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Conceptualising and testing the Narnian Character Virtue Scales (NCVS):

A study among 12- to 13-year-old students

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### **Abstract**

This paper set out to examine and to operationalise twelve key character virtues identified within C. S. Lewis' Narnian texts: courage, curiosity, forgiveness, fortitude, gratitude, hard work, humility, integrity, justice, love, self-control, and wisdom. A pilot study among 56 year eight students (12 to 13 years of age) generated nine five-item instruments displaying adequate internal consistency reliability, and suggested ways in which the other three measures (curiosity, integrity, and love) could be enhanced in future work. Construct validity was explored by examining the correlations between these twelve character virtues and sex, self-concept, and empathy, and by locating these twelve character virtues within the three dimensional psychological space proposed by Eysenck's model of personality.

**Keywords:** character, virtues, adolescents, psychology, personality, self-esteem, empathy

## Introduction

### The Narnian narrative

Pike, Lickona, and Nesfield (2015) argue that Lewis' Narnia novels exemplify how events are shaped and character is formed by the moral choices that people make. They link this insight to the great moral tradition of humankind that Lewis in *The Abolition of Man* (1943) calls the 'Tao' (Tankard, 2007, p. 72). For Lewis

the Tao is innate and universal; it is a law like gravity in the physical science but with one important difference: we have a choice as to whether we obey it - and have harmonious lives - or not. (Pike, Lickona, & Nesfield, 2015, p. 72)

Lewis' Tao draws extensively on the texts of diverse religions and cultures to illuminate the common thread of these traditions.

Building on Pike's (2013) analysis of the educational application of Lewis' insights into character formation, the Narnian Virtues Character Education English Curriculum Project (see further, Pike, Lickona, & Nesfield, 2015) drew specifically on three of the Narnian novels, namely, *The Lion, the Witch and the Wardrobe* (Lewis, 1989/1950), *Prince Caspian* (Lewis, 1989/1951), and *The Voyage of the 'Dawn Treader'* (Lewis, 1989/1955) in order to identify the character virtues embedded within the Narnian tradition. The aim of the present study is to propose brief measures of these virtues appropriate for application among 12- to 13-year-old students. This paper documents the development of these measures through a sequence of five research questions.

### First research question

The first research question concerned identifying and conceptualising the specific character virtues displayed by the Narnian characters. Twelve key character virtues emerged from the process that were considered to reflect the following constructs: courage, curiosity, forgiveness, fortitude, gratitude, hard work, humility, integrity, justice, love, self-control, and

wisdom. Each of these twelve character virtues could be illustrated by a range of specific examples from the Narnian narrative. For example, Prince Caspian generated the following examples.

**Courage:** Both Cornelius and the Nurse had the courage to tell Prince Caspian stories of Old Narnia, despite the risks this entails. Caspian and the Old Narnians showed courage by resisting Miraz's tyranny. Susan was made courageous when Aslan breathed on her. Peter displayed courage by engaging in single combat with Miraz.

**Curiosity:** Caspian's adventures were founded on his curiosity about Old Narnia before the rule of the despotic Miraz. Caspian was a boy who was curious enough to hear the tales told by his tutor, Cornelius, and by his Nurse and he wanted to hear more. His curiosity also got him into trouble when he betrayed this secret to Miraz who had the Nurse sent away.

**Forgiveness:** Lucy forgave her siblings for not believing her when she spoke about seeing and hearing Aslan. The Pevensie siblings had to work well together and to forgive all sorts of annoyances. They forgave Trumpkin for not believing in them. Aslan treated the defeated Telmarines well at the end of the novel and pardoned them, giving them a fresh start.

**Fortitude:** The Pevensies persevered and demonstrated both physical and moral fortitude as they completed the arduous cross-country hike through the wooded terrain to rendezvous with Caspian. They needed to find food and water on the way. They not only endured discomfort, but persevered through their disorientation when finding themselves in a ruined Cair Paravel, only a year (for them) since they had last been there. They reached their destination and achieved this despite disappointments due to setbacks and difficulties such as attacks from both man and beast.

**Gratitude:** Caspian was grateful that the old Narnians looked after him and nursed him back to health. Characters in the Narnia stories were not just grateful for the big things

in life, they were grateful for small mercies too such as the water and apples they found when they first arrived in a Narnia much different from the one they had left. Perhaps most importantly, the Pevensies were grateful for each other and for friendship.

**Hard work:** Hard work is an important virtue displayed by the young people throughout the novel. Quite simply, they had an excellent work ethic and laboured to accomplish the tasks set before them. The Pevensies realized that Aslan would like them 'to do what we can on our own' while they waited for him to act. They used their mental faculties to problem-solve and to bring their energies to bear on the task at hand.

**Humility:** The way in which Susan cited her father as her authority when she advised against swimming in strange waters demonstrated her humility and teachability. Trumpkin learned humility when he realized what the children were capable of and came to understand that they really were kings and queens. Susan, Edmund and Lucy were humble enough to learn and to listen to Peter when he realized they had come back to a ruined Cair Paravel. Caspian displayed humility when he admitted that he did not feel sufficient to take up the Kingship of Narnia.

**Integrity:** Peter refused to exploit his advantage after Miraz trips and falls during the single combat, much to the frustration of Edmund, who said, 'Oh, bother, bother, bother. Need he be as gentlemanly as all that? I suppose he must. Comes of being a Knight and a High King. I suppose it is what Aslan would like'. This was in contrast to the treacherous Sopespian and Glozel who stabbed their king in the back when he least expected it.

**Justice:** Peter led the army in the cause of justice, even though it was Caspian, not he, Peter, who would be the chief beneficiary of victory: 'I haven't come to take your place, you know, but to put you into it'. The restoration of justice in Narnia and its liberation from the despotic tyranny of Miraz was what the Pevensies laboured to achieve.

Love. The Pevensies put love into action by fighting for justice and coming to Caspian's aid and to that of the Old Narnians. The brotherly love between Edmund and Peter was evident when Peter went out to fight Miraz in single combat. The love between all of the Pevensie siblings, despite the occasional squabble and disagreement, was apparent in this novel.

Self-control. The Pevensies went without food until they found the orchard, and they had to control their tempers which could be all too easily lost when tired and hungry. Peter showed self-control by not killing Miraz, despite being in a high-pressure situation. Lucy showed restraint and self-control when presented with her siblings' disbelief. There were also many situations in which the children exercised self-control by not giving in to fear and not panicking when they were in danger or threatened.

Wisdom. Caspian picked his friends and allies carefully. Consequently, the ogre, the hag, and the werewolf were not trusted. Wisdom was essential to choose who could be trusted. Trumpkin gave wise advice that the army should not be told about the help they might expect as a result of winding the Horn (discretion is the better part of valour). Cornelius wisely weighed all the options about who might respond to the call of the Horn.

### **Second research question**

The second research question concerned testing the extent to which satisfactory measures already existed to assess this range of twelve specific character virtues. The literature reviewed identified multiple measures of some character virtues, including for example: forgiveness (Brown, 2003; Thompson, et al., 2005), gratitude (McCullough, Emmons, & Tsang, 2002), humility (Davis, Hook, Worthington, Van Tongeren, Gartner, Jennings, & Emmons, 2011; Quiros, 2006), integrity (Schlenker, 2008), love (Sprecher & Fehr, 2005; Thompson & Borrello, 1987), moral courage (Gibbs, Clark, Joseph, Green, Goodrick, & Makowski, 1986; May, Luth, & Schwoerner, 2014), and wisdom (Webster,

2007). Additionally, particular insights were provided by the work of Peterson and Seligman (2004) in *Character Strengths and Virtues: A Handbook and Classification*, and by the work of Lee and Ashton (2004) in their discussion of the psychometric properties of the HEXACO Personality Inventory.

The review of existing instruments revealed considerable variability in rigour both of conceptualisation and operationalisation. Added difficulties in adapting existing instruments included variations between the Narnian conceptualisation and the conceptualisation underpinning specific measures, and the sophistication of the language employed in some measures reducing accessibility to younger participants.

### **Third research question**

The third research question concerned identifying a pool of accessible items that expressed each of the twelve identified character virtues in ways consistent with the Narnian narratives. Identification of such items served two purposes: offering concrete illustration of the specific virtues in practice; and so providing a basis from which measuring tools could be developed. A small working group drawn from the wider research team offered the following examples.

Courage as a character virtue was thought to be displayed by people: who do not let fear stand in their way; who stay calm in the face of danger; who refuse to panic when things look bad; and who do what is right even when others make fun of them. They are people who do not let other people's anger stand in their way.

Curiosity as a character virtue was thought to be displayed by people: who enjoy finding out new things; who want to know what makes people tick; who ask a lot of questions; and who like to visit new places. They are not people who are afraid to experiment with things.



Forgiveness as a character virtue was thought to be displayed by people: who try to forgive those who hurt them; who do not hold grudges against people; who allow others to make a fresh start; and who do not find it hard to forgive others. They are people who do not believe in hurting those who have hurt them.

Fortitude as a character virtue was thought to be displayed by people: who stand up for what is right, whatever the cost; who can cope with disappointment and setbacks; who complete their tasks in spite of difficulties; and who do not expect things to be always easy. They are people who do not often let difficulties stand in their way.

Gratitude as a character virtue was thought to be displayed by people: who feel grateful for what others do for them; who like to say thank you when someone helps them; who are grateful for what they receive in life; and who feel overall that life is good to them. They are people who feel that they have much in life to be grateful for.

Hard work as a character virtue was thought to be displayed by people: who give what it takes to finish the job; who work hard to do things well; who don't give up until the job is done; and who believe in working hard. They are people who do not stop when work becomes too hard.

Humility as a character virtue was thought to be displayed by people: who own up to their mistakes; who recognise their own faults; who do not set out to be arrogant; and who do not like to tell others about their success. They are not people who like to show off when they get the chance.

Integrity as a character virtue was thought to be displayed by people: who stick to their principles whatever happens; who are honest with others; who can be trusted to keep their promises; and who can be trusted to be fair. They are not people who are willing to lie to get out of trouble.

Justice as a character virtue was thought to be displayed by people: who respect other people's rights; who try to treat people fairly; who find that seeing injustice upsets them; and who feel that it is wrong to let people get away with things. They are people who dislike seeing others treated unfairly.

Love as a character virtue was thought to be displayed by people: who generally put others first; who treat others the way they want to be treated themselves; who want what is best for others; and who give to others without expecting things in return. They are people who will not find it difficult to express love to others.

Self-control as a character virtue was thought to be displayed by people: who can control their feelings; who do not lose their temper easily; who rarely eat more than they need; and who know when to say 'enough is enough'. They are people who do not allow their feelings to run away with them.

Wisdom as a character virtue was thought to be displayed by people: who can generally choose the best course of action; who can usually work out what is true; who most of the time can work out what is right; and who think about things before acting. They are people who will not often make unwise choices.

#### **Fourth research question**

Having wrestled conceptually with the definition of these twelve character virtues, the fourth research question was concerned to test how well the component parts of each of the virtues cohered empirically. At this stage six items were identified to represent each of the twelve character virtues (a total of 72 items) with the aim of identifying the best five in each set of six in terms of generating acceptable levels of internal consistency reliability as reflected in the alpha coefficient (Cronbach, 1951).

#### **Fifth research question**

Having developed and tested the five-item scales, the fifth research question was concerned to test the construct validity of these instruments. Two theoretical frameworks were proposed within which character virtues may be located. The first theoretical framework explored the connections between character virtues and both self-concept and empathy. It is argued that some character virtues may be more closely related to self-concept than others, and that some character virtues may be more closely related to empathetic capacity than others. This is a speculative field open for theoretical development. The second theoretical framework explored the location of character virtues within the three dimensional psychological space proposed by the Eysenckian model of personality as operationalised in the Eysenck Personality Questionnaire (Eysenck & Eysenck, 1975), the Eysenck Personality Questionnaire Revised (Eysenck, Eysenck, & Barrett, 1985), and the Eysenck Personality Scales (Eysenck & Eysenck, 1991). This draws on a well-established research tradition locating social and personal attitudes and values alongside individual differences in personality, as discussed, for example, in early work by Eysenck (1975, 1976) and Francis (1992).

Eysenck's dimensional model of personality maintains that individual differences can be most efficiently and economically summarised in terms of three higher-order factors. Eysenck also maintains that two of these factors identified in normal populations are continuous with two main components of psychopathology. The high scoring poles of the three Eysenckian dimensions of personality are characterised as extraversion, neuroticism and psychoticism. The model proposed the psychoticism scale (measuring tendermindedness through toughmindedness to psychotic disorder) as core for predicting individual differences in personal and social attitudes and values. On this basis, some character virtues may be located more adequately in the tenderminded dimension (e.g., love). The neuroticism scale (measuring emotional stability through emotional lability to neurotic disorders) may also be

related to character virtues in the sense of some character virtues being associated with emotional stability (e.g., self-control). The extraversion scale (measuring introversion through ambiversion to extraversion) may also be related to character virtues in the sense of some character virtues being more associated with extraversion (e.g., courage).

## **Method**

### **Procedure**

As part of the pilot study for the Narnian Virtues Character Education English Curriculum Project, the pilot Narnian Character Virtues Scales were administered to two classes of year eight students (12 to 13 years of age). The participants were assured of anonymity and confidentiality and that their participation was voluntary. The survey instrument also included some core demographic variables (including sex, religious affiliation, personal prayer, and worship attendance) and three established psychometric tools alongside which the character virtue scores could be located (personality, empathy, and self-concept).

### **Measures**

**Narnian Character Virtue Scales.** This pilot measure contained six items chosen to map onto each of the twelve specified Narnian character virtues: courage, curiosity, forgiveness, fortitude, gratitude, hard work, humility, integrity, justice, love, self-control and wisdom. The items were not presented in thematic blocks. Each item was rated on a five-point scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1).

**Personality profile.** Personality was assessed by the abbreviated form of the Junior Eysenck Personality Questionnaire Revised (JEPQ-R(A); Francis, 1996). This instrument proposes three six-item indices of extraversion, neuroticism, and psychoticism. Each item is rated on a dichotomous scale: yes (1) and no (0).

Empathy. Empathy was assessed by the empathy scale of the Eysenck Impulsiveness Questionnaire (Eysenck & Eysenck, 1991). This instrument contains 19 empathy-related items developed from the measure of emotional empathy proposed by Mehrabian and Epstein (1972). Each item is rated on a dichotomous scale: yes (1) and no (0).

Self-esteem. Self-esteem was assessed by items adapted from the Rosenberg Self-Esteem Scale (Rosenberg, 1965). This modified instrument contains 10 items rated on a five-point Likert scale: agree strongly (5), agree (4), not certain (3), disagree (2), and disagree strongly (1).

### **Participants**

A total of 56 year eight participants submitted thoroughly completed questionnaires: 25 males and 31 females. Of those 56 participants, 23 self-identified as Christians, one as Buddhist, and 32 as having no religious affiliation; three attended church weekly, one attended at least monthly, 21 attended occasionally, and 31 never attended church; two prayed nearly every day, two prayed at least once a week, two prayed at least once a month, eight prayed occasionally, and 42 never prayed.

### **Analysis**

The data were analysed by the SPSS package employing the frequencies, reliabilities and correlation routines.

### **Results and discussion**

- insert table 1 about here -

The first step in the data analysis examined each set of six items in turn in order to select the five items that returned the highest alpha coefficient (Cronbach, 1951) as an index of internal consistency reliability. The summary results of these analyses are presented in table 1 in terms of the alpha coefficient and the mean and standard deviation for each scale. Taking an alpha coefficient of .65 as an acceptable threshold for an instrument comprising

only five items (see DeVellis, 2003 for further commentary), nine of the twelve scales clearly pass the threshold and three fail to do so. The Integrity Scale and the Love Scale report alpha coefficients of .62 and .61 respectively, while the Curiosity Scale falls further from this benchmark at .48. Overall this is a satisfactory outcome for an initial pilot test and indicates the need for further investment in developing the three less well performing scales. Further details about the individual items are provided in the appendix in terms of the item endorsement and the correlation between each individual item and sum of the other four items in the scale. These additional data suggest ways in which the three less well performing scales can be refined for further development. The problematic item within the Integrity Scale is the statement 'I stick to my principles whatever happens'. The problematic item within the Love Scale is the reverse coded statement 'I find it difficult to express love to others'. These two items need to be redrafted. The Curiosity Scale requires more radical reconceptualisation. Although the Self-control Scale records an acceptable alpha coefficient, one of the items has a low correlation with the sum of the other items and clearly needs replacing 'I can always say enough is enough'.

- insert table 2 about here -

The second step in data analysis examined the construct validity of the 12 five-item scales of Narnian virtues within the psychological space defined by Eysenck's three dimensional model of personality and alongside independent measures of self-concept and empathy. These data are presented in table 2 together with sex differences.

Eysenck's early work provided a theoretically coherent model for linking social and personal values alongside individual differences in personality (Eysenck, 1975, 1976). This theoretical framework was subsequently developed and expanded within the context of the psychology of religion by Francis (1992). Core to this theoretical framework is Eysenck's notion of conditionality into tenderminded social attitudes being linked to low psychoticism

scores. Table 2 identifies integrity as the most tenderminded of the Narnian character virtues, followed by love, and wisdom. These correlations make conceptual sense. The connection between neuroticism and personal and social values is related to anxiety levels. Table 2 identifies courage and self-control as the two character virtues more associated with psychological stability and low levels of neuroticism. These correlations make conceptual sense. The connection between extraversion and personal and social values is related to predisposition to be socially outgoing and at ease in social contexts. Table 2 identifies courage as the character virtue more associated with extraversion. This correlation makes conceptual sense.

The correlations with self-concept displayed in table 2 demonstrate that good self-concept is associated with six of the 12 character virtues in the following descending order of importance: hard work, self-control, gratitude, fortitude, wisdom, and forgiveness. These may be seen as character virtues associated with people feeling good about themselves.

The correlations with empathy displayed in table 2 demonstrate that high levels of empathy are associated with six of the 12 character virtues in the following descending order of importance: forgiveness, justice, gratitude, love, humility, and wisdom. These may be seen as character virtues associated with the capacity to empathise and sympathise with the experiences and feelings of others.

Finally, table 2 demonstrates that only one of the 12 character virtues is associated with significant sex differences. Integrity is strongly associated with being female. This makes good conceptual sense in light of the strong negative correlation between integrity and psychoticism and the established conceptual and empirical linkage between low psychoticism scores and being female (see Eysenck & Eysenck, 1976).

### **Conclusion**

Working within the context of the interdisciplinary and international Narnian Virtues Character Education English Curriculum Project, this paper set out to examine and to operationalise twelve key character virtues identified by an analysis of the Narnian texts: courage, curiosity, forgiveness, fortitude, gratitude, hard work, humility, integrity, justice, love, self-control, and wisdom. The project was progressed by addressing five sequential research questions, to which the following answers can be proposed.

The first research question clarified the link between the Narnian narratives and the twelve identified character virtues. The link was securely established by identifying specific examples of the character virtues within the core texts.

The second research question examined whether there were adequate existing instruments capable of measuring this range of character virtues among young people. A review of the literature demonstrated the need to develop and test a new battery of measures.

The third research question developed the conceptualisation of the twelve identified character virtues and generated a pool of items mapping onto the conceptualisation (six for each character virtue). A conceptually coherent pool of items was produced in this way.

The fourth research question tested the empirical properties of these twelve sets of six items in a survey conducted among 56 year eight students (12 to 13 years of age). These data demonstrated that nine five-item scales could be derived from the pool of items with adequate internal consistency reliability to assess nine of the Narnian character virtues (courage, forgiveness, fortitude, gratitude, hard work, humility, justice, self-control, and wisdom), although room remains to refine and to improve some of these measures. The other three character virtues (curiosity, integrity, and love) require more considered development, although good foundations have been placed on which to build.

The fifth research question tested the construct validity of the twelve character virtue measures (including those with lower internal consistency reliability) within the context of



two networks of theory. The first theoretical framework was derived from Eysenck's dimensional model of personality and earlier research locating personal and social attitudes and values within the Eysenckian three dimensional psychological space. The data supported the view that different character virtues related to psychoticism, to neuroticism, and to extraversion in distinctive ways consistent with established conceptualisations of personality theory. The second theoretical framework was novel and more speculative, setting character virtues alongside self-concept and empathy. The data supported the value of developing this line of enquiry further.

The major limitation with the present study concerns the small sample on which the findings are based, and the way in which this restricts the range of statistical techniques that can be employed in testing the developing measure. Nonetheless, in terms of a pilot project the study has established two main conclusions relevant for future work. First, the study has established the coherence of a programme designed to conceptualise and to operationalise Narnian character virtues (at least among 12- to 13-year-old students). Further work on refining and developing the scale items and the exploration of the psychometric properties of these items among a larger and more diverse sample of students offers a promising way forward. Second, the study has established the internal consistency reliability and provisional construct validity of nine character virtue scales that can be employed with some confidence in further interim studies.

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Table 1

## Narnian Character Virtue Scales: Psychometric properties

	N items	alpha	Mean	SD
Courage	5	.76	17.8	3.4
Curiosity	5	.48	19.4	2.7
Forgiveness	5	.83	17.2	4.3
Fortitude	5	.68	19.3	2.8
Gratitude	5	.79	21.2	3.2
Hard work	5	.76	20.2	3.2
Humility	5	.69	17.2	3.0
Integrity	5	.62	18.9	2.7
Justice	5	.67	21.0	2.6
Love	5	.61	19.7	2.7
Self-control	5	.76	16.1	4.0
Wisdom	5	.65	18.3	2.9

Table 2

Correlations between character virtues, personality, self-concept, empathy and sex

	Ext	Neu	Psy	Self-	Emp	Sex
Courage	.33*	-.32*	.13	.23	.17	.05
Curiosity	.24	-.02	.05	-.15	.15	.06
Forgiveness	.14	.17	-.26	.29*	.52***	.14
Fortitude	.17	-.26	-.15	.38**	-.01	.05
Gratitude	.15	-.16	-.11	.43***	.29*	.04
Hard work	.09	.14	-.26	.50***	.25	.15
Humility	.06	-.06	-.25	.09	.28*	.24
Integrity	.10	-.15	-.40**	.24	.23	.44***
Justice	-.04	.18	-.17	.10	.41**	-.08
Love	.04	.05	-.37**	.17	.32*	.14
Self-control	.09	-.35**	-.12	.46***	.18	.12
Wisdom	.12	-.02	-.27*	.34**	.28*	-.04

Note: \*,  $p < .05$ ; \*\*,  $p < .01$ ; \*\*\*,  $p < .001$

Extraversion (Ext), Neuroticism (Neu), Psychoticism (Psy), Self-concept (Self-),  
Empathy (Emp)

**Appendix: Scale properties**

	r	Yes %
<b>Courage</b>		
I do not let fear stand in my way	.48	57
I stay calm in the face of danger	.67	46
I do what I think is right, even when others make fun of me	.43	73
I refuse to panic when things look bad	.58	41
I do not let other people's anger stand in my way	.50	63
<b>Curiosity</b>		
I ask a lot of questions	.35	73
I enjoy finding out new things	.16	95
I want to know what makes people tick	.28	46
I am afraid to experiment with things <b>R</b>	.29	27
I like to visit new places	.26	93
<b>Forgiveness</b>		
I try to forgive those who hurt me	.63	66
I believe in hurting those who have hurt me <b>R</b>	.60	25
I do not hold grudges against people	.78	36
I find it hard to forgive others <b>R</b>	.48	34
I allow others to make a fresh start	.67	75
<b>Fortitude</b>		
I stand up for what is right, whatever the cost	.46	66
I often let difficulties stand in my way <b>R</b>	.44	29
I can cope with disappointment and setbacks	.46	71
I do not expect things to be always easy	.33	95
I complete my tasks in spite of difficulties	.58	77
<b>Gratitude</b>		
I feel grateful for what others do for me	.44	95
I like to say thank you when someone helps me	.44	91
Overall I feel that life is good to me	.68	70
I do not have much in life to be grateful for <b>R</b>	.74	9
I am grateful for what I receive in life	.65	95
<b>Hard work</b>		
I believe in working hard	.65	88
I don't give up until the job is done	.53	71
I give what it takes to finish the job	.61	77
I stop when work becomes too hard <b>R</b>	.46	16
I work hard to do things well	.51	89



	r	Yes %
<b>Humility</b>		
I own up to my faults	.69	64
I do not want to be arrogant	.37	86
I own up to my mistakes	.38	73
I like to tell others about my success <b>R</b>	.30	55
I like to show off when I get the chance <b>R</b>	.55	78
<b>Integrity</b>		
Others can trust me to be fair	.50	86
I stick to my principles whatever happens	.28	59
I am honest with others	.43	84
I can be trusted to keep my promises	.34	78
I am willing to lie to get out of trouble <b>R</b>	.45	39
<b>Justice</b>		
I do not mind seeing people treated unfairly <b>R</b>	.26	86
Seeing injustice upsets me	.61	75
It is wrong to let people get away with things	.32	73
I respect other people's rights	.50	93
I try to treat people fairly	.55	89
<b>Love</b>		
I generally put others first	.43	86
I treat others the way I want to be treated	.41	79
I often give to others without expecting things in return	.52	80
I want what is best for others	.55	84
I find it difficult to express love to others <b>R</b>	.14	29
<b>Self-control</b>		
I allow my feelings to run away with me <b>R</b>	.61	54
I do not lose my temper easily	.75	50
I find it hard to keep control of myself <b>R</b>	.64	36
I can always say 'enough is enough'	.04	77
I can control my feelings	.68	54
<b>Wisdom</b>		
Most of the time I can work out what is right	.57	77
I can usually work out what is true	.35	80
I can generally choose the best course of action	.48	75
I often make unwise choices <b>R</b>	.28	36
I think about things before acting	.45	64

Note: **R** signifies these items were reverse coded to calculate the correlation between the individual item and the sum of the other items.

r signifies correlation between item and sum of the other items

% Yes is the sum of the agree strongly and agree responses