

TEACHER'S GUIDE



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FOREWORD

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This Programme of Study answers to calls from parents, teachers and pupils for a clear, rigorous and systematic approach to a taught course in character education. That such a course could indeed be taught forms an important element in the Jubilee Centre for Character and Virtues' Framework for Character Education in Schools. Here, the Centre articulates a vision of what character education is and how it might best be practised through the medium of formal schooling.

I congratulate the authors; experienced teachers each one, on providing a Programme of Study that offers not only breadth, depth and coherence, but, above all, a pedagogy that illustrates the role taught sessions in character education can play in shaping character. This is a fine and most timely contribution. The range, variety and richness of the resources and approaches suggested should enable teachers to guide students into entering imaginatively, both real and reconstructed situations of moral decision, cultivating in the words of the Framework, 'good moral sense'. It also furnishes students with the conceptual and practical tools necessary to manage their own growth in virtue, encouraging them to build virtue into their lives. It gives emphatic expression to the notion that character education is indeed 'educable'.

At the core of this Programme lies the appreciation of the grounded, practical nature of ethics – we learn how to live well by practising it in the varied, and complex situations of our own lives. 'We are', as Aristotle reminds us, 'what we repeatedly do'. For Senior Leadership Teams in schools, I hope this course can offer a methodology around which staff consensus can be built to engage in character education. For teachers, I hope that it can offer them the support they need in responding to the basic intuition of their vocation: that education is about enabling and supporting boys and girls in developing towards flourishing maturity through the, at times, choppy waters of childhood. But, above all, for those pupils themselves, who are the intended recipients of this course: I hope that such a taught course will provide a solid grounding in the tools and qualities required to make their own good, ethical decisions. I hope, in short, that it will 'do its bit' in guiding them to strengthen dispositions of both heart and mind, to act well and to think well, to flourish.

Professor James Arthur

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WHAT IS CHARACTER EDUCATION?



The goal of character education is the good life: one in which we can flourish as human beings, achieve our potential and live meaningfully and harmoniously in communities with others. The pathway to this is the acquisition and development of virtues and it is the

virtues we have acquired which go to make up our character. A virtue is the ability to act in a particular way in a specific situation to bring about a good outcome and it can be broken down as follows:

A virtue is:

- 1 A QUALITY, TRAIT OR HABIT**
- 2 WHICH SHAPES AND GUIDES EMOTIONS AND ACTIONS**
- 3 IN A MID-POINT (OR MEAN) THAT IS RELATIVE TO US**
- 4 DISCOVERABLE THROUGH EXPERIENCE AND REFLECTIONS (GOOD SENSE)**

Virtues such as courage, kindness, persistence, love of learning and self-discipline are all around us – to varying degrees – in us and in the lives of the people we know. When we have acquired a virtue, we become able to manage our emotions and give reasons for why we choose a particular course of action; we learn to deliberate and assume much more control over how we act in the circumstances we face. There are 4 domains of virtue:

- 1. Moral Virtue:** the ability to make choices that uphold the good for ourselves and our communities;
- 2. Civic Virtue:** the virtues that enable us to live successfully and harmoniously in groups, communities and societies;
- 3. Intellectual Virtue:** the virtues that enable us to solve intellectual problems and become more technically skilful;
- 4. Performance Virtue:** virtues such as resilience that enable us to get things done.

In many ways, the aims of character education and the aims of education and schooling go absolutely hand in hand. If we think for a moment about our deepest wishes for the children that we teach and for the colleagues that we work with, they will usually involve our desire to see them flourish, thrive and be happy and to live a life which is good and which is supported by strong and supportive relationships. Character education therefore, has a rightful place in our schools and classrooms.

This course has been designed by experienced teachers to make a significant contribution to this project. For many of us, character education is caught: we develop virtues almost by accident through the experiences we have and through observing how others live and emulating or rejecting how they go about life. Character education aims to make teachers and children aware of the process of growth in virtue and to develop not just a vocabulary of the virtues, but an understanding of the process of learning to live a good life so that character education becomes taught and learned, as well as caught.



CHARACTER EDUCATION: A TAUGHT COURSE FOR 4 - 11 YEAR OLDS

This course is divided into three terms and separated into individual year groups. Each term's curriculum is divided up into sequences of lessons which address particular virtues. It is envisaged that the whole school will study the same character quality or virtue at any given time as this will provide a heightened focus and provide opportunities for year group interaction, whole-school assemblies, and making efficient use of visiting speakers. As children progress up through the school, their knowledge and understanding of each virtue will become more and more sophisticated.

Each lesson plan provides a learning objective, suggested activity, resources and an introductory script for the teacher; also included are 'Character Coaching' phrases to assist teachers in nurturing the development of good character in their pupils. A character reflection session brings each term's work to a close and provides an opportunity for assessment.

Overall the curriculum:

- * Allows each year group to revisit and deepen their understanding of a range of virtues as they progress through the primary age range;
- * Is sequenced in a manner that allows for the gradual understanding of more complex themes, for instance kindness, caring and helpfulness will be essential to an understanding of compassion and a child's understanding of fairness and forgiveness will lay the foundation for understanding justice in late Key Stage 2;
- * Can be co-ordinated with school topics, festivals, or cultural events at the school's discretion. Each taught module can be adapted to respond to the individuality of Primary Schools and to their diverse settings;
- * Supports children's learning across the curriculum.



HOW ARE CHARACTER AND VIRTUE TAUGHT?



The way to build our character consciously and systematically through **knowledge, reasoning and practice** goes something like this:

1. **Firstly**, we have to recognise that we are in a situation that requires a virtue (compassion, honesty, persistence etc.) This could be a moral, civic, performance or intellectual virtue.
2. **Secondly**, this situation triggers emotions, desires, or feelings in us. Sometimes these can be very strong – sometimes they can be very weak. We have to be able to specify and identify the emotion or desire that the situation has triggered in us.
3. **Thirdly**, we need to identify the virtue(s) that can educate our specific emotion(s) towards the *middle way* (e.g. realising that courage is the middle way between fear and over-confidence). We may try to emulate the example of others who have handled similar situations well. Stages one to three are covered by **virtue knowledge**.
4. **Fourthly**, we try to work out how to ‘realise the good’ through words, actions and deeds – **by doing the right thing, at the right time, in the right way, and for the right reasons** – and, hopefully, but not always, with the right consequences. We need to think through our options and weigh up the (morally) relevant

features of a situation. We need to think about how we can practice, the virtue(s) that correspond(s) to the emotion(s), or desire(s) that are stimulating us, or failing to stimulate us. This is where **virtue reasoning** comes in. These practices need to tread a careful path between ‘overdoing it’, and ‘underdoing it’, trying to act in a way that is in line with the *middle way*, or ideal, most reasonable, morally good, set of actions, given the circumstances. These practices will educate and shape our emotions – not eradicate them.

5. **Fifthly**, we need to reflect on how well we handled the situation, looking at where we might be strong, and where we still might need to grow, or to practise the virtue. We need to look at our emotions, desires, our pleasures and pains, and of course, the quality of our actions – more often than not, our fumbling and clumsy attempts at becoming better people. This is where **virtue practice** comes in.

This process is continual and cyclical over a life course.

This taught course for Primary Schools, which stretches from Reception to Year 6 aims to help children learn across these 3 main areas of **virtue knowledge, virtue reasoning and virtue practice**:

1. Virtue Knowledge

Virtue knowledge involves the following:

- * Being able to identify and name virtues;
- * Knowing which situations would be appropriate for using this virtue;
- * Knowing how you feel in situations requiring virtue;
- * Observing what those who have this virtue can do particularly well (learning from experts).



2. Virtue Reasoning

Knowing about virtue is not sufficient for being virtuous because it may not necessarily change our behaviour for the better. We may *know about* courage, but this may not make us courageous in the situations that call for courage. For this, we need **virtue reasoning**, which takes knowledge of virtue and enables us to apply it to situations we find ourselves in. **Virtue reasoning** involves the following:

- * The benefits a particular virtue brings to ourselves and our communities: understanding why the virtue is good;
- * Understanding the ‘middle-way’: **doing the right thing, at the right time, in the right way, and for the right reasons**: that there are middle ways of feeling and acting in any situation and that these middle ways are the virtue (e.g. the middle way between cowardice and foolishness is courage);
- * Giving (our own) and taking (from others) sound reasons for our actions;
- * Developing awareness of how we typically act in certain situations and making decisions about what habits we might need to change.

3. Virtue Practice

Virtue knowledge and **virtue reasoning** are linked to the promotion of **virtue practice**. We may acquire some knowledge and understanding of which virtue to display in certain circumstances, but be unable to translate this knowledge and reasoning into virtuous action on a regular basis. **Virtue practice** involves the following:

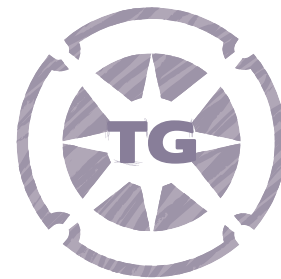
- * Putting virtues into action;
- * Observing and learning from others who put the virtues into action;
- * The ability to reflect upon events that have happened, to learn from them and to grow in understanding of how to act well;
- * Consciously and deliberately forming habits of virtuous action, with awareness of the person we are becoming.

Once all 3 of these elements are combined (**knowledge, reasoning, practice**) and developed over time, this will contribute to young people being competent and free in making sensible and wise (moral) choices in the situations they face. This is not a quick process and there will be stumbles, trips and falls along the way. Of central importance is children’s ability to reflect on and learn from these mistakes in a supportive and warm environment where everybody accepts their own position as learners on the life-long journey of acquiring virtue. Also of importance is to recognise that in the school of thought that this course comes from, (i.e. that of Aristotle and

philosophers who have succeeded him), that there are no hard and fast rules for exactly how to act in every situation. Virtue is not about slavishly following the moral ‘score’ with no understanding: Aristotle advocated a form of moral virtuosity which is like the performance of a jazz musician: sophisticated musical knowledge, which leads to the ability to improvise and produce something good in new situations. This takes time and in the same way that a jazz pianist spends many hundreds of hours meticulously rehearsing their scales, moral virtuosity is based upon the carefully established foundations of moral **knowledge, reasoning and practice**.



VIRTUE ETHICS AND MORAL DEVELOPMENT



All human beings are capable of moral development and character education aims to help each of us become more and more morally independent and skilful as time goes on. Set out below are the basic stages that Aristotle uses to reflect on how we are building, or strengthening our character. According to Aristotle, there are some people who are not ready to embark upon the journey of virtue and moral development: they are described as Person A and Person B.

Those who bear the characteristics of Person A are simply not yet free enough from psychological, biological or environmental factors to contemplate acting well, as far as some virtues may be concerned:

‘Person A’ - ‘Not ready for this yet’: I am not yet free enough to commit to growth in the life of virtue:

- * *I am a very young child at the pre-moral stage of development.*
- * *I may have had traumatic experiences or major personal difficulties surrounding this virtue. These historic experiences and circumstances prevent, or constrain me from acting differently. I may, for instance, have an addiction, which controls me, rather than I, it.*
- * *I may have been socialised into a culture or environment that has generated bad habits – I may, for instance, have been taught that stealing from others is a good thing, or that one should always give in to stronger forces; or, that being rude and offensive to others is commendable.*
- * *I may simply be unwell. It may, for instance, be no good talking to me about self-control when it comes to drink, as I am an alcoholic. I need sympathy and therapy, not the life of virtue.*

Those defined as ‘Person B’ are unpersuaded by the call to virtue, and would prefer to shape their lives around ends that could ultimately create bad character,

rather than build a good one: they are selfish.

‘Person B’ - ‘Not buying into this yet’: I am unconvinced that the life of virtue is really what it’s all about, or that building one’s character can commend itself in any way. I would much rather shape my life around the pursuit of fame, pleasure, money and power, at all costs:

- * *I can frankly admit that my actions are motivated purely by the pursuit of wealth, status, pleasure, power or self-aggrandisement. I see nothing at all wrong with this admission. Anything that threatens to stand in my way on the way to these goals needs to be eliminated. I want much more money than I need; I want it to impress my magnificence upon others; I want it to have influence and power; and I want to be feted and famed wherever I go. I am happy to give up any pretence of ‘building character’. I don’t just want self-preservation; I want emphatic self-assertion: I’m basically out entirely for myself, in the most selfish ways possible, and I am not afraid to admit it. I simply cannot see the point in living an ethically sound life.*

For both Persons A and B, patience and compassion are required. Time, ethical and spiritual maturity, healing, events and a range of positive influences (not least compassionate people) may be instructive in helping these individuals move beyond these stages to commit to a more worthwhile, ethical life, when they are ready for it. Aristotle doesn’t think much can be done with such attitudes as those found in Person A and Person B types. Extrinsic positive and negative reinforcement strategies, for instance, may be what he would prescribe. Failing that, the events that go on to shape the lives lived in such ways, may become educative and pedagogic, forcing a rethink. Perhaps it may be best to delay the conversation about virtue until a later stage in the lives of such individuals, when there is more material to reflect on.





Once we move beyond the Person A and Person B categories, we have the 5 stages of moral development and their associated characteristics. Here is an overview of those 5 stages:

Stage 1: I need to rethink the strength of my commitment to building my character:

- * *I want to be good, and would really like to lead a life of virtue;*
- * *I am a little clumsy in applying the principles of the virtuous life and character building to specific cases;*
- * *I let my emotions get the better of me on many occasions – I even let them cloud my judgement in situations.*

Aristotle would suggest that to move on from this stage, you are to be encouraged. Acquire knowledge, and internalise that knowledge, of which acts are virtuous and which are not. Also, don't be afraid to experience a sense of personal disappointment at failing to have acted correctly – this can often be a strong motivator to virtuous action.

Stage 2: I know what the right thing to do is, but when it comes to acting it out, my emotions get the better of me and I do the wrong thing, sometimes in the wrong way, and for the wrong reasons:

- * *I know what the right thing to do is, and wish to do it simply because it is the right thing to do. I'm not looking for any applause, neither do I have self-interested motives;*
- * *But, I let my desires and emotions carry me away; sometimes these emotions erode the principles I know to be good and worthwhile;*
- * *When I succumb to my more powerful emotions, I sometimes experience a sense of remorse and regret.*

To move to the next stage, Aristotle might suggest that you structure out your bad habits with some

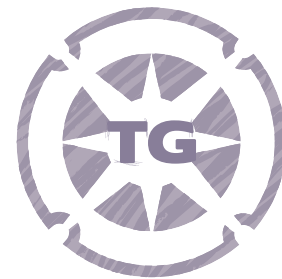
good habits. If, for instance, you want to develop the virtue of self-control, turn off the television and go for a run instead; or, if you want to improve your study concentration, turn off all distractions and commit to study for a period of time, without shifting from the desk. Habituating yourself to act in this way will strengthen the particular virtues you are trying to work on. Also, think through how you might feel if you do bad acts or things you'd rather not admit to yourself. Let the prospect of personal disappointment prevent you from acting like this. Never be afraid to listen to your regrets – remember, the wise person listens to them and learns from them; the fool suppresses them, or ignores them. From these regrets, identify new resolutions to live by. Acquire the habit of acting rightly, to triumph over bad acts.

Stage 3: I know what the right thing to do is, but it pains me to do it. I still do the more virtuous thing, though, that which builds character, in spite of the emotional pain it may cause. I do this through gritted teeth:

- * *I know how to act virtuously in given situations;*
- * *I can perform virtuous actions habitually, more or less;*
- * *I know what needs to be done BUT: I don't always do it;*
- * *My emotions occasionally carry me away, and do not run in line with what I know to be right;*
- * *And, I am not really that clear about how and why certain sorts of acts are virtuous; or, even, why I should be virtuous at all in some situations.*

According to Aristotle, to move on from this stage you need to keep looking for opportunities to perform virtuous, character building acts, so that they become habitual. Ensure that, wherever possible, you strive to keep learning from those who appear to lead excellent lives.





Stage 4: I feel rightly, about the right things, and act this out rightly, in the differing circumstances of my life. I act courageously when the situation calls for courage, with self-control when it calls for self-control, and with fairness, in situations that call for fairness: but I'm not really sure why:

- * *I can do the right thing simply for the sake of doing the right thing;*
- * *I know which acts are virtuous, and build character, and which acts erode, or destroy it;*
- * *I know how to enact these virtuous acts in many of the differing circumstances of my life;*
- * *I have acquired habits of virtuous action in certain domains;*
- * *I have acquired habits of virtuous emotion, and feel rightly – it gives me pleasure and joy to do the right thing, and it pains me not to do the right thing, when confronted by situations that call for a moral response;*
- * *BUT: I don't really understand why virtuous acts are virtuous.*

According to Aristotle, to build your character you need to understand how virtuous actions fit with a happy, flourishing life. If you keep acting well, you will think well; and, if you think well, you will act well.

Stage 5: I feel the right way, about the right things, at the right time, in the right way, and act it out rightly. And, I know why it is more virtuous. Not only are my emotions educated to feel rightly, and not only do my actions correspond consistently with what reason and virtue require, but I can also explain why this is so. Given that I can explain why some actions are more virtuous than others in situations that are complex, I can actively help to build up others in virtue.

This stage includes everything set out in stage 4, but the chief difference is that those in stage 5 are able to explain why some actions are more virtuous than others. This provides a basis for commending certain courses of action and inaction to others. It is perhaps best if we assume that this may become more refined with maturity and we are only likely to see this level of virtue after many years of life, even if we see signs of this stage in our students. This underscores the idea that growth in virtue is a lifetime's project.

These 5 stages of development across virtue knowledge, reasoning and practice are mapped out in a grid of descriptors in an appendix at the end of this teacher's guide. These descriptors are not intended to be used as formal assessment criteria in the same way as National Curriculum progress descriptors have been used: they are simply a guide for individuals to identify how they are getting on as moral learners. To that end, we advise against using these descriptors to formally assess or grade pupils' moral progress, in the same way that reading or Maths might be graded. Moral skill is not technical and should not be reduced to a set of techniques to be ticked off or scored.

In school age children, particularly at primary age, we are unlikely to see children developing beyond stage 2 or 3, where they are at the stage of doing what is right through gritted teeth and tend to be more swayed by pursuing pleasure than doing what is right or good. This is in no way to denigrate the moral ability of children, who often surprise and inspire us with their perspicacity and wisdom. However, virtues are stable states of character and few children (and surprisingly few adults) will be at the stage where managing emotions, being in command of our desires and acting for the good are habitual, rather than exceptional. Moral development takes a long time.





CHARACTER COACHING: MOVING BETWEEN STAGES

As educators the language we use is a powerful tool to develop and shape character and to help children be aware of and make progress in their moral development.

Character coaching aims to replace the use of overused and non-specific phrases such as “*well done*” or “*good*” which do not give any specific indication of what was well done or good. Instead, if a pupil is praised for showing the virtue of determination in completing a piece of work and also given a chance to reflect on their experience of determination, then a link with an enduring character quality is established and any corresponding raising of self-esteem and self-respect will rest on a meaningful platform.

Coaching involves asking very specific open questions to help others to understand more fully: our role when coaching is to ask, not to tell. In terms of character education, what matters most is that young people come to understand the presence and role of virtue in their lives. This arises from a level of self-awareness and understanding stemming from how we as teachers guide them to reflect on the events and stories of their lives. The main points of focus of these questions should be:

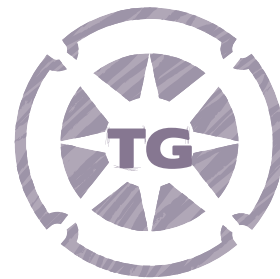
- * Noticing what is happening around us.
- * Noticing what we feel and what others feel: reading the information provided by emotion.
- * Noticing what we think and what others think: giving and taking reasons for action.

- * Reflecting on how our thoughts, speech and actions shape habits and affect who we are becoming.

Our daily interactions with pupils are likely to fall into three areas: meaningful praise, guidance, or correction. **Meaningful praise** involves identifying something specific that a child or group has done and helping them to reflect on how that is beneficial at the individual or group level. By shedding light on times when children use virtues, it can help them to recognise and understand the virtue and use it again. **Guidance** involves helping children to understand a virtue in a new way, or to see its application in their lives from a different angle. **Correction** involves noticing when a child says or does something which doesn't contribute to their own good or the overall good of the class or community. Rather than admonishing or telling off, correction is about helping the child to understand the impact of what they are doing and to see that there are virtues they can develop which may help them contribute to the good. Some people find the image of a cabinet maker bending and shaping a piece of wood helpful in envisaging correction.

Of course, character coaching does not need to be done by teachers. Children can gather together in pairs or small groups to coach each other and enable learning from each other's experiences.





Here are some suggested examples of phrases that recognise and shape character.

Meaningful Praise:

When a pupil shows **determination**:

- * *Can you tell me what happened?*
- * *What was it that helped you to keep going?*
- * *Have you got any examples of other people doing the same thing as you?*

When a pupil completes their Maths work in an **orderly** way:

- * *Your Maths work has been set out very clearly. What do you think to yourself when you look back at it?*
- * *How will it help you in the future if you set work out like this?*

When a pupil is **friendly** and **considerate** when welcoming new children:

- * *How did those children respond to you when you were friendly and considerate?*
- * *How do you think it affected the rest of their day at our school?*

Guidance:

When a pupil is lacking in **determination** when trying something new or difficult:

- * *Think of a time when you have been determined and persevered.
What did you feel or think then that can help you be determined with this?*
- * *Think of people you know who have shown determination. What did they do or think?
How can you use their experiences to help you?*

When pupils are being **inconsiderate** and dropping litter:

- * *How can we encourage people to stop dropping litter in the playground?*
- * *Are there virtues that might help us? How can they help us?*

Correction:

When pupils are being **inconsiderate** by being noisy in the library:

- * *Have you noticed how your noise levels are different to everyone else's?*
- * *What effect do you think this might be having?*
- * *What do you need to change?*

When a pupil is **unkind** to another:

- * *Did you notice what happened when you said X?*
- * *What was the effect of your words?*
- * *What would be a kind thing to do or say now?*

The teaching resources in this Programme of Study for Primary Schools contain specific examples of how teachers might use *character coaching* across the lesson resources that have been developed and appear under the headings **meaningful praise**, **correction** and **guidance**.



FINDING YOUR WAY THROUGH THIS COURSE

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This course is divided into the three academic terms and structured by key themes, each addressing a particular character trait or virtue, for example cooperation, helpfulness and kindness. Within each theme there are sessions relevant to individual year groups. Time for reflection is included within each term.

The course has been designed to enable easy navigation to the relevant lesson plans needed by individual teachers across the school. Each year group is colour-coded and you will find the year group displayed in the compass and the margin tab on each resource sheet. The theme is also highlighted in the margin enabling teachers to locate a particular theme easily, including a reflection section at the end of each term where all materials for reflection lessons can be found. The contents of each term, including the individual sessions within each theme, are clearly set out in the tables of contents included at the end of this guide. Materials used for reflection lessons sit within the theme 'reflection' and any supplementary materials, for example any worksheets or PowerPoint presentations, are available within the theme to which they are relevant.

In what follows, there is a systematic approach to the building of character, inspired by a neo-Aristotelian educational philosophy. Whilst a number of virtues are dealt with in detail, this course does not intend to offer an exhaustive list of virtues, still less of issues, or situations that may call for the practice of virtue – such a task would be impossible. Rather, it aims to work through the practice and acquisition of a handful or so of virtues (especially those dealt with in Aristotle's *Nicomachean Ethics*), with a view to exploring a methodology for the acquisition of virtue and growth in character.

This taught course is freely available on the Jubilee Centre for Character and Virtues' website at www.jubileecentre.ac.uk/primaryprogrammeofstudy. The Centre's website contains a wealth of psychological and philosophical research papers which explore what character development is and how it best takes place in educational and other contexts.



AUTUMN TERM - AN OVERVIEW



AUTUMN TERM - AN OVERVIEW



	CARING	HELPFULNESS	COOPERATION	COURAGE	NATIONAL KINDNESS WEEK	REFLECTION
RECEPTION	Caring Hands Session A	Who helps you? Session A	Working together to help <i>Little Red Hen</i>	Trying new things Session A	The alphabet of kindness	Virtue shields
	Caring Hands Session B	Who helps you? Session B	<i>The Biggest Snowman</i>	Trying new things Session B		
YEAR 1	Caring for ourselves: eyes	Who do you help? Session A	Many hands make light work: learning about cooperation through stories	Coming to school Session A	The book of kindness	Virtue shields
	Caring for ourselves: ears	Who do you help? Session B	Working together to achieve a challenging task	Coming to school Session B		
YEAR 2	Caring for others and family Session A	People who help us Session A	Practising conflict resolution through role play	Saying hello to new people Session A	The cup of kindness	Virtue shields
	Caring for others and family Session B	People who help us Session B	Encouraging one another	Saying hello to new people Session B		
YEAR 3	Caring for our School Session A	People who need our help Session A	Bury the hatchet!	Learning from mistakes Session A	Secret agents of kindness	Aristotle's bottles
	Caring for our School Session B	People who need our help Session B	Strengths and needs	Learning from mistakes Session B		
YEAR 4	Caring for our Environment Session A	Helpfulness in your class Session A	Team building skills: the human knot Session A	Sports day Session A	Kindness Acrostics	Aristotle's bottles
	Caring for our Environment Session B	Helpfulness in your class Session B	Team building skills: the human knot Session B	Sports day Session B		
YEAR 5	Caring for our community: understanding dementia Session A	Helpfulness in your family Session A	Understanding Aesop's Tale: The Bundle of Sticks Session A	Facing our fears Session A	Cruel to be kind	Aristotle's bottles
	Caring for our community: understanding dementia Session B	Helpfulness in your family Session B	Understanding Aesop's Tale: The Bundle of Sticks Session B	Facing our fears Session B		
YEAR 6	Caring for our world: who owns the sky?	How would you help? Session A	Coaching younger children: hula-hoop help Session A	Heroes <i>The Knightly Virtues</i>	What would a kind school look like?	<i>Knightly Virtues</i> journal
	Caring for our world: sustainability posters	How would you help? Session B	Coaching younger children: hula-hoop help Session B			





SPRING TERM - AN OVERVIEW

SPRING TERM - AN OVERVIEW



	CLEANLINESS	FAIRNESS	FRIENDLINESS	SERVICE PROJECT	PATIENCE	RESPECT	REFLECTION
RECEPTION	Let's wash our hands	It's not fair/fair shares <i>Session A</i>	Saying 'hello' to people in your classroom <i>Session A</i>	Growing in the community <i>Session A</i>	Patience in my class	Showing respect in the classroom <i>Session A</i>	Virtue shields
	Cleaning up our toys	It's not fair/fair shares <i>Session B</i>	Saying 'hello' to people in your classroom <i>Session B</i>	Growing in the community <i>Session B</i>	The paws of patience	Showing respect in the classroom <i>Session B</i>	
YEAR 1	Cleanliness and orderliness <i>Session A</i>	Fair shares for others <i>Session A</i>	Practise making a new friend <i>Session A</i>	Growing in the community <i>Session A</i>	The pencil of patience	How does the ugly duckling feel?	Virtue shields
	Cleanliness and orderliness <i>Session B</i>	Fair shares for others <i>Session B</i>	Practise making a new friend <i>Session B</i>	Growing in the community <i>Session B</i>	Patient partners	Making the ugly duckling feel welcome	
YEAR 2	Food hygiene <i>Session A</i>	Fair shares for others <i>Session A</i>	Practise introductions and asking questions <i>Session A</i>	Growing in the community <i>Session A</i>	Busy adults	Classroom rules that help us show respect	Virtue shields or Aristotle's bottles
	Food hygiene <i>Session B</i>	Fair shares for others <i>Session B</i>	Practise introductions and asking questions <i>Session B</i>	Growing in the community <i>Session B</i>	Games that encourage patience	Playground rules that help us show respect	
YEAR 3	Looking after your teeth	Two sides to every story <i>Session A</i>	What do our friends need from us? <i>Session A</i>	Fundraising for a local charity <i>Session A</i>	Patient hands	Showing respect whilst out and about	Virtue shields or Aristotle's bottles
	Cleaning our teeth	Two sides to every story <i>Session B</i>	What do our friends need from us? <i>Session B</i>	Fundraising for a local charity <i>Session B</i>	Brain, board, book, buddy, boss	Showing respect at home	
YEAR 4	Clean words <i>Session A</i>	School rules <i>Session A</i>	Flexible friends <i>Session A</i>	Fundraising for a local charity <i>Session A</i>	A patient survivor	Powerful respect <i>Session A</i>	Reflection Writing
	Clean words <i>Session B</i>	School rules <i>Session B</i>	Flexible friends <i>Session B</i>	Fundraising for a local charity <i>Session B</i>	Games that develop patience	Powerful respect <i>Session B</i>	
YEAR 5	No smoking <i>Session A</i>	Seeing another point of view <i>Session A</i>	What are my friends interested in? <i>Session A</i>	Keeping company in the community <i>Session A</i>	Patient snowflakes <i>Session A</i>	Tricky discussion questions	Reflection Writing
	No smoking <i>Session B</i>	Seeing another point of view <i>Session B</i>	What are my friends interested in? <i>Session B</i>	Keeping company in the community <i>Session B</i>	Patient snowflakes <i>Session B</i>	Similarities and differences	
YEAR 6	Clean up your act	Justice <i>Session A</i>	Developing friendships that last <i>Session A</i>	Keeping company in the community <i>Session A</i>	Let me teach you! <i>Session A</i>	Human rights <i>Session A</i>	Reflection Writing
	Spring clean for your mind	Justice <i>Session B</i>	Developing friendships that last <i>Session B</i>	Keeping company in the community <i>Session B</i>	Let me teach you! <i>Session B</i>	Human rights <i>Session B</i>	



SUMMER TERM – AN OVERVIEW



SUMMER TERM – AN OVERVIEW



	COURTESY	FORGIVENESS	DETERMINATION	SELF-DISCIPLINE	GRATITUDE	HONESTY	REFLECTION
RECEPTION	Good manners	Saying sorry	The strength of a superhero!	Sitting still	Picture journals Session A	Telling the truth Session A	Virtue shields
	Careful listening	Forgiving words	Goal!	Speaking and listening	Picture journals Session B	Telling the truth Session B	
YEAR 1	Courtesy at the lunch table: hungry tummy	Oops! I made a mistake!	You can do it!	What is anger	Thank you cards: writing	Not stealing	Virtue shields
	Courtesy in the playground	Help me to forgive	Reach for the stars	Controlling our feelings	Thank you cards: designing	Not cheating	
YEAR 2	<i>Aesop's Fable</i>	I beg your pardon	Dream on	Active listening Session A	A visit from a school staff member	Telling the whole truth Session A	Virtue shields or Aristotle's bottles
	Courtesy in the classroom	Mending a friendship	Aim high	Active listening Session B	Thanking the classroom visitor	Telling the whole truth Session B	
YEAR 3	Courtesy to others: school visitors Session A	Why should I forgive?	If at first you don't succeed/ I'm a believer	A bubbly challenge! Session A	A visit from a school staff member	Scenarios	Virtue shields or Aristotle's bottles
	Courtesy to others: school visitors Session B	Please forgive me		A bubbly challenge! Session B	Thanking the classroom visitor	Honesty role play	Reflection Writing
YEAR 4	Courtesy on school trips: out and about	Feelings of forgiveness	Never give up!	Can you wait? Session A	A visit from the school cook	Being honest with yourself Session A	Aristotle's bottles
	Courtesy to our neighbours: <i>The Good Samaritan</i>	Forgiving myself	What an example!	Can you wait? Session B	Writing a class thank you letter	Being honest with yourself Session B	Reflection Writing
YEAR 5	A courteous debate: round one	Positive role models	People who inspire us Session A	Knowing the limits Session A	Where did that come from? Session A	Being tactful Session A	Aristotle's bottles
	A courteous debate: round two		People who inspire us Session B	Knowing the limits Session B	Where did that come from? Session B	Being tactful Session B	Reflection Writing
YEAR 6	<i>The Knightly Virtues</i> Session A	Solving conflicts fairly	Soldiering on	e-safety: cyber bullying	Reflecting on gratitude Session A	<i>The Knightly Virtues: El Cid</i> Session A	Aristotle's bottles
	<i>The Knightly Virtues</i> Session B	Problem solving: solution focused approach	Achieve your potential	e-safety: being SMART online!	Reflecting on gratitude Session B	<i>The Knightly Virtues: El Cid</i> Session B	Reflection Writing



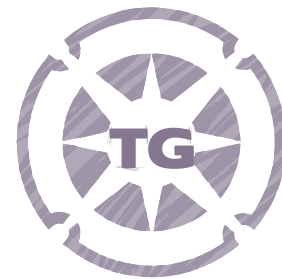


DESCRIPTORS FOR LEARNING VIRTUE

DESCRIPTORS FOR LEARNING VIRTUE

	VIRTUE KNOWLEDGE	VIRTUE REASONING	VIRTUE PRACTICE
Level 1	<ul style="list-style-type: none"> * I am beginning to identify some virtues * I am beginning to identify which virtues are needed in particular situations * I am beginning to identify how I feel in situations * I am beginning to notice how others use virtues to handle situations 	<ul style="list-style-type: none"> * I am beginning to understand the benefits that the virtues bring * I am beginning to understand the middle way * I am beginning to give and take reasons for my actions * I am beginning to become aware of how I usually act in certain situations 	<ul style="list-style-type: none"> * I am beginning to put virtues into action * I am beginning to learn from others who use virtues * I am beginning to learn from what I say and do and think about improvement * I am becoming aware of forming habits and of the person I would like to become
Level 2	<ul style="list-style-type: none"> * I can identify some virtues * I can identify which virtues are needed in some situations * I can identify how I feel in situations, but my feelings still get the better of me sometimes * I can identify how others use virtues to handle situations 	<ul style="list-style-type: none"> * I understand the benefits that some virtues bring, but don't always use the virtues * I know the middle way, but find it difficult to follow it * I can give and take reasons for my actions, but they are not always the right ones * I know how I typically act in some situations 	<ul style="list-style-type: none"> * I can put some virtues into action, but still find it difficult to do the right thing, rather than what I feel like doing * I can learn from the example of others on some occasions * I am learning from what I say and do so that I can improve, but still make some of the same old mistakes * I am trying to form virtuous habits which fit in with the person I would like to become
Level 3	<ul style="list-style-type: none"> * I can identify a number of virtues quite easily * I can easily identify which virtues are required in a number of situations * I know how I feel in certain situations and I can, with effort, usually overcome my feelings to use the virtue * I can easily identify how others use virtues to handle situations 	<ul style="list-style-type: none"> * I understand the benefits of using the virtues * I know the middle way and can follow it most of the time * I can give and take reasons for my actions, although this doesn't always result in virtue * I know how I typically act in lots of situations 	<ul style="list-style-type: none"> * I can put a number of virtues into action and can mostly do the right thing, rather than what I feel like doing * I often learn from others' use of virtues * I learn from what I say and do and make fewer of the same old mistakes * I know what kind of person I would like to become and am having some success in forming virtuous habits





	VIRTUE KNOWLEDGE	VIRTUE REASONING	VIRTUE PRACTICE
Level 4	<ul style="list-style-type: none"> * I have quite detailed knowledge of the virtues * I find it easy to identify which virtue is required in certain situations * I can easily identify my feelings and almost always use the virtues to educate them * I regularly learn from others' use of the virtues 	<ul style="list-style-type: none"> * I have detailed understanding of the benefits of the virtues * I know the middle way and enjoy following it * I can give and take detailed reasons for acting and use them to do the right thing * I am developing high levels of self-awareness of how I typically act in the different areas of my life 	<ul style="list-style-type: none"> * I put a wide range of virtues into action and enjoy doing it * I enjoy learning from others' use of virtues. * I nearly always reflect on how I have spoken or acted so that I can avoid the same mistakes * I know what kind of person I would like to become and I am successfully forming virtuous habits
Level 5	<ul style="list-style-type: none"> * I fully understand the virtues * I always know which virtue is required * I am fully aware of how I feel at all times * Others look to me to see how I handle situations 	<ul style="list-style-type: none"> * I fully understand the benefits of the virtues * I always follow the middle way * My moral reasoning is sound and always results in virtue * I am fully aware of how I act in all areas of my life 	<ul style="list-style-type: none"> * I can employ all the virtues * Others learn from my use of virtues * I enjoy reflecting on my speech and actions to constantly improve * I am becoming the person I would like to become

Explanatory notes.

These 5 stages of virtue development across virtue knowledge, reasoning and practice are intended as a guide for understanding how virtue development takes place over the life course. The descriptors help us to identify what stage we are at in our journey towards virtue and where we need to make changes. In school age children, particularly at primary age, we may not see children developing beyond stage 2 or 3. This is in no way to denigrate the moral ability of children, who often surprise and inspire us with their perspicacity and wisdom. However, virtues are *stable* states of character and few children (and surprisingly few adults) will be at the stage where managing emotions, being in command of our desires and acting for the good are *habitual*, rather than exceptional. Moral development takes a long time.

These descriptors *are not* intended to be used as formal assessment criteria in the same way as National Curriculum progress descriptors have been used: they are simply a guide for individuals to identify how they are getting on as moral learners. To that end, we advise against using these descriptors to formally assess or grade pupils' moral progress, in the same way that reading or Maths might be graded. Moral skill is not technical and should not be reduced to a set of techniques to be ticked off or scored.