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FORUM

**ORGANIZATIONAL ACCULTURATION JETBLUE AIRWAYS THROUGH
VALUES-FRAMED INSTRUCTIONAL DESIGN**

Antonio I. Cortés

ABSTRACT

New initiatives across the entire spectrum of academic education are attempting to develop values-based curricula that teach ethical decision making. Can a similar process be used to inculcate organizational culture in a corporate workforce? Embry-Riddle Aeronautical University is exploring the use of values-framed instructional design (VFID), where traditional course contents are structured around organizational core values in order to explicitly and implicitly acculturate corporate workers. The method is currently being used to train instructor pilots at JetBlue Airways as a means of scaling organizational culture in step with ongoing growth. In order to determine the potential role for VFID in future corporate education programs, methodologies must be developed to measure the effectiveness of values-based instruction as an acculturation tool and to assess its concomitant impact on the financial performance of an organization.

**INCUICATING CULTURE THROUGH
VALUES-BASED EDUCATION**

The concept of educational curricula based on values is not new. During the 1990s, increases in school violence in the United States instigated the call for more robust methods of teaching morality and personal values as part of primary and secondary education. At the university level, turn-of-the-millennium scandals such as Enron and WorldCom also reenergized attempts to infuse existing business courses with ethical dimensions. When the subject of values-based education arises, most people associate it with attempts to teach right from wrong in both individual and professional behavior. Another version of values-based education that merits attention in the business arena entails inculcating an organization's core values in employees so as to create a company ethos that governs decision making and individual behavior.

Organizational values are the institutional equivalents of personal values. Both types of value systems serve to build character. A person's value system defines individual character in much the same way that properly applied organizational values portray a type of company character, widely known as organizational culture. Although attempts to anthropomorphize organizational behavior is not without peril, a significant corpus of literature exists to indicate that

organizational values can control the behavior of a large group of employees and be perceived as a whole, possibly even reaping dividends in terms of the company's financial performance.

This treatise seeks to explore how organizational culture can be built and maintained by creating educational processes that use official core values as a cohering tool for the presentation of course material. Such a process propounds to acculturate employees, both explicitly and implicitly, as regular material is taught. The process has been termed Values-Framed Instruction Design (VFID). Embry-Riddle Aeronautical University (ERAU) has designed a VFID course to teach airline andragogical methods while simultaneously conveying cultural values to instructor pilots at JetBlue Airways. As a relatively young, burgeoning airline, JetBlue is faced with the pressing need to perpetuate its unique organizational culture. VFID is proffered as a novel and efficient method for scaling culture by restructuring the educational processes at JetBlue University and throughout similar training programs in the aviation and aerospace industry.

In order to discover the role that values play in organizational culture and how education can help perpetuate the character of an organization, attention must first focus on how value systems are promulgated

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throughout the academic and corporate world.

Resurgence of Values-Based Education

Beginning in the Fall semester of 2004, Florida public schools have been required to provide character education for grades K-12. A similar trend towards values-based education can be seen across the nation, emphasizing values such as honesty, respect, kindness and courage (Farlow, 2005). The increase in school violence in the 1990s, or at least the enhanced public awareness of school violence and its underlying causes, have engendered the need to provide students with a robust set of values that they can live by. There is an assiduous attempt to make children ethically literate, providing them with behavioral tools and mental models that facilitate peaceful means for conflict resolution. Students bereft of such knowledge often default to physical and psychological violence when faced with discord.

Acting in somewhat parallel fashion, but for differing reasons, higher education has brought focus on the need for the instruction of ethics in light of the much ballyhooed financial plights of corporations such as Enron and WorldCom. In November of 2001, Enron revealed through a Federal filing that it had overstated earnings by almost \$600 million over the previous five years. The following year, WorldCom confessed to inflating profits by \$3.8 billion over the past few years (Gibson, 2004). In response to the scandals, changes were made via government legislation and in the training of future business managers at the university level.

On the government front, President George W. Bush and the U.S. Congress expeditiously passed legislation in 2002 known as the Sarbanes-Oxley Act. The initiative created an oversight board tasked with sharpening the level of corporate scrutiny through more poignant auditing standards. Additionally, as of 2003, the U.S. Securities and Exchange Commission requires companies to disclose whether their code of ethics is followed by key leaders, such as the chief executive and financial officers (Gibson, 2004).

On the academic front, prominent business schools have used the scandals of corporate America to champion the need for renewed focus on how students are taught ethics. One of the more enterprising efforts developed at the Darden Graduate School of Business at the University of Virginia, which cooperated with 150 CEOs to form the Business Roundtable Institute in 2004. The purpose of the institute is to develop ethics curricula in business schools in an effort to stem episodes of financial malpractice. The institute's second mission is to improve the public's perception of senior executives, whose reputations have been repeatedly besmirched by allegations of ignominious ethical deportment, as cast by the media and Hollywood

(Borris, 2004).

As can be seen, the concepts of personal and organizational values have areas of commonality, but business leaders cannot rely on personal values to be sufficient to build organizational culture when new employees are hired. Personal values can be quite different, even contrary, to desired organizational values. Prior to discussing the implications of such differences, it is necessary to expound on the nature of culture and how it is buttressed by an underlying set of core values.

WHAT IS CULTURE?

The noted 19th Century transcendental philosopher Ralph Waldo Emerson alluded to culture as, "That which we are, we are all the while teaching, not voluntarily but involuntarily." Emerson's sage perspicacity serves to introduce the diaphanous and capricious nature of culture in general and of macro organizational behavior in particular. Emerson's musings were representative of the 19th Century's *Zeitgeist* and its attempt to describe culture as an organizing structure for human thought and action. Prior to the 19th Century, explanations for human thought and action were seen in terms of environmental determinism, where one's physical surroundings engender culture, versus one's social conditions. A 19th Century anthropologist, Sir Edward Tylor, described culture as the intricate system that humans pass along through non-biological means; meaning that it is propagated through learning (Howe, 2004). However, as Emerson's insight points out, such learning is not always intentional.

Contemporary anthropologists elaborate on Tylor's view, defining culture as, "the learned patterns of behavior and thought that help a group adapt to its surroundings" (Smith, 2005). The recurring reference to learning is also alluded to in the linguistic derivation of culture itself. As a word, "culture" derives from the Latin "cultura," which is tied to "cultus," the past participle of "colere," which means to till (Skeat, 1958). It seems logical to associate the tilling of land with the growing of crops and, by extension, growth and perpetuation of life in general.

Organizational Culture

Previous attempts to explain culture as a human phenomenon can now be refined for the corporate environment. The implications of the definitions of culture for organizational management are pressing. If corporations aim to acculturate their employees to the unique environment of a workplace, the required process will entail both explicit and implicit education. In an organizational context, culture can be portrayed as a pattern of shared assumptions learned by employees as they work to adapt to their environment and integrate with each other.

Furthermore, such culture arises out of shared assumptions that are perceived as being effective when implemented in the workplace; thus being passed on to new employees as the proper way to view and solve problems (Schein, 1992).

Executives must constantly strive to gain awareness of any cultural drift resulting from employee perception of accepted solutions that, although effective, are not representative of a company's belief system. Managers must go further than noticing cultural drift, they must make a concerted effort to shepherd the culture of their corporations so that it portrays the essence of its core values. In that context, culture can be defined as the macro organizational behavior and its concurrent impact on the structure of the workplace, employee norms, power struggles and conflicts (Wagner & Hollenbeck, 2005).

A popular metaphor for culture describes it as being the software of the mind, meaning that it is comprised of the shared employee perceptions of the philosophy and norms of a given enterprise. A company's culture provides workers with an identity stemming from their jobs, is conducive to shared commitment to the organizational objectives, promotes stability and predictability, and provides a psychological template for interpreting the work environment (Wagner & Hollenbeck, 2005).

Historically, the role of organizational culture and the duties of leaders to shape it have both been of little interest to the business world. That is no longer true. Over the past few decades, culture and leadership have increasingly been seen as two sides of the same coin. Leaders work to create and sustain a culture that will, ultimately, determine the character of its subsequent leader (Schein, 1992).

Awareness Born from Nuclear Nightmares

Since the 1980s, organizational culture has been under increasing scrutiny, in great part due to how it is tied to safety. The Three Mile Island nuclear mishap in 1979 and the Chernobyl explosion in 1986 both highlighted how the complex interrelationship between leadership and organizational culture has ramifications for industrial safety. The Institute of Nuclear Power Operations studied the interrelationship in the wake of the Three Miles Island accident and produced a letter regarding the role played by corporate culture in nuclear safety. One paragraph inveighed against a particular plant by stating, "A corporate culture has been allowed to develop, from the top down, that down played, rejected, or ignored problems. Management was defensive from the top down. Problems were often not dealt with effectively. The climate of this organizational behavior was set from the highest levels of corporate management" (Rees, 1994).

Awareness further raised by NASA's Shuttle Mishaps

Since the Chernobyl accident occurred the same year as the NASA Challenger explosion, many accident investigators became aware of the need to scrutinize organizational dynamics in light of the safety culture that it fosters and used the notion to fully analyze the causal elements of Challenger's demise. With a second shuttle accident in 2003, investigators were dismayed to find that the organizational culture of sanguine permissiveness that had partly engendered the 1986 accident still existed in NASA 17 years later. The second shuttle accident in 2003 placed NASA's culture squarely at the core of the investigation, raising the public's awareness of how critical it is for corporations to have a healthy safety culture. In both space shuttle accidents, investigators discovered that the causal failures had been known to management for some time (Wagner & Hollenbeck, 2005).

When teaching flight safety courses at ERAU, this author adjusts Emerson's thoughts on culture in order to define the subset of safety culture as, "the individual perception of acceptable levels of risk, as involuntarily taught by leaders and peers." Perhaps one of the most telling stories about how individuals may accept high levels of risk in order to accomplish a mission comes from the halcyon days of the space race. Prior to his death during the Apollo 1 launch pad fire in 1967, astronaut Gus Grissom was noticed hanging a lemon on the Apollo space capsule during a tour of the manufacturing facility (Grissom & Still, 1974). When asked about risk, vis-à-vis his hanging of the lemon, Grissom commented, "If we die, we want people to accept it. We're in a risky business, and we hope that if anything happens to us it will not delay the program. The conquest of space is worth the risk of life" (Barbour, 1969).

In retrospect, the irony that the capsule's design claimed Grissom's life shortly thereafter does not seem so ironic after all. The flawed design was merely one of many shortcuts taken as a result of the temporal pressures that the space agency was under; pressures that were deeply inculcated in each of its employees. Grissom was perfectly aware of this fact and readily accepted such risks as he had over many years as a combat pilot in the Korean War and later as a test pilot for the Air Force. As the command pilot for the Apollo 1 mission, Grissom's attitude about risk set the standard for the other two mission astronauts that perished with him in the capsule fire. Such a cultural transaction exemplifies the previous definition of safety culture as being involuntarily taught by leaders and peers. Such a process is glaringly obvious in hindsight but occurs very subtly in real life.

The cultural causal elements of the Apollo 1 fire and the

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Challenger explosion echoed loudly throughout the 2004 accident investigation report for the Columbia Space Shuttle disintegration. The report exposed how NASA mission managers habitually condoned flaws in order to abide by strict timelines. In fact, managers went even further, actually discouraging the voicing of concerns by engineers and technicians, in order to not interfere with launch schedules (Wagner & Hollenbeck, 2005).

The ties between organizational culture and safety at NASA certainly make one fact very poignant: the relationship between leadership and organizational culture is very real. However, the processes involved are nowhere as straightforward as they may seem. Leaders may work arduously to construct a specific organizational culture only to see it altered by external and internal forces. In some circumstances, the actual emerging culture, versus the planned one, ends up dictating the need for a new leader whose personality and managerial style bear scant resemblance to those of the former leader. Such a transformational process denotes the role of leaders as caretakers and chief educators of a company's value system. In order to elucidate the nuances of such an arrangement, it helps to explore how organizational core values act as the building blocks of culture and how they provide guidelines for employee behavior.

How Do Values Create Culture?

Corporate America honed its perspicacity of core values as a result of an influential book produced in 1994 by Jerry Collins and Jerry Porras titled, "Built to Last." The authors asserted that the best companies were those that promulgated a robust system of values. Now that executives have had time to ruminate on such implications, it proves rather fascinating to note that 80% of today's Fortune 100 companies have a system of values and proudly make them known to the public (Lencioni, 2002).

In order for core values to effectively buttress a corporate culture, the values need to be integrated into every operational aspect of a company. Job descriptions should be written so that they make reference to the values, evaluations of personal and team performance must be made against the values, promotions should be directly linked to adherence to the values, hiring must center on candidate predisposition towards a company's values, and training must be designed around the values (Lencioni, 2002).

In many ways, a striking analogy can be made between culture, core values and genetics. The comparison starts by noticing that DNA is the nucleic acid in the body's cells that carries genetic information. Much in the same fashion as DNA, an organization's culture distributes the ethos of the company throughout the workforce. DNA is capable of self-

replication, which mirrors the way that employees of a company perpetuate its culture through the years. To continue with the analogy, the genes contained within DNA strands and which carry the instructions for inheriting certain traits can be compared to core values. Much as with genes, core values provide guidance and standards for determining employee behavior. Just as a person is described, to a great extent, by their genetic makeup, so too must values be explored to comprehend their role in building corporate culture.

What are Values?

At the most basic anthropological level, values are conceived of as ideas underlying individual and societal notions of copasetic versus corrupt actions and views. A special subset of values deemed particularly important, core values, are said to be attitudes and beliefs that uniquely portray a specific culture (Smith, 2005).

For psychologists, values are perceived to be simultaneous constructs of society, cognition and behavior. Societal values reflect the history of experiences and understandings of a given group of people. Values of individuals within a group reflect the history of experiences lived on a personal level, as remembered and cognitively encoded after each event. An individual's behavior then reflects his or her values through actions and interactions with others and the environment (Ashkanasy et al, 2000). Such a perspective hints at a shadow-like quality to values; they are ethereal and intangible, yet ever-present in every facet of human life.

Milton Rokeach, a professor of psychology at Michigan State University, provided an explanation of values which implies somewhat of a self serving motivation on behalf of an individual when he said, "A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (as cited in Wiener, 1988, p. 535).

Rokeach's view of values as being result-driven is echoed by Ralph Kilmann, a former professor at the Joseph M. Katz Graduate School of Business at the University of Pittsburgh. In his critical review of the concept of values, Kilmann offered a decidedly behavioral definition by stating that values are "objects, qualities, standards, or conditions that satisfy or are perceived to satisfy needs and/or that act as guides to human action (as cited in Ashkanasy, Wilderom, & Peterson, 2000, p. 38).

Interplay between Personal and Organizational Values

Rokeach and Kilmann's perception of values naturally lead to the postulation of a critical question. How do employee personal values interact with the espoused

organizational ones? Most accepted interpretations of professional values parallel the previously exposed versions of personal values, with the exception that professional values are obviously studied in the context of a corporate setting. For example, Nord, Brief, Atieh, and Doherty refer to work values as the “end states people desire to feel they ought to be able to realize through working” (as cited in Ashkanasy et al, 2000, p. 39). This explanation ties in closely with Roekach’s assertion that personal values represent desirable end-states of existence and show the common construct of personal and corporate value systems.

Work values are thus commonly perceived as being compatible with personal values for most quotidian professional settings. As the nature of the work in question becomes increasingly controversial, such as with genetic cloning or clandestine foreign policy, the more incidents of friction that arise between personal and professional values. Such cases of cognitive dissonance have more chances of surfacing in companies that possess a global employee base, since the increased variety of value systems within international cultures creates more opportunity for conflict. Hopefully, newhire employees can be efficiently screened to ensure that their values are somewhat compatible with a company’s core values in order to mitigate transcultural clashes.

In 1996, a study by Seligman & Katz concluded that a personal value system plays an important role in making sense of one’s self in different situations over time, but creates little conflict with work values. This suggests that personal value systems are dynamic in nature, responding adroitly to the context in which a person exists (as cited in Ashkanasy et al, 2000, p. 39). This determination provides the architects of corporate culture with the key notion that employees can internalize the values of their workplace. As such, the concept forms the basis of intentional corporate acculturation attempts. The implication is that organizational value systems can be taught to newhire employees without the new value system conflicting with their previously existing one. In order to illustrate such an educational process, it proves insightful to first portray how values are being taught to students today. Then, the educational concepts can be compared to those that exist at the professional level in corporations.

What are Core Values?

At the organizational level, Edwin Locke, Professor Emeritus of the University of Maryland at College Park, defined values as “what a person consciously or unconsciously desires to obtain” (Wagner & Hollenbeck, 2005, p. 138). Locke’s research led him to believe that a marked difference existed between needs and values. Needs,

he argued, are objective requirements of the body for proper functioning; whereas values are subjective requirements that are formulated in each person’s mind (Wagner & Hollenbeck, 2005).

It is significant to note the profusion of definitions of value that allude to or imply individual action or conduct, such as those proffered by Kilmann, Ashkanasy et al, and Rokeach. This vinculum is very important for understanding the processes for acculturating newhire employees, since instilling values in workers is of little use if it does not result in actions that conform to the company ethos.

Other business scholars explain organizational values as what a company believes that it stands for and which define its identity and purpose. In so doing, values provide a strategic perspective of what the company is all about while standardizing the way that employees deal with internal and external customers, business partners and suppliers (Woolnough, 2003).

An important distinction must be made between values and business strategy. The core values that are chosen for an organization must be fully representative of a company’s desired temperament, irrespective of the external environment, competitive forces or management fads. As such, values are timeless, whereas business strategy may shift and react to changing external conditions. Properly chosen values will have intrinsic value in and by themselves, thus requiring no external justification (Collins & Porras, 1996). An excellent way to illustrate the genesis and perpetuation mechanisms for core values is by examining the culture of JetBlue Airways.

JetBlue Core Values

There are five core values at the root of JetBlue’s organizational culture: safety, caring, integrity, fun, and passion. The values are listed in priority order, forming a hierarchy that can be used in decision making processes by employees. If an employee is ever faced with having to determine a course of action in the absence of specific company guidance, she or he is empowered with the autonomy to choose the proper path by using the core values as a litmus test for appropriate action (Stabile, 2006). The process is rather straightforward and closely follows the hierarchical decision making design of the value system. The employee examines a desired course of action by first scrutinizing it to ensure that it is safe. If the process is deemed to be safe, the employee then moves to the second value and assesses how well the intended action will exhibit that the company cares. The process continues until all five values have been tested. If the employee conducts this test and still makes what turns out to be deemed a wrong decision, the JetBlue leadership will back the employee’s

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actions because the values-driven decision making process was followed (Stabile, 2006).

Industrial context

Before examining the JetBlue core values in detail, it is imperative to place them within the context of the airline industry. As a whole, the airline industry in the United States can best be described as possessing an oligopolistic market structure, where a limited number of companies offer very similar services. As with most oligopolies, the airline industry benefits from substantial economies of scale, often growing through mergers in order to obtain increases in market share. Economically speaking, the industry also exhibits mutual dependence, where the limited number of competing service providers must always consider each others' reactions when setting ticket prices (Wells & Wensveen, 2004).

Often described as being tumultuous and hypercompetitive, the airline industry in the United States has become increasingly characterized by corrosive labor relations and dysfunctional organizational cultures (Tilson, 2003). The contentious labor relations endemic to the airline industry are best described by Professor Jeffrey Pfeffer of the Stanford Business School, who explains that most U.S. airlines "follow practices with respect to their employees that are, for the most part, diametrically opposite of what would be required to achieve competitive advantage through people...and this is a service industry" (as cited in Tilson, 2003, p. 2).

When examining the emergence of JetBlue's culture within this industrial context, it is imperative to recognize that airlines are, at their heart, very much in the business of providing a service. The price rigidity endemic to the oligopolistic airline market structure has historically lead to competition amongst rivals in nonprice variables; primarily in the quality of service offered (Wells & Wensveen, 2004). Although many airline pundits vociferously claim that the industry has commoditized to the point where all competition is based on price, particularly with the advent of Internet price comparison services, JetBlue uses a combination of quality service and low prices to produce a competitive advantage. Such a duality of focus lies directly at the heart of JetBlue's culture, whose roots are inextricably tied to the upbringing of its founder and CEO, David Neeleman.

Origins of JetBlue's culture

As Neeleman puts it, "At JetBlue, what happens to you counts 10% and how you react counts 90%" (Wynbrandt, 2004). Such a philosophy alludes to the significant weight that leaders at JetBlue placed on values-based decision making. The values are seen as fundamental tools in the

creation of the unique JetBlue culture. Although the values were officially chosen by a team comprised of 20 leaders over a two day period prior to commencing the mainstream hiring of employees, the people chosen for leadership positions possessed concepts of values similar to that of Neeleman, who hired them (Fitzpatrick, 2006). Thus, it can be assumed that the core values chosen for JetBlue were closely aligned with Neeleman's desired ones.

If an attempt is made to study Neeleman's religious inclinations and affinity for Southwest Airlines, the roots for the system of JetBlue values become readily apparent. As a young adult, Neeleman spent two years as a Mormon missionary in Brazil, where he was exposed to extreme poverty and squalid living conditions. After completing his missionary service, he ruminated on the experience and produced two encapsulating conclusions. First, he had been dismayed to realize that the affluent people he interacted with thought they were fundamentally better than the impoverished. Second, he was shocked to notice that the poor people he interacted with seemed far happier and shared more of what little they possessed than their rich compatriots (Lima, 2006). When Neeleman's conclusions are examined, one can assume that they must have weighed heavily towards selecting safety and caring as core values for JetBlue.

Could Neeleman's deeply religious parents and his devotion to the Mormon faith be seminal influences leading to JetBlue's value of integrity? Even without such heavy influences, the fact that 90% of modern corporations claim integrity as a core value takes away much of the mystery behind selecting integrity as a JetBlue core value (Aspen Institute & Booz Allen Hamilton, 2005). The reasons for citing integrity as a core value are further evidenced in light of the Enron and WorldCom debacles.

After his missionary service, Neeleman grew increasingly interested in the airline industry and developed a particular admiration of Southwest Airlines; a company for which he later worked as an employee during a brief period of time. Southwest Airlines is deeply imbued with a sense of Texas enthusiasm and has employees with a strong reputation for working hard and playing hard. The current JetBlue values of fun and passion can most certainly be traced back to Neeleman's exposure to the organizational culture of Southwest Airlines.

Operational Significance of JetBlue's Culture

On a personal level, Neeleman claims that the two strongest influences behind his value system are the lack of correlation between wealth and happiness, and his firm belief that the only way to obtain joy and happiness in life is by serving other people (Wynbrandt, 2004). Such a

personal quest for serving other people undoubtedly is why Neeleman is drawn to a service industry such as aviation. This affinity to serve people in a caring way is not completely altruistic in nature, since it also functions as a competitive tool between JetBlue and other airlines.

How are the core values at JetBlue used to produce this service differentiation and induce customer loyalty?

First value: safety

Since the core values at JetBlue are arranged in priority order for use in decision making and, given that JetBlue is an airline, it is not too surprising to find safety listed at the top of the hierarchy. The value does not apply solely to the flight safety arena, but also to the office workplace and to ground safety environments such as airport ramps and maintenance hangers.

Fostering a perception of safety is particularly important to the flying public, given the suspected high number of aviaphobes who rely on commercial airlines for transportation. In the public consciousness, safety and security are often synonymous concepts. Within such a context, JetBlue's citing of safety as a core value may also produce benefits for assuaging public concerns about aerial terrorism. One must remember that JetBlue has its primary base of operations at New York's John F. Kennedy airport, very close to where two jetliners impacted the World Trade Center during the 9-11 attacks.

Second value: caring

Coming in a close second and closely allied to safety is the value of caring. As explained to newhire employees, JetBlue leaders actively seek out problems and gravitate towards them in an attempt to show how they care for customers and employees. Unlike the accepted orthodoxy in the industry, JetBlue managers are instructed to care first for their employees, second for their passengers (Stabile, 2006). Presumably, ensuring that employee needs are met also make customers the ensuing beneficiaries of the caring process.

It is also curious to note that JetBlue regards episodes of service recovery as opportunities to exhibit "care under pressure." An example of this philosophy is the common practice of providing passengers who have been delayed by over four hours with a meal voucher that allows them to obtain free food in the terminal area (Stabile, 2006). Another way this value is made apparent to the average passenger is through JetBlue's eschewing of overbooking as a revenue management tool. Such a practice sets JetBlue apart from most of its competitors that maximize revenue by habitually overbooking their flights to make up for short notice cancellations (Bushy, Barger, & Leonas, 2006).

Third value: integrity

According to a broad study conducted last year, the core value most frequently espoused by organizations today is integrity. The value of integrity, also generically referred to as ethics, is found in 90% of all business value statements (Aspen Institute & Booz Allen Hamilton, 2005). Integrity is the third value at JetBlue and is routinely discussed in the context of generating trust internally amongst employees, as well as between the airline and the passengers who fly it (Stabile, 2006).

Fourth value: fun

In the same study, the value of fun was mentioned in less than 30% of all business value statements; yet it is a value that garners a lot of attention at JetBlue. It is particularly striking as a corporate value when one notices that Southwest Airlines, the air carrier that inspired JetBlue and which has a reputation for injecting fun into all aspects of their operation, does not list fun as a value. The core values of Southwest Airlines are quality, reliability, action, regular informal communication, and quick feedback (Pugh & Hickson, 1997). It is quite possible that Southwest's penchant for enjoying work, although not listed as a value, heavily influenced JetBlue's decision to list the value as one of their own.

Fifth value: passion

The last JetBlue value of passion is designed to function as a catalyst for the other four values. JetBlue actually teaches its newhire employees that passion is the value that enables safety, caring, integrity and fun to occur in everyday operations. Contained within the value of passion is the notion of innovation. Newcomers to the company are urged to experiment with new initiatives, where such an attitude is touted as a powerful trait that sets JetBlue apart from much of its competition (Stabile, 2006).

THE CHALLENGE OF SCALING CULTURE

The ancient Romans purportedly authored the saying, "Quid me nutrit me destruit," meaning, "What nourishes me also destroys me." One is reminded of such a quote when studying companies that lose their sense of identity as they experience growth. Companies that are extremely proud of possessing a unique culture and that attribute their success to their core values believe that scaling their culture in step with growth is a precondition for sustained profitability.

In February of 2000, JetBlue Airways commenced scheduled service by flying an Airbus 320 between New York City and Fort Lauderdale. The airline was built on the premise of outstanding customer service, with leather passenger seats and individual live television for each passenger and fares approximately two thirds lower than the

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competition. The CEO had pledged to bring humanity back to air travel and created a customer-centric culture at JetBlue to achieve those means (Wynbrandt, 2004). At first, sustaining the JetBlue culture was a tightly controlled process, with the CEO personally selecting each employee and carefully mentoring them to obtain the desired values-based behavior that he envisioned. Six years after its first flight, JetBlue has 97 aircraft and approximately 10,000 employees. Perhaps even more amazing, JetBlue is receiving a new aircraft every ten days and expects to hire eight to ten new employees every day until 2012 (Bushy et al, 2006). Although recent financial losses at the airline may slow growth over that initially predicted, there will still be a continuous stream of new employees that makes cultural maintenance a very serious issue for JetBlue's leadership team.

Three commonly accepted methods for maintaining organizational culture can be applied to JetBlue's intent to scale culture in unison with growth. The first way is to carefully screen employees during the interviewing process; only offering positions to those candidates whose existing system of values closely match those at JetBlue. The second method requires leaders to train new employees in the nuances of the culture so that their professional behavior is representative of the desired corporate culture. Lastly, an existing culture must be supported and continuously renewed so that it remains at the forefront of employee thoughts (Wiener, 1988).

JetBlue Teams with ERAU

JetBlue's senior leadership is acutely aware of the need for cultural maintenance, especially when thousands of new employees are being hired every year. On several occasions in 2005, JetBlue requested the assistance of academe in order to develop initiatives for scaling their culture. In one instance at a business education conference, JetBlue sponsored a competition amongst 120 MBA students to find a way that it could grow from being a niche player to that of a major airline while retaining its culture (University of Hong Kong, 2005).

In August of 2005, JetBlue approached ERAU and requested the creation of a Train-the-Trainer program for JetBlue's Air Transport Flight Instructors at the College of Flight of JetBlue University in Orlando. The aim of the program was to provide a finishing course in teaching methods for both new and existing instructors, to be taken after the initial training portion performed by JetBlue personnel. Although the primary objective of the course was to teach airline andragogy, the course was constructed around the JetBlue core values so as to reinforce and perpetuate its organizational culture.

The Director of JetBlue University, Captain Mike Barger, who is also the Vice President and Chief Learning Officer at JetBlue, constantly stresses the importance of acculturating new JetBlue employees while they learn the technical intricacies of their discipline. Barger claims that half of the training taking place at JetBlue is cultural by nature (Sosbe, 2004). Barger stresses the need to align JetBlue's culture in all workforce development initiatives. When asked about the role that acculturation plays in technical training, Barger explains, "We've built our culture around five values...in what we teach, how we teach and how we expect our crew member to be out, not only in the operation but in life, which is kind of a challenge from an educator's perspective" (Sosbe, 2004).

In order to succeed in similar endeavors at organizations that respect the importance of preserving their culture, educational efforts have usually entailed the explicit portrayal of core values and how they should be represented in employee actions and decision making. Such education usually takes the form of new employee indoctrination classes, workshops and memos from senior leaders who expound on the virtues of the company's core values.

As Lencioni mentioned in 2002, training conducted within corporations must be structured around its system of values if a values-driven culture is to be maintained. Training is a popular way to teach corporate values. Approximately 72% of surveyed executives claim that training is used at their company to instill values, while 34% say it is the most effective method to do so (Aspen Institute & Booz Allen Hamilton, 2005). Training used for such a purpose is, to use a previous metaphor, the equivalent of genetic engineering. Leaders can manipulate the perception of their company's values in order to create an optimal culture.

Mature employees often have an innate resistance for such didactic teachings, sometimes seeing them as nothing more than forceful corporate brainwashing sessions filled with self-promotional rhetoric that must be endured prior to commencing the real work. Explicit attempts at values-driven acculturation are sometimes referred to by sarcastic employees as "drinking the Kool-Aid." Such a quip harkens back to the mass religious suicide of 911 members of the People's Temple Full Gospel Church. In 1978, the church's members, under the influence of their charismatic leader, Jim Jones, consumed Kool-Aid laced with cyanide and perished (Dickerson, 1998). Employees who make reference to the mass suicide at the cult are often attempting to impress their peers with the notion that their capacity for individualism remains untainted by corporate indoctrination attempts.

ENCOURAGING VALUES-BASED BEHAVIOR

How do leaders overcome acculturation resistance of mature employees who are suspicious of such attempts? If a company is to reap the full benefits stemming from a salubrious culture, it proves fundamental to procure as much buy-in for the culture amongst employees as possible. Some employees will obstinately refuse acculturation attempts, others may appear to embody the culture but do so strictly for appearance reasons. What methodologies exist to acculturate employees so that they fully internalize the values of the company and alter their behavior accordingly?

From a leadership perspective, a magical tipping point exists that separates employee values-based behavior performed in accordance with Rokeach's selfish reasons, versus behavior stemming from full internalization of a value system. Those employees who internalize the espoused organizational core values will become full representatives of the corporation's ethos, acting autonomously as personifications of all that their employer stands for. Such workers will have a subconscious proclivity to make values-based decisions and will see their self-concept inextricably linked to their employer.

Astute corporate executives can design a system through which value internalization becomes commonplace. In order to do so, leaders must create a motivational construct that encourages employees to adopt behaviors representative of the essence of company values without worrying about the consequences that such behaviors may or may not bring. This is not the same as blind allegiance, but can instead be categorized as a form of voluntary, informed loyalty. The process through which such motivation can be internalized was researched in great detail during the early 1990s by Edward Deci and Richard Ryan, both from the University of Rochester. Deci and Ryan concluded that a four-step process is usually required for people to internalize motivation in order to produce a given behavior. The steps entail the establishment of external regulation, introjection, identification, and finally integration (as cited in Ormrod, 2004, p. 476).

External Value Regulation

Managers are often spring-loaded to employ the most basic step in Deci and Ryan's sequence for producing internalized motivation in people, but often stop at this step. By establishing extrinsic motivators, employees can be cajoled into certain behaviors that do not come naturally. For example, a corporate manager can make impassioned pleas for increased productivity in order to guarantee a company's survival and probably obtain some positive results. By applying direct pressure, managers can coerce their employees to become more productive or adhere to a

set of values; but once the pressure is removed, the lack of an external regulating force prompts the employees to quickly return to their previous behavior (Frederick & Hall, 2003). Thus, external value regulation is a useful first step, but in itself proves insufficient as an acculturation means.

Introjection of Values

The next step in the internalization sequence is introjection, where employees subsume organizational values into their personal psyches; although often only as a defense mechanism. In order to attain this step, managers must create an environment where employees seek peer and supervisor approval. In so doing, managers are attempting to jump-start an internal drive within each employee towards incorporation of core values by appealing to their self-worth. Some employees may commence adhering to corporate values to alleviate feelings of guilt and anxiety that arise if they are perceived to be not keeping up with their peers or not forming part of an overarching team effort (Frederick & Hall, 2003).

Identification with Values

The third step for achieving internalized motivation to behave in accordance with a company's core values requires the employee to identify with the values themselves. The employee starts perceiving the importance of the new values-based behavior and begins to associate his or her own values with the company ones. At this point, no external regulation is necessary, because the motivation has commenced to be internalized (Dai & Sternberg, 2004). An astute manager may employ several tactics to prompt employee identification with corporate values. Managers may expose customer comments, other employee remarks, financial performance data, the rising stock price, or other metrics for their company that illustrates the impact of values-based employee behavior. A novice manager may be tempted to remunerate personal adherence to the corporate value system. Doing so is fraught with peril, however, since employees can become conditioned to such an extrinsic motivator which may be discontinued in the future, resulting in the cessation of the new behavior (Dai & Sternberg, 2004).

Integration of Values

The last step of the sequence entails completely integrating the new value system into the employee's personal one. At this point, the corporate core values and representative behaviors become so deeply ingrained and believed by the employee, that they start forming part of their concept of self identity. Upon reaching this stage, the employee truly believes that the values are worthy of guiding behavior without any external stimulus whatsoever (Barbuto, Fritz, & Marx, 2002). Such individuals essentially

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become peer leaders and may even be promoted to supervisory positions in order to serve as examples to other employees. Upon arriving at the integration step of Deci and Ryan's process, individuals personify the organizational values even if the required behavior involves sacrificing their self for the good of their peers, the customer and the overall company (Wagner & Hollenbeck, 2005). It proves rather captivating to envision a corporate utopia where all employees have integrated the core values of their organization and thus create a robust and seamless corporate culture.

VALUES-BASED LEADERSHIP

The Deci and Ryan process is particularly salient to corporate leaders who recognize that the strength of a corporation's value system depends directly on how much its workers agree with the value system as a whole, as well as how many employees actually share the officially espoused values (Weiner, 1988). Although a great challenge typically mentioned by organizational leaders is garnering employee buy-in of the official core values established for a company, an equally fundamental and interrelated concern is whether the leaders themselves exemplify the values being touted. Are the official values only given a tacit nod of acceptance by leaders who act in ways that seem to contradict them?

The Enron annual report for the year 2000 portrayed the official core values of the company as being communication, respect, integrity and excellence (Lencioni, 2002). In July of 2002, the CEO and chairman of Enron, Kenneth Lay, went as far as to write the foreword to Enron's code of ethics, where he stressed the importance of morals, fairness, honesty and reputation (Woolnough, 2003). Two years later, Lay was indicted by a grand jury in Houston for his causal role in Enron's financial implosion. He was charged with eleven counts of securities fraud, wire fraud, and making false statements. At the time of this writing, Lay is on trial in Houston, where he faces up to 175 years in prison if convicted on all counts (Wikipedia, 2006).

In retrospect, it proves interesting to notice that Enron's top leadership is accused of acting antithetically to each espoused corporate value categorically. The value of communication was purportedly destroyed by wire fraud, the value of respect was allegedly disregarded with regards to employees and stockholders, the value of integrity was perceived to be completely hollow, and the value of excellence was ineffective considering the bankruptcy that ensued. It can thus be concluded that, as a precondition for obtaining employee buy-in, corporate leaders must fully lead by example through both words and actions. The mere perception that executives are only paying lip service to

organizational values can completely sterilize acculturation attempts at every level.

In fact, a study of 9,500 executives at 365 companies conducted last year by the Aspen Institute and Booz Allen Hamilton concluded that 85% of executives thought support of core values by senior leadership was the most common way to reinforce values in organizations, while 77% of executives thought that such support was the most effective method. What is at stake is how deeply employees buy into the values.

On a purely self-serving level, employees may perceive that adherence to company values will reap personal dividends for them, such as notoriety and promotion. Hopefully employees rationalize that values-based decision making bolsters the financial health of the company, resulting in their continued employment and possibly even profit sharing in those companies that allow it. Such a mentality is certainly evident in Rokeach's allusion to how values affect individual conduct by being socially preferable to an opposite mode of conduct (Wiener, 1988). Nevertheless, passive acceptance of values does not represent the integration of values portrayed by Deci and Ryan. Leaders who are determined to reap the full benefits of corporate values must pursue the internalization of values in their employees through the examples that they set and through both explicit and implicit training programs.

Types of Instructional Designs for Employee Acculturation

If core values are fundamental ways of fostering organizational culture, then leaders have an obligation to educate themselves and their employees on how to exhibit values-based behavior in their quotidian work tasks. For purposes of designing the ERAU Train-the-Trainer JetBlue course, five instructional designs were assessed for teaching core values: explicit, implicit, dyadic, organic and values-framed.

Explicit Design

The American Heritage Dictionary refers to the term "explicit" as something clearly and fully expressed (Picket, 2000). In the context of values-based education, explicit instruction entails setting aside time specifically to cover the nature of core values. In the Florida primary and secondary public school systems, ethical values are explicitly taught by showcasing a different character quality each month. The quality is exposed through quotes, word games and lessons (Farlow, 2005). Such a theoretical treatment certainly serves to convey large amounts of information in an expeditious fashion, but does it lead to a change in behavior when outside of the classroom venue?

Implicit Design

An alternative approach is used at some Florida schools, such as at Cross Bayou, where courtesy, respect and kindness are implicitly taught by the way that safety patrols welcome campus visitors and by having students hand out water and sodas to bus drivers (Farlow, 2005). The American Heritage Dictionary refers to the term "implicit" as something implied or understood though not directly expressed (Picket, 2000). Claudia Hunter, the prevention specialist for Safe and Drug Free Schools, comments that the intent of implicit instruction is to infuse character education into the curriculum not overtly, but subtly by interspersing it throughout each lesson by exemplifying certain behavior (Farlow, 2005).

Research shows a marked difference between how employees react to cultural messages delivered through staged settings, such as memos, speeches and videotaped messages from the CEO; versus reaction when employees informally observe leaders behaving in accordance to corporate values (Schein, 1992). Managers must remain ever-cognizant of their status as role models for other employees. Their managerial position not only functions to control company processes, but also serves an ambassadorial role to the company culture.

Dyadic Design

In some schools that attempt to instill ethical values in their students, explicit and implicit instruction are combined in hopes of producing a synergistic outcome. Presumably, by having students gain a theoretical grasp of the basic ethical tenets while observing how they are placed in action, a deeper understanding can be gained and students can benefit from the full value of socialized learning.

There seems to be an intuitive preference towards buttressing explicit instruction with implicit attempts at instilling values. By combining explicit and implicit instruction, employees understand the context of the values that they see exhibited in front of them. Such an approach can be considered to be a dyadic instructional method since explicit and implicit instructional methods are combined to teach values.

Organic Design

A fourth method available for teaching values involves growing the concepts of ethical decision making straight from the normal topics being covered in a training course. Instead of teaching ethics or values as separate subjects from the accepted courseware, they can be organically attached to every topic taught, in much the same fashion that such issues arise in real life. This is similar to how some universities teach ethics in their business courses. For example, business students may be asked to select amongst

two different courses of action for a company that is facing a crucial decision. During the subsequent class discussion, the professor may portray the ethical ramifications stemming from each possible choice as part of the overall factors that are considered in making the decision.

To summarize, corporations attempting to educate new employees in the officially sanctioned core values typically resort to explicit exposure during newhire indoctrination. Those managers hoping to foster intrinsic conditioning recognize the importance that observational learning plays, where employees watch mentors and leaders behave in accordance to the organizational core values. Often, both extrinsic and intrinsic educational attempts are used together in a dyadic format. Business schools prefer organic instruction as a way for studying ethical decision making as a natural extension of the management function.

Values-Framed Design

There exists a way to harness the benefits of dyadic acculturation without detracting from the presentation of unrelated material during corporate courses. The concept arose from contemplating the comments made by the Chief Learning Officer at JetBlue, who claims that half of the training that takes place at JetBlue is and should be of a cultural nature (Sosbe, 2004). Can a type of instructional design be developed that serves to acculturate employees while conveying non-cultural information? Such an approach was not found during the literature search for this document and is presented here as an alternative, and hopefully more efficacious, instructional design for acculturation.

In order to solve the admittedly challenging question, ERAU is using a new type of approach, which it calls Values-Framed Instructional Design (VFID). The concept entails deconstructing the different non-cultural courseware components of education provided to employees and then reorganizing the material around the framework of the official core values.

In order to transform a traditional corporate course into a VFID format, courseware designers are tasked with performing a detailed inventory of the main concepts contained in a training program. Then, the concepts are organized as subsets of the official core values of the company. In so doing, the value system functions as a cohering tool for delivering the material. Employees learn the non-cultural concepts of the original course while being imbued with the core values by virtue of the format used to present the material.

The ensuing example shows how the process was followed to frame an airline andragogy course around the five core values of JetBlue Airways.

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ACCULTURATING JETBLUE INSTRUCTORS THROUGH VFID

When tasked with creating a "Train-the-Trainer" course for the instructor pilots at JetBlue, ERAU produced a strategy of content and organized it around the values at JetBlue so as to present the material while simultaneously acculturating the participants. Since no formal train-the-trainer course existed at JetBlue prior to ERAU's intervention, the course was developed from scratch instead of deconstructing an existing course for subsequent values-based organizing.

Train-the-trainer type courses are particularly well suited for VFID, since the instructors who graduate from such courses serve as a primary acculturation vector for new employees joining the company. Corporate instructors are the frontline troops for introducing and reinforcing the values to both new hires and experienced employees receiving refresher and advanced training. Due to their position of authority and the responsibility that their company has given them, instructors are perceived by employees as spokespeople for the airline. More so, instructors actually play the role of cultural ambassadors by maintaining the core values of the company alive in every student that receives training. With this role in mind, it proves absolutely critical that instructors are trained to convey both technical and cultural information simultaneously.

In order to outline how VFID is operationally employed, the process used by ERAU to construct the JetBlue Train-the-Trainer course needs to be explained.

Principles of Airline Instruction

The strategy of content for the ERAU-JetBlue course was selected by honing in on the three critical aspects of JetBlue pilot training: the pre-simulator learning session, the simulator lesson, and the post-simulator session. The operating premise was that instructors who polish their teaching skills during the three phases will easily transfer those skills into an academic classroom setting, whereas the same would not be true in the opposite direction.

Exhaustive research was accomplished in andragogical methods, which combined with frequent consultation of former and current airline pilots and educators to determine

the applicability of such methods to an airline flight training environment. As a result, a list of ten fundamental principles for airline instruction was developed specifically for use by instructor pilots tasked with training airline pilots. In no particular order, the principles, or instructional traits, were determined to be: professionalism, active listening, exhibiting tolerance, showing humility, fostering intrinsic motivation, challenging the student, ensuring lessons are never dull, creating active learning, tapping experience, and managing student self esteem.

Values-Framed Lesson Plans

The ten principles of airline instruction were then rearranged under each JetBlue core value, as logically deduced by the ERAU faculty team.

The principles of exhibiting tolerance and showing humility serve to engender an intellectually safe environment conducive to candid feedback and questioning; thus readily falling under the purview of the core value of safety. By managing student esteem needs and consciously working to actively listen to student questions and comments, instructors exhibit the value of caring. Professional qualities such as, ensuring the accomplishment of lesson objectives and providing candid feedback, are grouped under the value of integrity. Creating active learning and tapping prior experience in students help produce an enjoyable learning environment; therefore exhibiting the value of fun. Finally, much as initially envisioned by the cultural architects of JetBlue, the value of passion functions as a learning multiplier for the other principles of instruction. Passion is also the perfect value under which to cultivate intrinsic motivation for the material and challenge students to achieve professional excellence.

Values-Framed Assessments

The entire educational construct previously described does not reach full effectiveness unless the assessment tool used to evaluate the course concepts is also values-based. This was accomplished by developing the Values-Framed Assessment Rubric shown in Figure 1. The rubric was designed to determine how well each instructor pilot abides by the principles of airline instruction during lesson delivery.

	SELDOM	OFTEN	ALWAYS
SAFETY (Creating an intellectually safe learning environment)			
1. Assessed each student's readiness to learn before & during lesson:	1	2	3 4 5 6 7 8 9 10
2. Encouraged students to ask questions:	1	2	3 4 5 6 7 8 9 10
3. Showed humility:	1	2	3 4 5 6 7 8 9 10
4. Exhibited respect and tolerance; accepted students for who they were:	1	2	3 4 5 6 7 8 9 10
5. Provided equal amounts of attention to both students:	1	2	3 4 5 6 7 8 9 10
CARING (Creating a learning-centered environment)			
6. Managed student esteem (up or down, as required):	1	2	3 4 5 6 7 8 9 10
7. Actively listened to student comments and questions:	1	2	3 4 5 6 7 8 9 10
8. Maintained instructor learning awareness through continuous assessment:	1	2	3 4 5 6 7 8 9 10
9. Emphasized knowledge & performance areas that require improvement:	1	2	3 4 5 6 7 8 9 10
10. Related material (where applicable) to customer service:	1	2	3 4 5 6 7 8 9 10
INTEGRITY (Personifying professionalism)			
11. Taught procedure versus technique:	1	2	3 4 5 6 7 8 9 10
12. Maintained credibility at all times:	1	2	3 4 5 6 7 8 9 10
13. Provided honest feedback on student performance:	1	2	3 4 5 6 7 8 9 10
14. Adhered to instructor's personal teaching philosophy:	1	2	3 4 5 6 7 8 9 10
15. Completed the objectives outlined in the lesson plan:	1	2	3 4 5 6 7 8 9 10
16. Cited sources when applicable:	1	2	3 4 5 6 7 8 9 10
FUN (Creating an enjoyable learning experience)			
17. Used real-world examples to illustrate points:	1	2	3 4 5 6 7 8 9 10
18. Used visual aids to assist the learning process:	1	2	3 4 5 6 7 8 9 10
19. Tapped previous student experience to deepen and connect learning:	1	2	3 4 5 6 7 8 9 10
20. Used humor appropriately:	1	2	3 4 5 6 7 8 9 10
21. Used active learning methods to foster deep learning:	1	2	3 4 5 6 7 8 9 10
PASSION (Showing enthusiasm for student learning)			
22. Projected great personal interest in the lesson's material:	1	2	3 4 5 6 7 8 9 10
23. Outlined intrinsic motivators for mastering the lesson's material:	1	2	3 4 5 6 7 8 9 10
24. Used synopses and transitions to create student learning awareness:	1	2	3 4 5 6 7 8 9 10
25. Varied tone of voice and used body language to emphasize points:	1	2	3 4 5 6 7 8 9 10
26. Challenged each student to achieve professional excellence:	1	2	3 4 5 6 7 8 9 10
27. Linked material to JetBlue core values when appropriate:	1	2	3 4 5 6 7 8 9 10

Figure 1. Values-Framed Assessment Rubric.

In the ERAU's Train-the-Trainer course, a culminating exercise is performed so that each JetBlue instructor may practice using the principles of instruction exposed throughout the course. The exercise is performed by dividing the class into teams comprised of three JetBlue instructors and one ERAU professor. Each JetBlue instructor within a team takes turns presenting a short lesson plan that they select from their Airbus or Embraer training guides. Each JetBlue instructor selects the topic of their presentation early on in the course and is provided ample time to prepare the presentation of the lesson so as to exhibit all the principles of instruction provided throughout the course. By referencing the rubric and taking notes on the principles of instruction as the lessons were presented in the course, the JetBlue

instructors are constantly involved in a summative active learning exercise which prepares them to provide a values-inspired lesson at the end of the course. Each participant is encouraged to show the best teaching that they have ever performed.

Since most airline instructional settings involve a two-to-one, student-instructor ratio, the same is emulated during the sample lesson performed in the ERAU course. As one JetBlue instructor delivers the sample lesson, the other two JetBlue instructors in the team perform the role of newhire pilots learning to fly the Embraer 190 or Airbus 320. This instructional design creates a realistic dynamic environment where each JetBlue instructor is free to experiment with the principles of airline instruction and ascertain their effectiveness, from both an instructor and student

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perspective.

After the short sample lesson is taught, each team member spends a few minutes completing the rubric. Subsequently, a video recording of the lesson is played back, allowing each participant to adjust the points awarded and the comments made on the rubric. Doing so is a metacognitive learning experience for all participants, since it requires deep rumination on how the principles of airline instruction were applied and on possible alternative teaching methods.

As the video is played and the rubric grades adjusted, the rubric also provides an excellent means to structure verbal feedback and commentary provided to the instructor who taught the sample lesson. At the completion of the analysis, all rubrics are submitted to the instructor who performed the lesson.

Benefits of Using a Rubric

Assessment rubrics have been used with great success in education. Rubrics are useful teaching tools for professors and provide myriad student uses as well. Rubrics provide learners with a concise depiction of the criteria that shall be used to evaluate their academic performance. From a metacognitive perspective, a rubric functions as a synoptic review tool for the important contents of a course, making the main points instantly obvious upon cursory visual inspection of the rubric categories. By including the rubric with the syllabus at the start of a course, students are provided with a roadmap for planning their studying. Rubrics also serve to demystify the assessment process by allowing students to know precisely where to focus their efforts.

Professors who use rubrics find them helpful as tools for transforming a course from a teaching-centered to a learning-centered instructional design. Instead of simply discussing different concepts and wondering how much information is being internalized by students, properly designed rubrics afford a punctilious view of what students have actually learned and will be able to apply after the course. Rubrics also serve as a standardization tool for professors, reducing the subjectivity of performance assessment.

The rubric used in the ERAU Train-the-Trainer course possesses all the previous advantages, plus those of dyadic acculturation. The rubric provides a visual depiction of how the principles of airline instruction exemplify the core values at JetBlue, thus serving as a subtle mechanism for acculturating new instructors and promoting the delivery of future lessons in accordance with the core values of the airline. Since JetBlue instructors playing the roles of students during sample lessons also fill out the rubric, their awareness of how the principles and values were applied is increased. Lastly, the rubric functions as an excellent outline for subsequent use by each JetBlue instructor who desire to further polish their teaching skills after the ERAU course is completed.

FUTURE RESEARCH

In order to bring VFID into mainstream acceptance by academic scholars and business leaders, a minimum of four causal links need to be investigated. Empirical research must be accomplished in order to ascertain if VFID is effective as a means of corporate acculturation. VFID's advantage over explicit, implicit, dyadic and

organic values-based instruction needs to be assessed. In similar fashion, further research is required to elucidate the relationship between core values and organizational culture to determine precisely how they interrelate as a function of employee buy-in. In order for VFID to garner the full support of business leaders as a desirable initiative, scholars must produce conclusive proof that organizational culture does impact financial performance.

Establishing credible and quantifiable causal links for the four areas presents a daunting challenge for future researchers. Although several scholars have attempted to establish similar connections in the past, none have met with resounding success. Proving causality in such complex qualitative contexts can seem impossible. Human intuition leads to the logical assumption that the links elegantly concatenate, but no definite proof exists.

No corpus of research was found regarding the existence of previously developed values-framed instructional designs; thus, historical means for assessing its effectiveness for acculturation remain undetermined. A moderate amount of qualitative research can be found to elucidate the link between core values and organizational culture. A substantial amount of qualitative and quantitative research exists attempting to explicate how corporate culture impacts financial performance, but many scholars remain skeptical about the validity of the existing theories.

CONCLUSION

Inspired by innovative academic attempts at ethical teaching, this author believes that a derivative approach can be taken to acculturate corporate employees through values-based instruction. If organizational leaders truly believe that core values are a primary means for engendering corporate culture, then the values should be weaved into every aspect of what an organization does. Although many organizations explicitly teach their employees what their core values are and how to apply them, the values can be inculcated more effectively by using corporate values as a framework for conveying non-cultural information.

The process, referred to in this paper as VFID, takes previously determined course content areas and teaches them as a subset of the organizational values. By assessing learner performance in the course through a values-framed rubric, organizations can ensure that important knowledge is imparted while both explicitly and implicitly imbuing their employees with core values.

Although VFID is currently only used at JetBlue's College of Flight to train flight instructors, it can equally be expanded to encompass other instruction being provided at JetBlue and at other airlines. VFID can be readily adapted for use in the training of mechanics, reservations agents, customer service agents, ramp agents and flight attendants. By capitalizing on the role of corporate instructors as cultural ambassadors, the core values of the airline can be propagated both explicitly and implicitly. By incorporating this approach of values-based training, new and existing employees can receive continuous acculturation so as to maintain organizational core values at the forefront of their every activity as a corporation grows or simply attempts to maintain a desired culture.

It remains to be seen whether VFID heralds a viable new initiative for corporate education design, although it intuitively

seems to be a logical approach for inculcating organizational culture. In order for VFID to gain mainstream acceptance, further research is required to determine its impact on organizational performance.

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