

# What Is the Current Development Status of Character Education? Based on Seven Educators and Nearly Three Years of Literature Research

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## ABSTRACT

To have a deeper and more comprehensive understanding of the status quo of character education, to improve the citizens' character cultivation, and achieve better development of citizens, this paper has carried out a study on character education. This study uses the literature research method, experience summary method, and qualitative analysis method. First, it analyzes the ideas on character education by seven famous educators (Plato, Aristotle, Sukhomlinsky, Kohlberg, Albert Bandura, Bertrand Russell, and Thomas Lickona). Then, through Springer and CNKI (China National Knowledge Internet), we searched the academic literature on character education in 2020, 2021, and 2022. Understand the development process, the latest progress, and quality education problems by analyzing the current theoretical research results. The findings are as follows: in the current research on quality education, educators have put forward some relatively complete theories, but the actual effect may not be perfect; According to the three years of theoretical research, these results did not reasonably apply to the quality education practice. This research has theoretical and practical significance for the future development of character education and for improving the academic system of quality education.

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## 1. INTRODUCTION

The In today's complex environment of economic globalization, cultural diversification, and information diversification, the adverse effects of valuing quality over spirit, exam-oriented education over quality education, and fame and profit over character are quietly penetrating the formation and development of citizens' character through various levels. How can citizens consciously resist these adverse effects? The answer is only outstanding character; citizens can make steady progress. Character is the foundation of human beings, so we must emphasize character education. According to the collected

literature, many countries attach great importance to character education and have produced colorful research results in academic and educational circles. This paper uses the literature research method to select Plato's *Republic*, Aristotle's *Politics*, and *Nicomachean Ethics*, B.A. Sukhomlinsky's *Advice to Teachers*, Kohlberg's *Philosophy of Moral Education*, Bandura's *Psychology of Social Learning*, Bertrand Russell's *Education and The Good Life*, and Thomas Lickona's literature on character education are analyzed. And then Springer and CNKI search the literature on character education in recent three years. The results show that: from the perspective of practice, the theoretical achievements of civic character education can use in practice less. From the education perspective, civic character education mainly includes three dimensions: family, school, and society. However, there are few research results from the family, school, society, network, and self five dimensions of civic character education. Therefore, based on the results of literature research, this paper grasps the development status of character education, respectively, from the five dimensions of character education and puts forward practical suggestions to strengthen character education, hoping to cultivate excellent citizens with 25 kinds of character. This study will lay a theoretical foundation for character education and provide a method for reference for character education.

## 2. METHOD

This paper adopts the literature research method, experience summary, and qualitative analysis. Firstly, through reading the relevant works of seven educators on character education, and then using Springer and CNKI to search the literature on character education in the past three years. Through combing and summarizing the research results of various countries on character education, combining theory with practice, on this basis, the author puts forward relevant suggestions for strengthening character education.

## 3. VIEWS ON CHARACTER EDUCATION FROM SEVEN EDUCATORS

What did Plato, Aristotle, Sukhomlinsky, Kohlberg, Albert Bandura, Bertrand Russell, and Thomas Lickona say about character education? What are the implications of these views for civic character education?

### a. Plato's thoughts on character education

Plato believed that character education included justice, goodness, and reason. He advocated justice. He hoped that all political participants would be intellectuals with specific philosophical knowledge, including the king of philosophy, who would govern the country. Only the king of philosophy could build a country full of justice. Plato believes that justice belongs to the best kind of sound. To be happy, one must love justice for itself and the consequences it brings [1, p. 38]. Plato emphasized the value of the good, proposing that 'the idea of the good is the greatest thing people should learn, related to justice and all other good things [1, p. 215]. He believed that 'every soul pursues the good and takes it as its whole purpose [1, p. 216]. He believed goodness was more beautiful and had a higher glory than truth and knowledge. Plato also advocated the integration of education and social life. He put forward the advanced idea that the state's interests should be higher than the interests of individuals

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and that individuals should be proud of their contributions. He believed that the purpose of character education is to guide good and justice, help people discover the truth, and promote psychological harmony. Plato believed that everyone needs to pursue the good and take it as the goal of their actions. The highest purpose of character education is to cultivate philosophers. Plato believed that only philosophers could build the republic.

Plato advocated music and physical education. He believed music could shape people's virtues, and rhythm and melody could penetrate the soul more quickly than other things and take root there. If a man can bring up correctly, he will be polite; if people have a terrible education, the result will ultimately be the opposite. Secondly, a person with the proper music education can be sensitive to the beauty of things and loathe ugly things [1, p. 95]. He also said that people truly educated in music would love those physically and mentally beautiful but would not love those not physically and mentally harmonious [1, p. 96]. He advocated the love of music and emphasized the love of simple music, not complex music. Music and sports aim to achieve harmony between external and internal mental states. It also advocates comprehensive learning, studying the relationship between various disciplines, thinking about the nature of things, and carrying out practical activities. Plato believed that music and sports, in his view, were two arts given by God to human beings, serving the principles of passion and intellect, and regulating the relationship between the two principles with appropriate tension to achieve harmony, not only for the soul and body -- despite the incidental effect [1, p. 108]. Plato's idealism laid the ideological foundation for future character education development.

b. Aristotle's thoughts on character education

Aristotle's thoughts on character education mainly focus on two works, *Politics* and *Nicomachean Ethics*. He thought character education should adapt to nature and combine physical, musical, and moral education organically to promote people's rational development; the three are interrelated, mutual integration, and harmonious development. He believed music could cultivate sentiment and promote the formation of noble virtues, thus obtaining happiness. He believed that physical education is for the sake of the human body and physiology, moral education promotes the irrational human soul, and academic education promotes the rational human soul. He put forward such ideas as 'soul theory' and 'doctrine of the mean', believing that the soul rules the body [2, p. 9]. He attached great importance to morality, believing that a happy life lies in a carefree virtue, which in turn lies in the mean, and then the mean life must be subject to the best life -- everyone can achieve this kind of mean [2, p. 137]. He believed that each person's happiness equals his virtue, practical wisdom, and moral capacity [2, p. 229], without which true happiness cannot be achieved [2, p. 244]. In addition, he also advocated liberal education, that is, to promote various advanced abilities and rational development of people as the purpose, the implementation of liberal education first by enough leisure time to protect one's mind, at the same time to develop one's rational thinking, secondly by reading, writing, gymnastics, philosophy

and other free subjects without any utilitarian purpose. The comprehensive development of humans can realize through multi-disciplinary cooperation.

Aristotle was the first to put forward the value of education. He emphasized moral education through character training and put forward the theory of character education, believing that people's character has mainly formed by moral education and character training in real life. Aristotle constantly sublimates character cultivation through ethical practice. He paid particular attention to practice in life and firmly rejected the education of 'only thinking, no action. Therefore, he criticized Plato's speculative ethical thought, which attached importance to thinking but did not have the training of virtuous behavior. Aristotle not only absorbed Plato's theoretical and critical thinking abilities but also combined them with practice, which is the perfection of Plato's character education thought. He believes that virtue is the soul within us. Aristotle divides the human soul into the rational soul (reason) and the irrational soul (lust). He believes that the body's birth precedes the soul, and the irrational precedes the reason in the same way [2, p. 260]. He thought that to be a man of virtue. One must first know what true virtue is through the choice of the rational soul and, thus, through constant practice, turn these acts into habits of character. According to Aristotle, a good character is a life of just deeds that relate to others and oneself [3]. He thinks a virtuous life involves self-control, generosity, and compassion. He believed that the essence of a human is the existence of morality, and only through moral education and practice can we make ourselves a person of high character. He believes that moral knowledge and character training are indispensable, both of which are important ways to cultivate good character and citizens. He believed that only with practical wisdom can people grasp life's direction and make wise judgments in the changing moral reality.

c. B. A. Sukhomlinsky's Character Education

Sukhomlinsky emphasizes the cultivation of people with comprehensive and harmonious development of personality and looks at each student with the perspective of comprehensive development. It is necessary to dig deep into the wealth deep in the heart of children, forming an organic unity of moral education, academic education, sports, aesthetic education, and labor education, and overcoming false, evil, and ugly with the truth, the good, and the beautiful. As for moral education, he proposed that students should carry out patriotic education and cultivate humanitarian thoughts and emotions. For academic education, he put intelligence first and created a unique teaching form of 'thinking lesson.' He believed that it is moral education for parents to educate their children to restrain their behavior with reason and wisdom, and communist education is the highest human nature education. For physical education, he believes that caring for students' physical and mental health is a vital teaching purpose of the school. For aesthetic education, he puts all kinds of art education and music education back to nature while appreciating the beauty of nature to enhance students' profound understanding of art and music. As for labor education, it emphasizes that there is no happiness without labor, and serving the people is the noblest labor. It puts forward that students should combine physical labor with creating value, promote

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intellectual development, and make labor a way to express their creative spirit, cultivate self-esteem, and become the center for developing individual interests.

Sukhomlinsky also attached great importance to family education and self-education. He believes that in the process of family education, parents should have a sense of moral responsibility for their children, pay attention to practical education, love others and self-respect, and put forward that both parents and children should be their educators, parents ignorant and ignorant will make children misinterpret the excellent nature of people, tyrannical abuse will make the family lose warmth, and warmth is the source of children's kindness, reason, humility, calm. That is, people's self-education and self-education should first make themselves become a patriot; parents' self-education is the best model for their children to carry out self-education. In addition, he believes that children's labor training is an essential part of family education; endless labor to give people unlimited self-education, self-understanding, self-respect, self-restraint, self-improvement, humanistic education is to learn to be a person is also an important content of self-education, intelligence, aesthetic, interest is a measure of the degree of civilization. Sukhomlinsky proposed to educate people to know themselves and educate themselves from an early age [4, p. 227], believing that the whole process of self-education is the unity of complex activities of the mind and heart, as well as the unity of feelings and beliefs [4, p. 233], emphasized that only self-education is proper education [4, p. 289].

d. Kohlberg's idea of character education

The famous American psychologist and moral educator Sullen Kohlberg put forward a relatively complete theoretical system of moral cognitive development, which has important reference significance for character education in constructing scientific character education goals and holding the hierarchy and sequence of character education goals. He insists on the concept of people-oriented moral education. In terms of education mode, Kohlberg insists on taking students as the main body. He firmly opposes the traditional indoctrinated moral education method that ignores students' free will, development level, and independent activities. He believed that the key to the influence of morality lies in whether the subject consciously accepts it. The mark of a child's moral maturity is his ability to make moral judgments and put forward his moral principles rather than the ability to follow the moral judgments of the adults around him [5, p. 721].

Therefore, Kohlberg believes that in moral education, students should help to make judgments and decisions through their practice and rational thought, and the inherent laws of students' moral development should be followed rather than forced indoctrination. According to the stage of moral development, Kohlberg put forward the basic assumption of moral education. He believed that the purpose of moral education is to promote the continuous development of students' moral judgment to a higher level and stage, improve students' judgment and logical reasoning ability by improving their thinking ability, promote the development of students' moral cognition, and promote the consistency of students' moral judgment and behavior. Kohlberg thus improves the moral level of students [5, p. 55]. He emphasized that people at a higher stage of moral

cognition have more mature reasoning methods and are better able to solve moral conflicts.

e. Albert Bandura's idea of character education

Albert Bandura, the founder of social learning moral education theory, emphasizes that the environment plays a significant role in moral education. In his social learning theory, he reveals the critical role of example in forming and developing teenagers' moral character. He summarizes the importance of example demonstration in school, family, media, and school environment. Bandura believes that people are neither one-way driven by internal forces nor one-way controlled by environmental conditions: people's internal factors, behavior, and external environment are mutually influenced and determined by each other. Bandura attaches great importance to the initiative of individual social learning, especially the ability of individual self-dominance and self-management. In moral education, Bandura must clearly illustrate the most basic and effective way of education by example. However, the theory of observation and learning contains this thought of moral education. Bandura believed that most human actions had been learned by looking at examples. A person learns how a new action should be by observing others [6, p. 22]. Through long-term research, Bandura conducted systematic research and summary and summarized model demonstration into six types: action and language demonstration, symbolic demonstration, abstract and referential demonstration, participatory demonstration, creative demonstration, and inhibited or delayed demonstration, which played a vital role in promoting people better to explore the formation process and characteristics of their behavior.

f. Bertrand Russell's thoughts on character education

Bertrand Russell's Education in the book "Education and The Good Life" reflects his thought on character education. Based on the new development of modern psychology, the book discusses character education and puts forward that the purpose of education is to cultivate exemplary character through education. Based on his educational practice, he elaborates on the methods of character education for children from the perspectives of family and school. Russell believed that there should be some differences between male and female education. For example, women's education should include a 'lady' section, training them to be mothers if it is to teach women that school is useless knowledge like male classmates [7, p. 5]. Russell believes a happy childhood is essential for cultivating outstanding talents [7, p. 20]. He hoped courage could cultivate regardless of nationality, class, or gender [7, p. 36]. According to Russell, the innate potential is morally neutral and can be either good or evil under the influence of the environment [7, p. 89]. Therefore, good and evil will determine by the educational environment. Emphasizes that many virtues begin with happiness [7, p. 91] and that a happy childhood is essential to the training of the best; It holds that education is to cultivate instinct rather than suppress instinct, and education is not ascetic self-restraint but the freedom and expansion of instinct guided by reason and knowledge. Honesty is one of the goals of moral education [7, p. 104]. Russell suggests that teenagers are too sheltered by their parents and cannot think or feel independently. Stressing that love is the essence of good character [7, p. 127], education must inspire

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by love and aim to foster love in children. Otherwise, the more advanced science and technology, the more likely education will cause harm [7, p. 160]; character education is to release the source of love. In addition, he also emphasized that the driving force of education should be the curiosity of students rather than the authority of teachers. The driving force of education comes from students, and education is to inspire students to actively seek knowledge rather than passively being taught [7, p. 179]. Russell argues that a good school is better than a bad one, and a good family is better than a bad one [7, p. 206].

g. Thomas Lickona's idea of character education

Lickona argued that natural moral law involves respect and responsibility, which form the core of shared moral values. Respect means that we take seriously the value that people and things have: respect self, others, and nature. According to Lickona, respect emphasizes our negative obligation, which in most cases is a kind of 'prohibitive morality' [8], telling us what not to do, while responsibility is a further extension of respect, that is, our obligation is what to do. When we respect ourselves, others and nature, this value creates a sense of responsibility and responsibility for their interests. Lickona believes that responsibility is the ability to react' [9], caring for every person and every life in the world, empathizing with them when they are suffering from misfortune, and helping them solve difficulties. Lickona points out that in our time, one of the moral tests is to find a balance between rights and responsibilities, and it is essential to cultivate young people's awareness of this mutual balance [10], [11]. In addition to respect and responsibility, Rickner also proposed qualities such as fairness, compassion, cooperation, tolerance, courage, and honesty.

Lickona believed that the core values of character education should implement in every school, and the campus culture and teaching practice should integrate through the education method of theoretical indoctrination. He believed that character is formed when value becomes a virtue and responds to the real world in a reliable, moral, and reasonable way. Lickona proposed that character consists of three elements: cognition, emotion, and behavior. Good character includes deep cognition, a kind attitude, and moral behavior. He proposed incorporating cognitive, emotional, and behavioral character education into the curriculum and teaching students values centered on respect and responsibility. Lickona stressed that character education should base on the national moral education policy, improving the environment in schools, homes, and communities to produce intelligent and kind students. He believes that to promote good character development in students, schools, families, and communities must work together, shoulder the responsibility of education, and form a power of character education. Lickona proposed 11 basic principles of character education [12], which became the guidelines for implementing character education and planning character education activities, and helped evaluators to develop educational programs, evaluation standards, and assessment benchmarks. Lickona's theories and thoughts on character education provide certain enlightenment and reference for character education in today's society.

#### 4. RESEARCH ON CHARACTER EDUCATION IN RECENT THREE YEARS

What is the latest progress of the academic research on character education in the three years of 2020,2021,2022? Has there been substantial development? Will the excellent theories of educators be applied to the practice of character education?

a. An analysis of the research literature on character education in 2020

Monica Dempster [13] believes that developing countries generally have joint problems, such as high crime rates and social dysfunction. Using Jamaica as an example, he demonstrates the possibilities of using moral and religious values to guide young people within the education system and discusses key findings from a perceived qualitative study of teacher educators; he proposed that character education will wide understand as imparting good moral codes that lead to socially acceptable behavior. He recommends formal, targeted character education at all levels of the education system to prevent these social problems from occurring in developing countries. Budi Mulyadi [14] believes that character education is critical in shaping excellent characters in Japanese society.

Compared with Indonesia, Japan has long designed and implemented character education at all levels of education. Japan recognizes the importance of character education beginning in childhood more quickly than adolescence or adulthood. The character education implemented in early childhood in Japan prioritizes the education of personality, aiming at cultivating courage, independence, discipline, responsibility, cooperation, and sociability, and also suggests that character education has not through a particular curriculum but in daily life. Kadek Suartama I. et al. [15] to determine the inquiry learning design based on quality-oriented education in multimedia courses, the feasibility of Web-based inquiry learning based on quality education in multimedia courses, and the effectiveness of Web-based inquiry Learning based on quality education in multimedia courses. Research shows that in multimedia learning, the developed learning media effectively improves the quality of learning.

Efforts should make to develop e-learning by optimizing more and different presentation methods. Alkis Kotsonis [16] analyzed the idea of character education in Plato's Republic: the pursuit of truth. He traces the educational steps of Plato's idealized philosopher-kings to identify three virtues that the decades-long system has designed to cultivate: moral virtues, Abstract cognitive virtues, and the cognitive virtue of argument. Plato's rigorous educational program of cultivating intellectual virtues through problem-solving, based on the Socratic method, is undoubted of value to contemporary virtue education and has much to teach us about intellectual character education today.

Rina Nofha et al. [17] believe that with the rapid development of information technology, reading is one of the cultures that tend to be abandoned in society because nowadays, children tend to choose something practical as the medium for obtaining information. Therefore, through digital media to improve the latest learning methods, character-based digital comics become the primary choice for primary school students to establish positive character education values. They determine the feasibility and effectiveness of character-based comic media for developing character education for

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fourth-grade students. Hidayati Nur Alfin et al. [18] observed that although the Samin people in Kendon, Indonesia, refused to go to school and their clothes were outdated, they had seven good qualities, namely, discipline, honesty, responsibility, cooperation, tolerance, social care, and environmental protection. They explore the strategies for implementing character education based on local wisdom for Indonesian higher education students.

Through phenomenological research, the results show that character education based on local wisdom can internalize positive values in students by integrating values and aesthetics into the curriculum. Can provide example guidance through training and the formation of good character habits; Learning plans and school vision can accomplish through the formulation of educational strategies such as value habituation, value role model, value internalization, learning value integration, and cultural value. Peterson Andrew [19] elaborated on character education, taking issue with this criticism (that character education is too individualized and therefore fails to participate sufficiently in politics) and attempting to establish a clear link between morality and politics necessary for character formation and expression.

Based on Aristotle's understanding of politics, he argues that individuals have closely connected to society, including the kind of engagement with politics advocated by critics of character education in contemporary, pluralistic, Westernized democracies. Bernhard Ott [20] points out the importance of character education for public leaders. There is no moral system, only moral people. Only through virtue cultivation can we have the virtue of integrity. Citing Martin Buber, a Jewish philosopher who proposed character education, he reinterprets "Hebrew humanism" as the basis for nation-building. Using Buber's famous 1939 lecture "The Education of Character" in Tel Aviv as a starting point, he explores the continuing relevance of Buber's ideas about character and its formation.

Muassomah Muassomah et al. [21] argue that character education has become a significant challenge in Indonesia, where local young people are involved in various criminal and illegal acts, including casual sex, drugs, fighting, street racing, and gambling. The present system cannot address the character problems faced by Indonesian youth and instill desirable character traits and values in them. They explore the potential of literature as an alternative approach and medium for character education that can deliver desired values to students and enable them to contextualize the stated values to enhance students' cognitive, emotional, and psychomotor intelligence. Waters Stewart et al. [22] mentioned that today's world continues to be shaped and influenced by the rise of social media platforms which has permeated the learning lives of contemporary students, unfortunately exacerbating the severity and prevalence of cyberbullying. They argue that cyberbullying needs to be explicitly addressed in the social studies classroom, linking it to character development and civic goals and providing social studies teachers with practical applications and resources to promote critical thinking and positive interactions with social media to address cyberbullying and promote character formation.

Agustinus Hermino [23] explores the implementation of situational character education at the Buli Village High School in East Halmahera Regency, eastern Indonesia, and the role of remote Indigenous communities (RIC) in addressing student behavior, suggesting that families, schools, and social media should inform by local wisdom and culture. Actively carrying out character education can produce good habits to improve the quality of education in the area. Shirley Anne S. Paul et al. [24] investigated parents' views on the teacher-style personality education plan implemented for children in schools and families, adopted the semi-structured interview method, and concluded that the curriculum positively impacts students' personality development. The conclusion is that parents' participation in children's character education can enhance the effectiveness of character education. Yoongyeong Kim & Gyunyeol Park [25] proposed that as South Korea gradually enters the artificial intelligence (ai) society, school policies will also be formulated based on data. They suggested that schools consider all stakeholders, create a democratic atmosphere, and divide roles appropriately. Rules used to guide implementation can reduce teacher burnout and burden and improve character education's effectiveness.

Hart Peter et al. [26] believe that character education courses in the UK will have an increasingly important political significance after being incorporated into the school assessment framework and proposes a teaching method to cultivate virtue literacy through English literature. They use empirical evidence from interviews to identify and discuss students' use of virtue literacy development. They point out that literature study has a unique value in cultivating students' virtue and puts forward the future development direction of character education based on literature. Jianjun Feng [27] proposed that the national response to COVID-19 in 2020 is a test of citizens' character and a scene for the generation of citizens' character. Citizen is the unity of individuality and the public. Citizens' individuality has manifested as an independent personality, the consciousness of rights, obligations, freedom, and rule by law. The public character is public consciousness, ethics, rationality, responsibility, and participation. The character state of citizens in the fight against the epidemic provides realistic requirements and reference points for strengthening the moral construction of citizens in the new era and improving the moral quality of citizens.

Yan Zhang [28] regarded model demonstration as an essential teaching strategy of character education and proposed that in model demonstration of character education, it is necessary to avoid the methodological problems that only stop at the behavior imitation of model and analogical practice. More attention should pay to the independence of the moral quality of the imitator to solve the dilemma of ignorance and obedience to the model. From the practice perspective, we should examine and improve the character education model, cultivate moral initiative, and promote the transformation of students' moral knowledge and practice. Le Wang [29] universities at home and abroad, combined with the characteristics of the field of network security and focused on the safety needs of Chinese talents, proposed to form a four-in-one model of ideological and political education, legal education, moral education, and skill bottom line education and applied it to the character education of network security

graduate students. Jing Ding [30] put forward that a sense of responsibility is an important content of current school education and a fundamental requirement of society for citizens' quality. Improving students' sense of responsibility has become essential in primary school teaching. She suggested starting by training primary school students to learn to be responsible, learn to learn, and cooperate through practical experience, goal guidance, habit formation, example guidance, and other ways to cultivate primary school students' good personalities.

b. An analysis of the research literature on character education in 2021

Nurhayati Praja Wina and Hyangsewu Pandu [31] propose that character education focuses on instilling values in the form of understanding, procedures for caring and living out these values, and how students have the opportunity to live out these values truly. Of course, character education is critical for students to prepare for their future to achieve their goals and apply them to social life. Birhan Wohabie et al. [32] explored the content and methods of character education for children. They conducted a study in 18 schools in Ethiopia. The results found that parents emphasized teaching their children to be honest and responsible for their actions and behaviors of the six personality categories (caring, honesty, emotional, intelligence, responsibility, and respect). Teachers attach great importance to educating children to respect and care for others and to be fair. In addition, parents and teachers are not good role models for children. They propose that the Ministry of Education should plan to make character education a separate subject and calls on parents and teachers to cooperate in moral education for children.

Agnieszka Bates [33] combines perspectives from phenomenology, psychology, cultural sociology, and policy studies to form a unique theoretical framework that reveals how the ideas of positive psychology, emotional intelligence, and Aristotelian beauty have found their way into the classroom; he believes that the core of current character education is the idealized, self-reliant, resilient, atomized individual; suggested that students' well-being can promote by connecting them with the lives of others. Jonsson Olafur Pall et al. [34], based on a literature review of the neo-Aristotelian framework and Kantian concepts of morality, based in part on qualitative and quantitative data collected from the three schools where Laxdaela Saga accepted educated for six weeks, put forward the research of quality education through literary works and emphasizes that students can better understand moral issues in literary stories.

Dobson Julia and Dobson Tom [35] explore participatory action research models using a combination of "student as a teacher" and project-based learning approaches. The findings suggest that teaching character lessons in these ways can encourage students to develop their inner voices through increased engagement and active listening. Empower students to become more community-minded. Emily Handsman [36] mentioned that sociologists had ignored mainly character education; by studying the narrative of character education in the United States between 1985 and 2016, he analyzed 600 articles in Education Week and the New York Times mentioning character education and found that starting from the early 21st century, Where earlier

narratives encouraged character education as a means to teach students how to be kind and moral people, character education but now used as a means to improve academic performance.

Saiful Akhyar Lubis et al. [37] analyzed the application of the interdisciplinary character education model from the perspective of science and Islam and successfully designed expert-verified books for teachers and students by combining the concept of character education. This design, material, and language experts declare them feasible and effective in learning. Chi Kin Lee John et al. [38] took 647 moral education teachers from 21 middle schools in Hong Kong as investigation samples to explore the relationship between teacher self-efficacy, teacher engagement, and teachers' emotional labor. The results showed that teachers' teaching efficacy was the strongest predictor of teachers' moral efficacy. Pikoli M and Lukum A [39] conducted a developmental study to integrate audiovisual learning media into character education to promote conceptual change and strengthen student character. The audiovisual media and learning tools developed were tested on National High School student Kabila Gorontalo and concluded to be of good quality.

Caixia Qi [40] believed that character education was an educational activity aimed at children's personality understanding and moral development, with the ultimate goal of improving children's quality level, constantly improving their moral development, and promoting their future growth. She implemented character education activities in rural areas based on three aspects: carrying picture books, introducing character education through practical observation, and improving character education through home cooperation. Hui Xu [41] proposed that teachers, students, and parents should bring together to organically combine character cognition, character emotion, and behavior training to help students acquire and solidify relevant character. She believes that through home-school co-education micro-stories, students can develop an all-round and multi-perspective characteristic design and implementation path of class character education and promote the cultivation of students' good character through experience, perception, and sharing of actions.

Chuanlei Liu [42] analyzed the new character education that emerged in the United States in the 1980s, showing many advantages such as collaboration, orientation, and practical education. It has proposed that China should make better use of its cultural and institutional advantages, absorb the advantages of the new character education of the United States, construct the education of new media, traditional culture, and socialist core values in primary and secondary schools from the whole and all-round concept, and explore effective countermeasures to carry out the education of socialist core values in the stage of primary education. Kejun Tang [43], based on Amitai Etzioni's thought on character education, analyzed its emphasis on the community attribute of schools and made use of the rich educational experience of community life to bring into play the standard educational power of teachers, school administrators, peers, parents and other community members to cultivate students' character of self-discipline and empathy. The core idea of 'school as community' has enlightenment significance to our school's moral education.

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Xin Li [44] emphasized the critical role of example guidance in schools and believed that moral education courses originated from students' living environment and returned to students' daily life based on their practical actions. School character education teaching work is closely related to students' actual life. It will suggest that schools carry out character education through three stages: finding problems, comparing examples, and implementing actions, and should pay attention to discovery-based teaching, practical action, and life-oriented teaching. Yu Zhu [45] made a basic overview of character education strategies in high school ideological and political courses from the perspective of positive psychology, analyzed the feasibility of combining positive psychology with ideological and political courses, organized students to have a positive emotional experience, provided primary conditions for good character cultivation, and built a positive platform for ideological and political education.

Combining theory and practice closely, enriching teaching activities, and innovating the current political education system, this paper probes into the ways of cultivating students' character in high school ideological and political courses from the perspective of positive psychology. Jianhua Zhang [46] took the No. 4 Middle School in Suzhou, Jiangsu Province, as an example. Based on rich cultural heritage, centering on the educational policy and the needs of The Times, he took character education as the long-term development theme of school education. He built the '12334 working model' of character education. Furthermore, through the practical exploration of discipline ethics, improve the school-based curriculum system, in-depth social practice, strengthen the achievement publicity, and other ways to ensure the effective implementation of character education. Yue Zheng [47] believed that in the modern context, character education tends to be didactic teaching of personal virtue knowledge, and personal character and public morality divide into two parts. He proposed that character education in this context accompany by the fallacy of understanding the classical concept of character and the misinterpretation of the relationship between individuals and the community based on institutional structure and knowledge possession. It is necessary to go back to the source of character education to gain insight into this problem and explore its possible future accordingly.

c. An analysis of the research literature on character education in 2022

Hardin L. K. Coleman and McGrath Robert E [48] further clarified several critical issues in the evaluation of character education. They summarized the issues related to program development and evaluation when defining quality education (CE). Put forward a focus on improving civic, moral, self-discipline, and intellectual virtues. At the same time, They highlight that aspects of the same or individual elements of student personality may differ and call for well-planned assessments. Hardin L. K. Coleman and Berkowitz Marvin W [49] have proposed that only by considering the everyday problems of execution and process evaluation can the school atmosphere be created to implement character education programs effectively and promote character development (outcome evaluation).

Hardin L. K. Coleman and Tichnor Wagner Ariel [50] Through a case study of a network dedicated to integrating character education across diverse institutions and contexts, The utility of Network Improvement Community (NIC) as an organizational structure for extending Character Education across educational leadership programs discussed and it is considered necessary to accelerate Character Education Learning Through a Networked Approach. Juan Yu [51] believes that college students in the new era are the potential new force of China's 'mass entrepreneurship and innovation.' However, the current situation of college students' entrepreneurship could be better, and their entrepreneurial ability and quality need to be improved. She combined entrepreneurial character education and labor education for college students, clarified the internal logical correlation of 'innovation through labor,' improved the talent training program to highlight the curriculum concept of 'labor education + innovation and entrepreneurship education,' strengthening the cultivation of double-qualified teachers, and expanded the pattern of entrepreneurial character education for college students.

Yun Chang [52] proposed that character training is an essential educational approach to the character education of young people advocated by Plato in the Republic, a premise for promoting the harmony between the body and mind of individuals, a necessary means to cultivate a just city-state and a just individual, a core measure to build a 'perfect man, and an important channel for individuals to achieve the 'supreme goodness' of city-state life. He believes that Plato's character education ideas, such as the realization of city-state justice as the value orientation of character training, the harmonious development of individual body and mind as the goal of character training, and music education as the edifying environment of character training, have specific enlightenment significance for the shaping and cultivation of young people's character.

Yingying Yan [53] proposed that picture books were readily accepted by students, in which simple pictures, characters, exciting stories, and plots could often convey rich connotations, which had significant application value for improving students' character and accomplishment, inheriting traditional Chinese virtues. Teachers should also do an excellent job in selecting picture books, clever interpretation of picture books, and clever design of picture book reading activities to promote the formation of students' noble character. Ying Zhou [54] proposed that with the development of society, more and more attention should pay to primary education; education reform has completed the leap from 'double foundations' to 'three-dimensional goals' and then to 'core literacy,' realizing the transformation from textbooks to reality, and put forward the fundamental task of cultivating morality and educating people. She believes a man has a hundred lines, and virtue is the first.' Character education is to cultivate the core quality of students and implement the basic requirements of cultivating morality and people.

Chinese teachers should attach great importance to it. Yuanyuan Li [55] believed that with the development of The Times, the importance of character education has become increasingly prominent. Cultivating good character in children can lay the

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foundation for their lifelong development. She pointed out that education research results show that 3-6 years old is critical for developing children's character. Therefore, character education in early childhood is crucial.

## 5. RESULTS AND DISCUSSION

There is a wealth of research on character education worldwide, especially in the United States. These research results discussed the connotation, problems, measures, development, and inspiration of character education and studied character education from multiple dimensions, such as psychology, ethics, music, sports, labor, and philosophy. It can be seen that the theoretical foundation accumulated by the research results of character education is relatively solid, which provides deep inspiration and helps the research of this paper. However, most research on character education worldwide will analyze a particular problem. Most of them are quantitative analyses and are not practical and operable. Of course, every coin has two sides, and when we focus on one aspect of research, it is challenging to utilize the essence of all other cultures.

This paper, refining the works of several educators who have made outstanding contributions to character education and sorting out the literature related to character education in the past three years, analyzes the development status of character education and puts forward some practical suggestions based on the research results from the dimensions of family, school, society, network, and self to cultivate citizens' good character. This study has exceptional value and significance for enriching the character education system, promoting the formation of citizens' excellent character, promoting the comprehensive development of citizens, and realizing the joint promotion of material civilization and spiritual civilization. Of course, the system of civic character education is extensive and far-reaching. This paper only takes the analysis of literature as the research perspective. It can be discussed and studied from more angles and dimensions from specific issues. For example, we can take the citizens of a specific country as the object of character discussion, combining psychology, linguistics, philosophy, sociology, art, ethics, and other disciplines for targeted research and analysis. Finally, it will expect to perfect the citizen character education system, pay more attention to reality, apply the theoretical results to the character practice activities, and promote the world citizens to form excellent character.

By analyzing the relevant literature, the ancient Greek educationists Plato and Aristotle both advocated using music and physical education to cultivate people's excellent character. However, Plato focused on debate and imagination rather than practice. On the other hand, Aristotle builds on Plato by saying that character should acquire in practice. Sukhomlinsky of the former Soviet Union made a comprehensive study of character education and put forward the advanced theory of the all-round development of morality, intelligence, physical, American, and labor. From the perspective of moral cognition, Kohlberg of the United States advocates the student-centered, the implementation of moral reasoning, and the purpose of moral education. Albert Bandura of the United States stressed the importance of a moral environment and example in moral education. Bertrand Russell in England creatively proposed that education should be different between men and women and proposed to cultivate good character based on love. Thomas Lickona from the

United States proposed such virtues as respect, responsibility, fairness, compassion, cooperation, tolerance, courage, and honesty, and believed that only family, school, and society work together to promote character education and achieve the effect of educating people.

After analyzing relevant academic literature in 2022, the following conclusions draw from Hardin L. K. Coleman's Analysis of network cases Accelerating Character Education Learning Through a Networked Approach. Yuanyuan Li emphasized that infant character education lays the foundation for lifelong development. Ying Zhou pointed out that Chinese teachers should attach importance to character education. Yingying Yan believes that students' noble character can cultivate through interesting and vivid drawing books. Juan Yu combined labor education with character education.

Analyzing the relevant academic literature in 2021 concluded that Pikoli M and Lukum A apply audio learning media to character education. Chi Kin Lee John et al. investigated that teacher self-efficacy is the strongest predictor of moral education efficacy. Emily Handsman analyzed 600 articles from Education Week and the New York Times. Dobson Julia and Dobson Tom emphasized the need for students to make their voices heard. Jonsson Olafur Pall et al. believe that strengthening moral education can be done through literary stories. Agnieszka Bates reveals that many subjects, such as phenomenology, psychology, and cultural sociology, enter the character education classroom. Birhan Wohabie et al. researched six qualities: caring, honesty, emotional intelligence, fairness, responsibility, and respect. Nurhayati Praja Wina and Hyangsewu Pandu proposed understanding, caring for, and practicing character values. Yu Zhu incorporates positive psychology into character education. Xin Li is based on practice and emphasizes the importance of role models for character education. Hui Xu combined character cognition, character emotion, and character behavior.

An analysis of the relevant academic literature in 2020 concluded that Hart Peter et al. It is suggested that character education development should base on literature. Yoongyeong Kim and Gyunyeol Park will use artificial intelligence technology to improve the effectiveness of character education. Agustinus Hermione proposes bringing together family, school, and social media for character education in the context of local culture. Waters Stewart et al. Promoting character education from the perspective of addressing cyberbullying. Muassomah Muassomah et al. Addressing the issue of character behavior among Indonesian youth through literature. Rina Nofha et al. Promoting students' interest in reading and character education through comic media. Kadek Suartama I. et al. Proposed to strengthen character education through online learning. Budi Mulyadi proposes that character education should conduct in everyday life. Monica Dempster believes that morality and religion can use to reduce crime rates in developing countries. Jing Ding stressed the importance of responsibility for character education. Yan Zhang emphasizes that an example can promote character cognition and character behavior. Jianjun Feng argues that civic character is the unity of individuality and public character.

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## 6. CONCLUSION

There is a wealth of research on character education worldwide, especially in the United States. These research results discussed the connotation, problems, measures, development, and inspiration of character education and studied character education from multiple dimensions, such as psychology, ethics, music, sports, labor, and philosophy. Most of them are quantitative analyses and are not practical and operable. Of course, every coin has two sides, and when we focus on one aspect of research, it is challenging to utilize the essence of all other cultures. Of course, the system of civic character education is extensive and far-reaching. This paper only takes the analysis of literature as the research perspective. It can be discussed and studied from more angles and dimensions from specific issues.

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