



THE
JUBILEE CENTRE
FOR CHARACTER & VIRTUES

UNIVERSITY OF
BIRMINGHAM

TEACHING CHARACTER THROUGH THE CURRICULUM

A guide to educating the virtues
through and within 14 secondary
school subjects

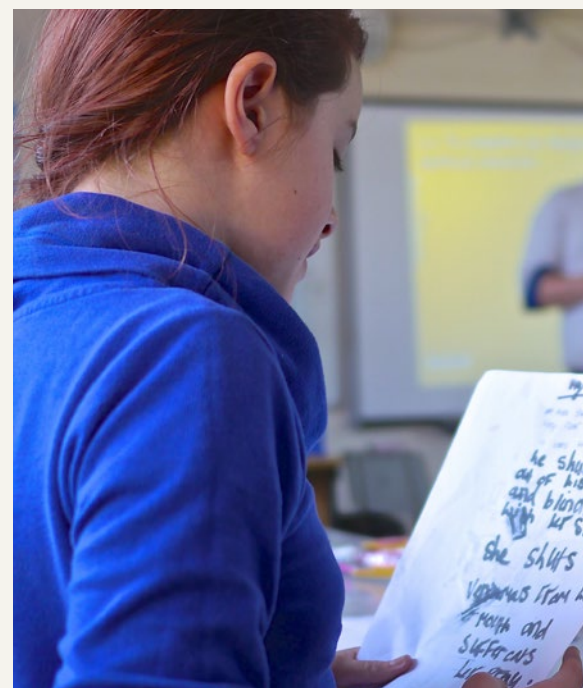
Edited by James Arthur, Tom Harrison and Dan Wright

Jubilee Centre for Character and Virtues

The Jubilee Centre for Character and Virtues is a unique and leading centre for the examination of how character and virtues impact on individuals and society. The Centre was founded in 2012 by Professor James Arthur with a multi-million pound grant from the John Templeton Foundation. Based at the University of Birmingham, it has a dedicated team of 30 academics from a range of disciplines, including: philosophy, psychology, education, theology and sociology.

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

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





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“Character is the real foundation of all worthwhile success.”

John Hays Hammond



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Introduction

This publication is founded on two important principles. Firstly, that character virtues are the basis of individual and societal flourishing. Secondly, that schools and teachers can and should play a fundamental role in developing the character virtues of their students.

Character education, both implicit and explicit, permeates all subjects as well as the general school ethos; it cultivates the virtues of character associated with common morality. It is a widely held view that character can be taught and caught in schools. It is caught through the school values, ethos and culture which, in turn, often inform how teachers and students relate to each other. It can also be taught however through activities that take place in the classroom, as well as whole-school and community learning and teaching activities. Teaching about character and virtues provides the rationale, language and tools that enable students to reflect on and develop their own character.

This publication demonstrates how character might be taught through fourteen secondary school curriculum subjects. The link between character virtues and the pedagogical practices and content of each subject are explored in the publication. For each subject the virtues that might be considered most closely linked to it are emphasised. Following this, the curriculum content of the subject is considered and opportunities to explore character and virtues are highlighted. Finally, learning and teaching activities that develop character virtues in the classroom, whole-school and community are suggested.



The aim of the publication is to inspire teachers to make links between their subject and character education. Character education is often assumed and is largely an unconscious part of schooling. This publication demonstrates how teachers can plan teaching programmes that make character education intentional, organised and reflective.

Character Education

Character is a set of personal traits that produce specific emotions, inform motivation and guide conduct. Character education is an umbrella term for all explicit and implicit educational activities that help young people develop positive personal strengths, called virtues.



Character education is more than just a subject. It has a place in the culture and functions of families, classrooms, schools and other institutions. Character education is about helping students grasp what is ethically important in situations and how to act for the right reasons, so that they become more autonomous and reflective. Students need to decide the kind of person they wish to become and to learn to choose between alternatives. In this process, the ultimate aim of character education is the development of *good sense* or practical wisdom: the capacity to choose intelligently between alternatives.

What Good Character Education is Not

Character education is *not* about promoting the moral ideals of a particular moral system. Rather, it aims to promote a core set of universally acknowledged cosmopolitan virtues.

Character education is not about moral indoctrination and mindless conditioning. The ultimate goal of all proper character education is to equip students with the intellectual tools to choose wisely of their own accord within the framework of a democratic society. Critical thinking is central to a well-rounded character.

Character and virtue are *not* essentially religious notions. Almost all current theories of virtue and character education are couched in a post-religious language.

The emphasis on character and virtue is *not* conservative or individualist. The ultimate aim of character education is not only to make individuals better persons, but to create the social and institutional conditions within which all human beings can flourish.

Teachers as Character Educators

Character education builds on what already happens in schools and teachers should see character cultivation as a core part of their role. The virtues acquired by students through experience are initially under the guidance of parents and teachers who serve as role models and moral exemplars. Teaching a subject with integrity is concerned with more than helping students to acquire specific knowledge and skills. Good teaching is underpinned by an ethos and language that enables a public discussion of character within the school community, so that good character permeates all subject teaching and learning.



Teaching the Character Virtues

No definitive list of relevant areas of human experience and the respective virtues can be given, as the virtues will to a certain extent be relative to individual constitution, developmental stage and social circumstance. It is neither possible nor desirable to provide an exhaustive list of the virtues that should be promoted in all schools. Particular schools may decide to prioritise certain virtues over others in light of the school's history, ethos, location or specific student population.

This publication shows how the following four types of virtues can be taught through the subjects.

Moral Virtues

Examples: courage, self-discipline, compassion, gratitude, justice, humility, honesty.

Moral virtues are those character traits that enable human beings to respond appropriately to situations in any area of experience. Displaying moral and other virtues in admirable activity over the course of a life, and enjoying the inherent satisfaction that entails, is what it means to live a flourishing life.

Intellectual Virtues

Examples: resilience, confidence, determination, creativity, teamwork.

Performance virtues are personal strengths (which can be used for good or bad ends) that enable individuals to manage their lives effectively. All good programmes of character education will include the cultivation of performance virtues, but they will also explain to students that those virtues derive their ultimate value from serving morally acceptable ends, in particular from being enablers of the moral virtues.

Civic Virtues

Examples: service, citizenship.

Students should be encouraged to develop civic virtues which are the basis of a commitment to serving others. Civic virtues are an essential manifestation of good character in action.

Good Sense/Practical Wisdom

In addition to the types of virtues outlined above, every morally developing human being will need one extra virtue: 'good sense' or 'practical wisdom' – the overall quality of knowing what to want and what not to want when the demands of two or more virtues collide, and to integrate such demands into an acceptable course of action. It requires a well-rounded assessment of situations, thinking through and looking ahead to potential actions and consequences.



“ Try not to become a man of success but a man of value. ”

Albert Einstein



Links with Character Education Programme of Study

There are important conceptual and pedagogical links between how subjects can promote the building of character, and how the Jubilee Centre's stand-alone [taught course in Character Education](#) builds character.

The first conceptual link is that the building of character has to be about the cultivation of good sense, or practical wisdom in students. This frees us from the egregious claim that character can be built by an instruction manual that seeks to provide cases for every eventuality. The cultivation of this, through a clear, systematic and rigorous set of theoretical, reflective and experiential techniques, is the ideal way in which this can be done. Both the 'virtues-through-subjects' and taught course aim to achieve this.

The second conceptual link is that the 'virtues-through-subjects' and taught course in Character Education combine both the theoretical and the practical; they situate issues in the context of students' individual lives and they provide scope to tailor this to the individual needs of the students, the school and the community.

At the level of pedagogy, there are also important similarities between teaching 'virtues-through-subjects' and the taught course in Character Education.



Firstly, both adopt a spiral curriculum model. This model enables students to look at previous learning and experience in a new light, and look at new learning from the perspective of previous experience. They do this by moving through a spiral of engagement, action, ideas, reflection and refinement. Through this practices become internalised and habituated.

Secondly, both attempt to ground any curriculum in the sorts of issues that students face in their real lives; through these issues, teachers can guide students into entering both real and reconstructed situations of moral decision in an imaginative and creative way.



Thirdly, both support students in coming to understand and use the conceptual tools of growth in virtue. These are:

Virtue Knowledge, which explores:

- What can those who have this virtue do particularly well – and when?
- Which emotions alert me to the need to practise this virtue?
- Which dilemmas and scenarios illuminate issues connected with the virtue?

Virtue Reasoning, which explores:

- 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 (the balance between excess and deficiency of any virtue) for me in this situation?

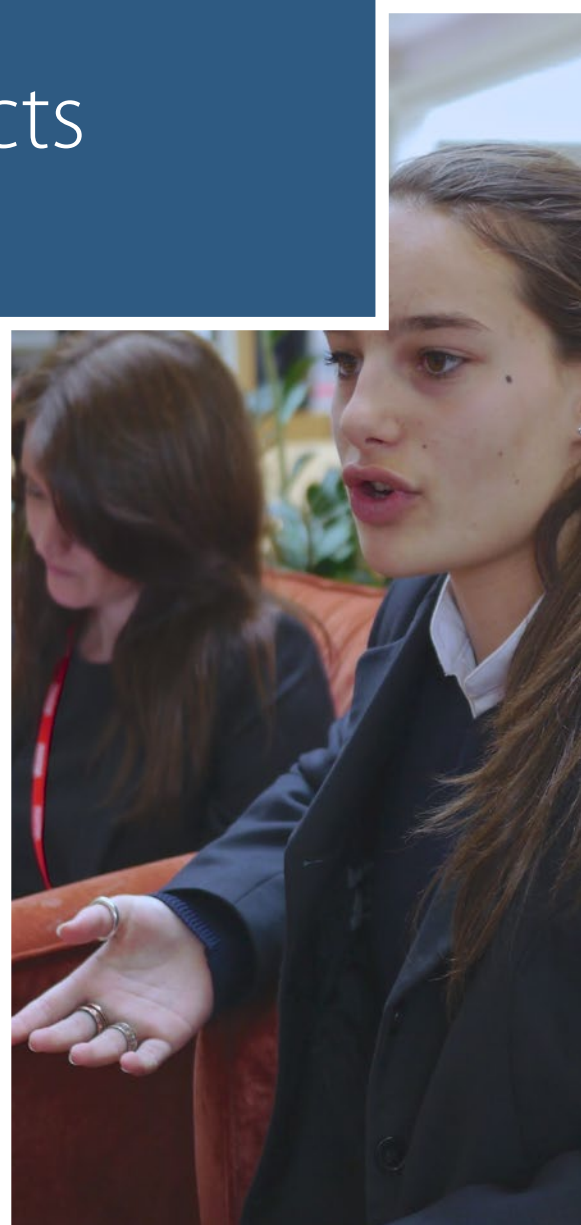
Virtue Practice

- 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?

Taken together, it is hoped that both the 'virtues-through-subjects' suggestions and the taught course in Character Education will complement and mutually reinforce each other. This provides a very solid base to build a curriculum around the cultivation of virtue and the building of character, rather than a curriculum that seeks merely to emphasise the acquisition of subject-based knowledge and skills.



The Subjects



Citizenship

MATT BAWDEN | QUEEN ELIZABETH'S GRAMMAR SCHOOL, DERBYSHIRE

“ *Be the change that you wish to see in the world.* ”

Mahatma Gandhi



What are the connections between Citizenship Education and Character Education?

How do we build a just society? This is the question at the heart of 'Citizenship'. Citizenship is both a curricular area offering opportunity for explicit teaching of virtue knowledge, reasoning and practice, and a virtue itself. As a discrete subject, there exists a wealth of curriculum opportunities to explore what is commended and indeed expected of the 'good citizen'. As the National Curriculum puts it, the Citizenship curriculum challenges students to think through the practical and theoretical implications of 'the precious liberties enjoyed by the citizens of the United Kingdom', and 'the nature of rules and laws and the justice system'. But there is more to Citizenship than simply knowing about systems, structures and underpinning principles. Aristotle himself knew that any 'good society' had to be built on the foundations of ethically good characters. And, at its very best, Citizenship has a valuable contribution to make in shaping and forming those 'good characters'. As a virtue in its own right, the 'virtue of citizenship' finds itself strongly expressed in community spirited action. It is here Citizenship students are challenged to practice and reflect on the issues they have explored and discussed in class, becoming more fully, those 'ethically good characters' that are the foundation of a flourishing political community.

In particular Citizenship Education can help develop

- the intellectual virtues of mutual respect and tolerance
- the moral virtues of compassion as the expression of empathy and sympathy, leading to the desire to help others
- the performance virtues such as proper ambition and thrift.

Citizenship Education also has a natural affinity with the development of civic virtues in young people. These include justice (both general and particular) community awareness; volunteering, fundraising and actively serving others, without thought for personal gain or position.

How can specific curriculum opportunities be exploited and extended to build character through and within Citizenship Education?

'The development of the political system of democratic government in the United Kingdom, including the roles of citizens, Parliament and the monarch.'

Here the central importance of **proper ambition** can be explicitly taught through the development of modern political parties, preparation for elections, and day-to-day governance of the country. There are opportunities to analyse differing roles of the country's citizens, parties and monarchy in ensuring **accountability** for actions and progress.

'The operation of Parliament, including voting and elections, and the role of political parties.'

This accountability and sense of proper ambition can be considered in the context of political **service**. Here involvement in political process is seen as something conducted for the good of others and couched in terms of Aristotelian perfect **friendship**. The discussion of different forms of friendship helps students to evaluate ways in which excess and deficiency in politics harm or hinder society.

'The precious liberties enjoyed by the citizens of the United Kingdom.'

When thinking about freedom students struggle with understanding rights such as free speech and political self-expression. **Mutual respect** and **tolerance** are implicit in approaches to explaining human rights. Setting them in the context of human flourishing allows students the chance to explain why we cannot have total freedom without constraint. Study of the mean also shows how many have a form of absolute freedom, as freedoms are seated in the pursuit of a balanced life.

'The nature of rules and laws and the justice system, including the role of the police and the operation of courts and tribunals.'

Social justice, as with many other virtues, plays a key part in developing citizenship. When students study criminal and civil systems they explore the interaction of a variety of virtues, and debate the involvement of emotions and other factors contributing to citizen's moral actions. They contemplate difficulties faced by jurors and legal advocates in remaining objective and assessing problems when determining guilt and innocence.

'The roles played by public institutions and voluntary groups in society, and the ways in which citizens work together to improve their communities, including opportunities to participate in school-based activities.'

Service is also a key component of the development of good citizenship. It can be taught explicitly through looking at public institutions and **voluntary** groups, and implicitly developed through encouraging students to actively engage in their own voluntary work. There is a tendency to explore national charities and local fund-raising to the neglect of other forms of voluntary or paid community work. All need exploring and comparison across a range of roles illuminates the potential impact of payment.

'The functions and uses of money, the importance and practice of budgeting, and managing risk.'

Thrift is important for individuals, business, and societies. A deficiency might cause poverty and bankruptcy, excess may mean stinting on those things essential for human flourishing, such as adequate household nutrition or national welfare.

Three ideas for educating character through Citizenship Education

In the classroom

Create a wall chart with columns or rows for each of the principles that underpin the Citizenship curriculum, e.g. precious liberties, development of the political system, functions and the use of money. For each of the themes, students must add issues that are relevant to the underlying principle, e.g. the role of school council, the cost of school trips, or Pupil Premium funding. Discuss how people are currently responding to each of these issues, exploring where the golden mean may lie for each of the actions. Ask students to reflect on their virtues, and how their virtues can tackle the issues they have identified. Ask students how they are showing the virtues they have identified in their school life.

In the school

Students should explore the intentions, motivations and reasons behind various fundraising projects as they occur in the school. Students could discuss which virtues would best be practised through involvement in fund-raising, e.g. sympathy, empathy and compassion. Discussion could centre around how to balance these out with wisdom. Students could then raise funds and in a journal reflect on the experience through a 'virtues interpretative framework'. This provides the scope to see how their emotions have mobilised (or have still to) their actions. This could then be related to international contexts.

In the community

How would students characterise the ethos of their school and the ethos of their community? This would work as an enquiry, involving other students, staff, governors, parents and local businesses. This would also involve students, as the future of both the school and local community, in an analysis of their emotions, concerns, desires and virtues. It would also provide an interesting stimulus to further school or community action, once weaknesses are identified. Both activities could result in an 'ethos' statement, cast in terms of personal and civic flourishing.

Computer Science

KATHRYN AUSTIN-BAILEY | AYLESTONE SCHOOL, HEREFORD

“ *The internet could be a very powerful step towards education, organisation and meaningful participation in society.* ”

Noam Chomsky

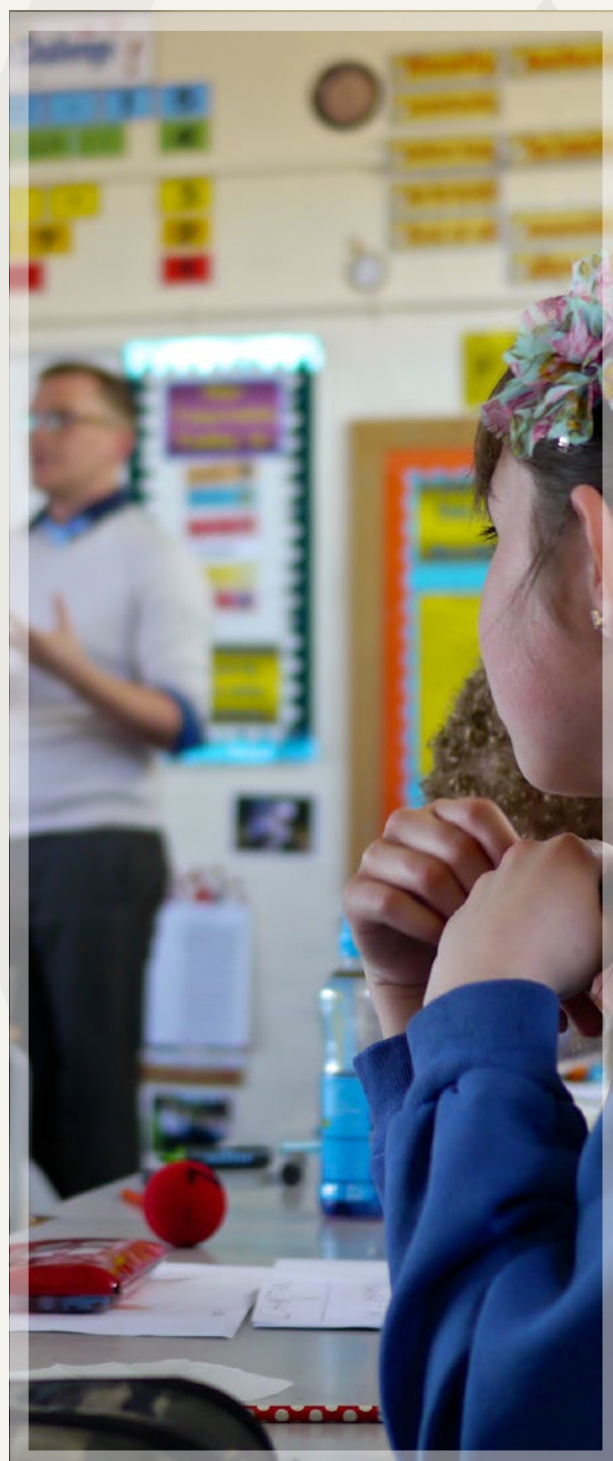
What are the connections between Computer Science and Character Education?

How can we use technology more wisely? A focus on character should be a priority for developing young digital citizens who use the technology for positive ends such as cyber-citizenship, rather than negative activities such as trolling, cyber-bullying or online plagiarism.

The Computer Science curriculum is a rich source for the development of values and character in students. The teaching of 'virtues' is implicit throughout the curriculum and could be embedded into the lesson content with ease; this is predominantly done through educational processes and pedagogy. Many virtues appear regularly in the curriculum and may only require minor modifications to the lesson plan to make it an explicit learning outcome for the student.

For the teaching of 'virtues' in Computer Science, there are three clear strands: virtues that can be applied to the majority of lessons regardless of specific lesson content; virtues that can be taught through skilled teaching and good classroom practice; and virtues that are linked to specific content within the curriculum.

Three virtues - co-operation, collaboration and communication - can be taught directly through the Computer Science Curriculum. Computer Science relies heavily on the ability to communicate effectively through topics such as network infrastructure, systems lifecycle including problem solving, and programming. These rely on predefined languages and protocols that require international collaboration and co-operation to ensure the success of a service or network. Learners could be taught the power and value of collaboration and co-operation through this content.





How can specific curriculum opportunities be exploited and extended to build character through and within Computer Science?

Through topics such as programming, learners are encouraged to explore and find things out. Many of the lessons in programming would involve instant computer feedback to learners' solutions, which is rewarding and motivating. This should encourage the learners to explore the software and feel **pride** and ownership in the results. Computer Science as a subject is constantly changing and evolving; technology is providing solutions to many of the world's problems. A skilled teacher would harness the power of this to encourage learners to question the status quo and hold **hope** for the future. If learners are encouraged to explore and question in a safe environment that allows them to make mistakes and offer their own solutions then they can develop **courage**.

Areas of the curriculum that examine different sections of our community and how they use technology also provide fruitful material for building character, not least when examining the reasons for, and potential solutions to, the 'digital divide' in society. **Community service, awareness, citizenship** and **volunteering** can all be linked to using the internet and the individual's responsibility in using social networking sites, forums and other community based websites. **Problem solving, creativity, determination** and **critical thinking** are all virtues that can be developed in learners when they develop and debug computer programs. In Computer Science, learners could be taught the value of **cooperation** and **communication** in society through the teaching of computer related protocols and programming language.

In Year 7, learners are expected to use and demonstrate responsible use of online services. This is a broad area and can be used to teach or develop the learners' ability in the 'civic' area of virtues. The complexity of community websites and the social interactions and exchanges that occur on these websites should not be taught without consideration of the role and responsibilities that the individual has in such networks. Learners could be taught the value of **citizenship**, where they are made aware of the responsibility they have to be an active and constructive citizen when using these websites. This area of the curriculum could also focus on developing the learners' awareness of the role they play in an online community and the potential impact they can have.

In Year 8, learners need to have experience of programming in a high-level textual language. This allows the teacher to choose from a wide range of topics to put the programming into a context and give the outcome of the programming task meaning and purpose. This affords the teacher the flexibility to focus on a specific virtue or set of virtues. **Problem solving** would be a core virtue that would appear in any context but the more extensive and creative projects could incorporate more moral virtues such as **friendship, compassion** and **tolerance**. Using computer programming to solve social or humanitarian problems would be a suitable vehicle for developing character.

In Year 9, learners need to recognise the ethical issues of technology and the impact that it has on society. This is a rich platform for developing the virtues of **compassion, social justice** and **hope**. Teachers can identify various sections of the local, national or international communities and examine the technologies available, those who have restricted access to the technology and the impact the technology has or could have on them. This would allow **compassion** to be taught through the topic of 'digital divide'; it would enable social justice to be taught through the discussion of a 'right to technology'; and it could lead to the nurturing of the virtue of **hope** because learners could be encouraged to see the potential that fair access to technology has on improving quality of life.

Three ideas for educating character through Computer Science

In the classroom

The impact on the development of virtues in this activity would be more powerful if the virtues 'taught' were not introduced at the start. The virtues could be identified and drawn out of the activity by the learners. The virtues should then be explicitly discussed towards the end of the activity.

The activity would require an introduction or recap of social media. This should include various examples for the learners to explore. The emphasis should be on the ability of the 'community' to feedback on a variety of products and services.

The learners could plan a holiday, using a variety of websites such as Trip Advisor. Alternatively, the learners could be provided with a prepared list of possible holidays and corresponding set of reviews from a hypothetical website. It is essential that the learners are guided to using, amongst other information, feedback and reviews from previous customers. Once the learners have decided on the holiday and presented the decision to either a partner or the class, the teacher should then explain that not all of the positive and/or negative reviews were true. This should leave the learners to reflect on whether they would still choose that holiday.

The impact of this activity should be that the learners identify the importance of honesty and community awareness when providing feedback. This should lead into the role that the learners have in the community. The learners should question whether it is an individual's responsibility to volunteer useful information to other members of the community to help them make a more informed decision about the product or service they are investigating.

In the school

The virtues should be identified at the start of this activity. Learners would be given a problem to solve. The problem would be the fear, anxiety and stress caused to individuals when they start school and are unable to speak English. Although learners may be able to identify the potential problems the new student might have, it should not be assumed that learners automatically empathise with them. In many cases, the learners may be experiencing their own fear or anxiety about the unknown student. This would need to be addressed and tolerance and compassion of others would need to be developed. A case study would be introduced at this stage. An EAL student from an older year group who has settled into school life would be ideal as they would have the confidence to talk openly about how they felt. This would help to develop an understanding of the situation and develop compassion and a tolerance of those who are different. Through this, friendship could be nurtured because the learners may want to help alleviate the stress of the situation.

This would then be extended to the whole school by obtaining a list of keywords from the subject areas that could be translated into the various languages spoken in the school. The learners would then use this information to program a very simple keyword translator for new students to use. They could work individually, in pairs or groups on a translator for one language to reduce the size of the project.

It would be important for the learners to identify the link between the outcome and how it could contribute to solving the initial problem identified. This could be achieved by inviting the older EAL student back to test the translator and give him / her feedback about how this would help EAL students to access lesson content and break down any communication barriers.

In the community

The virtues of compassion and social justice should be developed through an activity that identifies those that 'do' and 'do not' have access to technology, covering economic, accessibility and other barriers. This could be through a series of case studies or through practical experience, such as reducing the learners' ability to see, through glasses that restrict vision, demonstrating the difficulties of trying to use technology with limited eye sight. These activities should enable the learners to develop compassion for those who have limited or no access. It would be necessary to question the moral aspect of this dilemma. Learners should be encouraged to question whether it is socially acceptable that there are some sections of the community that cannot access technology and who should take on the responsibility of ensuring that access is fair for all. This should develop the virtue of social justice.

The learners could then be asked to extend this into the community by researching their family to identify those who have limited access to technology, the reasons why and the impact this has on them.

Developing this into the wider community, it would be necessary to identify an organisation that has attempted to overcome access barriers. This organisation could be a youth club for underprivileged children, a school for students with special needs or a college for adults with visual impairments, for example. This would depend on the local community context.

The purpose of developing the activity into the community would be to gain a deeper understanding of the effects of limited access to technology, to further develop the virtue of compassion. Meeting real people with limited access to technology would help the learners to empathise and develop a more informed understanding of social justice.



“ Nothing teaches character better than generosity. ”

Jim Rohn

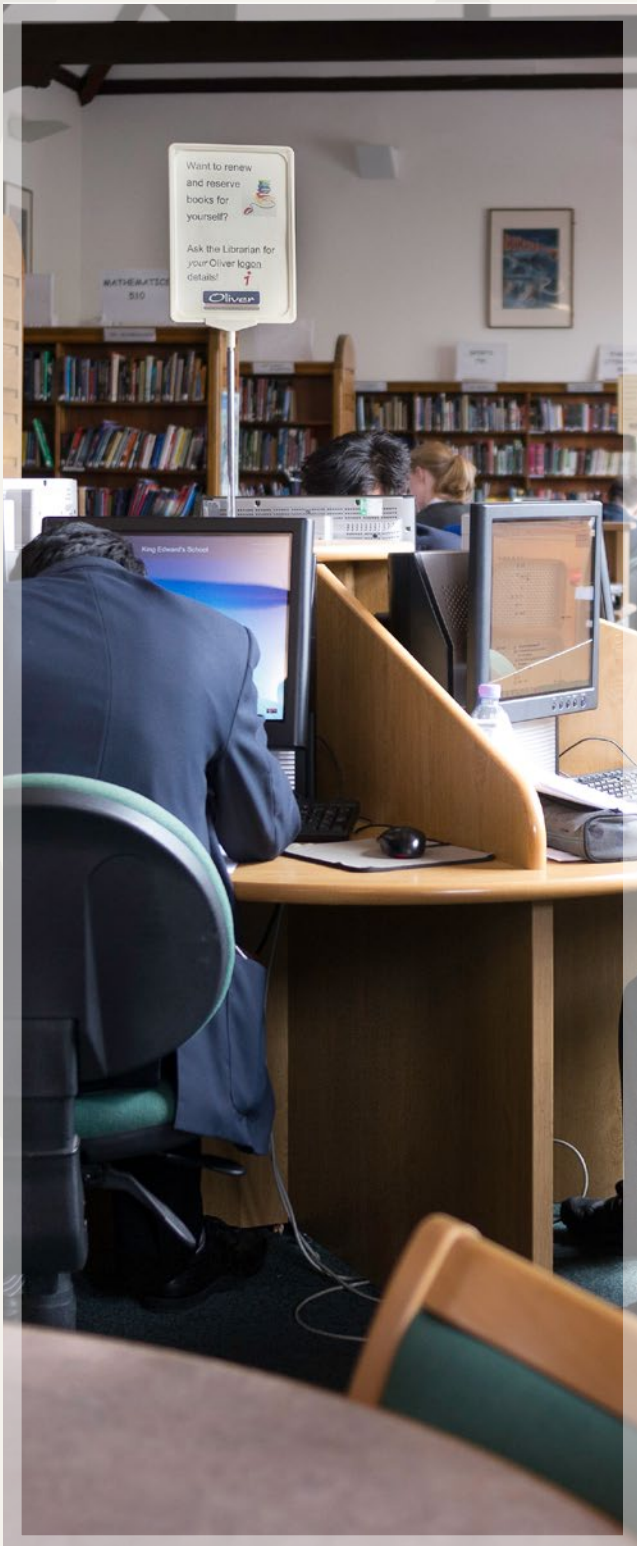


Design and Technology

EMILY CAMPBELL | CREATIVE EDUCATION ACADEMIES TRUST

“ *Design is not for philosophy – it’s for life.* ”

Issey Miyake, Japanese Fashion Designer



What are the connections between Design and Technology and Character Education?

How can the designing of graphics and images, or the production of materials, become a vehicle for virtue? Traditional craftsmen, such as stonemasons, wheelwrights and cabinet makers would certainly have had an emphatic answer to this: cultivating a refined aesthetic sensibility requires creativity and imagination, self-discipline and ingenuity. All of these virtues cut deeper than simply producing artefacts that are merely ‘useful’, or indeed, readily disposable. Past and present communities have been enriched by the skills that have been put at their service through the pathway of Design and Technology. Through its continued study, future communities could also benefit materially and spiritually from the production of fine and thoughtful graphics and products.

How can specific curriculum opportunities be exploited and extended to build character through and within Design and Technology?

Practical design projects which oblige young people to solve a problem with a limited range of materials and skills, and discourage them from attempting to emulate sophisticated commercial manufacture, can be excellent ways to uncover **resourcefulness**.

Insight and **empathy** are also essential to successful design – if a designer wants others to buy and use their designs, they do well to study what people are really like and how they behave. Insight-gathering has been codified by a small number of very influential design companies such as the international consultancy IDEO, who regularly invite clients and users of products and services to contribute vigorously to the research process for developing new ones.

As ‘plastic arts’, product design and manufacture contain manifold opportunities to practice and refine practical skills. The reward of practise is **competence** and **confidence** for most; virtuosity for some. Either way, craft and dexterity teach the associated virtue of **resilience**: stick with it and you will improve.

Three ideas for educating character through Design and Technology

In the classroom

The example classroom activity is an exercise in craft, dexterity and virtuosity, based on an important but often overlooked aspect of structure: the joining of parts. Starting with the most literal interpretation of joining in Design and Technology, it is important to recognise that although some things we use are made from a single material, most objects, products and buildings are made of different parts or materials joined together. The D&T task is therefore simply to practise joining two different materials – metal/plastic, wood/metal, wool/ceramic, ceramic/metal, etc. until the junction is aesthetically pleasing. The joint can be permanent or temporary.

In the school

Teach resourcefulness through a series of activities and schemes that require students to produce designs or solutions within severe constraints, using a limited range of materials. A simple example might be to set a passage of poetry or prose in the most expressive typographic manner possible on an A4 sheet using a single typeface and one colour: the only choices would be the size and position of the type. Limiting choice in this way leads students to discover the scope of the material on hand – in this case a typeface and the contrast between one colour and the background. A more complex example might be to make a self-supporting structure 50cm high out of 12 sheets of A4 paper, cuts and folds, and no glue or fastenings. The highest level of complexity might be to make a chain reaction of six stages that ends with the striking of a bell, using only paper cups, rubber bands, tongue depressors, a 50g lump of plasticine, 30cm of string and one other item from students' pockets, pencil cases or schoolbags.

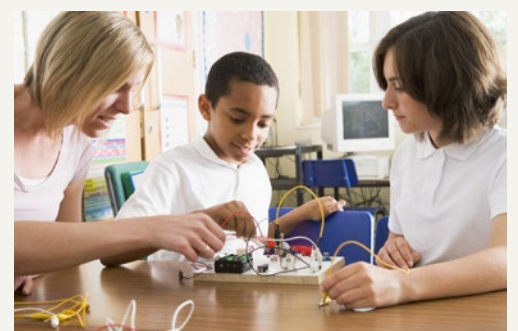
Because none of these tasks is 'contextual' (i.e. none is a 'real' product design, but rather an exercise in the potential of readily available resources) the learning is transferable. Resourcefulness could be more contextualised in a brief such as: 'Use only the contents of the school recycling bins and one fastening device to construct a temporary habitable structure that protects three people from all possible weather conditions for three hours.'

In the community

Within the school community a group of students would be instructed to observe their peers in a common space (such as the playground or the dining hall) over a series of six break or meal times. Their task is to log various incidents and interactions such as: spontaneous dialogue; laughter; apparent aggression; raised voices; popular gathering points for two or more people; and intended and unintended uses of furniture or environmental features - there is an initial preliminary piece of work to establish the list of phenomena. Having analysed the data from these observations, the group of students should propose, firstly, 12 rules to improve the experience for the maximum number of students and, secondly, three physical modifications to the environment in which the observations took place. The students should prototype, test and reiterate the design of these rules and modifications until the experience is agreed to be improved.



The project above corresponds to ethnographic processes frequently followed by design companies briefed to improve products or services for users. The process is very naturally translated into a wider community, out-of-school context, especially to address particularly positive or problematic sites. A positive site might simply be a place to which people naturally want to gravitate and gather; a poor site might be where crowding or conflict tends to arise – or it might be a place where people naturally gather for activities considered anti-social. Beyond the physical environment, the observation, analysis and prototyping process can also be applied to improving the experience of public or other services: health, transport, retail etc. Such exercises could potentially benefit relations between the school and the community by giving the school a creative social responsibility and profile.



English

JONNIE NOAKES | ETON COLLEGE, BERKSHIRE

“ *What literature can and should do is change the people who teach the people who don't read the books.* ”

A.S. Byatt



What are the connections between English and Character Education?

English and English Literature are subjects directly, deeply and widely concerned with notions of virtue. All of the virtues are the theme of literature and each can fittingly be made the subject of English writing or reading exercises. For example, a discussion of Othello will focus on issues of trust, honesty, respect, compassion, and leadership; it will consider the damaging effects of a lack of empathy in human relations; and it will consider the cultural role of dramatic tragedy as an exploration of personal and civic virtues in the contrasting societies of Ancient Greece and Renaissance England. A discussion of 1984 will be focused on issues of citizenship, social justice, communication, respect, courage, trust and resilience. Persuasive speech-writing might be studied by a consideration of examples of a great speech, such as Martin Luther King's 1963 speech at the Lincoln Memorial which addresses issues of social justice, tolerance and hope, and by the study of communication through rhetoric and leadership. Imaginative writing is an intellectual exercise in creativity, rooted in an empathic understanding of other people and the moral, civic and performance issues they face. In short, because English concerns itself with communication, debate, discussion and reflection on what it is to be a human being, living in a social context in relationship with other human beings, it is a fitting subject through which to study almost all the virtues.

How can specific curriculum opportunities be exploited and extended to build character through and within English?

In Year 7, a unit on kindness, compassion and empathy.

Reading, critically thinking about and discussing a novel which is centrally concerned with **kindness** and **compassion** (and their opposites) in human relationships, such as Susan Hill's *I'm the King of the Castle*, a novel about the remorseless bullying of one boy by another, and the failure of their parents to intervene. This might lead to discussions about the importance of the virtues of **compassion** and **kindness** in human relationships, both in families and in friendship, and the terrible consequences of a lack of **empathy**. This might be accompanied by study of the film *Stand By Me*, or of the novella on which it is based (*The Body* by Stephen King). A story of **friendship**, it starts with **curiosity** and shows how a group of friends support each other through typical childhood insecurities, fears, and dreams – and therefore portrays the value of the virtues that are missing in *I'm the King of the Castle*. This study might be followed by some **creative** work on the theme of friendship, and exploring the importance of **kindness**, **compassion** and **empathy** between friends; or it might be followed by a discursive task on the same theme such as 'What makes the perfect friend?'

In Year 8, a unit on citizenship and social justice.

This might begin with a structured discussion of rights and responsibilities, and of what it means to engage constructively in society, leading to the identification of a topic relating to active citizenship that the group will research. Questions of how to source information on the internet and how to assess its **reliability** would be addressed by the teacher, who would guide the students, but would also require them to exercise a degree of independence from the teacher, working in teams. Each team would research, write and create their own news report on the topic they are researching, either using iPads or – if the school has signed up to the BBC News 'School Report' – by creating a news report with the guidance of the BBC, which would be shown to the whole school. The unit would finish with a structured debate for the whole class on the topic of the report.

In Year 9, a unit on honesty.

This might start with a consideration of how **honesty** and dishonesty play out in the students' own experience, leading to drama workshops and creative work (in drama form) on the topic. This would be followed by a study of texts in which **honesty** and deception are the key themes, from Aristotle to the Bible, and from fables to contemporary fiction. Gifted students might study the play *Enron* as extension work. A key consideration in all these activities is to consider the effects on others of dishonesty, and therefore its social implications. Notions of academic honesty and plagiarism might also be introduced. The final activity after this exploration of the theme would be to write a speech for a teenage audience about 'Why honesty matters'.



“ We make a living by what we do, we make life by what we give. ”

Winston Churchill



Three ideas for educating character through English

In the classroom

An activity for a unit for Year 11 on empathy and compassion. 'Activity' here means a set of related tasks on a single theme, which might be spread across more than one lesson.

Introduce the activity by asking: 'What do the words 'empathy' and 'compassion' mean?' Consider the etymological roots of the words ('feeling in' and 'suffering with'), how they are related to 'passion' and to 'pathos', and how they differ from 'sympathy'. Lead onto a consideration of how compassion is central to a flourishing society. Read excerpts from *Nicomachean Ethics* and from the Bible, Luke Ch 10 ('The Good Samaritan'). What would the world be like without compassion? Relate this to contemporary acts of terrorism and to Ian McEwan's article on the value of human empathy after '9/11' ('Only Love and then oblivion'), and to his conclusion: 'If the hijackers had been able to imagine themselves into the thoughts and feelings of the passengers, they would have been unable to proceed. It is hard to be cruel once you permit yourself to enter the mind of your victim. Imagining what it is like to be someone other than yourself is at the core of our humanity. It is the essence of compassion, and it is the beginning of morality.'

The above activities would make a fitting introduction to a GCSE exercise, such as studying poetry of the First World War (such as *Disabled* or *Strange Meeting* by Wilfred Owen, who claimed 'My subject is War and the Pity of War.'): or studying a novel focused on the theme of compassion or empathy (such as *To Kill a Mockingbird*); or a play that uses the dramatic effectiveness of witnessing the devastating effects of a lack of empathy in human relationships (such as *Othello*).

In the school

The whole school considers the question 'How does everyone in this school (teachers and students) need to behave to create a happy, flourishing school community?' A list of behaviours would be provided, including the virtues and a number of instrumental virtues that are commonly valued, such as 'competitiveness', 'resilience' and 'striving for excellence'. Ideally the questionnaires would be on Firefly, SurveyMonkey, or similar. The respondents would name their top five virtues in answer to the question above; for their prime choice they might also give a reason why they think this virtue will create a happy, flourishing school community. The results would then be published, with a selection of the reasons for the virtues that came out top overall. As well as publishing the overall results, these might be broken down according to different groups such as staff/pupils, or different year groups. These results could be compared with the list of virtues as compiled by the

Jubilee Centre to gauge how much in line with their values the school is currently: this might help the school's SMT to decide how it wishes to focus its strategy in future, e.g. if it wishes to bring the school ethos more in line with the Jubilee Centre's virtues and, if so, where it will need to focus its efforts.

An interesting follow-up: randomly split the students and teachers into six groups; five exercise one virtue each for a week (say) and a control group behaves normally. Before and after everyone assesses the value of the virtues, and the results are compared to see if the experiment had any noticeable effect on how happy and flourishing that community feels for those in it. If the answers were given on a scale of 1-10, the effect could be quantified.

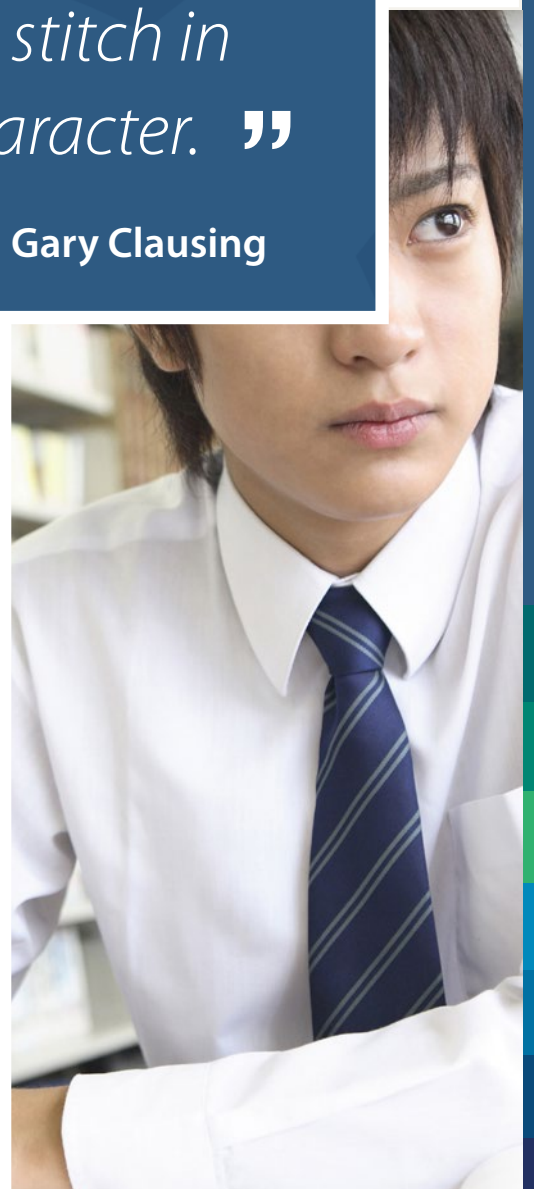
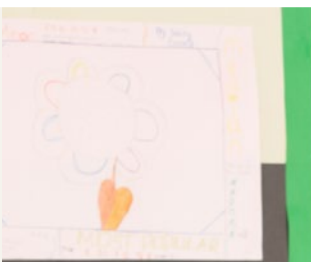
In the community

One group of students compiles a list of local leaders: community leaders; business leaders; and those who lead in education, in the media, in social services – perhaps 50 individuals across a wide range of arenas in the local area. Another group devises a set of questions about the impact of a variety of virtues, both instrumental and non-instrumental, in civic life. Questions might be framed in such a way as to relate to virtue knowledge, virtue reasoning and virtue practice. For example: 'What can those who have this virtue do particularly well in your organisation?'; 'What are the options for practising this virtue in your organisation?'; and 'Which virtues would you like to see focused on more in your organisation?'. Some questions might be framed so as to elicit a numerical answer, such as: 'How important are the following virtues in creating a happy organisation?'; 'How important are the following virtues in creating a financially successful organisation?'; and 'How important are the following virtues in creating a sustainable community?' (and so on), with respondents asked to 'Rate on a scale of 1-10, and give a reason.' The platform would need to be one that ensures answers remain anonymous, such as SurveyMonkey. The results would be collated and published, and shared with the community. If the students thought that any virtue was underrated, they could write a letter to accompany the publication of the results, making a case for why that particular virtue deserves to be more valued in civic life. This could be published on the school website as an example of the way the students were encouraged to apply the virtues to life in the community, and to make a case for the value of those virtues.



“ *Every experience is a stitch in the fabric of your character.* ”

Gary Clausing



Geography

STEPH STRINGER | YARDLEY SCHOOL,
BIRMINGHAM

“*They say travel broadens the mind;
but you must first have the mind.*”

G. K. Chesterton

What are the connections between Geography and Character Education?

With the whole world as its stage, Geography can inspire in its students a curiosity and fascination with the physical and human dimensions of our planet. Awe, wonder and amazement at the beauty of the natural world and its vastness can all be developed and cultivated through a sensitive pursuit of Geography. Not only should it broaden the intellectual horizons of its devotees, it has the scope to deepen and refine their moral outlook as well. Issues such as the wise stewardship of the environment and the sharing of the fruits and knowledge of development are all salient to, and can be readily situated within, Geography. Given that geological timescales are rather different from human ones, perhaps the most fundamental virtues that we acquire through a sensitive and responsive study of Geography are those of humility and patience.

How can specific curriculum opportunities be exploited and extended to build character through and within Geography?

In Year 7: **Compassion** could be targeted when exploring settlements in less economically developed countries. Through discussion of how the level of economic development impacts upon the quality of life, students could be asked to produce a diary entry, considering how individuals are affected by issues in relation to sanitation, healthcare and education. In order to help them to consider the opinions of others and to **critically reflect** upon decisions, this could be completed simultaneously with a diary entry for a UK citizen in order to help them to compare, contrast and empathise. When exploring sensitive topics such as natural disasters and quality of life in less economically developed regions, the Geography curriculum opens an opportunity to explore the moral virtue of **compassion** in more detail. It is important for students to empathise with the opinions of a range of stakeholders when undertaking a decision-making exercise: local residents; businesses; environmentalists; and politicians. When exploring natural disasters, by looking at scenarios through the eyes of the victims, students can understand why particular management strategies have been put in place to prevent similar disasters in the future.





In Year 8: **Community Awareness** could be explored when introducing the concept of sustainable development. This could take the form of a local area study, considering how the local area could be made more sustainable for the economy, environment and society. This could be developed to include **problem-solving** and **critical thinking** by adding a specific focus - for example, improving public transport provision in a cost-effective and sensitive way. Students could be presented with different sources of information which suggest different modes of public transport improvements in different areas. Sustainability is a continuous thread which runs through the Geography curriculum, in both physical and human geography topics. Through the concept of sustainable development, students are able to increase their community awareness by thinking about their role and impact on the wider community - from the local to international level. The curriculum encourages students to consider the intended, and unintended, consequences of actions for the environment, economy and society.

In Year 9: **Reflection** could be incorporated into field work investigation projects through the completion of an evaluation section. When conducting primary data collection, students could be asked to reflect upon the merits and shortcomings of particular collection techniques used. Further to this, students could suggest possible limitations and extensions to their study, encouraging them to consider alternative outcomes. The process of presenting and analysing primary data also allows for the exploration of **critical thinking**, as students have to consider the validity and reliability of their results. Decision-making is a fundamental part of the Geography curriculum, which requires students to challenge what they see from a range of sources and make an appropriate decision based upon this knowledge. The ability to justify decisions using evidence from data sources such as maps, graphs and opinion pieces is reliant upon the student's ability to think critically and to make good judgements. 'Most likely' and 'what if?' scenarios are commonplace when trying to encourage critical thinking. For example, when analysing population pyramid graphs, students are encouraged to consider the implications of a high number of young dependents in a population, using existing knowledge of the particular country and its level of economic development.

Three ideas for educating character through Geography

In the classroom

An example of how community awareness could be incorporated into a classroom activity is through the use of role play. Placing students in groups, each student could be given a role play card representing a different stakeholder in a particular decision-making scenario. To illustrate this further, students could be exploring the deforestation of the Amazon rainforest and could represent pharmaceutical companies, loggers, local communities and the Brazilian government. In engaging students in the role play, it would encourage them to consider their decisions on a range of scales. This activity is also a really useful vehicle for promoting empathy, as students have to contemplate how decisions would affect different stakeholders. This could be extended by students completing a creative writing piece, such as a diary entry or short story, from the perspective of the group of people that they are representing. This then encourages students to consider the emotional responses of each group of people and how this could impact their quality of life and that of others associated with them.

In the school

Students could be introduced to the character virtues of empathy, critical thinking and reflection using a similar format to that used in PSHE. When considering current news topics, for example the Ebola epidemic, students could take on the role of different stakeholders. Students could be asked to suggest the different groups of people who would be affected by the spread of the disease (healthcare professionals, border police, business owners) and to suggest possible solutions using knowledge gained from a range of sources, such as newspaper articles, WHO publications and scientific research. In a whole-school assembly, the topic could be explored in more detail so that students are introduced to how cases of the disease and survival rates vary significantly between countries of different levels of economic development. This could be shared with the students in the form of photographs, media clips or published statistics or graphs. Introducing this would reveal to students the complexity of the spread of the disease internationally. This could enable students to reflect upon reasons for this and to critically think of how such problems could be overcome for poorer nations. This could be followed up in forms afterwards by asking students to complete a class survey to expose what they consider to be the main reasons for the disparity in the spread of Ebola globally.

In the community

Students could explore community awareness, reflection, critical thinking and problem-solving during a field trip exercise with a specific investigation question at its focus. This could be introduced to students before the trip to enable them to reflect upon likely outcomes and to give time to research the community that is to be the focus of the inquiry. Field trips could be created to focus on incorporating a range of stakeholders too, thereby encouraging students to empathise with various perspectives before reaching their final conclusions.

Current working examples, in Birmingham, include:

- Comparing the sphere of influence of the Library of Birmingham to the Mailbox. Which is more popular with consumers and why?
- Where should we build new homes? Greenfield or brownfield sites?
- Is the Bourn Brook a well-managed river?
- To what extent is the population increase of Birmingham sustainable?

While on field trips, primary data should be collected, in the form of surveys, questionnaires, measurements or recordings. This can then be presented in the classroom before being analysed thoroughly, thus provoking students to think critically about their collected data. The analysis process, while taking into consideration the views of a range of stakeholders, enables students to solve problems independently.



History

DAN WRIGHT | ST GEORGE'S COLLEGE,
WEYBRIDGE

“ *The simple life is the good life.* ”

Discuss STEP History Paper, 1992

What are the connections between History and Character Education?

The current National Curriculum Programme of Study for History inspires teachers to explore the ‘achievements and follies of mankind’. This would be a fitting heading under which to explore issues that are relevant to broader human interest and personal ethical development, whilst remaining extraneous to the theory and methodology of History itself. These lend themselves to wonderful opportunities for teachers to show their grasp of the narrative dimension of their calling. They also offer scope to bring children into a discussion about the very central questions about how we should live; the human condition confronts us with this very question, and the greatest minds have grappled with it, throughout time and across geographical space. As Richard J Evans argues in his *In Defence of History*, such an approach can sit very comfortably and meaningfully alongside Schools’ History: ‘*In making moral judgements on the past, historians have far more powerful rhetorical and stylistic weapons at their disposal than mere denunciation: sarcasm, irony, the juxtaposition of rhetoric and reality, the factual exposure of hypocrisy, self-interest and greed, the uncommented recounting of courageous acts of rebellion and defiance.*’

Primary ways to explore this include:

- Exploring the contentious and controversial aspects of key characters in the past, looking in particular at sympathetic and unsympathetic views on their biographies;
- Exploring the tensions between public morality and private vice in the lives of iconic figures in the past – and the moral salience of those tensions;
- Exploring differing views on issues in the past – and the complexities and pressures in the virtue of truthfulness;
- Exploring relations between rulers and ruled, the powerful and the powerless, and the redressing of perceived injustices;
- Engaging with alternative moral worldviews, particularly insofar as they deal with ‘virtue and vice’;
- Debating key ethical dilemmas – and understanding the complex, often insuperable nature of many of them;
- Exploring the core sources that shaped morality: in Year 7, the role of the Church; in Year 8, the role of the state, and the market; in Year 9, the role of science, scientism and ideology; and
- How the past judges the present; how the present judges the past; moral blindspots, past and present.



How can specific curriculum opportunities be exploited and extended to build character through and within History?

The following is a list of ideas linked to the curriculum for years 7,8 and 9 where character virtues might be explored.

In Year 7: Rulers and Ruled

- An exploration of the Catholic Church as a source of medieval morality, for both good and ill
- The rights of conquest and the rights of the conquered explored through Norman-Saxon relations in England
- A Case Study in Friendship and Rivalry: Thomas Beckett and Henry II
- Monastics and Mendicants: Faith, Hope and Charity in Medieval England – an evaluation
- King John, the baronial revolt and the limits on power
- Engaging with an 'English' Medieval Worldview: Virtues and Vices in one of Chaucer's *Canterbury Tales*
- Engaging with a 'European' Medieval Worldview: Virtues and Vices in Dante's *Divine Comedy*
- Francis of Assisi: a better way? Exploring the virtues of **humility** and **love**
- Humans under pressure: the Black Death; how do societies function when under immense strain, for good and ill: dehumanised humans?
- The Peasants' Revolt: how are the stake-less to speak?
- Robin Hood - An Outlaw's Tale. What do medieval stories say about the ideals towards which the story tellers aspired?
- Pride, Power, Vanity, Rivalry and Ambition in England and France: the Hundred Years' War, 1377-1453; an exploration of the virtue of **truthfulness**, looking at what Froissart put in and what he left out of his Chronicles and why – how the truth becomes pressurised by power and patronage
- Chivalry and the limits to brutality in warfare; (students could come up with a latter day chivalric code, or explore the context of Mallory's *Morte d'Arthur*)
- Joan of Arc: saint, saviour or witch? Truth, power and corruption in History
- Medieval relations with the Non-Christian Other, e.g. Wycliffe and the Lollards, the persecution of the Jews, and Islam and the Crusades: exploring the complexity of how to handle difference through an examination of the virtues of **tolerance**, against the vices of intolerance and over-indulgence
- The ethics (or otherwise) of judicial violence, explored through medieval crime and punishment: vengeance and **compassion**



In Year 8: Uncivil wars

- An exploration of the dynasty and state as a source of morality, for good and ill
- The Wars of the Roses: Pride, Power, Vanity, Rivalry and Ambition in England
- Henry VIII and the destruction of the present and the past; Henry's vices – and virtues
- Mary Tudor and Elizabeth I and religious intolerance
- Burghley, Walsingham and Mary, Queen of Scots: Plots, Traps and the Ethics of Power – and the power of ethics
- Thomas More and Edmund Campion: Truthfulness and the Rights of Conscience
- Engaging With An Elizabethan Worldview: Virtue and Vice in Shakespeare
- Uncivil Wars: Britain at War, 1637-53 – how best to handle differences. What role, if any, for **patience** at times of perceived injustice?
- Rulers and Ruled: Anglo-Scottish Relations in the eighteenth century
- The French Revolution: republicanism and anti-religious genocides
- Engaging with a Georgian Worldview: Virtue and Vice in Jane Austen
- The British Empire: Vicious and Virtuous Values? The limits and challenge of **tolerance**, looking at issues such as slavery and sati
- William Wilberforce and the Abolition of Slavery: The Virtue of **Justice** and **Courage**.
- Engaging with a Victorian Worldview: Virtue and Vice in Charles Dickens
- The Agricultural and Industrial Revolution: fairer pay, fairer conditions, fairer societies – the Virtue of **Justice** and **Compassion**, e.g. Tolpuddle Martyrs, Chartists, Elizabeth Fry
- The morality of markets: the Irish potato famine



In Year 9: Cultures in Error?

- An exploration of the science and ideology as a source of morality, for good and ill
- World War One: A just war? The morality of pacifism and non-violence
- V is for Versailles – and vengeance? What role should forgiveness play in International Relations?
- Appeasing Hitler: Peace at any price? The morality of pacifism and non-violence in the face of 'vicious values'; cf The Life of Franz Jagerstatter
- Britain at War: The 'Blitz Spirit'? Resolve and determination in Britain, 1939-42
- The contribution of British Commonwealth and Imperial Troops and the Virtue of Patriotism
- The Battle of the Atlantic, Bletchley Park and the Virtue of **Ingenuity**
- Hubris: Hitler and the Invasion of the USSR
- The Soldiers' War: small group loyalties, **courage** and the experience of combat
- Pearl Harbour and the morality of non-intervention
- War in the Far East: British Experience of War in the Far East – Eric Lomax, *The Railway Man* and the virtue of **Forgiveness**
- Destructive technologies and their impact on non-combatants: carpet bombing
- From hatred to extermination: who is to blame for the Holocaust? How will we know if our culture is 'in error'?
- From hatred to hope for humanity: who is to praise in the Holocaust? The lives of Maximilian Kolbe and Oskar Schindler
- The ethics of silence – or not: Pius XII, the Vatican and the Holocaust?
- Simon Wiesenthal: *The Sunflower* – an exploration of the limits and possibilities of **forgiveness**
- The limits of friendship: uncomfortable alliances between Churchill and Stalin, 1945-49
- Dealing with the past: Germany, 1945-1991



Three ideas for educating character through History

In the classroom

- Us and them: exploring the similarities between people today and people of the past. The past is a different place – *they do things differently there*. Is it? And did they? Discuss with relevance to your History course.
- Is might right? Discuss with reference to your studies.
- 'Had to be done'. Is this a fair assessment of Truman's decision to drop two Atomic bombs on Japan in 1945?

In the school

- Use Simon Wiesenthal's *The Sunflower* to have a whole-school debate on the possibilities and limits of forgiveness.

In the community

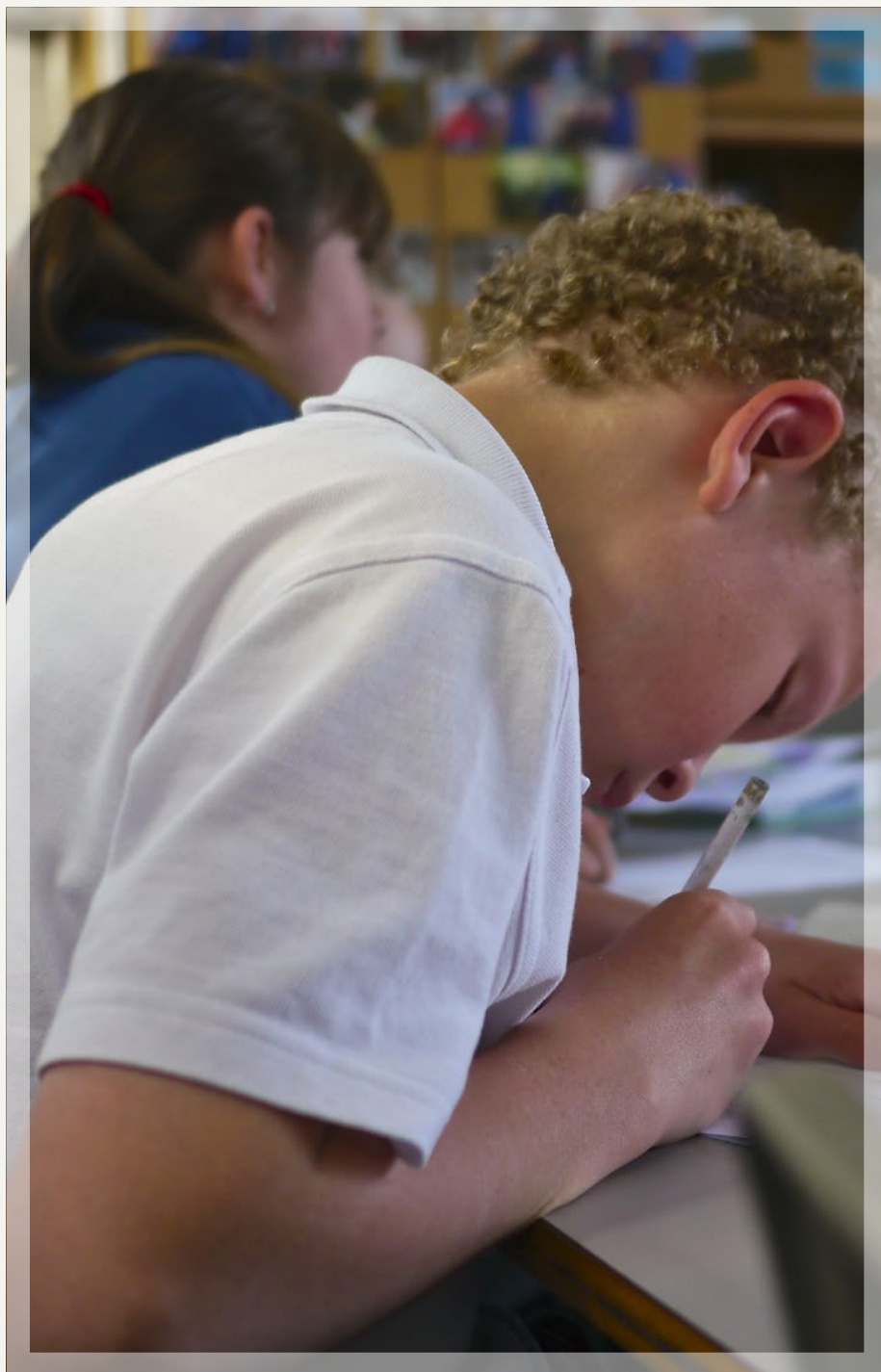
- Tasting the Silence: how to experience a medieval Cathedral
- Our local History: Exploring Identities and Narratives; engaging in cross-generational oral histories, especially on World War Two
- School Trips: Building the virtue of intellectual curiosity
- Remembrance activities
- Engagement with the Holocaust Educational Trust, including their *Survivor Talks* and *Lessons from Auschwitz Programmes*

Mathematics

RUTH JENNINGS | KINGS LANGLEY SCHOOL, HERTFORDSHIRE

“ *The enchanting charms of this sublime science reveal only to those who have the courage to go deeply into it.* ”

Carl Friedrich Gauss



What are the connections between Mathematics and Character Education?

‘Mathematics, rightly viewed, possesses not only truth, but supreme beauty — a beauty cold and austere, like that of sculpture, without appeal to any part of our weaker nature, without the gorgeous trappings of painting or music, yet sublimely pure, and capable of a stern perfection such as only the greatest art can show. The true spirit of delight, the exaltation, the sense of being more than Man, which is the touchstone of the highest excellence, is to be found in mathematics as surely as poetry’.

What more could possibly be added to Bertrand Russell’s evaluation of the beauty that can be experienced through a humble and patient dedication to Mathematics? Through Mathematics, students are challenged to develop the courage, the patience, the studiousness and the humility to venture out on the most exacting of subjects.

How can specific curriculum opportunities be exploited to build character through and within Mathematics?

Taking the theme of handling data through KS3, start with interpreting basic bar charts and pictograms (level 3), choosing information such as death rates and the spread of age ranges in different countries, and comparing them. With the right questioning this can lead to discussion on fairness and questioning the virtue of **empathy**. Then, add in simple line graphs or use of mode and range (level 4), looking at countries' wealth; increase and average in salaries would develop the discussion and test the students' **curiosity** and **resourcefulness** when posed with questions such as 'Is this fair? What would you do to resolve this situation?'. Making the mathematical charts and graphs relate to something purposeful will enhance the depth of analysis that they will be able to do and therefore enhance their analytical skills at the same time. Asking them to collect and record data (level 4) but allowing them to choose the aspect in which they look at it, will again allow them to develop their **curiosity**.

Move on to questionnaires (level 5) and steer students to work in groups to create the questions and collect the data, which allows them to practise the performance virtues, even if the question is as simple as 'Should all students have to wear school uniform?'. If they are then asked to present the outcomes of their survey, they would have to demonstrate **open mindedness**, respect for other opinions and **tolerance**, especially if the outcomes do not reflect their own opinions (i.e. who said the questions should just be asked of students, what about parents'/ teachers' views?).

Introducing further averages and the element of comparison (level 5) allows for a range of topics to be featured, such as body image (average body statistics - do not use student data!) leading to discussions requiring **empathy** and **tolerance** and wages paid to workers, leading to conversations which could link to fair-trade and ethical retailers.

Moving on to level 6, designing surveys and creating data collection sheets, constructing tables of results and then constructing appropriate charts and graphs gives ample opportunities for both performance and intellectual virtues to be practised.

Comparing two or more distributions and making inferences, using averages and ranges (level 7) could be as simple as comparing the cricket team's performances and having to decide who goes into bat first. Although they would have the mathematical data, what other aspects might they have to consider? How would they tell the team the decision if they were the manager? How would they react if they were part of the team with that decision? This task would strongly feature the moral virtues and you could create some great questions and dilemmas for them to discuss.

Further work on developing hypotheses, sampling and bias (level 7+) would also create great opportunities for group work, and the development of other performance virtues such as communication. This could also lead to a focus on intellectual virtues with students creating their own problems and then having to solve them.



Three ideas for educating character through Mathematics

In the classroom

Group work activity 1:

Four groups: red, green, blue and yellow. Stress team work and how to work together positively. Each group has information regarding a different country, e.g. a bar chart showing the range and spread of ages for both men and women.

The groups need to process the information, for example creating a table of results for men, women and both so that they can calculate the different averages for each. Stress problem solving – do they know what they are trying to achieve and calculate? Do they need to consider breaking the task into smaller pieces? Then looking at the information they have produced and, from the initial chart, draw some comparisons between men and women at various ages and consider some reasons as to why this might happen.

Group work activity 2:

Create new groups of four: one person from each colour (i.e. jig-sawing activity), so each group now has access to each country's information and each groups' calculations and conclusions. Each group member takes it in turns to talk through their work. Stress empathy – understand the emotions of the person talking. How can you be supportive? All four then work together comparing the four different countries.

Individual work activity 3:

Pose the question – which country would you rather live in and why? Students to write a brief paragraph explaining their answer.

Class discussion activity 4:

Pose the question – what were the differences you found between the various countries? Why do you think that might be the case? Should these differences exist? Why/ why not?

* The virtues can be pulled out and taught explicitly depending on students' experiences of having dealt with these before e.g. rules of working as a group.

In the school

Assembly – civic: citizenship, social justice, service

- Script 'As it approaches Christmas I start getting very excited as I see all the Christmas adverts on TV, my favourite is John Lewis 2011'
- Show John Lewis 2011 advert – little boy excitedly waiting for Christmas. Twist at the end of advert, excited because he wants to give his present he bought to his parents
- Script 'I love buying presents too and seeing nephews open their presents – it's my favourite bit about Christmas. So I am sat there making a list of presents to buy, 17 people on my list so far, when I see this next advert'
- Show the Salvation Army advert
- Advert suggests that £17 is all it would cost to feed and house a person for one night over Christmas
- Script 'It got me thinking – 17 people on my list - £17 for Salvation Army? Would any of my nephews notice if I spent £1 less on their presents? No! I could spend £1 less on each of my family and give £17 to Salvation Army'
- Thought provoking parting point for students to consider 'How much less could you spend on each person you buy for without it having a major impact, how much would you save? What difference would that make to someone?'

In the community

Knit and natter.

Knitting blankets for a local homeless charity. Students and staff meet every week to knit squares to be sewn together to create blankets. Newsletters go home to parents encouraging them to join us on those lunchtimes, or provide wool or even knit a square and send it in to us.

This project has raised a lot of interest, especially as it is getting colder outside and we are getting many new members who have not knitted before.

A discussion as to which charity to support and what to do to help them.

Music

KARL HARRISON | ST GREGORY THE GREAT SCHOOL, OXFORD

“ *Music has a power of forming the character and should therefore be introduced into the education of the young.* ”

Aristotle



What are the connections between Music and Character Education?

Music offers significant opportunities to develop character virtues, both in the classroom through the formal curriculum as well as through the many extra curricula related activities that take place in schools. Although the subject might initially lend itself to the development of performance virtues such as determination, patience and teamwork, it also offers good opportunities to develop moral and civic virtues such as courage, hope and volunteering.

Music can contribute to the development of intellectual virtues such as: respect and tolerance, expressed in group performance; moral virtues such as courage expressed in performance; hopefulness and positivity, expressed in perseverance in a challenging and precise discipline; of performance virtues such as: teamwork expressed in collaboration; patience and self-control to achieve a worthwhile task; and of civic virtues: Enriching the community with inspiring music – a very basic human need.

How can specific curriculum opportunities be exploited and extended to build character through and within Music?

In Year 7: Singing as a whole class and in small groups is a core part of the current music curriculum, especially in Year 7. Quite often the songs will relate to the genre of music being studied. For example Year 7's partake in learning a class musical, *Bully*. There is the opportunity here to teach the virtues through understanding the lyrical content of certain songs. The songs themselves will help children understand **respect, honesty, compassion and kindness, critical thinking, open-mindedness and friendship and friendliness**. Various listening tasks can also be undertaken with pupils recognising the elements of the song and therefore seeing the links between music and the emotion felt by the listener. 'Why is the song slow?' 'It is representing somebody feeling hurt.' Pupils will also be put in small groups to work on their own arrangement of one song from the musical just using voices and percussion. Can they set their own goals? Demonstrate teamwork? The use of rhythmical techniques, developed in groups, on character, self-esteem and satisfaction could be huge. The emphasis will be on the pupil's ability to recognise how the character is feeling or what emotion they are trying to express in the song. Can the pupils demonstrate this with their performance? Pupils will be asked to evaluate the virtues they demonstrated in order to achieve a successful performance. How does the music and material relate to their own lives? All students will have been touched in some way by music and will identify with its themes and messages.

In Year 8: In Year 8 students will progress to developing their knowledge and practice of the elements of music alongside schemes looking at more vocalisation and world music genres such as Reggae and Indian music. Students develop their musical listening skills by focusing on a wide range of music. For example, listening to Indian music, there is the opportunity for teachers to expand the listening tasks to include the development of **listening skills**, respecting other pupil's opinions, **open-mindedness** and community through learning about the togetherness of Indian sitar players, their reliance upon others in the group and the conveying of messages through their music. Tasks can be created to try to understand the impact of music on the character development of individuals in all communities.

In Year 9: Year 9 students are invited to become more responsible with regard to music making on their own, in pairs and small groups. In these areas class teachers have the potential to assess students on their conduct and productivity in the music practice rooms based on a set of clear criteria. Students develop their **leadership** skills by self-governing their time in practice rooms. They will also be responsible for overseeing the use and organisation of various instruments. **Teamwork, patience, self-discipline and cooperation** will be vital. Students will be able to see a clear pathway in developing these virtues and also demonstrate **empathy, kindness, problem solving** and an ability to reflect on how successful they have been working in these situations. The implementation of self-assessment of group/paired activities will play a key role in their character development. Specifically, students will be focusing on certain genres of music. The blues provides an ideal opportunity for teachers to teach these virtues. For example, comparing the life of slavery of many bluesmen and women to the life of poverty-stricken people in the community today.



Three ideas for educating character through Music

In the classroom

An example to be used during the teaching of the blues scheme of work. The idea is to teach pupils the importance of listening in life, cooperation and respect whilst at the same time understanding the characteristics of a typical blues song.

The teacher plays Robert Johnson's *Crossroads* song which clearly demonstrates call and response. Pupils will spot a clear 12 bar blues structure (organised) and a call and response between the vocalist and the following repeating guitar riff. Pupils will learn the melody for the singing part and then the melody for the response. The teacher will ask one side to sing the melody and one side to sing the response. The first time the teacher will ask all students to sing at the same time. Secondly, the teacher will ask one side to sing the melody first and the second side can then repeat in time (as in the blues song).

- The teacher then stops for a class discussion. Which version sounded better? And why? - The first version was a mess. Could each side hear what the other was singing? Didn't the notes clash and sound out of tune? – The second version could be heard, everyone could hear what the other side was saying. Didn't it sound better? Emphasise the importance of listening in everyday life as well as being able to listen to a piece of music.
- Now pupils will get into pairs and separate into their own areas of the room. Each pair has a percussion instrument. After counting 1/2/3/4 each student plays the drums in time with the 4/4 pulse and starts telling a story at the same time (it can be about anything). At the end each writes down the other person's story. Now they are going to do the same again but this time one at a time. Once again write down the partner's story.

Evaluate

Which version worked better? How did it feel to be listened to and understood? Why is it often hard to stop yourself from interrupting? When is it most important to make sure others are listening to you?

In the school

An example of a whole-school activity involving Music is the implementation of an Entertainment Council run by the students, for the students. Two or three students from each year group will be selected through a voting system to represent the voice of students with regard to what the school can do during school time and in relation to performances and activities throughout the year. Transferable skills such as communicating with people, organisation, meeting deadlines, teamwork and developing citizen values will be developed through the council. The council will have an impact on self-confidence, self-control, empathy and tolerance. Two teachers will lead on the council to develop these virtues within the students, along

with organising presentations of their plans in assemblies and campaigns during break and lunch times. The indirect impact of the group on other students could be significant.

Students will organise themselves to think about their development in the previously mentioned character virtues throughout the year. This can be organised through self-evaluation and direction from the members of staff involved. Can students develop a knowledge and understanding of the necessary virtues? Will they be able to impart their knowledge on other students from the various projects organised as well as in the classroom? What character traits did they have to improve on to make it successful?

A second school activity is to link music with different subjects around the school. For example Music could combine with History to look at particular moments in the past. Students could develop an understanding of resilience, courage as well as adverse character traits such as discrimination and prejudice. The late 1960's could provide an interesting era, with students having to create a piece of music across the various history/music classes in linking to specific figures from that era. The classes would discuss the various issues and put themselves in the positions of people at the time and attempt to demonstrate different character virtues through the production of a musical performance.

In the community

Following on from the whole-school activity a school Entertainment Council could organise a series of events for residents of old people's homes or pensioners living alone in the local community. Many young people struggle to connect with the pensioner community for obvious reasons but the task could be to develop strong links with the pensioner community, with a goal of increasing understanding and empathy across the whole school. The council could organise a presentation relating to their grandparents with information about who they are and what they have done in their lives. These could be shown in assemblies to highlight that they were also young once and all people will be old at some point in the future. This could be an exciting 2-3 week project involving a meet and greet session first of all, followed by a few performances of students from the school. First performance would be at the old people's home and then a specific performance put on at the school for the pensioners. English classes in school could combine with History and Music classes to write a series of poems and songs, which could be performed at the concert. This could come the term after the subjects have linked together to look at a linked project between History and Music. This will develop the Citizenship skills of the youngsters whilst also providing community awareness, cooperation, communication, respect, compassion and kindness, courage, gratitude, leadership and team working skills to those organising as well as those students taking part. Music is a fantastic vehicle for the breaking down of barriers.

The Natural Sciences

RICHARD FARNAN | HARROGATE GRAMMAR SCHOOL, HARROGATE

“ Most people say that it is the intellect which makes a great scientist. They are wrong: it is character. ”

Albert Einstein

What are the connections between the Natural Sciences and Character Education?

There is a great deal of opportunity to teach character and virtues through both scientific practice and analysis and critique of scientific issues. Intellectual virtues such as critical thinking stand out, as well as the moral virtues of honesty and compassion. At its most fundamental, science has a deep concern for empirical truth; it is also important that any scientific knowledge is used wisely, sitting well within an ethical framework, rather than being used for vicious ends. The means of acquiring that scientific knowledge are also subject to ethics.

The natural sciences can contribute to the development of intellectual virtues such as: critical thinking expressed in the evaluation of data; moral virtues such as compassion expressed in issues such as animal testing; and honesty – not least as a means of retaining the integrity of the empirical enterprise and the various truth finding mechanisms that safeguard the process. They can also enhance the development of performance virtues including creativity, expressed in the lateral thinking required to construct experiments, such as the way Stanley Milgram used a fake electric shock study to measure obedience or how Erwin Schrodinger devised the famous cat paradox to explain quantum mechanics. Finally, science has a clear role in the development of some key civic virtues such as social justice, explored through who is experimented upon during drug trials, how that information is used, and who benefits physically – and financially – from such trials, e.g. the case of Henrietta Lacks whose cancerous cells were removed without permission and are now used globally in medical research, yet the poor, black, uneducated family of this woman have still yet to see any money from the research or yet to even understand how the cells are used.

How can specific curriculum opportunities be exploited and extended to build character through and within The Natural Sciences?

In Year 7: **Creativity** could be targeted in *Physics* through the design of experiments to test heat loss or sound prevention. Students could come up with ways of manipulating independent variables (e.g. different materials to use and how) and different ways of measuring heat loss or sound levels (thermometers, dataloggers, iPad applications), and then set about creating materials to use in the experiment. **Honesty** could be linked to this through ensuring the measurement is done in an objective way as possible.

In Year 8: **Critical thinking** may be viewed in *Chemistry* by analysing the way Mendeleev constructed the periodic table based on the evidence he had originally. Students could look at the evidence and then appraise the varying different theories about the elements that came before Mendeleev, looking for evidence that supports the theories as well as looking for things the theories could not explain. **Creativity** could then be linked in by presenting the students with the original evidence that Mendeleev had about the elements and then asking them to construct their own periodic table based on the commonalities between the elements. Predictions could then be made about the 'missing' elements that Mendeleev was unaware of, as they had yet to be discovered.

In Year 9: **Compassion** could be examined in *Biology* by evaluating the use of animals in scientific research. This could be done by looking at what animal research has been done in the past and the reasons for it, such as: Pavlov's dogs; the use of primates in cosmetic testing; the current use of primates in human drug development; and more unethical uses of animals in psychological research, such as Harlow's use of monkeys when investigating the effects of attachment deprivation. Students could vote on where to draw the line and then come up with their own rules for future animal testing, using their understanding of compassion.

Social justice could also be looked at in *Biology* when looking at explanations of behaviour. Pavlov's classical conditioning, Skinner's operant conditioning and Bandura's social learning theory can all be used to explain criminal behaviour, which can then be used as a tool to analyse to what extent people should be punished for their crimes. Should the parents, through allowing their children to watch violent films, share some of the responsibility. Should, for example, the parents of James Bulger's killers hold some responsibility for their children's crimes?



Three ideas for educating character through The Natural Sciences

In the classroom

One experiment to test creativity that can be done easily in classrooms is the Brick test, where students have two minutes to come up with as many different uses for a single brick as they can. The more uses they can come up with, the more creative they are. This, in itself, can be used to make students aware of their own creativity and they can then explore reasons for this (have they grown up in a creative environment, do they have a creative family), as well as being used as a format to explore the study and its conclusions using critical thinking. Is this a valid measure for creativity? What other factors may have played a part in their creativity score on that day (lack of sleep, breakfast eaten)? Students can then progress this and design and run their own experiment testing factors which affect creativity, either using the results from the rest of the class or going and collecting their own data whilst manipulating an independent variable (whether the participants have just had an energy drink, perhaps). They can then collect, analyse and present their findings to the rest of the class, who can then again evaluate that group's method and findings.

In the school

Guidance materials can be produced explaining the important role of honesty in scientific research and how that impacts on society. This could be framed using the MMR scandal where research that was poorly controlled and poorly reported led to a huge impact on society and attitudes towards a potentially life-saving vaccine.

Students could be asked whether or not they had been given the MMR jab when they were younger. They could also be presented with the original Daily Mail headlines

about the scandal and asked whether they were happy to be vaccinated or not, depending on their original answer.

The original study could then be presented and differentiated to explain the problems with the study (tiny sample size, questionable levels of control). Students could then review their answers in light of the evidence.

In the community

The impact of honesty on scientific research can be easily incorporated into any science-focused trip that looks at the application of scientific research. Students can be briefed before the trip on ways to avoid bias in scientific research and the pitfalls of not avoiding this bias. This can then be incorporated into the trip so students can see the effects of what would happen if research was not objective and bias did play a role.

Working examples of this could include:

- a visit to police forensic units may focus on the importance of the chemical tests being faultlessly valid so as to ensure justice prevails;
- a visit to an observatory may look at the impact of false positives on our knowledge of the universe; and
- any form of medical visit may focus on the importance of integrity in reporting success rates of different treatments, even when it may contradict the previously well-established beliefs.

Questions focused on the importance of honesty in research could be developed before the trip. Experts could then help students evaluate this importance, which could then be reflected upon back in the classroom.

Physical Education

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“ One person practising good sportsmanship is far better than fifty others preaching about it. ”

Knute Rockne, Football Coach



What are the connections between Physical Education and Character Education?

Why did Physical Education play such an important role in the classical curriculum? Fundamentally, because it provided a controlled context for the development of character.

The National Curriculum for Physical Education programmes of study for key stage 3 and 4 states the purpose of study to be: ‘opportunities to compete in sport and other activities build character and help to embed values such as fairness and respect’.

In particular the performance virtues of teamwork, problem-solving, leadership and self-discipline, these virtues will most probably be taught in your lessons every day. With the intellectual virtues of cooperation, communication and reflection also forming a large part of the many good PE lesson being taught in our schools. The ability to ensure these virtues are taught explicitly as well as caught implicitly is in the hands of the teacher. How they themselves model these virtues but also by reminding the young people what they are doing or learning in each moment; pointing out that they have shown perseverance and determination in eventually leaping onto the box in gymnastics, despite several unsuccessful attempts, or telling a pupil they have shown great courage to lift their feet off the floor in the pool to begin to swim, or that to shake the hand of a competitor at the end of a race that’s been lost shows respect. The opportunities are everywhere and endless but the style in which it is taught is the cornerstone of ensuring that pupils understand the benefits of demonstrating good character. One of the best ways to ensure this is to allow for pupils to discuss and debate more and to integrate purposeful reflection and evaluation time.

The full range of categories of virtues relate to PE, with perhaps the moral and performance character virtues presenting the biggest impact for pupils in lessons and extra-curricular activities. For example, the moral virtue of honesty and truthfulness expressed in accurate self-evaluation and sportsmanship; compassion and kindness expressed in handling victory and defeat. Likewise the performance virtue of Leadership expressed in taking responsibility for different aspects of a team’s performance.

A large percentage of character teaching in PE can fall into the caught category of learning; as discussed the nature of many of the activities lends itself to this. But with the awareness of good modelling, skilful questioning and building in discussion and reflection opportunities, the taught element can hugely enrich the teaching of character virtues.

How can specific curriculum opportunities be exploited and extended to build character through and within Physical Education?

In Year 7: An excellent place to develop the virtue of **honesty** is through the teaching of floor gymnastics. The pupils get taught the basic moves and physical skills required for a simple floor routine. They are then set the task, as a pair, of developing this into a small routine. Throughout the development stages pupils are encouraged to review and critique their own routine through the use of video technology. This can be done most easily through coaching apps that allow pupils to slow down, annotate and edit the movements they've captured. With guidance sheets and teacher input the pupils learn to honestly evaluate their own performances. The guidance sheets ask pupils to look for the evidence that the basic moves are present and prompt the pupils to look for the detail needed to execute the moves correctly e.g. head tucked into chin, knees together, toes pointed. The crucial part here is this learning enables them to have a better understanding of how to evaluate the performance of other pupils. They understand how to evaluate other pupils honestly and critically without the need for personal attack or over simplistic generosity. The virtue of **reflection** is evident in the task itself so 'caught' but enhanced through discussion and questioning to ensure the pupils realise they are using the virtue of **honesty** to provide beneficial feedback. It is important the teacher at times explicitly states these facts; for example, 'we are looking to develop the character trait of **honesty** through this process'.

In Year 8: The virtue of **compassion** can fit well within competitive team games - anything from football to rounders. There are plenty of opportunities to manufacture unfair advantages to one side or the other, to provide the opportunity to talk about how it feels to win or lose and what behaviours competitors may exhibit when put under those pressures. These behaviours and feelings will exist whenever you play a competitive game so will be 'caught', but to teach the virtue of compassion means that this needs to be explicitly talked about with the pupils. The game, task or activity for one lesson needs to be recognised as not the sole focus. This then allows for compassion as a virtue to be acknowledged, understood and referred to in subsequent lessons. The virtue of **compassion** is then being 'taught'. Team games also obviously lend themselves well to the teacher being able to organise teams in such a way that they contain a mixed ability; this provides a landscape on which to discuss how best to achieve the team's specific outcome or goal through team work, communication and **compassion**. Through careful questioning and guided discussion with pupils about individuals in their teams' strengths and weakness, and what roles they could fulfil as well as what support would be needed, the pupils will arrive at 'good sense', especially if some performance and moral virtues collide. To facilitate the virtues being 'taught' a teacher needs to explicitly refer to these virtues and decision; one way this could be done is through asking pupils to select the character virtues they feel they have used to reach their decisions. These character virtues could be on laminated cards stuck on the wall of the sports hall, so that they can be referred to in a 2 minute break at the side of the pitch, having been selected from a 'building character' bag of virtues.





Three ideas for educating character through Physical Education

In the classroom

Within the National Curriculum at KS3 & KS4 there is a requirement for pupils to take part in outdoor and adventurous activities which present intellectual and physical challenges and to be encouraged to work in a team, building on trust and developing skills to solve problems, either individually or as a group. This obviously encompasses many of the character virtues and could take place as a classroom activity, with a small amount of space, or as a day trip to a local outdoor education provider or as a residential trip. The essential element of this learning is not the task itself; the character virtues would be 'caught' but the learning and understanding that is facilitated by the teacher prior, during and after the task or activity takes place is when the understanding of the virtues can be 'taught'.

An example from King Edward's School

On a recent 3-day residential trip we took all our Year 7's to an outdoor centre and tried to make explicit the virtues they would be developing. Before we left for the trip the pupils were asked in groups, with a teacher facilitating, to consider the challenges they might face whilst they were away. These ranged from making new friends (virtue friendship and friendliness) to facing their fear of heights (virtue of courage). Staff were then able to help the pupils make links between these challenges, what the virtues might be and how this will develop their character. Each pupil was asked to write down what they thought their own challenges might be and told they would review this at the end of the trip. Throughout the trip staff were to look to directly mention when a pupil was displaying a character virtue, or in need of displaying it. Identifying and recognising these traits was a theme and a focus of the trip.

In Year 9: The virtue of **leadership** is again easy to fit into most lessons. Pupils by this stage will have had many experiences of their teachers modelling (caught) warm ups and with a framework to work from pupils can plan and deliver a warm up (or indeed any other activity or skill), to the rest of their group. This could be used by the teacher as an opportunity to formally or informally assess a pupil's ability to lead as well as bring into the discussion the pros and cons of differing leadership styles. The experience of leading their peers proves invaluable to most pupils through their own reflection and the development of their character. If the lesson is not specifically about skill acquisition but about the virtue of leadership and this is stated and reflected upon, then the virtue of **leadership** is most definitely being 'taught', especially if it is set in the context of understanding differing **leadership** styles.



In the school

For whole-school activities and the role the Physical Education department can play in bringing together an event or activity that provides opportunities for character development, there are a number of options. Sports days, end of term tournaments or in-school 'House' sports events are all obvious examples. All of these create chances for pupils to help organise or officiate at the event. The virtue of honesty is required when acting as an official; the virtue of problem solving or resourcefulness is needed for pupils given an event organising role or task.

Character development also comes in the form of those pupils competing in the events and needing to demonstrate, for example, the virtue of courage in the high jump, or leadership as House Captain, or the virtue of determination to finish the race even though you know you will finish last. Sport can play a significant role in bringing together the school community. Most of these virtues experienced by pupils will be as a natural by-product, to bring it to the pupil's conscious requires teachers to be aware enough of the virtues to mention it in the moment to that pupil or to set in context some of the character development that is taking place at such events through a pre or post assembly.



In the community

Opportunities to develop virtues exist in organising and competition in charity events just with an awareness and understanding that there is also the civic virtue of service.

Through curriculum subjects like the 'Sport Leaders Award' there are opportunities for pupils to develop the virtue of leadership in the community, through visits or contact with local primary schools. Again there must be time made within the course to discuss this character virtue. This can lead on to pupils developing an understanding of volunteering, within school to help extracurricular sports clubs and to extend that further with outside sporting clubs and organisations. There are also opportunities to volunteer or be part of community 'School Sports Partnerships' for KS4 pupils with officiating or supporting local sports events. Much of this falls under the 'caught' category but can easily be brought into sharp focus with reflective classroom discussion.

Every good PE department will have a full fixture calendar for pupils to be continually demonstrating many of the performance and moral virtues. Awareness and commitment from staff involved with the teams to point out character development appropriately enhances the caught character development to taught character development.

In both of these examples you could ask; 'How do we know if the pupils have understood and are developing these virtues?' I think it would be seen and recognised in their behaviour and in a culture developed where older pupils speak of character to younger ones.

PSHE

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“ Let us not say, every man is the architect of his own fortune, but let us say, every man is the architect of his own character. ”

George D. Boardman



What are the connections between PSHE and Character Education?

In order to explore the potential contribution of PSHE to character education, it is first of all necessary to be clear about the place and purpose of PSHE within the curriculum. PSHE is (or should be) concerned with human flourishing and well-being. It provides dedicated space in the curriculum for students to learn how to live well as a human being and as a member of a community and a society, going beyond a narrow focus on the aspects of life that are to be avoided (for example, risky behaviours such as smoking and drug taking). PSHE ‘completes’ the curriculum because it provides a discrete space where students can learn the nature of virtue and the means of its acquisition. PSHE provides potential to teach not just what all the virtues are, but how we as humans go about acquiring and refining them. The experiences of life stretch into the PSHE lesson where they can be explored through the prism of virtue and these refined understandings can then be taken back into a practical setting. For example, in learning the performance virtue of resilience during PSHE lessons, students may be able to inform the abstract study of resilience with their own examples of encountering difficulty and challenge in other settings. They can

then return to the challenge and apply what they have learned about resilience to make progress.

PSHE has a four-fold task when it comes to character education. Firstly, it should teach directly to all of the virtues across the four domains (moral, intellectual, civic and performance). Secondly, it should teach awareness of the processes involved in the acquisition of virtue, such as becoming aware of emotion, subjecting thought to rational scrutiny and developing understanding of agency over our actions. Thirdly, it should help students to acquire new ways of feeling, thinking and acting through practice, and fourthly it should teach how to acquire and practise the meta-virtue of phronesis: judgement or practical wisdom. It is essential that moral virtue forms a significant component of any PSHE programme to overcome the Machiavellian objection that a focus on performance virtues (such as resilience or emotional management) without connecting it to greater human goods can produce individuals who are resilient and emotionally sophisticated, but unscrupulous.

In teaching to the virtues, PSHE should not abstract them out from real experience and teach them in a purely intellectual way. The virtues are practical and PSHE can make use of already existing excellent practice in exploring how the virtues may be brought to bear in real situations. For example, the Jubilee Centre’s unit of work on *Why Good People Do Bad Things* looks at the phenomenon of bystander apathy: when good people fail to act virtuously to aid those in distress. Real, practical situations provide the proper context for exploring how we may bring virtue to bear to promote the common good of living well.

How can specific curriculum opportunities be exploited and extended to build character through and within PSHE

In Year 7:

- the tools of virtue: what virtues are, why they matter and how we go about acquiring and developing them;
- the performance and moral virtues of caring for the body through such things as sleep, exercise and diet. The moral virtues come into play because not **caring** for the body properly involves harm and may require virtues such as **courage** and **compassion** (e.g. to persist with a habit of regular exercise or to be understanding to those attempting to develop good eating habits);
- the virtues of living together in a community (which will encompass virtues across all four domains). In particular: becoming aware of emotional states in self and others; techniques for managing emotions; **friendship**: building and maintaining strong and positive **friendship**; and the virtue of intervening to stop suffering and distress;
- the performance virtue of being a **resilient** learner; and
- expanding awareness: mindfulness.

In Year 8:

- phronesis: practical wisdom, learning to identify the morally salient features of a situation and deliberating finely upon which virtues to use to serve the good of living well in communities. Ethical dilemmas from truth-telling to ecology could be used;
- virtues for relationships. For example, **listening**, **trust building**, **forgiveness**, virtuous behaviour online, speaking well to and of others, **empathy**, **compassion** and **kindness**;
- performance virtues of learning continued: the theory of mindsets, the neurology of learning and neuro-plasticity, unravelling myths surrounding talent’;
- resisting temptation: identifying our values and goals and learning strategies to **delay gratification** in pursuit of those goals and in support of our values; and
- service to others: finding local opportunities to help those in need and reflecting on the challenges and joys of helping others with no need of reward or recognition.

In Year 9:

- incontinence: knowing we should act in one way, then acting against our **judgement**: practical examples such as smoking or not completing homework can be used to bring it to life;
- virtue hunting in packs: how particular situations call for more than one virtue and how to use **phronesis** to deliberate between them;
- performance virtues of learning continued: **curiosity**, flow, maintaining mental calm under pressure, harnessing positive emotional states, enjoyment of challenge;
- virtues of romantic relationships: how the virtues can help us to decide well in romantic relationships from starting a relationship, thinking about contraception through to ending a relationship virtuously; and
- virtuous consuming: learning to think critically about media and advertising messages; learning to be skilful in the use of technology (avoiding imprisonment in constant communication and stimulation); the moral virtues and our throwaway culture: thinking carefully about our ecological footprint.



“ Personality can open doors, but only character can keep them open.”

Elmer G. Letterman



Three ideas for educating character through PSHE

In the classroom

Resilience - a Performance Virtue.

ABC. Find an example of a person who has shown resilience in the face of adversity: a nice example is the pilot Chesley Sullenberger, who landed his aeroplane on the Hudson River when the engines failed, saving the lives of everyone on board. Ask students to break down the events into: the Adversity (A) - the facts of the situation (who, what, where, when?), the Beliefs (B) - what the person thought in the moment: you will have to speculate; and the Consequences (C) - the feelings and behaviour: how the person felt and what emotions they displayed and what they did.

Thinking about thinking. Ask pupils to complete some kind of challenging task individually in silence: building a house of cards for example. Ask students to notice what thoughts run through their minds as they complete the task and then break the experience down into ABC (e.g. we were asked to build a house of cards (A), I thought 'I'm not good at this' (B), I felt anxious and frustrated and I gave up).

Thinking traps. A thinking trap is a mistake in our perception, when we think inflexibly or inaccurately about events in our lives. Did any of the students notice themselves fall into any 'thinking traps' during the challenging exercise? Lists of thinking traps can be found online. For example:
<http://www.anxietybc.com/sites/default/files/ThinkingTraps.pdf>

The link between thoughts and feelings. The thoughts we have in a situation tend to affect how we feel about it and our feelings affect what we do. Give the students examples of scenarios that could create adversity and ask them to speculate about what they might think and what they might do (e.g. getting a low mark on a piece of work, being asked to see a Head of Year without being given a reason, being told off by a parent, having a bad game for your team, having an argument with a friend, etc.).

Challenging unhelpful beliefs. Ask students to look at these scenarios and see if their beliefs about them can be challenged: are there other ways of seeing the situation that might help them feel or act differently and help to find a solution?

Back to a resilience hero: look again at the person you studied. How did they manage to avoid the situation getting the better of them? What did they think and believe? How did this affect how they feel and what they did?

Ask pupils to think of situations where they are not resilient, especially with learning, and ask them how they could think differently about the challenge they face to help them make progress rather than get stuck. Their thinking must be based on the evidence available to them.

Resilience





In the school

Project Based Learning

An excellent way to help pupils to reflect upon and develop virtues, primarily but not exclusively the intellectual virtues, is to encourage them to complete a self-created project. Examples of this include: the Personal Project, which forms part of the International Baccalaureate Middle Years Programme (see https://www.isparis.edu/uploaded/Documents/MYP_Documents/Personal_Project_Student_Guide.pdf); the Extended Project Qualification offered by AQA (see <http://www.aqa.org.uk/subjects/projects/aqa-certificate/EPQ-7993>); and My World, run by Matthew Moss High School in Rochdale (<http://www.mmhs.co.uk/we-are-different#project-based-learning>). What unites each of these three approaches is that the emphasis lies on the processes that the pupils go through in completing the project and upon the pupils' reflection upon how they have improved as learners during the experience. My World at Matthew Moss High School uses an explicit set of intellectual virtues developed by the University of Bristol which are: strategic awareness; resilience; making meaning; critical curiosity; creativity; learning relationships; and changing and learning. In decreasing the emphasis on the end product (although, of course, this does still matter), pupils gain tremendous experience of reflecting upon the virtues that a long project enables them to develop.

In the community

Service

Service requires pupils to contribute to something greater than themselves and to put their own needs behind those of others. It also enables them to develop a great sense of self-efficacy: that they can be effective in the world and make a contribution to it through a web of relationships. Service projects do not have to be grandiose and involve alleviating poverty in the developing world: they are perhaps better when the focus is local and the service work carried out happens in the immediate locality. For example, The Timbertop Campus of Geelong Grammar School in Australia insists that all of the pupils are involved in daily service activity. Pupils (all of whom board) live in units of 17. Every morning, the wood fired boiler has to be stoked and lit so that the pupils living in the unit have hot water. All pupils spend time each day taking care of the site, from sweeping up to cooking and serving lunch, building walls and constructing pizza ovens. In one term, they all take part in overnight service work, where they stay with families in the locality and help them with whatever is needed, from childcare to agriculture and animal husbandry. Service projects can enable schools to dismantle the metaphorical walls that separate them from their surrounding communities and help pupils learn to reach out to help others and in the process acquire and reflect upon the acquisition of virtues across all four domains.

Psychology

JOHN DAVIES | KINGS LANGLEY SCHOOL, HERTFORDSHIRE

“ *The most potent weapon in the hands of the oppressor is the mind of the oppressed.* ”

Steve Biko, South African anti-apartheid campaigner

What are the connections between Psychology and Character Education?

Social psychology considers interpersonal relations and how they could be enhanced. It also explores how an individual's thinking, attitudes and beliefs are influenced within a social context. In this regard, it has profound implications for moral, civic and performance virtues such as courage, citizenship, service, justice, honesty, empathy, compassion, selflessness and self-awareness.

Moral and civic virtues are particularly central to understanding the psychology of conformity and obedience, two areas which have received a considerable amount of research over the years. Here attempts are made to explain why people, particularly innocent, well-adjusted individuals, conform often to majority influence, obey unjust orders and go against their convictions/conscience and societal norms. Emphasis has also been put on individuals who did not go along with the majority or adhere to the status quo and what it is about these independent-minded individuals that enabled them to resist the pressure to conform. From psychological research, we now know that these independent-minded individuals are characterised by a greater sense of morality, internal locus of control, high self-esteem and a belief in being personally responsible for the consequences of their actions.

Another area with explicit references to moral and civic virtues concerns pro-social behaviour, particularly bystander behaviour. Again, from psychology we know that people have a tendency to diffuse rather than take some personal responsibility if someone is in a situation that requires help. This does raise questions about compassion, preserving human dignity, altruistic and helping behaviour and having the courage to act morally.

Psychology also explores how social transformations are brought about, an area closely associated with virtues. For instance, psychological evidence has shown that the minority (e.g. the suffragettes, Gandhi, Martin Luther King Jr., individuals who initiated the Arab Spring) can bring about societal changes by being consistent, determined, selfless and committed to their belief systems or course. Significantly, attitudes and beliefs which have been normalised over time can be de-normalised when the minority employs persuasive arguments to put forward their convictions rather than violence.





How can specific curriculum opportunities be exploited and extended to build character through and within Psychology?

- **Critical thinking:** assessing the benefits and potential risks of taking particular courses of experiences/events/actions for oneself and others, e.g. stress, aggression, smoking, drinking, bullying, being charitable, being cooperative/uncooperative in lessons. Developing a habit of questioning one's thought processes and everyday experiences, e.g. ideas around mental illness, sexism, homosexuality and racism.
- **Friendship/empathy/compassion:** thinking seriously about the impact of one's actions on others. Recognising the humanity in all of us; treating individuals with respect and dignity and understanding that all humans irrespective of creed, background or ability matter. Engaging in acts of kindness, recognising the effects of bullying and mental illness and being compassionate towards those who might suffer from these.
- **Courage and developing independence of thought:** having the courage to seek help when needed. Understanding the power of social pressure, its benefits as well as potential risks and the importance of acting courageously when faced with unjust group pressure, especially being courageous in social situations where others might be acting immorally. To develop an understanding that being independent minded requires a great deal of courage.
- **Self-awareness:** developing an in-depth understanding of oneself for the purpose of self-improvement. Considering a wide range of values and beliefs that shape one's overall outlook towards life. Being able to assess and identify one's own strengths and limitations and taking appropriate steps to develop skills, e.g. being able to identify the key factors in one's own life that trigger anger and stress.

Three ideas for educating character through Psychology

In the classroom

Promoting Compassion, Empathy, Courage

Empathy task:

Ask pupils to discuss the question: Would you go out of your way to help a stranger who is unconscious? Invite students to provide reasons for their views.

Recognising the humanity in us:

Let students read the newspaper feature in the Sun newspaper (Saturday, June 7, 2008) captioned 'How could they all just walk past?' Students should then follow this up by writing down their feelings about the incident. Students discuss these questions: Why did people not help? What kind of help could have been given? Do we have a responsibility to help someone we don't personally know? In what ways could they have helped? How did the responses of others around make you feel? What might have been going through the minds of the victims?

Being compassionate humans:

Students read the extract from a Holocaust survivor and then reflect on the key virtues being conveyed in the text and the lessons to be drawn from this extract. *'I am a survivor of a concentration camp. My eyes saw what no person should witness: gas chambers built by learned engineers. Children poisoned by educated physicians. Infants killed by trained nurses. Women and babies shot by high school and college graduates. So, I am suspicious of education. My request is: Help your children become human. Your efforts must never produce learned monsters, skilled psychopaths or educated Eichmanns. Reading, writing, and arithmetic are important only if they serve to make our children more human.'*

– *An excerpt of a letter written by a Holocaust survivor to educators, published in 'Teacher and Child' by Dr. Haim Ginott, child psychologist and author*

In the school

Looking at virtues in real-life situations and how they can be intertwined with other virtues.

An activity can be undertaken to provide opportunities for students to understand a particular virtue in-depth and how it can be applied in their own lives. This will entail researching a particular virtue. Each form or tutor group is assigned a particular virtue e.g. courage, compassion, empathy, citizenship, service and selflessness. They have a term to research the virtue. They need to try to show the different components (e.g. empathy might consist of being compassionate, kind-hearted, considerate) of the virtue they have been given, cases where the virtue was absent or present and particular individuals who epitomise the virtue they have been assigned.



In the community

Creating a caring and a compassionate school community: This is a form of challenge for students to reflect on the different set of virtues required for making their own school a caring and a compassionate community. All tutor groups could be set a challenge: for example, how they might go about promoting awareness and eradicating bullying across their school community. In one of the school terms, tutor sessions can be dedicated to discussing their approach, the specific steps they might take as well as the relevant virtues needed to make their school a more caring and compassionate environment. As part of the project, all tutor groups could be charged with making a collective pledge to demonstrate their commitment to being a caring community. The tutor group may design a series of statements they believe emphasise the importance of being: empathic; compassionate; considerate; tolerant of individual differences; and treating every one with respect and dignity. The different pledges created by different tutor groups can be displayed in classrooms and designated areas around the school community.

Religious Education

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“ *When I do good, I feel good. When I do bad, I feel bad. That’s my religion.* ”

Abraham Lincoln

What are the connections between Religious Education and Character Education?

Religious Education has a role in awakening, expanding and developing moral awareness and action, as well as developing moral, civic and performance virtues in young people. Students need to be taught to have the character to both question existing beliefs whilst recognising the importance of diversity to the world, and therefore teachers need to actively encourage tolerance and understanding of difference. It is the one subject in the curriculum that offers students a chance to do this on a regular basis. For example, the deepening and enriching study of the various faith views and their foundations, when combined with good character education, could lead to a student becoming an informed, independently thinking, tolerant, civil debater, who has a societal role in helping to ameliorate prejudice and ignorance with sensitivity and fairness.

This subject can build in particular virtues, including:

Intellectual Virtues: Tolerance expressed in living alongside and engaging with views that students may disagree with profoundly – and in challenging those teachings and ways of behaviour that they find especially difficult; good sense, expressed in the way in which religions, with their emphasis on holiness, can inspire ethical living;

Moral Virtues: Compassion and kindness expressed in exploring how to recognise and live out the Golden Rule; courage expressed in living out one’s faith, or non-faith, especially in micro-cultures that can be hostile, indifferent, or wilfully ignorant of the claims.

Performance Virtues: Resilience to withstand misunderstandings and misrepresentations from religious or non-religious quarters.

Civic Virtues: Fair-mindedness and justice expressed in the ways in which religious founders and their followers have tackled prominent social justice issues, for good – and bad.



How can specific curriculum opportunities be exploited and extended to build character through and within Religious Education?

In Year 7: Through **good sense** and **reflection** students might reflect on the impact of religion and belief in the world, considering the importance of inter-faith dialogue and the tensions that exist within and between religions and beliefs. Planning could be focused around a key question such as, 'How is British Islam changing?' Students would be led towards explaining what it means to be a Muslim today, interpreting the contribution of Muslims and Islam to today's society and develop insights into the beliefs and spiritual expressions of Muslims. This would lead to the action of students becoming critically concerned with the nature of Islam, keen to decipher and show society the positives of the true nature of Islam.

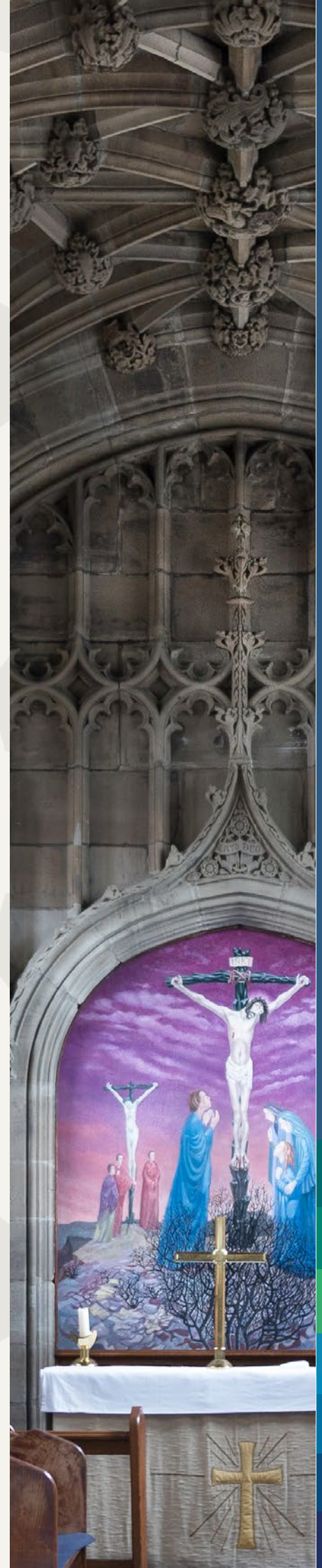
In Year 8: **Tolerance**: Planning may be focused around a key question such as: 'What happens when I die?' In any topic like this students would be expected to demonstrate religious vocabulary and understanding of different beliefs that answer the question. Good RE however would go further to try to explain how people find meaning in their lives and why different answers are given to questions of destiny by intelligent people, and engage critically and personally with arguments and evidence for different views about the possibility of life after death. Respect would underpin this whole approach as students encounter different views to this sensitive topic. For example, classroom rules may be established prior to the teaching of this topic, to illustrate how respectful debate and discussion might be ensured. Students would learn that there are different beliefs, both religious and non-religious, and understand the importance of respecting and tolerating these.

Communication: Planning may be focused around a key question such as: "What inspired Martin Luther King?" After evaluating the influence of Christian faith to his political approach, students could be led into a study of his speeches. After analysing a speech such as his *I Have a Dream* speech, students might be asked to identify several dreams of their own and compare them to the dreams in the speech.

Social Justice: Planning may be focused around a key question such as: 'How can war ever be justified?'

Students could be led towards asking and researching questions about the role of religion in making peace and conflict, and develop insight into questions such as how peace is related to religion. Authentic encounters with religious materials and perspectives would allow students to explore matters of right and wrong based around key unifying moral codes such as the golden rule of religion.

In Year 9: Students could be led to explore how religious concepts can be used to explain how prejudice might be reduced, and engage critically and personally with moral, philosophical, social and religious questions raised by the hatred humans often express towards each other. In doing this there could be a consistently reflective approach asking students to consider the most **compassionate** and kind solutions to such problems. These solutions would be cherished and even rewarded in lessons. Good character would be used as a means of giving students a sense of good morality - for example, when studying a key question such as the one above, students would be asked to justify their decisions based on [Knightly Virtues](#) such as how have I showed **compassion** and **kindness** in my views?



Three ideas for educating character through Religious Education

In the classroom

Students are given scriptural passages and key religious figures to study and then tasks for character can be related to this as follows.

Complete a project on the work of an inspirational figure from the religion of the passage. Planning can ensure reflection of questions such as: Why may the figure be correct? How did the figure's religion help to achieve social justice? What issues might that religion's current public wish to campaign for in today's society? How might people make a difference in the future using the figure as an example? What have you learnt about the importance of social justice? How might this influence you in the future?

Give pupils a list of the ways in which a religious figure made peace in their lifetime. Ask them to consider examples of how people from that religion today try to make peace in communities and between nations. Ask pupils to reflect on what can be learned from these examples. Such a reflective activity may be attempted by using a Philosophy for Children approach which enables deep discussion and reflection.

Ask students if they were to follow the rules given in the passages or by the religious figures, what would be the most compassionate and kind ways of achieving this? Students could use these passages as their guiding principles to create an educational leaflet for the world entitled: 'How the world can become more compassionate and kind.'

Students could then be assessed leading to a personal and conclusive response on the positives of one of the virtues they explored.



In the school

The school may wish to use the virtues outlined here to offer a cultural event for the students. This would also go towards meeting the SMSC requirements that all schools must follow to develop students' spiritual, social, moral and cultural development.

The cultural event should be based on the needs of the school, so for example in a school with a high percentage of British Asian students the event could be a celebration entitled: 'East meets West - celebrating our diversity.' This could take the form of a melee or similar showcasing the best of British-ness in the forms of East and West diversity. During the celebration examples of British figures from past and present who strived to achieve better social justice as well as examples where people have been denied social justice could be used. This would offer students a good chance to review and think who they are, what they think of past and present British Asian figures, and the kind of person they want to become. This could mean that RE merges with Art to create a positive portrait of what British Asians may be like in the future. How we should remember those who struggled in the British Empire and its lasting effects could be shown during the melee by the students themselves. The melee could be used to raise awareness of people in the world suffering similar plights - for example slavery, which still occurs today. If such an event is largely run by the students themselves, it would enable learners the opportunity to display confidence, as well as belief, that they can achieve their goals of better social justice, along with the courage to exact change where it is needed. Such an activity would have the aim of creating more respect amongst different groups in the school – students could be asked to demonstrate that respect by showing the positives about the different groups within the school during the melee. This could be something as simple as the diverse religious/spiritual music played during the melee.

In the community

The virtues listed here could be met by holding a faith workshop at the school for the local community. Local faith speakers of different religions as well as non-religious speakers such as a Humanist might be asked to come to a workshop which would include a debate on a topic such as: 'What is the future of religion or how can religion help the world?'. For the more daring teacher a question such as, 'What should we change about Religious Studies at the school?' may help to evaluate the role of RE at the school and how character virtues may be used to improve it.

Faith speakers might be asked to hold smaller breakout lectures prior to the debate on topics such as:

- what social justice means to my faith; and
- the best examples of compassion and kindness in my faith.

The non-indoctrinal nature of the workshop would cater for different views whilst allowing students to develop their speaking and listening skills. Clear debating rules would be followed, e.g. one person at a time with clear time limits. This would encourage students to think before speaking, backing up comments with evidence, and speaking in a respectful way. Through holding such an event students would have first-hand experience of different people with considerable faith and the ways in which they strive to achieve the virtues of compassion and kindness, and respect.



SMSC

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“ *Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.* ”

Gospel of St Matthew, 5:3



What are the connections between SMSC and Character Education?

Within SMSC many virtues can be nurtured and encouraged. This is simply because the very foundation of an individual's 'social, moral, spiritual and cultural' being should be based on a set of core virtues. Effective teaching of the perils of smoking, for instance, must rest upon a student's sense of self-respect, self-discipline and a civic minded-ness.

As the backbone of SMSC, core virtues are essential. These virtues cannot simply be taught in an hour's lesson in a classroom with the expectation that the meaning will be transferred to other areas of a student's learning or life. A school has a responsibility to consistently reinforce the importance of character across the whole school, with SMSC being the driving force. Teachers might change the language they use and provide opportunities for practice during every minute of the school day. This can be achieved through the delivery of SMSC within a weekly teaching slot, in SMSC-based assemblies/workshops, and by using a consistent approach across all subjects throughout the school.

In SMSC, the virtue of respect is key to accessing the whole-school SMSC framework, which focuses on the key areas 'Health and Wellbeing, Relationships and Living in the Wider World' suggested by the PSHE Association. This approach defines the broad Department of Education guidelines of encouraging both 'Economic and Personal Wellbeing'.

Students must respect themselves, those around them and the environment in order to access the challenging issues young people face; from career planning to Sex and Relationship Education (SRE). With this respect, empathy towards those around them will develop. This goes hand in hand with the need for self-discipline when challenged by a lack of respect from others or tempted by a vice. For pupils to develop a sense of moral and social awareness then service to others must be promoted, encouraging the belief that respecting others will create a safer and happier community in which to live.

Preparing a pupil to think critically when faced with all of the above, means that they do not simply 'do' what is right but they understand the meaning and importance behind it. They will be able to look objectively at situations and make a considered decision, strengthened by their social, moral, spiritual and cultural beliefs. Only then will they transfer a virtuous way of being to other areas of their life and learning.

SMSC can use the above core virtues as the foundation on which to deliver important PSHE content, such as the importance of good health and wellbeing, outlined below.



How can specific curriculum opportunities be exploited and extended to build character through and within SMSC?

In Year 7: Introduction to Respect

Topic *Respecting yourself - 'Being healthy'*

With the increase in obesity, pupils must be taught about healthy eating and fitness with subject content including the effects of exercise on mental, physical and social wellbeing. By teaching this from the perspective of **self-respect** pupils recognise the importance behind the knowledge. For example, by discussing treating their bodies with respect, they will see exercise as a way of developing and respecting their growing bodies. The introduction of **self-discipline** here will help pupils identify with exercise and lifestyle changes they can make.

This focus can also develop **empathy**, encouraging pupils to understand those around them with weight issues and can introduce the idea of body image.

In Year 8: Topic *Respect for self and others*

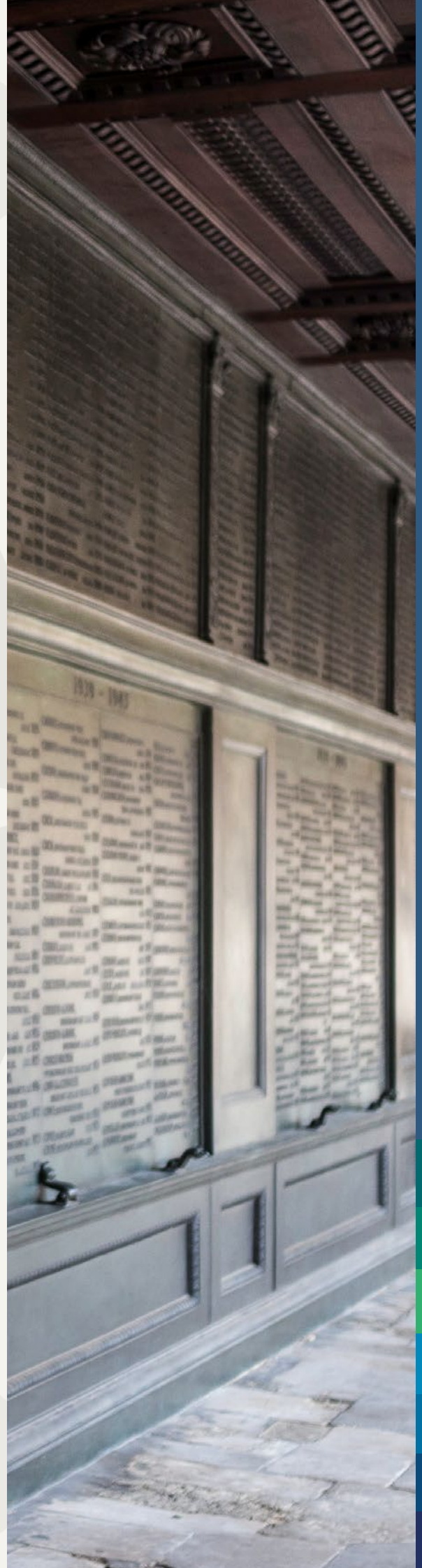
Within the 'Respect for self and for others' topic, pupils develop their knowledge of the virtue of **self-respect/discipline** by focusing on the topic of smoking. The PSHE content includes factual information about tobacco use but they can determine the personal consequences of smoking by discussing the lack of self-respect a 'bad habit' represents.

Empathy and **respect** for others can provide the focus for activities looking at the implications of smoking on those around you, through second hand smoke. Discussion on **service** to others should hopefully awaken a moral conscience by discussing passive smoking implications for young people and the wider community.

A **critical thinking** objective can be introduced when discussing if smoking should be completely banned. Pupils can debate whether one's service to others should override a personal habit such as smoking.

In Year 9: Topic *Losing self-respect*

Within 'Losing self-respect' pupils focus on the topic of alcohol. The PSHE content includes factual information about alcohol, the benefits of not drinking alcohol at a young age and recognising the risks associated with alcohol use/abuse. There is still the basis of the virtues of **respect for self and others**, but the **critical thinking** focus can be more contentious and thought provoking. This can include challenging pupils to think if taking alcohol is worth the risk of losing respect. From the perspective of self-respect, pupils can identify if losing control under the influence of alcohol is a future image they wish to picture. They can also consider how, for instance, their family would feel if they too pictured this image. Furthermore, pupils can also empathise with those who have habits and consider how best to help them, promoting the virtue of **service to others**.



Three ideas for educating character through SMSC

In the classroom

In this section, it is explained how the curriculum links outlined above can be applied through classroom activities.

Year 7

Topic *Respecting yourself - 'being healthy'.*

KEY WORDS – *respect, self-respect, empathy, fitness.*

Starter activity – create a recipe for respect – what ingredients do you need? Link in a discussion of how to **respect** ourselves and each other through a 'being healthy' focus.

Knowledge and research – information on definitions of health/exercise/fitness and the impact on social and mental well-being. Discuss recommendations that the NHS suggest children aged 5-18 years should do at least 60 minutes of aerobic exercise per day.

Self-analysis – are you respecting your body? Create a time sheet of the last two weeks to assess the amount and types of physical activity you have taken part in. Evaluate whether you are doing enough and the steps you can take to respect your body through exercising more.

Plenary – can you work together to improve your fitness? Class discussion on 'helping each other avoid disrespecting our bodies'.



Year 8

Topic *Respect for self and others - 'smoking and tobacco'.*

KEY WORDS – *respect, self-discipline, service to others, tobacco.*

Starter activity – create a recipe for **respect** – what ingredients do you need? Link in discussion of how smoking shows a lack of respect for oneself and others.

Knowledge and research – smoking and your health key facts, to include statistics such as: a cigarette contains 4000 different harmful chemicals; laws on smoking; and the risks associated with smoking at a young age.

Virtue focus discussion – how does smoking show a lack of self-respect and discipline?

Understand – what is passive smoking? Define as a class.

Analysis – critical thinking group work - hypothesis 'smoking should be banned'.

Divide the group into two and give each an opposing viewpoint. Insist the word respect is used 10 times, self-discipline and service to others are used 5 times. Prepare discussion prompts on the board such as 'is passive smoking unfair?' and 'smoking helps keep people calm'.

Evaluation – class vote on 'should smoking be banned?'. One reason related to each of respect, service to others and empathy in order to leave the classroom.

Year 9

Topic *Losing self-respect - 'alcohol'.*

KEY WORDS – *respect, self-discipline, critical thinking, alcohol, unit.*

Starter activity – analyse statistics on teenagers and drinking alcohol. Discuss the implications of alcohol use on self-respect.

Knowledge and research – information on alcoholic drinks including units, types of alcohol and the facts about drinking alcohol early in life and the consequences.

Virtue focus discussion – why do people drink? Is it a lack of self-discipline? Can you empathise with those who drink?

Analysis and critical thinking – pose the question 'is excessive drinking worth losing your self-respect for?' Use articles/images online to outline how teenagers are losing control when under the influence of alcohol.

Evaluation – quiz on why people drink and how you can have the self-discipline to remove those reasons.



In the school

'Respect week' - sometime in November works well to implement the above lessons and to create a whole-school vibe, using some or all of the suggestions below.

- Assembly focus for the week – 'Respect for self and others.' Encourage all assemblies to be linked to the whole-school theme of 'Respect' – define respect as 'valuing others and self'. Discuss the school charter and how it promotes respect amongst the pupils, staff and parents at the school.
- Link this to national initiatives on 'Respect' – such as Anti-bullying week (November) and Energy month (November) for example. Research and request resources from the promoters of these, to be utilised in school. Promote Remembrance Day – linking this to respecting those who served.
- Quotes on 'Respect' – research famous quotes on respect and place these around school.
- Have a 'dilemma' of the day focus, to which pupils have to answer/discuss in form time. These could include issues that would require pupils to challenge their beliefs and think outside of the box or critically.
- Call a school wide 'Respect Day' – provide an off-timetable experience or, if this is not possible, lunchtime opportunities. This can include: carousel workshops on self-respect; smoking; alcohol; and health; and on respect for others. Include discussion of diversity and tolerance.
- Invite external people in to assist, such as school nurses or local services such as fire/ambulance services, etc.
- Have a 'post-it wall' where pupils can write where they have felt respected or improved their self-discipline, and display this centrally.
- Provide a pack for staff, asking them to link in respect where possible in their lessons – it could be just to alter their language to refer to respect, self-respect, empathy and self-discipline where possible. This could include starter activities on respect for different lessons and posters to display that week.

In the community

During Respect week (above), community-wide activities to promote respect for the community and the environment could be organised. This could include visits to local homes or food bank collections.

Through SMSC, pupils can visit places of worship to enhance their respect for the wider world and diversity. Charitable initiatives could be launched to promote respect and service to others – pupils can lead initiatives for raising money for agreed charities.

Pupils could be encouraged to keep a 'Respect in the community passport', commenting when they have volunteered or provided service to others. This could be from coaching in football to helping out in a retirement home. Teachers can encourage pupils to help the elderly or those in need on their journey home. Pupil clubs such as Scouts, Guides and sports clubs can be focused on these issues and teachers can suggest that pupils ask if they can plan and run sessions as part of service to others.

It is important to develop empathy for others here. Inviting in the local Community Support Officers for example, would provide true to life examples of respect (and lack of respect) in the community, which pupils can think critically about.



THE
JUBILEE CENTRE
FOR CHARACTER & VIRTUES

This publication outlines how character virtues can be nurtured and cultivated through the secondary school curriculum. It is designed to inspire senior leaders seeking opportunities to develop character across the whole school, but also subject experts looking for inspiration for how their particular subject links to character education.

Fourteen secondary school subjects, including Maths, English and Science, are featured in the publication.



Find out more about the work of the Centre at www.jubileecentre.ac.uk

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