Character Education for the 21st Century: What Should Students Learn?

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ABOUT THE CENTER FOR CURRICULUM REDISEIGN

In the 21st century, humanity is facing severe difficulties at the societal, economic, and personal levels. Societally, we are struggling with greed manifested in financial instability, climate change, and personal privacy invasions, and with intolerance manifested in religious fundamentalism, racial crises, and political absolutism. Economically, globalization and innovation are rapidly changing our paradigms of business. On a personal level we are struggling with finding fulfilling employment opportunities and achieving happiness. Technology’s exponential growth is rapidly compounding the problems via automation and offshoring, which are producing social disruptions. Educational progress is falling behind the curve of technological progress, as it did during the Industrial Revolution, resulting in social pain.

The Center for Curriculum Redesign addresses the fundamental question of "WHAT should students learn for the 21st century?" and openly propagates its recommendations and frameworks on a worldwide basis. The CCR brings together non-governmental organizations, jurisdictions, academic institutions, corporations, and non-profit organizations including foundations.

Knowledge, Skills, Character, and Metacognition

CCR seeks a holistic approach to deeply redesigning the curriculum, by offering a complete framework across the four dimensions of an education: knowledge, skills, character, and metacognition. Knowledge must strike a better balance between traditional and modern subjects, as well as interdisciplinarity. Skills relate to the use of knowledge, and engage in a feedback loop with knowledge. Character qualities describe how one engages with, and behaves in, the world. Metacognition fosters the process of self-reflection and learning how to learn, as well as the building of the other three dimensions.

To learn more about the work and focus of the Center for Curriculum Redesign, please visit our website at www.curriculumredesign.org/about/background
**WHY LEARN CHARACTER QUALITIES?**

Since ancient times, the goal of education has been to cultivate confident and compassionate students who become successful learners, contribute to their communities, and serve society as ethical citizens. Character education is about the acquisition and strengthening of virtues (qualities), values (ideals and concepts), and the capacity to make wise choices for a well-rounded life and a thriving society.

Facing the challenges of the 21st century requires a deliberate effort to cultivate in students personal growth and the ability to fulfill social and community responsibilities as global citizens. The Millennium Project tracks 30 variables globally to discern the State of the World and identifies “where we are winning, losing, and unclear/little change.” Worrisomely, areas where humanity is losing (see below) are largely ethical (environmental issues, corruption, terrorism, income inequality).

**Figure 1. Millennium Project analysis of areas where we are losing.**

At the same time, advances in science and technology are a double-edged sword. Although they provide more opportunities for global collaboration and progress, they also create new ethical challenges such as the use of nuclear energy, pesticides, genetic modification and more broadly a paradigm of material progress. On a practical level, their exponential growth is also rapidly compounding problems via automation and offshoring, which are producing social disruptions.

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2 See https://themp.org

It is through a sense of personal and ethical responsibility that students, the citizens of the future, will be able to make knowledgeable and wise decisions that address the challenges above. These are the broad aims of character education:

- to build a foundation for lifelong learning;
- to support successful relationships at home, in the community, and in the workplace; and
- to develop the personal values and virtues for sustainable participation in a globalized world.

Our human interdependency is both our strength and weakness. In the words of Nobel Prize winner Christian de Duve: “We have evolved traits [such as group selfishness] that will lead to humanity’s extinction – so we must learn how to overcome them.” Indeed our collective well-being comes through our individual awareness.

Research has shown that students’ capacities beyond academic learning of knowledge and skills are important predictors of achievement, and that it proves useful once in the workforce. While knowledge and skills may or may not be used in future jobs, character qualities will invariably be applicable to a wide range of professions.

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How Would Character Qualities Be Learned?

In brief, it is not the intent of this paper to address the “How” of teaching character qualities, but rather the “What” of what those qualities ought to be. Here we provide a brief discussion of how they might be learned just to provide a concrete example for both in the classroom but also, critically, outside the classroom and even outside the school, which will challenge traditional education systems to cater to such needs via activities such as scouting, adventures such as Outward Bound, etc.

In school, “practices” will include a wide range of pedagogical activities beyond didactic instruction, such as play, inquiry, debate, design, performance, sports, and contemplative practices. Each pedagogical activity has unique challenges and benefits.

Practices may feature characteristics such as:

- Growth mindset
- Stages of moral development
- Systems-awareness
- “Co-opetition”: Competition (in sports, music, robotics, etc.) and Collaboration (team-structured)
- Fail-safely experimentation, with endeavors that stretch the student
- Processes, not just flat Knowledge
- Systematically metacognitive (reflection on processes)
- Longitudinal/multi-year span (of projects, and Self [career planning, metacognitive...])
- Senior citizens involvement for mixed aged dynamics (wisdom, sensitivity, etc.)
- Global cause involvement
- Internships/job training
- Embedding technology deeply and wisely

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Character Qualities Framework

“There is every reason to place renewed emphasis on the moral and cultural dimensions of education... this process must begin with self-understanding through... knowledge, meditation and the practice of self-criticism.”

~ Report from the International Commission on Education in the 21st Century
UNESCO 1996

First, a definition: “Character” encompasses all of “Agency,” “Attitudes,” “Behaviors,” “Dispositions,” “Mindsets,” “Personality,” “Temperament,” “Values” aka “Social & Emotional Skills” (OECD). “Character,” although sometimes charged with negative connotation, is a concise term that is recognizable by all cultures.

Character qualities are defined as distinct from Skills, which represent the ability to effectively use what one knows. Higher-order skills (such as the “4 C’s” of Creativity, Critical thinking, Communication, Collaboration – also known as “21st Century Skills”) are essential for acquisition and application of Knowledge as well as for work performance.

"Why "Qualities"? Because “Traits” are incorrectly assumed by many as fixed and immutable”. Herein, the accent is placed on brain plasticity, implying that aspects of Character can be learned to a certain extent.

Why a framework? Simply because it is human nature to focus on what gets clearly identified, and even further, measured. It makes crisper the “design goals” of Character education. As to what would make a good framework, it would need to be:

1. Complete → no major elements missing
2. Compact → actionable and deployable
3. Uncorrelated → no duplication and confusion
4. At the Appropriate layer of abstraction → for robustness and clarity – sensical
5. Globally relevant → for broad acceptability

As a framework responding to all of the aforementioned criteria was not located, the Center for Curriculum Redesign (CCR) synthesized and then refined a composite of many frameworks from around the world, including:

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8 For more information see: www.unesco.org/new/en/education/themes/leading-the-international-agenda/rethinking-education/visions-of-learning
9 And not the incorrect and incomplete terminology: “non-cognitive skills” or “soft skills”. See: http://www.oecd.org/edu/ceri/educationandsocialprogress.htm
11 The Conference Board “Are they really ready to work?”, AMA “Critical skills survey”; PIAAC program (OECD).
CCR's Character Framework also incorporated the education philosophy of thought leaders such as Howard Gardner, Robert Sternberg, and Edgar Morin, whose concepts are presented below:

<table>
<thead>
<tr>
<th>Gardner:</th>
<th>Sternberg:</th>
<th>Morin:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Disciplined</td>
<td>Practical</td>
<td>Pertinence in knowledge</td>
</tr>
<tr>
<td>Synthesizing</td>
<td>Analytical</td>
<td>Confronting uncertainties</td>
</tr>
<tr>
<td>Creating</td>
<td>Creative</td>
<td>Detecting errors</td>
</tr>
<tr>
<td>Respectful</td>
<td>Wise</td>
<td>Understanding each other</td>
</tr>
<tr>
<td>Ethical</td>
<td></td>
<td>Teaching the human condition</td>
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<tr>
<td></td>
<td></td>
<td>Ethics for Humanity</td>
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It was then iteratively refined with input from more than five hundred teachers from around the world, in late 2014. For a sample of previous drafts of the framework that led up to the current one and a comparison of our framework with others, see Appendices 1 and 2 respectively.

The table below identifies the six essential qualities that emerged from the Center’s research, as well as a host of associated traits and concepts. It is important to keep in mind that the list of associated qualities and concepts is not exhaustive, and very often cross-defined, which makes this field ripe for never-ending academic debates.

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16 Along the way, it was found that the distinction of Moral vs. Performance is difficult and partially duplicative. The Distinction between Inter- and Intra-personal is also unnecessary for the same reasons.
**Top Qualities** | **Associated Qualities and Concepts (non-exhaustive)**
---|---
**Mindfulness** | Wisdom, self-awareness, self-management self-actualization, observation, reflection, consciousness, compassion, gratitude, empathy, caring, growth, vision, insight, equanimity, happiness, presence, authenticity, listening, sharing, interconnectedness, interdependence, oneness, acceptance, beauty, sensibility, patience, tranquility, balance, spirituality, existentiality, social awareness, cross-cultural awareness, etc.

**Curiosity** | Open-mindedness, exploration, passion, self-direction, motivation, initiative, innovation, enthusiasm, wonder, appreciation, spontaneity etc.

**Courage** | Bravery, determination, fortitude, confidence, risk taking, persistence, toughness, zest, optimism, inspiration, energy, vigor, zeal, cheerfulness, humor etc.

**Resilience** | Perseverance, grit, tenacity, resourcefulness, spunk, self-discipline, effort, diligence, commitment, self-control, self-esteem, confidence, stability, adaptability, dealing with ambiguity, flexibility, feedback, etc.

**Ethics** | Benevolence, humaneness, integrity, respect, justice, equity, fairness, kindness, altruism, inclusiveness, tolerance, acceptance, loyalty, honesty, truthfulness, authenticity, genuineness, trustworthiness, decency, consideration, forgiveness, virtue, love, helpfulness, generosity, charity, devotion, belonging, civic-mindedness, citizenship, equality, etc.

**Leadership** | Responsibility, abnegation, accountability, dependability, reliability, conscientiousness, selflessness, humbleness, modesty, relationship skills, self-reflection, inspiration, organization, delegation, mentorship, commitment, heroism, charisma, followership, engagement, leading by example, goal-orientation, focus, results orientation, precision, execution, efficiency, negotiation, consistency, socialization, social intelligence, diversity, decorum, etc.

In the following sections, we will describe each one of the six Character Qualities, and briefly summarize how they can be learned and – whenever possible – measured. The subject of character assessment is a large and important undertaking. The cursory coverage of these ideas in this document aims to simply give some examples of possible methods of assessment, not prescribe any particular assessments or exhaustively describe all possibilities.
A. Mindfulness

Self-awareness, self-esteem, self-actualization, growth, vision, insight, observation, consciousness, compassion, listening, presence, sharing, interconnectedness, empathy, sensibility, patience, acceptance, appreciation, tranquility, balance, spirituality, existentiality, oneness, beauty, gratitude, interdependency, happiness, etc.

“If every 8 year old in the world is taught meditation, we will eliminate violence from the world within one generation.”

— Dalai Lama

a. What it is

The practice of mindfulness comes from Eastern spiritual philosophy, first translated from Sanskrit to English by British scholars in 1784, and later influencing a range of western thinkers; Zen Buddhism in particular experienced a boom of recognition in America after World War II both in the intellectual and public spheres.17 In addition to fulfilling a spiritual role, mindfulness has been used successfully for clinical purposes (treating stress, chronic pain, anxiety, depression, borderline personality disorder, eating disorders, and addiction), and has recently been introduced as a practice that enhances everyday life.18

Mindfulness can be defined as “the awareness that emerges through paying attention on purpose, in the present moment, and non-judgmentally to the unfolding of experiences moment by moment.”19 Although it is common to practice mindfulness through meditation, the two should not be confused, as mindfulness can be practiced through any daily experience such as eating, walking, driving, etc.

Ellen Langer famously argues that the traditional view of “no pain, no gain” education in which learning occurs with repetitive study and unwavering focus is designed for a perfectly static environment and for the constantly changing environment we live in, mindfulness education is far more effective.20 Research suggests that mindfulness training can enhance attention and focus, and improve memory, self-acceptance, self-management skills, and self-understanding,21 although the size of the effect is debated. It has also been associated with higher positive affect, vitality, life satisfaction, self-esteem, optimism, and self-actualization, as well as with “higher autonomy, competence, and relatedness.”22 It has also been proposed as a mechanism to address oppression23 and combat global and environmental crisis and the apparent inability to respond to

it due to a lack of translating knowledge into action and value the world intrinsically. Even brief mindfulness meditation trainings have shown reduced fatigue and anxiety, and improved visuo-spatial processing, working memory, and executive functioning.\textsuperscript{25}

\textbf{b. How it can be taught}

It is very important that the person who is teaching mindfulness also practices it in his or her own life, otherwise the authenticity and effectiveness is likely to be lost.\textsuperscript{26} It is important to explicitly discuss the exercises with children in order to address misconceptions such as meditation is only for experts, that it means going into a trance, or that it is used for relaxation.\textsuperscript{27} Some children may experience anxiety from practicing mindfulness, and teachers should be careful to gently encourage these students only in the ways that are appropriate for them.

Many successful mindfulness curricula for children begin with exercises emphasizing awareness of the environment, such as writing in a journal about their daily routine in increasing detail, or drawing a picture of an object with increasing levels of detail. Slightly more advanced exercises focus on awareness of the body's movement,\textsuperscript{28} or on the senses. Consider for example the following script.\textsuperscript{29}

Bring your attention to the raisin, observing it carefully as if you had never seen one before. Pick up one raisin and feel its texture between your fingers and notice its colors. Be aware of any thoughts you might be having about the raisin. Note any thoughts or feelings of liking or disliking raisins if they come up while you are looking at it. Then lift the raisin to your nose and smell it for a while and finally, with awareness, bring it to your lips, being aware of the arm moving the hand to position it correctly and of your mouth salivating as the mind and body anticipate eating. Take the raisin into your mouth and chew it slowly, experiencing the actual taste of the raisin. Hold it in your mouth. When you feel ready to swallow, watch the impulse to swallow as it comes up, so that even that is experienced consciously. When you are ready, pick up the second raisin and repeat this process, with a new raisin, as if it is now the first raisin you have ever seen.

Some classic exercises such as meditation on the breath may not need to be adjusted very much at all. Counting breath in various ways is a helpful exercise for focusing awareness, and it is important to remind children that it is normal for the mind to wander, and when they notice this they should simply bring it back to focus on the breath, without judgment. A particularly useful exercise emphasizing not engaging with thoughts involves imagining thoughts as bubbles rising up or clouds drifting across the sky.\textsuperscript{30} Explicitly connecting such exercises to their daily life (particularly when they feel anxious, overwhelmed or angry) can be especially effective if it is reinforced by other adults in the children's lives. Mindfulness exercises may also be coupled with breathing techniques that physiologically prepare the body, such as in the Youth

Empowerment Seminar. This grounded approach may be especially useful for children, or people suffering through hardships like PTSD.

At the beginning of the day, during key transitions, or before important events may be the best times to engage children in mindfulness exercises so that they may approach their activities centered and focused.

c. How it can be assessed

Self-report questionnaires, especially those that take into account multiple facets of mindfulness, have been found to be valid measures in psychometric research. This is philosophically aligned with the practice of mindfulness as it encourages people to reflect on themselves and their experiences.

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B. CURIOSITY

Open-mindedness, exploration, passion, self-direction, motivation, initiative, innovation, enthusiasm, spontaneity, etc.

“I have no special talents. I am only passionately curious.”

— Albert Einstein

a. What it is

Early discussions of curiosity as a character quality date back to Cicero, who described it as “an innate love of learning and of knowledge, without the lure of any profit”34; and Aristotle, who saw it as an intrinsic desire for information,35 a view that is still widely recognized as important. Modern psychology research has taken several different approaches to studying curiosity: examining its source, situational determinants, correlates, and relationship to motivation.

Research suggests that curiosity is both a trait (general capacity) and a state (sensitive to context). It is also both an internal (homeostatic) drive as well as a response to external cues (stimulus evoked)36. Curiosity can be conceived of as a drive (comparable to thirst or hunger) due to organisms trying to minimize the unpleasantness of uncertainty. Behavioral studies of organisms ranging from cockroaches to monkeys to humans have found that when deprived of sensory input they will seek out information, and that the "thirst for knowledge" can be satisfied with information just as physiological thirst can be satisfied with water.

It has also been described as a response to violated expectations (or perceptual and conceptual conflict37), following an inverted U-shaped curve where the greatest amount of curiosity is elicited by an optimal degree of violated expectations;38 when we know enough to be interested, but we are still to some degree uncertain of how best to make sense of the idea. The optimal arousal model was arrived at separately by three different researchers in different fields: Hebb (who studied neuroscience), Piaget (who studied developmental psychology), and Hunt (who studied motivation). Curiosity has also been placed in a larger model of motivation, stemming from the drive to resolve uncertainty39.

This model is both intuitive and supported by research: we naturally try to understand the world around us, and this manifests as curiosity. As one would expect, it is highly specific to the interplay of person’s strengths

and the difficulty of the task. This is related to ideas such as cognitive dissonance, ambiguity aversion, and gestalt psychology. The Information-Gap theory,41 building on these findings, models, connections, and at that time unexplained observations, treats curiosity as the feeling resulting from paying attention to a gap in knowledge between what one knows and what one wants to know. The Interest/Deprivation theory combines the ideas from curiosity models with the neuroscience of desire and reward, and claims that both induction of a positive sensation of interest and reduction of a negative sensation of uncertainty are involved in curiosity.42

A recent fMRI study43 successfully found that the greater the curiosity, the more resources (time or tokens) participants were willing to spend on receiving the answer, and (in line with mounting evidence) the more likely they were to remember the information later. Additionally, higher curiosity correlated with higher activation of areas of the brain associated with anticipated reward, prediction error, and memory.

b. How it can be taught

One thing that is clear from research into curiosity is that simply “giving” students information is not as effective as first piquing their curiosity. This can be done in a variety of ways that challenge their existing mental models and orient them toward a gap in their knowledge such as presenting a contradiction,44 or through inquiry-based learning and problem-based learning.45 An operationalized notion of the information gap has been developed to estimate the information gap in students’ knowledge: the lower bound is students’ confidence in their knowledge of the information, and the higher bound is how important learning about a topic is to the students.46

However, while many relevant factors are in the teachers’ control, it is important to keep in mind that since curiosity is closely related to students’ intrinsic drive to make sense of the world around them, students’ autonomy must be closely considered. An environment that is too controlled by the teacher leaving no space for the agency of the student is not going to be effective in encouraging curiosity.47 Research suggests that monitoring children’s play and offering them rewards decreases their interest in the activity even two weeks later.48 In further support of this, studies have found that the most important aspect underlying students’ curiosity is their perceived value of the information.49 If they are learning because they must do so for the class, this undermines the students’ intrinsic curiosity for the knowledge, which must stem from their understanding of its importance. In addition to autonomy, personalization and contextualization have also

been found to increase students’ intrinsic motivation. Finally, teacher involvement has been found to be particularly important to motivation, and students who are initially are more motivated receive greater attention from their teachers, thus enhancing their involvement further.

c. How it can be assessed

Measurement of trait curiosity directly is very difficult, since any test must be biased toward some particular subjects and not information in general and since most studies found it to be highly correlated with IQ and creativity. The measurement of trait curiosity is less relevant to education, however, than the measurement of state curiosity. In other words, measuring how generally curious any individual is may be less informative than measuring how successful a given activity or curriculum is at inducing curiosity. Accordingly, questionnaires have been developed to address state curiosity and have been found to be valid and reliable for use as research instruments. In a related vein, questionnaires that measure motivation (extrinsic, intrinsic, and amotivation) have been developed and tested cross culturally. Behavioral measures such as how much effort/resources/time individuals use to obtain a new piece of information as well as exploratory behaviors have been used to measure curiosity as well.

Interestingly, this translates directly to students’ “engagement” with class material. To what degree do the students seem intrinsically motivated? How far do they push themselves? The questions involved in measuring curiosity are the same ones involved in describing how driven students are about their learning.
C. COURAGE

Bravery, determination, fortitude, confidence, risk taking, persistence, toughness, zest, optimism, inspiration, energy, vigor, zeal, cheerfulness, humor, stability, etc.

“Nothing in the world is worth having or worth doing unless it means effort, pain, difficulty... I have never in my life envied a human being who led an easy life. I have envied a great many people who led difficult lives and led them well.”
— Theodore Roosevelt

a. What it is

Courage can be thought of as an ability to act despite fear or uncertainty, in risky situations or when we are feeling vulnerable.54 While courage must not be taken to the extreme since some errors can clearly have devastating consequences, it is still true that courage is necessary for all individuals both in their professional and personal lives. A commonly cited professional example is entrepreneurship. While studies have not found entrepreneurs to be more risk-taking on self-rated measures, "multivariate tests revealed that entrepreneurs categorized equivocal business scenarios significantly more positively than did other subjects, and univariate tests demonstrated that these perceptual differences were consistent and significant (i.e. entrepreneurs perceived more strengths versus weaknesses, opportunities versus threats, and potential for performance improvement versus deterioration)."55 In fact, one paper describes organizational failures as consequences of “failures of courage,” since none of the people responsible were able to act to prevent it.56 It is well established that risk taking is higher in adolescents than in children or adults,57 and higher in males than in females.58 It is also clear that this capacity is not fixed.

Courage can be considered a subjective experience, where an individual overcomes fear and chooses to take action in the face of uncertainty. In the courageous mindset there are three intrapersonal positive traits that one must develop in order to “loosen the hold that a negative emotion has gained on that person’s mind and body by dismantling or undoing preparation for specific action,”59 and contribute to one’s courageous mindset. These traits include openness to experience, conscientiousness, and self-evaluation traits such as

54 Brown, B. (2012). Daring greatly: How the courage to be vulnerable transforms the way we live, love, parent, and lead. Penguin.
self-efficacy. Simultaneously, one must withhold pro-social values and experience affirmative social forces in order to minimize one’s level of fear and act courageously “to be liked (normative influence) or to be right (informational influence).”

b. How it can be taught

In School
Courage is needed in the classroom for both teachers and students to overcome fears, challenge one another’s biases, and learn new concepts and skills. Significant risk taking – and consequent failing – is shown to increases students’ competencies, imaginations, confidence, and resourcefulness. In order to encourage risk taking, and therefore develop courage, a teacher can use four tactics: (1) serve as role models of risk takers themselves, (2) celebrate mistakes as opportunities to learn, (3) structure grading policies that forgive mistakes and encourage revision, and (4) discuss narratives about mistakes that resulted in successful outcomes.

Outside of School
Specific types of courage, such as physical, expressive, and moral courage, can be taught through informal learning frameworks that include structured time for relationship building, physical challenges and skill acquisition. These qualities of an informal learning experience, blended with a supportive social environment that includes culturally competent role models, can foster courage by ensuring that learners are “seen, heard and valued.” Such programs increase self-efficacy, and encourage learners to make healthy choices despite possible social scrutiny or intrapersonal fearful emotions.

c. How it can be assessed
Risk taking tendencies of entrepreneurs were not accurately captured by self-report methods, however they were reflected in their responses to case studies and situational judgment tasks providing a glimpse into a potential method for assessment. There are, however, ways to measure moral courage, which is a construct relevant to organizational psychology, particularly useful for hiring processes. These measurements assess levels of altruism and the propensity to take risks, in order to determine ethical orientations among employees towards morally courageous action. It is important to distinguish morally courageous acts from foolhardiness or thrill-seeking, which describe risk taking as mere adrenaline boosts that puts oneself or others in danger with general disregard.

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64 ibid.
66 ibid.
Other fields, such as sports psychology, have also developed courage measurements. Konter and Ng identified a five-factor measurement scale that assesses courage in sport, which evaluates: (1) Determination to push towards a goal despite boundaries, (2) Mastery as a source of self-confidence, (3) Assertiveness to expend a high amount of energy, (4) Venturesome as a way to cope with fear, and (5) Sacrifice Behavior related to altruistic risk-taking.69

Despite holistic attempts to categorize courage within four specific “types,” such as work/employment, patriotic/religion-based belief systems, specific social/moral situations, and independent or family based courage, recent research suggests that far more types of courage are yet to be understand and the construct of courage may need to be classified more frequently as complex and situation-based conceptualizations.70

69 ibid.
D. Resilience

Perseverance, resourcefulness, tenacity, grit, spunk, charisma, confidence, adaptability, dealing with ambiguity, flexibility, self-discipline, commitment, self-control, feedback, effort, diligence, etc.

“The greatest glory in living lies not in never falling, but in rising every time we fall.”
— Nelson Mandela

a. What it is

In its most basic form, resilience can be thought of as an ability or set of qualities that allow one to overcome obstacles. Resilience is the essence of the rags-to-riches stories that have permeated cultures for centuries. It encompasses the ability of certain people to succeed where others in their circumstances would not. In a 2000 paper about the history and continuing discussion on resilience, it is defined as, “a dynamic process encompassing positive adaptation within the context of significant adversity.”

The designation “dynamic process” highlights the fact that resilience is a word used for a multitude of factors which all influence whether or not someone will succeed in the face of adversity. One of the contributing elements of resilience is the notion of “grit.” In her seminal study regarding grit, which is defined therein as, “perseverance and passion for long-term goals,” Angela Duckworth and her colleagues found that, “grit accounted for an average of 4% of the variance in success outcomes.”

The three main factors that have been identified in schools, communities and social support systems as positively influencing resilience in youth are: caring relationships, communication of high expectations, and opportunities for meaningful involvement and participation.

As resilience is primarily concerned with overcoming adverse conditions when others might not, much of the early research on resilience focuses on sample groups from “high-risk” communities and school systems. This research did much to identify resilience as a key factor in whether or not a student was likely to succeed in a high-risk setting. The identification of resilience as a positive quality led many to question the validity of certain “at-risk” models for reform. Now researchers are looking at ways to encourage the positive factors

76 ibid.
that have been identified in fostering resilience instead of focusing exclusively on mitigating risk factors. This has led the way for research on resilience as it relates to all students, not just those identified as “high-risk.”

b. How it can be taught

In School

As discussed above, resilience has been linked to three key factors: caring relationships, a communication of high expectations, and opportunities for meaningful involvement and participation. It has been suggested that the greatest opportunity for the reinforcement of these key principles is on the classroom level as opposed to on a school level. Children spend the most time in the classroom and therefore are more likely to develop meaningful relationships, and more likely to have opportunities for participation. It has been shown that when children feel supported in the classroom, there is a greater likelihood that they will engage with the material being taught and with their peers. With a view to the classroom as the most appropriate level to affect resilience, research suggests seven traits to be encouraged in the classroom environment in order to promote resilience: care and connection, pro-sociality and support, engagement, inclusivity, collaboration, empowerment, and a focus on learning. According to this research, by focusing on making the classroom an environment which places the highest priority on these values, we will be fostering resilience in all students, not only those identified as being “at-risk.” While work is ongoing regarding how to best encourage these identified qualities, there is promising research supporting the implementation of a “caring community” model, first suggested by John Dewey almost a hundred years ago.

As mentioned above, work on teaching resilience has moved away from only targeting “at-risk” students. This is due to an important study, which indicates that by trying to intervene in situations where a student is identified as “at-risk,” through measures such as pullout programs, there is the possibility of causing isolation and alienation from the classroom community. Therefore, by trying to intervene, we might actually be inhibiting resilience. By teaching resilience to all students, we not only protect those students identified as “at-risk” but also equip each and every student with the tools needed to deal with the difficulties they will inevitably need to overcome in their lives.

Outside of School

Outside of the school and classroom environment, family life and community involvement have been identified as two other environmental factors that affect a child’s resilience. While more research needs to be done into how all three of these factors interact, it has been demonstrated that the more of these protective

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factors a child has access to, the more likely they are to succeed when faced with challenges in one of these spheres. 87

c. How it can be assessed

While most of the current research identifies resilience from a retrospective analysis, i.e. by looking at subjects who have faced adversity and overcome it, there is work being done to formulate ways to identify resilience at earlier stages. Some researchers have questioned the ability to effectively identify resilience due to certain methodological problems, such as a lack of a consensus on what resilience is, and conclude that more research must be done before we can effectively assess resilience. 88 However, there is evidence that teachers are already effective in identifying resilient students in their classes 89 and there is an ongoing effort to develop more structured assessment methods. One such effort focuses on six separate domains to be assessed for each child: security, education, friendships, talents and interests, positive values and social competencies. 90 While efforts such as these provide a good base for continued assessment methods, the ongoing nature of research into resilience will continue to improve and inform the way in which we identify resilience.

E. ETHICS

Humaneness, kindness, respect, justice, equity, fairness, compassion, tolerance, inclusiveness, integrity, loyalty, honesty, truthfulness, trustworthiness, decency, authenticity, genuineness, consideration, forgiveness, virtue, love, care, helpfulness, generosity, charity, devotion, belonging, etc.

“To educate a person in mind and not in morals is to educate a menace to society.”

— Theodore Roosevelt

a. What it is

Ethics as a teachable character quality is informed in a large part by the literature on moral development, pioneered by Jean Piaget and John Dewey, and expanded by Lawrence Kohlberg and Carol Gilligan. The main idea is that children naturally progress through stages of moral reasoning, from pre-conventional (obedience and punishment, self-interest orientations) through conventional (interpersonal accord and conformity, authority and social-order maintaining orientation) to post-conventional (social contract orientation, universal ethical principles).91

John Dewey proposed that, "education is the work of supplying the conditions which will enable the psychological functions to mature in the freest and fullest manner.”92 Among these conditions are intellectual development and the concurrent social and educational climates, environments that provide opportunities for group participation, shared decision-making, and the assumption of responsibility for the consequences of actions.93

However, knowledge of ethics does not necessarily lead to ethical action. Once a moral reasoning level has been achieved it is never lost, however, moral behavior is highly context specific. As such it can involve contextual factors like motivation and emotion, or other necessary qualities like courage. A study linking moral reasoning stages and “strength of will” with prevalence of cheating behavior found that 15% of students who were at a post-conventional stage cheated (compared to 55% of conventional subjects and 70% of pre-conventional subjects). Notably, within the conventional stage only 26% of what the study called “strong-willed” participants cheated, compared to 74% of those determined by the study to be “weak-willed.”94 For this reason, it is useful to think of ethics as a character quality rather than a pool of knowledge.

b. How it can be taught

In School

Ethics is often taught through a particular lens of one's specialization in post-secondary education such as business95, medicine96, law97, or public administration98. But there are also ways to teach and practice ethics across the curriculum,99 and adolescence in particular has been identified as an important time of transformation in this regard.100 Research shows that behaviorist “drill” methods are only effective on a superficial level, and that methods engaging students’ autonomy are much more deeply effective.101

One way to grant students autonomy with ethical decisions is through democratic schools, in which students are responsible for collectively making decisions that affect the entire community. This responsibility engages them in an age-appropriate yet important roles requiring ethical conduct. In his theory of the just community high school, Kohlberg claims that in order for the democracy to be successful, it must 1) be embraced as a “central commitment of a school rather than a humanitarian frill,” 2) that the content of discussions should be framed in terms of morality and fairness, and 3) that small group discussions preceding the large democratic community meetings would help facilitate and preserve students’ higher-stage thinking in the face of mob mentality.

There are also ways to integrate ethics into the curriculum without restructuring the school. Just as post secondary ethical education often takes place with small groups working through a series of case studies of ethical dilemmas, Philosophy for Children programs use children’s stories to teach children to think through ethical questions.102 According to Kohlberg, for discussions to be effective, the necessary conditions are 1) exposure to the next level of reasoning and 2) confrontation with challenges to the learner’s current moral structure.103 Classroom studies have shown successful moral development when the teacher carefully supported and clarified students’ arguments, and continuously pushed the students to think one step beyond their current understanding104.

These programs have a wide range of different curricula for different age groups. Ethics can also be taught as a separate subject for older students, such as in the International Baccalaureate curriculum105 and in New South Wales public primary schools106.

---

Outside of School

As Kohlberg\textsuperscript{107} points out, the moral atmosphere of the home, the school, and the larger environment are extremely important contributors to moral development. In particular, two dimensions are crucial: the role-taking and empathy opportunities that the environment provides for the learner, and the level of justice in the institution. As an example, Kohlberg compares various prisons; those in the pre-conventional stage of development rely on obedience to arbitrary command by power and punishment for disobedience, while those in the conventional stage implement a system of points are reward for conformity. This further speaks to the importance of autonomy in education, not just in the curriculum but in every aspect of the educational experience.

\textbf{c. How it can be assessed}

Moral judgment research claims that a person’s judgments reflect an underlying organization of thinking and that these organizations develop through a series of transformations.\textsuperscript{108} Therefore by categorizing students’ reasoning to various ethical questions, one can place an individual on a point within the larger framework of moral reasoning development. It’s also possible to flip this exercise, with students attempting to comprehend explanations of others’ moral reasoning, as it has been shown that they are able to correctly understand those below and at their own level (some can even correctly understand one level above their own), but not higher level arguments.\textsuperscript{109,110}

\begin{thebibliography}{9}
\bibitem{Stein2018} This type of assessment, placing learners along a developmental trajectory, is being developed further by Zak Stein and Theo Dawson at Lectica and as the company expands, will surely be able to cover concepts such as Ethics.
\end{thebibliography}
F. Leadership

Responsibility, heroism, abnegation, accountability, selflessness, humbleness, inspiration, integrity, organization, delegation, teamwork, mentorship, commitment, engagement, leading by example, goal-orientation, consistency, self-reflection, social awareness, cross-cultural awareness, dependability, reliability, conscientiousness, efficiency, productivity, results orientation, focus, precision, project management, execution, socialization, negotiation, diversity, decorum, etc.

“To lead people, walk beside them … As for the best leaders, the people do not notice their existence. The next best, the people honor and praise. The next, the people fear; and the next, the people hate … When the best leader’s work is done the people say, 'We did it ourselves!”

— Lao-Tsu

a. What it is

While the need for organizations to have effective leaders is undisputed, the notion of what is involved in leadership and how it can be taught is currently in the process of shifting. The traditional views can be described as falling into a “systems control” framework, with leaders conceived of as extraordinary, charismatic, almost superhero individuals who work in an isolated way to inspire followers to act in the good of a unitary and fixed organization. This is in line with a general mechanistic view of organizations with subordinates viewed as followers and leaders viewed as experts who attempt to maximize their control and motivate subordinates to act in certain ways toward the organization’s goals.111

However, this view suggests that leadership is reserved for special individuals (out of the reach of the majority of people) and to a great extent innate and unteachable. It is also at odds with studies that have discussed the importance of “quiet leadership,”112 and that successful leaders often do not fit the traditional description; rather they can be “shy, unpretentious, awkward and modest but at the same time [have] an enormous amount of ambition not for themselves but the organization.”113

The emerging process-relational framework of leadership by contrast emphasizes that organizations are social constructs composed of “ongoing patterns of meaning making and activity brought about as … people [are] in relationships with each other and to their cultures.”114 In this view, leadership is not about any one individual, but a set of processes, practices and interactions,115 and complete control is neither possible nor desirable. Leaders, just like everyone else, must constantly make sense of crosscutting and often conflicting

goals and information, and the skills they need (such as negotiation and asking questions) are both more teachable and more practical.\textsuperscript{116} This framework also allows for a greater degree of flexibility and uncertainty, with group processes seen as more important than individual visions.

This framework is also in line with current complex systems science models of best practices for management, in which the individual leader facilitates group processes and relationships rather than imposing his or her vision top-down and thus limiting the organization's potential to that of one individual.\textsuperscript{117} This change in conceptions of leadership to as relational, collectivist, and non-authoritarian so as to include higher complexity decision making and greater flexibility is a natural response to the need to cope with the increasing complexity and uncertainty of our world.

A widely accepted model of teaching leadership defines leadership as a “relational and ethical process of people together attempting to accomplish positive change.”\textsuperscript{118} This relational model of leadership includes dimensions of being inclusive, empowering, purposeful, ethical, and process oriented.

\textbf{b. How it can be taught}

\textit{In School}

While most leadership literature has been focused on adults,\textsuperscript{119} there are certainly skills and guidelines that can be applied and adapted for use with children. The skills identified as necessary for a leader within a process-relational framework of an uncertain and complex world include those that are interpersonal (negotiation, networking, conflict resolution, communication), as well as those that are intrapersonal (openness, learning, and self-awareness).\textsuperscript{120} Leadership should not be reserved for those students identified as gifted, but rather should be part of all students’ education since true leadership grows out of group processes.\textsuperscript{121} As such, providing examples of successful leaders is unhelpful whereas a focus on the process of leadership and using experiences of leadership along with discussions around these experiences will allow students to make sense of how groups function and build up the relevant capacities in themselves.

The method of instruction should also be in line with the process-relational philosophy, with teachers and students co-constructing understanding rather than the teacher transmitting knowledge to students in a top-down one-directional manner. This modeling of appropriate leader behavior is most effective if also discussed explicitly with students. A study of high quality leadership programs identified 16 characteristics clustered into three groups in successful programs: participants are engaged in building and sustaining a


learning community, student-centered experiential learning experiences, and research-grounded continuous program development.\textsuperscript{122}

**Outside of School**

There are also opportunities outside of school for students to take positions of leadership within the community. Students should be encouraged to take leadership roles and be metacognitive about their experiences working with groups. Subjects such as music may be particularly useful in this sense (discussed below).

Additionally, teachers should be careful of the messages they are sending to students implicitly about responsibility and autonomy; a study comparing 1st grade classrooms in traditional schools and progressive schools found that despite some expected differences, in both settings responsibility was usually conveyed in a negative light (when students failed to do something) and focus in all classrooms was on procedural knowledge, followed by conceptual understanding, and only then character qualities.\textsuperscript{123}

\textbf{c. How it can be assessed}

The majority of leadership assessment tools are intensive, targeted toward adults (usually in managerial positions), and fall into the systems control framework. There are now efforts at developing assessments that are process-relational in nature, minimally intensive, and targeted toward students (although a literature review did not find a suitable assessment that achieved all of these things at once).

The Leadership Dimension Questionnaire (LDQ)\textsuperscript{124} is built on the idea that effective leadership is “being yourself, with skill”\textsuperscript{125} and assesses 15 dimensions (intellectual, managerial, and socio-emotional) of adults in management positions, matching them to three different styles of leadership (engaging leadership, involving leadership, and goal leadership). It was found to be both valid and reliable, but further studies would need to test its success with student populations.

A tool used to assess teamwork in high school students (a related concept to the post-heroic notion of leadership) successfully triangulated results from self-report, teacher evaluation, and situational judgment.\textsuperscript{126} Each method has its advantages and disadvantages: self-report is the most subjectively true to the students’ experiences but may produce response distortion and may be confounded by students’ language comprehension abilities, situational judgment tests have high ecological validity but are difficult to score, and teacher ratings are slightly more objective and bypass the issue of students’ language difficulties but are subject to halo effects. Combining them, therefore, conveys the most accurate depiction, but is a highly involved process. An interesting finding from this study is that of all subjects analyzed, music was the most correlated with teamwork scores. This makes conceptual sense, since grades in music depend on the groups ability to work together to choose, learn, refine, and perform musical pieces, and points to a potential direction for inserting modules on leadership and teamwork into existing curriculum by calling attention to it existing role.

\begin{footnotesize}
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\end{footnotesize}
CONCLUSION

THE ASPIRATION:
A WISER SOCIETY FOR A SUSTAINABLE HUMANITY

Supporting education to meet the needs of today’s world is a global goal. Most of the education transformation efforts worldwide are laudably focused on the “How” of education. But very little is being done about the “What”. Education needs innovative global curricular goals adapted to the needs of the 21st century student and society.

A “21st century education” is both broad in a relevant way, as well as deep in judiciously chosen areas, where the three dimensions of Skills, Character and Metacognition are taught through the lens of traditional and modern knowledge, with interdisciplinary lenses.

The CCR’s Geneva Declaration has stated:

“We call for Character Education of the entire population as a critical right and necessity, requiring:

• A new vision of Character Education that identifies and anticipates needs, and reinforces the role of both performance and moral qualities, at both the intrapersonal and interpersonal levels, in society, economies, and individuals;
• Improvement in teachers professional development through rethinking what and how to teach Character in order to support development of the students, inside and outside the classroom and school;
• More inclusive assessments, at the global, academic entrance, local (jurisdiction-specific) and classroom (formative and summative) levels, and providing data and information that can be used to help improve character education at all levels;
• Mobilization of public awareness through the media, and involvement of private and public sectors, governmental bodies, students, international organizations, foundations and others in strengthening partnerships and networks for character education, and in improving character education globally.

Humanity has a very large stake in making these goals happen, and very soon. To wax philosophical about the ultimate goal of an Education, CCR does, like many from Socrates to Confucius, view wisdom as the ultimate goal of an education. These eminent thinkers remind us that what is legal is not necessarily just and what is ethical is not necessarily wise. To quote E.O. Wilson: “We are drowning in information, while starving for wisdom.”

The Center for Curriculum Redesign invites you to jointly explore the seminal question,

“What should students learn for the 21st century?”
Please continue the conversation and join our mailing list at,
www.curriculumredesign.org/subscribe

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APPENDIX 1
Evolution of the CCR Character Framework


<table>
<thead>
<tr>
<th>U.S. Programs</th>
<th>Attitudes</th>
<th>Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Character Counts! Coalition</td>
<td>Courage, Diligence, Kindness, Self-Discipline</td>
<td>Honesty, Justice, Responsibility, Wisdom</td>
</tr>
<tr>
<td>Character Education Partnership</td>
<td>Caring</td>
<td>Trustworthiness, Respect, Responsibility, Fairness, Citizenship</td>
</tr>
<tr>
<td>Facing History and Ourselves</td>
<td>Self-Discipline, Caring</td>
<td>Respect, Responsibility, Honesty, Integrity</td>
</tr>
<tr>
<td>China Character Education</td>
<td>Resilience</td>
<td>Citizenship, Fairness, Justice, Respect, Responsibility</td>
</tr>
<tr>
<td>Singapore Character and Moral Education (CME)</td>
<td>Patience</td>
<td>Equality, Justice, Citizenship, Respect, Responsibility</td>
</tr>
<tr>
<td>South Korea Moral Education</td>
<td>Caring, Resilience</td>
<td>Citizenship, Respect, Integrity, Responsibility</td>
</tr>
<tr>
<td>Swedish National Agency for Education</td>
<td>Kindness</td>
<td>Responsibility, Citizenship, Honesty, Respect</td>
</tr>
<tr>
<td>Thailand (Philosophy of “Sufficiency Economy”)</td>
<td>Diligence, Perseverance, Self-Discipline</td>
<td>Respect, Responsibility, Citizenship</td>
</tr>
</tbody>
</table>

b. Draft Framework – 2012

Performance “character”: one’s mastery and thrust for excellence in life, school, and the workplace:

<table>
<thead>
<tr>
<th>Trait</th>
<th>Related Traits and concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adaptable</td>
<td>Flexibility, dealing with ambiguity, feedback,</td>
</tr>
<tr>
<td>Resilience</td>
<td>Diligence, discipline, perseverance, patience, effort, grit, confidence, tenacity, …</td>
</tr>
<tr>
<td>Curiosity</td>
<td>Open-mindedness, inquisitiveness, playfulness, passion, exploration, …</td>
</tr>
<tr>
<td>Initiative</td>
<td>Self-direction, self-discipline, self-control, timeliness, motivation, …</td>
</tr>
<tr>
<td>Socialization</td>
<td>Cross-cultural, diversity, listening, speaking, decorum, observation, cooperation…</td>
</tr>
<tr>
<td>Productivity</td>
<td>Accountability, conscientiousness, efficiency, project/program management, results-orientation, precision, load management, focus, execution, dependability, reliability, …</td>
</tr>
<tr>
<td>Leadership</td>
<td>Engagement, inspiration, responsibility, following, decisiveness, consistency, leading via example, selflessness, altruism, mentorship, goal-orientation, commitment, organization &amp; delegation, patience, accountability, vision, self-reflection, collaboration,</td>
</tr>
</tbody>
</table>
Moral "character" (relational and ethical): **wisdom**, and how one treats oneself and others, in interpersonal, social and occupational matters:

<table>
<thead>
<tr>
<th>Trait</th>
<th>Related Traits and Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>Integrity</td>
<td>Honesty, truthfulness, trustworthiness, loyalty, authenticity,</td>
</tr>
<tr>
<td></td>
<td>genuineness, ethics, virtue, decency, ...</td>
</tr>
<tr>
<td>Fairness</td>
<td>Justice, civic-mindedness, equity, sportsmanship, citizenship,</td>
</tr>
<tr>
<td></td>
<td>social perspective, forgiveness, mercy, ...</td>
</tr>
<tr>
<td>Respect</td>
<td>Self-respect, respect for others, honor, reverence, humility,</td>
</tr>
<tr>
<td></td>
<td>receptivity</td>
</tr>
<tr>
<td>Courage</td>
<td>Fortitude, determination, resilience, grit, confidence, stability,</td>
</tr>
<tr>
<td></td>
<td>bravery, persistence, grace, risk taking, prudence, toughness,...</td>
</tr>
<tr>
<td>Zest</td>
<td>Gratitude, optimism, passion, inspiration, enthusiasm, verve,</td>
</tr>
<tr>
<td></td>
<td>energy, vigor, zeal, cheerfulness, spunk, spontaneity, humor,...</td>
</tr>
<tr>
<td>Empathy</td>
<td>Care, kindness, compassion, tolerance, generosity, charity,</td>
</tr>
<tr>
<td></td>
<td>cheerfulness, helpfulness, devotion, love, inclusiveness, belonging,</td>
</tr>
<tr>
<td></td>
<td>camaraderie, humaneness, consideration, ...</td>
</tr>
<tr>
<td>Self-Awareness</td>
<td>Consciousness, mindfulness, presence, tranquility, spirituality,</td>
</tr>
<tr>
<td></td>
<td>balance, self-actualization, existentiality, oneness, beauty,</td>
</tr>
<tr>
<td></td>
<td>acceptance, appreciation, interconnectedness, insight, patience,</td>
</tr>
<tr>
<td></td>
<td>sensibility, ...</td>
</tr>
</tbody>
</table>

c. Draft Framework – 2013

<table>
<thead>
<tr>
<th>Type</th>
<th>Purpose</th>
<th>Trait</th>
<th>Leading to</th>
<th>and to associated Traits and Concepts</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORAL</td>
<td>Managing Self</td>
<td>Self-awareness</td>
<td>Empathy</td>
<td>Mindfulness, balance, self-actualization, self-esteem,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>vision, care, kindness, compassion, consideration</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Courage</td>
<td>Zest</td>
<td>Determination, fortitude, grit, confidence, persistence</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>risk taking, toughness, enthusiasm, energy, zeal</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ethics</td>
<td>Integrity, fairness, respect</td>
<td>Generosity, humaneness, inclusiveness, tolerance,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>loyalty, honesty, truthfulness, forgiveness, justice,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Socialization</td>
<td>Initiative</td>
<td>Open-mindedness, enthusiasm, exploration, innovation,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>passion, self-direction, motivation</td>
</tr>
<tr>
<td>PERFORMANCE</td>
<td></td>
<td>Cooperation</td>
<td>Socialization</td>
<td>Engagement, humbleness, commitment, mentorship,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>consistency, leading by example, reliability, focus</td>
</tr>
<tr>
<td></td>
<td>Leadership</td>
<td>Productivity</td>
<td>Initiative</td>
<td>Open-mindedness, enthusiasm, exploration, innovation,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>passion, self-direction, motivation</td>
</tr>
<tr>
<td></td>
<td>Achieving Goal</td>
<td>Resilience</td>
<td>Adaptability</td>
<td>Flexibility, dealing with ambiguity, diligence, discipline,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>perserverence, patience, grit, confidence, tenacity</td>
</tr>
</tbody>
</table>
## Appendix 2

### Crosswalk Comparison of the CCR Framework with Other Character Frameworks

<table>
<thead>
<tr>
<th>Character Counts! Coalition(^{127})</th>
<th>Caring</th>
<th>Curiosity</th>
<th>Courage</th>
<th>Resilience</th>
<th>Ethics</th>
<th>Leadership</th>
</tr>
</thead>
<tbody>
<tr>
<td>CharacterEd.Net</td>
<td>Caring</td>
<td>Courage</td>
<td></td>
<td>Perseverance, Self-Discipline</td>
<td>Fairness, Honesty Respect, Integrity, Citizenship (Patriotism)</td>
<td>Responsibility</td>
</tr>
<tr>
<td>Character Education Partnership(^{128})</td>
<td>Caring</td>
<td>Self-Discipline</td>
<td></td>
<td></td>
<td>Respect, Fairness, Citizenship</td>
<td>Responsibility</td>
</tr>
<tr>
<td>Facing History and Ourselves(^{129})</td>
<td>Caring</td>
<td>Resiliency</td>
<td></td>
<td></td>
<td>Fairness, Justice, Respect, Citizenship</td>
<td>Responsibility</td>
</tr>
<tr>
<td>KIPP Schools</td>
<td>Gratitude</td>
<td>Curiosity</td>
<td>Zest, Optimism</td>
<td>Grit, Self-Control</td>
<td>Social intelligence</td>
<td></td>
</tr>
<tr>
<td>P21.org</td>
<td>Flexibility and Adaptability, Social and Cross-cultural skills</td>
<td>Initiative and Self-Direction</td>
<td></td>
<td></td>
<td>(Productivity and) Accountability, Social and Cross Cultural-Skills, Leadership and Responsibility</td>
<td></td>
</tr>
<tr>
<td>Center for the Advancement of Ethics and Character(^{130})</td>
<td>Wisdom</td>
<td>Courage</td>
<td></td>
<td>Diligence, Self-Discipline</td>
<td>Honesty, Justice, Kindness</td>
<td>Responsibility</td>
</tr>
<tr>
<td>Collaborative for Academic, Social, and Emotional Learning(^{131})</td>
<td>Self-Awareness, Self-Management, Social Awareness,</td>
<td></td>
<td></td>
<td></td>
<td>Relationship skills, Responsible Decision Making</td>
<td></td>
</tr>
<tr>
<td>The Jubilee Center for</td>
<td>Compassion, Gratitude</td>
<td>Courage</td>
<td>Self-Discipline</td>
<td>Justice, Honesty,</td>
<td>Modesty (and Humility)</td>
<td></td>
</tr>
</tbody>
</table>

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29
<table>
<thead>
<tr>
<th>Character and Virtues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young Foundation</td>
</tr>
<tr>
<td>China MoE</td>
</tr>
<tr>
<td>Singapore Character and Moral Education (CME)</td>
</tr>
<tr>
<td>South Korea Moral Education</td>
</tr>
<tr>
<td>Swedish National Agency for Education</td>
</tr>
<tr>
<td>Thailand Philosophy of Sufficiency Economy</td>
</tr>
</tbody>
</table>

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