

# TOWARDS A DIDACTICS OF THE CONCEPT OF ETHICS USING THE METHODOLOGICAL RESOURCE VIDEO

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## Hacia una didáctica de la ética usando el recurso metodológico video

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### Abstract

This article attempts to propose and analyze a teaching method for the concept of ethics in initial teacher training, using educational videos as a methodological resource. The research arises from the need to move beyond traditional approaches to teaching philosophy, which are characterized by a one-way transmission of teacher-student knowledge, with little connection to pedagogical practice. It addresses the question of how to promote meaningful learning of ethics, integrating reflection on the concept itself and educational action through video. The main objective is to develop and analyze a proposal for teaching ethics based on Guy Brousseau's Theory of Didactic Situations, incorporating video as a methodological resource to generate formative experiences of reflection and dialogue. The study adopts a qualitative, case study approach with Education students at the Universidad Católica de la Santísima Concepción in the subject of Philosophy of Education. Based on the analysis of responses and after viewing films on video, two main categories are constructed: Ethical Action and Pedagogical Action. The results show that the use of video significantly promotes understanding of the link between ethics and pedagogy. It is concluded that the proposed teaching of ethics constitutes an innovation for humanizing university education.

### Keywords

Didactics, Teaching, Ethics, Learning, Pedagogy, Video.

### Resumen

El presente artículo busca proponer y analizar una didáctica del concepto de ética en la formación inicial docente, utilizando el video educativo como recurso metodológico. La investigación se plantea ante la necesidad de superar enfoques tradicionales de enseñanza de la filosofía, que se caracterizan por una transmisión expositiva unidireccional profesor-estudiante y con poca vinculación con la práctica pedagógica. Se plantea la situación de cómo promover un aprendizaje significativo de la ética, integrando la reflexión sobre el mismo concepto y con la acción educativa, a través del video. El objetivo central es desarrollar y analizar una propuesta de didáctica de la ética basada en la "teoría de las situaciones didácticas" de Guy Brousseau, en que incorpora el video como recurso metodológico para generar experiencias formativas de reflexión y diálogo. El estudio adopta un enfoque cualitativo, tipo estudio de caso, con estudiantes de la carrera de Pedagogía de la Universidad Católica de la Santísima Concepción, dentro de la asignatura Filosofía de la Educación. A partir del análisis de respuestas y luego de visualizar varias películas, se construyen dos categorías principales: *acción ética* y *acción pedagógica*. Los resultados evidencian que el uso del video favorece significativamente la comprensión del vínculo entre ética y pedagogía. Se concluye que la didáctica de la ética propuesta constituye una innovación para humanizar la enseñanza universitaria.

### Palabras clave

Didáctica, enseñanza, ética, aprendizaje, pedagogía, video.

## Introduction

The subject of Philosophy of Education is currently included in teacher training courses, and one of its contents is educational ethics, which is aimed at using theoretical knowledge to generate a reflective and critical view of education from an ethical perspective among students. It also serves as a basis for understanding the educational act as a final human action and, therefore, commits it to morality. This paper addresses the



problem of how to promote meaningful learning of the concept of «educational ethics» in education students, and its overall objective is to develop and analyze a specific teaching proposal based on Guy Brousseau's «theory of didactic situations,» which incorporates video as a methodological resource to generate formative experiences of reflection and dialogue. It proposes the existence of a teaching method for ethics based on student interaction with problematic situations that promote argumentation, reflection, and the personal construction of moral judgment. The importance of the topic is based on the fact that ethics constitutes the core value of teaching, and the use of educational video is conceived as a resource to mediate between philosophical theory and the reality of the classroom. Methodologically, a qualitative case study approach was adopted with a sample of ten education students. A questionnaire and analysis guidelines were used to collect data and responses that emerged during the viewing of the films *The Chorus* and *The Ron Clark Story*. The data were analyzed by coding and identifying categories related to pedagogical and ethical action.

## Issues and foundations for teaching ethics in teacher training

The teaching of philosophy is a specific category of teaching and it incorporates different methods that arise and are used according to educational needs (Aguilar, 2019; Camacho, 2017; Castro *et al.*, 2020). In addition, it involves the problem of teaching how to philosophize and teaching philosophy; therefore, the teaching-learning process plays an important role (Aguilar, 2019). In ancient times, there are some general indications of this, for example, Socratic maieutics, or the teaching carried out in the Aristotelian school (Vargas & Quintero, 2023). In medieval times, scholasticism, with the *lectio* or commented reading of texts and the *disputatio* (debate of open questions) is another example of this (Villa, 2017). Therefore, there is little bibliographic background on educational ethics. The systematic development of philosophical didactics began in the 18th century due to the need for the humanities to demonstrate their scientific nature or dimension (Camacho, 2017; Vázquez 2012). However, there is little bibliographic evidence on the adequate teaching and learning of objectives related to educational ethics in a philosophy of education course for students enrolled in teaching degrees, thus revealing a lack of elements that enrich analysis and provide solutions to the problems rai-

sed. One of these factors refers to the devaluation of the teaching of ethics by society in general, which considers its incorporation unnecessary due to the great difficulty of translating the realities studied into empirical reality (Fratini, 2025; Gandolfo, 2018; Ordine, 2018). Another factor is the mentality of prioritizing the immediate over reflection on the teaching of educational ethics, which implies—as far as possible—doing everything in the shortest time possible, eliminating everything that is considered secondary (Lagos *et al.*, 2021). This is evident because, in the short and medium term, the economic benefits produced by the humanities do not make a difference in people's income (Bauman, 2003; Cerletti, 2008; Lee, 2022). Based on the above, in this study we propose a didactic framework for teaching the concept of ethics and pedagogy through the use of video as a methodological resource, in order to achieve meaningful learning outcomes in a teacher training process.

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Another aspect that leads to the main problem is that university teachers still have a certain preference for traditional, unidirectional teacher-student teaching resources, which are somewhat anachronistic with respect to the university's commitment to education from the perspective of meaningful learning (Cerletti, 2016; Córlica, 2020). It is clear that it reflects the difficulty teachers have in accepting that some methodologies for teaching ethics are obsolete (Elías, 2023; González & González, 2007). One reason for this situation is the belief that theoretical training is the best possible training (Nieto *et al.*, 2023; Villalobos & Melo, 2008). In addition, it should be noted that university teachers have a command of their respective fields of research, however, their teaching methods are far removed from the specific teaching process required for developing the subject of philosophy (Cerletti, 2016), which is characterized by the presentation of abstract ideas for the student's conceptual mastery, preventing or reducing the possibility of arguing or dialoguing, or developing critical thinking; there is an absence of a didactic approach to philosophy, which is characterized by the presence of content that is distant from the students' reality, ceasing to be a concrete experience of shared reflection.

### *Effects of the traditional approach to teaching educational ethics*

In the 21st century, education has evolved worldwide to adapt to changes in society, and traditional education has long been an important part of the education system as it has proven effective in the past in responding to the needs of the time. It continues to be an important part of the education system in many countries (Ortega *et al.*, 2022). However,

«its relevance in the modern world is a matter of debate» (Cusme, 2023, p.53). While traditional education has valuable aspects, such as the direct transmission of knowledge, a hierarchical structure between teacher and student, and the use of standardized assessments to measure performance, among others (Cusme 2023; Acosta 2021), It is argued that traditional education does not favor adequate evolution for a world that is changing every second. It has been characterized by rote learning and routine intellectualism, which is reflected in students receiving a repetitive education that encourages blind knowledge. In addition, it has an inflexible and classroom-centered curriculum (Acosta Ballester, 2021; Galván-Cardoso & Siado-Ramos 2021). In this context, we consider that current challenges, such as cultural ones, for example, the COVID-19 pandemic, technological ones with discoveries in computer science, virtual reality, biotechnology, among others, and in the mass dissemination of knowledge in a way never seen before, such as social media, present significant challenges in the learning process. If we continue to teach as we have done in recent decades, we will be at a greater disadvantage, as we need to prepare people for what the world will be like and align ourselves with the changes that globalization has brought about in both university education and the world at large. (Cusme, 2023; Acosta Ballester, 2021).

Therefore, a process of teaching educational ethics under a traditional approach characterized by a unidirectional conception of the educational process, in which the teacher is the center of knowledge and the student plays a passive role, can lead to top-down learning that has an impact on students' skills (Galván-Cardoso & Siado-Ramos, 2021; Camacho & Morales, 2020; Nieto *et al.*, 2023); i.e., it fails to develop reflective and critical thinking about education as a perfectible activity; it does not address the challenges of education and pedagogy from an integrative perspective; and it does not understand the foundations of education from the perspective of philosophical anthropology. Therefore, students are unable to visualize or perceive the relationship that the presence of this educational ethics course should have as contribution to the graduate profile of a pedagogy degree (UCSC, 2009, 2016).

On the other hand, it also causes a work performance effect that is disconnected from the institutional graduate profile (UCSC, 2016), because if there is already a dilemma in the teacher training process, i.e., training teachers who only reproduce theoretical knowledge with little connection between practice and theory, ethics, and pedagogy, then it is evident that this will radiate into their future work performance. In other words, by not developing the expected skills, it will be more difficult for

students to embody the graduate profile in their work, i.e., they will not be reflective teachers capable of integrating ethics into educational action, they will not know how to take advantage of the context in which they must operate to transform their environment with the value profile that corresponds to the expectations of their profession in this university institution (Álvarez, 2012a, 2012b; Lee, 2022).

Another effect is a lack of motivation among students to engage in their academic duties. Interest and active participation decline because learning is perceived as distant, abstract, difficult, and irrelevant. This leads future educators to settle for the minimum. For example, they do not seek information independently, limiting themselves to what the teacher teaches in class, and their attendance is at the minimum required, even below expectations, even if this means failing the course (Carrillo *et al.*, 2009; Londoño & Rojas, 2020; Valenzuela *et al.*, 2015).

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### *Towards a didactics of ethics in teacher training*

The philosophy of education courses taught in teacher training aim to develop a reflective and critical view of education in students as an activity that can be perfected, just as the human being can be perfected (UCSC, 2009 and 2016). It deals especially with the analysis of being, the educational fact and process, and the purpose of education, in its ontological, ethical, and anthropological aspects, which must serve as the foundation for pedagogy as a science and for the understanding of the educational fact as a final human action and, therefore, one that commits it to morality. This subject allows students to approach education and pedagogy not only as a theoretical reflection, but also from an integrative perspective, with attention to the fact that it is an eminently human phenomenon and, therefore, corresponds to exclusive categories, among which quality and relationship stand out.

For its part, the didactics of philosophy is understood as the «teachability» and contextual dissemination of philosophical knowledge, which involves the contextualization of philosophical thought in pedagogical practices that favor the understanding of concepts and problems. The proposed position is associated with the relationship between the teaching of philosophy and the teaching of philosophy as conceptual knowledge (Boavida, 2006; Shulman, 1987). In other words, it is proposed that the teaching of philosophy cannot be reduced to a mere repetition of content, but rather to different elements that allow us to truly stimulate learning, reflection, and the exercise of thought (Azar, 2015; Cerletti,

2008; Gómez, 2003; Perelló, 2008), since philosophy plays a role in the project of comprehensive education of the human person. Furthermore, in this context, it is noteworthy that philosophical learning is an important means for university students not only to become good professionals (Alonso Sainz & Gil Cantero, 2019), but also to become better people, as Kohan (2010) states, «philosophy as a science proposes a theoretical instrument for being critical and proactive, attempting to overcome the appearances of reality—including that of verifiable data. What does philosophy seek to teach us? Above all, that we are human» (p. 30). Therefore, teaching philosophy is a real challenge for universities, as it requires an effort on the part of teachers to create conditions that encourage questioning and argumentation in their teaching process, so that students can learn more than others, develop their own thinking, and adopt a certain attitude towards life (Azar, 2015).

The importance of learning and teaching philosophy in higher education is not a motivation or interest of a small group, as it has great international recognition (UNESCO, 2007). However, Carvajal and García (2011) point out that there are factors that can hinder learning, such as «poorly prepared teachers and inadequate teaching materials» (p. 9). From this perspective, it has been projected onto philosophy in general, which has been influenced by teachers and books that, rather than accompanying and contributing to the process and knowledge, become obstacles (Picardo, 2002). For his part, Cerletti (2008) is much more emphatic, stating: «Philosophy has always been marked by the stigma of useless knowledge» (p. 51). However, this does not mean that students, despite these teaching difficulties, do not make an effort to learn philosophy within their means, as they have certain notion that the practical aspect of this discipline greatly helps them in their personal lives (Camacho & Morales, 2020).

Based on this relationship between the philosophy of education and the teaching of philosophy, progress is being made towards the formulation of a teaching of ethics, understood as *the teachability and contextual dissemination of ethical knowledge in higher education training processes*. The teaching of ethics does not focus on the transmission of normative ethics or moral doctrines, but rather on the development of students' reflective capacity to analyze the ethical implications of their pedagogical work through teaching situations that relate to the subject's experience, recognize the philosophical foundations of their decisions, and develop the ability to reflect on their actions and pedagogical work. In this sense, the teaching of ethics is approached from theoretical refe-



rences in mathematics education, specifically Guy Brousseau's theory of didactic situations (1986, 2007, 2013), which considers learning as adaptation to the environment. This theoretical didactic framework is proposed because, together with philosophy, both disciplines have common elements, such as explaining reality using abstract models (Cabero & Muñoz, 2019) or, as Saneen (1999) points out, mathematics and philosophy have coincided in explaining the world and its transformation. Therefore, an integrative didactics is proposed between the teaching of mathematics and the teaching of ethics. One of the fundamental aspects of teaching any discipline is that teaching is not comprehensible without full mastery of the conceptual content (Loewenberg Ball *et al.*, 2008; Shulman, 1987). Thus, the teaching of ethics is proposed as a specific teaching method, an extension, aimed at the value-based training of teachers from the subject of philosophy of education.

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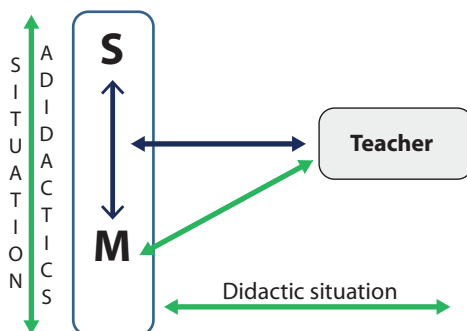


### *The teaching of ethics and its management in teacher training*

It was pointed out that the teaching of ethics deals with the teachability and contextual dissemination of ethical knowledge for the achievement of meaningful learning in the field of teacher training. Teachability implies that the teacher must characterize and exercise ethics in the development of the class based on concrete moral experiences and conflicts, in order to approach a formal definition of the ethical object being taught, assuming that the learner, the student, lacks a formal conception of the concept, i.e., they do not possess institutionalized knowledge. This teaching process is different from explaining the answers of a philosopher in a specific historical and cultural context (Cerletti, 2020, 2008, 2016); rather, it is a process that allows students to appropriate knowledge; it is a process of noesis (Duval, 1999). It has already been pointed out that the didactic processes of mathematics and philosophy can be similar. From this perspective, the proposed didactic theoretical framework involves three consecutive actions. The first is to understand, as Brousseau (1986, 2007) points out, that learning occurs through adaptation to the environment (M), i.e., the academic proposes a teaching activity that causes modification in the environment (M) of the subject (S) or student, generating contradictions, difficulties, and imbalances; the student (S) interacts with that environment, provoking new responses that are evidence of learning. The academic's interaction takes place through a problem, questions, or inquiries about some object of knowledge. Linked to the environment (M) of the student or subject (S). The teaching activity proposed by the

academic is called a «didactic situation,» and the student's response activity is called an «adidactic situation» (Brousseau, 1986). Figure 1 shows the interaction.

**Figure 1**  
Relationship between didactic situation and adidactic situation



Source: Own elaboration.

The second action is that the academic must provide a teaching situation that provokes an ethical conflict that requires reflection. This should be a real, everyday situation that generates confusion or conflict in the student's ethical conception, and in no case a pre-structured definition. After the teaching situation has been presented, the learning situation begins, in which the student takes on the question or problem and resolves it using their own resources and means, prompting reflection and new responses, which they then communicate to the teacher, thus ending the learning situation. The third action is for the teacher to explain the relationships between the knowledge constructed and communicated by the student and institutionalized knowledge, thus recognizing the validity, relevance, and usefulness of this new knowledge proposed by the student (Brousseau, 1986, 2007).

The processes of adaptation, teaching situation, and institutionalization are carried out in classroom management, i.e., structured and orderly planning that allows for the prediction and anticipation of teaching actions and guides the development of the educational act in practice and action. Classroom management involves three stages:

**Table 1**  
**Stages of classroom management in the context of ethics teaching**

Stage	Description
Preparation	This involves a teaching situation, a specific problem or task that leads to a dialogue between teacher and students, and the verbalization of ideas and proposals, using the methodological resource of video.
Implementation	This involves the validation and institutionalization of students' responses and reflections in front of their class, managed by the teacher.
Integration	This involves the use and application of the ethical concept or object being studied to the student's reality and contextual dissemination.

Source: Morales (2018 and 2019).

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Structuring classroom management through these stages allows us to understand that the educational process requires a deep understanding of the ethical content being taught and the teacher's ability to transform ethical knowledge into teachable knowledge situated in a specific context of higher education.

### *Knowledge of ethical content and its didactic transposition for teachability*

The didactic process of ethics begins with didactic transposition (Chevallard, 1991 and 1999), i.e., the wise knowledge of ethics is transformed into teachable knowledge by the academic, who then prepares and develops the didactic process. In this case, knowledge of the content of the object of ethics is considered to be approached in the following way. When asking what ethics is, concern for human beings inevitably arises, since men and women are ethical beings by nature (Cortina & Martínez, 2008). Certainly, there is a relationship between ethics and education, rooted in the aspects of decision-making, reflection, and the subsequent application of criteria in everyday human dispositions (Herreño, 2019). Asking how humans should act will always be a big question, but it is understood that the answer cannot be left to chance. The essential difference between humans and other animals does not consist of a different organ, something equivalent to wings or hooves; the novelty lies in a quality as

real as it is immaterial: intelligent freedom. So real that it makes us belong to the species *Homo sapiens* (Ayllon, 2010).

When we begin to reflect on the meaning of ethics, certain questions arise, such as: What should be the meaning of ethics? Who or what determines the value of actions? Why is ethics necessary? Does ethics affect or compromise human freedom? All these questions have something in common, namely the fact that we must act at any given moment using our reasoning, developing ourselves as what we are: rational beings. Undoubtedly, the relationship between ethics and morals must be considered, especially in order to address the fact that we are embedded in culture. This means that none of us is immune to what happens around us on a daily basis. From this perspective, ethics will always be an opportunity to observe and assess our environment, as it allows us to broaden our horizons and makes us responsible for our actions. Morals will always be considered in a more limited sense, whether cultural or religious. It seems that in the culture of students there is a delayed acceptance of responsibility. Responsibility is not given; conscience fails and individuals blindly comply with rules without reflection (Bauman, 2003; Guerrero & Gómez, 2013).

Therefore, it is imperative to give new meaning to ethics, which means reevaluating its conception so that it is no longer seen as a merely prohibitive and moralistic issue, but rather as a human and practical issue that will guide people. This allows us to establish a didactic process of ethics, the limits of the concept when confronted by students, as well as its depth. In this way, the didactic process of ethics is guided and suggested by didactic transposition; teaching ethics to secondary school students is not the same as teaching it to university students, since didactics implies contextual dissemination (Camacho & Morales, 2020; Morales, 2019).

The teaching process involves a relationship and knowledge of the content to be taught with the formal and scientific conception of the concept; this has already been referred to as didactic transposition (Loewenberg Ball *et al.*, 2008; Chevallard, 1991; Shulman, 1987). In the case of ethics, didactic transposition allows us to establish that ethics enables people to talk about moral issues in a more conscious and open way. It can also help people make more accurate moral judgments and encourages students to defend their behavior in public, in addition to its ability to transcend theory based on the ideas presented and developed (Andrea de Bennato, 2009). Thus, a program focused on virtues, for example, is more likely to influence behavior than theoretical knowledge about moral dilemmas. Therefore, teaching ethics and its content can only be concei-

ved as an invitation to awareness with the main objective of alerting the subject to what distinguishes them from other beings in nature and, with this knowledge, trying to determine what is most appropriate (Guerrero & Gómez, 2013). This awareness of ethics is gradual and profound, and will have repercussions on the subject's willingness to act in pursuit of happiness and respect for the dignity of others (Sánchez, 2020).

### *Video as a methodological resource for teaching ethics within the proposed didactic framework*

The use of educational video as a methodological resource can present meaningful teaching situations that provoke contradictions and imbalances close to the student's own experiences. When carrying out the preparation stage indicated in Table 1, real human situations are represented through the video, allowing suggestions to be made on how to approach the concept of ethics. The high accessibility that a teacher can have to stories or narratives through video was the basis for its use in this research. According to Bravo (2000), video is understood as a «system for the instantaneous capture and reproduction of images and sound by electronic means» (p. 3). In the educational context, it can be specified that it serves to achieve a learning objective or mastery of curricular content, as it is motivating, captures the viewer's attention, is modeling, and is a way of bringing real life into the classroom (Blasco *et al.*, 2016; Riccio Anastacio *et al.*, 2017). However, a video does not teach simply because it is viewed by students, so it is necessary for the teacher to design an ethical teaching process that guarantees meaningful learning (Blasco *et al.*, 2016) and the institutionalization of knowledge.

The educational video adapts to each student's pace, thereby creating an active subject that enhances their own learning, improves comprehension, and enables repetition, which serves to consolidate and reinforce what has been learned. It is a methodological resource that promotes the inclusion of a wide range of students, as it provides all the conditions and characteristics of accessibility, since the video is equitable for all users, flexible, and benefits the entire educational community, including those with different abilities (Rodríguez García *et al.*, 2019).

Class management according to the proposed framework for teaching ethics, which integrates video, takes into account the following stages:



**Table 2**  
**Stages of classroom management within the framework**  
**of ethics teaching through the use of video.**

Stage	Description	Activity with the video
Preparation	Stage in which the teaching situation is presented, which acts on the student's environment to initiate meaningful learning. It should be a motivating situation that is unfamiliar to the student, but which, by acting on the environment, allows them to adapt and generate learning.	The teacher presents a video containing an ethical dilemma or an everyday situation. Then asks guiding questions to encourage discussion and connect the story in the video with the ethical issue being studied.
Implementation	Stage in which the teaching situation unfolds, in which students answer the question based on their own knowledge (their environment). The dialogue that takes place is guided by the teacher so that it moves toward the institutionalization of the concept of ethics.	The teacher listens and guides the responses by involving the students, both individually and as a group, and producing a validation process among the participants, who express their opinions and arguments, as in a colloquium. When the responses are close to a group agreement, the teacher grants or presents the institutionalized ethical concept.
Integration	Stage in which students use the knowledge they have learned and transfer it to other situations, consolidating their understanding of the ethical concept and its application in various contexts.	The teacher presents other videos with other cases and opens the discussion in a colloquium-style format. Students already have meaningful learning about ethics and integrate or compare it to new educational situations that arise from the videos.

Source: Own elaboration.

In this way, the video as a methodological resource acts as a mediator between the ethical concept being addressed and educational practice, as it stimulates cognitive aspects such as reflection and critical thinking, transforming the video into a decision specific to the teaching of ethics, capable of generating learning experiences.

## Methodological framework

This study seeks to analyze the effects of using educational video as a methodological resource within a framework of ethics teaching, in the context of the Philosophy of Education course in initial teacher training. A qualitative case study design is used to observe student learning in response to the teaching proposal implemented.

The study adopts a qualitative paradigm, as it focuses on a deep understanding of the meanings that participants attribute to the training experience (Lamoureux, 2006; Paillé & Mucchielli, 2013) and observes how the use of video in the framework of ethics teaching affects student learning. This is an exploratory descriptive case study (Hernández Sampieri *et al.*, 1996; Rodríguez *et al.*, 1999) with the purpose of examining a specific phenomenon in its natural context.

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### *Research design*

The qualitative design begins with the intervention of the academic, who presents the teaching activities with the support of the video. It begins with the true story of American teacher Ron Clark (Haines, 2006), who helps his students overcome the difficulties that hinder learning. It then addresses *The Chorus* (Barratier, 2004), which shows the transformation of a group of students through the guidance of the teacher and music. Students watch both films, and the stage protocol is applied in the classroom teaching process, posing a question or didactic situation.

**Table 3**  
**Stages and teaching situation**

Stage	Activity
Preparation	Students are shown selected scenes from the video and are asked a guiding question to begin the teaching process: "Select and describe at least five scenes from the film that you think are related to philosophical or pedagogical actions and explain why you chose those scenes."
Implementation	Students discuss the selected scenes and synthesize their reflections and responses as a group. Based on these, the teacher institutionalizes knowledge of ethics. To do this, the teacher asks the following guiding question for the reflection: "Explain whether what is expressed in the films helps to demonstrate the contribution of philosophy to improving the quality of education."

Integration	Students apply the conceptualization of ethics to other pedagogical situations. The following question is posed: “Based on the scenes, what do you think are the relationships that can be established between philosophy, ethics, and pedagogy?”
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Source: Own elaboration.

## Units of analysis and data processing

The sampling type is non-probabilistic for convenience, consisting of 10 students, organized into two groups of five members, solely for the purpose of facilitating collaborative work during classroom sessions. The students are in their first year of the Differential Education Pedagogy program and are taking the Philosophy of Education course at the Faculty of Education of Universidad Católica de la Santísima Concepción.

The processing and analysis of the information is descriptive, using qualitative analysis techniques, with a process of coding units of meaning and constructing interpretive categories (Lamoureux, 2006; Paillé & Mucchielli, 2013; Rodríguez *et al.*, 1999). The process included the initial coding phase, identifying recurring ideas related to the understanding of ethics and its relationship to pedagogical practice. Next, categories were constructed, grouping together similar ideas related to ethical learning. Finally, the categories were interpreted and analyzed within the theoretical framework to establish conclusions associated with the research objective.



## Results

During the lesson preparation stage, after watching the video, students are asked to: «Select and describe at least five scenes from the film that you think are related to philosophical or pedagogical actions and explain why you chose those scenes.» The most representative responses were as follows:

- *First scene:* Clark accepts the challenge of teaching a low-performing class despite all the references and warnings that he would not be able to reverse this situation due to contextual circumstances. The pedagogical action is that he has confidence in his professional knowledge and commitment to educating his students. The ethical action is that he demonstrates an attitude based on confidence in his abilities as a teacher and those of his students, as a personal challenge, understanding teaching as a moral and human challenge.



- *Second scene:* Clark visits the homes of each of his new students to learn more about their environment and request maximum family support. The pedagogical action is that he wants to know more about the context and reality in which each student lives, in order to have a clearer idea about his methodologies and adapt his teaching. The ethical action is that he reflects a concern for educational justice by investigating the context of his students and being able to understand why they are unmotivated, getting involved and recognizing the other as a subject.
- *Third scene:* Clark goes to his student Shamika's house to see how she is doing with her homework, and she is very busy taking care of her siblings, which prevents her from making progress. He decides to take care of her siblings and cook so that she can finish her schoolwork in peace. The pedagogical action is that Clark recognizes the personal circumstances of his students and what type of student he is dealing with in order to support and adapt in the most appropriate way. The ethical action is empathy and understanding of why Shamika was not completing her schoolwork.
- *Fourth scene:* Clark composes a song about US presidents, with the intention of getting their attention and helping his students learn easily. The pedagogical action is that Clark adapts the curriculum in a didactic way according to the needs and interests of the students, with the aim of motivating them in their studies. The ethical action is that learning is conceived as a human action with meaning and moral value.
- *Fifth scene:* Thanks to Clark's effort and perseverance, his students achieve good results on their final exam. The pedagogical action is that the assessment seeks to measure learning according to individual abilities and knowledge. The ethical action values the students' improvement and responsibility, enabling them to achieve their goals.

In the implementation stage, the teacher proposes the activity: «Explain whether what is expressed in the films helps to demonstrate the contribution of philosophy to improving the quality of education.»

The students' initial responses were less thoughtful. Regarding Ron Clark's video, a student from group 1 points out that «Mr. Clark decides to go to a place in need of education despite having a good job where he was,» which is a descriptive response without relating the pedagogical

cal and philosophical dimensions. Then a student from the same group added, «Despite the students' behavior, Clark decides not to give up and to move the class forward,» which is also a descriptive response. A student from group 2 pointed out, «When Mr. Clark decides to go to the school, he observes the most disorderly class, and that is the one he wanted and proposed for himself,» which also implies a descriptive response.

A reflective feedback activity on concepts is then carried out, and some of the most interesting responses given by groups 1 and 2 are:

Teacher Clark goes to his student Shamika's house to see how she is doing with her homework, and she is very busy taking care of her siblings, which prevents her from making progress. He decides to take care of the siblings and cook so that she can finish her schoolwork in peace.

After this description, the students analyze the ethical action: «There is reflection and understanding of why Shamika was not doing her schoolwork.» Then, they analyze the pedagogical action: «Clark must recognize what type of student he is dealing with in order to support and adapt to her in the most appropriate way.» It is evident that the educational video has a positive impact on the expected learning, providing a response that ranges from the empirical to the theoretical and is capable of delving into the ethical realm.

In the case of *The Chorus*, group 1 points out:

The methods used by the director, Rachin, who disciplines his students with an iron fist: action and reaction! is his pedagogical motto. What he did not imagine was that he would only earn the hatred and resentment of all the people in his care, generating even more rebellion and violence on the part of the students.

Therefore, when analyzing this response, it is clear that a certain depth of educational reflection has been achieved, which means that the educational video is helping to produce a favorable impact on the learning process.

Next, group 1 describes the protagonist:

The character of Prefect Clement, a man of good feelings with a different way of educating, with new philosophies and ideologies, who comes to revolutionize education and the way teaching was taught in that school, instilling better behavior and feelings in the children based on incentives, rewards, and dialogue with them, earning their trust and respect in a peaceful and loving way.

It is seen how the concepts of ethics and education change people for the better. In summary, this student learns through the method of analyzing an educational video, in addition to a relationship with the subject matter covered in the semester.

For the same film, group 2 points out: «The choir and music classes are a means of teaching them that there is another form of education that regulates impulses rather than punishing them aggressively,» which is interpreted as the application of the educational video analysis methodology, i.e., the relationship between an empirical aspect and a topic covered in class, in this case the teacher's teaching methods.

Group 2 also notes:

The culture of life allows us to live well with ourselves and guide others on the right path, and when we do this, we create a good atmosphere around us, which makes us feel good, so we can live happily and in harmony with the people around us.

At this point, there is a significant advance, as there is a deepening of an ethical concept when mentioning «culture of life,» which, although it has an empirical basis, emphasizes reflection itself. Here, the application of the educational video analysis methodology is fully present, in addition to making a connection with the subject matter covered in class: that education desires the virtue of human beings.

In the integration stage, the guiding question is: «Based on the scenes, what do you think are the relationships that can be established between ethics and pedagogy? Justify your reflection.» One of the relevant answers from both groups of students is:

Teacher Clark goes to his student Shamika's house and takes care of her siblings and cooks so that she can finish her schoolwork in peace. There is reflection and understanding of why Shamika was not doing her schoolwork, and Clark must recognize the characteristics of this type of student in order to support her in the most appropriate way.

Another relevant reflection by the group of students is that: «What is expressed in the film does contribute to demonstrating the presence of philosophy in improving the quality of education, since pedagogy is directly involved with ethics.» Two fundamental categories emerge from this set of responses: ethical action and pedagogical action, which are analyzed below.



## Analysis of results

The results show that the educational video had a positive impact on students, as evidenced by their ability to identify significant scenes in the educational context. Likewise, there was a successful articulation between the philosophical and pedagogical dimensions. Students are able to deepen their learning process, as they can argue about the close link between philosophy and pedagogy. Certainly, this shows a developing educational process, in which ethical reflection is evident in pedagogical action.

Based on the students' responses, the following categories are proposed, as outlined in Table 4.

**Table 4**  
Category and subcategories of analysis

Category	Subcategories	Analysis Group 1 responses	Analysis Group 2 responses
Ethical action	Virtue	Despite the students' behavior, Clark decides not to give up and persevere in order to help the class move forward.	The teacher decides to go to a place in need in the field of education despite having a good job where he was.
	Effort	With a lot of effort, dedication, and patience, Clark manages to help the class move forward, not only academically, but also as people.	The teacher offers classes on Saturdays to support each student in their learning.
	Empathy	To help the students, Clark decides to get to know them better, to get to know each one of them.	The teacher wants to visit the homes of his students and their families.
Pedagogical action	School integration	The teacher intends to go to a context of need in the educational field despite having a good job.	The teacher offers classes on Saturdays to his students to help them.
	Teaching	Clark adopts different teaching methods to make learning enjoyable and easy to understand for his students.	Clark proposes the student that if he learns to jump the rope, the students must learn all the material for 7th grade.
	Dialogue	Clark establishes relationships of trust and respect to enhance the group's overall learning.	Clark engages his students through dialogue and agreement as pedagogical tools,

Source: Own elaboration.

The analysis shows that the students achieved significant learning and met objectives related to understanding ethics and pedagogy. The proposed activities allowed or promoted processes of reflection on the teacher's pedagogical commitment and helped students visualize that ethical and pedagogical actions are oriented toward the comprehensive development of individuals.

Although the impact is more evident when the activities are summative assessments, it is also clear that there are formative activities that contribute to visualizing learning progress. It is evident that the use of educational videos contributes to strengthening the formative process, becoming a mediator that allows for the creation of didactic situations so that students can generate their own responses associated with the didactic situation, when faced with ethical and pedagogical dilemmas. In addition, they promote institutionalization guided by the teacher, favoring the construction of ethical and pedagogical actions consistent with their teaching practice.

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## Conclusions

Planning a process for teaching ethics in the context of initial teacher training requires specific teaching methods based on a solid theoretical framework that guides educational practice for the development of ethical and pedagogical reflection. The proposal for specific teaching methods for ethics, based on Brousseau's theory of didactic situations (1986, 2007), shows that the teaching of ethics can be structured as a process of adaptation to the environment, where students are confronted with a problematic situation activated or evidenced through the use of video, which leads them to reflect on, construct, or redefine their own ethical knowledge.

The implementation of educational video as a methodological resource is revealed as a relevant way to generate meaningful teaching situations, capable of provoking reflection, dialogue, argumentation, and understanding of the moral meaning of teaching practice. Video does not act as a passive means of exposure, but as a device or resource that activates cognitive or emotional processes, which allow for the construction of ethical meanings or concepts.

The results show that the use of video as a resource for teaching ethics articulates the understanding of the relationships between ethics and pedagogy and enhances the development of human characteristics associated with them. Virtue, effort, and empathy are fundamental to profes-

sional teaching performance and to achieving a comprehensive education that strengthens the identity and moral commitment of future teachers.

Based on the evidence obtained, the proposed teaching framework allows teachers to institutionalize ethical knowledge within pedagogical practice by transforming it into a meaningful experience for students. In this sense, its implementation can help overcome teachers' preference for traditional and unidirectional teaching methods, which are still present in higher education. This proposal for teaching ethics through video leads to a concrete contribution to the graduate profile of teachers, aligned with the humanistic and value-based principles of the university educational project, which conceives the human being as the center and end of educational action.

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Declaration of Authorship - CRediT Taxonomy	
Author(s)	Contributions
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Declaration on the use of artificial intelligence
The authors Hernán Andrés Morales Paredes and Luis Rodrigo Camacho Verdugo of the article entitled: «Towards a didactics of ethics using the methodological resource of video,» <b>DECLARE</b> that the preparation of the document did not rely on the support of Artificial Intelligence (AI).

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