

# Worldviews, Virtues, and Education

## What móre on Meaning-oriented-reflection

### *MORe3.1.2?*

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#### **Abstract**

Meaning-oriented Reflection (i.e. ‘MORe3.1.2’) is addressed as *modus operandi* for reflecting on ethical behaviour. The article connects decolonising the curriculum, worldviews core virtues, educational interventions, while ensuring a safe learning environment. Critical thinking, based on normative rationales, allowing educational design research concepts, is focal. Four alternative interventions, using *MORe3.1.2* with admitting decolonised differing descriptions of a bonded network of six core virtues, provide answer. Ideas for further research are suggested.

#### **Keywords**

*Bildung*; educators; learners; personal development; decisions; decolonising; educational design research; ethics; higher education; judgment; meaning-oriented reflection; virtues; worldviews

#### **Introduction of continuation**

Peer reviewed articles, i.e. *Theology and Philosophy of Education* (Meeuwsen 2022a; Meeuwsen 2024), *Caritas et Veritas* (Meeuwsen 2023), and in *Decolonising Curriculum Knowledge – International Perspectives & Interdisciplinary Approaches* (Meeuwsen in Moncrieffe 2022b) provide fundament. The subject relates to theoretical understanding of, and to applied ethical reflection among learners. The subject is actual, stimulates awareness, and supports educators with their focus on assisting self-development of learners, i.e. *Bildung* (Meeuwsen 2024a). The article contributes by means of connecting meaning-oriented reflection (*MORe3.1.2*; Meeuwsen 2024) to six Core Virtues. While, four educational interventions, within a decolonised transformative safe-learning environment, are introduced. The first paragraph addresses a network of six worldviews Core Virtues. The second paragraph connects practical advice on Aristotle’s ‘Golden Mean’ to these. Then decolonised transformative meaning-oriented reflective interventions associated with six Core Virtues is considered. Finally, discussion, justification, and a conclusion, as well as ideas for future applied scientific research and practice, are provided.

### Network of six Core Virtues

Virtues exist in relation to human existence, and contrast social disorder. Virtues are connected, are more than commonplace, are rich and assist life. Due to character and environment, their functioning varies among people. Virtues can be learned (Hupperts & Poortman in Aristoteles, 63; Eth. Nic. 1103a14-b32; Guardini 1963, 11). Comenius, prior to Enlightenment, (1657, 217–20) encourages developing virtues. Eight world-philosophies share six Core Virtues: Courage, Justice, Humanity, Temperance, Wisdom, and Transcendence. (Dahlsgaard et al. 2005, 205) (Table 1). Chun (2005, 281) comparably touches on six dimensions of organisational virtues (Integrity, Empathy, Warmth, Courage, Conscientiousness and Zeal).

| <i>Tradition</i>    | <i>Courage</i> | <i>Justice</i> | <i>Humanity</i> | <i>Temperance</i> | <i>Wisdom</i> | <i>Transcendence</i> |
|---------------------|----------------|----------------|-----------------|-------------------|---------------|----------------------|
| Confucianism        |                | E              | E               | T                 | E             | T                    |
| Taoism              |                | E              | E               | E                 | E             | T                    |
| Buddhism            |                | E              | E               | E                 | T             | E                    |
| Hinduism            | E              | E              | E               | E                 | E             | E                    |
| Athenian philosophy | E              | E              | E               | E                 | E             | T                    |
| Christianity        | E              | E              | E               | E                 | E             | E                    |
| Judaism             | E              | E              | E               | E                 | E             | E                    |
| Islam               | E              | E              | E               | E                 | E             | E                    |

Note. E = explicitly named; T = thematically implied

Table 1 – Convergence of Virtues (Dahlsgaard et al. 2005, 211).

| <i>Virtue</i>    | <i>Description</i>   |
|------------------|--|
| 1. Courage       | Emotional strengths involving exercise of will to accomplish goals in the face of external or internal opposition; e.g. bravery, perseverance, and authenticity (honesty). |
| 2. Justice       | Civic strengths underlying healthy community life; e.g. fairness, leadership, and citizenship or teamwork.   |
| 3. Humanity      | Interpersonal strengths ‘tending and befriending’ others; e.g. love and kindness.  |
| 4. Temperance    | Strengths protecting against excess; e.g. forgiveness, humility, and self-control.   |
| 5. Wisdom        | Cognitive strengths entailing the acquisition and use of knowledge; e.g. creativity, curiosity, judgment, and providing counsel.   |
| 6. Transcendence | Strengths forging connections to the larger universe and thereby provide meaning; e.g. gratitude, hope, and spirituality.  |

Table 2 – Core Virtues (Dahlsgaard et al. 2005, 205).

According to Dahlsgaard et al. (2005, 211):

“...courage is quite explicitly nominated (usually as ‘physical valor’) on most lists but is missing on others, notably those from the Confucian, Taoist, and Buddhist traditions. We doubt that this means bravery is not valued in these traditions, and more modern definitions of courage that extend its meaning beyond the battlefield to fortitude in other domains can readily be detected in their classic literatures.”

Plato regarded Wisdom, Courage, Temperance, and Justice, cardinal (*cardo*: axis) virtues of polis (society). Virtues are essential to society (Hupperts & Poortman in Aristoteles, 58).

### Six Core Virtues and practical advice to reach the Golden Mean, and what for?

Aristotle made famous the Golden Mean. Each virtue stands in between two extremes of moral wickedness. The vices of excess and of defect are based on Aristotle’s *Nicomachean Ethics* (1103b32-1109a32). In relation to six Core Virtues, Table 3 provides an overview.

|    | <i>Vice of excess</i> | <i>Moral Value</i>        | <i>Vice of Defect</i> |                           |
|----|-----------------------|---------------------------|-----------------------|---------------------------|
| 1. | Overconfidence        | Courage                   | Fear                  | ( <i>Ibid.</i> , 128–135) |
| 2. | Harshness             | Justice                   | Neglect               | ( <i>Ibid.</i> , 163–187) |
| 3. | Indulgence            | Humanity                  | Cruelty               | ( <i>Ibid.</i> , 154–156) |
| 4. | Debauchery            | Temperance                | Enjoyments            | ( <i>Ibid.</i> , 135–140) |
| 5. | Pride                 | Wisdom                    | Ignorance             | ( <i>Ibid.</i> , 188–204) |
| 6. | Vanity                | Transcendence/Magnanimity | Excessive humility    | ( <i>Ibid.</i> , 149–153) |

Table 3 – ‘Golden Mean’ of six Core Virtues. Descriptions of vices and values to regard as suggestions.

Differing descriptions of virtues can be useful for understanding, as well as preparation of educational interventions, e.g. (Eth. Nic. 1103a14-b32; Baan 2025; Dahlsgaard et al. 2005; Guardini 1967; Havard 2007; Pieper 2004; Snyder 2020). Aristotle does not address Transcendence. Transcendence could be compared to Magnanimity (Eth. Nic. 1125a3-b1). Dahlsgaard et al. (2005, 205) states Humanity may be connected to the virtue of Love, and Transcendence to Hope. While Guardini (1967, 185–200) appears addressing Transcendence as Justice before God. Pieper (2004) extensively addresses cardinal virtues. Whereas, Snyder (2020) provides insights, and information on descriptions originating from other worldviews, i.e. Virtues from the East and West, Ancient and Medieval (*ibid.*, 175–91, and Illustrations of the Tao (*ibid.*, 193–253). By comparing differing descriptions of virtues one adheres to the quest behind decolonising the knowledge as: 1. To learn from each other’s backgrounds for the good of mankind (Moncrieffe et al. 2022, 1–4); 2. Highlight the importance of adapting methodological approaches (Moncrieffe et al. 2024, 228–30); as well as 3. Critical reflexivity of epistemological situatedness as decolonial tool is applicable (*ibid.*, 230).

Aristotle advices on defining the Golden Mean (Eth. Nic. 1109a6-b26). Personal affinity is related to what we like, or perceive as pain. Therefore, it appears difficult to pinpoint the Golden Mean. He states, start with defining the vice of defect. Examine the opposites from a major distance of wrongful behaviour. Beware for enjoyable, to make mistakes. This is challenging, especially on how to effectively approach others: how to deviate too much, or too little, and criticised by others, or oneself using self-reflection on behaviour. To what point one may deviate, by a verified principle, to be (self-)reprimanded, appears difficult to determine. Determination concerns individual behaviour, and judgement depends on sensory perception. Sometimes one should lean towards too much and sometimes too little. That is advised to find the appropriate Golden Mean.

### Four decolonised transformative reflective approaches connected to Core Virtues

Within educational design research un- or not fully proven, however, critically discussed designs, are executed in educational practice (Gravemeijer and Cobb 2013, 73–75). To some

research traditions this appears difficultly to accept. MacIntyre (2023, 15–16) suggests philosophical imagination to overcome difficulties. Predictability and unpredictability (ibid., 190–91) can be critically (*krinein*) reflected by means of ‘conceptual-normative pedagogics’ (De Muynck and Kunz 2021, 40–43, 49).

Four decolonised transformative meaning-oriented reflective approaches are connected to the network of six Core Virtues, extending existing interventions, are suggested: A. *MORE3.1.2+*; Tool: B. Moral Dilemma Analytical Tool; C. Serious Literature Tool; D. Traffic Light Tool. The addition is the answer to ‘What móre on Meaning-oriented reflection *MORE3.1.2?*’: *MORE3.1.2+*. This decolonised transformative reflective safe-environment learning tool enables, next to more thorough reflection, an additional advantage. The quest behind ‘decolonising the knowledge’ is anticipated, as differing definitions, in line with differing worldviews descriptions, are key to *MORE3.1.2+*.

A. *MORE3.1.2+ Tool* combines *MORE3.1.2* (Meeuwsen 2024) with descriptions of six Core Virtues. *MORE3.1.2* can be used independently for self-reflection on situations one has, or may go through. The reflectional order of *MORE3.1.2* is: 1. “What is/was the ‘Inspiration?’”, i.e. ‘Sudden thought’; 2. “What did you/do you ‘Feel?’”, i.e. ‘Intuition,’ implicit information; and 3. “What did/do you ‘Think?’”, i.e. ‘Logic’, ‘justification,’ using explicit knowledge. These three are thought over within a comprehensive “What did/do you ‘Become aware?’” This is fundamental to the final two steps of “What did/do you ‘Want?’”, and finally “What did you/or are you to ‘Do?’” (See Appendix A for the steps, including going ‘Backwards’ and going ‘Forwards’, and the continuous feedback-loop on ‘Past’ & ‘Future’, i.e. ‘Did’ and ‘Do’.)

Deepening the original tool *MORE3.1.2* is the answer to “What móre on Meaning-oriented reflection *MORE3.1.2?*” Therefore: *MORE3.1.2+*, including the ‘+’. Now, the interventionist provides descriptions, related to one’s own worldview. Herewith, one can be assisted by Aristotle advices on defining the applicable ‘Golden Mean’ (Eth. Nic. 1109a6-b26). As a result decolonised definitions of the interrelated network of six Core Values are used as parameters for self-reflection. Self-reflection, by using the steps of *MORE3.1.2*, takes place by comparing the past or future subject of reflection to the decolonised described six Core Virtues (i.e. being: *MORE3.1.2+*). As a result, one enables a more thorough and deep transformative reflective learning, and realising a self-motivating ‘thrill’ (Hattie and Donoghue 2016).

B. *Moral Dilemma Analytical Tool* (Meeuwsen 2023) connects Winkler’s (2005) Moral Dilemma Analysis Tool to Pearce II’s (2013) Twelve Dilemma Scenarios. The educational design variation suggested is – within the questions of Pearce II on ‘ethical’ and ‘legal’ – to add *MORE3.1.2+*. Next to the two axes of ‘ethical’ and ‘legal’, ‘virtuous’ is provided as a third axis. While using Pearce II questions on ‘ethical’ and ‘legal’ on ‘virtuous’ too, a three-dimensional graph can be created. That allows those reflecting to deepen understanding, while addressing their own worldview’s Core Virtues.

C. *Serious Literature Tool* (Badarecco 2025) asks students to read and discuss serious literature, instead of traditional case studies. Narratives describe towards making more

difficult decisions. The tale provides an “inside view” of a challenge. Two questions are present: What is judgment, and how can we distinguish good judgment from bad judgment? Badaracco addresses the final question in relation to managerial pluralism: “making high-stakes decisions within a complex web of varied, sometimes incompatible ethical considerations, factual interpretations, and possible plans of action”(ibid.). Interventionists originating from differing worldviews and/or epistemologies can use their own literature, and/or tales. For instance, Indonesian mystery tales as addressed by Tanasyah et al. (2024), or literature by the Nigerian author Okri (1995, e.g. 97–100; 1991/2016, e.g. 240–48). One uses *MORE3.1.2+* for self-reflection on answers. Thus, in relation to decolonised definitions of the six Core Values.

D. *Traffic Light Tool* (Ribbens 2019), looks at bottlenecks and energy sources in work situation, private life, and in person. He or she works on solutions using eight steps: 1. Traffic light system: red, yellow or green. If red or yellow: Go to step 2. What are bottlenecks and sources of energy? If green, go to step 8; 3. Evaluating and adjusting, while using *MORE3.1.2+*; 4. Conversation/dialogue (idem); 5. Outcome of the conversation and agreements (idem); 6. Evaluating and adjusting (idem); 7. Securing and monitoring what is learned (PDSA-cycle, Deming 2025); 8. Feeling good? Check with *MORE3.1.2+*. Thus, in relation to decolonised definitions of the six Core Values.

### **Discussion, justification and conclusions**

Mankind appears to have difficulties with peacefully living together. Empires came and often went, due to individualistic behaviour (Wiesner-Hanks et al. 2018, 350). Worldviews remain. These have commonalities, like Principle of reciprocity: “Do not do unto others as you would not have done unto you”. Why? To ensure social existence?

*MORE3.1.2+* is, next to Aristotle, based on pre-modern virtues ethics by Meister Eckhart (Visser 2018, 22–29), Thomas Aquinas (MacIntyre 2023, 180; Pieper 1958, 191–98), and Bernard of Clairvaux (Aerden 2020, 127–28). Within Aristotle’s teleological system, there is a contrast between man as he happens to be and man as he could be if he realised his essential nature. This system includes three concepts: 1. Unformed human nature; 2. Precepts of rational ethics, which impose various virtues and forbid vices and 3. Human nature as he could be if he could realise his telos. These three must refer to each other. This teaches man to come from his potency to do, in order to indulge true nature and true purpose. When these precepts are not followed, man can become frustrated and incomplete. The attainment of rational happiness, the aspiration of the human species, is then not attainable. Desires and emotions must be arranged and formed using these precepts (MacIntyre 2023, 110–12). To achieve this, man, the learner must actively develop himself, either self-guided, or is educationally assisted during his learning path, i.e. *Bildung*.

As within worldviews cardinal virtues are supplemented by the Core Virtue of Transcendence, connection with spirituality arises (Dahlsgaard 2005). This implies that man’s true purpose in this world cannot be fully achieved, without connection with a transcendent world (MacIntyre

2023, 112). Vos (2023, 89–90) implies an alert, that human beings can try to be as virtuous as possible, but in practice it seems impossible to be perfect. Vos (2020, 151) accentuates mankind's inability to willingly oppose the good, to deliberately sin. According to Thomas Aquinas, perfection can not be achieved without primary transcendent reality (Pieper 1958, 194). Mankind must open-up and receive by means of an 'emptied heart' (Meister Eckhart in Visser 2018, 26) or 'expanded heart' (Aerden 2020, 128), by which one gives way to forging connections to the larger universe and thereby provide meaning (Dahlsgaard 2005). Growth and cultivation of virtues can be related to the transcendent power of grace (Vos 2020, 151–54). Aristotle's 'Golden Mean' of the Core Virtue of Transcendence, in order to use Wisdom, and other Core Virtues, like Temperance's humility, in a bonded network-enabled approach of interconnected Core Virtues, supports achieving a goal, objective or aim.

Literature emphasising other epistemologies, other than Enlightenment, is addressed within concepts behind *MORE3.1.2+*, as it is based on educational insights like 'decolonising the knowledge' (Moncrieffe 2022; Moncrieffe 2024). The intervention legitimises the importance of the factors of 1. spirituality (inspiration) and 2. intuition (emotion), next to 3. logic (rationality), within an organisation. While using philosophical imagination to overcome traditions, like the empirical concept of experience (MacIntyre 2023, 153), as well as connecting predictability and unpredictability (ibid., 190–91).

### **Conclusion**

The answer to the article's title "What More on Meaning-Oriented-Reflection *MORE3.1.2?*" is *MORE3.1.2+*. This decolonised transformative meaning-oriented safe-learning reflection offers a cross worldviews natural approach, towards the sake of becoming morally aware why one's behaviour virtuously occurs, is evaluated, and proceeded.

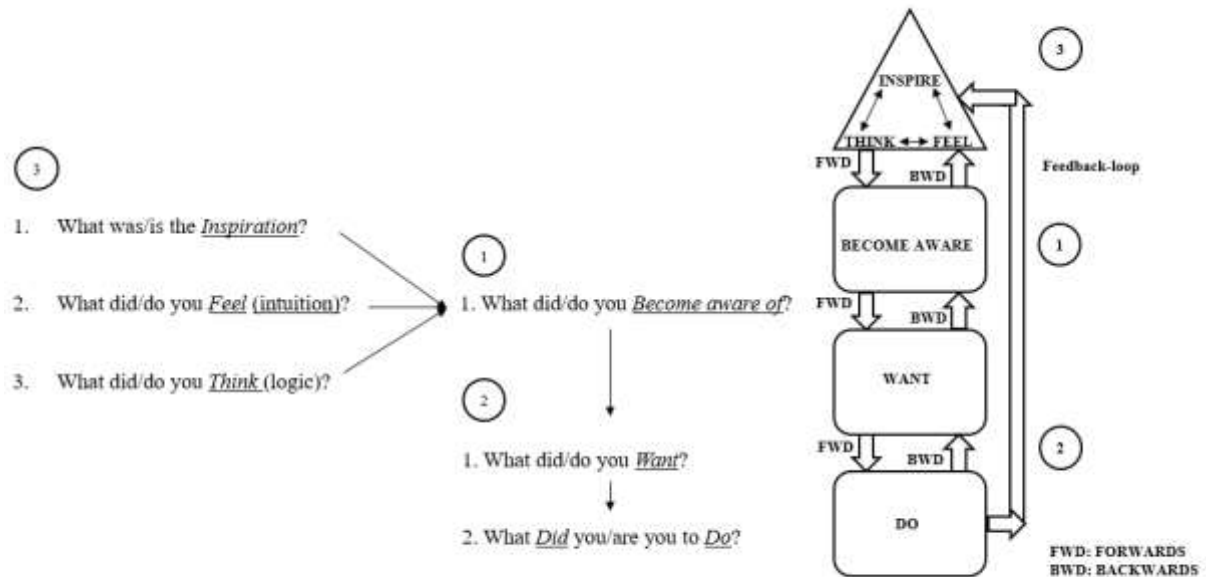
While additional educational design research, and critical reflection by means of 'conceptual-normative pedagogics' on execution of aforementioned interventions in practice remains needed.

### **Final reflective question for consideration**

"What would be the value of reimagination of the purpose of higher education from an international and intercultural perspective?" (Moncrieffe et al. 2024, 231).

## Appendix A – Reflection by steps on ‘Past’ (‘Did’), and ‘Future’(‘Do’) – ‘MORE3.1.2’

Reflection by steps on ‘Past’ (‘Did’), and ‘Future’(‘Do’) – ‘MORE3.1.2’



Revised from, and based on Meeuwsen, 2022, 81

Two stages: ‘Past’ & ‘Future’, i.e. ‘Did’ and ‘Do’

1. One looks at what one ‘Did’ and reflects on the ‘Past’ activity. Appear steps 3, or 1, or 2 less clear, one goes backwards (BWD). When aspects are clear, one goes forwards (FWD) again. This BWD and FWD, is like an ‘Elevator’, until reflection on the ‘Past’ is concluded. Then, learning is at hand.
2. While one was reflecting on the Past (‘Did’), a learning path towards the Future (‘Do’) commences. With respect to what one wants to ‘Do’ in the ‘Future’, steps 3, 1, and 2 are taken. When less clear, use the ‘Elevator’. Finally, what to ‘Do’ in the ‘Future’ becomes clear.

The feedback-loop on ‘Past’ & ‘Future’, i.e. ‘Did’ and ‘Do’, continues.

Derived from, and based on Meeuwsen (2022, 81)

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