



Values Education – Guidelines for Measurement and Evaluation

Summary of the Status Report and Recommendations

Pay attention to your thoughts; they become your words.

Pay attention to your words; they become your deeds.

Pay attention and judge your actions; actions become habits.

Be aware of your habits; they become your values.

Understand and accept your values; they become your destiny

(Mahatma Gandhi)

The desire and responsibility to enable and promote Values-Oriented Education are at the very core of the Israeli education system. They are anchored in [Section 2 of the State Education Law 5733-1953](#), which states the goals of state education, including: “To instill the principles laid forth in the declaration of the establishment of the State of Israel and the values of the State of Israel as a Jewish and democratic state, and to develop respect for human rights, for fundamental freedoms, for democratic values, for upholding the law, for the culture and views of others, as well as to educate for the pursuit of peace and tolerance in relations between people and nations.”

In recent years, the Ministry of Education has adopted the three objectives of a curriculum as defined by the OECD: building knowledge, improving skills, and cultivating values. Policymakers, researchers, and educators widely agree on how to learn, teach, and evaluate knowledge and skills; but the question of how to **educate for values** and how to **evaluate success** in this area remains open.

Within this context, the Ministry of Education approached Yozma ('Initiative') - the Center for Knowledge and Research in Education at the Israel Academy of Sciences and Humanities – and asked it to convene an Expert Committee on the subject of **Values-Oriented Education: Guidelines for Measurement and Evaluation**. The role of this Committee is to recommend ways to update the practices and evaluation methods of values-oriented education, as has been done in the fields of knowledge and skills. However, before it could begin to address the issue of measurement and evaluation, the Committee first had to clarify the meaning of the terms “values” and “values-oriented education” in education systems in Israel and around the world.

The Ministry of Education recognizes the variance of values between and within Israel's the different groups making up Israeli society. Moreover, it sees this diversity as a welcome phenomenon that should be expressed in values-oriented education, as long as it does not conflict with the principles set down by law. The Committee worked on the basic assumption that no education is values-neutral, and that it is imperative to raise awareness of the existence and characteristics of this important area in the education system upon all its components - from the curriculum and its evaluation to the school climate. Quality measurement and evaluation forms a key pillar in the professional development and responsibility of systems and individuals. However, measurement and evaluation processes are not without risk, especially with regards to values-oriented education, due to the risk of results being exploited for various purposes. The Ministry of Education (hereinafter also referred to as “the Ministry”) must therefore exercise responsibility and caution in formulating and monitoring educational programs.

1. Assumptions and Basic Principles Guiding the Committee

In order to examine the appropriate methodologies and tools for measurement and evaluation in the field of values-oriented education, the Committee relied on the Ministry's policy in this field. To this foundation, the Committee added basic assumptions and key concepts that could be applied pedagogically and measured and evaluated.

This section will lay out the infrastructure for the recommendations presented later in this document. It includes three parts:

1. Ministry of Education policy
2. Assumptions and principles guiding the Committee
3. Applicable key concepts

The Ministry of Education's policy on values-oriented education is based on the 13 goals of education specified in the State Education Law, and from which also derive the desired attributes of the education system graduate. In recent years, the Ministry has had

difficulty reaching an agreement on the desired attributes and how to measure them. This is due to ideological differences between and within the different groups making up Israeli society, as well as the power of the public that has increased through social networks.

In 2020, the Senior Division of Planning and Strategy and the Pedagogical Secretariat published the document outlining the desired attributes of the education system graduate (Ministry of Education, 2020). This paper echoes the OECD position paper on the Future of Education and Skills 2030 published the year before (OECD, 2019). It is worth noting that the Ministry's document on graduate attributes is the single most practical document in the field of values, to date. It lists five key value clusters, the core components of each cluster, and the practical expression of each value.

The five clusters of values and core components:

- Love of knowledge and joy of learning: Demonstration of curiosity and interest in learning, broadening horizons and striving for knowledge; reliance on evidence-based knowledge; striving for excellence; utilization of personal abilities.
- Commitment to the values of the State of Israel as a Jewish and democratic state: Familiarity with and commitment to Jewish and democratic values in the spirit of the Declaration of Independence; respect for the symbols of the state and adherence of the law; meaningful service; participation in democratic processes in society.
- Respect for the values of heritage and culture in the State of Israel: Commitment to the students' heritage values and cultural identity, acquaintance with and respect for the country's diverse cultures and heritages.
- Respect for others and the family: Respect for the individual and fundamental rights, preservation of the sanctity of life, respect for parents and the family circle.
- Social justice and mutual involvement: Integrity and courtesy, solidarity and helping others, social and civic involvement, commitment to nature, and the promotion of environmental justice.

In analyzing the latest research in this area, the Committee members relied on the five value clusters defined by the Ministry of Education.

In addition to the Ministry's policy, the Committee members formulated several **basic assumptions and principles** that would guide the writing of its report and recommendations, as follows:

- a. The character of the state and its role. The State of Israel, in the spirit of the Declaration of Independence, is home to the Jewish people. However, it is also a democratic state, composed of groups with the equal right to express their unique history, culture and values, without infringing on the other groups' rights. The state must allow its citizens to choose the system of values that suits them and give it a suitable educational expression.
- b. The role of the education system. The role of the system in the field of values-oriented education is to strengthen the students' ability to choose their values independently, exercise judgment, and treat others with respect.
- c. Responsibility of the education system. The public system is responsible, whether directly or as an assessing and supervising body, for promoting values-oriented education in the spirit of the principles specified in the law. According to the principle of responsibility, it is also responsible for measuring and evaluating its own actions in this context.
- d. The nature of the curriculum. Curricula and learning processes should represent the country's cultural diversity. Students shape their identity, lifestyle, and values through knowledge of their own community and acquaintance with other communities that do not share the same set of values, and the curriculum must provide the encounters needed for them to do so.

In addition to the Ministry's policies and the Committee's basic assumptions and principles, several Committee members noted **three key concepts** of importance to pedagogical implementation and evaluation of this field:

- **Inclusion** - Measurement of inclusion among students and educational staff can be done by measuring their ability to maintain productive relationships and interactions with those whose value system differs from their own. Schools that include students from diverse family structures, different religious or national backgrounds, including different religious streams and diverse political ideologies, demonstrate an educational approach that is values-inclusive.
- **Sensitivity** - Values sensitivity is measured by an individuals' ability to express their value-set in their behavior, to accept the value-set of others, and have productive interactions with them. For example, requiring gender segregation at a joint activity between a secular school and a religious school in the public education or serving non-kosher food at such an event would indicate low values sensitivity.
- **Active involvement** – This is measured by the student's ability to act to improve their society and community, in keeping with their values system and socio-political worldview. It is important to encourage students to take a stand and

initiate actions expressing responsibility and empathy for the common good instead of maintaining a passive and neutral stance.

2. Main Recommendations

The Committee's recommendations are divided into six areas: the individual, school, policy, culture and society, pedagogy, and measurement and evaluation.

- **The individual**

The main recommendation in this area is **to create a safe space for personal expression for students and the educational staff**. Research suggests that practices that enhance the autonomy of students and educational staff, such as encouraging independent thinking, explaining policy and procedure, and presenting alternatives, are more effective in engendering a change in values than coercive practices.

The Committee recognizes interaction between students who hold different values as imperative for maintaining a pluralistic society. Schools need to create a safe space where principals, teachers, and male and female students can express themselves and give others the space to do the same. Therefore, open discussion and dialogue should also include practicing expressing different opinions, listening, tolerance of diverse opinions, and voicing critical opinions. In addition, a relationship of trust must be established between teachers and their students and between students and their peers to enable expressing minority or unpopular positions.

Accordingly, the Committee recommends **equipping the educational staff with pedagogical tools and experiential teaching methods** that will enable them to acknowledge and facilitate values dilemmas, situations involving dealing with the Other, and to foster tolerant, inclusive discourse. Training of educational staff and pre-service teachers should focus on teaching practices that deal with self-expression, reasoning, and the formulation of well-founded arguments. This should be included in the training process and professional development of the educational staff in kindergartens and schools.

In order for educational staff to substantially integrate values-oriented education in their work, they must be backed by the establishment (at both national and local levels). Educational staff must be allowed to express coherent personal positions, even if critical, and barriers and concerns that might prevent them from expressing a personal position – provided it does not negate the other - must be removed. Pedagogical autonomy for educators is a basic condition for promoting values-oriented education.

- **School**

The main recommendation in this area is **to develop an awareness of personal and school values**. Research shows that certain sets of values are contradictory and therefore it is especially difficult to educate for conflicting values with the same degree of intensity. Therefore, it is important to be aware of the relationship between the values towards which we seek to educate – whether they contradict or complement each other. When a particular set of values becomes more important in school education, the importance of the opposite group tends to decline - meaning that the relationship between the values remains constant and stable.

For example, values that express openness to change and renewal are contradictory to those values expressing the desire to preserve the existing order. Similarly, values expressing the aspiration for self-promotion and the preservation of personal interests are contrary to values that express an aspiration to transcend one's self and care for others. The Committee therefore recommends **encouraging students to think directly and intentionally about their values and to be aware of the contrasts and tensions between various values**. The educational staff must develop an awareness of the relationships between the various values, thus allowing to adapt the values-oriented education to the students.

International research indicates that promoting values in school should be done, among other things, by integrating values aspects throughout the entire learning system. Values-oriented education should be taught as a dedicated topic or subject but should also be integrated into other subjects and social activities – for example, promoting values when engaged in mathematics or physical education and not only during citizenship and literature classes. This requires defining key values, which will be discussed and linked throughout all knowledge areas.

The Committee therefore recommends **incorporating values-oriented education topics into both formal and non-formal curricula**. In other words, values-oriented education is not just a dedicated homeroom teacher's hour or a citizenship class. Rather, it is to be taught across all subjects, in all classrooms, and in all social aspects of the school (ceremonies, trips, social and community activities, etc.).

Although the relationship between values and behaviors is undoubtedly complex, some behaviors may reflect different values. Research suggests a link between values and behaviors, and also indicates that people believing in a particular value tend to display positions and behaviors they believe are appropriate to these values. Moreover, studies show that it is very difficult to change values, whereas behavior is easier to influence and shape. Research demonstrates that talking about values directly, e.g., statements such as “academic excellence is important” or “helping others is moral behavior,” was

found to be less effective than **staff behavior that matches their students' expectations.**

Therefore, value-oriented education curricula should also include **a dimension of behavioral change** in order to influence attitudes and values and reward positive behavioral change in the classroom. In addition, it is important that educational staff set a personal example for the students, behave in a way that reflects the declared values, and intervene in and comment on student behavior that falls short of related expectations.

While educational staff play an important role in instilling values, other figures present in the students' lives influence the process. The first to keep in mind is peer-group influence. When formulating an intervention, educators should try to **leverage the positive influence of the group.** The family's influence on the values of children must also be taken into account. In the past, education for values within the family was perceived as a one-way process in which parents shaped their children's values. Over time, this has evolved to the understanding that children also influence their parents' values, whether actively by deliberate efforts to change their family's values, or passively, such as when a child has tendencies or values different from those of their family. Therefore, educators should try to **leverage the influence of the family and involve them in the educational process to reinforce a positive impact on the children's values.**

- **Policy**

In the area of policy, the Committee calls for the formulation of **a coherent and consistent** policy on values-oriented education. Currently, Ministry directives regarding values are relayed to educators and practitioners in the field in a process that is highly unsystematic and involves multiple players both inside and outside the system. As a result, values-oriented education is subject to interpretation and frequent change. The policy should therefore include several aspects: curricular and pedagogical aspects, educational staff's areas of responsibility, and the training and professional development of all those involved in the field, among others.

Also in this context, the Committee identified a gap between the values-oriented education curricula and their actual implementation. This gap stems from powerful mediators, including local governance, school principals, social coordinators, teachers, parents, and third sector organizations. There is an apparent lack of feedback from the field to the Ministry, and coordination between the program theorists (developers) and those supervising implementation is insufficient.

Therefore, the Committee recommends establishing a public body to work alongside the Ministry of Education that will be responsible for developing content, programs, pedagogies, and tools in the field of values-oriented education. Entrusting this to a separate body will reduce interference from any governmental entity seeking to promote specific values or misuse evaluations findings. The proposed body will have entrusted with policy-making, vertical planning (based on class and years of study), latitudinal planning (of topics taught across knowledge areas), development of teaching and training materials, professional development for teaching staff, ordering evaluations, publishing the findings, and forming conclusions.

In addition, this body will enhance the dialogue between the Ministry policy-makers and educators and practitioners in the field by gathering and consolidating the knowledge accumulated in the field, while at the same time providing field actors the autonomy to make necessary adjustments to the curriculum and/or teaching methods. This dialogue will also include feedback from the field regarding difficulties in implementing policy and developing appropriate responses. It is important that this body represent all social strata in Israel.

Another difficulty in this area has to do with policy incoherence. This creates a void that may be filled by outsourced organizations and associations promoting their own education for values agenda. In practice, this allows various entities to bypass the official curricula as well as the Ministry of Education, especially if the programs are free. Sometimes these tactics meet with objection from parents, who demand the programs be removed from the schedule. Accordingly, **the Committee recommends reducing external actors' influence, and empowering the educational staff in schools, local governance, and at the Ministry of Education headquarters (policy-makers).**

In terms of content, the Committee recommends **promoting the study of active citizenship** as anchored in diverse liberal democratic societies, which in the Israeli context means acknowledging the different meanings of citizenship and civic participation among Israel's different communities. Within this context, it is important to both enhance individuals' sensitivity towards others, and give principals the autonomy to focus on values appropriate for their school. This recommendation aligns with the key principles of Global Civilian Education (GCE), which emphasizes equality and diversity, alongside developing cultural identity, promoting human rights, encouraging intergroup activities, and preventing racism and violent extremism.

Non-formal education plays an important part in values-oriented education and is increasingly linked to formal education. In this context, Committee recommends **regulating the status of non-formal education as part of the whole-day educational**

continuum concept, i.e., educational continuity that extends from the morning hours in school to after-hours social and community activities. Comprehensive definitions must be created for non-formal education to address several axes: personal, interpersonal, communal, civic, social, and professional. Furthermore, the programs operating within this framework must set goals that are compatible not only with the personal axis but with all axes and combine to represent the essence of non-formal education. Accordingly, evaluation of values-oriented education must include the axes present in non-formal education activities. In addition, the Committee also recommends examining the training process of school social coordinators. Among other things, it must be ensured that they understand their role as the head of the values team at school, and that they know how to address all axes across all social activities.

- **Culture and society**

Societies like Israel, which live in an ongoing socio-political conflict, experience a reality of uncertainty, stress, pain, and bereavement. Consequently, society develops elements of collective memory and ethos that enable the construction of a coherent and meaningful worldview. The educational challenge in this context is to develop among the students a worldview that includes national belonging. This perception builds both the personal resilience as well as the openness towards the other and the inclusion of different, even contradictory, narratives that is essential to maintaining joint life in the country. Inclusion in this context refers to narratives relating to conflicts within Israeli society as well as between Israel and its neighbors.

In this context, it is highly important to give the unique voices of minorities both legitimacy and an actual place in the discourse, thus allowing their lived experiences to become valid knowledge and empowering practice. This applies to voices and stories that challenge the dominant perceptions and voices in society. Increased awareness of the inequalities in power relations and resources in society may enable creating a more egalitarian space and reducing racism, and promote values of diversity, equality, and inclusion.

Values-oriented education carries complex meanings in a society with multiple cultures, religions, ethnicities, and political and social groups. In other words, education cannot be neutral nor will every value be appropriate for every student and teacher. Therefore, the inherent diversity is in itself a value that must be accepted as a given in the present era. However, the pursuit of well-being is not always consistent with the desire to encourage diversity in the system, since compatibility of personal character with the surrounding environment (i.e., finding similarity to other people) is an important condition for mental well-being. Nevertheless, the Committee also recommends

encouraging value diversity within the system, as it is important for promoting values of openness and complex thinking. The existence of different value systems in the same framework, provided there is a meaningful dialogue between them, can provoke discussion and consideration without harming the students' self-esteem.

Promoting awareness of the values of diversity, equality, and inclusion should be done on three levels:

- **The macro level.** This requires planning a systemic change that addresses the activity of the educational system and the social norms practiced within it, rather than only attempting to influence the attitudes and feelings of individuals. The Committee recommends **examining the curriculum for references to the history of students from minority cultures and communities, examining how this knowledge is created, and encouraging critical thinking among students.**
- **The micro level.** This refers to the way in which education staff deal with racist and discriminatory behaviors and statements among students, whether directed at a particular student or not. **In this context, attention should be paid to day-to-day interactions that make racism overt, and awareness of the cultural, social, and family environments that may encourage or suppress racist behavior must be developed.** In this context, initiating discussions in response to current events, tensions, war, and social crises is recommended, as this will offer students an example of living side by side during an ongoing conflict.
- **The discourse level.** The covert curriculum should be addressed¹ and attention paid to the tendency of educational staff to set low targets for students from minority groups or low socio-economic backgrounds, as well as label them as at-risk populations (i.e., prone to crime and dropout). These labels undermine the students' sense of belonging to the school, generate frustration and loneliness, and may also cause bias in evaluation indices. Another difficulty to be aware of is a perceived incompatibility between school norms and norms to which minority students may be accustomed from home, such as dress, speech, and forms of knowledge.

- **Pedagogy**

The way to apply the principles described above is through adapted pedagogy. Therefore, **it is recommended to develop innovative and reflexive pedagogies that**

¹ The covert curriculum is not explicitly written. The intention here is to messages that are implied from the educational content, for example the gender and ethnic identity of the characters in the textbooks.

are appropriate for values-oriented education alongside the existing teaching and learning pedagogies in the field of knowledge and skills. **These pedagogies should emphasize student participation in constructing value content.**

One appropriate pedagogical method for this is **dialogical pedagogy, which encourages discourse** between diverse opinions, political ideologies, religious perceptions, cultures, and national narratives. According to this approach, values are formulated **through discourse and encounters with the other**. Committee members recommend creating an open and inclusive space that respects the personal identity of each and every student while allowing them to meet and even confront worldviews that differ from their own. The Committee also recommends that **civic discourse include direct acquaintance with people from different religions and cultures, as well as the study of canonical texts of different religions and different streams within Judaism.**

In conservative societies such as the ultra-Orthodox, it is advisable to keep discussion of controversial issues within the boundaries customary in this society, so as to afford students a safe and familiar space within which to express a wide range of positions. Limiting the discussion to issues acceptable in ultra-Orthodox society will enable the critical observation required of students in order to form independent opinions.

- **Measurement and evaluation**
 - **Methodological issues**

The Committee believes that any measurement of students' or teachers' values in a way that might impact student grades or teacher evaluations should be avoided, as such evaluation may be perceived as a loyalty test and provoke antagonism. If, however, students' values are to be measured, this must be done anonymously and within the framework of dedicated research, such as a program effectiveness study on programs whose stated purpose is influencing a particular value.

Furthermore, **evaluation should focus on values related to developing an optimal learning environment**. The clusters of core values as defined by the Ministry of Education include a great many values, and it is best to focus on those proven by research to promote desirable educational goals in school. For example, focusing on values such as love of knowledge and joy of learning will provide information that can advance the educational goal of developing independent learners. Similarly, focusing on the value of mutual solidarity will provide information that can advance the educational goal of developing a supportive learning environment.

Evaluation of educational programs should be based on several sources of information. It would also be appropriate to combine quantitative and qualitative

measurement. This point is particularly important because the content addressed in values-oriented education is very diverse; it is often complex and challenging and may affect students on cognitive, emotional, and behavioral levels. Because **the evaluation of any program seeking to achieve broad goals requires a multidimensional look** at the impact of the program, it is not enough to apply just one measurement tool or define only one objective or value attribute. In addition, **when scheduling assessment, it is important to examine the program's impact of over time**, as impact is not an immediate outcome and may manifest at a later time.

When selecting the value attribute when evaluating a curriculum, different aspects of the same value may be examined. For example, evaluating the degree of respect students have for other students, or measuring their avoidance of offend actions that are disrespectful to others. Ideally, both aspects would be measured, although practical reasons may dictate choosing only one. Furthermore, it must be kept in mind that the wording of a question can affect the results, and also that the program is likely to impact additional factors beyond the specific learning objectives. For example, we would expect that one of the outcomes of a curriculum focusing on human dignity will be an improvement in relations between students and teachers in the school.

Teachers and management must receive training in formative evaluation in the context of values-oriented education. Furthermore, they need to learn how evaluation can help implement values-oriented education, how to develop the right evaluation methods for their needs, and how to use it to improve teaching and learning in the field.

Values tend to remain stable over time. Effecting a change in values is no easy task; however, if students do change their values as a result of educational processes, the positive impact on their behavior is likely to be maintained over time.

○ **Tools**

In light of the issues raised above, the Committee recommends developing **dedicated tools for measuring and evaluating values-oriented education.** The Committee recommends not making do with common measurement and evaluation tools such as questionnaires and interviews but rather to develop innovative tools based on technologies and methods not yet implemented in this field, such as simulations, non-verbal tools, reflection, and play. It is also **important to measure attitudes alongside behaviors** because of the gaps that exist between the two. Development of measurement and evaluation tools should be done by experienced professionals who will adapt the tools to the goals, needs, and limitations on the ground.

We recommend **incorporating the issue of values into the existing routine of evaluating curricula and teaching-learning materials throughout the entire curriculum, from kindergarten to twelfth grade, in all subjects.** The very reference to values when analyzing the content of curricula prior to approval will raise curriculum developers' awareness of this issue. In the longer term, all existing programs should be reviewed to incorporate this component. Additionally, the evaluation findings must be disseminated in full transparency to the curricula developers, Ministry management, teachers, parents, and the general public.

The tools chosen for evaluation and measurement must enable **mapping rather than examination of the students or educational staff.** Grading evaluations of values-oriented education should be avoided, as this could impact students' grade-point average. Additionally, such examination of values by educational staff or external evaluators might be interpreted as coercion or imposing specific values and norms. Therefore, mapping values and evaluating the students' knowledge of certain values, such as supporting human rights, will be better aligned with **the principle of accountability of the education system, which periodically examines whether educational staff are meeting goals and where they should improve.**

Additional components should be taken into account when choosing the measurement and evaluation tool. These include:

- Visible and hidden aspects of the curriculum (what is the obvious, stated content that appears in it, what is absent from it, and what is implicitly implied from the text);
- Components related to the learning environment, such as the physical environment and school climate;
- Non-formal education and social education in the school.

Selecting the appropriate evaluation tools must also consider the financial costs of measurement and evaluation. The background of the specific demographic involved (students, teachers and principals) should also be taken into account, and information such as socio-economic status, gender, and other indicators be examined to obtain a complete, accurate picture.

Therefore, the Committee recommends the use of several tools that are particularly suitable for this field:

- **Qualitative tools:** Case studies, focus groups, and ethnographic studies can be appropriate if applied wisely with due consideration of the many components relevant to evaluation in the field. Although ethnographic research demands

considerable resources, it can provide a comprehensive picture. Discussion of moral dilemmas is suitable for all age groups, but the dilemma itself must be age- and level- appropriate. Drawing conclusions based on discussion of dilemmas requires the design of precise indicators, and the dilemmas may be adapted to a particular scale of values such as those of Kohlberg or Maslow.

- **Quantitative tools:** These are the most accessible and inexpensive tools for collecting and analyzing data. They are particularly suitable for measurement and evaluation at the macro level, whether at state level or a particular sector, or for international comparisons. Surveys are also suitable for studying change over time.
- **New tools:** Early research in the field indicates that simulation of classroom and school life situations is effective in revealing attitudes and behaviors that other measurement and assessment tools cannot. Drawing or photography assignments also demonstrate high potential for obtaining relevant data, although the tool is not suitable for macro- level measurements.