A New Proposal for Character Education

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Abstract: The education focuses in the development of moral values that they guarantee social cohesion, as well as the definition of tools that they make an adequate participation in the society and in the improvement of the coexistence. In this sense, the education of character, like a theory within the moral formation's field, it promotes the teaching and the learning of some determined moral values in order that the student body behave morally in the distinct situations of life, most of all in the first levels of evolutionary development of the person. From this theory, the moral is understood like self-regulation and auto-construction of virtuoso habits, defending a new idea among knowledge and moral action. The moral educator cannot be a Socratic interrogator, as it proposes the theory of the development of the moral judgment, but a defense counsel and transmitting of determined contents morals, that they are organized through didactic units.

Keys Words: Education, Character, Moral Formation, Educative Programs

Introduction

We view the school as a privileged place do learning and maturation, which are taught and learn not only knowledge but also other elements that may form part of the dynamic footing not strictly intellectual. For example, modulation of interpersonal relationships that take place within the school network, the common experience of emotions that eventually unite the collective humanize and teacher with the learner and this among themselves, and the acquisition of shared values capable of customize by integrating or, equivalently, sufficiently to socialize individualized. We focus on the latter by addressing character education as an educational-moral theory which facilitates the development of values and attitudes needed to create living environments which, in turn, differs from other approaches to form-linked them to the theory of development of moral judgments.

Method

In this study, we scanned the literature on the structure of Turkish society and Turkish education system tried to appropriate a recommendation of a character education model.

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Character Formation as a Theory of Moral Development

The contexts promote participatory structures and habits of cooperative intervention aimed at finding solutions to collective problems. To achieve this, education plays an important role in promoting those moral values that ensure social cohesion as well as to provide the tools necessary for proper participation in cooperative institutions and civic associations (Rusnak, 1998:24)

From multiple philosophical and pedagogical considerations is evident that certain values such as dignity, freedom, justice, respect, participation, peace and responsibility constitute a social and ethical ideal. These values form the scaffolding that can ensure good human relations. So, we understand that respect for others and responsibilities are core values and character formation, therefore, in educational processes. Hence, students must take responsibility for the consequences of his deliberate actions, especially those affecting the society and the particular community to which they belong (Beller, 1986:71).

Trying to meet this objective, character education promotes the teaching and learning of specific moral principles and a core set of values so that students behave morally right in various situations that life in society can provide, you know you should do and act morally (Leming, 2000:415). In other words, that the pupils get to the principles that characterize him as a moral person by exploring the concept of one or more moral values, and can put them into practice in daily life situations.

This theory and moral education based on the teaching of moral virtues and virtuous acquisition of habits is based on classical philosophy. To the Greeks, the ethos meant a mode of being or living character is acquired. Character is precisely the moral personality that is what a person is leaving him as the life passes. This is defined as voluntary acts, throughout life, going by the subject; acts which leave their imprint on the interior and at the repeated, generating rooted habit or disposition to act in a certain way. Thus, referring to the social sphere can be said that the man of good character is one that has the virtues necessary to adequately perform their roles in the functioning of the city, which coincides with the ideal of the citizen (Miller, and Jarman, 1988:72).

Over the past three decades there has been a U.S. current proposed youth socializing in those moral values that are necessary for the maintenance and development of democratic societies. Among its highlights representatives (Douglass, 2001:159). This author notes that the transmission of values has always been, and continues to be a task of civilization in the pursuit and consolidation of a common ethical substratum. All plural societies require some basic and common social ideals that ensure collective order to promote basic attitudes such as responsibility, truthfulness, punctuality, self-control, solidarity, kindness, benevolence, deference, esteem, tolerance, fairness, participation, joy, patience, sportsmanship, among others.

The role of schools as moral educator is even more vital at a time when many children and youth receive little or no moral teaching from their parents or guardians. In this line of educational work, the formation of character to create and strengthen moral virtue to govern the actions of subjects over the generating life habits. It should be understood under the subject's continued willingness to take action pursuant to the moral law as a moral characteristic of individuals, relatively durable deeply esteemed by the social community in which it is inserted. This is a quality that is acquired through effort and perseverance. There can be, for this reason, the result of a deliberate act alone, nor of some free actions chained in a short sequence of time, much less an intellectual act of understanding and acceptance. Virtue can not exist outside the inner stable performance and externalized, as it can not survive without consistency (James, 2003:122).

The man is a being open, willing to learn and need to do. His personality is not given already beforehand, but that is formed from the experiences and actions that develop in your living space (Audi, 1997). Also, there is a universal law attached to its emerging nature of the fundamental universal principles. Any moral virtue consists of two dimensions. An apprehension or capture of knowledge and another tilt at a consistent behavior. These two dimensions are embedded in a speculative context or knowledge and habits in an operational context, virtuous, and consistent.

By habit we mean a relatively enduring psychic disposition for a certain type of experience or behavior. It derives from the repetition of acts that come from a socio-cultural norms is a necessary but not sufficient to meet the challenges before us. For Ryan (1989), any conflict situation need of reason and prudence, the latter understood as a priority basis and foundation to give the others.

Virtue is acquired and kept living in a relatively enduring social order. From birth, belong to a society governed by rules set out in law, morals and customs. The tendency of children and adolescents to observe these laws implies that adults recognize and respect them. This is possible when the group enjoys a stable organization and its members strongly believe in the value of these standards. Therefore, the authority and tradition are essential elements to ensure continuity of the communities and the virtue of its members (Audi, 1997).

Among the assumptions about education for moral conduct, we note first the existence of universal principles embedded in the practical essence of the man who will make the distinction between good and evil Secondly, knowledge and practice of prudence, justice, fortitude and temperance and, thirdly, the actual experience of such virtues by notions of accountability, every

action has an agent, which binds the responsibility, subject to all the external effects are arising from the acts -and merit that is the result of the actions that get good worthy of appreciation to a person -. The ultimate goal of all moral education is the act or practice of a virtuous life (Wynne, 1986:28). From these assumptions, the formation of character as moral education theory, aims to transmit to the learner about ethical content relating to the moral virtues or dispositions toward the moral good, for his face inevitable practice outcomes.

The intellectual knowledge enables the formation and use of prudence and moral and intellectual virtue together (Wringe, 1998:228). Thus, it is proposed for compulsory education knowledge and practice of moral virtues, and assimilation or real experience of the notions of accountability, responsibility and merit. It is obvious that education is not to impose the learner patterns of behavior, but seeks to achieve its free and conscious acceptance by the influence over the will, through the advice and deliberation, as these are the activities that the assists in understanding the volitional act and guide the choice of free will.

From this educational proposal, the moral educator can not only be a Socratic questioner who watches over the purity of the procedure that leads to moral autonomy, also has to be an advocate and transmitting certain moral content, especially in the higher basic teaching. To reach these ages is complex and abstract universal principles independently developed without constantly referring to specific contents because the moral relationship is based on precise contents, delimited individuals nominated from a list of heteronomy, as determined by the immaturity of the mind, where freedom is pure impulsiveness (Wringe, 2000:663).

Therefore, this theory and moral education linked to the formation of character, is an interesting approach in the early stages of evolutionary development of the individual, which can transmit specific patterns of conduct governing the actions according to moral principles and at the same time, allow access to higher forms of moral autonomy. Thus, explicit Peters (1984) that children can enter the Palace of Reason by the passage of habit and tradition.

In this area, it can work for educational purposes related to indirect procedures. For example, the use of natural tendencies and dispositions of the learner based on spontaneity and initiative to channel them towards the development of useful and noble end of life as a modeling technique of behavior modification. The students customize their ideals embodied in an outstanding and beloved figure in your environment, history or ideal characters created by the literature. Thus, the example is a model that can not be elected at one time, but for some circumstances, it impels its imitation. And finally, the recognition of certain formative school habits such as punctuality, order, cleanliness, friendliness, generosity, cheerfulness, openness and courtesy among others.

For the formation of character, morality is well understood as self-regulation and virtuous habits (Lickona, 1991; Lickona, 1996). Self-regulation is an important strategy in shaping the character and defining a new relationship between knowledge and moral action. Work on this topic offers practical to help self-directed learners who know how to govern their own conduct and morals. No external programming support moral behavior but work on the possibility that it is the same guy who schedules their own behavior.

This allows action to address the moral and virtuous the construction of housing without recourse to the theory that put emphasis on the introjections of patterns of behavior or behavioral adaptation to socially imposed patterns (McLaughlin. and Halstead, 1999). Please note that self-regulation is a behavioral process, is continuous and constant, in which the person is ultimately responsible for their behavior. For this you need to know the variables, external and internal, influencing the same and is capable of managing them to achieve behavioral goals.

The self is not to run a high probability response. This is associated with the concept of energetic wear because it is the avoidance of punishment which strengthens the response of action. This scheme may be valid in the development of social behaviors necessary for coexistence and educating for integration in the value system of adult society.

An education program focusing on character education promotes the development of teaching units based on the definition of the value associated with virtue. For these units acquire true meaning of education, the school must be understood as a moral community organized around the participation of all members (students, faculty, family and other education). These play an important role in defining which values can be translated into desirable behaviors, facilitating teaching, in the application of those values to everyday life and its promotion inside and outside the classroom, so that all members maintain consistent patterns of behavior, in developing a consciousness of improvement, and, finally, in moral reflection through reading, research, essays, letters, newspapers collaborations, discussions and debates. These play an important role in defining which values can be translated into desirable behaviors, facilitating teaching, in the application of those values to everyday life and its promotion inside and outside the classroom, so that all members maintain consistent patterns of behavior, in developing a consciousness of improvement, and, finally, in moral reflection through reading, research, essays, letters, newspapers collaborations, discussions and debates.

Objections and Replies to the Development of Character Formation

Criticisms of the theory about character formation come from the cognitive-evolutionary approach. For Kohlberg (1986), speak of virtues as an

educational goal of schools is inadequate because of those qualities of moral and character logical taken by positive there is no consensus in a pluralistic society. He therefore suggested that we stick to the formal goal of making moral judgments. The author examines how people reason when faced with moral problems. Try to find the structural characteristics being experienced by demonstrating the universality of moral reasoning and progressive superiority. Thus, morality is not the result of unconscious processes or early social learning. It is true that pupils learn the moral values of social milieu in which they occur. However, adds the author, moral competence is determined by how the hierarchy and arranged as to make decisions in conflict situations. This mode of structure and order not only of social learning but is built from within, that is, children do not learn accumulating values, but by modifying previous cognitive structures.

For Kohlberg, moral principles are not from the internalization of external rules but arising from the interaction between subjects and are based on value judgments that people make about what they think good or bad, right and wrong. Thus, moral development is a basic structural component focused on moral judgments, which follows a sequence of stages of moral development. This character of his theory precludes formal learning of content and moral habits. However, this approach has been contested by authors such as Ryan (1989). For him, Kohlberg does not have a clear idea of the classical concept of virtue. What he calls virtue or bundle of virtues is a ghost that it has manufactured and philosophical demonstrates ignorance and prejudices about perfectionists and cultural criticism, far from reality. Thus, characterizes his position as "belief in progress" and "ethical liberalism" contrasts with the current anthropological put the primary purpose of education in the transmission of cultural patterns of a community. He noted that they are marked by social and rely only on what is common and existing.

In short, Kohlberg has rejected the Aristotelian-Thomistic origin of the concept of virtue to benefit from the intellectual currents, namely the contributions made by Socrates, where virtue is the mere knowledge of right, under the assumption that anyone who knows the good choose the good, forgetting other approaches such as Aristotle, for whom virtue is not just an idea, a concept or a symbolic whole, but is, above all, exercise and smoking. So that, apart from works anyone has the slightest chance of becoming a virtuous man that is morally valuable. Kohlberg also overestimated the intellectual foundations of moral behavior to the detriment of customary conditions and emotional. Therefore, have questioned those associated unilateral approach to moral education to defend positions that allow the construction inclusive of moral personality, namely the interaction between formal structural growth of

moral trial as proposed by the theory of moral development and the acquisition of virtuous habits advocated by the theory of character formation (McKeon, 1968:11).

Conclusions

Today, after two decades of relentless scientific and educational contributions, continues to note the interest in values education. This interest is also growing. The reason for this has been and remains the urgent need for training in ethical strategy responses and both individual and social.

This is precisely what has led many experts in the fields of pedagogy and philosophy to create an abundant and rich bibliography. Simultaneously, it can be said that numerous programs of values education or experience trying to apply the previous theoretical design.

Arguably, then, that there is a large political consensus regarding the need for values education. Also can say without equivocation that this is consensus occur, even in a formal educational environment? However, it is necessary to unravel the arguments that are often underpinned both the centrality and centrality of education in values as their priority and urgenc. So we have to attend to the values, as expressed in specific cultural contexts and from analysis of that reality, to formulate specific goals for the educational process.

Both proponents of relativism and Kantian formalism do not seem to forget that men have not been the same everywhere and at all times, nor had the same vision of what is fair or true. Only after we have mastered the ethos of an era or culture, we can judge the actions and modes of conduct of a person of that time and culture.

As a character educator, principals are to understand and fully implement the elements of character education regardless of which character education program is used. In the area of implementation is a recommendation for principals to implement all the elements of character education and develop a comprehensive approach to and understanding of character education within their school and community. Implementing the elements involving the faculty, staff, parents, and community as well as increasing the participation of all stakeholders with special focus on those who feel disenfranchised whether it be language barriers, cultural differences, job demands, restrictions of poverty, or restrictions of a single-parent home is not an easy task. However, the character education process and general education process call for valuable involvement by parents and community (Schaeffer, 1999). Involvement expands the program and develops consensus among all stakeholders (Huffman, 1994; Leming, 1997; Lickona, 1991b; Marrazo, 2001; Sergiovanni, 1992).

This conceptualization of the setting allows, but not taking an axiological relativism, abandoning the dogmatic position enabling interpersonal understanding, respecting others' values and their own culture. Therefore and in conclusion, we outlined a set of theses that mark our line of work and that of this essay: Educate means, among other things, prepare to face younger for themselves their own challenges as well as to respond to those other challenges that the environment imposes. The comprehensive approach would include the implementation of character education programs as intervention strategies for school improvement. This approach would provide the school with tools for handling areas from school violence to poor attendance and staff development. The principal establishes a climate and rituals that support the modeling of good character, which communicates the importance of character education by the principal, school, and community. Establishing this climate would involve the staff, faculty, students, and parents in the process of character education. The implementation of a comprehensive approach should activate student involvement through moral action such as community service projects.

The challenges for young people fit and embody in their own parameters time and space, thus being the transitional context of their own. Indeed, the young man is confined in a given environment conditions and allows him at once. Moral education and values education aims basically to learn and make certain values by those who are still in the making volitional, cognitive and emotional, all undergoing a process of personal maturation. This means tend to an educational method in which the person can try building her model life while contributing to building a just way of life in community. Enriching living environments should not be left to spontaneous generation, nor regard it as coincidental. It seems necessary, therefore, have a faculty committed to upholding the core values through their work in the classroom and through his testimony or personal example.

Formal, written policy on expected student outcomes is also recommended. The study showed principals believed there was a need for character education. Many of the surveyed principals understood there was a connection with character education and student/school success. However, written policy on expected and measurable student outcomes is also necessary. Formal evaluations from both inside and outside the school should be conducted as indicators of program success and areas for improvement.

The principal, staff, and school must develop a deep understanding of what program success would look like. This could be established through a school committee reviewing and reporting on models, character education research, state initiatives, and grant opportunities for improving program success. The committee should review the vision and written policy of the character

education program for alignment with policies, guidelines, procedures, mission statement, philosophy, and school improvement plan. A comprehensive holistic approach suggests schools look at themselves through a moral lens, viewing how everything, which goes on at their school, affects the character of the students. All phases of classroom and school life create a moral community including school and community service. Finally, we reiterate that the values of liberty, legal equality, solidarity, justice, respect from others, become axes of a moral and civic education.

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