CHARACTER EDUCATION

A TAUGHT COURSE FOR 11 TO 16 YEAR OLDS

DAN WRIGHT   IAN MORRIS   MATT BAWDEN

DAN WRIGHT   IAN MORRIS   MATT BAWDEN

Dan Wright is currently on a 'Teacher Fellowship' placement at the Jubilee Centre for Character and Virtues, University of Birmingham. Prior to this, he was Director of Faculty at Godalming Sixth Form College, Surrey, having been Head of History and Politics there before this. He will be taking up the post of Deputy Head at St George's College, Weybridge, Surrey, from January 2015.

Ian Morris is Head of Well-being at Wellington College. He is the author of the professionally acclaimed Learning to Ride Elephants: Teaching Happiness and Well-Being in Schools (2009). He is also a trainer on the UK Resilience Programme.

Matt Bawden is Faculty Leader for Social Sciences and Culture at Queen Elizabeth's Grammar School, Ashbourne. In addition, he is Head of Wellbeing. He has led training at local and regional levels on areas of RE, PSHE and Citizenship, in addition to being involved in the Jubilee Centre's My Character Project.

TABLE OF CONTENTS

CONTENTS

3

FOREWORD

This Programme of Study answers to calls from parents, teachers and students 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 young adulthood. But, above all, for those students 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

Director of the Jubilee Centre for Character and Virtues
Head of the School of Education
University of Birmingham

THE JUBILEE CENTRE
FOR CHARACTER & VIRTUES

GUIDE FOR TEACHERS

Our present discussion does not aim, as others do, at study; for, the purpose of our examination is not to know what virtue is, but to become good, since otherwise the inquiry would be of no benefit to us. And so we must examine the right ways of acting; for, as we have said, the actions also control the sorts of states we acquire.

1103b27-32, Nicomachean Ethics (NE), Aristotle

This Programme of Study is a guide to building character through the means of a taught course. It is a direct response to the issues set out in the Jubilee Centre for Character and Virtues' Framework for Character Education in Schools. There, it is argued that Character Education is not only 'caught' through the ethos and values of a school, but that 'taught' sessions also have an important role to play in the shaping of character. These taught sessions focus on both the theoretical and the practical aspects of acquiring virtue; they are most meaningfully situated in the context of a school that is committed to character education across the piece. Underlying the Framework are at least two distinctive hallmarks of the Jubilee Centre's approach to Character Education. The first hallmark is that Character Education is about acting well, and thinking well, about developing good 'moral' sense, or practical wisdom, in the differing circumstances of students' lives. This marks a refreshing, grounded and realistic approach to the cultivation of virtue. It steers us away from the notion that Character Education is exclusively theoretical and abstract; it also challenges the notion that Character Education is about imposing a monomaniacal, mechanical uniformity on others. Perhaps even more helpfully, this accent on cultivating 'good sense' frees us from the egregious claim that character can be built by an instruction manual, or text that seeks to provide cases for every eventuality. Rather, we are given tools and practices that will enable us to experience the freedom in the moral life that is akin to what freedom of the keyboard is for the accomplished pianist. The second hallmark of the Centre's approach is that engagement and dialogue with tradition is healthy and unavoidable. This also is refreshing and realistic:

it would be absurd to suggest that relative beginners in the moral life have reached a stage of maturity where they are experienced and competent enough to decide, understand, or even recognize what's involved in the, at times, very tricky business of making decisions that enables human flourishing, without assistance. This Programme of Study, then, hopes to respond to these concerns and to assist students in the building of their character, in guiding them towards flourishing and fulfilling lives.

The material out of which that character is built is ready to hand: it is the students themselves. What does this mean? It means that character is made up of individual desires, emotions, feelings, thoughts, choices, reasons, and actions. It means that each must take responsibility for building their character, making what use they can of this course and its supporting materials. This Programme of Study aims to help those who are enthusiastic about, or committed to this goal. To build our character is a lifetime's work, and it can never be signed off as the finished article.

In what follows, there is a systematic approach to the building of character, inspired by a neo-Aristotelian educational philosophy, its practical pedagogical implications are explained fully below. 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 practise of virtue – such a task would be impossible. Rather, it aims to work through the practise 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.

5

6

This taught course is freely available on the Jubilee Centre for Character and Virtues' website at http://www.jubileecentre.ac.uk/ [available 02/15].

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.

This course primarily suggests the sorts of directions in which Character Education can be taken and their applications. It is targeted at 11 to 16 year olds. Teachers may elect to follow the course all the way through, from cover to cover, or to cherry pick themes and ideas, as the needs of their students and courses suggest. The electronic nature of the resources enables teachers to adapt and modify them to their own interests and concerns, and to the educational level of the students. Some may wish to go straight through this booklet from Year 7 to Year 11; others may choose to select a few topics from those set out here and insert them into existing programmes; others may wish to cover all 31, or so, issues every year, but deepening in complexity as they progress through KS3

and KS4, with a few other virtues added in for 'good measure'. It is hoped that the methodology set out here will be an inspiration for centres to create their own resources, specific to the issues and educational level of their own students.

We hope that this programme of study can provide a rich, multi-textured approach to a taught course in Character Education. Moreover, we would like to see the Programme of Study promote and inform the debate surrounding the nature, role and purpose of Character Education. We would also like to explore the extent to which a taught course has a meaningful place in the building of character.

First, though, a word of caution: any course such as this can only hope to offer the faintest adumbrations and the sketchiest of outlines as to what is required, or commended in the life of virtue, or the building of character. As Aristotle would have it, building character is a most inexact and messy 'science'. It will be up to the students to make the issues raised here their own, and to colour, detail and reshape them with the unique story of their own lives.

A SPIRAL CURRICULUM

The curriculum model, which has been adopted in designing this course and its set of resources, is inspired by Brunner's Spiral Curriculum. As the diagram below suggests, the spiral curriculum model moves students through phases of personal experience and practice, information gathering and documentation, reflection, analysis and internalisation and informed action, and round again, as if moving up a spiral. This enables students to look at previous learning and experience in a new light, and look at new learning from the perspective of previous experience. Growth in knowledge, judgement and practice is the purpose of such an approach. It is an experiential curriculum model, with its accents on personal engagement, ideas, reflection, refinement, and internalisation, or habituation.

This can be contrasted with an alternative curriculum model, one that is driven by fixed outcomes. These fixed outcomes are the product of behavioural competencies, measurement, and 'tick boxes'. This latter approach would not sit well with any meaningful attempt at Aristotelian inspired Character Education[4].

The spiral curriculum model reconceptualises the role of the teacher and makes important demands of them. On this reading, the teacher is to become a wise and sensitive guide, responsive to the needs and strengths and weaknesses of their individual students. It allows for a more personalised approach to development. This can be contrasted with an alternative conceptualisation, which sees the teacher as simply a technical deliverer and assessor of a curriculum, with no real personal engagement with the needs and interests of the students, still less their personal growth[5]. Again, this latter approach would not sit well with Aristotelian inspired Character Education. Many teachers find that it was the experience of the former model, (or lack of it), that first inspired them to teach; this course supports them in that intuition and sense of vocation.

8
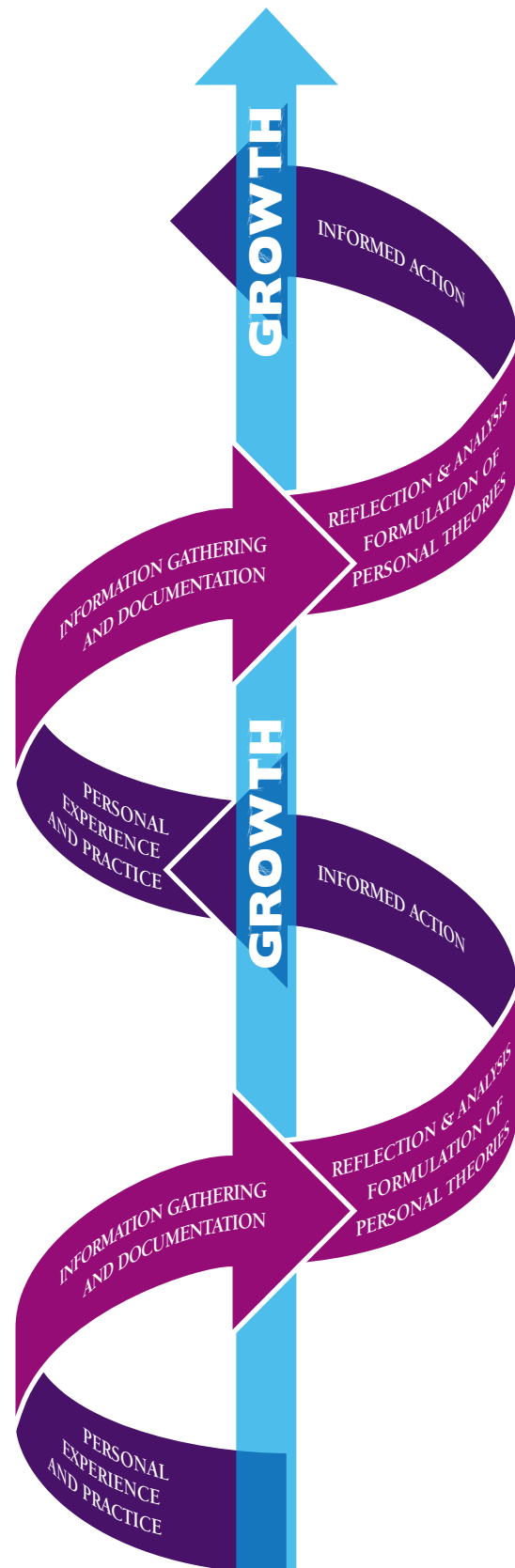
Given these demands, where might this taught course sit in an already pressurised school curriculum, subject to competing initiatives? In at least two places: it would work well either as a stand-alone 'little and often' part of the pastoral programme, delivered in Form time; or, it would work well in the PSHE slot. If in this timetable slot, then ideally, the concepts and approaches set out here could be used to recast PSHE within Character Education terms, looking at ways in which the issues and challenges dealt with in PSHE could best be met by growth in virtue and ethical maturity. Perhaps unlike some approaches to moral or 'values' education, the accent of Aristotelian inspired Character Education is overwhelmingly on developing sound moral judgements (good sense), action, personal reflection and growth into ethical maturity.

A combination of pedagogical approaches is used throughout this course. Some of the resources are shaped around a deductive and conceptual approach, with students coming to understand what the structure of a virtue is, then thinking through how these principles apply to the facts of their lives, and how they can use those facts to practise the virtue. Other resources adopt a more inductive approach, beginning with specific issues, working out towards the facts of the students' lives, and then onto the underlying principles. Both are necessary and both can be harmonised. Amongst the challenges teachers have faced in Character Education to date, is in the development of a mutually intelligible discourse – many students simply do not have the language of Character Education, let alone the concepts. This course hopes to do its bit in redressing this problem. The approaches are set out in detail on the following pages.

---

[4] See R.Pring *The Life and Death of Secondary Education For All,* Routledge, for a fuller account.

[5] See D Car *Making Sense of Education: An Introduction to the Philosophy and Theory of Education and Teaching*, Routledge, for a fuller account

THE JUBILEE CENTRE
FOR CHARACTER & VIRTUES

APPROACH 1

This focuses on building Virtue Knowledge, Virtue Reasoning and Virtue Practice[6] for some classically recognised virtues. This forms the more conceptual part of the text, and is found in resources that elucidate specific virtues, e.g. the virtue of courage, or virtue of self-control, etc. It sets out the framework, or 'bare bones' of specific virtues. Whilst this part is more conceptual, and deductive, there are plenty of opportunities here for application.

Each chapter[7] on a specific virtue is broken down into three sections; each section explores how we go about exercising the virtue in question.

* Section 1: **Virtue Knowledge**
* Section 2: **Virtue Reasoning**
* Section 3: **Virtue Practice**

What is **Virtue Knowledge** about? It is about acquiring and understanding the sometimes technical language and concepts associated with virtue. In this section, students will learn the following issues for each virtue:

* What those who have this virtue can do particularly well.

* What the benefits of acting out this specific virtue are.

* Which situations may be appropriate for the acting out of this virtue.

* Which emotions, or desires and feelings may be alerting us to practise this particular virtue.

* How to think through and construct dilemmas and scenarios, which illuminate how the virtue might best be exercised.

But knowing about virtue is not sufficient for being virtuous – in other words, it may not necessarily change our behaviour for the better. We may, for instance, know what courage is in general, but this need not necessarily make us courageous in the

situations that call for courage. We need to move from knowing what a virtue is, to how and when we should practise it. For this, we need virtue reasoning.

What is **Virtue Reasoning** about? It is about making reasoned judgements about when and how to act well. This includes the ability to explain differences in moral situations, such as moral dilemmas. This emphasis on acquiring judgement is reflective, and allows for each individual to make their own decisions about how best to give expression to the virtues in situations that are pertinent to them. Virtue reasoning, for example, is about taking our understanding of courage and understanding how best to give expression to that when we find ourselves in situations that call for it.

In this section, students will learn the following issues for each virtue:

* What are my basic dispositions and inclinations in the light of this virtue – is there a pattern to my emotions and desires when in this situation? How well, and when have I practised this virtue in the past?

* What are my circumstances, options and choices for practising this specific virtue? When can I practise this virtue in the near future?

* Where is the Golden Mean[8] for me and which actions will give the best expression to this in a self-identified scenario? Which actions will look like I'm falling short of the virtue? Which actions will like I'm over-cooking the virtue?

What is **Virtue Practice** about? Both the above components; virtue knowledge and virtue reasoning are linked to the promotion of virtue practice. We may, for instance, acquire some cognitive understanding of what would be the desirable virtue to display in certain circumstances, but be unable to translate this knowledge and reasoning into virtuous action on a stable basis. Virtuous practice therefore enables us to give expression to virtue in desirable, recognisable and observable attitudes, behaviours and action.

Self-examination makes up an important component of 'virtue practice'. So, virtue practice, for example, demands that I be courageous in situations that I identify as calling for that virtue; it also demands that I am able to examine how courageous I really was when in the situation that called for it, and how I might continue to build on my strengths, and challenge areas of failure in relation to the virtue.

Each of these specific virtues makes up about 2-3 lessons. This section also provides the methodology that is used in Approach 3.

Here is a summary of how each of the three sections contributes to the building of virtue:

VIRTUE KNOWLEDGE

✳ What can those who have this virtue do particularly well?

✳ What are the benefits of acting out this virtue?

✳ When might I have to practise this virtue?

✳ Which emotions alert me to the need to practise this virtue?

✳ Which dilemmas and scenarios illuminate issues connected with the virtue?

VIRTUE REASONING

✳ What are my basic dispositions and inclinations in the light of this virtue – how do I currently act in situations that call for it to be exercised?

✳ What are my circumstances, options and choices for practising this specific virtue?

✳ Where is the Golden Mean for me in this situation?

VIRTUE PRACTICE

✳ How did I respond to the call to virtue in the situation I identified?

✳ When and how can I use opportunities to practise and strengthen this virtue?
What do I need to focus on?

---

6 See the Jubilee Centre's *Knightly Virtues Project* for further pedagogical issues, research and resources related to this approach.

7 These specific virtue chapters lean heavily on the excellent: *Aristotle's Virtues*, Howard J Curzer

8 See below *Thinking with Aristotle: A Lodestar for the Journey*

THE JUBILEE CENTRE
FOR CHARACTER & VIRTUES

APPROACH 2

This furnishes the students with the tools to build virtues neither mentioned, nor developed in the text. It applies Approach 1 to the very unique and specific circumstances of students' individual lives, or contexts. Students, for instance, are invited to build their own understanding of virtues, such as gratitude and compassion, and how best to exercise them in their lives. This makes for some interesting applications.

They are encouraged to identify the virtues that they need to cultivate, in order to flourish once they enter the world of work. Those aspiring to journalism, for instance, may wish to cultivate the virtue of truthfulness; those aspiring to medicine, the virtues of compassion and care; those aspiring to teaching, patience and humility, and so on. This enables students to practise the conceptual and practical tools required to continue the project of growing in virtue beyond the time they leave formal education.

Use of the various templates should also enable individual subject teachers to explore growth in specific virtues through their subjects. It allows for a more individualised approach to the cultivation of virtue, situated within genuine issues, with which students must grapple. How, for instance, could PE become a context for exploring and practising the virtue of courage; or, how could a study in English of The Grapes of Wrath by Steinbeck help us to explore and practise the virtue of compassion; or, how might the pursuit and enjoyment of music help us to grow in virtue in the round, as Aristotle most definitely thinks it has the potential to do.

Approach 2 would also be particularly useful to schools that wish to prioritise the development of specific virtues as a 'whole school' focus. Schools may, for instance, feel they wish to develop greater self-control, resilience and stillness in their students, especially in the face of substance abuse or stress issues; or, they may wish to tackle virtues connected to justice and self-control, raising the social awareness of their students. Good schools know the needs of their students well. Faith schools, in particular, may wish to see how the revelation around which their community is shaped, integrates, builds upon, extends and deepens (or indeed unravels) the concepts set out in this particular exercise in emotion, reason, action and self-knowledge.

APPROACH 3

This focuses on issues which drive and spark a call to act virtuously. This forms the more applied, inductive part of the course. This is primarily about how we bring our knowledge, reasoning and practice about virtues to specific issues that call for their exercise. Many of these specific issues arise out of what we may recognise as the PSHE curriculum. Issues such as *Why do good people do bad things? How to develop resilience,* and *how to handle stress* are all dealt with here. We each react differently to situations, or moral issues; each moral situation will call for the exercise of a virtue, or a cluster of virtues; the cluster of virtues that we are called to exercise will vary from person to person – as will the way in which we are called to practise them. The moral virtues that we practise, or fail to practise will have performance and civic implications. Thinking through how to practise and develop virtues in performance and civic domains forms an important part of Approach 3, moving out from the moral agent to the wider society.

These have been produced as PowerPoint presentations with Lesson Plans for suggested approaches and further development. Each Power Point, or 'slate' makes up for about 4 or 5 teaching sessions. They move broadly through the moral, performance and civic domains and contain plenty of suggestions for practice and reflection. Whilst this part tends to be more applied, focusing on exploring how to balance out the differing virtues called for by a range of situations. The approach also includes plenty of opportunities for conceptual exploration.

Approaches 1 and 2 above could readily be integrated into Approach 3 (and vice versa), as the teacher and the needs of the group suggest.

12

THE
JUBILEE CENTRE
FOR CHARACTER & VIRTUES

THINKING WITH ARISTOTLE: A LODESTAR FOR THE JOURNEY

This taught course is neo-Aristotelian in inspiration. What this means is that the elements of Aristotle's account of virtue and character education have been re-interpreted, updated and applied to contemporary problems and contexts. For a fuller theoretical discussion of the merits and demerits of such a position, and indeed a robust and spirited defence of its contemporary application to education, please refer to Kristjánsson, K. (in press, 2014) There is Something about Aristotle: The Pros and Cons of Aristotelianism in Contemporary Moral Education, Journal of Philosophy of Education[9].

At the centre of this approach is the cultivation of virtue. On Aristotle's reading, 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)

This is perhaps easier to understand if we look at how we come to acquire and practise 'virtues' – which we, and our students no doubt already do to varying degrees. Put at its crudest, the way to build our character consciously and systematically goes something like this:

* Firstly, we have to recognise that we are in a moral situation. A moral situation is a situation that calls for us to do something we ought to do. To do 'that thing that we ought to do', requires the practice of a virtue.

* 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.

* Thirdly, we need to identify the virtue(s) that can educate our specific emotion(s) towards realising the good in the situation we are in. We '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. Stages one to three are covered by the **Virtue Knowledge**.

* Fourthly, 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 practise, or give expression to 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 the **Virtue Reasoning** comes in. These practices need to tread a careful path between 'overdoing it', and 'underdoing it', trying to give the very best expression to acting in a way that is in line with the golden mean, or ideal, most reasonable, morally good, set of actions, given the circumstances. These practices will educate and shape our emotions – not eradicate them.

[9] See more at: http://jubileecentre.ac.uk/362/about/management-team/professor-kristj-n-kristj-nsson#sthash.eQQQnxs5.dpuf [available 02/15]

✳ 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 the **Virtue Practice** comes in.

This is illustrated graphically below:

1	RECOGNISE THAT WE ARE IN A MORAL SITUATION
2	RECOGNISE THE EMOTIONS, DESIRES OR FEELINGS TRIGGERED BY THE SITUATION
3	IDENTIFY THE VIRTUE WHICH EDUCATES THE EMOTION
4	PERCEIVE THE MORALLY RELEVANT FEATURES OF THE SITUATION PRACTISE ACTING OUT THE VIRTUE
5	EXAMINE HOW IT WENT PLAN WHAT WE NEED TO DO TO GET BETTER AT THE VIRTUE

Put less theoretically, (but perhaps more meaningfully), we could ask: what is the question that elicits a 'virtue' response.

The question that elicits a 'virtue' response is framed something like this:

✳ **What is *good for us* as human beings, as emotional, rational animals that live together in community?**

To understand what a virtue is, it might be best to ask parents what it is they *really* want for their children. Answers often revolve, not around the kinds of things parents want their children to have, or to be able to do, but more around the kind of person that they hope their children will be and become. The kind of answers these sorts of question elicit include 'choosing wisely', 'being courageous', 'being fair', and 'being self-controlled' and 'compassionate'. These are the sorts of qualities, moral practices, virtues, that make full use of our human capacities and potentialities.

This course hopes to offer tools and stimuli that help students to shape their character, such that they can become wiser, more courageous, fairer, self-controlled and compassionate, in the very different situations and circumstances of their lives – not only this, it also wants students to delight in doing the right thing, at the right time, for the right reasons, and in the right way. How and when students give expression to these qualities will be unique to them – and recognisable to them as virtues worth practising and building. And, of course, the mutual exploration of what is involved in 'the good life', or the life well lived, worthwhile and worth living should be absolutely central to the educational enterprise.

Even if Aristotle may need some updating, dragging him into our contemporary ethical concerns and issues should make for some interesting and fruitful chemistry.

THE JUBILEE CENTRE
FOR CHARACTER & VIRTUES

SUGGESTED ROUTE THROUGH THE COURSE

The suggested route through the course blends together Approaches 1, 2 and 3, set out above on a spiral curriculum model. Previous experience should be revisited in the light of new material, and new material should be looked at from the perspective of previous experience. It is broadly structured along the lines of:

✴ Stimulus

✴ Core virtues

✴ Issues which may be relevant to the practise of those virtues

✴ Other virtues required to handle the issues

✴ Personal refinements and applications

Whilst the virtues that one may bring to an issue will vary, there is some logic to the organisation and sequencing of the material. The course begins with an exploration of trajectories, or considerations about 'what's the point of it all', or 'what's it all about, life'?; it suggests an answer – living wisely, or with 'good sense', explores what this means, and how this gets done, then, it looks at doing it. The virtue of courage is situated next to issues that may well call for courage; the virtue of self-control precedes a sequence on issues that explore this virtue more fully, and so on.

Whilst teachers are free to dip in and out of the issues and virtues, as they see fit, it may perhaps be best to deal with units that relate to each other, for the sake of internal coherence and logical progression. Virtues can also be revisited and woven into the exploration of new issues: situations that call for us to act more fairly, for instance, may also require courage and high levels of self-control and compassion. How students balance these out and weave them together will, of course, vary, and good teaching will, as ever, recognise a legitimate variety of responses.

It is worth mentioning that each Approach whether 1, 2 or 3, is internally intelligible in 'spiral curriculum' terms. For instance, even where a specific virtue, for example, courage, is dealt with, the materials still follow a spiral curriculum approach of experience-reflection-knowledge-action. If we can help to cultivate the 'good sense' of our students, so that they can live courageously when it is called for, live with self-control when it is called for, and live fairly in friendship when it is called for (amongst other virtues) – and delight in it all – then we may well have done them the very best of services, to which an educational community can reasonably hope to aspire.

SUGGESTED ROUTE THROUGH THE COURSE

16

RESOURCE NUMBER	WHAT IS IT?	TITLE	SESSIONS	DESCRIPTION
Resource 1	Worksheet	Beginning at the End	2	What is the Good Life?
Resource 2	Lesson Plan / PowerPoint	Into Adulthood	5	Life's trajectories
Resource 3	Lesson Plan / PowerPoint	The Emotions	5	How to handle our emotions
Resource 4	Worksheet	Virtue of Good Sense	3	The Structure of the Virtue
Resource 5	Lesson Plan / PowerPoint	Tools of Virtue	5	How to practise Good Sense
Resource 6	Worksheet	Virtue of Courage	5	The Structure of the Virtue
Resource 7	Lesson Plan / PowerPoint	Why do good people do bad things	5	How to stand up to others
Resource 8	Lesson Plan / PowerPoint	Stress	5	How to handle our fears, pressures and anxieties
Resource 9	Lesson Plan / PowerPoint	Resilience	5	How to cope with adversity
Resource 10	Worksheet	Virtue of Self-Mastery	4	The Structure of the Virtue
Resource 11	Lesson Plan / Powerpoint	Caring for the Body	5	How to practise self-mastery
Resource 12	Lesson Plan / Powerpoint	Mastering Addiction	5	How to master addiction
Resource 13	Worksheet	Building the Virtue of Stillness	3	How to practise stillness techniques
Resource 14	Lesson Plan / Powerpoint	Learning	5	How to stimulate and manage our desire to know
Resource 15	Worksheet	Virtue of Friendliness and Civility	4	Structure of the Virtue

THE JUBILEE CENTRE FOR CHARACTER & VIRTUES

RESOURCE NUMBER	WHAT IS IT?	TITLE	SESSIONS	DESCRIPTION
Resource 16	Worksheet	Virtue of Good Humour	3	The Structure of the Virtue
Resource 17	Lesson Plan PowerPoint	Good Speech	5	How to build good relations with words
Resource 18	Worksheet	Virtue of Good Temper	4	Structure of the Virtue
Resource 19	Worksheet	Virtue of Truthfulness	4	Structure of the Virtue
Resource 20	Lesson Plan PowerPoint	Using Technology More Wisely	5	How technology amplifies virtue - and vice
Resource 21	Worksheet	Building the Virtue of Compassion	2	How to practise compassion
Resource 22	Lesson Plan Powerpoint	Those in Distress	5	How to support those in distress; how to be supported when in distress
Resource 23	Lesson Plan Powerpoint	Mental Health	5	How to support and build healthy minds
Resource 24	Worksheet	Virtue of Generosity	2	Structure of the Virtue
Resource 25	Worksheet	Building the Virtue of Gratitude	4	Structure of the Virtue
Resource 26	Worksheet	Virtue of Justice	3	Structure of the Virtue
Resource 27	Lesson Plan Powerpoint	Exploitation in the Workplace	5	How not to exploit or be exploited
Resource 28	Lesson Plan PowerPoint	Blowing the Whistle on Corruption	5	How to tackle vices of corruption
Resource 29	Worksheet	Building Your Own Virtues: the Professions	3	How to specialise in the virtues demanded by your job
Resource 30	Lesson Plan PowerPoint	Ethical Consumption	5	How to ensure a fairer deal for the world's poor
Resource 31	Lesson Plan Powerpoint	Virtue and the Natural World	5	How virtue could re-balance the environment

SUGGESTED ROUTE THROUGH THE COURSE

17

HOW DO WE EVALUATE AND ASSESS CHARACTER EDUCATION? [10]

Primarily, students self-report, using the Virtue Practice guidelines as a guide to self-examination and self-reflection.

Aristotle's approach to Character Education itself treads a virtuous mean between the extremes of not engaging in moral education at all (vice of deficiency), or of overdoing it, or doing it in ways that are immoral or stifling (vice of excess). Educational communities that are not interested in the personal, ethical development of their members can easily shrivel down to mere 'knowledge and skills' silos, 'sausage factories', with the important work of supporting character growth left untouched, poorly thought through, or incoherent. This would be a vice of deficiency – "*Not enough Character Education!*" Aristotle might say. On the other hand, approaches to Character Education can be excessive, or misguided. Those who are interested in Character Education in the wrong way try to mould and conform all to one predetermined, uniform type, claiming to have certainty and precision where none exists, or upon dubious grounds. On this latter reading, Character Education is reduced to a stifling instrument of political, religious, non-religious, economic or social control: "*Immoral 'moral' education,*" Aristotle might say.

Aristotle, however, calls us back to a reasonable, balanced position, marked with modest expectations:

> …*We will be satisfied to indicate the truth roughly and in outline; since our subject and our premises are things that hold good usually [but not universally], we shall be satisfied to draw conclusions of the same sort* …*For the educated person seeks exactness in each area to the extent that the nature of the subject allows.*
>
> Nicomachean Ethics, Aristotle

Aristotle gives us some basic tools that enable us to reflect on how far we are growing in the life of virtue. These tools are necessarily inexact, but useful. Given the nature of 'virtue', there is really only one person who can say with any confidence whether they feel they are growing as a person, feeling the right things, rightly, and doing them in the right way for the right reasons – and that is the student alone.

Why is this so? It is because growing in virtue is both an objective and a subjective experience. It is objective, because some desires and actions are clearly off-limits for the life of virtue, and will erode character, rather than build it. We can reason reliably to some positions, e.g. that taking more than our fair share of cake is unfair, if there are people at the table who would benefit from some, yet have none. It is subjective, because only the subject can say with any confidence what is happening in their emotions. Only they are able to say whether it pained them to do the right thing, or whether they actually enjoyed engaging in virtuous activity. Only they really know if they were pained at offering their little brother some cake, to even things out, or if it pleased them to do so; or, if it pleased them to deny their little brother cake, as an act of spite, denying him what is rightfully his, in justice!

Building character takes practise; and, practise presupposes that we make mistakes, but are constantly prepared to learn from them. This is a healthy and realistic attitude to becoming a better person. Growing in virtue also takes maturity. We all have to be prepared to get it wrong, be frank about our mistakes (with ourselves) and think through how we can better educate our emotions and think through our actions when similar situations arise. Being frank with ourselves does not require us to publicise our emotions to others, or to disclose information that could damage us, or those associated with us beyond reasonable limits. It is simply a call for us to reflect more deeply on the issues and to learn from them.

---

[10] See Sanderse W, (2012) *Character Education: A Neo-Aristotelian Approach to the Philosophy, Psychology and Education of Virtue* Eburon BV; and, Curzer, H.J. (2013) *Aristotle and the Virtues* OUP

THE JUBILEE CENTRE
FOR CHARACTER & VIRTUES

Set our below are the basic stages that Aristotle uses to reflect on how we are building, or strengthening our characters, rather than engaging in actions that erode and undermine them. According to Aristotle, those in the initial stages (the Person A and Person B categories) are unable or unwilling to be persuaded that building one's character is a worthwhile pursuit. Those who bear the characteristics of a Person A, for instance, are simply not yet free enough from psychological, biological or environmental factors to contemplate acting well, as far as some virtues may be concerned. Those defined as 'Person B' are unpersuaded by the call to virtue, and would prefer to shape their lives around ends that could ultimately erode character, rather than build it. For both, patience and compassion are no doubt 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.

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

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

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.

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.

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.

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.

N.B. At the end of each Chapter, there is a framework that corresponds to Stages 1-4 set out above. This framework should help students to analyse themselves in the light of virtue. Stage 5 is not used in the Virtue Practice Tool at the end of each Chapter. This is because growth in the life of virtue is a lifetime's business; and, if students are keen to sign themselves off as fully virtuous now, they may be failing in the virtue of humility and truthfulness! By removing Stage 5, it is hoped that this particular temptation is circumvented. That said, many students may already be well on the way to explaining why some actions are more virtuous than others in the differing circumstances of their lives; and indeed, some students may already be at Stage 5 in relation to some virtues. What the 'Know Thyself' framework hopes to do, though, is to give students a guide to reflecting on and managing their own moral development.

Here, then are the hallmarks, or characteristics of the Person A and Person B individuals, and the subsequent Stages, 1-5, which provide a framework for reflecting on our own moral development. These are set out in much more detail:

'Person A' - 'Not ready for this yet':

I am not yet free enough to commit to growth in the life of virtue.

* 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!

'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. The Aristotelian ethical project simply does not speak to me, at any level.

* 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.

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.

For the sake of argument, let us all assume that we can begin our self-reflection from the following stage, which we'll call Stage 1. It is fair, I think, to assume that we are all more or less committed to growth in the life of virtue, and to building our character, rather than letting them decay, erode or crumble!

Here, then, are the stages of moral development that we will use to inform our self-examination:

Stage 1:

I am open to the idea of character building and self-improvement; I am committed in principle to this idea; but, I am unconvinced about some aspects of it, as yet.

* I may, for instance, be unsure as to how the particular virtue in question builds character, or leads to a flourishing life.

* I am a little clumsy in applying the principles of the virtuous life and character building to specific cases.

* But, I am interested in virtuous action for its own sake, and would really like to lead this kind of life.

✳ 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 am committed to building my character; but my emotions carry me away. Despite knowing what the right thing to do is, my various emotions push me into acting in ways I know to be eroding of character.

✳ 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 can improve, but through gritted teeth. It pains me to do the right thing!

✳ I know how to give expression to the virtues 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 might express various virtues; or, even, why I should be virtuous at all in this situation.

According to Aristotle, to move on from this stage you need to: keep looking for opportunities to perform virtuous, character building acts, such that they become habitual. Ensure that, wherever possible, you expose yourself to the very best in art, music, literature, politics and sport – might this inspire you to get a better grip on your emotions? Might it also soothe any turbulent emotions you have, especially when they conflict with what you know to be the right actions?

Stage 4:

I am committed to becoming a better person; I've got a pretty good grip of myself, and am consistently able to bring my emotions into line with my reasoning; 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 think through acts that evidence particular character traits; and, whether the character trait is a virtue. You need also to understand how this fits 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.

✳ This Stage includes all of those 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, even if we see signs of this stage in our students.

At the end of each Chapter, or virtue, there is a self-reflection framework that corresponds to Stages 1 to 4 above. Use the Virtue Practice Tool to guide students in getting the most out of their self-reflection. Each subsequent Chapter will contain a version of this grid that is tailored to the specific requirements of the virtue at hand.

Growth into self-knowledge and ethically responsible adulthood is necessarily a rough and ready business: Aristotle has given us a framework with which we can begin to make some sense of the mess.

THE JUBILEE CENTRE
FOR CHARACTER & VIRTUES

SUGGESTED FURTHER READING

On Aristotle

Irwin T, trsl (1999) Aristotle *Nicomachean Ethics*, **Hackett Publishing Company, Inc.**

A clear and up to date edition of Aristotle's set of lectures on ethics. With useful Introduction, Notes and Glossary.

Curzer, H.J. (2012) *Aristotle and the Virtues*, **OUP**

First rate commentary on a much neglected part of Aristotle's text: the virtues themselves. Curzer does well to make a robust and spirited defence of the traditional elements of Aristotle's approach to ethics, whilst innovating in interpretation in a few places. Clear, lively, and eminently readable, this text formed an important base for the 'Structure of Virtues' sections in the Programme of Study.

Hughes G.J. (2001) *Routledge Philosophy Guidebook To Aristotle On Ethics*

Excellent introduction to critical issues in recent Aristotelian scholarship.

On Aristotelian Inspired Character Education

Arthur, J. (2003) *Education with Character* **Routledge**

A ground breaker in the field of UK Character Education.

Carr, D. (2005) *Virtue Ethics and Moral Education* **Routledge**

Heavyweight material for the serious scholar.

Lickona, T. (1992) *Educating for Character* **Bantam**

Ground breaking text in the field, especially in the US context.

Kristjánsson, K. (in press, 2014) *There is Something about Aristotle: The Pros and Cons of Aristotelianism in Contemporary Moral Education*, **Journal of Philosophy of Education**

A compelling and challenging argument for Aristotelianism in education.

Sanderse, W. (2012) *Character Education: A Neo-Aristotelian Approach to the Philosophy, Psychology and Education of Virtue* **Eburon BV**

Very useful survey of strengths and weaknesses of post-war approaches to Character Education; also, a thorough working through of the principles of Aristotelian educational approaches.

On Aristotelian Inspired Virtue Ethics

Annas, J. (2009) *Intelligent Virtue* **OUP**

Stimulating introduction to the field, arguing that the cultivation of virtue is analogous, in many respects, to the acquisition of a skill.

MacIntyre, A. (1981) *After Virtue*, **Duckworth Press, London**

The classic text on Virtue Ethics in the past three decades. It re-energised the debate on Virtue Ethics.

Schwartz, B. and Sharpe, K. (2010) *Practical Wisdom: The Right Way to Do the Right Thing* **Riverhead Books**

Upbeat and accessible text on the importance of practical wisdom, or good sense.

Van Hooft, S. (2005) *Understanding Virtue Ethics* **Routledge**

Good introduction to the field.

Below are the three basic tools of Virtue Knowledge, Virtue Reasoning and Virtue Practice.
These are particularly relevant for Approaches 1 and 2 set out above, and useful for Approach 3.

THE VIRTUE KNOWLEDGE TEMPLATE	
WHAT CAN THOSE WHO HAVE THIS VIRTUE DO PARTICULARLY WELL?	
WHAT ARE THE BENEFITS OF ACTING OUT THIS VIRTUE?	For me: For situation/others when this virtue is called for: If I don't act out this virtue in this situation then:
WHEN MIGHT I HAVE TO PRACTISE THIS VIRTUE IN MY LIFE?	
WHICH EMOTIONS ALERT ME TO THE NEED TO PRACTISE THIS VIRTUE? HOW DO THESE EMOTIONS EXPRESS THEMSELVES?	
WHICH DILEMMAS OR SCENARIOS ILLUMINATE THE PRINCIPLES AND STRUCTURE OF THE VIRTUE?	

THE JUBILEE CENTRE
FOR CHARACTER & VIRTUES

VIRTUE REASONING GUIDELINES

DELIBERATIONS	✳ How have your past experiences helped you think about practising this situation?
	  ✳ think through similar situations
	  ✳ think through emotions
	  ✳ think through reasons
	✳ How can you apply the 'lessons of life' and principles you have learned to this situation?
	  ✳ What have you learned about acting well and thinking well, and how can you do this in this particular situation?
	✳ What kind of person do you hope to become in this situation?
	  ✳ given a commitment to being a person who chooses wisely, as opposed to foolishly, to being courageous rather than cowardly, or rash, to being fairer, rather than unfair, to being self-controlled rather than indulgent, how can you give expression to these aspirations in your circumstances?

EVALUATION	✳ What are the morally relevant features of the situation and how have you weighted them?
	  ✳ Of what (or whom) do you need to be aware, or sensitive to?
	  ✳ Which features are in competition?
	  ✳ Which features contradict?
	  ✳ How will you reconcile these tensions?
	✳ To whom have you looked for advice, and/or inspiration, and why? Are they good sources?
	✳ What might the implications of your decision be, both positively and negatively

TOWARDS THE GOLDEN MEAN

UNDERDOING IT - DEFICIENCIES	THE GOLDEN MEAN	OVERDOING IT - EXCESSES
Which emotions, desires, and actions would be expressive of underdoing it in relation to the issue?	Which emotions, desires and actions would be spot on, in giving expression to the virtue(s) required to handle this situation?	Which emotions, desires, and actions would be expressive of overdoing it in relation to the issue?
	What will you do to give expression to this? I will:	

Over the page is a Checklist that ties together each section on Good Sense. (It may be useful to adapt and display this in the classroom, for frequent reference).

A GOOD SENSE CHECKLIST

I understand the moral point and purpose called for by the activity – I know which virtues the situation, or activity is calling me to practise and promote.

I understand how to balance out, or prioritise the clashing virtues.

I understand how to apply the guidelines I have learnt from experience and reflection.

I understand how my actions will be perceived by others.

I can specify what my emotions are alerting me to do.

I know how to practise the appropriate virtues to express the moral point of this activity.

THE JUBILEE CENTRE
FOR CHARACTER & VIRTUES

VIRTUE PRACTICE GUIDE

HERE'S WHAT I DID IN THE SITUATION				
STAGES OF VIRTUE	**STATES OF CHARACTER**	**MY EMOTIONS**	**MY OPTIONS AND MY CHOICES**	**MY ACTIONS**
		ARE THE EMOTIONS, DESIRES AND PLEASURES THAT ARE SHAPED BY THIS VIRTUE:	ARE MY CHOICES AND DECISIONS ABOUT HOW TO ACT OUT THIS VIRTUE:	HOW WELL DID I CARRY OUT THE DECISION TO ACT OUT THE VIRTUE, TAKING PLEASURE IN DOING THE RIGHT THING, AND BEING PAINED BY THE WRONG THING?
STAGE 4	**VIRTUOUS: SPOT ON**	**RIGHT:** Have the emotions and desires that are relevant to this specific virtue been fully educated? Do I feel the right way, about the right things, to the right degree and at the right time?	**RIGHT:** Am I able to deliberate and evaluate how and when to give expression to this emotion and to act virtuously? Can I, for instance, identify the action in this situation which is neither 'under-doing' it, nor 'overdoing it' – but that strikes at the appropriate action? Can I see how acting like this fits well with my emotions, feelings and desires?	**RIGHT:** I acted in a way that gave expression to this specific virtue. Not only did I act it out, but I acted it out con brio (with vim and vitality, or zip and zing). Acting it out gave me a sense of personal satisfaction and delight; I didn't really sense any internal conflict, emotional pain or difficulty in acting this out. In fact, it came almost as 'second nature' to me!
STAGE 3	**CONTINENT: I DID THE RIGHT THING, BUT THROUGH GRITTED TEETH**	**WRONG:** Are my emotions on this issue out of kilter? Are they too strong, or too weak and indifferent, or targeted at the wrong ends of life? Are my desires right? Do I desire the wrong things, to the wrong degree, at the wrong time? Do I take pleasure in things that should pain me? Am I pained by things that I should take pleasure in?	**RIGHT:** Am I able to deliberate and evaluate how and when to give expression to this emotion and to act virtuously? Can I, for instance, identify the action in this situation which is neither 'under-doing' it, nor 'overdoing it' – but that strikes me as the appropriate action? Can I see how acting like this is the right thing to do, even though I'd rather not do it?	**RIGHT:** Even though it pained me, I did the right thing, acting out the virtue. I acted in a way that gave expression to the virtue. It pained me to do it; I had to force myself to get there.
STAGE 2	**INCONTINENT: I KNEW WHAT THE RIGHT THING TO DO WAS, BUT GOT CARRIED AWAY BY MY EMOTIONS AND DIDN'T DO IT!**	**WRONG:** Are my emotions on this issue out of kilter? Are they too strong, or too weak and indifferent, or targeted at the wrong ends of life? Are my desires right? Do I desire the wrong things, to the wrong degree, at the wrong time? Do I take pleasure in things that should pain me? Am I pained by things that I should really be taking delight in?	**RIGHT:** Am I able to deliberate and evaluate how and when to give expression to this emotion and to act virtuously? Can I, for instance, identify the action in this situation which is neither 'under-doing' it, nor 'overdoing it' – but that strikes at the appropriate action? Can I see how acting like this is the right thing to do, even though it may be the case that I'd rather not do it?	**WRONG:** I knew what the right thing to do was, but I didn't do it. Either I underplayed what I knew to be right, or overplayed what I knew to be right. My emotions, desires and feelings prevented me from doing the right thing. I wanted something other than virtue in this situation, and I acted for ends that may be appealing but ultimately frustrating to my personal growth.

27

STAGE 1	UNWISE: I NEED A RETHINK HERE	WRONG: Are my emotions on this issue out of kilter? Are they too strong, or too weak and indifferent, or targeted at the wrong ends of life? Are my desires right? Do I desire the wrong things, to the wrong degree, at the wrong time? Do I take pleasure in things that should pain me? Am I pained by things that I should really be taking delight in?	WRONG: My deliberations and evaluations fell some way short of what was required. How can you show better care in informing your decision in the future? How can I deliberate more effectively in future, weighing up the different elements of the situation more carefully?	WRONG: I simply couldn't see what the right thing to do was. When it came to acting, I am convinced I did the wrong thing. My emotions, desires and feelings prevented me from doing the right thing. I wanted something other than virtue in this situation, and I acted for ends that may be appealing but ultimately frustrating to my personal growth. I may have taken pleasure in doing the wrong thing, or been pained by something that really should have given me pleasure.
HERE'S WHAT I DID IN THE SITUATION				

See below for a simplified version.

	STATES OF CHARACTER	MY EMOTIONS	MY OPTIONS AND MY CHOICES (ABOUT WHAT TO DO AND HOW TO DO IT.)	MY ACTIONS
STAGE 4	VIRTUOUS: SPOT ON	RIGHT	RIGHT	RIGHT
STAGE 3	CONTINENT: I DID THE RIGHT THING, BUT THROUGH GRITTED TEETH	WRONG	RIGHT	RIGHT
STAGE 2	INCONTINENT: I KNEW WHAT THE RIGHT THING TO DO WAS, BUT GOT CARRIED AWAY BY MY EMOTIONS AND DIDN'T DO IT!	WRONG	RIGHT	WRONG
STAGE 1	UNWISE: I NEED A RETHINK HERE	WRONG	WRONG	WRONG

THE JUBILEE CENTRE FOR CHARACTER & VIRTUES