) and 10-lesson Young Heroes Outreach Program (YHOP) improved knowledge, attitudes and behaviors related to liberty and its associated virtues.

The key findings to emerge from this study are that:

- Students who participated in the NLM's interventions and in particular the 10-lesson YHOP curriculum, showed increased knowledge of liberty and of the pillar virtues that support it. The 'YHOP cohort' showed clear evidence of increasing complexity in their *conceptual understanding* of liberty as a direct result of their participation in the program. Furthermore, YHOP participants consistently evidenced greater retention of all five pillar virtues associated with liberty over the duration of the intervention, lasting at least three months after their involvement with the program ended.
- The NLM's interventions help young people to become more 'virtue literate.' Virtue literacy is defined as the knowledge, understanding and application of virtue language (Arthur, Harrison and Davison, 2015, p. 178).
- Students who participated in the NLM's interventions and YHOP in particular, showed increased action-oriented civic and social engagement, identifying a number of social issues, upon which to focus their community projects. The NLM's interventions therefore motivate young people to improve on behaviors related to liberty and its pillar virtues.
- With regard to attitudes and reasoning about liberty, participants in the YHOP cohort were able to offer more reasons for or against a course of action in a moral dilemma than controls. Three months after the intervention, YHOP participants, relative to controls, showed greater increases in references to pillar virtues and pertinent features of liberty in their moral evaluations.

Summary of Recommendations:

- This feasibility study operationalizes liberty as a moral construct and tests a measure (The Moral Dimensions of Liberty Inventory (MDLI)) of students' acquisition and retention of liberty and its associated virtues. Future studies could refine the measure by testing it in populations outside Philadelphia. We would also suggest longitudinal tracking of the impact of the NLM's programs (particularly the YHOP) on young people's knowledge, attitudes and behaviors related to liberty.
- The YHOP was highly engaging to participants and offered students from underserved communities the opportunity to participate in a personally meaningful character/civic engagement program. We recommend that more schools and organizations engage in these activities, which can lead to pro-social changes in student behavior.
- We recommend that future evaluations in educational settings work carefully alongside schools to create the best possible research design. For instance, a control group having had *no* exposure to the NLM's interventions would ideally be compared with experimental groups receiving different levels of intervention from the NLM and comparison groups would be carefully matched (see Section 5.1, 'Lessons Learned and Future Directions').

'LIBERTY CAN NO MORE EXIST WITHOUT VIRTUE AND INDEPENDENCE THAN THE BODY CAN LIVE AND MOVE WITHOUT A SOUL.'

President John Adams



NATIONAL LIBERTY MUSEUM

LIVE LIKE a HERO

NATIONAL LIBERTY MUSEUM

FLAME OF LIBERTY
by Dale Chihuly
EXPLORE
the STRENGTH
and FRAGILITY
of FREEDOM

America's
Home For
Heroes

1 Purpose of the Report

Torchbearers of Liberty was an ambitious pilot project and international collaboration between the National Liberty Museum (NLM), Philadelphia, USA and the Jubilee Centre for Character and Virtues (JCCV) at the University of Birmingham, UK. The aim of the 33-month project was to examine the NLM's approach to character and civic education through the lens of *liberty*.

The feasibility study reported on here sought to (a) evaluate educational activities offered by the NLM, (b) operationalize a moral construct of liberty by creating a new measure of this complex concept that was tested among Philadelphia middle school students over one academic year, and (c) explore the feasibility of measuring the effectiveness of educational interventions aimed at improving knowledge, attitudes and behaviors related to liberty. The goal was to contribute new information to researchers and practitioners about the teaching and acquisition of virtues through the framework of liberty.

The project's starting point was the belief that citizens need to understand and practice certain virtues, such as integrity, respect and responsibility among others, in order for liberty to flourish in society.

The research team specifically examined whether the NLM's Learning Experiences (an educational tour of the NLM's interactive exhibits of liberty heroes along with the web-based learning resources) and 10-lesson Young Heroes Outreach Program (YHOP) improved knowledge, attitudes and behaviors related to liberty, as conceptualized by the NLM, and its associated virtues (courage, empathy, integrity, respect and responsibility) among students. The project tested the following specific hypotheses:

Key hypotheses:

- Students who participate in the program's interventions will improve on and retain knowledge, attitudes, and behaviors related to liberty and its pillar virtues, compared to those who do not.
- Further, the improvement among students in knowledge, attitudes and behaviors will increase relative to the degree of 'dosage' of the interventions. That is, those students who take part in two educational activities will experience greater improvement than those participating in one or no educational activities.

This report provides a summary of the *Torchbearers of Liberty* project and makes recommendations based on the research. We hope the project will open a new line of inquiry into a unifying, operational definition of liberty as a moral construct, leading the way into further research on the virtues supporting liberty, as well as on educational interventions that are most transformative in impacting how 21st Century youth learn and retain these virtues.

'PERHAPS TRUE FREEDOM IS NOT THE FREEDOM TO DO BUT RATHER THE FREEDOM TO BECOME ALL THAT WE CAN BE.'

Sir John Templeton



2 Background

2.1 BACKGROUND TO THE NATIONAL LIBERTY MUSEUM AND ITS EDUCATIONAL INTERVENTIONS

2.1.1 National Liberty Museum: A Virtues Approach to Liberty Education

The National Liberty Museum (NLM) conceptualizes liberty education at the nexus of character and civic education, as teaching the 'practice' of virtuous liberty from the standpoint of personal agency. This practice entails thinking critically about such topics as diversity and identity, conflict and communication, rights and responsibilities, and the virtues that constitute good character. The NLM's multi-layered character and civic education programming is designed to make liberty personal, contemporary and meaningful through Museum, online and school-based components. The galleries of the NLM serve as 'three-dimensional classrooms,' where students engage with more than 2,000 interactive exhibits of liberty heroes from around the world, from George Washington to Malala Yousafzai. The exhibits inspire visitors to be 'upstanders' who use their personal liberty to make positive and purposeful contributions to their community.

2.1.2 Educational Intervention: A Practical Approach to Liberty Education

The NLM's interventions consist primarily of:

1) Learning Experiences at its facility.

The NLM's educators guide small groups of students and teachers through the Museum's educational spaces. Students experience an immersive 'Welcome to Liberty' film and then interact with digital exhibits of liberty heroes as they progress through the NLM's galleries and curriculum. Group discussion activities enable students to explore the virtues and behaviors of liberty heroes around the world,

relating them to their lives in practical and relevant ways. Students and teachers are given access to the NLM website before and after the Museum program to extend learning and build an online community.

2) Young Heroes Outreach Program (YHOP).

The yearlong educational initiative for grades 4–8 (9–13 year olds) uses inquiry and project-based learning to empower students to acquire and practice the virtues of liberty. During the first (fall) semester of the school year, students progress through the NLM's 'Training Phase,' 10 sequenced learning modules facilitated in the students' classrooms by educators, with their teachers' active involvement. Please see Online Appendix A for an excerpt from Lesson 6 ('Liberty in Action') of the curriculum. In the second (Spring) semester of the school year, participating students are invited to form a *Young Heroes Club* (YHC) supported by a faculty advisor in their school and an NLM educator. Those students who become Club members identify a real-life social issue in their school or community. Working together, Club members implement a community action project to resolve the issue and advance liberty in their community. The long-term goal is to seed sustained YHCs at each participating school that contribute to an improved climate of learning.

For this evaluation study, the '*Learning Liberty: Character in Action Questionnaire*' was designed as a diagnostic tool to assess whether young people who participated in the above interventions would improve in their knowledge of, attitudes toward and behaviors related to liberty and its pillar virtues, relative to controls. To create this tool, we first had to examine *what* liberty is and *how* one might go about measuring it.

2.2 WHAT IS LIBERTY? AN EDUCATIONAL CONCEPTUALIZATION

A primary objective of this project was to evaluate the NLM's educational interventions by operationalizing the construct of liberty and creating an evaluative tool to measure this highly complex concept. Historically, and to this day, definitions of liberty have been widely debated. An analysis of the philosophical literature on liberty is beyond the scope of this report and, therefore, it should be noted that this evaluation focuses on assessing the Museum's educational interventions against their own conceptualization.

The NLM views liberty as, 'the right and power to think, act, believe, or express oneself in the manner of one's own choosing, without hurting others.' This definition was designed to be broad and simple enough to suit all age groups accessing the educational interventions provided by the NLM. It should be noted that it is a practical, educational definition rather than a philosophical one. For the purposes of this report, liberty is further operationalized as consisting of three levels: individual autonomy (the ability to control one's actions, to think rationally and reflectively, and to set goals for oneself); relational autonomy (the ability and desire to see oneself as a member of a wider society respecting the rights of others as well as one's own); and the actualization of liberty (the enactment of a commitment to social justice, equality and human flourishing). In this report these are referred to as individual, relational and collective levels of liberty.

The NLM's educational interventions focus on the idea that liberty is sustained by 'pillar virtues,' evinced in exemplary 'heroes of liberty' depicted at the NLM. These are courage, empathy, integrity, respect and responsibility (see Appendix 1 for the NLM's definitions of these virtues).²

'UNTIL WE ARE ALL
FREE, WE ARE NONE
OF US FREE.'

Emma Lazarus

² Overall, the NLM focuses on eight pillar virtues of liberty: courage, diligence, empathy, gratitude, honesty, integrity, respect and responsibility. Of these, five were deemed particularly salient within the Museum educational tour and YHOP curriculum: courage, empathy, integrity, respect and responsibility.



A liberty hero:

- Can summon his/her **courage** in the face of obstacles to liberty
- Is motivated by **empathy**, seeking to understand the perspectives of others
- Acts with **integrity**
- **Respects** each person's inherent right to liberty
- Takes **responsibility** for how one's actions affect others

The NLM views one of its most crucial educational tasks as helping young people to apply virtue language and concepts in relevant domains. This growth in 'virtue literacy' is essential for people to understand what *qualities* are embodied by a hero of liberty. The Museum's interactive exhibits help visitors to learn what courage, empathy and integrity look like in practice, while virtue literacy can also be enhanced outside the museum in the YHOP, whose curriculum is replete with the stories of virtuous liberty heroes. The Jubilee Centre for Character and Virtues (JCCV) reports how virtue literacy can be enhanced through stories (Arthur *et al.*, 2014; Arthur, Harrison and Davison, 2015; Carr and Harrison, 2015).

2.3 PHILADELPHIA SCHOOLS AND CHALLENGES TO LEARNING

The fifth to seventh graders who participated in this study represent the NLM's core

population of students and schools it serves within the inner city of Philadelphia, a setting presenting enormous challenges to learning. In an environment where most students receive reduced or free lunches and risk exposure to violence on their way to and from school, the issue of liberty or lack thereof is very real and lived every day by young people.

In Philadelphia, 26.3% of citizens live in poverty and 12.2% live in deep poverty, including approximately 60,000 children.³ Approximately 30% of students drop out before high school graduation and student literacy rates are staggeringly low, with only 40% of third graders scoring proficient or better in reading.⁴ The entire District is rated by the US Federal Department of Education as Title 1. This classification provides the District Federal funds allotted to schools that are low-income and low-achieving. All the schools served by the free YHOP are Title 1 designated.

For Philadelphia students, myriad obstacles, ranging from hunger to bullying and gang violence, present significant challenges to learning and personal flourishing. Inside Philadelphia public schools, many intervention and social support programs for students have been eliminated. It is in this extremely challenging context that the NLM strives to impart to students the virtues and life skills that underpin liberty.

2.4 OVERALL EVALUATIVE GOALS

The main goal of the Torchbearers of Liberty project was to evaluate whether the NLM's educational interventions improve knowledge, attitudes and behaviors related to liberty, as conceptualized by the NLM, and whether they improve understanding and activation of the NLM's 'pillar virtues.' To assess whether these changes differed as a function of the level of the intervention undertaken (ie, individuals who engaged with the Museum educational tour only, the museum plus the YHOP curriculum, or controls who received no intervention) we created the *Learning Liberty: Character in Action Questionnaire*.⁵

Given the challenging context in which the NLM provides its educational interventions and the fact that the measurement tools have never been used before, the final goal of this evaluation was to explore the feasibility of measuring the effectiveness of educational interventions aimed at improving knowledge, attitudes and behaviors related to liberty.

['LIBERTY IS THE MOTHER OF VIRTUE.']
Mary Wollstonecraft

³ Source: US Census 2013 American Community Survey.

⁴ Source for drop out and literacy rates: Pennsylvania Department of Education 2012–2013 data.

⁵ The questionnaire was developed following a pre-pilot study in which 45 items developed by the research team were validated against five previously validated scales measuring autonomy, civic attitudes and involvement, and the pillar virtues (Davis, 1983; Mabry, 1998; Park and Peterson, 2006; Langdon, 2007; Oman *et al.*, 2010; Weinstein *et al.*, 2012). Of the 45 items, 24 were retained for the Learning Liberty: Character in Action Questionnaire and three further items, measuring gratitude in relation to liberty, were added. The items were also examined in focus groups with students visiting the NLM during summer 2014.

3 Methodology

3.1 EVALUATION DESIGN

In order to assess the efficacy of the two levels of intervention, the evaluation tool (described below) was administered to three different cohorts at three different time points. The three cohorts were: (1) Control group (who did not actively take part in any of the educational activities); (2) Tour group (who took part in the guided tour and had access to web-based resources); and (3) the Young Heroes Outreach Program (YHOP) group (who took part in the guided tour, had access to web-based resources and took part in the 10-lesson curriculum on liberty and its pillar virtues). The three different time (or data collection) points were: before the intervention took place (pre-test or 'Time 1'); shortly after the intervention took place (first post-test or 'Time 2'); and between three and four months after the Time 2 post-test took place (second post-test or 'Time 3'). This design allowed us to explore changes (in knowledge, attitude and behavior) over time and as a function of level of intervention.

3.2 EVALUATION TOOL

A successful evaluation tool for this program had to be carefully balanced in terms of being accessible (for a young audience with varied literacy abilities) and administered quickly and easily (for schools) while also being detailed and comprehensive in its inquiry. The evaluation tool, therefore, took the form of a questionnaire which was comprised of four sections: 'prototype explorations' of liberty, behavioral indications of liberty in action, moral dilemmas exploring students' ability to reason about issues pertaining to liberty, and a pilot measure of liberty (see following). All four elements were tested across the three cohorts and at three data-collection points.

3.2.1 Prototype Explorations of Liberty

This section of the questionnaire utilized the first stage of a typical prototype analysis; to write down features or characteristics thought to exemplify a given construct. In this case, students wrote down (up to 10) 'features of liberty.' The prototype technique elucidates laypeople's conceptualization or understanding of constructs and, therefore, offered a way of mapping students' knowledge of liberty and what they understand it to be.⁶ Importantly, this technique is less cognitively taxing than asking for definitions and allows for a clearer exploration of how this knowledge or understanding changes over time and by cohort.

3.2.2 Behavioral Aspects of Liberty

Gauging liberty-related behaviors is not an easy task, particularly within the confines of a time-limited questionnaire. One of the approaches utilized in this questionnaire was to ask students how often in the past month they had, 'done things to make your school or community a better place,' where answers ranged from 'Not at all' to 'More than several times.' Importantly, students were asked to describe these behaviors in an open-ended question. This question explored the *types of behavior* commonly undertaken and thereby assesses students' understandings of what a helpful/liberty enhancing behavior looks like. Although behaviors that make the school or community a better place are not necessarily liberty enhancing, by looking at the types of behavior described, we could evaluate whether students were more likely to focus on liberty-enhancing behaviors following the interventions.

Clearly self-report on behavior is not a foolproof measurement and may not always reflect actual behavior. Fortunately, however, the YHOP offered a more objective way of

tracking liberty-related behaviors. As part of the YHOP, students are invited to join the 'Young Heroes Club (YHC).' This club empowers students to develop and implement a community action project, the purpose of which is to address a social issue in their school or community. By tracking those students who actively engaged in this club we could explore real-life, liberty-related behaviors.

3.2.3 Moral Dilemmas: Reasoning about Liberty

The use of moral dilemmas allowed for an exploration of students' reasoning abilities (relating to liberty) and examined whether they could apply their knowledge of liberty onto a real-life example. Students were presented with a (written and verbal) description of a fictional event where an issue relating to liberty was put to the test (see Appendix 2). The dilemma was written to ensure that it reflected the National Liberty Museum (NLM)'s three levels of liberty and would relate to real issues commonly faced by students in Philadelphia. It was also important that the dilemma did not have an obvious 'correct' response in order to ensure variability. Participants were given six possible action choices.⁷ They had to rate each of these possible choices from 1 = *this is a very bad choice* to 5 = *this is a very good choice*. From these six choices the students also chose which option they believed was the best choice and explained their decision with an open-ended response.⁸

These moral dilemmas were also evaluated by an 'expert panel' (N=19) consisting of character education and virtue ethics experts, educators and educational researchers. The expert panel evaluated each possible action choice (from a very bad to a very good choice) and ranked all options from best to worst. This allowed us to make comparisons between the expert panel responses and students' responses.

⁶ Please note that in a separate question, students wrote down (up to 10) descriptors of a 'person who makes a positive difference to their community.' The results of this question can be seen in Online Appendix C.

⁷ Examples of social issues tackled in the clubs include gun violence, bullying, drugs in the community, racism and segregation, and lack of inclusion at school.

⁸ Several moral dilemmas were piloted in focus groups with students visiting the NLM during the summer of 2014. Action choices were generated from the open-ended responses given by students in the focus groups and were designed to reflect the range of types of response given.

⁹ Please note that the 'Ty dilemma' was presented at the end of the questionnaire at both Time 2 and Time 3, and due to time constraints not all participants completed this dilemma. [52.5% of respondents completed this at Time 2 and 40.9% completed it at Time 3].

3.2.4 A New Measure of Liberty: The Moral Dimensions of Liberty Inventory

Twenty-seven items aimed to broadly assess individual, relational and collective understandings of liberty, as well as knowledge, attitudes and behaviors pertaining to liberty. For example, *'When making a decision, I think it is important to consider how your decisions affect other people'* is a 'Relational, Attitude' item; *'When someone talks to me about their problems, I try and help them find solutions'* is a 'Collective, Behavior' item; and *'I know how to achieve my goals'* is an 'Individual, Knowledge' item. All 27 items were answered on a five-point Likert scale which ranged from 1 = *strongly disagree* to 5 = *strongly agree*.

3.3 PARTICIPANTS AND PROCEDURE

In total, 789 students took part at Time 1; 657 at Time 2; and 394 students at Time 3 (see Table 1 for the distribution of participants across cohorts). Participants were recruited¹⁰ through sixteen schools located in the Philadelphia area (with one exception of a public school in New

Jersey). The schools were a mix of public and private, district and charter, and religious and non-religious. All participants were aged between nine and 13 years (mean age = 11.3). For a demographic profile of these schools please see Appendix 3.

The questionnaires were completed in hard copy in lesson time¹¹ and an administrator from the NLM read the instructions, questions and possible answers aloud to students.¹² The questionnaire took an average of approximately 40 minutes to complete. As part of the data collection procedure, the administrator noted observations around the classroom environment, general mood, level of attention, and time of day of completion to contextualise the results. The pre-test took place between late September 2014 and early January of 2015 (between one and 25 days before the intervention began). The first post-test took place shortly after the intervention (between four and 26 days), and the second post-test took place between three and four months after the first post-test. The exact timings of the questionnaires at each test time can be seen in Appendix 3.

3.4 ETHICAL CONSIDERATIONS

All studies received full ethical approval from the Philadelphia School District and the University of Birmingham's Ethics Committee.¹³ We ensured that participants were fully informed about the purpose of the research and as respondents were under the age of 18 we sought informed consent from parents/ caregivers. All participants were debriefed on the aims of the research and what would happen to their data as well as being offered contact details of the researchers involved.

3.5 DESIGN LIMITATIONS

Given the challenging context in which this evaluation was carried out, (see section 2.3) it should not be surprising that there were some difficulties in recruiting schools. Most of the schools in the YHOP cohort had taken part in the program in previous years and were enthusiastic to participate in the evaluation. This meant that we were able to ask them to also provide participants for the control group, thereby reducing some of the potential differences in demographics between the YHOP and control cohorts. However, since whole year groups took part in the YHOP and older students had already completed the YHOP, only younger students could be part of the Control cohort. This resulted in significant age differences between the three cohorts.

While we tried to counteract this by attempting to recruit other schools to provide older control and tour-only participants, this proved not to be possible. A further difficulty was that we were unable to secure the participation of schools in the tour cohort in the third stage of the evaluation, meaning that we only had partial data for this group which made some planned analyses impossible.¹⁴ It is also important to note that schools self-selected into the cohorts. With the difficulties faced in recruitment, it is highly unlikely that it would have been possible to recruit schools to be randomly allocated to different cohorts.

Table 1: The number of participants in the program across data collection points and cohort.

Cohort/Intervention Type	Time 1	Time 2	Time 3
Control group	141	135	81
Tour group (with optional web-based resources)	235	167	-
YHOP group (completed tour and 10-lesson curriculum)	413	355	313
Total	789	657	394

'FOR TO BE FREE IS NOT MERELY TO CAST OFF ONE'S CHAINS, BUT TO LIVE IN A WAY THAT RESPECTS AND ENHANCES THE FREEDOM OF OTHERS.'

Nelson Mandela

¹⁰ Please note, the educational activities being evaluated in this program were offered free of charge and to incentivize control groups the participating cohorts were offered a free museum tour for future use.

¹¹ There was one exception to this for the students in the Tour group (N=12) where the questionnaire had to be completed at the museum.

¹² Please note that an online format was not feasible in many of the schools involved in this program. The verbal communication of questions alongside guidance on response options was necessary in order to aid students who struggled with literacy. The same administrator was present for 89% of data collection across the three data collection points.

¹³ The University of Birmingham's ethical approval is the equivalent of IRB (Institutional Review Board) approval.

¹⁴ The schools that self-selected into the Tour cohort were not part of the YHOP and did not have a pre-existing relationship with the NLM; the classroom teacher was the only contact (whereas with the YHOP schools there is a specific 'point person' (ie, faculty or school staff member who work with NLM staff in addition to the classroom teachers)). While NLM staff reached out on multiple occasions to the teachers of the classes in the Tour cohort to set up a T3 survey administration, the teachers did not respond; as the NLM staff had no 'point' person at these non-YHOP affiliated schools, there was no way for staff to establish further contact with the participating classes.

NOTICE

VISITOR
ENTRANCE



4 Findings

This section presents a selection of the results from this evaluation. While it would be our preference to share all results for reasons of space and brevity we include those that we believe to be most important for the discussion of this evaluation. You will see in the sections below that we have included both positive and negative results in order to provide useful advice and insight for future evaluations of educational interventions.

4.1 FEATURES OF LIBERTY: ASSESSING THE COMPLEXITY OF YOUNG PEOPLE'S UNDERSTANDING OF LIBERTY AND ASSOCIATED VIRTUES

To evaluate changes in students' understanding of the concept of liberty, we first analyzed the features that were most commonly named by each cohort at each test time. Eight features were named in the top twenty by all cohorts throughout. Some features were abstract, such as 'freedom', 'justice' and 'rights,' while others referenced symbols of liberty (eg, Liberty Bell). Places or nationalities (eg, New York, American) and famous people associated with liberty (eg, Martin Luther King, Jr.) were also common to all cohorts throughout. See Online Appendix B for the top 20 features of liberty named at each test occasion by cohort.

The Control and Tour cohorts demonstrated very few changes in the words they most commonly associated with liberty at different test times, with 15 and 16 of the 20 most frequently named features respectively remaining the same. In comparison, the Young Heroes Outreach Program (YHOP) cohort had only nine features that remained the same. The features that rose into the YHOP students' top 20 included the National Liberty Museum (NLM)'s pillar virtues of integrity, respect and responsibility, as well as caring for others, which is closely related to the virtue of empathy, indicating that the intervention successfully linked the pillar virtues to students' concept of liberty. In addition, other new features included items related to community action, such as 'making change,' 'taking action' and 'helpfulness,' suggesting a growing awareness that liberty requires citizens to be active in making changes in the world around them.

To further explore the changes in features named, we also looked at the changes in the percentage of students who named each feature at each test time. These changes for the most commonly named features are also shown in Online Appendix B. Changes were relatively small for the Control cohort compared to the Tour and YHOP cohorts. Furthermore, the YHOP cohort showed much larger decreases in the percentage of students who named features that would be considered less central to the concept of liberty (eg, symbolic features such as the Statue of Liberty, places or nationalities and miscellaneous items) than the other cohorts. This provides evidence

of a refined understanding of liberty following the YHOP.

Given the importance of the pillar virtues to the NLM's conceptualization of liberty, we looked particularly closely at the changes in the percentage of students who named these.¹⁵ As shown in Charts 1 and 2, there were large increases for the YHOP cohort but not for the Control or Tour cohort. Again, these changes provide further evidence of YHOP students' increased awareness of the link between the concept of liberty and the pillar virtues, and that this greater breadth of knowledge was, to a large extent, retained at Time 3.

Chart 1: Differences between percentages of students who named pillar virtues as features of liberty at Time 1 with those that named them at Time 2.

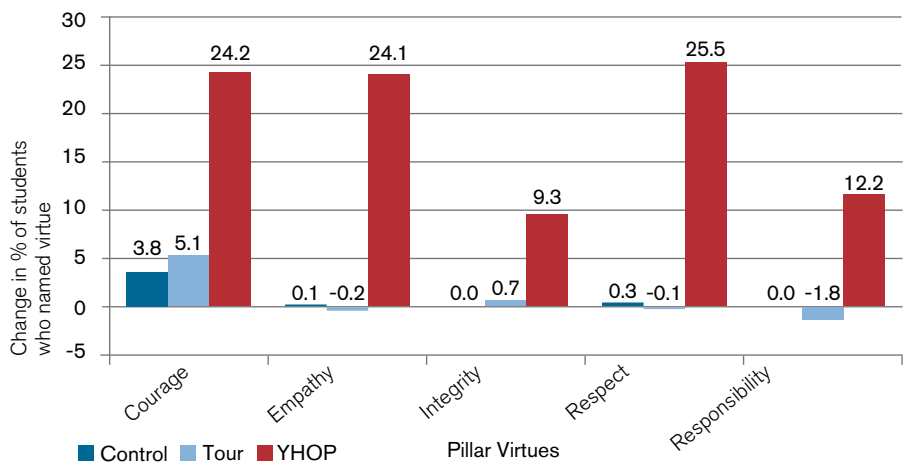
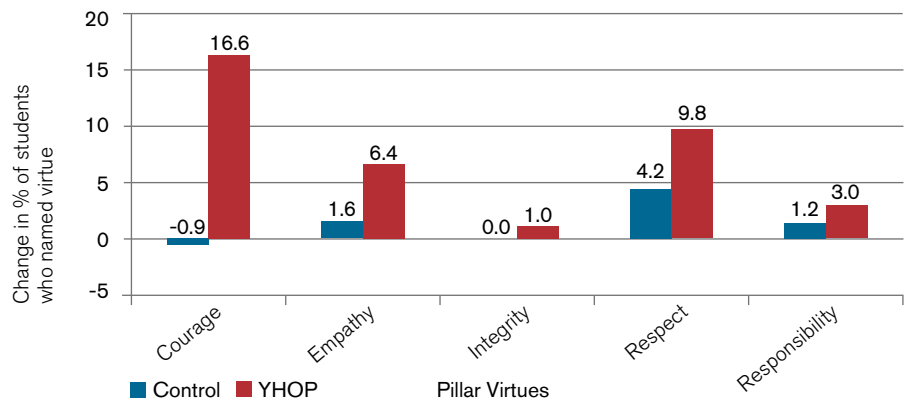


Chart 2: Differences between percentages of students who named pillar virtues as features of liberty at Time 1 with those that named them at Time 3.



¹⁵ For this purpose, courage included bravery and fearlessness; empathy included caring, sympathy, compassion and being mindful of others; integrity included doing what you believe in and being principled; and responsibility included doing your duty.

It is also worth noting that when asked, in a separate question, to write down descriptors of a 'person who makes a positive difference to their community' we found similar results. Again, the YHOP cohort offered more refined responses at Time 2 and referred to pillar virtues with greater frequency. Please see Online Appendix C for a full description of these results.

4.2 BEHAVIORAL ASPECTS OF LIBERTY

4.2.1 Help Done

Here, we were interested in whether responses to the 'help done' question (how often they had done things to make their school or community a better place) differed across cohort and/or across time.

Therefore, we conducted a mixed analysis of variance (ANOVA) with cohort (Control, Tour and YHOP) as the between-subjects variable and time point (Time 1, Time 2 and Time 3) as the within-subjects (repeated) variable. As the tour was not tested at Time 3 one ANOVA was run comparing Time 1 and Time 2 and another ANOVA comparing Time 1, Time 2 and Time 3.

Looking at all three cohorts (Control, Tour, YHOP) across the two time points (Time 1 and Time 2), the results showed that scores differed significantly over time ($p < .01$), with the mean score of help done decreasing from Time 1 ($M = 2.37$) to Time 2 ($M = 2.22$). We also found that

help done differed significantly across the three cohorts ($p < .01$); with the highest mean score for the Control ($M = 2.49$) group, followed by the Tour and YHOP cohorts whose means differed negligibly ($M = 2.26$ and 2.24 respectively). There was also an interaction between the two variables (cohort and time) ($p < .05$), meaning that the difference in help done between Time 1 and Time 2 differed as a function of cohort type. Specifically, while both the Control (Time 1, $M = 2.68$; Time 2, $M = 2.30$) and YHOP (Time 1, $M = 2.31$; Time 2, $M = 2.16$) cohorts decreased between Time 1 and Time 2, the Tour cohort showed a slight increase in the reported degree of help done between Time 1 ($M = 2.23$) and Time 2 ($M = 2.28$).

Interestingly, when comparing the Control and YHOP groups across all three time points (where Time 3 tour scores were not available) we noted another interaction between cohort and time point. Here, help done scores decreased from Time 1 to Time 2 and from Time 2 to Time 3 for the control group. For the YHOP group, however, scores decreased from Time 1 to Time 2, but later increased from Time 2 to Time 3. The time period between Time 2 and Time 3 relates to when the 'Young Heroes Club (YHC)' takes place and, as previously mentioned, this club empowers students to make social change in their school or community. This result, therefore, demonstrates the positive impact that participation in the YHC community projects has on the activation of liberty.

To explore the types of helping behaviors that they engaged in, students' open-ended responses describing what they had done in the last month to help make their school or community a better place were coded in NVivo according to the type of help described. Where more than one helping behavior was given, responses were coded at all relevant nodes. The percentage of students within each cohort who named each type of helping behavior at each test time was then calculated, with those that did not give any reason excluded.

Responses most commonly included environmental actions (eg, picking up litter, cleaning, gardening), charitable actions (eg, donating to charity, taking part in sponsored activities) and actions involving generalized help for specified people (eg, helping teacher or friends in class, helping mom). Less common responses included social issue awareness and actions (eg, poster making, writing letters to people in positions of authority, voting), anti-bullying or peace-making actions, being virtuous (eg, being kind or being respectful) and individual goals (eg, behave better in class, work harder).

To compare responses across the cohorts we looked at the changes in the percentage of students who named each type of helping behavior from Time 1 to Time 2 and from Time 1 to Time 3. These differences can be seen in Charts 3 and 4 (right).



Chart 3: Differences in help done responses across cohorts from Time 1 to Time 2

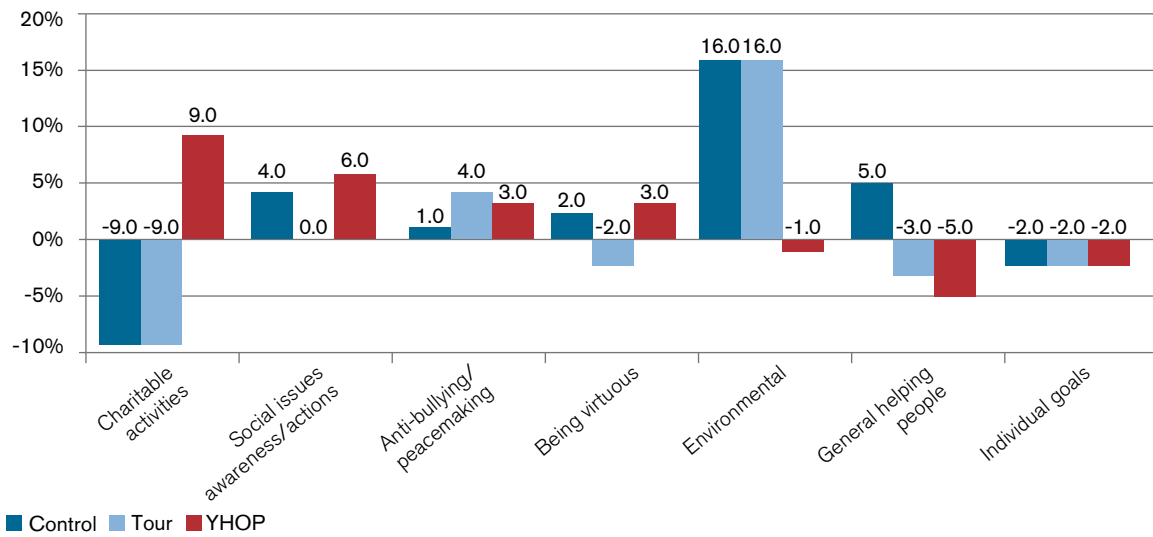
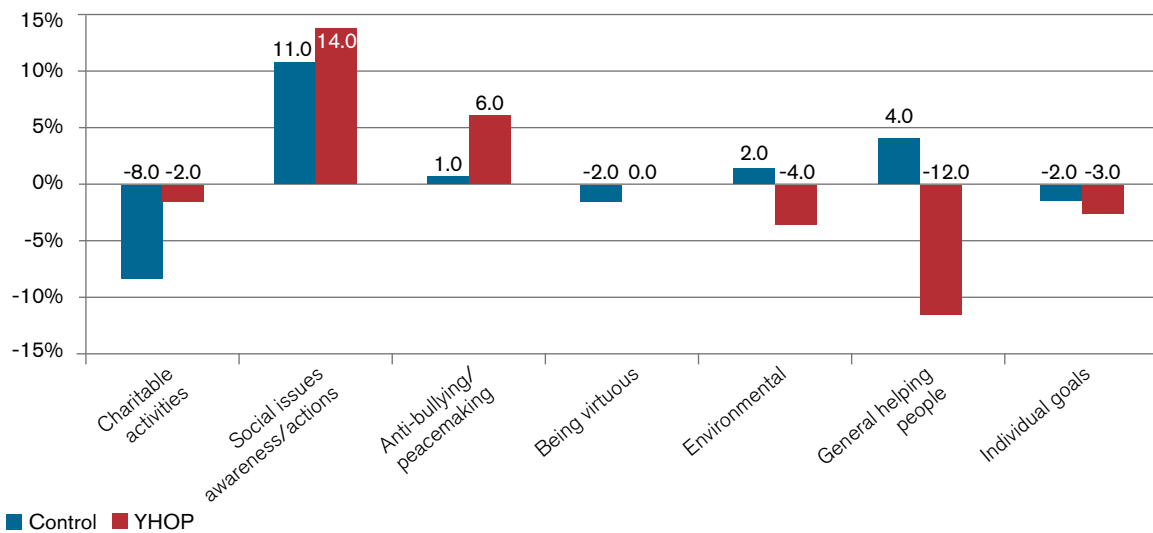


Chart 4: Differences in help done responses across cohorts from Time 1 to Time 3



For Time 1 to Time 2, the YHOP cohort tended to show larger increases on actions that focused mainly on helping needy or vulnerable people, such as charitable actions, social issue awareness/actions and anti-bullying/peacemaking actions. Conversely, the control and tour cohorts showed much larger increases than the YHOP cohort on environmental actions (with the biggest proportion of responses being about picking up litter and cleaning). The Control cohort also showed an increase in ‘general helping people,’

while the Tour and YHOP cohorts showed a decrease. This suggests that YHOP cohort were more likely to report specific actions and had a tendency to focus more clearly on actions that helped needy and vulnerable people. A similar pattern can be seen from Time 1 to Time 3 except the percentage of YHOP students who reported participating in charitable activities no longer increased (though it did not decrease to the same extent as the Control cohort).

‘I’M A LOVER OF MY OWN LIBERTY, AND SO I WOULD DO NOTHING TO RESTRICT YOURS.’
Mahatma Gandhi



4.2.2 Young Heroes Outreach Program (YHOP) Student-Initiated Community Action Projects

Eight Philadelphia public and parochial schools participating in YHOP took part in the YHC.

The schools, social issue, and project developed and executed by the YHC over the 2014–2015 school year can be seen in Table 2 (below).

Table 2: The social issues chosen by members of the Young Heroes Clubs and a description of how the students took action to make change.

School	% of class uptake	Issue chosen	Description
School A	17%	Negative school culture and lack of inclusion at recess	Young Heroes Club (YHC) members noticed that many students were being left out of activities during recess. To address this, they planned and successfully implemented a student-led structured recess. They formed teams, selected games, and taught the other students the rules of the games. This event was very successful and the students hope to repeat it in the future.
School B	100%	Racism and segregation	The students created a video about racism to teach their peers and community members about the importance of not judging others based on the color of their skin. They choreographed a dance, wrote a rap, shared facts and information, and performed a skit to raise awareness of this very important issue.
School D	15%	Deterioration/lack of maintenance of school facility	After observing negative behavior in the lunchroom, the students theorized that beautifying their school would cause their peers (and adults) to take more pride in the building, and by extension, treat each other better. They planned a mural and met with a professional mural artist to get some ideas. They then collaborated with the school's Student Leadership Committee to organize paint days and coordinate volunteers. Finally, with the help of YHOP educators, the students created a mural to inspire empathy and responsibility in their school cafeteria.
School F	15%	Poor community relations with police	The students planned an interview with the Police Captain from the First Police District in Philadelphia, in which they had a very open conversation about their relationship with police. This was an opportunity for the students to ask questions about some of the recent concerns expressed in local and national news media about police conduct. They created a video about their conversation to share with their classmates and local community groups.
School G	100%	Gun violence	The students made several five-foot signs and planned a rally to educate their peers and community members about the importance of gun control. They planned to raise awareness to help reduce violence in their neighborhood.
School H	31%	Drugs in their community	The students visited the Lankenau Medical Center to take a course on how drugs affect the body. The students then planned a 'What if...' campaign and school-wide assembly to encourage others to imagine a world without drugs.
School I	100%	Deterioration/poor maintenance of school facility	The Young Heroes did research in their school to better understand why the school is so dirty. They learned that the school could only afford a janitor to work one day a week. As a result, they hosted a rally to encourage other students to keep the school clean. They also investigated the Broken Window Theory ¹⁶ and discussed its relevance to their issue.
School J	100%	Bullying	The Young Heroes engaged in an anti-bullying rally. They presented compelling facts about bullying to their peers, along with a skit about bullying.

4.3 MORAL DILEMMAS: REASONING ABOUT LIBERTY

Each of the six possible response options to the moral dilemma was classified as a good choice if more than two thirds of the expert panel evaluated it as being a good choice or very good choice, or a bad choice if more than two thirds of the expert panel evaluated it as being a bad choice or very bad choice. If the option was not agreed upon by at least two thirds of the expert panel it was excluded from further analyses. For

each option, we then identified the percentage of valid responses for each cohort that matched the expert panel's evaluation.

The results for the Ty dilemma (Appendix 2), which was used at all three test times, can be seen in Table 3 (top right). One option was excluded due to disagreement among the expert panel (tell the principal). The results show that for the control cohort, agreement with the expert panel increased for the good choices from Time 1 to Time 2 and for all options from Time 1

to Time 3. However, for the YHOP cohort, while agreement increased for the good options from Time 1 to Time 2, agreement actually decreased from Time 1 to Time 3 in most cases. Clearly, this result is surprising and possible explanations for this will be discussed in the Discussion and Interpretation of Findings, such as age-related differences (due to a younger control group) and that the curriculum could enable the YHOP group to assess the dilemma in more nuanced ways (rather than as 'black and white').

¹⁶ The Broken Window Theory is a criminological theory of the norm setting and signaling effect of urban disorder and vandalism on additional crime and anti-social behavior.

Table 3: Percentage of students showing agreement with expert panel evaluations at each test time for each cohort. Please refer to Appendix 2 for full response options

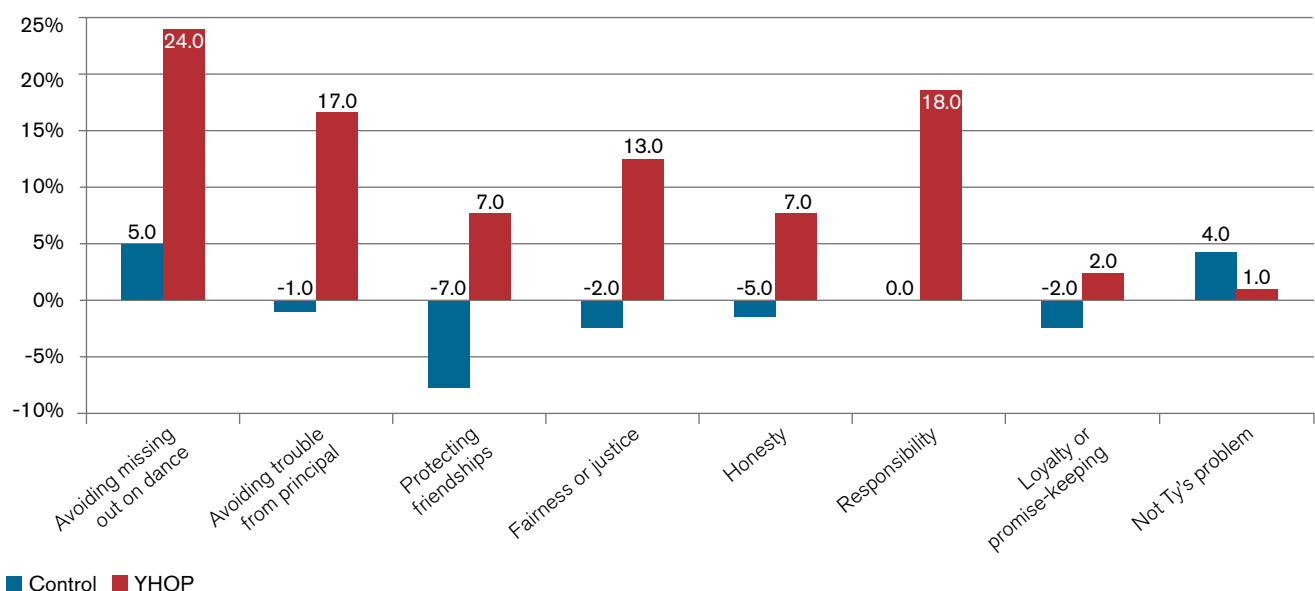
Option	Expert evaluation	Control cohort (% agree with expert panel)			Tour cohort (% agree with expert panel)		YHOP cohort (% agree with expert panel)		
		Time 1	Time 2	Time 3	Time 1	Time 2	Time 1	Time 2	Time 3
Derek confess	Good choice	57.6	58.2	74.1	43.4	20.4	51.6	57.9	46.8
Clean graffiti	Good choice	56.7	63.7	58.0	61.9	69.0	58.5	68.0	55.2
Own party	Bad choice	29.8	23.0	35.8	25.1	23.1	28.7	19.8	19.0
False confession	Bad choice	47.1	45.2	65.0	51.4	49.6	45.8	45.6	46.8
Keep quiet	Bad choice	46.4	47.0	46.9	37.8	42.7	43.6	45.0	37.2

Students were also asked to decide which of the six options was the best choice that could be made by the identified character. In order to explore whether there were differences in the reasoning relating to their best choice response, students were asked to explain why they had selected it. These responses were coded in NVivo according to the type of reason given. Where more than one reason was given, or where the need to balance two or more factors was described, responses were coded at all relevant nodes. The percentage of students within each cohort who named each type of reason at each test time was then calculated, with those who did not give any reason excluded.

Responses most commonly included reasons relating to the need to avoid negative consequences, such as avoiding causing trouble with the principal, avoiding anyone missing out on the dance or protecting friendships. Other popular reasons included references to honesty, fairness and responsibility. Less common reasons included loyalty or promise keeping (which could be linked to the pillar virtue integrity according to the NLM's conception of this virtue), Derek's motivation to save the arts and the idea that it is not Ty's problem. As can be seen in Chart 5, the percentage of responses for each type of reason generally increased for the YHOP cohort from Time 1 to Time 3¹⁷ but decreased or stayed the same for the Control cohort.

This suggests that there were greater increases in YHOP students giving more in depth responses, citing more reasons overall. It can also be seen that, compared to the Control cohort, the YHOP cohort showed greater increases in references to pillar virtues such as responsibility (eg, 'Derek has to step up and tell the principal he did it and take the consequences for what he has done.') and honesty (eg, 'It is good to tell the truth and not lie.'). as well as factors usually thought to be pertinent to the concept of liberty, such as fairness or justice (eg, 'He should get what he deserves and other people shouldn't have to pay for his mistakes.'). In contrast, the Control cohort showed little change in the percentage of responses that included these types of reasons.

Chart 5: Differences between percentage of responses including types of reason at Time 3 compared to Time 1



¹⁷ At Time 2 and 3 the Ty dilemma appeared at the end of the questionnaire. Time constraints within the school setting meant that there was less time to complete this question at Time 2, and respondents, therefore, might not have answered as fully as they would otherwise have done. This was less of an issue at Time 3 as students were more familiar with the questionnaire instructions and hence were able to complete it at a faster pace. For this reason, we have focused on the differences between Time 1 and Time 3 for the Control and YHOP cohorts.

4.4 A NEW MEASURE OF LIBERTY: THE MORAL DIMENSIONS OF LIBERTY INVENTORY

4.4.1 Structure of the Moral Dimensions of Liberty Inventory

As described in the methodology section, we piloted a 27-item scale on liberty. These items encompassed individual, relational and collective conceptions of liberty and targeted knowledge, attitudes and behaviors relating to the construct. The first step in analyzing this measure was to explore its structure using a principal components analysis (PCA).¹⁸ This enabled us to see what aspects of liberty this new scale was tapping. The three factors (subscales) that emerged were: (1) Collectivist Orientation (CO); (2) Individual Agency (IA); and (3) Social and Community Awareness (SCA). The factor structure was re-examined at Time 2 and Time 3

and remained largely unchanged,¹⁹ however, only items that were consistent across all three points were entered into further analysis; this left 15 items (seven CO, four IA, and four SCA). The reliability of each subscale (measured using Cronbach's alpha) was .73, .59 and .73 respectively²⁰ (see Appendix 5 for a list of these items and their factor loadings at Time 1).

4.4.2 Piloting the Moral Dimensions of Liberty Inventory as an evaluative tool

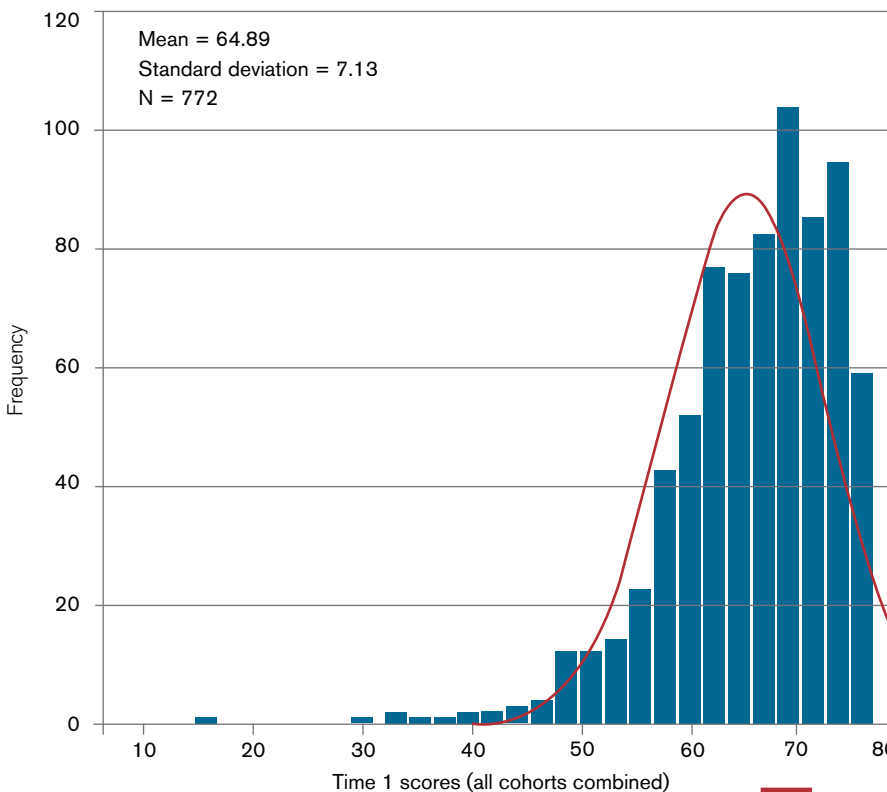
The next question was whether scores on the measure changed over time or as a function of educational intervention. An examination of the data revealed a strong level of skew with data points congregating at the high end of the scale. Indeed, the mean for each cohort at each time point was 65 and the maximum score that could be attained was 75. The students across all cohorts answered 'agree' or 'strongly agree'

to the majority of items even at Time 1 (see Chart 6). Given this skew, or what is termed a 'ceiling effect,' it was unlikely that students could demonstrate improvement over time. This is a common problem with self-report surveys and especially with young populations who often respond in what they perceive to be socially desirable ways. To check this, we conducted a mixed analysis of variance (ANOVA) with time point (Time 1, Time 2 and Time 3) as the within-subjects (repeated) variable and cohort (Control, Tour and YHOP) as the between-subjects variable. As the Tour was not tested at Time 3 one ANOVA was run comparing Time 1 and Time 2 and another ANOVA comparing Time 1, Time 2 and Time 3.

The results across all three time points with the YHOP and control groups demonstrated that there was a significant effect of 'time point' ($p < .01$) with scores on the measure decreasing from Time 1 to Time 2 and from Time 1 to Time 3.²¹ There was also a significant effect of 'cohort' ($p < .05$) with higher scores for the control group in comparison to the YHOP (see Table 6). The interaction between these two variables was not significant. When considering scores across all three factors (CO, IA, SCA) from all three cohorts (Control, Tour, YHOP) across the two time points (Time 1 and Time 2), we observed significantly lower scores for the museum group in comparison to the Control and YHOP ($M = 21.00, SE = .17; M = 21.69, SE = .18; \text{and } M = 21.55, SE = .12$ respectively). There was no significant difference between Control and YHOP groups for this analysis. Once again we saw a small but consistent decrease in scores between Time 1 and Time 2 across all three factors (see Table 4, top right).

The decreasing scores on the measure over time might not be that surprising for two reasons: (1) there was very little room for participants to improve on the measure after Time 1, and (2) after seeing the same questionnaire again social desirability is likely to decrease and could make students less eager to please. We return to this issue in the discussion.

Chart 6: Mean Time 1 scores (combined score for all three factors and showing all three cohorts)



'I LEARNED FROM OUR ACTION PROJECT THAT PEOPLE SHOULD BE TREATED EQUALLY, NO MATTER THEIR RACE, RELIGION OR NATIONALITY.'

Young Heroes Club (YHC) member

¹⁸ Oblimin rotation ran with eigenvalues over 1 and suppression of coefficients smaller than .40.

¹⁹ One item dropped from factor 1 and factor 2 at both time points; one item dropped from factor 3 at Time 3 and one alternative item appeared in factor 3 at both Time 2 and 3.

²⁰ Reliability scores are from Time 1 and increased at each testing point; Time 3 alpha values are .84 (CO), .69 (IA) and .75 (SCA).

²¹ Please note, there was no significant difference in scores between Time 2 and Time 3 ($p = .36$).

Table 4: Scores on the MDLI across time points, cohorts and factors.²² Please note, the overall 'liberty score' refers to participants' combined scores across all three factors.

Factor	Control cohort						Tour cohort				YHOP cohort					
	Time 1		Time 2		Time 3		Time 1		Time 2		Time 1		Time 2		Time 3	
	N = 132		N = 132		N = 132		N = 132		N = 132		N = 132		N = 132		N = 132	
	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD	Mean	SD
Collectivist Orientation (CO)	31.56	2.5	30.87	3.5	31.60	3.6	30.54	3.5	29.73	3.8	30.84	3.7	30.50	4.0	30.05	4.7
Individual Agency (IA)	18.43	1.6	17.80	2.0	18.30	1.7	17.94	2.2	17.40	2.6	18.39	1.9	18.02	2.0	17.73	2.4
Social and Community Awareness (SCA)	16.12	2.7	15.30	3.2	16.12	2.9	15.77	2.9	14.62	3.4	16.10	3.2	15.44	3.3	15.21	3.4
Overall 'liberty score'	66.1	5.2	63.97	6.9	66.02	6.9	64.25	6.6	61.75	7.5	65.33	7.1	63.96	7.5	62.99	8.7

4.5 DEMOGRAPHIC COMPARISONS WITHIN THE YOUNG HEROES OUTREACH PROGRAM COHORT

Of particular interest to the NLM and schools participating in the YHOP (past, present and future) is whether there are differences in the effectiveness of the curriculum depending on respondents' gender, age or the type of school they attend. Therefore, the results below delve into the YHOP data in more detail to explore whether responses to our evaluation tool differ as a function of these three factors.²³

The sample of students participating in the YHOP cohort varied across grade level (grades 5, 6 and 7) and school type (public school district, public charter and private Catholic). In order to explore how demographic differences in the YHOP cohort may have contributed to variance in the dependent variables in the '*Learning Liberty: Character in Action Questionnaire*', MANOVAs were conducted with Grade and School Type as the fixed factors and all quantitative variables as the dependent variables (Factor 1 (CO), Factor 2 (IA), Factor 3 (SCA), overall 'liberty score', frequencies of features of liberty (or from now on 'liberty feature frequency') and frequencies of help done. In order to specifically focus on how the impact of the YHOP interventions may have differed across time points as a function of these demographic variables, repeated measures MANOVAs were run on all Time 1 and Time 3 measures of the dependent variables listed above.²⁴

The analyses revealed that for the YHOP cohort, the demographic variables did contribute to differences across time in the dependent variables. In fact, there were significant interaction effects of the within subject variable 'time point' and one or more of the demographic variables of grade level and school type on all dependent variables reviewed here.

4.5.1 Grade level differences

The interaction of time period and grade level was significant (at the $p < .01$ level) for four variables — Factors 1 and 3 of the MDLI (ie, Collective Orientation (CO) and Social and Community Awareness (SCA)); the overall 'liberty score'; and liberty feature frequency.

It appears that for Factor 3 of the MDLI (SCA) across Time 1 and Time 3, there is a marked difference across grade levels for Public District students.²⁵ Specifically, while for fifth and sixth graders' scores on this variable decreased over time, scores for seventh graders slightly increased between Time 1 and Time 3 (Time 1, $M = 15.15$; Time 3, $M = 15.29$). Due to the fact that all 7th grade YHOP students were from one Public District School, for grade 7 YHOP students, school type is automatically controlled for in the analysis. When looking at seventh graders specifically, and additionally controlling for the variable of gender, the results show that for seventh graders YHOP has had a significant positive impact on several dependent variables. This positive impact is demonstrated by marked increases between Time 1 and Time 3 for the aforementioned SCA factor, as well as the frequency of liberty features (Time 1, $M = 4.11$; Time 3, $M = 6.17$).

4.5.2 School type differences

Finally, when looking at the interaction between time period and school type, the effects were significant for the dependent variables of Factor 1 of the MDLI (CO), liberty feature frequency and frequency of help done. The most glaring distinction across school types for the majority of the dependent variables is that, with gender held constant, responses from Public Charter schools are markedly lower than those in Public District or Private Catholic schools across time points. Conversely, responses from Private Catholic Schools are consistently higher across dependent variables and time points. The variance in mean difference scores over time as a function of school type is most evident when looking at the dependent variable of liberty feature frequencies. While the frequency of liberty features named for both Public District (Time 1, $M = 4.74$; Time 3, $M = 5.67$) and Catholic Private School (Time 1, $M = 5.51$; Time 3, $M = 6.64$) students increased over time, Public Charter school students' mean scores on this variable decreased by .40 between Time 1 and Time 3.

Altogether, these analyses revealed that the effects (ie, differences in participant responses between Time 1 and Time 3) of the YHOP intervention are not uniform and that some dependent variables differ as a function of grade level and/or school type. Overall, it appears as though older students may be experiencing greater benefits from the YHOP. In line with previous research, participants from faith schools appear to score higher on these self-report measures than non-faith schools (see Arthur *et al.*, 2014).

²² NB: The Time 1 means in this table are based on the full number of responses available. As can be seen by the N number of participants, there are fewer participants at Time 2 and Time 3. Therefore, when making comparisons across time points the means are altered slightly from those presented in this table.

²³ As mentioned at various junctures in this report, the recruitment of schools did not allow for careful matching in grade and school type across cohorts.

Therefore, it is not possible to make these demographic comparisons across cohorts or to hold these variables constant in the other analyses presented here.

²⁴ Please note additional quantitative variables available in the data set (but not overviewed in this report due to limited space) were included in the MANOVA. Gender was also included as a fixed factor but little gender difference was revealed.

²⁵ While the YHOP cohort is composed of fifth, sixth, and seventh graders from three types of schools (Public District, Public Charter, and Private Catholic), YHOP students from Public Charter and Private Catholic Schools were limited to sixth graders; grade level comparisons are thus specific to the fifth, sixth, and seventh graders from Public District schools.

4.6 OVERALL FINDINGS

- It is possible to intervene to refine young people's *knowledge of liberty* and the pillar virtues, which support it. The YHOP cohort in particular showed clear evidence of increasing complexity in their *conceptual understanding* of liberty as a direct result of their participation in the program. Furthermore, students in the YHOP cohort consistently evidenced greater retention of all five pillar virtues associated with liberty over the duration of the intervention, lasting at least three months after their involvement with the program ended.
- With respect to *behaviors* related to liberty, young people participating in YHOP endorsed the statement that they had *done things to make their school or community a better place* with significantly greater frequency than did the Control group at Time 3 (three months after the intervention had ended). This demonstrates the positive impact that participation in YHOP has on the long-term enactment of liberty.
- *Action-oriented behavior* was also evidenced by the range of endeavors Philadelphia schools participating in YHOP selected as social issues upon which to focus community projects.
- With regard to *attitudes and reasoning about liberty*, we found that participants in the YHOP cohort were able to offer more reasons for or against a course of action in a moral dilemma than the Control group. Significantly, at Time 3 YHOP participants, relative to controls, showed greater increases in references to pillar virtues and pertinent features of liberty, such as responsibility, fairness and honesty. Tellingly, the Control cohort showed little change in the percentage of responses that included these types of reasons. Crucially, this finding shows that YHOP is able to engage young people's critical moral reasoning about liberty.
- The *Moral Dimensions of Liberty Inventory* (MDLI) we piloted in this study is a novel scale incorporating individual, relational and collective conceptions of liberty. It also encompasses *knowledge, attitudes and behaviors* related to liberty. The measure demonstrated good psychometric properties; each of the three factors to emerge from a Principal Components Analysis (PCA) demonstrated acceptable reliability (Cronbach's alphas ranged from .59 to .73). This 15-item measure requires further testing and replication.

‘STUDENTS, IN THEIR DEBRIEFING, EXPRESSED THAT THEY NEVER KNEW THAT “KIDS CAN MAKE A DIFFERENCE.” IT’S ALWAYS INSPIRING TO SEE A STUDENT BECOME EMPOWERED BEFORE YOUR VERY EYES!’

Teacher of one of the Young Heroes Outreach Program (YHOP) classes



LIKE
a
HERO



5 Discussion and Interpretation of Findings

We found clear evidence that participation in the programs at the National Liberty Museum (NLM) resulted in improvements in knowledge *about* liberty and of the pillar virtues supporting it. The simplified prototype analysis demonstrated that young people's understanding of the abstract concept of liberty became broader, wider and more nuanced as a result of their participation in the NLM's interventions.

While the Control cohort demonstrated very few changes in words they associated with liberty across the three testing occasions, we found evidence of increasing 'virtue literacy' (defined by Arthur *et al.* (2015, p. 178) as the 'knowledge, understanding and application of virtue language') in the experimental groups, and particularly in the Young Heroes Outreach Program (YHOP) cohort. YHOP participants demonstrated greater complexity regarding their understanding of liberty and of the pillar virtues in particular. Evidence of a dosage effect was apparent in terms of assessing students' knowledge about liberty in the prototype analysis. Relative to the Tour group, the YHOP cohort, who enjoyed a tour *in addition* to the 10-week YHOP curriculum, showed greater knowledge of features of liberty and of the virtues supporting it.

We found that participants in the YHOP cohort were able to offer more reasons for or against a course of action in a moral dilemma than were those in the Control group. Commensurate with our finding greater virtue literacy in the YHOP cohort in the features of liberty task, we also found that three months after the end of the intervention, YHOP participants evidenced greater increases in references to pillar virtues and relevant features of liberty (such as responsibility, justice and honesty) in their reasoning about courses of action than did controls.

Contrary to what we anticipated we found that for the Control group, agreement with the expert panel *increased* for 'good choices' from Time 1 to Time 2, and for *all options* (good and bad choices) from Time 1 to Time 3. In contrast, the YHOP cohort while demonstrating increased agreement for good choices from Time 1 to Time 2, showed *decreased* agreement with the expert panel from Time 1 to Time 3 in the majority of cases. There are a number of possible explanations for this finding. First, as noted, recruitment constraints meant that control

participants were fifth graders, while the majority of YHOP participants were in sixth grade. The younger children may have been more influenced by the social desirability bias in their responding. In contrast, the YHOP cohort may have approximated the expert panel less, either because they were older and less 'eager to please' or because, as a result of their participation in YHOP, they had begun to see the moral dilemmas in a more complex and nuanced way.

The latter hypothesis is supported by the finding that for the YHOP cohort, the percentage of students who selected the option 'not sure' at Time 3, either increased or remained similar for four of the five options, but *decreased* in the control group. Perhaps YHOP students, with their increasing knowledge in this domain became less certain of the answers to these complex moral problems than the Control group; that is, they could be aware that other options are available than those presented in the dilemma and that moral judgements are seldom black and white. An interesting extension of this method might be to allow respondents to offer their *own* suggestions regarding courses of action, rather than forcing them to choose between the six options supplied. These responses could then be coded and compared between the cohorts.

The new measure of liberty (the Moral Dimensions of Liberty Inventory (MDLI)) was compromised by a 'ceiling effect'. This effect is common in many widely used, self-report measures, and often besets questionnaires that are subject to social-desirability biases. It seems likely that participants found themselves endorsing the statements of the MDLI in a socially desirable way, perhaps amplified by taking the questionnaires in a classroom setting, where they may have viewed the questionnaire as a test.

Findings from this section of questionnaire must be seen in the context of the overall 'ceiling effect' we found for the MDLI. The increases and decreases involved are very small as a result of the fact that all scores clustered at the high end of the scale. However, the slight decrease in scores across the cohorts from Time 1 to Time 3 could be attributed to participants finding repetition of the questionnaire tedious (or merely less intimidating) on the second and third time round, with a consequent lessening of the social desirability effect.

Relatedly, the somewhat surprising fact that the Control group scored *higher* than the other two groups on the measure of liberty could be attributable to the same age differences between control and YHOP referenced in the discussion of the moral dilemma above. Again, it might be that the lower YHOP scores relative to the Control cohort from Time 1 to Time 3 may paradoxically have been a direct result of participation in YHOP, an educational program that would likely have made students more honest about their involvement in the community, the degree to which they stand up for what they believe in and awareness of their own personal agency to effect change.

In summary, we found clear evidence that the NLM's interventions improve knowledge, attitudes, and behaviors related to liberty and its pillar virtues. However, gains associated with participation in the YHOP in particular may contribute to greater recognition of the moral complexity of liberty and concomitantly to greater 'honest doubt' about what might constitute a 'good' course of moral action, evidenced by the elevated 'not sure' responses to the moral dilemma in the YHOP cohort and lower scores on the MDLI (in comparison to the Control group).

Of the eight schools participating in YHOP included in this study, most had a high rate of students who progressed to the Young Heroes Club (YHC) and carried out service projects in the community. The percent rate for each YHOP school can be seen in Table 4. All schools participating in the 2014–2015 school year expressed the desire to remain enrolled in YHOP the next year. In the following school year, the NLM experienced a waitlist of 15 schools seeking to join the program.

Issues the students identified and collectively addressed in their YHC were relevant, real-life contemporary obstacles to learning and liberty. Teachers and students consistently reported to the YHOP Educators and in their post-intervention surveys, the positive impact the program had at their school:

- **100% of teachers said that students were able to identify the virtues that support liberty**
- **79% of teachers said they were more committed to teaching civics and social justice**

Below are **teacher** comments from the year-end surveys:

- **'I do see that this curriculum is valuable in many ways. It's great to see and hear students getting involved and speaking with each other about how they can have a real impact in their world. I see that it's empowering.'**
- **'Picking up my sixth grade students from lunch and telling them that we were doing Young Heroes today – they were all excited. Because I am a math teacher, it is great to see and hear them in a different light and listening to their genuine eagerness about making this world a better place.'**

Below are **student** comments on how the curriculum impacted them:

- **'The NLM taught me that you can be a hero no matter what age, what size, or what race you are.'**
- **'I learned about courage and empathy.'**
- **'One thing I learned from YHOP is to help others around me and take care of the community around us.'**
- **'I learned to stand up for myself and others.'**

5.1 LESSONS LEARNED AND FUTURE DIRECTIONS

- This evaluation was an ambitious attempt to explore the impact of two levels of educational intervention offered by the NLM. As is the case with all educational interventions, recruitment of schools is the first hurdle to navigate; every school works differently and the adoption of interventions is largely out of the evaluators' control. Fortunately, the engagement with this program has been extremely positive. As can be seen from the student and teacher feedback, the YHOP curriculum was well received and sparked a high degree of interest and enjoyment. Some schools made the YHC a regular classroom activity extending beyond the 10-unit intervention. Those classes that adopted this curriculum will likely have had an impact beyond those classroom doors; peer and staff interaction inevitably spreads good teaching ideas and resources, all contributing towards the general school ethos.
- Clearly, this is a positive outcome for the school and its educators. This does, however, create complications for program evaluators. The ideal research set-up would compare a control group that has had *no* exposure to the intervention with an experimental group that *has* received the intervention. Yet, this is not a laboratory setting and, there is no way of ensuring that the effect of the educational intervention stays within designated ('experimental') classes. There is an inevitable trade-off between choosing classes within the same schools and ensuring that there is no cross-contamination of the interventions. Since control groups were recruited from schools participating in the YHOP it should be borne in mind that there is likely to be cross-contamination between the Control and YHOP groups, with the program affecting more students than those that actively took part in the lessons. However, it remains our belief that choosing controls from within the same school is more methodologically sound than comparing groups from different institutions.
- Relatedly, another 'adoption' issue was the schools' desire to run the curriculum across entire year groups. Indeed, this was the etiquette in previous years and schools were expecting this to continue. Therefore, to ensure the participation and satisfaction of schools we had to use different grades for the Control group. Because the Control and YHOP groups were not matched on age/grade, differences across the groups may be attributable to age. While using students from the same grade in Control and YHOP groups was not possible here, we reiterate the importance of this in future evaluations.
- The issue of social desirability, we believe, has impacted upon the MDLI where we observed a ceiling effect. One route for future study could involve amending the phrasing of items in an attempt to reduce socially desirable responding. Another avenue could involve testing this measure outside school settings or with older (non-student) respondents (where socially desirable responding is hypothesized to be less apparent).
- Importantly, what the current evaluation has not set out to do is an in depth exploration of the YHOP curriculum. This could be an exciting avenue for future research. For example, highlighting the most successful learning resources and teaching techniques from the YHOP curriculum would offer an important insight into how liberty might be most effectively taught in the classroom. This could also pinpoint potential places of extension or enhancement of the curriculum to provide the best possible learning experience for its participants.
- Another related area of interest would be a longitudinal exploration of the NLM's educational interventions. That is, how long do the effects of the Museum tour, YHOP curriculum and YHC endure? Does the YHC lead to lasting behavioral changes or participation in further social action?
- Our evaluation benefitted greatly from the inclusion of open-ended, qualitative responses. These questions on knowledge, attitudes and behaviors pertaining to liberty allowed for richer data and a clearer comparison across cohorts. They allowed YHOP participants to showcase the knowledge they had learned through engagement with the curriculum. We recommend that future interventions make use of open-ended questions as an important evaluation resource.

5.2 GENERAL CONCLUSIONS

The findings from this feasibility study contribute new information to researchers and practitioners about the teaching and acquisition of virtues. The study demonstrates that the character and civic education exhibits and curriculum offered by the NLM positively impact young people's knowledge of what liberty is and of the *pillar virtues* that support it. Furthermore, the yearlong YHOP is to be commended, not purely for its educational value but also for inspiring young people to take social action to benefit their community.

Over the 2014–2015 school year, nearly 1,000 students participated in YHOP and their projects typically involved their entire student body, school leadership, members of the community, parents, and local business and community stakeholders. This past year, Philadelphia's Mayor Nutter was personally involved in one of the school club's recycling projects, and Philadelphia Superintendent Hite wrote a letter of commendation to another school's club, for launching a city- and state-wide campaign to reinstate their guidance counselor. In a District where poverty and far-reaching social problems present significant challenges to learning, YHOP uses a pedagogy of *empowerment* so that students can learn and put into practice virtues such as courage, empathy, integrity, respect and responsibility, and enable these young people to see first-hand the impact they can make on their school and community.

'THE LIFE OF THE NATION IS SECURE ONLY WHILE THE NATION IS HONEST, TRUTHFUL AND VIRTUOUS.'

Frederick Douglass

6 Recommendations

6.1 PEDAGOGICAL RECOMMENDATIONS

- The Young Heroes Outreach Program (YHOP) evoked great interest and enjoyment from its participants and offered students from a largely deprived area the opportunity to engage in a character-led/civic engagement program. Alongside the further adoption of this particular curriculum, we recommend that more schools and organizations engage in character education and civic engagement activities that can lead to pro-social changes in student behavior, as evident in the Young Heroes Club (YHC).
- We also recommend that the material and concepts introduced within these educational interventions are revisited throughout the academic year to ensure prolonged impact.

6.2 PRACTICAL RECOMMENDATIONS

- This feasibility study attempted to operationalize liberty as a moral construct and test an initial measurement of students' acquisition and retention of liberty and its associated virtues. Future studies could further refine the measure by testing it among other populations outside of the Philadelphia context. We would also suggest a longitudinal tracking over multiple years of the impact of the National Liberty Museum's (NLM) programs on young people's knowledge, attitudes and behaviors, particularly among the YHOP cohort.
- Within this evaluation, qualitative data from open-ended questions have proved to be a very successful technique for obtaining rich data and clearer insights into changes

in knowledge, attitude and behaviors pertaining to liberty. We recommend that future educational interventions consider methods of collecting qualitative data as part of their evaluation.

- Finally, we recommend the careful consideration of samples within educational evaluations including, for example, the trade-off between choosing comparison groups within the same schools or across different institutions. We hope future evaluators of educational interventions will take heed of our advice on potential cross-contamination within schools and the likelihood of socially desirable responding in young students.



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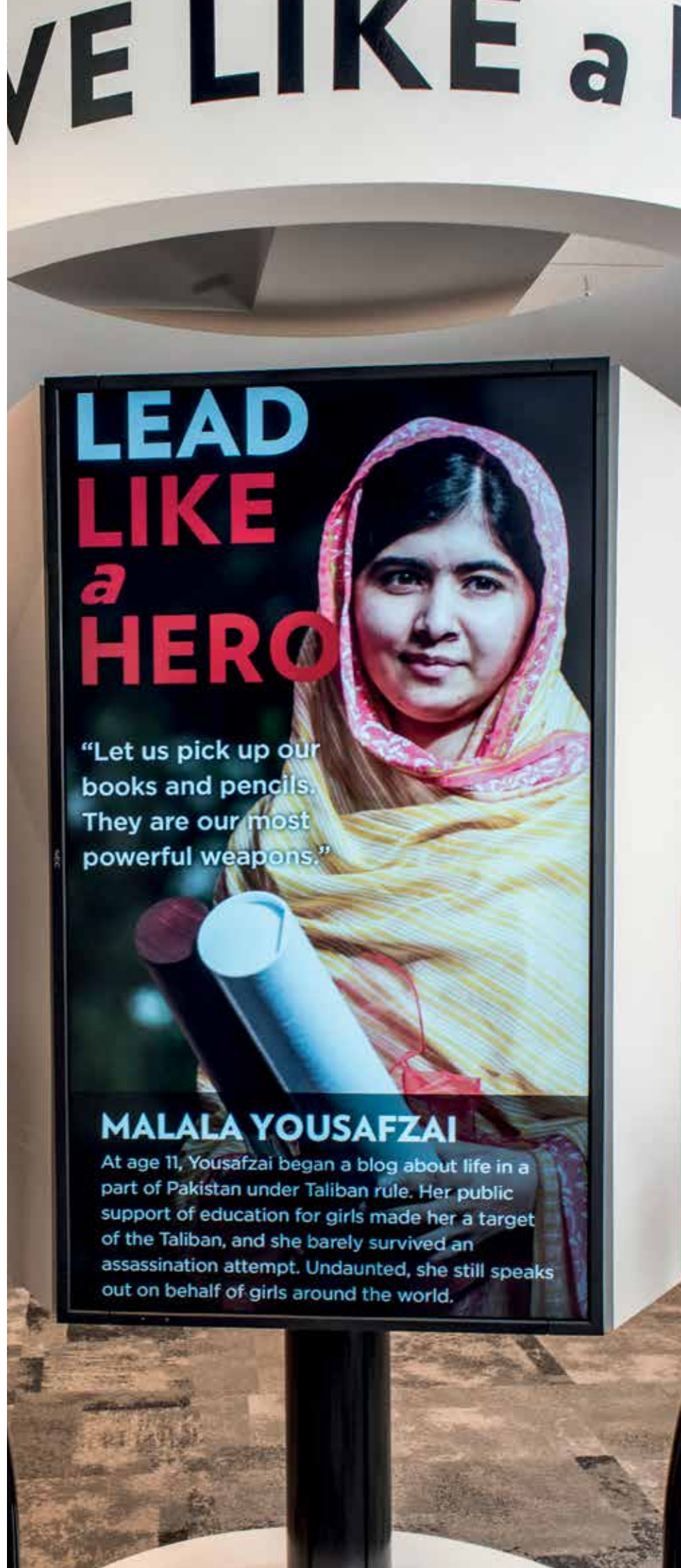
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Appendices

Appendix 1: The National Liberty Museum's Pillars of Virtue Definitions

EMPATHY: The ability to imagine and/or be aware of different perspectives.

This virtue allows you to identify potential obstacles to liberty for yourself and others and gain a better understanding of the actors that surround you. This conceptualization of empathy focuses on the cognitive rather than affective dimensions of the construct.

Example: In the tour curriculum 'What's Your Story?: Using Perspective to Understand Others,' students practice seeing a story through multiple perspectives. They see that each actor within a story — whether fictional or real — has their own goals and obstacles, which can be affected positively or negatively by other actors' goals and obstacles.

RESPONSIBILITY: Awareness of how your actions affect others.

This virtue allows you to understand how your 'doings and becomings' (your actions and goals) affect others' obstacles and goals.

Example: In the Museum's interactive exhibit 'The Shredder,' students identify actions they have undertaken that, although not prohibited, may nonetheless have been hurtful to others. They symbolically 'shred' those actions and replace them with actions that do not negatively affect others.

RESPECT: Recognition of someone else's right to exist (regardless of your opinion of them).

This virtue allows you to understand that each person is an actor with goals who may or may not have obstacles in the way of those goals.

Example: In the tour curriculum 'The Conflict Resolution Menu: What Are Your Options for Dealing with a Conflict?,' students practice brainstorming multiple solutions to a conflict. Students then evaluate their solutions based on the museum's 'Check for Respect' criteria to ensure that the solutions being chosen are respectful to all parties involved.

INTEGRITY and COURAGE: Willingness to take action based on the outcome of your beliefs.

These virtues allow you to embody or enact a liberty story—the 'doings and becomings' of the story; also, it allows you to take action to help remove obstacles from your own or someone else's story.

Example: Integrity and courage are the foci of the Young Heroes Outreach Program (YHOP) curriculum's Lesson Six, 'Liberty in Action: Showing Integrity through Action.' Students learn that integrity is the culminating element of one's ability to make change. Students learn that after heroes of liberty investigate an obstacle to liberty and determine its causes, they act to remove the obstacle, and that action demonstrates integrity. They read the stories of heroes of liberty such as William Lloyd Garrison and the Greensboro Four to see examples of ways that these heroes were courageous in the face of obstacles.

Appendix 2: The ‘Ty dilemma’ from the Moral Dilemma Section of the Questionnaire

TY’S STORY

Derek has never gotten good grades in school, but he is very talented at drawing and painting, and has always done well in art class. Recently, budget cuts have meant there is not enough money to fund the art classes at school, and Derek’s favorite art teacher lost his job. Feeling upset about this, Derek decided to sneak on to the school grounds one evening to paint an impressive mural on the wall of the school building, with the words, ‘Save the arts!’ The following day, Derek’s best friend, Ty, spots the empty paint cans in Derek’s

bag and asks Derek what he’s done. Derek admits that he painted the mural, and makes Ty promise not to tell anyone. When they arrive at school, the Principal is furious about the graffiti and warns everyone that unless the graffiti artist is identified, the upcoming school dance will be cancelled. Ty and his friends were looking forward to the dance, but Ty knows that Derek will be suspended from school if he is found out.

What should Ty do?

OPTIONS

Think about the 6 choices below that Ty might make in this situation. Rate each choice by putting an ‘X’ in the box that you think matches best.

OPTIONS		CHOICES				
		This is a very bad choice	This is a bad choice	I am not sure	This is a good choice	This is a very good choice
1	Ty convinces Derek to help him to clean up the graffiti, hoping that the principal will not cancel the dance. <i>(Compromise response)</i>					
2	Ty keeps quiet and stays out of it. <i>(Apathetic response)</i>					
3	Ty organizes a party himself so that his friends don’t have to miss out but Derek won’t get into trouble. <i>(Avoids negative consequence but not the ‘right’ thing to do)</i>					
4	Ty tells the principal he knows Derek painted the mural. <i>(Pass responsibility to an authority figure)</i>					
5	Ty tells the principal he painted the mural himself, so the dance can go on but Ty won’t lose Derek’s friendship. <i>(Self-sacrificing response)</i>					
6	Ty encourages Derek to turn himself in so the dance will not be cancelled. <i>(Encourage ‘wrong-doer’ to take responsibility)</i>					

CHOICE

From the choices in the list above, decide which choice you think is the best one for Ty to make. Write the number (1–6) of that choice in the box below:

I think that the best choice is:

RESPONSES

In the space provided below, please explain why you think the choice you selected would be the BEST way for Ty to handle the situation:

Appendix 3: Description of Schools Participating in 'Torchbearers of Liberty' Program

School Description	Rank: Academic (Math/Reading); Overall Quality**	Special Education (%)	Reduced Lunches (%)	Ethnicity (%)	Percentage of absenteeism	English as second language (%)	Cohort (Grade)	Time 1 Date	Intervention Date(s)	Time 2 Date	Time 3 Date
A Philadelphia, PA Residential-Urban Private Catholic 508 Students	(8/8); 9	-	N/A	Black: 1.4 White: 90.4 Hispanic: 4.9 Asian: 1.6 Other: 1.8	9	-	Control (5)	12/15/2014	N/A	03/03/2015	06/09/2015
B Philadelphia, PA Urban Private Catholic 495 students	(7/7); 8	-	N/A	Black: 78.9 White: 1.2 Hispanic: 13.8 Asian: 6.2	9	-	Control (5)	10/27/2014	N/A	02/13/2015	06/12/2015
C Philadelphia, PA Urban Public District 664 students	(10/8); 10	6.6	41.1	Black: 14.0 White: 16.9 Hispanic: 3.0 Asian: 58.4 Other: 7.7	9	21.7	Tour (5)	09/23/2014	10/02/2014	10/14/2014	N/A
D Philadelphia, PA Residential-Urban Public District 715 students	(10/9); 10	12.7	18.9	Black: 12.0 White: 52.2 Hispanic: 5.6 Asian: 24.1 Other: 6.2	9	5.4	Control (5)	12/03/2014	N/A	03/31/2015	N/A
E Philadelphia, PA Urban Public Charter 540 students	(6/5); 5	16.1	77.8	Black: 95.0 Hispanic: 2.0 Other: 3.0	7	-	YHOP (7)	09/30/2014	10/02/2014– 11/18/2015	12/02/2014	06/11/2015
F Philadelphia, PA Urban Public Charter 376 students	(2/3); 4	23.6	75.6	Black: 72.4 White: 4.3 Hispanic: 5.4 Asian: 15.2 Other: 2.7	6	-	YHOP (6)	10/16/2014	11/10/2014– 03/11/2015	03/20/15	06/12/2015
G Philadelphia, PA Urban Public District 475 students	(1/2); 2	11.6	74.7	Black: 83 White: 0.2 Hispanic: 3.2 Asian: 5.3 Other: 8.4	5	10.9	YHOP (5)	11/20/2014	12/01/2014– 02/25/2015	03/11/2015	06/15/2015
H Philadelphia, PA Urban Public District 531 students	(2/2); 3	16.0	79.8	Black: 50.3 White: 4.2 Hispanic: 36.2 Asian: 0.4 Other: 8.8	6	7.9	YHOP (6)	10/10/2014	10/20/2014– 12/19/2014	01/16/2015	06/11/2015

School Description	Rank: Academic (Math/Reading); Overall Quality**	Special Education (%)	Reduced Lunches (%)	Ethnicity (%)	Percentage of absenteeism	English as second language (%)	Cohort (Grade)	Time 1 Date	Intervention Date(s)	Time 2 Date	Time 3 Date
I Philadelphia, PA Urban Public District 684 students	(4/3); 4	12.7	72.3	Black: 22.8 White: 2.6 Hispanic: 61.4 Asian: 5.9 Other: 7.3	7	20.6	YHOP (5)	10/14/2014	10/20/2014– 02/03/2015	02/26/2015	06/10/2015
J Philadelphia, PA Residential-Urban Public District 1,329 students	(6/5); 6	11.9	54.2	Black: 26.4 White: 13.8 Hispanic: 25.0 Asian: 23.5 Other: 11.4	7	26.7	Control (6)	10/23/2014	N/A	03/24/2015	N/A
K Philadelphia, PA Residential-Urban Public District 217 students	(10/10); 10	22.3	72.8	Black: 87.2 White: 1.3 Hispanic: 4.6 Asian: 4.4 Other: 2.6	9	0.8	Tour (7)	01/29/2015	02/04/2015	02/19/2015	N/A
L Philadelphia, PA Urban Public District 571 students	(4/2); 3	17/0	82.3	Black: 90.0 White: 0.4 Hispanic: 4.0 Other: 4.7	5	0.2	Tour (6)	01/12/2015	01/20/2015	01/20/2015	N/A
M Conshohocken, PA Suburban Private 146 students	N/A	N/A	N/A	-	-	-	Tour (5 and 6)	11/10/2014	11/12/2014	11/24/2014	N/A
N Wynnwood, PA Suburban Private Jewish >300 students	N/A	N/A	N/A	-	-	-	Tour (5)	12/05/2014	12/18/2014	N/A	N/A
O Hamilton, NJ Suburban Public District 238 students	N/A	65.6	8.4	Black: 33.6 White: 30.3 Hispanic: 31.5 Asian: 3.4 Other: 1.2	11.3	23.1	Tour (5)	10/20/2014	10/28/2014	11/25/2014	N/A

- Data not provided by school

****Great Philly Schools (GPS) Methodology:**

Academic Ratings (Math and Reading Ratings) — Public school ratings are derived from results on Pennsylvania System of School Assessment standardized tests (PSSAs) administered in spring 2014 for elementary schools. Raw data measures what percent of students read and did math at their grade level or above. Catholic school ratings are derived from results on Terra Nova 3rd Edition standardized assessments in spring 2014 for elementary schools — measuring what percent of students read and did math at their grade level or above. GPS then created a list of all schools sorted by their proficiency scores for both subject areas tested, high to low. Deciles were created by dividing the range of scores (highest score to lowest score) into 10 equal increments. All schools scoring in the top increment were assigned a 10 rating, in the second-highest increment a nine rating, and so on.

All public schools take Pennsylvania System of School Assessment tests (PSSAs). Catholic schools take different tests called the TerraNova 3rd Edition. GPS used grade mean equivalent scores provided by TerraNova through the permission of the Archdiocese of Philadelphia as comparable measures of student proficiency, so that Catholic schools could be rated on the same scale as public schools. GPS counted the percentage of students in a Catholic school scoring at the grade mean equivalent or higher as the percent proficient.

Overall Quality — For an elementary school, GPS averaged together the decile ratings for that school on a weighted basis: 60% weight for the academics (30% for math and 30% reading), 30% weight for the attendance rating and 10% for the safety rating.

Appendix 4: Biggest Increases and Decreases in ‘Features of Liberty’ Named by Students across Cohorts

TOP 10 INCREASES AT TIME 2									
Control cohort (N = 135)			Tour cohort (N = 130)			YHOP cohort (N = 355)			
Descriptor	%	Change since T1	Descriptor	%	Change since T1	Descriptor	%	Change since T1	
1	Specified person	19.26	12.88	Specified person	66.92	60.11	Respectful	28.45	19.25
2	General positive descriptors	21.48	12.26	Kind	41.54	17.28	Courageous	40.28	12.92
3	Loving	22.22	10.87	Caring (fellow feeling)	44.62	16.96	Responsible	15.21	10.85
4	Nice	42.22	10.31	Nice	36.15	16.15	Caring (fellow feeling)	33.24	10.72
5	Kind	42.22	9.60	Physical descriptors	30.77	15.45	Hero	11.55	9.61
6	Miscellaneous	25.93	7.49	Miscellaneous	30.77	15.02	Kind	31.27	6.81
7	Caring (fellow feeling)	32.95	5.64	Courageous	43.08	14.99	Freedom	6.76	4.58
8	Takes action (other)	8.15	4.60	Intelligent	44.62	13.55	General positive descriptors	21.97	4.05
9	Positive	5.93	4.51	Loving	15.38	6.87	Friendly	8.73	3.16
10	Physical descriptors	25.93	3.94	Friendly	7.69	5.99	Determined	5.35	2.69

TOP 10 DECREASES AT TIME 2									
Control cohort (N = 135)			Tour cohort (N = 130)			YHOP cohort (N = 355)			
Descriptor	%	Change since T1	Descriptor	%	Change since T1	Descriptor	%	Change since T1	
1	Friendly	8.15	-6.75	Helpful	25.38	-4.40	Miscellaneous	23.66	-9.75
2	Important	2.96	-4.84	Honest	3.08	-3.73	Specified person	9.30	-7.17
3	Grateful	5.19	-4.03	Protective	1.54	-3.14	Physical descriptors	19.72	-5.22
4	Job	8.89	-3.88	Good	1.54	-3.14	Grateful	2.54	-3.28
5	Protective	0.00	-2.84	Determined	5.38	-3.13	Intelligent	29.86	-3.07
6	Racial equality	0.00	-2.84	Leader	3.85	-2.96	Hard working	5.07	-2.92
7	Leader	3.70	-2.68	Happy	3.08	-2.45	Creative	0.56	-2.83
8	Honest	5.19	-2.62	Careful	0.00	-2.13	Facts about person (miscellaneous)	3.38	-2.67
9	Selfless	0.74	-2.10	Responsible	2.31	-1.52	Fairness equality and justice	3.38	-2.43
10	Hero	2.96	-2.00	Humble	0.00	-1.28	Mean	0.00	-1.94

TOP 10 INCREASES AT TIME 3

Control cohort (N = 82)		YHOP cohort (N = 313)			
Descriptor	%	Change since T1	Descriptor	%	Change since T1
1 Caring (fellow feeling)	44.44	17.49	Courageous	41.85	14.49
2 Loving	28.40	17.05	Caring (fellow feeling)	35.46	12.95
3 General positive descriptors	25.93	17.05	Kind	32.91	8.45
4 Helpful	43.21	11.29	Respectful	15.97	6.77
5 Generous	23.46	9.27	Strong	14.06	6.55
6 Respectful	18.52	8.59	General positive descriptors	24.28	6.36
7 Happy	19.75	8.41	Loving	17.89	6.27
8 Miscellaneous	25.93	7.49	Hero	7.99	6.05
9 Different	7.41	7.41	Honest	6.39	3.73
10 Funny	16.05	6.83	Confident	6.71	2.84

TOP 10 DECREASES AT TIME 3

Control cohort (N = 82)		YHOP cohort (N = 313)			
Descriptor	%	Change since T1	Descriptor	%	Change since T1
1 Friendly	6.17	-8.72	Physical descriptors	15.02	-9.92
2 Job	4.94	-7.83	Helpful	30.35	-6.69
3 Freedom	1.23	-6.57	Miscellaneous	27.80	-5.62
4 Physical descriptors	16.05	-5.94	Nice	29.07	-5.55
5 Confident	1.23	-4.44	Intelligent	28.43	-4.50
6 Determined	2.47	-3.91	Creative	0.00	-3.39
7 Hero	1.23	-3.73	Specified person	13.10	-3.37
8 Loyal	3.70	-3.39	Facts about person (miscellaneous)	2.88	-3.18
9 Facts about person (miscellaneous)	2.47	-3.20	Hard working	5.11	-2.88
10 Grateful	6.17	-3.05	Mean	0.00	-1.94

Appendix 5: Moral Dimensions of Liberty Inventory Items and Factor Loadings

FACTOR 1: COLLECTIVE ORIENTATION

Item No.	Label	Item text	Factor loading	Item total correlation	α If item deleted
2	CollAtt	I think it is important to find time to help those around me	.640	.476	.692
4	RelAtt	When making a decision, I think it is important to consider how your decision will affect others	.565	.403	.711
5	Grat	Although I don't have everything I want, I am thankful for what I do have	.542	.387	.715
11	CollAtt	I believe that people should be there for others during times of difficulty	.660	.493	.695
13	RelBeh	I respect the opinions of others even when they disagree with me	.632	.484	.693
17	CollBeh	When someone talks to me about their problems, I try and help them find solutions	.645	.535	.678
18	CollBeh (reverse scored)	I do <i>not</i> have time to help others	.595	.412	.709

CRONBACH'S ALPHA = .731, 7 ITEMS

Abbreviations stand for: Collective Attitude, Relative Attitude, Gratitude, Relative Behavior and Collective Behavior

FACTOR 2: INDIVIDUAL AGENCY

Item No.	Label	Item text	Factor loading	Item total correlation	α If item deleted
6	IndBeh	I would stand up for what I believe in no matter what	.639	.350	.534
10	IndKno	I know how to achieve my goals	.639	.381	.510
15	IndBeh	I work hard to achieve my goals	.676	.423	.493
25	IndKno	I have specific goals for the future	.647	.351	.540

CRONBACH'S ALPHA = .589, 4 ITEMS

Abbreviations stand for: Individual Behavior and Individual Knowledge

FACTOR 3: SOCIAL AND COMMUNITY AWARENESS

Item No.	Label	Item text	Factor loading	Item total correlation	α If item deleted
19	CollBeh	I look for ways to help my community	-.748	.611	.659
22	CollKno	I know what I can do to make my school a better place	-.764	.519	.711
26	CollBeh	I try to make a positive difference in the world	-.649	.538	.702
27	CollBeh	I stay informed about issues that affect my community	-7.32	.532	.706

CRONBACH'S ALPHA = .752, 4 ITEMS

Abbreviations stand for: Collective Behavior and Collective Knowledge



Research Team

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Peggy Sweeney, M.A., is Vice President for Institutional Advancement of the National Liberty Museum, which she has served for the past decade. Formerly the John Templeton Foundation's director of the international Laws of Life Essay Contest, she is contributing editor of two anthologies of youth writings on the virtues that have inspired them, including optimism, love and integrity. A former educator of foreign languages, Peggy has spent considerable time living and teaching in other cultures and has had a lifelong appreciation for how virtues transcend borders to unite us as a human family.

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Lisa Prince is the principal researcher on the 'Torchbearers of Liberty' project for the National Liberty Museum in Philadelphia, PA, USA. She is also a PhD Candidate in the Department of Communication at the University of Massachusetts-Amherst, where she focuses on quantitative approaches to media effects research.

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Emma Nailer is a Research Associate at the Jubilee Centre for Character and Virtues, University of Birmingham, UK. Following her graduation from Keele University with a BSc in Philosophy and Psychology, Emma went on to train to be a primary school teacher. After several years of teaching, she returned to academia to study for an MRes in Brain Imaging and Cognitive Neuroscience at the University of Birmingham. She now works on a variety of research projects in character education and health psychology.

BLAIRE MORGAN

Dr Blaire Morgan is based at the University of Birmingham, UK where she completed a PhD in Psychology and currently works as a Research Fellow in the Jubilee Centre for Character and Virtues. Her research is currently exploring the influence of parents and social media on young people's moral functioning. Previously, Blaire worked on an internationally recognized project entitled 'An Attitude for Gratitude' which explored how gratitude is understood, experienced and valued in the UK. Her work can be seen in journals such as the 'Journal of Moral Education' and the 'Journal of Positive Psychology' and has appeared on BBC radio and ITV news.

LIZ GULLIFORD

Dr Liz Gulliford has a long-standing interest in human strengths and currently works as a Research Fellow at the Jubilee Centre for Character and Virtues, University of Birmingham, UK. She undertook her doctorate, a critical, interdisciplinary evaluation of positive psychological approaches to strengths and virtues, at Queens' College, Cambridge. She previously worked alongside Blaire Morgan on the 'Attitude for Gratitude' project at the Jubilee Centre for Character and Virtues. The current focus of Liz's interest is the interconnections between the virtues of gratitude, generosity, forgiveness, humility and compassion.

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Kevin Orangers is currently the Vice President of Programs and Museum Operations for the National Liberty Museum and has stewarded the education team responsible for the development of the Museum's curriculum and outreach programming. Having spent over 20 years in museum education, formerly spearheading the American Museum of Natural History's Moveable Museum program, Kevin's focus has been on exhibit design and curriculum development with a focus on outreach programming to schools and community organizations.

CHRISTA TINARI

Christa M. Tinari, M.A., has worked with thousands of teachers and students of all abilities and age levels. A former school counselor, she is passionate about 'whole child' educational practices. Christa is the founder of PeacePraxis Educational Services, which provides expertise to schools and youth-serving organizations in the design, implementation, and evaluation of social-emotional learning, bullying prevention and school-climate improvement programs. Christa is also the creator of 'The Feel and Deal Activity Deck' (an emotional intelligence tool) for elementary school students, and 'The School-Climate Thermometer' (a school-climate survey instrument) for middle school students. Her current research includes exploring the variables that motivate young people to be 'upstanders' among their peers.

'HUMAN RIGHTS CAN ONLY BE ASSURED AMONG A VIRTUOUS PEOPLE.'

President George Washington

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'WHAT IS LIBERTY
WITHOUT WISDOM
AND WITHOUT
VIRTUE?'

Edmund Burke





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