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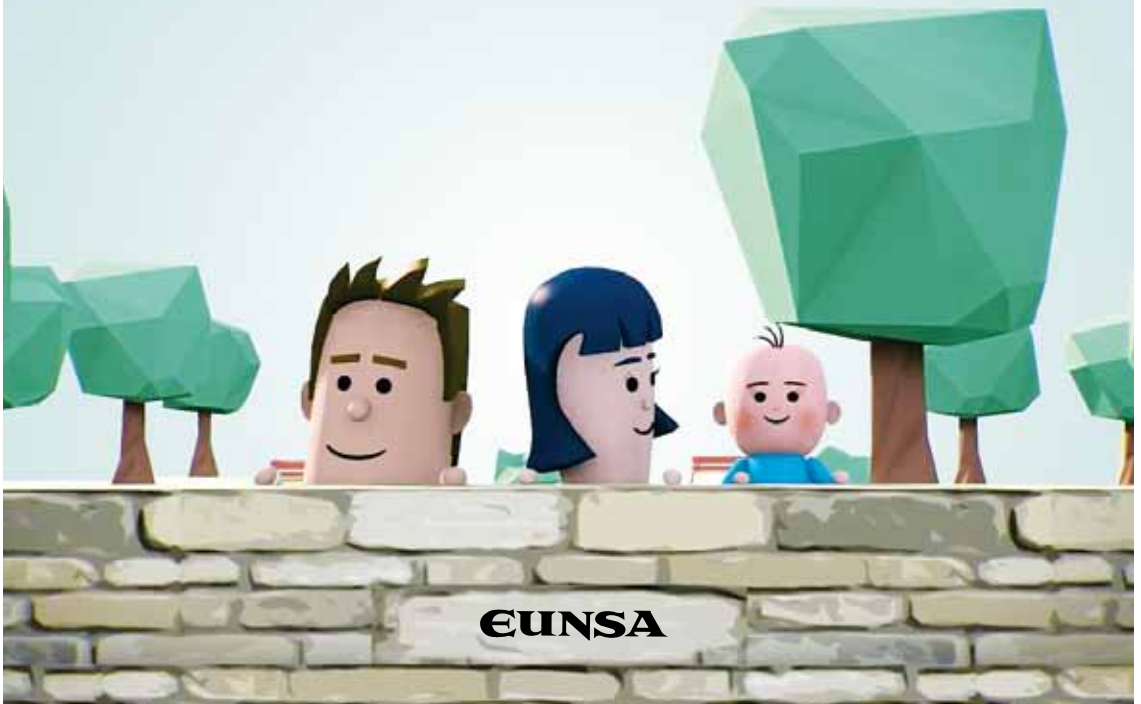
INSTITUTE
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TEMPLETON WORLD
CHARITY FOUNDATION

CHARACTER EDUCATION

Videos and activities for engaging
character education in secondary schools



Videos and activities for engaging character education in secondary schools

Project: Researching and promoting character education in Latin American secondary schools (2015-2018)

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Presentation

The Researching and Promoting Character Education in Latin American Secondary Schools project began in December 2015 as an initiative of the School of Education and Psychology and the Institute for Culture and Society (ICS). With funding from the Templeton World Charity Foundation, it falls under the University of Navarra's Research Group on Education, Citizenship and Character.

The research project from which this educational guide emerged aims to achieve a better understanding of the formation of positive character traits—particularly social and moral virtues—and to analyze how they can be promoted in secondary education centers, especially in Latin America. Our goals can be summarized as follows: (1) to promote a better understanding of character education, (2) to achieve greater awareness of character education, and (3) to gather richer perspectives on relevant issues for future research.

On the concept of character

Character is the set of capabilities available to a person in pursuit of rational, free and moral action. Good character is the set of capabilities available to a person for the achievement of action that is good, effective and morally good. It is principally made up of virtues, which are essentially good operative habits, that is, a person with virtues has the capacity to determine him or herself for the good. This capacity implies the harmonious and interrelated exercise of reason, will and affection. Character is best studied from a psychological and ethical perspective.

On the recent movement to revitalize character education

From a psychological and sociological approach, the rise of character education in the last 20 years (Bernal, González and Naval, 2015) responds to a need to resort to education as a key means for supporting people's ability to act in a way that advances their health, well being, integration and social participation. Character education helps to prevent absenteeism at school, work and in the civic realm; it also alleviates diseases and disorders such as depression, anxiety, stress, low self-esteem, and even addiction and antisocial behavior.

Character education is based on a moral education approach that goes back to Aristotle and that has its roots in concepts like virtue, the good, happiness and citizenship; it has permeated Western culture throughout history and, over the years, has merged with other ethical sources (Bernal, 1998). Character education understood as geared toward enabling people to act freely and morally well, and that promotes the virtues of the good citizen (Naval, 2000) remained in force until the 1960s in both private and public American schools. Thereafter, however, a period of decline in character education began.

Changing conceptions of moral education had an enormous impact on school practice. This transformation happened in a sociopolitical and cultural context characterized by the triumph of civil rights, individualistic lifestyles, a new way of understanding authority, the supreme value given to work and competitiveness, as well as by rapid scientific and technical productivity. These new educational currents decisively influenced the understanding and practice of psychology.

Thus, so-called moral education came to flourish in school systems as a model of educational practice. Promoted by Kohlberg, moral education is based on a theory of Cognitive Moral Development with Piagetian roots and is widely accessible because of its easy implementation. Various proposals arose under this theory, such as values clarification, and were launched in American schools in the 1970s and 1980s; they then spread to other countries with democratic cultures.

The 1990s saw a change in the social context that led to a disparity of values in American society, a concern for achieving a certain level of social harmony, a rise in serious acts of violence among young people and a rise in drug consumption. Public administrations were alarmed and wanted to prevent these problems, especially among children, adolescents and young people. They found that contemporary moral education did not achieve their desired objectives and searched for other moral education programs to promote in schools.

This change was also affected by the rise in communitarian social movements, which, among other things, advocate for the transmission of traditions and shared moral values among generations. At the same time, a neo-Aristotelian philosophical movement emerged. Aristotelian character education once again became a topic of reflection, as seen in the work of the main advocates for the recovery of character education in the educational world (Bennigna, 1991; Bennigna and Wynne, 1998; Berkowitz, 1999, 2000, 2002; Deroche and Williams, 1998; Lickona, 1997, 1999; McClellan, 1992; Ryan and Lickona, 1991; Ryan and Bohlin, 1999; Schaps, Battistich and Solomon, 1997; Wynne and Ryan, 1997).

In short, this recovery points to the insufficiency of exclusively enhancing reason's ability in hopes of promoting good behavior and that there are other important dimensions along with it, such as the affective dimension. In addition, it is not enough to attend to the formal dimension of reasoning; it is more effective to explore the content of values so that people can choose, practice, and motivate themselves.

In other words, we are not morally good just by reasoning morally well; we must also act morally well. At this stage, there is a tendency to consider the integration of capacities for achieving moral behavior. Reason is important, but so are the emotions, knowing how to act and in fact acting, the physical and spiritual dimension, the individual and social dimension, and habituation directed by reason.

Below are just some character education proposals with aspects they share in common:

- Communities of care from M. Watson and N. Noddings (Core Values)
- The constructivist approach to socio-moral development from R. DeVries (Moral Rules)
- The integrative approach from T. Lickona, subsequently reformulated in Davidson and Lickona's model (Virtues)
- The classical perspective from K. Ryan and E. Wynne (Virtues)
- The integrative model from D. Narváez, which, in turn, is inspired by J. Rest's model, as well as by other disciples of Kohlberg (Development of expert knowledge on the ethical-moral plane)

Along with the revitalization of character education that took place in the 1990s, other intervention approaches that were mainly psychological also emerged and can be considered under this same umbrella, albeit rather loosely in some in-

stances. They all coincide in seeking to contribute to the development of skills that are not directly related to the intellectual dimension, but rather involve how to live and relate with others.

Positive Youth Development (PYD) and Social Emotional Learning (SEL) are the best known programs among them. Both adopt a perspective toward preventing behavioral problems and psychological disorders, and both pay marked attention to emotional management and to equipping people to live in individual and social wellbeing.

Positive Youth Development and Social Emotional Learning share objectives and procedures with character education. They are scientifically based on second-generation cognitive psychology, which admits the fundamental role of emotions, positive psychology and neuroscience.

About this guide: A pedagogical project on character education

In the development of this research project, we included three fields of study (in Argentina, Colombia and Mexico), several scientific publications, two workshops (in Spain and Mexico) and an international conference (in Argentina). While developing these activities, the project team noticed a need for further training and thus decided to develop this guide in the hopes that it will aid educators when promoting virtues among their students.

Thus, we created a series of animated videos—seven in total and available in English and Spanish—that are a starting point for addressing dispositions such as courage, justice, honesty, compassion, self-control, gratitude and humility or modesty in the classroom. They reveal keys to the development of habits, positive attitudes and ultimately to personal development.

Together with audiovisual material, we also provide work sheets and video transcripts to aid students' learning.

As with any work plan, it is best to start with general and specific objectives. From there, we delimit the content, in this case about attitudes and moral and social virtues. In what follows, we attend to the established methodological principles and ensure that the necessary actors are involved. Of course, all of this involves making room for evaluation and for the diversity of circumstances that will inevitably arise along the way.

This project's main objective is to promote character education together with attitudes of participation and social commitment. This is, we might say, the general objective from which a series of specific objectives emerge that focus on aspects related to knowledge, attitudes and skills for action.

There are five main methodological principles in this educational project as follows: Interaction and positive motivation, evaluable transversality, active and participative intervention, collaborative work, and service-learning and volunteer activities.

We have mostly included references to students and teaching staff since we focus on the school environment, although we want to make clear that the family's role is irreplaceable, essential and comes before any school activity.

The reality is that a variety of pedagogical methods are needed to achieve the objectives associated with character education, but there are three that have a decisive influence, as follows:

1. The educator's example: Together with parents, teachers are behavior role models. Teachers must receive training oriented toward reflection on and analysis of character education.
2. The educational center's organization and ethos: A school's moral environment is decisive and should be consistent with the values found in its educational project.
3. Teaching, properly speaking, through courses in the curriculum that are integrated into a holistic approach to education, including cognitive, emotional and ethical aspects.

Instructions for using these materials

This guide includes the following suggested steps:

REFLECTION

The first task involves getting secondary school students to reflect on these values. The videos and work sheets give students the opportunity to think individually about what each of the virtues means and how they can specifically apply them to their day-to-day life, that is, how they can be lived out in practice.

DIALOGUE

The next step involves sharing and encouraging a fruitful debate among students and faculty. Here, they are able to exchange impressions and experiences, resolve doubts, and bring up situations that occur in their daily coexistence.

PUTTING IT ALL INTO PRACTICE

To acquire virtuous habits, students must put values into practice in their family, school and peer environments. The two previous phases facilitate discernment of where each virtue can best develop. At the same time, day-to-day experience can also provide feedback for the reflection and dialogue phases.

The team encourages schools to personalize this material and adapt it to the concrete cultural reality in their classrooms.

This guide aims to help secondary school teachers in their task of awakening in their students attitudes that make a good person and a good citizen, a task that is not easy, but that is nevertheless exciting. This is, ultimately, the purpose of teachers' work in the moral and social teaching-learning process.

At the end of this packet, the reader will find the authors' information. Please know that we are happy to be in touch if you wish to delve deeper into these issues or need more information about our references.

PRACTICING
SELF DISCIPLINE



PRACTICING

SELF DISCIPLINE

Video transcript

Self-discipline is the ability to focus the will and make sacrifices in order to achieve a goal, whether it is immediate or long-term.

It is valuable insofar as the given goals are aimed toward the common good.

A self-disciplined person displays the following behaviors:

- › She knows how to identify her goals and what she wants to achieve.
- › She employs legitimate and adequate means to achieve her objectives.
- › He is self-motivated.
- › He knows he must sometimes renounce pleasure.
- › She knows the difficulties and challenges she must face.
- › He knows how to distinguish between what is relevant and what is not.
- › She understands that her body and mind must be in sync to focus on her goals.
- › He knows how to manage his impulses, as well as his negative and positive emotions.
- › She understands the importance of doing things one her own.

Self-discipline can be applied by assimilating failures and successes.

It can be exercised through physical and intellectual activities, such as sports and studying.



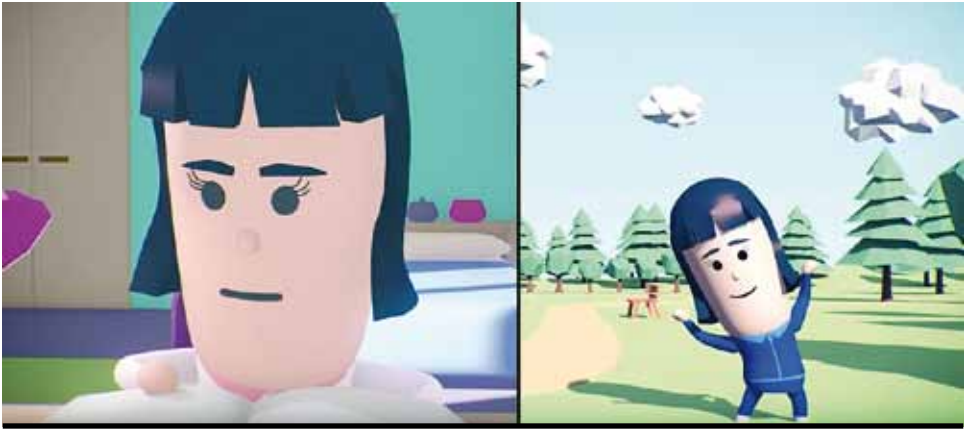
- › After watching the video, explain what it means to be disciplined in your own words.



› Where do we see self-discipline in the video?



- › What kinds of situations help you develop self-discipline in your everyday life (with family, with friends, at school...)?



- › Describe some recent situations in which you could have been more self-disciplined.

Self discipline

Compassion

Gratitude

Honesty

Humility

Justice

Courage

Publications

PRACTICING
COMPASSION



PRACTICING

COMPASSION

Video transcript

Compassion means being aware of others' needs and acting to help them.
A compassionate person displays the following behaviors:

- › He thinks about others, not just his own needs and interests.
- › He is receptive to the demands of others, and even anticipates them.
- › She detects others' suffering and strives to understand and relieve it.
- › She has good thoughts about others.
- › He does not do to others what he would not want others to do to him.
- › He treats others well without expecting a reward.
- › She treats people well, even those who he doesn't have to.
- › He's kind and helpful to the people with whom he interacts.
- › She can direct his attention to others. He does not just focus on himself.
- › He recognizes his ability to help others.
- › She maintains a balance between trust and prudence.

Compassion can be developed through listening and empathy.

You can start by making small gestures that benefit the people closest to you, for example, friends, neighbors, classmates... etc.

Later, this reflection can be extended to people who are farther away.



- › After watching the video, explain what being compassionate means in your own words.



› Where do we see compassion in the video?



- › What kinds of situations help you develop compassion in your everyday life (with family, with friends, at school...)?



- › Describe some recent situations in which you could have shown more compassion.

Self discipline

Compassion

Gratitude

Honesty

Humility

Justice

Courage

Publications

PRACTICING

GRATITUDE



PRACTICING

GRATITUDE

Video transcript

Gratitude involves valuing the goods, benefits, gifts, and favors that others offer, as well as appropriately responding to the people who offer them.

A grateful person displays the following behaviors:

- › She recognizes and appreciates her things.
- › He values the big and the small, daily things, as well as unique things.
- › He appreciates the things he receives and the services that others offer him.
- › She is aware of the effort that others make, even if they act out of obligation.
- › He recognizes those who help him by offering a word of thanks and by returning favors.
- › He accepts others' services and offers his services to others.
- › She knows that she depends on other people and that others depend on her.

Gratitude is fostered by reflecting on what you have, on what you need from others, and on what you can offer to others.

It is developed through being grateful and helpful to those who help us.

We can of course show gratitude to the people closest to us, as well as to people farther away, like those who do something good for society, especially leaders, athletes, artists... etc.



› After watching the video, explain what being grateful means in your own words.



› Where do we see gratitude in the video?



- › What kinds of situations help you develop gratitude in your everyday life (with family, with friends, at school...)?



› Describe some recent situations in which you could have been more grateful.

Self discipline

Compassion

Gratitude

Honesty

Humility

Justice

Courage

Publications

PRACTICING
HONESTY



PRACTICING

HONESTY

Video transcript

Honesty means acting uprightly, according to what one thinks is correct. An honest person displays the following behaviors:

- › She thinks and reasons about the right things to do and want, and carries them out.
- › She acts according to her conscience, not according to social pressure.
- › He tells the truth.
- › Her thoughts, words and actions are coherent.
- › She respects the norms and laws associated with coexistence, as well as contributes to the common good.
- › He can be discreet and protects others' privacy.
- › She inspires confidence.
- › He respects others.
- › He is loyal to people and their ideals.
- › She feels authentic and free.

Honesty is built up by showing yourself as you really are, for example, on social media.

It also developed by honoring others for their positive qualities and for their actions in favor of the common good.



› After watching the video, explain what being honest means in your own words.



› Where do we see honesty in the video?



- › What kinds of situations help you develop honesty in your everyday life (with family, with friends, at school...)?



› Describe some recent situations in which you could have been more honest.

Self discipline

Compassion

Gratitude

Honesty

Humility

Justice

Courage

Publications

PRACTICING
HUMILTY



PRACTICING

HUMILITY

Video transcript

Humility is based on knowing and accepting the truth about oneself.

It is a scale and, on one extreme, there is vanity or false modesty and, on the other extreme, there is insecurity.

A humble person displays the following behaviors:

- › She has an appropriate perspective on her strengths and limitations.
- › He is not vain or conceited.
- › She knows her abilities, but she does not brag about them.
- › She does not put her own good above that of others, and less so if it would involve inconveniencing others.
- › She is tactful and does not insult others.
- › He is transparent in his relationships with others.
- › He is unassuming. He does not have insecurities that would lead him to pretend to be something that he is not.

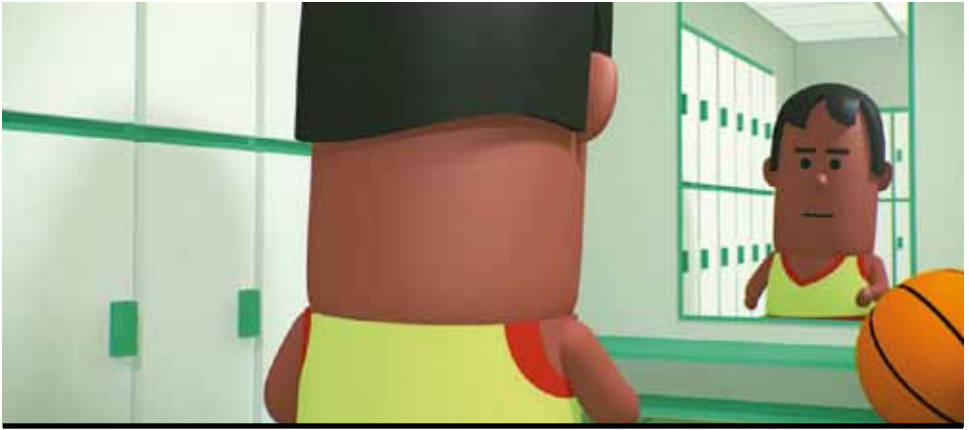
To be humble, you should reflect on your own strengths and weaknesses.

This reflection puts you at ease with who you are and helps you to accept that there is still an exciting road ahead for improvement.

Humility is developed as you stop focusing on yourself and begin to focus on others.



› After watching this video, explain what being humble means in your own words.



› Where do we see humility in this video?



- › What kinds of situations help you develop humility in your everyday life (with family, with friends, at school...)?



› Describe some recent situations in which you could have been more humble.

Self discipline

Compassion

Gratitude

Honesty

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Courage

Publications

PRACTICING
JUSTICE



PRACTICING

JUSTICE

Video transcript

Justice means giving to each his own.

It involves treating everyone as they deserve to be treated and granting people the things they are entitled to without discrimination or preference.

A just person displays the following behaviors:

- › He respects the needs and rights of others.
- › She complies with just orders and laws from those in a position of authority.
- › He respects others' opinions.
- › She speaks about others without slandering.
- › She tells the truth.
- › She knows how to keep a secret.
- › He respects others' property.
- › He pays his debts.
- › At minimum, she returns a loan in accordance with the conditions under which she received it.
- › She uses her time wisely.
- › He fulfills his duties and obligations.
- › She respects the rules of a game because it recognizes others as equals.
- › She establishes agreements and solutions with rational dialogue.
- › He keeps his word.
- › If he has committed an injustice, he is able to repair or make up for it.
- › In the face of an injustice committed against her, she is able to forgive and does not seek revenge.

The development of justice is progressive.

At first, people see a mere reflection or contrast of themselves in others.

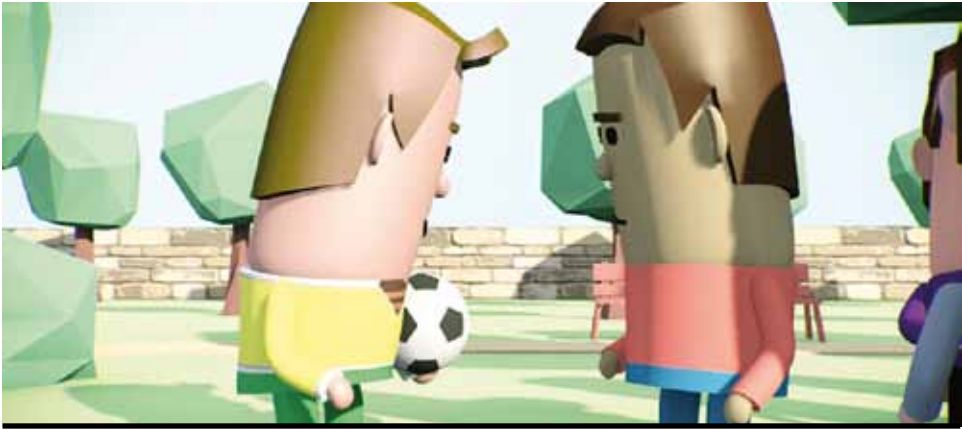
As people progress, the other becomes a point of reference for what is just. Their rights are then respected and affirmed.



› After watching this video, explain what being just means in your own words.



› Where do we see justice in this video?



- › What kinds of situations help you develop justice in your everyday life (with family, with friends, at school...)?



› Describe some recent situations in which you could have been more just.

Self discipline

Compassion

Gratitude

Honesty

Humility

Justice

Courage

Publications

PRACTICING

STRENGTH /BRAVERY /COURAGE



PRACTICING

STRENGTH/ BRAVERY/COURAGE

Video transcript

Courage is the ability to overcome difficulties that may arise when pursuing a goal.

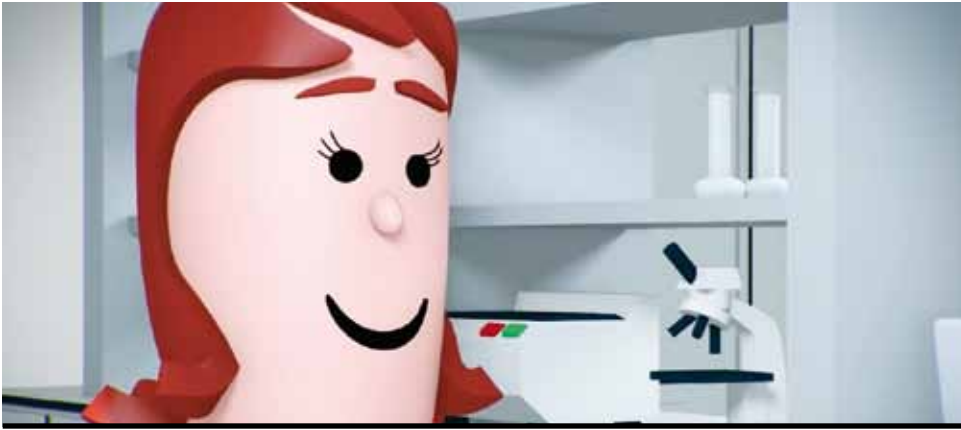
A courageous person displays the following behaviors:

- › She knows herself and accepts herself as she is, both for her positive attributes and flaws.
- › He knows what his goal is and why he fights on.
- › She differentiates what is worth the effort even when it involves facing danger or difficulty.
- › He chooses the best path despite the risk or difficulty.
- › He is not carried away by the path of least resistance or by money and prestige.
- › She faces obstacles that arise as she walks towards her goal.
- › He does not take refuge in the past, but rather accepts new things as they come.
- › He does not let himself be intimidated and trapped by pain, and instead freely accepts suffering.

Courage is acquired by facing new challenges with enthusiasm.

It involves finding solutions and being creative in the face of obstacles.

Faced with difficulties, you have to trust that you can always move forward.



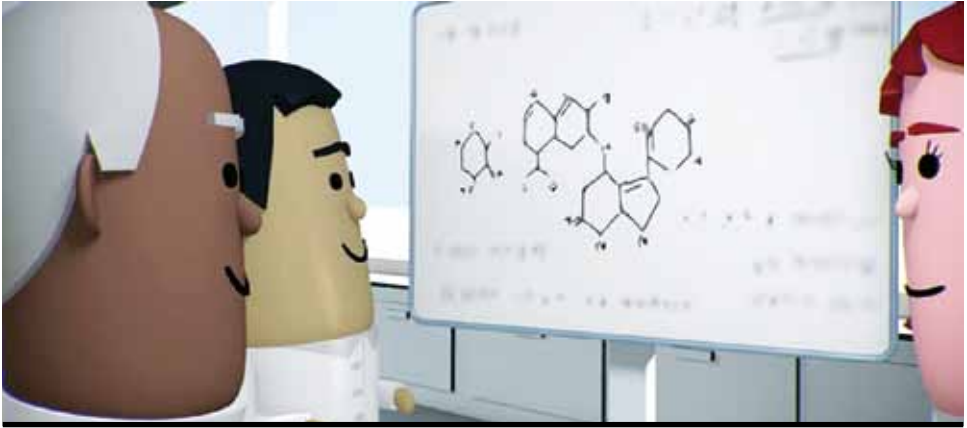
- › After watching this video, explain what being strong/brave means in your own words.



› Where do we see strength/bravery in this video?



- › What kinds of situations help you develop strength/bravery in your everyday life (with family, with friends, at school...)?



› Describe some recent situations in which you could have been stronger/braver.

Self discipline

Compassion

Gratitude

Honesty

Humility

Justice

Courage

Publications

ASSOCIATED PUBLICATIONS

ASSOCIATED PUBLICATIONS

Academic publications from the project "Researching and promoting character education in Latin American secondary schools" and other associated publications

AUTHORS: Bernal, A., Naval, C., Sobrino, A., Dabdoub, J.P., Graña, A.
TITLE: **Preguntas y respuestas sobre la educación del carácter en países latinoamericanos (México, Colombia y Argentina). Un estudio Delphi exploratorio**
JOURNAL: Edetania, 53, pp. 23-44.
PUBLICATION DATE: 2018

AUTHORS: Naval, C.; Bernal, A.; Sobrino, A.; Varela, A.; Dabdoub, JP.
TITLE: **Puentes entre educación emocional y educación del carácter**
JOURNAL: Ruta Maestra, 22, pp. 23-26.
PUBLICATION DATE: 2018

AUTHORS: Varela, A; Naval, C; Bernal, A; Sobrino, A
TITLE: **Explorando virtudes en un instituto público mexicano de educación secundaria**
JOURNAL: Revista Panamericana de Pedagogía, 26, pp. 167-187
PUBLICATION DATE: 2018

AUTHORS: Arbués, E., Naval, C.
TITLE: **Experiencias de educación cívica en la Universidad de Navarra**

BOOK: **Mecanismos de participación ciudadana. Una Experiencia Global.**
Coordinadores: G. Romero y G.N. Morales
PUBLICATION DATE: 2018

AUTHORS: Vereza, N., Naval, C., Arbués, E.
TITLE: **Innovación metodológica y responsabilidad social en la práctica docente universitaria**
BOOK: Naval, C. y Arbués, E. (eds.) Hacer la Universidad en el espacio social
PUBLICATION DATE: 2018
PUBLISHER: EUNSA. Astrolabio Educación. Pamplona
PAGE NUMBER: pp. 97-115
ISBN: 9-788431-332822

AUTHORS: Moulin-Stozek, D., de Irala, J., Beltramo, C., & Osorio, A.
TITLE: **Relationships between religion, risk behaviors and prosociality among secondary school students in Peru and El Salvador.**
JOURNAL: Journal of Moral Education, 47:4, 466-480
PUBLICATION DATE: 2018

AUTHORS: Arbués, E., Ibarrola-García, S., Costa, A., Naval, C.
TITLE: **En torno al impacto del aprendizaje-servicio en el alumnado universitario**
BOOK: Naval, C. y Arbués, E. (eds.) Hacer la Universidad en el espacio social
PUBLICATION DATE: 2018
PUBLISHER: EUNSA. Pamplona
PAGE NUMBER: pp. 117-141
ISBN: 9-788431-332822

AUTHORS: Naval, C. y Arbués, E.
TITLE: **Investigar y promover el aprendizaje-servicio**
BOOK: Naval, C. y Arbués, E. (eds.) Hacer la Universidad en el espacio social
PUBLICATION DATE: Mayo 2018
PUBLISHER: EUNSA. Astrolabio. Pamplona
PAGE NUMBER: pp. 11-18
ISBN: 9-788431-332822

AUTHORS: Naval, C. y Arbués, E.
TITLE: **Sociedad mediática y educación**
BOOK: Alarcón, E., Echavarría, A., García-Valdecasas, M., Pereda, R. (Eds.)
PUBLICATION DATE: mayo 2018
PAGE NUMBER: pp. 557-570
ISBN: 978-84-313-3248-8

AUTHORS: Naval, C.; Fuentes, J.L.; Quintanilla, I.

TITLE: **La svolta ética della cultura cívica: il caso del Regno Unito**

BOOK: Mari, G. y Musaió, M. (a cura di), La sfida dell'educazione, Milano, Vita e Pensiero

PUBLICATION DATE: 1 Mayo 2018

PAGE NUMBER: pp. 93-113

ISBN: 9788834335291

AUTHORS: Altarejos, F. y Naval, C.

TITLE: **Virtualidad formativa de los derechos humanos: la educación cívica**

BOOK: Juan Luis Fuentes (Ed.). Evolución y perspectivas de la educación moral. JOURNAL Española de Pedagogía. 75 Aniversario (1943-2018). Madrid

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ACCESO ONLINE: <https://JOURNALdepedagogia.org/ebooks/>

AUTHORS: Naval, C. y Arbués, E.

TITLE: **Una realidad llamada carácter**

BOOK: La educación ante los retos de una nueva ciudadanía. R. Minguez y E. Romero (coords.) Universidad de Murcia

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http://cite2017.com/wp-content/uploads/2017/12/XIV-CONGRESO-INTERNACIONALWEB_2.pdf

<http://hdl.handle.net/10171/47911>

AUTHORS: Bernal, A., Naval, C., Sobrino, A., Varela, A., Dabdoub, JP

TITLE: **An Exploratory Delphi study on Character Education in Latin-American countries: Argentina, Colombia, and Mexico**

BOOK: La educación ante los retos de una nueva ciudadanía.

Ramón Minguez y E. Romero (coords.) Universidad de Murcia.

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AUTHORS: Naval, C., Fuentes, J.L., Quintanilla, I.
TITLE: La educación para una ciudadanía global. Buenas teorías que orientan buenas prácticas
BOOK: Educación para la vida ciudadana en una sociedad plural. M Ángeles Hernández (ed.). Editum. Ediciones de la Universidad de Murcia. Murcia.
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AUTHORS: Naval, C., Sobrino, A., Bernal, A., Varela, A.
TITLE: **How is self-discipline perceived by secondary students in Mexico?**
BOOK: Proceedings of ICERI 2017 10th International Conference of Education, Research and Innovation
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AUTHORS: Varela, A., Sobrino, A., Naval, C., Bernal, C.
TITLE: **An exploratory Delphi Study on Character Education in Latin-American Countries. Argentina, Colombia and México**
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TITLE: **El aprendizaje-servicio en la educación superior. Las competencias profesionales**

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