

**The Call to Teach - Cultivating the Character to Fulfil Calling**  
**(Narnian Virtues for Teachers and Leaders)**

**Dr Mark Pike, 'Oxbridge 2017' August 2<sup>nd</sup>, 2017**

**Plenary address at Great St Mary Church, Cambridge on the last day of the conference**

Our conference theme is 'Irrigating Deserts and Cultivating Gardens' and the question posed is 'What is our calling?', 'What is our task before God?'

The answer is simple. You were made to rule and reign. This is a good and just reign as it is on God's behalf. Notice as I read Genesis 1 26-28 that just after God says 'let us make man in our image' he says 'let them reign' – the two go together:

**Genesis 1:26-28**

<sup>26</sup> Then God said, "Let Us (Father, Son, Holy Spirit) make man in Our image, according to Our likeness [not physical, but a spiritual personality and moral likeness]; and let them reign (have complete authority) over the fish of the sea, the birds of the air, the cattle, and over the entire earth, and over everything that creeps *and* crawls on the earth." <sup>27</sup> So God created man in His own image, in the image *and* likeness of God He created him; male and female He created them. <sup>28</sup> And God blessed them (granting them authority) and said to them, "Be fruitful, multiply, and fill the earth, and bring it into order and rule over the fish of the sea, the birds of the air, and every living thing that moves upon the earth."

Understanding why you are here is important because it concerns what you are here to do - what your call or vocation is.

According to the first chapter of the first book in the Bible you were made 'to rule and reign'. According to the last chapter of the last book in the Bible (Revelation 22) you were made to 'reign for ever and ever'.

We read in the New Testament, in Romans 5: 17:

For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness *reign in life* through the one man, Jesus Christ!

I'm going to put this simply: God made the garden. You are made to make the garden grow.

To do that you'll need to nurture the virtues that make up *Christian character*. That is what we are *called* to do.

Let us take Edmund in *The Lion, The Witch and The Wardrobe* to illustrate. Edmund wants to rule, he wants to reign – to lord it over his siblings, to have them as his courtiers, to stage dramatic one-upmanship on Peter. But he is not in charge of himself – he's not ruling himself well. He craves the Witch's enchanted and highly addictive Turkish Delight.

Chapter 4, *The Lion, The Witch and The Wardrobe* by C.S. Lewis

‘Son of Adam, I should so much like to see your brother and your two sisters. Will you bring them to see me?’ ‘I’ll try’, said Edmund, still looking at the empty box.

‘Because, if you did come again—bringing them with you of course—I’d be able to give you some more Turkish Delight. I can’t do it now; the magic will only work once. In my own house, it would be another matter’.

‘Why can’t we go to your house now?’ said Edmund. When he had first got on to the sledge he had been afraid that she might drive away with him to some unknown place from which he would not be able to get back; but he had forgotten about that fear now.

‘It is a lovely place, my house’, said the Queen. ‘I am sure you would like it. There are whole rooms full of Turkish Delight, and what’s more, I have no children of my own. I want a nice boy whom I could bring up as a Prince and who would be King of Narnia when I am gone. While he was Prince he would wear a gold crown and eat Turkish Delight all day long; and you are much the cleverest and handsomest young man I’ve ever met. I think I would like to make you the Prince—some day, when you bring the others to visit me’.

‘Why not now?’ said Edmund. His face had become very red and his mouth and fingers were sticky. He did not look either clever or handsome, whatever the Queen might say.

You cannot fulfil your call if you're being pushed around and dictated to by all sorts of conflicting emotions, needs, desires, wants – that take you in the opposite direction to your call – or that undermine and are in conflict with your call. The IRONY of course is that Edmund wants to reign – he wants to be king – and that is what the Witch promises. In the end he does end up reigning as a King in Narnia but as the real thing, under the ultimate rule of Aslan and his Father the Emperor over the Sea. And this is the real thing – he reigns on Aslan's behalf, not as the lackey of the Witch – not as the pale substitute and imitation she offers. But his character has to be transformed before he can reign wisely and well, with rightful authority.

One of the Narnian Virtues is Self-Control. We have to learn to exercise self-control if we are to fulfil our calling. We have to regulate ourselves. In the Narnian Virtues project when students study *The Lion the Witch and the Wardrobe* they look at Edmund's lack of self-control and his craving for the enchanted Turkish delight:

Students following the Narnian Virtues curriculum (which I shall say more about shortly) ask themselves and each other 'What's your Turkish delight? In our Workshops we did the same thing. We asked what do I need to exercise more self-control over? Our students even go home and ask their parents and other family members and ask them 'What's your Turkish delight?'

One 13-year-old girl in the pilot study of the Narnian Virtues project referred to her smart phone use and feeling obliged to be socially

available and online at all times of the day and night. The phone was going with her to her bedroom, she was not getting enough sleep was becoming grumpy. In the end she asked her mother to help curb the habit they work together on a plan that would limit the times when she was online. She was learning to rule – to rule over her phone rather than allowing her phone to rule over her.

## **PERSONAL NOT JUST PROFESSIONAL VIRTUES**

I will draw upon a few extracts from *The Lion The Witch and The Wardrobe*, that are part of the Narnian Virtues project I lead (generously funded by a grant of £1.2 million from the John Templeton foundation). The model seems to work well with teachers – we have been highlighting the virtues and vices in a passage, discussing them and their consequences and then planning how we can practice these virtues in our professional and personal lives.

Now ruling and reigning in life as kings and priests, may not come easily to you - or to any of us. We may need quite a bit of practice.

Perhaps I should begin illustrate by recounting how I realised I was called to teach, that this was my vocation – and the sort of character I would need to develop to fulfil the call to teach.

As a 19-year-old undergraduate I joined BUNAC, the British universities North America Club and wound up as a senior counsellor (Big Brother/teacher role) to a group of 14-year-olds, summer camp in the

Midwest. I'd never been to America before and apart from helping out a children's club is my home church being a prefect of Bishop Wordsworth School in Salisbury where we would take classes for younger students if a master was absent, it was my first taste of real leadership-and a character building experience it was too. The camp took young people who had been referred by social workers - these were city kids, they were street-smart. Before the camp opened there was a long drive to the downtown area of the nearest city we have to put rubber gloves on and examine the scalp of each child. They were nervous it was a high-stakes examination as they couldn't come to the camp with the lice or eggs. Once they arrived in the camp started it was great fun. We played sport with them went swimming, went on long hikes, sat around the campfire, had good conversations.

But it didn't go so well to start with. I can distinctly remember my first attempt to assert myself among a group of 14-year-old boys - rather embarrassingly in public outside the dining hall or canteen. I can recall standing telling them to 'get in the queue' and nothing happened. Absolutely nothing. They just stood there looking at me. They were the best behaved my assumed this was mutiny and rebellion so I did what to many Brits do when abroad, I said it again louder and with authority. Get in the queue. Still nothing. Total non-compliance. Until one of them said 'oh man he made is get in a line, come on guys get in a line'. And they proceeded to form as orderly a queue as any I've seen anywhere in England. I didn't feel I was quite on top of the situation all that I was ruling and reigning. Nor did I feel that way about my abilities to bring order to the cabin deep in the forest, the dorm with two rows of beds that I was responsible for. On the first night, after telling them firmly 'lights

out' I recall walking back into the cabin to check and finding it completely empty. All the mosquito netting in frames had been pushed out and these city boys were out in the forest at night - I was responsible for them. It was a tough situation, it wasn't easy, but I found out what I was called to do. It took a lot of patience and self-control not to say everything that was in my head. I had to choose my actions wisely and well – and I did not always do so. Teachers know what I'm talking about. We need to be wise in trying situation to choose words and actions, rather than acting out of an emotional response in the heat of the moment, retaliating or to hold grudges – we are not to fly off the handle but to bring order and respect and calm.

I can recall teaching inner-city school in the UK, I spent my first four years teaching in Wales and then moved to a city school where under one in five 16-year-olds gained five passes at GCSE in English and maths and three other subjects. I can vividly recall seeing a chair penetrating the door. The metal legs of the chair went in one side of the door and out the other. It was just hanging there. I can remember the name now of the athletic 16 yr old boy who had thrown the chair. What was worse was that he had actually hurled the chair at his head of year and it had gone through the door instead - she was six months pregnant. Like the bullies at Experiment House in the Silver chair, he just got more attention and was not permanently expelled from the school. It was hard to rule and to reign there.

From September 1 this year, as well as leading the Narnian Virtues Character Education English curriculum project as a Professor at the University of Leeds, I take up the post of CEO of Emanuel Schools

Foundation, a group of schools in four locations educating 5600 children and young people in disadvantaged areas of Yorkshire and the north-east of England. It's rather like a group of charter schools in that it is privately led but publicly funded. These schools have a distinctive Christian ethos and foundation although most students come from families that are not regular church-goers.

These schools serve deprived former industrial areas in the North of England where educational attainment is lower than in places like London – a national injustice that where you live can so influence your life chances. Emmanuel Schools Foundation's mission is to provide schools of character – so that young people will thrive – many will be the first in their family to go to university – but we want every one of our students to be of good character and to serve their families, communities well. The schools are characterised by calm, order, good discipline, good relationships, respect for teachers (unlike Experiment House or the school where chairs were thrown). Everyone looks smart in a uniform – which is provided inexpensively by the school shop and ensures there is no competition to wear the latest fashions – and everyone behaves politely, courteously and respectfully. The garden is well-ordered. There is not a battle of wills for control of the school where some students are allowed to do pretty much what they want. There is order in the garden. God made the garden. You were made to make the garden grow, to enable people to thrive and flourish – to make the garden a place of beauty.

One of the most beautiful and moving gardens for me is the American Cemetary at Omaha Beach in Normandy. I was there this year in June. I

went there for the first time last year – and had to go back again. This year we took the route across the English Channel to France from Poole in Dorset in the South of England that the young men on the D-Day boats took. The American Cemetery at Omaha Beach is a garden, a park of great beauty and order atop the cliffs – it commemorates great sacrifice. Christ Jesus so loved the world that he gave his life so that we could be redeemed – and transformed – and bring beauty and order to the garden in which we live. When I stood there looking down on Omaha beach in what is now a garden, I was struck by the sacrifice, determination and *character* that young Americans showed there – that *liberated the land* – a theme to which we shall return.

‘In regards to the quality of your character, I will always hold the same to be true. It is not in the pursuit of material interests that the mothers in the United States gave up their sons. It is not in the pursuit of material interests that these boys accepted the risk of death. I know – and I will say it again later at home – for what spiritual crusade each of you has given himself to the war.’

(Antoine de Saint Exupéry, *Letter to an American*)

Looking down on the sands where there was such great sacrifice, carnage and destruction on the sands of Normandy in northern France there is now a well-ordered, well-tended, immaculate garden. It is a place of tranquillity and calm and respect. And it inspires me.

When C. S. Lewis in the *Abolition of Man* described the task modern educator being to ‘irrigate deserts’ he defined this as the inculcation of

‘just sentiments’, right responses, that do not come naturally or automatically – they come through practice and training. This is what he wrote:

The little human animal will not at first have the right responses. It must be trained to feel pleasure, liking, disgust, and hatred at those things which really are pleasant, likeable, disgusting and hateful. In the Republic, the well-nurtured youth is one 'who would see most clearly whatever was amiss in ill-made works of man or ill grown works of nature, and with a just distaste would blame and hate the ugly even from his earliest years and would give delighted praise to beauty, receiving it into his soul and being nourished by it, so that he becomes a man of gentle heart. All this before he is of an age to reason; so that when Reason at length comes to him, then, bred as he has been, he will hold out his hands in welcome and recognize her because of the affinity he bears to her.'<sup>15</sup> 402 a.

In Latin, *educatio* signifies ‘bringing up’ children; Lewis approvingly refers to Aristotle’s view that ‘the aim of education is to make the pupil like and dislike what he ought’. We need to work on cultivating our own ‘right responses’ and our own training – as human beings not just as teachers.

We must train ourselves to ‘feel pleasure, liking, disgust, and hatred at those things which really are pleasant, likeable, disgusting and hateful’ – the biblical injunction is to ‘hate what is evil and cleave to what is good.’ The call to teach is the call to cultivate character - both your own

character and that of those you teach. If we are to irrigate deserts in others we need to deal with our own deserts.

One of my teacher friends who might be described as being a bit ‘rough around the edges’ was asked by a non-Christian if he was a practising Christian. Quite truthfully he said he was still practising, he just wasn’t very good at it yet. C.S. Lewis reminds us in *Christian Behaviour* – which became part of Mere Christianity:

[A] man who perseveres in doing just actions gets in the end a certain quality of character. (Lewis, *Christian Behaviour*)

**Justice is another of the virtues we seek to help cultivate in the Narnian Virtues curriculum.** The habit of treating everyone with equal respect and fairness; fulfilling our responsibilities; taking responsibility for our actions, sincerely admitting when we’ve done wrong, and making amends; recognizing that no one—including ourselves—is ‘above the law’. Justice requires us to treat everyone with respect, take responsibility for our actions, and recognize that no one has the right to do wrong.

From Chapter 6, *The Lion, The Witch and The Wardrobe* by C.S. Lewis

The door had been wrenched off its hinges and broken to bits. [...] Snow had drifted in from the doorway and was heaped on the floor, mixed with something black, which turned out to be the charred sticks and ashes from the fire. Someone had apparently flung it about the room and then

stamped it out. The crockery lay smashed on the floor and the picture of the Faun's father had been slashed into shreds with a knife. [...]

'I—I wonder if there's any point in going on', said Susan. 'I mean, it doesn't seem particularly safe here and it looks as if it won't be much fun either. And it's getting colder every minute, and we've brought nothing to eat. What about just going home?'

'Oh, but we can't, we can't', said Lucy suddenly; 'don't you see? We can't just go home, not after this. It is all on my account that the poor Faun has got into this trouble. He hid me from the Witch and showed me the way back. That's what it means by comforting the Queen's enemies and fraternizing with Humans. We simply must try to rescue him'.

'A lot we could do!' said Edmund, 'when we haven't even got anything to eat!'

'Shut up—you!' said Peter, who was still very angry with Edmund. 'What do you think, Susan?'

'I've a horrid feeling that Lu is right', said Susan. 'I don't want to go a step further and I wish we'd never come. But I think we must try to do something for Mr Whatever-his-name is—I mean the Faun'.

The Pevensies – Pewter, Susan, Lucy - begin by only caring about their brother Edmund and how to get him back – how to free him from the clutches of the Witch. They end up freeing the land, liberating the Narnians from tyranny and oppression.– rather than just caring about their own family they care about and sacrifice for those outside of their family who are suffering.

It is an injustice that those children and young people from lower socio-economic groups and from Yorkshire and the North-East of England (where the Narnian Virtues project is taking place in the UK) are so much less likely to do well at school – than children here in Cambridge or even in London.

Being a good teacher is about being a certain kind of person. If you are a teacher or are considering being a teacher in a school or anywhere else, what we are talking about here is not simply professional – this is personal. The character of the teacher matters.

#### EXAMPLE FROM MY BOOK *MERE EDUCATION* (2013)

In *Mere Education* I contrast two teachers and examine the qualities of a good teacher as depicted by C.S. Lewis. Who would you rather have as a teacher? Who would you rather taught your children? The person who is a good listener, kind, calm, caring, logical, patient, thoughtful, articulate - who has your best interests at heart - like Prof Digory Kirk in *The Magician's Nephew* or someone who is impatient, bullying, manipulative, threatening, vain, muddled in their thinking and only really concerned about themselves - rather like Uncle Andrew?

There's no getting away from it, as my Co-Investigator on the Narnian Virtues project, Professor Thomas Lickona puts in – in the title to his 2004 book - *Character Matters*. Teachers are role models – and by omission or commission they may influence the character of those they teach.

It is often noted that teaching is a vocation, that one needs a call to teach. In my 2015 book on ethical teaching I suggest that in many ways the teacher functions as pastor or priest and prophet. Excellent teachers enable learners to have new experiences and to discover their moral and spiritual significance. The teacher is a mediator between art and life, curriculum and learner, text and reader. It is a role that is redolent of the priest because the teacher often brings significance as well as coherence to learning encounters. We interpret the world for learners and in doing so teach them how to interpret that world for themselves. Teachers also forth tell or foretell. Our expectations of our students, our hopes for them are expressed and often become fulfilled.

The call to teach concerns who you are as a person. This is personal. It is also moral and spiritual. Interestingly in the UK, 86% of the public in ipsos Mori poll in 2013 conducted for the Jubilee Centre at Birmingham University - said they trusted teachers compared to 65% trust in the police. 84% of parents surveyed believed it was the teacher's role to encourage good morals in students and 87% of all parents survey believed that schools should help develop the character of students.

In the workshops yesterday and on Monday we have been looking at how 'Narnian' virtues (love –including forgiveness and gratitude), Wisdom (including curiosity and humility), Justice, Fortitude (including courage) and Integrity are relevant to our personal and professional lives – and to our callings, our vocations.

We've already looked at Edmund's addiction to enchanted Turkish Delight and his need to practice self-control. In the Narnian Virtues project we define SELF-CONTROL as:

The habit of self-restraint; the mastery and moderation of our desires, emotions, impulses, and appetites; resisting temptation; delaying gratification in order to achieve a higher goal. In the absence of self-control, our desires control us.

Just one brief example – and I should say that there are many things I need to exercise more control over – not least Haagen Daaz, salted caramel ice cream – which is a whole new temptation I have discovered only this year. But on one occasion as a young teacher I walked into the staffroom – teachers' lounge – with a large heavy pile of exam papers. It was hot, it was late in the afternoon, it was the end of a long and trying week – and the exam papers that were in just the right order cascaded over the floor. Now I proceeded to start methodically picking them up – and at least one colleague remarked – thought it remarkable – that I'd not uttered an expletive - that I had not sworn or cursed. Now the point of the story is not to make me look like a paragon of virtue. It was actually really easy for me not to swear – because I don't swear. I am not in the habit of swearing. I didn't even swear in my head. And it wasn't difficult. Now I wasn't overjoyed at having to pick up my exam papers – which kind colleagues helped me with – but I didn't have the urge to swear.

I've just completed my term of office as Head of the School of Education at the University of Leeds (something like a Dean in the US. The School of Education is quite large – as you would expect in a University with 36,000 students – and as a School of Education that trains teachers and has hundreds of students studying BAs, teacher's certificates, MAs and Doctorates there are many challenges. Over the last 3 years we've also been engaged in bringing about significant change in the way we do things. It's a challenging job at the best of times. About 10 years ago when I was in the Head of School's office for my annual review, I noticed that this particular incumbent even had a 'swear box' in his PA's office – this reflected the frustrations, trials and tribulations of the role - and every time he swore he had to put money in the box, a donation to charity. He was a lovely, lovely man – and very generous to charity. Now, we know the answer to why my PA has not kept a Swear Box – it goes back to being a teacher clumsily dropping those exam papers. It also goes back to being raised in home where I did not swear and where parents did not swear. In fact, I can even recall my father taking anyone to task who did so in our house.

Now this is to illustrate the point that we are creatures of habit. There are patterns of behaviour we can establish over time – and patterns of behaviour we can break over time. Virtues and vices are like that – they are established habits, they are routine, they are dispositions, part of who we are. In the Narnian Virtues curriculum we teach this through Lucy. In *The Lion, The Witch and The Wardrobe* we read:

For the next few days she was very miserable. She could have made it up with the others quite easily at any moment if she could

have brought herself to say that the whole thing was only a story made up for fun. But Lucy was a very truthful girl and she knew that she was really in the right; and she could not bring herself to say this.

Here Lucy cannot deny herself, cannot go against who she is. She cannot lie because she is a very truthful girl. Telling the truth – acting with honesty/integrity - is routine for Lucy. It is part of who she is – her identity. She cannot bring herself to lie.

**It seems to me that we now need Narnian virtues *for teachers and leaders*.** We have been looking in our workshops, yesterday and on Monday at how the 12 passages *The Lion, The Witch and The Wardrobe* can inspire us to virtue. In our group, after looking at Lucy's integrity (her honesty with herself and with others) as well as her courage and fortitude, we have been thinking about and planning how we can practice greater integrity. A pastor in the group has resolved to have a difficult but important conversation about a moral issue with a family in his church. A professor told how he resigned his job over another issue and two teachers explained how they would need to show courage to go and have much needed conversations with administrators about ethical issues. If you log onto the Narnian virtues website you will find a journal that you can use if you're a teacher. You receive this journal free of charge and also the Narnia virtues resources so that you can focus on the virtues you want to practice, the daily, hourly choices you need to make to fulfil your call.

How a child or young person **or adult or teacher** might be supported and enabled to develop the range of virtues that constitute good character is of critical importance. In the Narnian Virtues curriculum, we have character passports. Students have the passport stamped as you would with the real thing at Customs - when they have 'visited a virtue'. This doesn't mean that they have obtained the virtue and we are verifying they are fully self-controlled, wise, just and so on – simply that they have 'visited the virtue' which means they have read a passage from a Narnia novel that illustrates the virtue, they have identified the virtue using their highlighter pens to highlight virtues in green devices in red, they have learned about and understood the virtue and they have practised the virtue by doing something outside the classroom to build that virtue in their lives. In fact, each student chooses two virtues at the start of the school academic year that they want to work on, that they want to improve. They do this in conjunction with their parents at home who advise them on what they may need to work on most.

Of course the greatest virtue is love.

We teach this in the Narnian Virtues programme as:

The habit of acting selflessly for the good of another, without seeking recognition or reward; willingness to sacrifice for the sake of others by putting their well-being ahead of our own; doing good for others by being kind, caring, generous, and loyal.

There is no greater love than to lay down one's life for another.

We also teach that Love includes forgiveness, the habit of letting go of anger or resentment toward others who have caused us injury. We teach love through the following passage:

As soon as they had breakfasted they all went out, and there they saw Aslan and Edmund walking together in the dewy grass, apart from the rest of the court. There is no need to tell you (and no one ever heard) what Aslan was saying, but it was a conversation which Edmund never forgot. As the others drew nearer Aslan turned to meet them, bringing Edmund with him.

'Here is your brother', he said, 'and—there is no need to talk to him about what is past'.

Edmund shook hands with each of the others and said to each of them in turn, 'I'm sorry', and everyone said, 'that's all right'. And then everyone wanted very hard to say something which would make it quite clear that they were all friends with him again—something ordinary and natural—and of course no one could think of anything in the world to say.

In the task following it we ask students to write down what they think Aslan has said. The answer in the teacher Handbook has few words:

'I love you. I forgive you.'

Love also includes gratitude, the habit of feeling and expressing thanks for benefits received.

Gratitude is love expressed. Gratitude leads us to count our blessings

Love is important to character because our motives matter as well as our actions. Lewis made this clear:

right actions done for the wrong reason do not help to build the internal quality or character called a 'virtue' and it is this quality or character that really matters.<sup>i</sup>

Lewis also puts it this way:

Every time you make a choice you are turning the central part of you, the part of you that chooses, into something a little different from what it was before. And taking your life as a whole, with all your innumerable choices, all your life long you are slowly turning this central thing either into a heavenly creature or into a hellish creature: either into a creature that is in harmony with God, and with other creatures and with itself, or else into one that is in a state of war and hatred with God, and with its fellow-creatures and with itself. To be the one kind of creature is heaven: that is, it is joy and peace and knowledge and power. TO be the other means madness, horror, idiocy, rage, impotence, and eternal loneliness. Each of us at each moment is progressing to the one state or the other. (C.S. Lewis, *Mere Christianity*)

Another way of putting it – written by a school teacher – is:

*Be careful of your thoughts,  
for your thoughts become your words.*

*Be careful of your words,  
for your words become your deeds.*

*Be careful of your deeds,  
for your deeds become your habits.*

*Be careful of your habits,  
for your habits become your character.*

*Be careful of your character,  
for your character becomes your destiny.*

We could substitute the word ‘call’ for ‘destiny’ here.

When the virtues are established in your life you are enabled to do what you called to do. You will have the character that will underpin and support your calling. You will be able to serve God and others well. You will be doing what we are urged in the New Testament to do – to add to your faith virtue. Lewis emphasizes that ‘always trying again’<sup>ii</sup> when we fail is the key. It is important that we do not despair and know we can come to a place where ‘our failures are forgiven’.<sup>iii</sup> Yet he reminds us - even attempting virtue ‘brings light’<sup>iv</sup>

Your call is to rule and reign well here and now because you are made ‘in the image of God’.

You are called to irrigate deserts – your own and those of others, to make the garden flourish, to extend the garden throughout the Earth.

You can only answer the call to teach if you're prepared to 'keep attempting virtue' and to be transformed - to develop a range of virtues by the grace of God through the enabling of the Holy Spirit to fulfil your call - your vocation.

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<sup>i</sup> Ibid

<sup>ii</sup> Ibid, p.91

<sup>iii</sup> Ibid, p.91

<sup>iv</sup> Ibid, p.92

(If you know of any schools that might wish to participate in the NV curriculum – 2 hours a week for 12 weeks – it's free to receive the entire curriculum and teachers notes, tasks, answers – in exchange for your students completing a pre and post-test online – so we can evaluate how effectively it helps young people cultivate character).