Ethics and values education curriculum proposals and training courses for teachers

Ethics and values education in schools and kindergartens

ETHIKA
Authors

Acknowledgement
We would like to thank all the teachers, educators, researchers and students that participated at the Ethics and Values Education training event in St. Johann bei Herberstein, Austria, between April 3 and April 7, 2017 and have contributed to the final version of this document with their feedback. The event featured several workshops and other training activities on themes ranging from philosophy with children and values education to evaluation of ethics education and comparison between models and experiences in different countries (Austria, Slovenia, Italy, Spain, Croatia, UK, Ukraine, Turkey and Armenia).

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1. Introduction: Ethics and values education curriculum proposals and training courses

This document represents a curriculum outline for ethics and values education for teachers and/or educators in schools and kindergartens. It is part of the activities and outputs of the project ETHIKA: Ethics and values education in schools and kindergartens and complements the first two outputs already developed.¹

The first output is a Manual for teachers and educators presenting thirteen methodological approaches to ethics and values education including practical examples and useful tips. It is a response to specific needs and provides key knowledge, skills, and tools for ethics and values education. It contains a description of basic concepts and approaches in ethics education, key insights from the moral development of children, followed by some reflections on school interactions and ethics management. It represents a comprehensive methodological guideline for ethics and value education, a useful tool to be used in classrooms as well as for teacher/educator training. The ethics and values education methodologies presented are:

- Critical thinking in ethics education
- Philosophy for/with children
- Socratic dialogue
- The values clarification process
- Holistic ethical learning
- Using ethical dilemmas, conflict cases, thought experiments
- Stories and biographical learning
- The value and development square
- Conflict prevention strategies
- Moral decision making
- Virtue and ethics education - the MELARETE model
- Meeting differences
- Ethical action: project activities related to ethics and values education

The second and associated outputs are educational materials and tools. These are prepared and organized according to the age levels of children/students (3-5, 5-7, 7-9, 9-11, 11-14) and six key themes identified as most relevant (conflict resolution, ethical actions, justice, respect, responsibility, self-esteem). The general outline is thus as follows:

<table>
<thead>
<tr>
<th>Age</th>
<th>Conflict resolution</th>
<th>Ethical actions</th>
<th>Justice</th>
<th>Respect</th>
<th>Responsibility</th>
<th>Self esteem</th>
</tr>
</thead>
<tbody>
<tr>
<td>3-5</td>
<td>Who is faster?</td>
<td>Overcoming obstacles</td>
<td>Tomato's feelings</td>
<td>The speeches round</td>
<td>Pumpkin signs</td>
<td>Puppets problems</td>
</tr>
<tr>
<td>5-7</td>
<td>Sign choosing</td>
<td>Cooperative games</td>
<td>Sad Broccoli (PowerPoint)</td>
<td>Elf's box</td>
<td>Story about Peter</td>
<td>Daddy is a superhero</td>
</tr>
<tr>
<td>7-9</td>
<td>We all like our logo</td>
<td>Crime action</td>
<td>Unfair Play</td>
<td>Why do we need to respect others? (PowerPoint)</td>
<td>A Girl and a Dog</td>
<td>Try to find positive</td>
</tr>
<tr>
<td>9-11</td>
<td>Making Peace</td>
<td>Code of ethics for volunteers</td>
<td>What is justice? (PowerPoint)</td>
<td>Step forward</td>
<td>Superheroes (PowerPoint)</td>
<td>Just be you!</td>
</tr>
<tr>
<td>11-14</td>
<td>Listening and communication skills</td>
<td>Charity club for a better world</td>
<td>The mathematics exam</td>
<td>The debate and the Jury</td>
<td>A poem for a better world</td>
<td>Picture workshop</td>
</tr>
</tbody>
</table>

¹ All project outputs and associated materials are available on the project website www.ethics-education.eu.
This third output, namely curricula for ethics and values education for teachers and educators complements both previous outputs and is aimed both to developers and implementers of ethics and values education training for teachers and educators as well as to teachers and educators as a self-study guide and it thus assist them in using both the Teacher manual and Educational materials and tools.

It consists of nine sections, including the present introduction (section 1).

<table>
<thead>
<tr>
<th>Section 2</th>
<th>The second section introduces the concept of ethics and values education in a brief and reader-friendly way in order to shed some light also on the subsequent sections and the ethical dimensions included in them.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Section 3</td>
<td>Section 3 describes various approaches to ethics and values education, described in a way that is relevant for the design and implementation of ethics and values education training for teachers and educators.</td>
</tr>
<tr>
<td>Section 4</td>
<td>Section 4, together with some remarks on ethics education curriculum provides an outline or a description of what the main themes for the training of teachers and educators are, how one should approach developing the training for them and how to implement it. Section</td>
</tr>
<tr>
<td>Section 5</td>
<td>Section 5 includes an account how to use educational materials and tools and other outputs developed in ETHIKA project arising out of our experience while working with teachers and educators; it points out the things to be attentive to, useful tips, etc.</td>
</tr>
<tr>
<td>Section 6</td>
<td>The core of the document in section 6 that introduces ethics and values education training courses proposals (either to be implemented as a training or self-study form of lifelong learning for teachers and educators). It is structured in a way that the group or an individual undertaking the training, can choose and organize its learning experience and select appropriate or desirable learning outcomes as well as choose the length of the training.</td>
</tr>
<tr>
<td>Section 7</td>
<td>Section 7 contains a brief analysis and proposal for evaluation in the field of ethics and values education since this aspect is often debated and there are many diverging opinions how could one evaluate both the training and the teaching in this field.</td>
</tr>
</tbody>
</table>
| Section 8 | In section 8 we provide an overview of the existing models, curriculums, and opportunities for teachers and educators in participating countries (Slovenia, Italy, Croatia, Austria,
| Section 9 | Section 9 consist of the general part that is an outline of the curriculum in ethics and values education and is complemented with country-specific education/training proposals how to complement the existing curricula and learning opportunities. |

Hopefully you would find the document useful and exploit it to further your knowledge and skills in ethics and values education. If you have comments or other feedback we more than welcome it.²

The Ethika project team
March 2017

² The project website contains the relevant information and directs you to specific persons that you can contact given the country and/or language that are relevant for you.
2. Ethics and values education

The expression ethics and values education (also ethical education) allows for a variety of interpretations. In order to properly appreciate it, one should first contemplate on several more general dimensions of ethics and values themselves. The latter are inherently connected with the conception of a human being, which includes a multi-dimensional and deep anthropological aspects of the nature of a human person. Every educational framework, process or method must recognize this. In the formal educational process an all encompassing nature of ethical reflection and ethical awareness thus calls for an integrative approach, in which ethical topics are addressed in most if not all the subjects in school, trans-curricularly and infusing school life as a whole.

The relational and communitarian nature of ethics – arising out of the recognition of a human being as relational being, as a political being living in the community and as a being of dialogue – is extremely important and leads to reflections on such concepts or phenomena as justice, honesty, solidarity, reciprocity, compassion, and cooperation. These aspects are of key importance for ethics and values education, since one of its main goals is to strengthen such dialogical and emphatic stance on all levels of the educational process. Given that ethics is not related only to given moral rules that are prescribed or to a specific list of moral values but also to our characters, i.e. to the aspect of what kind of persons we are or want to become, ethics and values education should not address and stress merely basic ethical norms and values (such as liberty, dignity and respect for life, equality, truthfulness, responsibility, non-violence, social justice, solidarity, non-discrimination, well-being, safety), but also turn to virtues that are at the heart of each individual development and development of a community as a whole. Such dimensions should pervade educational process as a process of mutual growth and learning, in which we are open towards each other.

Ethics and values education steers children or students towards the search and commitment to fundamental values, meaning and purpose in their lives. Ethics and values education is also concerned with respectful attitude towards others (both individuals and communities alike) and putting one’s beliefs, attitudes and values into practice and everyday life.

If one regards values in a broad way as comprising of principles, fundamental convictions, ideals, standards, moral awareness, or life stances that guide individuals, their evaluations and behaviour both in their personal as well as social lives (Halstead & Taylor 1996), and include in this also a broader reflection upon them then in a sense a field of ethics education overlaps with values education. In a narrower sense value education refers to a process of educational transmission of dominant social values to individuals to someway incorporate them into the society.

“Education implies that something worthwhile has been intentionally transmitted in a morally acceptable manner. It would be a logical contradiction to say that a man had been educated but that he had in no way changed for the better or that in educating his son a man was attempting nothing that was worthwhile.” (Peters 1970, 25)

Ethics and values education specifically converts this implicit goal into an explicit one, following a recognition that central presence of moral and value dimensions cannot be sensibly denied and the idea of a value-free education process proved to be a delusion. The infographics below
summarizes some of the points exposed here, includes also a summary of the main goals of ethics and valued education and is accompanied by some challenges.

Challenges and open questions

Quite a number of challenges has been raised in regard to ethics and values education. In the context of school education one challenge is how to situate it within the curriculum, especially regarding more explicit approaches that promote specially dedicated ethics and values education classes, given ever more pressing time demands of the curriculum and a possible lack of sensitivity to age-specific moral maturity. Another challenge is the global, plural and multicultural world we live in that puts pressure upon the question of which values to choose in the beginning. Here ethics and values education can either appeal to some core common values (e.g. Hans Küng’s Weltethos approach) or specifically include education for an inclusive cosmopolitan society (the above mentioned value clarification process was in part developed in response to this recognition).

From the perspective of teachers and other educators one of the main challenges is the recognition that they often lack a more specific knowledge about ethics and values and related competencies to tackle them in the classroom in a coherent and integrative way. Education professionals are often additionally burdened with pressures towards more effective educational outputs, working schedule flexibility and mobility, new topics in curriculum, increasing number of students with adjustment disorders and often also with a lack of effective lifelong learning opportunities. Often they express scepticisms about their assigned role as some sort of moral authorities or role models. All this may decrease the willingness and strengthen the reluctance to actively adopt a particular ethics and values education model.
Ethics and values education harbours in itself a variety of diverse approaches. In this section we will highlight some of the most important and pervasive ones.

One common question or dilemma while engaging in ethics and values education is how much of it and in what form should be based upon ethical theory itself.

One straightforward answer could be that ethics and values education just is the teaching of ethical theory or theories as they have been developed in moral philosophy as an academic discipline. However, a consensus seems to be emerging in the direction that a straight transposition of particular ethical theories as the main content of ethics and values education is ineffective.

“Under this approach, the students are taught one or more ethical theories (usually utilitarianism, Kantian deontology, or care theory) and are then taught to apply these theories to resolve, or at least inform, ethical dilemmas. Among philosophers of education, who have dealt with ethics of teaching, however, it is generally agreed that this applied-theory approach to ethics education is particularly problematic” (Warnick & Silverman 2011, 274).

When we move from the early childhood education towards professional ethics education the stress on ethical theory of course enhances, but in a sense that ethical theory forms the basis of ethics education (not its main contents not is the knowledge about ethical theories the main goal of ethics and valued education). In this sense reliance upon ethical theory can increase students understanding of particular normative or evaluative stance, increase their capacities to formulate cogent justification and moral arguments, increase their ethical awareness, reflection and capacities of good decision-making and lastly underpin a particular ethical code relevant for the field of professional study.

In early education this role can be played by incorporation of critical thinking, philosophy for children and inquiring community approaches in education process. These can also secure the necessary balance between individual and societal aspects of values education.

“As Socrates would have it, the philosophical examination of life is a collaborative inquiry. The social nature of the enterprise goes with its spirit of inquiry to form his bifocal vision of the examined life. These days, insofar as our society teaches us to think about values, it tends to inculcate a private rather than a public conception of them. This makes reflection a personal and inward journey rather...
than a social and collaborative one, and a person’s values a matter of parental guidance in childhood and individual decision in maturity” (Cam 2014, 1203).

That is why reflective and collaborative approach is thus essential, since it can secure a middle ground between individual relativism and a straight imposition of dominant social values, it fosters development of good moral judgment, it enables us to put ourselves in the position of another and finally to develop dialogic and inclusive stance.

There are several specific methods developed for the field of values education. These range from inculcation of values by teaching, storytelling or school practices and policies to approaches that are more open and reflective (philosophy with children), address specific aspects of morality (care ethics approach, empathy approach, cognitive developmental ethics education, character education, infusion approach, etc.) or oriented towards ethical action (service learning approach).

One of the more popular approaches in the past was the value clarification approach (Simon, Howe & Kirschenbaum 1972), which (following the lessons of moral pluralism according to which there is no single foundation of morality but several) rejected the idea of inculcation and offered the individual an opportunity for free personal choice or preference regarding values and their understanding. Criticisms of this approach stress particularly the questions about its effectiveness and the lack of philosophical and educational foundations, while one of the reasons for the decline of its popularity was also its improper implementation. One of its main proponents, Kirschenbaum (1992) has later accepted much of this criticism and proposed a more comprehensive value education approach. It is based upon four aspects of comprehensiveness or extensions. The first aspect concerns the content, since comprehensive value education includes personal and social, ethical and moral issues. Secondly, the comprehensive approach includes a variety of different methodologies. Thirdly, the approach gets extended throughout the school life, including both classes as well as all other school-related activities. And lastly, the comprehensive approach includes not merely children and their teachers, but the entire community and including other institutions as agents of value education (Kirschenbaum 1992, 775).

Joined to these trend was also character education as a specific form of ethics education, focusing primarily on character development, e.g. development of moral virtues, habits and other aspects of character, which then translates into morally right action and meaningful life. Building upon an ancient tradition and educational ideas of Socrates, Plato and Aristotle, this form often
obtained a more limited form of moral education through the use of role-models and exemplars as key tools. With the rise of modernity, it slowly started to lose its appeal and relevance, primarily due to secularization and a focus on rules of conduct. Ryan (2015) states that in the 1980s, as a response to concern about poor academic achievements and bad behaviour, educators have rediscovered character education (also as part of a wider trend of the return of virtue ethics). Character education thus focuses on cultivating virtues and forming good character habits and at the same time eliminating poor habits. It is crucial that it begins early in the childhood and rests on the assumption parents and later on teachers begin the engraving process of habituation to consideration of others, self-control, and responsibility, and later on this individual takes over the formation of his or her own character (Ryan 2015).

In recent decades there is also a rise of other integrative and comprehensive approaches, which take into account both traditional educational goals as well as new findings form moral psychology and other sciences. In line with this development Silcock and Duncan (2001) put forward the following preconditions for successful values acquisitions in schools. (1) Process condition: Optimal circumstances for the integration of values into students' lives must include in part their voluntary commitment at some stage of this process. This means recognizing their autonomy, competence and personal choice in line with their moral development. (2) Conceptual condition: Values education must lead to personally transformed relationships between students and themes and contents considered worthwhile, which means that the move from belief towards motivation and action presupposes "co-construction", a consciously accomplished, cross-transformation where what is studied becomes a personal value through the act of commitment, while the commitment itself becomes a value-commitment via the potent nature of what is transformed (e.g. the potential a moral virtue has to change one's life)" (Silcock and Duncan 2001, 251).

(3) Contextual condition: there has to be at least partial consistency or concurrence between the values, virtues, ideals or standards learned and wider socio-political context, since this is necessary for ethics and values education to be as free as possible from internal inconsistencies regarding both contents and goals of it. Thus, in order for ethics and values education to obtain lifelong lasting relevance, one must include a wider understanding and grounds of the mentioned values, virtues, ideals or standards they appeal to.
4. Curriculum and the training of teachers and educators: Themes, development, and implementation

The curriculum is usually defined as some sort of an organized, systematic, and structured plan that connects learning experiences, methods, and intended learning outcomes and puts them into a wider context that takes into account perspective of teachers/educators, students/learner and society as a whole for the purpose of the learners gain of knowledge, competences, and their growth in general.

In developing any kind of curriculum, including the one for ethics and values education, the four key questions that must be posed are the following:

1. What are the key educational aims and purposes the training should seek to attain?
2. What educational experiences can be provided that are likely to attain these aims and purposes?
3. How can these educational experiences be effectively organized in a given context?
4. How can we determine whether these aims and purposes are being attained after the end of the training? (cf. Tyler 2005)

These questions can be posed both in relation to the initial education or continuous training of teachers and educators as a whole as well as for particular modules or study contents. It is also helpful to make them as explicit as possible since they are more than relevant also for their work with students, since they structure the learning activities in a way that they are comprehensible and manageable.

Further, there are several approaches how to structure and organize the ethics and values education for teachers and other educators, which differ in relation to the focus one puts at the centre of them.

One way to develop the curriculum is to follow the quite standard distinction in ethics between “the good, the right and the virtuous”, which can be understood as three basic ethical concepts as well as the areas of ethics. The first dimension focuses on value and values, the key question being what is good and how do we attain it. The second dimension is primarily focused on our conduct, emphasising right actions as opposed to the morally wrong one. The third dimension focuses on our characters and tries to provide an answer to the ancient question of how should we live. The ethics and values education - but in relation to teacher and educators training as well as then the teaching of it in schools - can be organized around these three concepts or dimensions. The key thing to bear in mind is that they are not separate or independent ethical domains, but are closely interconnected and form the so-called ethics triangle.
A related approach would organize the curriculum in terms of some more specific topics and questions identified as most central. That is an approach that we have followed in developing learning materials and tools in ETHIKA project, since we organized them in six key themes, namely justice, respect, responsibility, self-esteem, conflict resolution, and ethical actions (see page 15).

The next model of curriculum and its contents organization follows a model of cognitive domains used for categorization of educational goals, e.g., a revised version of Bloom’s model (Kegan 1977) that distinguishes between:

- **Creating**
- **Evaluating**
- **Analyzing**
- **Applying**
- **Understanding**
- **Remembering**

This model can be useful in structuring the contents of the ethics and values education curriculum in a way that interconnects some basic knowledge e.g. about ethical theories, ethical concepts, and history of ethics (remembering and understanding) with more high-level goals related to skills like that of evaluation morally relevant situations, analysing our own values and evaluative positions of others (individuals, cultures) to creative decision-making.

A third model of curriculum organization could follow the “ethical circles” approach, which places the individual in the centre and then situates her or him into an ever widening circles of ethical concerns as demonstrated in the picture below. The model of such an “expanding circle” - made famous by a book by Peter Singer with this very title - can be modified in various ways, but the key thing is that such a model could help to structure the contents of ethics and values education in a way that not only differentiates between the inner circles but also highlights their interconnectedness and ethical importance.
The last model of the curriculum for teachers and educators takes the integrative and structural approach of first differentiating between:

- the goals and aims of ethics and values education,
- the subjects/students/learners as the central focus and guiding point for the instruction,
- the content(s)/components/topics of ethics and values education,
- the methods of/approach to ethics and values education
- and the processes of assessment and learning outcomes

and then organizing the curriculum according to these aspects. In initial teacher training these aspects can be pursued in more or less distinct or modular ways, covering each of the aspects separately, or in an integrative and transversal manner, combining them and then following the smaller learning steps. In the ETHIKA project we have developed a manual on methodologies and educational contents separately, but in a way that these can be easily combined into a whole. Section 5 provides several proposals how this can be made and how the training for teachers and other educators can be organized.

In the course of the project and also as part of the training event for teachers and other educators the following soft skills have been identified as necessary for values education. Therefore teacher education has to take these skills seriously, to give students the chance to learn and gain these skills by exercising them.
Guidelines on the implementation of teacher training based on ETHIKA

The educational materials that we have developed as part of the ETHIKA project are structured along five main ethical topics:
and we included the category of “Ethical actions” which includes ideas and activities to transfer ethical beliefs and attitudes into action, e.g. in the form of the project for society. Among the mentioned ones there are also other central ethical concepts included in material, e.g. friendship, devotion, honesty, cooperation, respecting diversity, environmental protection, etc.

One can organize teacher trainings in two main ways. The first way is to organize training for teachers who work with specific age-groups of children (in ETHIKA five different age-groups are distinguished). Such a training can be implemented as a one-day training. The optimal size of the training group is from 8 to 15 teachers and for each age-group the training should last at least 8 hours. At the beginning of each training session there should be a short introduction and reflection about ethics and values education and a brief overview of the ETHIKA project and the educational tools developed in the project (Teacher manual, Educational materials, which contain everything needed for the training). All this, together with the final step in training, evaluation, is common to all teacher trainings. Evaluation sessions at the end are also an opportunity to get feedback from teachers/participants, to find out what they think about educational materials and tools and how they plan to use them and if they do need adaptations, etc.

The central part of the training is the presentation and work with educational materials – at least 45 minutes should be devoted to each of the chosen educational material and for the associated part of the Teacher manual on methodology.

Below is a schema for such one-day trainings.

<table>
<thead>
<tr>
<th>Training for teachers who work with children from 3 to 5 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Introduction to ethics education (45 minutes)</td>
</tr>
<tr>
<td>a. What is ethics and values education</td>
</tr>
<tr>
<td>b. Aims of ethics and values education</td>
</tr>
<tr>
<td>break (15 minutes)</td>
</tr>
<tr>
<td>2. About ETHIKA project (30 minutes)</td>
</tr>
<tr>
<td>3. Introduction to Teacher Manual (45 minutes)</td>
</tr>
<tr>
<td>break (30 minutes)</td>
</tr>
<tr>
<td>4. Introduction to Ethika materials and tools</td>
</tr>
<tr>
<td>a) Tomato's feelings (45 minutes)</td>
</tr>
<tr>
<td>b) The speeches round (45 minutes)</td>
</tr>
<tr>
<td>c) Puppet's problems (45 minutes)</td>
</tr>
<tr>
<td>break (30 minutes)</td>
</tr>
<tr>
<td>d) Who is faster? (45 minutes)</td>
</tr>
<tr>
<td>e) Pumpkin signs (45 minutes)</td>
</tr>
<tr>
<td>f) Overcoming obstacles (45 minutes)</td>
</tr>
<tr>
<td>5. Evaluation (45 minutes)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Training for teachers who work with children from 5 to 7 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Introduction to ethics education (45 minutes)</td>
</tr>
<tr>
<td>a. What is ethics and values education</td>
</tr>
<tr>
<td>b. Aims of ethics and values education</td>
</tr>
<tr>
<td>break (15 minutes)</td>
</tr>
<tr>
<td>2. About ETHIKA project (30 minutes)</td>
</tr>
<tr>
<td>3. Introduction to Teacher Manual (45 minutes)</td>
</tr>
<tr>
<td>break (30 minutes)</td>
</tr>
<tr>
<td>4. Introduction to Ethika materials and tools</td>
</tr>
<tr>
<td>a) Elf's box (45 minutes)</td>
</tr>
<tr>
<td>b) Story about Peter (45 minutes)</td>
</tr>
<tr>
<td>c) Sad Broccoli (45 minutes)</td>
</tr>
</tbody>
</table>
break (30 minutes)

d) Sign choosing (45 minutes)
e) Daddy is a superhero (45 minutes)
f) Cooperative games (45 minutes)

5. Evaluation (45 minutes)

Training for teachers who work with children from 7 to 9 years

1. Introduction to ethical education (45 minutes)
   a. What is ethics and values education
   b. Aims of ethics and values education

break (15 minutes)

2. About ETHIKA project (30 minutes)

3. Introduction to Teacher Manual (45 minutes)

break (30 minutes)

4. Introduction to Ethika materials and tools
   a) Why do we need to respect others? (45 minutes)
   b) We all like our logo (45 minutes)
   c) Try to find positive (45 minutes)

break (30 minutes)

d) A Girl and a Dog (45 minutes)
e) Unfair Rain (45 minutes)
f) Civic action (45 minutes)

5. Evaluation (45 minutes)

Training for teachers who work with children from 9 to 11 years

1. Introduction to ethical education (45 minutes)
   a. What is ethics and values education
   b. Aims of ethics and values education

break (15 minutes)

2. About ETHIKA project (30 minutes)

3. Introduction to Teacher Manual (45 minutes)

break (30 minutes)

4. Introduction of Ethika materials and tools
   a) Superheroes (45 minutes)
b) Just be you! (45 minutes)
c) Step forward (45 minutes)

break (30 minutes)

d) What is justice? (45 minutes)
e) Making Peace (45 minutes)
f) Code of ethics for volunteers (45 minutes)

5. Evaluation (45 minutes)

Training for teachers who work with children from 11 to 15 years

1. Introduction of ethical education (45 minutes)
   a. What is ethics and values education
   b. Aims of ethics and values education

Break (15 minutes)

2. About ETHIKA project (30 minutes)

3. Introduction to Teacher Manual (45 minutes)

4. Introduction of Ethika materials and tools
   a) A poem for a better world (45 minutes)
b) The debate and the Jury (45 minutes)
c) Listening and communication skills (45 minutes)

break (30 minutes)

d) The mathematics exam (45 minutes)
e) Picture workshop (45 minutes)
f) Charity club for a better world (45 minutes)

5. Evaluation (45 minutes)
The other way to organize a teacher training is to include all age-groups and extend the duration to three days or a weekend. Here is a proposed schema.

**DAY 1**

<table>
<thead>
<tr>
<th>Event</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Introduction for ethical education</td>
<td>60 minutes</td>
</tr>
<tr>
<td>a) What is ethical and value education</td>
<td></td>
</tr>
<tr>
<td>b) Aim of ethical and value education</td>
<td></td>
</tr>
<tr>
<td>break (15 minutes)</td>
<td></td>
</tr>
<tr>
<td>2. About ETHIKA project</td>
<td>30 minutes</td>
</tr>
<tr>
<td>3. Introduction on Teacher Manual</td>
<td>60 minutes</td>
</tr>
<tr>
<td>break (30 minutes)</td>
<td></td>
</tr>
<tr>
<td>4. Introduction of Ethical materials and tools:</td>
<td></td>
</tr>
<tr>
<td>a) Tomato’s feelings (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>b) Puppet’s problems (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>c) Pumpkin signs (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>break (30 minutes)</td>
<td></td>
</tr>
<tr>
<td>d) Elf’s box (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>e) Story about Peter (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>f) Sad Broccoli (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>g) Sign choosing (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>5. Evaluation of Day 1</td>
<td>45 minutes</td>
</tr>
</tbody>
</table>

**DAY 2**

<table>
<thead>
<tr>
<th>Event</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Introduction to the Ethical materials and tools:</td>
<td></td>
</tr>
<tr>
<td>a) Why do we need to respect others? (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>b) We all like our logo (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>break (15 minutes)</td>
<td></td>
</tr>
<tr>
<td>c) Try to find positive (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>break (30 minutes)</td>
<td></td>
</tr>
<tr>
<td>d) A Girl and a Dog (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>e) Unfair Rain (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>f) Superheroes (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>break (15 minutes)</td>
<td></td>
</tr>
<tr>
<td>g) Step forward (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>break (30 minutes)</td>
<td></td>
</tr>
<tr>
<td>h) What is justice? (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>2. How to lead/implement ethical education workshops? (90 minutes)</td>
<td></td>
</tr>
<tr>
<td>- Here teachers have task to prepare themselves for leading/facilitate ETHIKA workshop in third day of Tot.</td>
<td></td>
</tr>
<tr>
<td>3. Evaluation of the day</td>
<td>45 minutes</td>
</tr>
</tbody>
</table>

**DAY 3**

<table>
<thead>
<tr>
<th>Event</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teacher facilitate ETHIKA workshops</td>
<td></td>
</tr>
<tr>
<td>a) 1st workshop (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>b) 2nd workshop (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>break (30 minutes)</td>
<td></td>
</tr>
<tr>
<td>a) 3rd workshop (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>b) 4th workshop (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>c) 5th workshop (45 minutes)</td>
<td></td>
</tr>
<tr>
<td>lunch break</td>
<td></td>
</tr>
<tr>
<td>2. How to lead/implement ethical education workshops? (90 minutes)</td>
<td></td>
</tr>
<tr>
<td>- practical exercise</td>
<td></td>
</tr>
<tr>
<td>3. Evaluation of the day and final evaluation of training</td>
<td></td>
</tr>
</tbody>
</table>

End of the training
5. Study guide to ethics and values education using ETHIKA materials

As already mentioned above as part of the activities in ETHIKA project we have developed the Teacher manual (www.ethics-education.eu/resources/ManualTeachers_EN.pdf) and educational/learning material and tools materials (www.ethics-education.eu/tools/index.htm). Here, in this section you can find guidelines who to successful use all these materials and how to implement ETHIKA educational materials in your class or educational group. Here is a step by step outline on how to use ETHIKA materials in your classroom yourself:

1. Read the *Ethics and Values Education - Manual for Teachers and Educators* from p. 6 to 15 and find out about the basic things about ethics and values education, how to approach to ethics and values education, its aims, etc. Also read about the moral development of children from the age of 3 to 15 and what are the characteristics of the relationship between management and ethics in school and learning community. Read about A Code of Ethics approach to managing relationships and other formal approaches. This is some basic theoretical knowledge what you need to know before you start step 2.

2. In the *Ethics and Values Education - Manual for Teachers and Educators* from p. 16 to 60 you can find description of 13 methodological models of ethics and values education: Critical thinking in ethics education (pp. 17-20); Philosophy for/with children (pp. 21-23); Socratic dialogue (pp. 24-26); The values clarification process (pp. 27-28); Holistic ethical learning (pp. 29-32); Using ethical dilemmas, conflict cases, thought experiments (pp. 33-36); Stories and biographical learning (pp. 37-39); The value and development square (pp. 40-42); Conflict prevention strategies (pp. 43-47); Moral decision making (pp. 48-50); Virtue and ethics education - the MELARETE model (pp. 51-55); Meeting differences (pp. 55-58) and Project activities (pp. 59-60). Every methodological model includes: some background regarding the methodological model, a short description, a description of relevance and relation to moral development, notes on which topics you can address in each methodological model, and a description of examples of existing materials for each specific methodological model. By reading and getting familiar with all methodological models you will be ready for the next step – choosing the educational materials for your first implementation in classroom.

3. Go to the Ethika project website (www.ethics-education.eu) and there you can find 30 different educational materials and tools as shown in the picture below.
Choose the age group of your students/participant and pick out one of the five topics. Please, don’t choose ethical action at the first topics, since these are a special kind of activities that are best addressed and implemented at the end. You can click of the text under the icons; sometimes you have two links under the specific icon - one of these opens the Teachers manual for this educational material and the other educational material e.g. PPT presentation, pictures etc. Download them all. Study the Manual for the chosen educational material carefully. You will find all information for implementation in this Manual, namely age group of students, aims of educational material, time needed for implementation, detailed description of every step of implementation of educational materials, additional materials, etc. Study also the teaching materials.

4. Prepare all materials and tools that you need for implementation (you can find a list of these materials in the Manual for every material), and now you are ready for implementation.

5. Implement your educational material in the classroom or educational group.

6. After you implement a few workshops in your classroom, return to the Ethics and Values Education - Manual for Teachers and Educators Ethics and Values Education - Manual for Teachers and Educators, p. 61. Here you can find description about how to develop your own educational materials and tools for ethics and values education as a step-by-step guide. Following this and with the gained knowledge and experience you can now try to prepare teaching material for ethical topics on your own and related to topics that your students are most interested in or find lacking.

7. Most of all, enjoy yourself while addressing the topics of ethics and values!
6. ETHIKA training courses proposals

In what follows we propose more detailed plans for teacher/educator training courses on the topics of ethics and values education that can be either organized for teachers or be used in the form of self-study. The proposals are organized regarding 3 overall age-groups of children and within that given the duration or time-investment needed for training or self-study.

6.1. Kindergarten (3-5 years)

Programmes at ISCED (International Standard Classification of education ISCED 2011) level 0 or early childhood education, are typically designed with a holistic approach to support children’s early cognitive, physical, social and emotional development and introduce young children to organized instruction outside of the family context. ISCED level 0 refers to early childhood programmes that have an intentional education component. These programmes aim to develop socio-emotional skills necessary for participation in school and society. They also develop some of the skills needed for academic readiness and prepare children for entry into primary education. Programmes classed at ISCED level 0 may be referred to in many ways, for example: early childhood education and development, play school, reception, pre-primary, pre-school, or educación inicial.

The ETHIKA educational resources for kindergarten children of the age group 3-5 years comprise a total of 6 tools with 1 per topic.

The main methods used here and taken from the ETHIKA "Handbook for Teachers and Teachers in European Schools and Kindergartens" are chapter 2 (Philosophy for/with Children), 3 (Socratic Dialogue) and 5 (Holistic Ethical Learning). In addition, the tool addressing the value “Respect” also applies the methods of chapter 7 (Stories and Biographical Learning) and 11 (Virtue and Ethics Education - the MELARETE model):

<table>
<thead>
<tr>
<th>Topics</th>
<th>Conflict resolution</th>
<th>Ethical actions</th>
<th>Justice</th>
<th>Respect</th>
<th>Responsibility</th>
<th>Self esteem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ETHIKA Tools</td>
<td>Who is faster?</td>
<td>Overcoming obstacles</td>
<td>Tomato's feelings</td>
<td>The speeches round</td>
<td>Pumpkin signs</td>
<td>Puppet's problems</td>
</tr>
<tr>
<td>Manual for Tachers and Educators</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chapter 2</td>
<td>Chapter 2</td>
<td>Chapter 2</td>
<td>Chapter 2</td>
<td>Chapter 2</td>
<td>Chapter 2</td>
<td>Chapter 2</td>
</tr>
<tr>
<td>Chapter 3</td>
<td>Chapter 3</td>
<td>Chapter 3</td>
<td>Chapter 5</td>
<td>Chapter 3</td>
<td>Chapter 3</td>
<td>Chapter 3</td>
</tr>
<tr>
<td>Chapter 5</td>
<td>Chapter 5</td>
<td>Chapter 5</td>
<td>Chapter 5</td>
<td>Chapter 5</td>
<td>Chapter 5</td>
<td>Chapter 5</td>
</tr>
</tbody>
</table>

The compilation of common and specific content leads to the following three curricula for the school level "kindergarten" / age group (3-5 years):

**6.1.1. Duration: 8 hours**

<table>
<thead>
<tr>
<th>Timeframe</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 hours</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**6.1.2. Duration: 15 hours**

<table>
<thead>
<tr>
<th>Timeframe</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
</table>
| 1.5 h     | Introduction to ethics and ethical education | to know and understand what ethics is, the relevance of ethics for society and the basic posits of ethical education | ETHIKA Manual:  
• Introduction  
• What is ethics and values education?  
• Moral development of children |
| 1.5 h     | Overview of the methodology for ethical learning and teaching | to know some basic methods on how to address ethical issues and how to implement ethical content in the classroom | ETHIKA Manual:  
• Overview about chapters 1-13  
• Main focus on chapters: 2, 3, 5 |
| 1.5 h     | Workshop: Philosophy for/with children | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Puppet’s problems  
Topic: Self-esteem |
| 1.5 h     | Workshop: Socratic Dialogue | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Pumpkin Signs  
Topic: Responsibility |
| 1.5 h     | Workshop: Holistic Ethical Learning | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Overcoming Obstacles  
Topic: Ethical Actions |
| 1.5 h     | Creation of good frame conditions as a basis for ethics and values education | to enable teachers and educators to improve the ethical climate in the kindergarten or group; to improve relationships with parents; to learn how does the mechanism of the role model works and how to utilize it | ETHIKA Manual:  
• Relationship management and ethics in school and learning community in general  
ETHIKA Instructions for developing a code of ethics |
### Workshop: Holistic Ethical Learning
- **Goal:** To experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten
- **ETHIKA Tools, e.g.:** Overcoming Obstacles
- **Topic:** Ethical Actions

### Design your own workshop under supervision
- **Goal:** To learn how to develop one own workshop on a topic of choice based on the previously discussed methods and integrate feedback
- **ETHIKA Manual:** Chapters 1-13
- **ETHOS Methodology Guidelines:** Development of ethical educational materials and tools

### Creation of good frame conditions as a basis for ethics and values education
- **Goal:** To enable teachers and educators to improve the ethical climate in the kindergarten or group; to improve relationships with parents; to learn how does the mechanism of the role model works and how to utilize it
- **ETHIKA Manual:** Relationship management and ethics in school and learning community in general
- **ETHOS Methodology Guidelines:** Teachers as ethical role models
- **ETHIKA Instructions for developing a code of ethics**
- **ETHOS Methodology Guidelines:** Strengthening the collaboration of teachers and parents

### 6.1.3. Duration: 30 hours

<table>
<thead>
<tr>
<th>Timeframe</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
</table>
| **2 h**   | Introduction to ethics and ethical education | To know and understand what ethics is, the relevance of ethics for society and the basic posts of ethical education | ETHIKA Manual  
- Introduction  
- What is ethics and values education?  
- Moral development of children  
Any introductory ethics textbook that is available in your country |
| **2 h**   | Integrative and dialogical dimensions of ethics | To learn and understand human being as a being of relationship, our interdependence, the necessity of dialogue, dimension of ethical reflection | Any introductory ethics textbook that is available in your country |
| **2 h**   | Overview of the methodology for ethical learning and teaching | To know some basic methods on how to address ethical issues and how to implement ethical content in the classroom | ETHIKA Manual:  
- Overview about chapters 1-13  
- Main focus on chapters: 2, 3, 5, 7, 11 |
| **2 h**   | Workshop: Philosophy for/with children | To experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Puppet’s problems  
Topic: Self-esteem |
| **2 h**   | Workshop: Socratic Dialogue | To experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Pumpkin Signs  
Topic: Responsibility |
| **2 h**   | Workshop: Holistic Ethical Learning | To experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Overcoming Obstacles |
### 6.2. School Level 1 (5-9 years)

Programmes at ISCED level 1, or primary education, are typically designed to provide students with fundamental skills in reading, writing and mathematics (i.e. literacy and numeracy) and establish a solid foundation for learning and understanding core areas of knowledge, personal and social development, in preparation for lower secondary education. It focuses on learning at a basic level of complexity with little, if any, specialisation.

The ETHIKA educational resources for pupils of the age group 5-9 years comprise a total of 12 tools with 2 per topic.

The main methods used here and taken from the ETHIKA "Handbook for Teachers and Teachers in European Schools and Kindergartens" are chapter 2 (Philosophy for/with Children), 3 (Socratic Dialogue) and 5 (Holistic Ethical Learning).

In addition, the methods of chapter 7 (Stories and Biographical Learning), 9 (Conflict Prevention Strategies), 11 (Virtue and Ethics Education - the MELARETE Model) and 12 (Meeting Differences) are applied:

<table>
<thead>
<tr>
<th>Topics</th>
<th>Conflict resolution</th>
<th>Ethical actions</th>
<th>Justice</th>
<th>Respect</th>
<th>Responsibility</th>
<th>Self esteem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ETHIKA Tools</td>
<td>Sign choosing</td>
<td>Cooperative games</td>
<td>Sad Broccoli</td>
<td>Elf's box</td>
<td>Story about Peter</td>
<td>Daddy is a superhero</td>
</tr>
<tr>
<td>Manual for Teachers and Tachers</td>
<td>Chapter 2</td>
<td>Chapter 5</td>
<td>Chapter 2</td>
<td>Chapter 3</td>
<td>Chapter 2</td>
<td>Chapter 3</td>
</tr>
<tr>
<td></td>
<td>Chapter 3</td>
<td>Chapter 5</td>
<td>Chapter 2</td>
<td>Chapter 12</td>
<td>Chapter 3</td>
<td>Chapter 5</td>
</tr>
</tbody>
</table>
The compilation of common and specific content leads to the following three curricula for the school level 1 / age group (5-9 years):

### 6.2.1. Duration: 8 hours

<table>
<thead>
<tr>
<th>Timeframe 8 hours</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
</table>
| 1 h | Introduction to ethics and ethical education | to know and understand what ethics is, the relevance of ethics for society and the basic posits of ethical education | ETHIKA Manual:  
- Introduction  
- What is ethics and values education?  
- Moral development of children |
| 1 h | Overview of the methodology for ethical learning and teaching | to know some basic methods on how to address ethical issues and how to implement ethical content in the classroom | ETHIKA Manual:  
- Overview about chapters 1-13  
- Main focus on chapters: 2, 3, 5 |
| 1.5 h | Workshop: Philosophy for/with children | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Unfair Rain  
Topic: Justice |
| 1.5 h | Workshop: Socratic Dialogue | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
A girl and a dog  
Topic: Responsibility |
| 1.5 h | Workshop: Holistic Ethical Learning | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Civic Action  
Topic: Ethical Action |
| 1.5 h | Creation of good frame conditions as a basis for ethics and values education | to enable teachers and educators to improve the ethical climate in the kindergarten or group; to improve relationships with parents; to learn how does the mechanism of the role model works and how to utilize it | ETHIKA Manual:  
- Relationship management and ethics in school and learning community in general  
ETHIKA Instructions for developing a code of ethics |

---

**ETHIKA Tools**
- We all like our logo
- Civic action
- Unfair rain
- Why do we need to respect others?
- A girl and a dog
- Try to find positive
### 6.2.2. Duration: 15 hours

<table>
<thead>
<tr>
<th>Timeframe</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.5 h</td>
<td>Introduction to ethics and ethical education</td>
<td>to know and understand what ethics is, the relevance of ethics for society and the basic posits of ethical education</td>
<td>ETHIKA Manual:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Introduction</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• What is ethics and values education?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Moral development of children</td>
</tr>
<tr>
<td>1.5 h</td>
<td>Overview of the methodology for ethical learning and teaching</td>
<td>to know some basic methods on how to address ethical issues and how to implement ethical content in the classroom</td>
<td>ETHIKA Manual:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Overview about chapters 1-13</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Main focus on chapters: 2, 3, 5</td>
</tr>
<tr>
<td>1.5 h</td>
<td>Workshop: Philosophy for/with children</td>
<td>to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten</td>
<td>ETHIKA Tools, e.g.:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Unfair Rain</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Topic: Justice</td>
</tr>
<tr>
<td>1.5 h</td>
<td>Workshop: Socratic Dialogue</td>
<td>to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten</td>
<td>ETHIKA Tools, e.g.:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>A girl and a dog</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Topic: Responsibility</td>
</tr>
<tr>
<td>1.5 h</td>
<td>Workshop: Holistic Ethical Learning</td>
<td>to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten</td>
<td>ETHIKA Tools, e.g.:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Civic Action</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Topic: Ethical Action</td>
</tr>
<tr>
<td>4.5 h</td>
<td>Design your own workshop under supervision</td>
<td>to learn how to develop one own workshop on a topic of choice based on the previously discussed methods and integrate feedback</td>
<td>ETHIKA Manual:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Chapters 1-13</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ETHOS Methodology Guidelines:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Development of ethical educational materials and tools</td>
</tr>
<tr>
<td>3 h</td>
<td>Creation of good frame conditions as a basis for ethics and values education</td>
<td>to enable teachers and educators to improve the ethical climate in the kindergarten or group; to improve relationships with parents; to learn how does the mechanism of the role model works and how to utilize it</td>
<td>ETHIKA Manual:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Relationship management and ethics in school and learning community in general</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ETHIKA Instructions for developing a code of ethics</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>ETHOS Methodology Guidelines:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Teachers as ethical role models</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Strengthening the collaboration of teachers and parents</td>
</tr>
</tbody>
</table>

### 6.2.3. Duration: 30 hours

<table>
<thead>
<tr>
<th>Timeframe</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 h</td>
<td>Introduction to ethics and ethical education</td>
<td>to know and understand what ethics is, the relevance of ethics for society and the basic posits of ethical education</td>
<td>ETHIKA Manual:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Introduction</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• What is ethics and values education?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Moral development of children</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Any introductory ethics textbook that is available in your country</td>
</tr>
<tr>
<td>Time</td>
<td>Activity Description</td>
<td>Details</td>
<td>Source</td>
</tr>
<tr>
<td>------</td>
<td>----------------------</td>
<td>---------</td>
<td>--------</td>
</tr>
<tr>
<td>2 h</td>
<td>Integrative and dialogical dimensions of ethics</td>
<td>to learn and understand human being as a being of relationship, our interdependence, the necessity of dialogue, dimension of ethical reflection</td>
<td>Any introductory ethics textbook that is available in your country</td>
</tr>
</tbody>
</table>
| 2 h  | Overview of the methodology for ethical learning and teaching | to know some basic methods on how to address ethical issues and how to implement ethical content in the classroom | ETHIKA Manual:  
- Overview about chapters 1-13  
- Main focus on chapters: 2, 3, 5, 9 |
| 2 h  | Workshop: Philosophy for/with children | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
- Unfair Rain  
  Topic: Justice |
| 2 h  | Workshop: Socratic Dialogue | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
- A girl and a dog  
  Topic: Responsibility |
| 2 h  | Workshop: Holistic Ethical Learning | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
- Civic Action  
  Topic: Ethical Action |
| 2 h  | Workshop: Conflict prevention strategies | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
- We all like our logo  
  Topic: Conflict resolution |
| 5 h  | Design your own workshop under supervision | to learn how to develop their own workshop on a topic of choice based on the previously discussed methods and integrate feedback | ETHIKA Manual:  
- Chapter 1-13  
ETHOS Methodology Guidelines:  
- Development of ethical educational materials and tools |
| 7 h  | Field test: Conduct a workshop with children | to apply an ETHIKA tool or their own workshop with children, report on the experiences and receive feedback | ETHIKA Manual:  
- Chapter 1-13  
Expertise of trainer and group |
| 4 h  | Creation of good frame conditions as a basis for ethics and values education | to enable teachers and educators to improve the ethical climate in the kindergarten or group; to improve relationships with parents; to learn how does the mechanism of the role model works and how to utilize it | ETHIKA Manual:  
- Relationship management and ethics in school and learning community in general  
ETHOS Methodology Guidelines:  
- Teachers as ethical role models  
- Strengthening the collaboration of teachers and parents |

6.3. School Level 2 (9-14 years)
Programmes at ISCED level 2, or lower secondary education, are typically designed to build on the learning outcomes from ISCED level 1. Usually, the aim is to lay the foundation for lifelong learning and human development upon which education systems may then expand further educational opportunities. Programmes at this level are usually organized around a more subject-oriented curriculum, introducing theoretical concepts across a broad range of subjects.

The ETHIKA educational resources for pupils of the age group 9-14 years comprise a total of 12 tools with 2 per topic.

The main methods used here and taken from the ETHIKA “Handbook for Teachers and Teachers in European Schools and Kindergartens” are chapter 2 (Philosophy for/with Children), 3 (Socratic Dialogue) and 5 (Holistic Ethical Learning).

In addition, the methods of chapter 7 (Stories and Biographical Learning), 9 (Conflict Prevention Strategies), 11 (Virtue and Ethics Education - the MELARETE Model), 12 (Meeting Differences) and 13 (Project Activities) are applied:

<table>
<thead>
<tr>
<th>Topics</th>
<th>Conflict resolution</th>
<th>Ethical actions</th>
<th>Justice</th>
<th>Respect</th>
<th>Responsibility</th>
<th>Self esteem</th>
</tr>
</thead>
<tbody>
<tr>
<td>ETHIKA Tools</td>
<td>Making Peace</td>
<td>Code of ethics for volunteers</td>
<td>What is justice?</td>
<td>Step forward</td>
<td>Superheroes</td>
<td>Just be you!</td>
</tr>
<tr>
<td>Manual for Teachers and Educators</td>
<td>Chapter 2</td>
<td>Chapter 1</td>
<td>Chapter 2</td>
<td>Chapter 2</td>
<td>Chapter 2</td>
<td>Chapter 11</td>
</tr>
<tr>
<td>ETHIKA Tools</td>
<td>Listening and communica tion skills</td>
<td>Charity club for a better world</td>
<td>The mathematics exam</td>
<td>The debate and the Jury</td>
<td>A poem for a better world</td>
<td>Picture workshop</td>
</tr>
<tr>
<td>Manual for Teachers and Educators</td>
<td>Chapter 2</td>
<td>Chapter 13</td>
<td>Chapter 2</td>
<td>Chapter 2</td>
<td>Chapter 13</td>
<td>Chapter 2</td>
</tr>
</tbody>
</table>

The compilation of common and specific content leads to the following three curricula for the school level 2 / age group (9-14 years):

**6.3.1. Duration: 8 hours**

<table>
<thead>
<tr>
<th>Timeframe 8 hours</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 h</td>
<td>Introduction to ethics and ethical education</td>
<td>to know and understand what ethics is, the relevance of ethics for society and the basic posits of ethical education</td>
<td>ETHIKA Manual:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Introduction</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• What is ethics and values education?</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Moral development of children</td>
</tr>
<tr>
<td>1 h</td>
<td>Overview of the methodology for ethical learning and</td>
<td>to know some basic methods on how to address ethical issues and how to implement ethical</td>
<td>ETHIKA Manual:</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Overview about chapters 1-13</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Main focus on chapters: 2, 3, 5</td>
</tr>
</tbody>
</table>
### 6.3.2. Duration: 15 hours

<table>
<thead>
<tr>
<th>Timeframe</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
</table>
| 1.5 h     | Introduction to ethics and ethical education | to know and understand what ethics is, the relevance of ethics for society and the basic posits of ethical education | ETHIKA Manual:  
- Introduction  
- What is ethics and values education?  
- Moral development of children |
| 1.5 h     | Overview of the methodology for ethical learning and teaching | to know some basic methods on how to address ethical issues and how to implement ethical content in the classroom | ETHIKA Manual:  
- Overview about chapters 1-13  
- Main focus on chapters: 2, 3, 5 |
| 1.5 h     | Workshop: Philosophy for/with children | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
- The mathematics exam  
- Topic: Justice |
| 1.5 h     | Workshop: Socratic Dialogue | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
- Making Peace  
- Topic: Conflict Resolution |
| 1.5 h     | Workshop: Holistic Ethical Learning | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
- The debate and the Jury  
- Topic: Respect |
<table>
<thead>
<tr>
<th>Timeframe</th>
<th>Title</th>
<th>Goals</th>
<th>Resources</th>
</tr>
</thead>
</table>
| 2 h       | Introduction to ethics and ethical education | to know and understand what ethics is, the relevance of ethics for society and the basic positons of ethical education | ETHIKA Manual:  
- Introduction  
- What is ethics and values education?  
- Moral development of children  
Any introductory ethics textbook that is available in your country |
| 2 h       | Integrative and dialogical dimensions of ethics | to learn and understand human being as a being of relationship, our interdependence, the necessity of dialogue, dimension of ethical reflection | ETHIKA Manual:  
- Overview about chapters 1-13  
- Main focus on chapters: 2, 3, 5, 13  
Any introductory ethics textbook that is available in your country |
| 2 h       | Overview of the methodology for ethical learning and teaching | to know some basic methods on how to address ethical issues and how to implement ethical content in the classroom | ETHIKA Manual:  
- Overview about chapters 1-13  
- Main focus on chapters: 2, 3, 5, 13 |
| 2 h       | Workshop: Philosophy for/with children | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
The mathematics exam  
Topic: Justice |
| 2 h       | Workshop: Socratic Dialogue | to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten | ETHIKA Tools, e.g.:  
Making Peace  
Topic: Conflict Resolution |
<p>| 2 h       | Workshop: Holistic Ethical Learning | to experience the method in practice and to learn how to apply the corresponding ETHIKA | ETHIKA Tools, e.g.: |</p>
<table>
<thead>
<tr>
<th>Time</th>
<th>Workshop/Activity</th>
<th>Description</th>
<th>Related Materials</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 h</td>
<td>Workshop: Project Activities</td>
<td>to experience the method in practice and to learn how to apply the corresponding ETHIKA tools in the kindergarten</td>
<td>ETHIKA Tools, e.g.: Charity club for a better world Topic: Ethical actions</td>
</tr>
<tr>
<td>5 h</td>
<td>Design your own workshop under supervision</td>
<td>to learn how to develop their own workshop on a topic of choice based on the previously discussed methods and integrate feedback</td>
<td>ETHIKA Manual: Chapters 1-13 ETHOS Methodology Guidelines: Development of ethical educational materials and tools</td>
</tr>
<tr>
<td>7 h</td>
<td>Field test: Conduct a workshop with children</td>
<td>to apply an ETHIKA tool or their own workshop with children, report on the experiences and receive feedback</td>
<td>ETHIKA Manual: Chapters 1-13 Expertise of trainer and group</td>
</tr>
<tr>
<td>4 h</td>
<td>Creation of good frame conditions as a basis for ethics and values education</td>
<td>to enable teachers and educators to improve the ethical climate in the kindergarten or group; to improve relationships with parents; to learn how does the mechanism of the role model works and how to utilize it</td>
<td>ETHIKA Manual: Relationship management and ethics in school and learning community in general ETHIKA Instructions for developing a code of ethics ETHOS Methodology Guidelines: Teachers as ethical role models Strengthening the collaboration of teachers and parents</td>
</tr>
</tbody>
</table>
7. Evaluation in the field of ethics and values education

Evaluation in ethics learning is closely linked to the quality of educational programs. In this frame the evaluation formula must seek evidence-based approaches that align pedagogical and curricular goals with measurable outcomes. In short, teachers of ethics should be evaluating the outcomes of their teaching and training programs.

Research shows that there is a need for better assessment tools including assessments of training programs and “train-the-trainers” programs, to determine their consistency and effectiveness. The evaluation of teaching and training programs is essential to:

- determine their consistency and effectiveness.
- determine whether training goals are being met.
- identify areas for improvement in program format and content.
- provide quantitative evidence of success to education and training stakeholders: administrators, faculty, and funding agencies.
- fully demonstrate to learners that the training is important and taken seriously.

An implicit assumption of evaluation is that it is possible to measure evidence for success in achieving training goals. This view is often assumed, but much more research is needed to assure that this is in fact the case.

Mechanisms of feedback can consist of written evaluation forms, but verbal feedback can be at least as valuable. Verbal evaluation may consist of unsolicited comments, but can and should be explicitly requested in conversations with trainees or others, or as a topic of discussion at one or more points during (or after) the course of a training program.

Evaluation instruments can be used to assess virtually all aspects of a training program including content, format, the trainees, the instructor, and the program itself. Examples of topics to be considered by the evaluation include:

- **Course content**
  - Relevance (Is the material covered relevant for the training?)
  - Currency (Is the information up to date?)
  - Completeness (Have important topics been left out?)

- **Course format**
  - Frequency and duration of meetings
  - Cases (Is the use of cases effective?)
  - Lectures (Are the lectures useful?)
  - Discussions (Is the time spent in discussion useful?)

- **Trainees**
  - Increased knowledge
  - Improved decision-making skills
- Increased awareness
- Ability to identify practical applications of what has been learned

- Instructor
  - Knowledgeable
  - Effective

- Program
  - Number of participating trainees
  - Institutional awareness of program
  - Institutional support for program

Evaluation is not solely a matter of measuring learners’ satisfaction using a form distributed at the end of a course. Evaluation process should include feedback from:

- Trainees
- Peers of the instructor
- The instructor (self-evaluation)

Among the many evaluation tools available for teachers, we hereby propose to group them under the following headings:

Graphic organizers such as correlation charts of learning matrix: these are tools to visually represent thoughts, ideas, knowledge and concepts. They help to organise thoughts and to promote understanding.

Review and reflection tools such as question boxes: enable students to review and reflect on their knowledge, progress, and what they have learnt and achieved during a unit, topic or project.

Feedback tools such as feedback boxes: enable students to provide feedback on their work and performance. It also includes strategies for teachers to increase the wait time when asking questions in class.

Rubrics: printed sets of criteria for assessing knowledge, performance or product and for giving feedback. The following tools are examples of rubrics and how they are used in schools.

Focusing on Rubrics, a rubric is a printed set of criteria for assessing knowledge, performance or product and for giving feedback. It can be used:

- To assess knowledge, performance or product.
- To make explicit for students what is being assessed.
- To identify areas where improvements can be made.
- To identify areas where extra support may be needed.
They are very helpful to help focus teaching and learning, involve students more closely in their assessment, set explicit standards that students can understand and develop students’ competence at self-assessment.

They can be used at the beginning, during and at the completion of the learning activity.

Rubrics can be used to:

- Discuss the criteria of the performance to be assessed before learners begin work. This discussion can be undertaken with students and also with teachers (peers).
- Look at some examples of student work to see if you have omitted any important criteria.
- Refine and consolidate your list of criteria as needed.
- Write a definition of each of the criteria.
- Develop a scale or continuum for describing the range of performances on each of the criteria. Take care to ensure your continuum for each rubric is always set out the same way for example, lowest performance on the left and highest on the right.
- You could also develop a holistic scale or a checklist on which you could record the presence or absence of the attributes of a quality product or performance.
- You should test your rubric or checklist on samples of student work.
- Make changes to your rubric if necessary and try it out again.
- Give the rubric to your students when they begin their learning activity. It could be used as part of a cover page for submission.
- There are many sites on the internet that can assist in the development of rubrics. Be wary of using rubrics developed by other people for other assessment tasks. They may not always be a ‘good fit’ to your assessment task.
- A few good rubric sites are listed below, but there are more being developed daily:
  - http://rubistar.4teachers.org (an example of one of the already available rubrics for group discussion regarding values is in the picture below)
  - http://www.ncsu.edu/midlink/ho.html

![Ethics, values, and decision making table](image_url)
Finally we may highlight some ICT related tools that could be also used by teachers such as Kahoot and Socrative.

- Kahoot (https://getkahoot.com/) is a free game-based technology learning platform, focusing on assessment. Launched in August 2013 from Norway, Kahoot! is now “played” by over 50 million people in 180 countries. Currently, there are 3 types of Kahoot: quiz, discussion and survey (the example is pictured below).

- Socrative (https://www.socrative.com/) is a cloud-based student response system developed in 2010 by Boston-based graduate school students. It allows teachers to create simple quizzes that students can take quickly on laptops – or, more often, via classroom tablet computers or their own smartphones.
8. Existing models, curriculums and opportunities for teachers and educators in participating countries

Introduction

At the EU level there is no comprehensive regulations or policies for the domain of ethics and values education, but the dimensions of ethics and values in education are implicitly present in several key strategic and policy documents since they are key components of the sustainable, inclusive knowledge-based economy. What is at the core is the development of knowledge, skills and attitudes in students for them to be able to take part in the knowledge society and laying foundation for lifelong learning to guide them throughout their personal and professional lives and face significant challenges and problems in a fast-changing world. School education plays an essential role in promoting inclusive societies and strengthening social cohesion, including many socio-economic, demographic, environmental and technological challenges facing Europe and its citizens today and in the future. A key element in this is also education for intercultural dialogue, based upon social, civic and intercultural competences, critical thinking and media literacy, resistance to discrimination and indoctrination and promotion of democratic values, fundamental rights, social inclusion and non-discrimination, as well as active citizenship (Improving competences 2008; ET 2020). Ethics and values education is situated at the core of such educational endeavours since it is the foundation of comprehensive personal development and persons relationships with others and stances toward the society at large (ethos).

There is no overall study of the teachers and educators training and inclusion of ethics and valued education training across Europe. Some older research seems to indicate a comparative lack of attention to these topics. Elizabeth Campbell as one of the leading scholars points to the research done by Bergem and Oser in Norway, reporting that

“prospective teachers do not acquire a moral vocabulary. ... This concern that teacher education neglects the teaching of ethics in comparison to what is taught in other professional education programs is a common criticism. A belief that greater emphasis needs to be placed on moral and ethical education continues to prevail among those of us who regard teacher education programs as the initial place to acquaint new teachers with the moral dimensions of their chosen profession.” (Campbell 2008, 372-3).

This is in many cases true for the current situation in some of the participating countries. Recent studies and recommendations regarding related domains also emphasize, among other things that:

- it is important to stress social and emotional learning to foster respect and tolerance,
- the education must be seen as a shared responsibility between schools and other stakeholders, and that developing the school ethos is also of key importance,
- teacher often lack fully developed competencies related to various domains of education and that training in these domains is desired, including the transfer of
knowledge from third-sector know-how, e.g. NGOs with specific expertise relevant to both formal and in-formal education,

- and that more research and data regarding what works to combat intolerance and promote respect for diversity (Education Policies 2016).

These points apply equally validly to the domain of ethics and values education. In what follows the state of the art regarding this domain of education is described for Italy, Austria, Slovenia, Croatia, Spain, and Germany.

8.1 Italy

This short overview shows how ethical issues are embedded in the Italian Educational System where Ethics (EVE) is not part of the School Curriculum.

8.1.1 Pre-primary education and Primary education
The Italian Education System does not foresee a subject specifically dedicated to EVE in pre-primary and primary school. Ethical content is embedded in other subjects or covered by additional school activities.

IRC – Catholic Religion Education
Law establishes the optional character of Catholic Religion Education and defines the educational indications for religious education in pre- and primary education. 1 ½ hour in pre-primary education, 2 hours in primary education, 1 hour in lower and upper secondary education.

One of the fundamental learning objectives for all age groups are “ethical and religious values that highlight the link connecting religious elements and moral growths (on the one hand) and the development of civil society, responsibility and solidarity (on the other)”.

8.1.2 Secondary and Higher Secondary Education
IRC – Catholic Religion Education
See above

Philosophy
In higher secondary education (five years - age 14-19) ethical themes are part of the subject Philosophy, which is a mandatory subject for the last three school years. In Philosophy EVE is presented within the thought of a philosopher or a philosophical school – hence much attention is given to philosophical tradition. This allows pupils to become aware that the same ethical issues were treated with different and sometimes opposing, conceptual tools and that, in the course of history, certain ethical issues have undergone profound changes. However some schools have started to assign a more “contemporary touch” by highlighting applied ethics like bioethics (conception, illness, death) and, to a lower extend, environmental ethics.

Other
The Italian Law assigns independent judicial status to all Italian schools with the consequent power of exercising teaching and organizational autonomy. Due to their autonomy Italian schools are authorized to add courses to the regular curriculum. The priority is currently on topics like anti-corruption, school bullying and cross-cultural dialogue.

Ethical themes can be embedded in Citizenship and Constitution, which is not an autonomous school subject/discipline but a sort of transversal content that is currently assigned to the humanistic school subjects (language, literature, philosophy).
The teaching of Citizenship and Constitution is to promote active citizenship, personal and collective commitment, protection of the environment as a common good, fair play and positive values inherent in sport and competition of any kind, such as health education, respect for oneself and others as well as road safety education.

For these purposes, the Italian Ministry of Education, University and Research (MIUR) promotes partnerships with organizations, institutions, law enforcement, sports associations and the third sector in order to create opportunities for students to meet people who play an active role in the defence of constitutional values.

8.1.3 Teacher training (Initial)

Philosophy
To teach “philosophy” in Italian public schools one has to be qualified as a teacher, which entails that the person holds a 5 year university degree in philosophy, which means he or she first undertakes three year undergraduate studies plus 2 years specific graduate studies. The degree holder must then follow a one-year traineeship at school and successfully take the teacher’s national exam.

IRC – Catholic Religion Education
According to the Italian law Catholic Religious Education is exclusively regulated by the Italian Bishop Conference. Teachers are hired directly by the diocese. In pre-primary and primary schools Catholic Religious Education can be taught by teachers from the educational circle who have attended the required courses and are approved by the diocese. For teaching Catholic religion in secondary school it is necessary to hold at least one of the following titles: degree (baccalaureate, license or doctorate) in theology or other ecclesiastical disciplines, awarded by a faculty approved by the Holy See; b) a certificate of completion of the regular course of theological studies in a major seminary; c) academic diploma of teaching in religious studies, issued by an Institute of Religious Sciences approved by the Holy See; d) valid university degree together with a diploma awarded by an institution of religious sciences recognized by the Italian Episcopal Conference.

8.1.4 Teacher training (Continuing Professional Development - CPD)

Only recently continuous professional development of teachers in Italy has become mandatory (Act 107/2015). The law now obliges schools to develop a three-year teacher-training plan. The principle that teacher training is part of the work obligations is already anchored in the National Labour Contract. In October 2016 the Italian Ministry of Education, University and Research published a NATIONAL TEACHER TRAINING PLAN elaborated by the National Directorate for School Staff and the Regional School Departments. The initiative is part of the on-going school improvement plan called the “the good school” (la Buona Scuola). Starting from 2017 52.000 schoolteachers should go through DPD until the end of the three year teacher training plan be completed by 2019.

For the period 2016-2019 the Teacher Training Plan defines three training priority competence areas, which are:

<table>
<thead>
<tr>
<th>Competence area</th>
<th>Training fields</th>
</tr>
</thead>
</table>
| Competences related to the educational system | • Teaching autonomy  
| | • Competence-based assessment  
| | • Methodology innovation  
| Competence for the 21st Century | • Foreign language  
| | • Digital skills and new learning environments  
| | • School and Work  

3 PIANO PER LA FORMAZIONE DEI DOCENTI 2016-2019, La Buona Scuola, MIUR.
### Competence for an Inclusive School

- **Integration and global citizenship competence**
  - Key educational contents:
    - Intercultural dialogue
    - Interreligious dialogue
    - Cultural Identity
    - Active citizenship
    - Global links and interdependence
    - Critical thinking
    - Respect
    - Distinctive features of European Culture
    - Tolerance

- **Inclusion** and disability

- **Social cohesion and prevention of youth problems** (student welfare)
  - Key educational contents:
    - Respect for others
    - Diversity as a value
    - Discrimination
    - Bullying and Cyber-bullying/violence prevention
    - Life-skills
    - Complementary skills that contribute positively to the education process

Teacher training and in-service development will follow a standard accreditation. Every teacher will be given a digital training pass indicating a set of standard elements among which:

### Teacher Training Pass/Portfoglio

- General information (Total hours, learning sources, achievements, etc);
- Training typology (Peer to peer, lectures, workshops, “on the job approaches”; accompanying actions, etc);
- Training content.

### Continuing Professional Development – course format and certification

Every school must prepare a training plan the board of teachers must agree on. During the first three years of the plan and on a experimental basis, the school must structure the training plan in “training units” to qualify and quantify the participation of teachers in the CPD.

During this first phase (2016-19) schools are invited to define their “training units” according to existing reference standards like the European Credit Transfer and Accumulation System (ECTS), a standard for comparing the study attainment and performance of students of higher education across the European Union.

ECTS foresees 1 credit point for 25 hours of workload.

Schools recognize as training units the participation in training initiatives promoted directly by the school, the school networks, Public Administration including also training initiatives freely chosen by the teachers, provided that they are consistent with the Training Plan of the school.

External training providers must be accredited by the Ministry of Education, as provided for by the Directive 176/2016.
8.2 Republic of Austria

<table>
<thead>
<tr>
<th>National State of the Art Report of Ethics and Values Education (EVE)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Country:</strong> Republic of Austria</td>
</tr>
<tr>
<td><strong>I. Policy level, institutions and regulation</strong></td>
</tr>
<tr>
<td><strong>National subject:</strong> Ethical education; Philosophy;</td>
</tr>
<tr>
<td><strong>Policies:</strong></td>
</tr>
<tr>
<td>Main state level: ✔</td>
</tr>
<tr>
<td><strong>Institutions:</strong></td>
</tr>
<tr>
<td>Main state level: ✔</td>
</tr>
<tr>
<td><strong>Regulation:</strong></td>
</tr>
<tr>
<td>Main state level: ✔</td>
</tr>
<tr>
<td><strong>Last policy revision:</strong> 2012</td>
</tr>
<tr>
<td><strong>II. General practice of ethics and values education</strong></td>
</tr>
</tbody>
</table>
| **National standard:**  
| Primary schools: ✗ | Secondary schools: ✔ |
| **National status:**  
| Compulsory subject: ✗ | Spare subject: ✔ |
| **Teacher programmes:** |  
| Main state level: ✔ | Federal state level: ✔ |
| University level: ✔ | NGO level: Partially |
| **III. Lifelong learning opportunities for teachers/educators** |
| **National networks:**  
| Main state level: ✔ | Federal state level: ✔ |
| University level: ✔ | NGO level: Partially |
| **National activities:** |  
| Main state level: ✗ | Federal state level: Partially |
| University level: Partially | NGO level: Partially |

In the Republic of Austria there is not a dedicated subject for ethical education in primary schools, and on the secondary level ethical education is offered as a spare subject to religious education. Subjects that cover ethical themes are Religious education, Political education, Personal development and social learning, Economics, Geography, etc.; together with various counselling and human-creativity seminars. These contents are present in all grade levels of primary and secondary education. Main values expressed are inclusion, conservation and protection of nature, sustainability, human rights, dialogue, interpersonal relationship and community, personal development, peaceful treatment of others, healthy life.

Teachers must either have religious BA educations or MA for the secondary school, and teachers of ethical education have an option to study for MA in applied ethics, plus there are a multitude of events and courses that offer training in these fields.

At the kindergarten level there is a special Ethics and society educational framework that should be followed in every kindergarten (environment, diversity, inclusion, etc.). There are also several initiatives and institutes that offer support and additional training to teachers and other educators.

8.2.1 Outline of kindergarten curriculum for EVE:

At the kindergarten level there is a special Ethics and society educational framework that should be followed in every kindergarten (environment, diversity, inclusion, etc.). There are also several initiatives and institutes that offer support and additional training to teachers and other educators.

The main part of the kindergarten curriculum are the so called “Bildungsbereiche” (education sectors / areas) with the main topics emotions and social relationships (identity, trust and wellbeing, cooperation and conflict culture), ethics and society (values, diversity, inclusion, participation and democracy), language and communication (language and speaking, verbal and nonverbal communication, literacy, information and
communication technology), move and health (body and perception, move, health care, aesthetics and design (culture and art, creative expression) and nature and technology (nature and environment, technology and mathematics). All the areas contain more or less ethical aspects, but the explicit area “ethics and society” contains the important ethical themes values, diversity, inclusion and participation and democracy.

- kindergarten: Bundesländerübergreifender BildungsRahmenPlan für elementare Bildungseinrichtungen in Österreich (Endfassung, August 2009) –

8.2.2 Outline of school curriculum for EVE:
In Austria the topic Ethics is integrated in the subject Philosophy, which is obligatory from grade 11 to 12. But ethical learning is integrated in various subjects yet in kindergarten in primary and secondary school, e.g.

i) Religious education in all grades,
ii) General sciences in primary school,
iii) Political education,
iv) Biology,
v) Geography and economics,
vi) Personal development and social learning,
vii) German,
viii) Exercise and sports,
ix) Mathematics,

x) Vocational counselling and life skills,
xi) Human-creative seminar,
xii) Advanced health studies and
xiii) Natural history, ecology, health care

Ethical learning is integrated in various subjects, e.g.

i) Religious education: The curricula for the 4th year primary school (4th grade) and 3rd year Hauptschule (HS), Allgemeinbildende Höhere Schule (AHS) and Neue Mittelschule (NMS) (7th grade) comprise most ethical content – in these two years about 50%;

ii) General sciences in primary school: In a field of experiencing and learning community: creating a cosy atmosphere, giving students the possibility of participating in the formation of a community. Finding and following rules of how to work and play; following social graces (helping one another, listening, taking each other into account ...), being involved in the school community. Appreciation, compassion, communication and tolerance are included in class... In the learning area of natural and environmental protection: contributing to the natural and environmental protection; social skills: reducing excessive fear by learning how to behave in situations where children are frightened, in road safety education: aggression, anxiety, helpfulness, caution, cooperative behaviour;

iii) Political education: political basics of Austria and the EU, democracy, human rights, conflicts and conflict-resolutions in society;

iv) Biology: health, ecology, sustainability, genetic engineering, addiction to substances and drugs, bioethical aspects;

v) Geography and economics: economic-ethical questions, e.g. biodiversity, social standards, economy and justice, fair trade, natural resources such as oil, water ... democracy;

vi) Personal development and social learning: communication; living together peacefully; resolving conflicts, ...

vii) German: recognizing models of action in literature for identity and ethical learning, discussing the results

viii) Exercise and sports: acting fair (social skills), natural sport: environmental awareness

ix) Mathematics: action-related tasks (e.g. population growth ...);

x) Vocational counselling and life skills: forms of social protection, gender inequality, integration of people with disabilities, humane labour market, environmental protection at work; class and school community, experienced education, conflict resolution options, meaningful organization of leisure-time;
xi) Human-creative seminar: different forms of community life at work and in society, conflict prevention, consumer behaviour;

xii) Advanced health studies: social hygiene and ethics: the importance of health for the individual and for society, relief organizations and first aid;

xiii) Natural history, ecology, health care: energy sources and forms, human interventions in ecosystems and biogeochemical cycles.

The Austrian curriculum uses similar terms: Religious education provides “a significant contribution to a meaningful life ... and value education respectively to the organization of school life and school culture.”

In school (for the 10 to 14 year old) the subjects, which are taught in an interdisciplinary and networked cooperation, contribute to the “comprehensive education of young people”. These can be summarized in five different “areas of education”:

- Language and communication;
- Individual and society;
- Nature and technology;
- Creativity and design;
- Health and exercise.

“Religious-didactical principals” refer to ethical key-elements: learning from biographies; learning how to live in relationships; multi-religiousness – learning from diversity, formation of consciences – learning reconciliation.

In the senior classes of the secondary schools there are extensive school pilot projects, where ethical education is offered as a spare subject to religious education, which is a compulsory subject. The term “spare subject” is used (and not “alternate subject”), because religious education is a compulsory subject and ethical education can only be chosen by those pupils who unsubscribe from religious education.

Ethical learning is integrated in various subjects.

The central ethical themes are manifold. The themes mentioned in the question, conflict resolution, inclusion, environment / ecology, sustainability, human rights, dialogue, interpersonal relationship and community, are most important; references are found in the curricula, e.g.:

- Dealing with values and standards; as a guidance for the own life.
- Encourage students to solidarity, tolerance and justice, particularly through social learning.
- Dealing constructively with conflicts and crises, guilt and sin, learning a cohesive and empathetic tenor (in the light of the fragility of life).
- Responsible intercourse with the world.
- Encountering other faiths, religions and world-views with valuation.
- Reflecting on values and ethical questions related to nature and technology, people and environment.
- Being aware of the opportunities and limits of feasibility; on the basis of the biblical belief in creation: human people as a creature and creator.
- Showing positive ways of lifestyle.
- Dealing critically with attitudes towards being healthy and being sick in our society; with regard to the Christian ethics.
- Longing for meaning and happiness in life.
- Social security and integration of people with disabilities.

The main values and the main principles (variety / diversity, sustainability / ecology, intercultural understanding) are part of the curricula and are realised in the classes. Specifications concerning this point:
“The examination with their own origin and membership to the Catholic Church should contribute to the formation of identity, which facilitates unprejudiced and fearless openness to others. This requires an extensive study of different cultures, religions, world-views and trends, which give a competitive and pluralistic distinction to the world. Both, the aptitude for tolerance towards people with different world-views, and where required, the building of capability to interfere, are important. Addressing the topic of social significance of Christian faith should encourage advocating for justice, peace and the preservation of the creation...

Inclusive education opens new perspectives of academic learning and enables qualities to develop in class, which are important in the sense of life-long learning.” (VS-LPI Religion, p. 4).

“As far as possible ecumenical and interreligious concerns should be taken into account, so that it can be an active signal of dialog between the confessions and religions.” (VS-LPI Religion):

10 – 14 y:
- Due to its specific contribution to the religious-ethical-philosophical dimension of education the confessional religious education supports all areas of school responsibility.
- Religious education is part of the general, as well as the personal development.
- Students learn how to judge, act morally and discover values.
- The individual and social identity is strengthened and the expertise, personal and social competences are promoted (NMS).

15 y:
- Peaceful treatment of others in private and professional life, significance of a healthy life, conservation and protection of nature (PTS).

The highlighted aims of such teaching are, getting to know different forms of living and believing in various cultures and religions, ... practicing tolerance and appreciation

Appreciating the own dignity and that of others, ... orienting oneself at the example of Jesus (his solidarity) (NMS)
- Development of personal and vocational skills (personal competence, social skills, expertise).
- Identifying causes of conflicts and solving them (interpersonal ones).
- Developing an awareness of solidarity in the spirit of Jesus, especially with disadvantaged and people seeking assistance.

Enable them to participate in a life, which is part of the society and the state, with the aims of peace, justice and preservation of the creation (PTS).

Socio-political contexts in Austria, Europe and the world should be understood, this should lead to a responsible behaviour and an understanding of democracy; migrants should be seen as part of our society (how to deal with marginalized groups) (PTS)

8.2.3 Teacher / educator programmes and requirements:

The key competences, that those teachers/educators must gain: Teachers should have good social and communication skills in order to enhance the students to increase their social skills and empathy. They should also be able to strengthen the personality and self-esteem of students. It is important to bring along sensitivity to learn together and from another. Other important key competences are: helping and supporting one another, non-violent problem solving and recognising prejudices. Rudimentary they should own a batch of understanding how manipulation works and be sensible to gender roles, in order to create a climate of trust and interpersonal awareness. Likewise the pedagogue can open a space for mutual aid, games and social events. Significant are the joy in working with young people, communication skills, empathy, didactic and professional skills (expertise).
- Religion teachers trained at the University Colleges of Teacher Education (Pädagogische Hochschule) (Duration: four years – graduation: Bachelor of Education; upgrade to Master of Education)
- Secondary teacher accreditation at the Theological Faculties of the Universities (duration: five years – graduation: Magister/ra of Theology)
- Universities offer a master's program, named Applied Ethics, which takes four semesters to complete. It has 120 ECTS credits and is split into four modules. The module A provides the students with philosophical, cultural-scientific and methodological foundations in Applied Ethics. From the modules B, C and D the students have to choose a total of 54 ECTS credits.
- There are also a plenty of single events and courses at universities and colleges, e.g. Solidarität EINE WELT, or a three-semester course “Globales Lernen”.

EVE education in universities as part of philosophy or theology is obligatory. Exact names and contents of those courses and seminars depend on each university.

Certain aspects of Ethics/Moral philosophy are part of the pedagogical curriculum. Pedagogical education is mandatory for educators/teachers. These courses though vary in content and reach similar to the required qualifications required. Furthermore, the contents of those courses and seminars depend on each university.

E.g. there are several modules in the teacher education of the KPH Graz, e.g. Education and values in a multicultural society („Erziehen und Werte in einer multikulturellen Gesellschaft“) or holistic education („Ganzheitliche Bildung“)

The colleges and universities offer different further educational trainings and courses, which give the participants the opportunity of self-reflection and self-effectiveness. Widely known and appreciated are the courses of the “Integrativen Instituts für Gestaltpädagogik und Seelsorge (IIGS)” (Integrative Institute for Design Pedagogics and Pastoral Care), which offers a two-year basic course on the basis of the Christian image of human. The aim is the “advancement of the personality and their faith as well as their professional skill” and “a deep self-knowledge through training and experience, feedback and reflection”. This should help to “understand people better, and thereby be fair to them. The participants of our courses and seminars are in the role of learners: they learn from their own experience what they want to teach others.” (http://www.iigs.at/ - 14.2.2013).

Various workshops and seminars are offered by the European Training and Research Centre for Human Rights and Democracy (ETC) and the Global Ethic Foundation for Inter-Cultural and Inter-religious Research, Education and Encounter.

In every University College of Education there are institutes for vocational training and education, eg. in Graz: http://www.kphgraz.at/index.php?id=ganzheitliche_paedagogik.

In 2013 in Graz was hold the Interreligious Conference with the aim of making a contribution to the peaceful coexistence of the different faith communities in Europe. http://interrelgraz2013.com/?page_id=164

Ideas:

There is the possibility to promote and implement EVE in various modules of teacher education, e.g. in the obligatory module V 3.3 education and values in multicultural society („Erziehen und Werte in einer multikulturellen Gesellschaft“), V 3.5 school culture („Schulkultur“), V 4.3 holistic education („Ganzheitliche Bildung“) at the Catholic University College for Education Graz [KPH Graz]).
This short description of the educational and training paths of teachers and preschool educators regarding contents related to ethics and values education is divided according to the levels of preschool and school education as relevant for the project, namely into (A) preschool/kindergarten education (1-6 years), (B1) basic school education – class teaching level and (B2) basic school education – subject teaching level (6-15 years). At the end there is a section about teaching of school subjects directly related to ethics and values and a short identification of other continuous learning and training opportunities for teachers and educators.

(A) Kindergarten/Preschool education

For educators in kindergartens or in preschool level there are several levels of education and required professional training, namely:
- MA Professor of preschool education (2nd Bol. cycle)
- Preschool educator/BA in preschool education (BA level, 1st Bol. cycle)
- Preschool educator (Secondary level of education)
- Guardian of preschool children (Assistant to preschool educator; professional training)

For the first two types of education, which are related to study programs of pedagogical faculties, there is not nationally prescribed program and the programs thus vary, but all the programs must be confirmed by the national accreditation agency and must meet basic academic requirements for the relevant domain. For the lower two levels there are prescribed catalogues of knowledge and skills as well as a National vocational...
qualification. Thus, for the upper two levels we are here describing the study programs of Faculty of Education, University of Ljubljana (other existing study programs are relevantly similar).

MA Professor of preschool education (2nd Bol. cycle; the example of Faculty of Education, University of Ljubljana)
As part of this study program students acquaint themselves with the contents related to ethics and values education primarily through in the following five courses: Childhood and education, Active citizenship in childhood, Responses to diversity and identity formation, Family, women’s studies and gender studies, and Design of the educational concept of school and kindergarten. The first is very general and does not specifically deals with the issues of ethics and values, but it provides a general framework within which these topics can be addressed. The second course (Active citizenship in childhood) particularly emphasizes the understanding of the concept of active citizenship and approaches to create and foster an active community and work together in kindergarten. The course on responses to diversity and identity formation is directed in particular towards the identification and prevention of discrimination and marginalization. The course Family, women’s studies and gender studies emphasizes the theoretical understanding of the concepts of the family, family policies and different models of family and education, socialization and, like the previous course, relates them to possible forms of discrimination. The course Design of the educational concept of school and kindergarten transmits general knowledge about planning, implementing and evaluating the educational plan in kindergarten and groups in kindergarten.

Preschool educator/BA in preschool education (BA level, 1st Bol. cycle)
As part of this study program students familiarize themselves with the contents related to ethics and values education primarily through in the following courses: Inclusive education and schooling, The child in society, Sociology of education and Selected themes from philosophy. The first course is mainly focused on aspects of social care for children with special needs and related creation of an inclusive classroom and school community. The course The child in society, inter alia, fosters knowledge and skills for the development of problem-based learning and topics such as intercultural education, the past, the quality of relationships between peers, social learning and family. The course on Sociology of education directly pertains to issues of instilling values and enculturation through education and is also related themes of dialogue on the issues of coexistence of cultures, tolerance, democracy and human rights. The course Selected themes form philosophy from the perspective of ethics and values education emphasizes in particular the aspect of critical thinking.

Preschool educator (Secondary level of education)
This educational program is generally focused on classical secondary-level educational courses (e.g. mathematics, language, etc.), but also aims to foster understanding of the process of education generate the required skills for preschool education. The core two courses, which are connected to ethics and values are Pedagogy and pedagogical approaches in the preschool period and The development and learning of a preschool child. The first stimulates the future preschool teachers and early childhood educators, inter alia, to develop awareness of the importance of education for the development of the individual and the community, and develop basic personality traits such as critical thinking, creativity, flexibility, responsibility, communication skills, empathy, and perseverance as well as other values involved, including the awareness of educators to comply with ethical principles and awareness of the role of the teacher in shaping positive behaviors in preschool children. The course on development and learning of a preschool child emphasizes above all the various aspects of child development, critical thinking, ways to communicate with children and developing personal qualities such as communication skills, accountability, empathy, openness, and a variety of social skills to help promote the child’s mental development. It also familiarizes students with aspects of professional ethics for educators.

Guardian of preschool children (Assistant to preschool educator; professional training - National vocational qualification)
Within this specific national standard of professional qualification are aspects (knowledge, understanding and acquired skills), which are related on ethics and values, in particular the following: the promotion of the child’s
independence and creativity, the encouraging of identifying their feelings and manage with them and foster positive behaviors (goal setting for positive behavior, evaluation of behavior, etc.), recognition of children's emotions and managing them (developing self-esteem and self-confidence, the general principles of the social and emotional development of the child, establishing contacts with other children), forming and exemplifying an appropriate response to desirable or undesirable child's behavior and aspects of professional ethics.

(B) Primary school/Basic education

Description of the educational path and training for teachers in primary schools regarding the inclusion of content in the field of ethics and values education will be divided into two parts, namely training for teachers on the class-teaching level (lower level) and subject-teaching level (upper level).

(B1) Class-teaching level

Similarly as we have noted above for pre-school education study programs there is no nationally unified curriculum with prescribed specific contents regarding primary school teachers education. All the faculty programs must be certified by a national agency for the accreditation of study programs and must be designed comprehensively to pass this assessment. There are no major differences between the programs themselves, thus we chose to analyze the study program offered by the Faculty of Education University of Ljubljana.

Within the framework of education for teachers in primary schools at primary level two generic competences are explicitly states, which are closely related to ethics and values education and must be acquired by students, namely:

- the understanding of individual values and value systems, and management of professional-ethical issues,
- the knowledge, understanding and functioning in accordance with the principles of inclusion, non-discrimination and multiculturality.

Compulsory courses that train to work in the domain of ethics and values are particularly the following: Developmental Psychology, Theory of education with teaching practice, Educational psychology, Inclusive education, Philosophy of education and Sociology of education. None of these courses is exclusively devoted to ethics, values or moral development are but several parts of their content are relevant to these aspects. The mentioned courses are complemented by a number of elective courses, namely Society, culture, education, Multilingual and intercultural education, Intercultural Slovenia in a multicultural Europe, The self-image of children and adolescents in school and School, fairness and efficiency. Below we highlight the most relevant contents of both groups of courses.

In the context of developmental psychology mainly general understanding of child development including the moral development, is included. The course Theories of education give teachers an insight into the principles of the educational process. As part of the course Educational psychology in addition to knowledge about the learning processes of children topics related to the areas of critical thinking and reflection are included. The course Inclusive education is focused mainly on contents related to learning and social inclusion of children with special needs. Ethics is partially included in a course on philosophy of education that provides the foundation for understanding the culture and philosophy as well as for autonomous formation and argumentation of teacher's own views. This gets complemented by the sociology of education, which among other things focuses on the issues of (im)possibility of instilling values and themes of society, democracy, human and children's rights, diversity and coexistence. The course about the environment and sustainable development provides an understanding of the concept of sustainable development and the relationship between people, the natural environment and development, and is at the same time meant to develop skills for delivering these learning contents. The course Society, culture, education also includes the themes of justice, while the course Multilingual and intercultural education promotes intercultural and multilingual
awareness. As part of the course on self-image of children and adolescents in school teachers acquire knowledge on the formation of self-image and fostering self-esteem. The study program also includes contents about the fairness and effectiveness of schools and school policies, especially on the concept and the role of meritocracy as the principle of equity and the reduction of inequalities in society.

(B2) Subject-teaching level

The educational paths of teachers at this level vary and there are various study models, usually in a form of pedagogical study module within the studies consisting of the courses on psychology, pedagogy, andragogy and didactics (general and specific), complemented by some elective courses. Part of the contents relevant for the field of ethics and values education is implicitly present within the relevant subject areas themselves (e.g. in the context of the study of history), but usually study programs in addition to the mentioned pedagogical module do not contain specific courses relevant for the ethics and values education. As an example of the concepts and content of teacher pedagogical education module we provide a brief description of such a module at the Faculty of Arts, University of Ljubljana as a fairly representative for teachers education.

The basis of the pedagogical education module are the courses Psychology for teachers, Didactics and Pedagogy – Theory of education and adult education, which are then complemented by special didactics. In the first course the following important topics for ethics and values are included: creation of attitudes and values, psychological basics of moral development and education, the teacher’s personality and emotional intelligence. The course on didactics is primarily focused on the general didactic knowledge and does not include ethics and values education content. On the contrary the course on Pedagogy is somewhat more broad and includes such contents, among others: justice, solidarity and inclusiveness, ethical models of school socialization (deontological opposite discourse ethics, ethics of justice, ethics of care, communitarian ethic of values), education in the context of the ethical and legal frameworks, building of school community, theoretical and practical problems of moral education (autonomy, heteronomy, the development of social cognition and affective sphere of personality, the basic task of moral education), basic principles of development of moral judgment and the importance of empathy. These contents are complemented by some more specific elective subjects, e.g. Students with learning disabilities and Management of troublesome behavior.

(B3) Teaching school subjects related to ethics and education

Specially we can highlight what are the conditions and required educational paths for teachers of those subjects in primary schools, which are directly related to the topics of ethics and values. Subject titled Civic and citizenship culture and ethics is a compulsory subject in primary school. Those who can teach it must have a completed BA study program in philosophy, geography, political science, sociology, theology or history or MA program in philosophy, geography, sociology, political science - global studies, political science - political theory, sociology - sociology of everyday life, sociology - the management of human resources and knowledge, theology or history. In the section B2 a generic description of the kind of educational path is given.

In addition to this schools subject, there is a set of related elective subject:
- Philosophy for children (also Critical thinking, Ethical explorations; Me and others): the required education if bachelor/master's program in philosophy, or in geography, pedagogy, political science, Slovene language, sociology, sociology of culture or history.
- Religion & ethics: the required education is completed bachelor/master's study program in philosophy, pedagogy, sociology, theology or history, or MA in philosophy, sociology, pedagogy, sociology, sociology of everyday life, sociology - the management of human resources and knowledge, theology or history; the teacher must pass the appropriate training program for teaching of religion and ethics.
- Media education (radio, television, press); Environmental education.
Addendum

Other opportunities for continuous education and training for teachers and educators

In addition to the already described educational programs and educational path there are also some opportunities for continuing and lifelong professional training of teachers and educators provided by a variety of educational institutions that usually last between 8 and 16 hours. Among others, the following programs are on the offer: Practical Philosophy/Ethics (values, history of philosophy, practical philosophy), Contents and methods of philosophy for children (critical thinking, ethical research, myself and others) and similar programs. Similar courses are provided by NGOs working in this field, and relevant contents are as well included in scientific and professional journals such as Filozofija na maturi (http://www.ric.si/splosna_matura/predmeti/filozofija), Vzgoja (www.revija-vzgoja.si), and Šolsko polje (http://www.pei.si/Sifranti/StaticPage.aspx?id=89#arhiv).

8.4 Croatia

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<thead>
<tr>
<th>National State of the Art Report of Ethics and Values Education (EVE)</th>
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<tbody>
<tr>
<td>Country: Republic of Croatia</td>
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<tr>
<td>I. Policy level, institutions and regulation</td>
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<tr>
<td>National subject: Ethics</td>
</tr>
<tr>
<td>Policies: Main state level: YES</td>
</tr>
<tr>
<td>Institutions: Main state level: YES</td>
</tr>
<tr>
<td>Regulation: Main state level: YES</td>
</tr>
<tr>
<td>Last policy revision: 2004</td>
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<tr>
<td>II. General practice of ethics and values education</td>
</tr>
<tr>
<td>National standard: Primary schools: no Secondary schools: YES</td>
</tr>
<tr>
<td>National status: Compulsory subject: no Compulsory elective subject: YES Spare subject: YES</td>
</tr>
<tr>
<td>Teacher programmes: Main state level: no University level: YES Non-governmental level: partially</td>
</tr>
<tr>
<td>III. Lifelong learning opportunities for teachers/educators</td>
</tr>
<tr>
<td>National networks: Main state level: no University level: no Non-governmental level: partially</td>
</tr>
<tr>
<td>National activities: Main state level: no University level: no Non-governmental level: partially</td>
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</tbody>
</table>

In the Republic of Croatia there is no dedicated subject for ethical education in primary schools. Ethical themes are mostly covered within Religious Education and Health Education, which are part of the curriculum in all eight years of elementary school. Subject Ethics is a compulsory elective subject in secondary schools. Students can choose between Ethics on the one hand and Catholic (in some schools Orthodox) Religious Education on the other. Student that do not choose Religious Education are mandatory to attend Ethics classes and if they choose Religious Education they can be exempt from Ethics subject. Croatian high schools thus have Ethics in the curriculum for one school year one hour per week, which usually amounts to 35 teaching hours.

Teachers of high school subject Ethics by the Regulations of the Ministry of Science, Education and Sports can be teacher of philosophy, B. Sc. Philosopher, B. Sc. Theologian, B. Sc. Catechist or teacher with a university...
In addition to universities and further education, there is no other place where teachers can educate or train themselves for ethics and values education (ethics, religious education...). Only a few NGOs, who deals with ethical subject usually offer trainings in this field and the training is often limited to their staff and related to special some projects and programs.

8.5 Spain

Outline of kindergarten curriculum for EVE: there is no required ethical or values related education, it is only provided if the center considers it necessary.

Outline of school curriculum for EVE: In Spain, the context related to Ethics and Values Education has suffered deep changes recently due to a new educational reform approved for 2014/2015 school year. The National Education System, after the reform, states that students aged between 6/7 and 14 /15 years old must study either Religion or the alternative ethics-dedicated subject, “Civic and Social Values” for primary school and “Ethical Values” for secondary school (mandatory, choosing whether religion or ethics). The content of such subjects is geared towards active learning and fostering the acquisition of a wide set of social values (identity, dignity, respect, interpersonal relationships, coexistence, etc.) with the aim of developing creative, reflective and critical thinking.

Teacher/educator programmes and requirements:

✓ In primary education, “Civic and Social Values” the teaching position can be held by anyone appointed by the principal of the center, with a specific priority provided to the class tutor.
✓ In secondary education only formally qualified teachers in this field of study can teach “Ethical Values”. They are specifically requested to:
  o University degree in Humanities, Social, Legal Sciences or any official degree of the branch of knowledge “Arts and Humanities”, or “Social and Legal Sciences”.
  o Master course: to complete a university master's degree in Teacher Training in Secondary Education and Higher Education, Vocational Training and Language Teaching or to be in possession of the Certificate of Pedagogical Aptitude (CAP, available until 2009, now accepted as qualification but not available).
  o 24 ECTS of specialized university credit accredited course in Philosophy and Ethical Values.

Teacher/educator learning opportunities:

**Formal education:** There are some universities providing masters or special courses that may serve to justify the new requirements for secondary school teachers, such as:

(online) UNIR: Specialised 24 ECTS Qualification Course for the Teaching of Philosophy and Ethical Values
(http://www.unir.net/humanidades/curso-de-cualificacion-para-la-enseñanza-de-filosofía-y-valores-éticos/549201509125/#-plan-de-estudios)

(face to face) UNIVERSITY OF MÁLAGA: 60 ECTS Master Course Philosophy Science and Citizenship.
(http://www.uma.es/filosofia-ciencia-y-ciudadania/)

(face to face) UNIVERSITY OF SALAMANCA: 60 ECTS Master in Advanced Philosophy.
(http://campus.usal.es/~masterfilosofia/modulosyasignaturas2016.html)

**Non-formal education:** As the new curriculum is being built at the moment for primary School teachers, there is an opportunity for the ETHIKA materials to me proposed as activities teachers may use in their classroom or to propose a curriculum for primary teachers CPD. This will be in line with some materials and proposals already available at regional level or from Universities:

Andalusian Agency of educational evaluation:
http://www.juntadeandalucia.es/educacion/aqaeve/profesorado-primaria-valores.html

Regional ministry of education from Navarra:
University of Valencia's Guide for primary and secondary teachers in values and philosophy:

https://es.slideshare.net/oscarml/guia-practica-de-educacion-en-valores-para-profesores-de-primaria-secundaria-eso

Some very interesting ideas that come from inspirations in existing platforms are:

- Propose to UNIR, the only university providing a specific Qualification Course for the Teaching of Philosophy and Ethical Values to show or use our materials as part of the course
- Websites of stories about values already in the language of the specific country that may serve as basis to enrich the ETHIKA materials: In Spanish, for example: http://www.cuentoscortos.com

8.6 Germany

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<tr>
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<tbody>
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<td><strong>Country:</strong> Federal Republic of Germany</td>
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<tr>
<td><strong>I. Policy level, institutions and regulation</strong></td>
</tr>
<tr>
<td><strong>National subject:</strong> Ethical education (partially compulsory subject); Ethics; General ethics; Philosophy; Values and norms; Conduct of life ethics religious education</td>
</tr>
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<td><strong>Policies:</strong> Main state level: no</td>
</tr>
<tr>
<td><strong>Institutions:</strong> Main state level: no</td>
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<td><strong>Regulations:</strong> Main state level: no</td>
</tr>
<tr>
<td><strong>Last policy revision:</strong> - n/a - 2014</td>
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<tr>
<td><strong>II. General practice of ethics and values education</strong></td>
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<td><strong>National standard:</strong> Primary schools: no</td>
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<td><strong>National status:</strong> Compulsory subject: partially</td>
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<td><strong>Teacher programmes:</strong> Main state level: no</td>
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In the Federal Republic of Germany the 16 states each have their own educational system. The situation regarding ethical education varies in different regions, but there are several ethics–dedicated subjects such as Ethics, Ethical Education, General Ethics, Value and Norms, etc., which are obligatory or obligatory–elective (Wahlpflichtfach) and range from grade 1 to 12 of primary and secondary schools. The contents of those subjects are focused on responsible and norm-oriented behaviour and also employ a broad range of values (dignity, community, nature, critical thinking, and religions). There is also a great variety of ethical themes in
Example: Framework Curriculum in Bavaria - Competency Structure Model
Core of the Bavarian framework curriculum for the subject Ethics is the competency structure model. It is applied across all types of schools from primary to secondary level.

Process-related competences from four competence areas are promoted:
- recognition and understanding
- consideration and judgement
- empathy and taking part
- ethical action and communication

Competences of one area can presuppose or include others.

Learning areas cover:
- being human (meeting oneself)
- living together (meeting the other)
- religion and culture (meeting life)
- living in the modern world (human being and environment)

Special emphasis is put on the concepts of values and norms, meaning and morality. Ethics teaching deals with the question of the “good life”, which includes one's own life as well as the good life of others. This opens the moral dimension of life.

Competence expectations define what pupils should achieve until the end of a school year and how this becomes visible. The learning areas can be developed independently of a chronological order, whereby the expectations of the competencies within the learning areas can build on one another.

In order to achieve a progression within the competency level
- the claim towards the degree of mastering a competence increases
- the scope of the content is extended (e.g. focus on interdependencies, adoption of other perspectives...).

The more detailed subject curricula for all types of school are derived from this framework approach. 
Source: https://www.lehrplanplus.bayern.de [Access on 19.06.2017]
Institutions for teacher in-service and further training are:

<table>
<thead>
<tr>
<th>State</th>
<th>Organisation</th>
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<td>Baden-Württemberg</td>
<td>National Institute for Education Development</td>
<td><a href="http://www.ls-bw.de">www.ls-bw.de</a></td>
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<td></td>
<td>State Academy for training and staff development in schools</td>
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<td></td>
<td>National Institute for school sports, school art and music education</td>
<td><a href="http://www.lis-in-bw.de">www.lis-in-bw.de</a></td>
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<tr>
<td>Bavaria</td>
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<td>Academy for Teacher Training and Personnel Development</td>
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<td>State Institute for Early Education</td>
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<td>Berlin/Brandenburg</td>
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<td>Hesse</td>
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<td><a href="http://www.nlq.niedersachsen.de">www.nlq.niedersachsen.de</a></td>
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<tr>
<td>North Rhine-Westphalia</td>
<td>Institutions of teacher training</td>
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<td></td>
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<tr>
<td>Rhineland-Palatinate</td>
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<td>Education Scientific Institute of Evangelical Churches in Rhineland-Palatinate</td>
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<td></td>
<td>Pedagogical State Institute Rhineland-Palatinate (PL)</td>
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<tr>
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<td>State Institute for Education and Media (LPM)</td>
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<td>Association Ethics e.V.</td>
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<tr>
<td>Association of values and norms in Lower Saxony e.V.</td>
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<td>Coordination Board secular organizations (KORSO) e.V.</td>
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<tr>
<td>German Federal Association of Ethics (BVE)</td>
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<tr>
<td>German Teachers' Association (DL)</td>
<td><a href="http://www.lehrerverband.de">www.lehrerverband.de</a></td>
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<td>Giordano Bruno Foundation (GBS)</td>
<td><a href="http://www.giordano-bruno-stiftung.de">www.giordano-bruno-stiftung.de</a></td>
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<tr>
<td>Humanist Association of Germany (HVD e.V.)</td>
<td><a href="http://www.humanismus.de">www.humanismus.de</a></td>
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<tr>
<td>Rectors’ Conference</td>
<td><a href="http://www.hrk.de">www.hrk.de</a></td>
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<td>Umbrella organization of free philosophical communities (DFW) e.V.</td>
<td><a href="http://www.dfw-dachverband.de">www.dfw-dachverband.de</a></td>
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Learning opportunities are also offered by publishers/magazines:

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<td>Zeitschrift für Pädagogik</td>
<td><a href="http://www.beltz.de">www.beltz.de</a></td>
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<tr>
<td>Bildungspolitik und pädagogische Praxis</td>
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<tr>
<td>Grundschulmagazin</td>
<td><a href="http://www.oldenbourg.de">www.oldenbourg.de</a></td>
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<td>Grundschulunterricht</td>
<td><a href="http://www.pzv-berlin.de">www.pzv-berlin.de</a></td>
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<td>Praxis Grundschule</td>
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<td>Religion Scientific Media and Information Service e.V. – REMID</td>
<td><a href="http://www.remid.de">www.remid.de</a></td>
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<td>PÄD Forum</td>
<td><a href="http://www.paedagogik.de">www.paedagogik.de</a></td>
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<tr>
<td>ZSE Zeitschrift für Soziologie der Erziehung und Sozialisation</td>
<td><a href="http://www.juventa.de">www.juventa.de</a></td>
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<tr>
<td>Journal for Sociology of Education and Socialization</td>
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<td>Die Grundschulzeitschrift</td>
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<td>Kindergarten heute</td>
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</tr>
<tr>
<td>media and communication, Unit of the Archdiocese of Munich and Freising</td>
<td><a href="http://www.eomuc.de">www.eomuc.de</a></td>
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9. Curriculum proposals for ethics and values education

This last section is divided into two parts. The first part contains general remarks on the curriculums in the field of ethics and values education, while the second part contains our proposals for courses for teachers and educators that should be included into their educational paths or curriculums for their training.

Ethics and values curriculum approaches

From the perspective of kindergarten and school programs we can differentiate two major types of curricula for ethical education. We can find ethical education as part of the formal education (in official school programs) or as part of non-formal education (special projects, programs etc.). The major difference is the number of hours available. In schools such a curriculum usually encompasses between 30 and 40 teaching hours, in non-formal education the number of hours depends on the specific program, project or module. The curriculum for ethics and values education is relatively new, especially for kindergartens and elementary schools. That is why the ETHIKA project is important.

There are several existing curriculums on values and ethics education with various degrees of detail available and available for different levels of education (e.g. Ethics Across the Curriculum models, UNESCO’s The Bioethics Core Curriculum, national curriculums for the states where ethics and values education is compulsory (e.g. Slovakia, Sweden, etc.) We can look more closely to two curricula for early ethic and value education that are available online and also provide valuable tools. One of them is Curricula of “Primary Ethics” in Australia. It is prepared for students whose parents decide they should not Special Religious Education/Scripture classes. This curriculum is available at: https://primaryethics.com.au/about-ethics-classes/our-curriculum/ and it is nicely organized and structured also as an on-line tool (picture below).

![Kindergarten Students (Ages 5-6)](image-url)
The second available curriculum is from Irish organisation – a network of schools *Educate together*. It encompasses 5 key strands, namely

- **Living Morally and Ethically**
- **Belief Systems**
- **Identity, Diversity and Intercultural Learning**
- **Education for Sustainability**
- **Ethical Citizenship**

The curriculum is available here:


and here


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**Curriculum/courses proposals**

From the perspective of teachers/educators educational training – in particular given the fact that ethics and valued education should be incorporated across the curriculum and not only by teachers who might have obtained some specialized training in the fields like philosophy or theology (with ethics and philosophical anthropology) - it is crucial that knowledge, understanding and the correlated skills of ethics and values education should be included into universities (faculties of education, other study program), other higher and short-cycle professional education and all other professional training programs for teachers and educators.
Three key strands should be included, according to the analysis above (sections 2 – 4) and our experience from the project as well as feedback from teachers and other educators, namely

- **Philosophy with children and critical thinking**
- **Ethics and values education: methods and tools**
- **Ethical aspects and challenges of contemporary world**

each of them to the extent that it fits with the level and scope of training. They should form the core of the curriculum for ethics and valued education for teachers and educators.

Next, these educational contents should be strongly integrated with other, already existing contents and/or courses, in particular with pedagogy, didactical training, psychology (including knowledge and understanding of the moral development ), philosophy/sociology of education and courses related to non-discrimination, inclusiveness and similar topics. Only in this way teachers and educators will feel knowledge, prepared and fully comfortable in addressing issues about ethics and values in the classrooms and educational groups.

Below we offer a generic outline of the proposed topics to be included into the already existing curricula that can be further adapted to the specific needs of the education or training and to different national contexts across EU.

**Philosophy with children and critical thinking**

| Educational aims: | • to equip teachers/educators with knowledge, understanding and key skills related to critical thinking and the use of philosophy in the classrooms  
• to enable teachers/educators to understand how children’s can learn and advance their knowledge through (philosophical) enquiry and the exploration of ideas |
|---|---|
| Contents: | • what is philosophy: its origins, key domains (epistemology, ontology, ethics, philosophy of art, meaning of life, etc.) methods and aims; the relevance of philosophy for educational process  
• what is philosophy for/with children; community of philosophical inquiry; methods and practices of doing philosophy with children of different ages  
• logic, arguments and argumentation, typical argumentative mistakes and flaws, logic/critical thinking with children, formulating judgments in relation to reasons, Socratic dialogue  
• approaches, methods and tools: addressing philosophical topics with children, raising and stimulating questions, formulating answers, the use |
of classroom games, puzzles, literature, art, collaborative project ... to engage children into critical thinking and philosophy

| Learning outcomes: | • acquired basic knowledge and general understanding of philosophy, its origins, nature and methods as well as its relevance for the education  
 • attained basic knowledge and general understanding of what philosophy for/with children is  
 • attained knowledge, general understanding and skills in relation to critical thinking, formulation of arguments, argumentative strategies and leading an argument-based inquiry and discussion  
 • attained knowledge, general understanding and skills regarding of ways to facilitate philosophy sessions classrooms/groups of children and to get experience in creating lessons plans form this field  
 • acquired understanding and skills how to creatively use educational resources (e.g. children’s literature, movies, etc) and educational opportunities (visits of museums, etc.) for stimulating critical thinking and philosophical thinking  
 • acquired knowledge and skills to evaluate children’s higher order thinking and questioning skills as well as their more overall individual intellectual development and an ability to creatively steer and encourage this intellectual development  
 • gained understanding and an ability to reframe and address questions raised by children’s philosophical predispositions and to address them within the community of philosophical inquiry/to gain a sense how to build/create such a community  
 • ability to attain and develop their own intellectual virtues: curiosity, reflective thinking, intellectual courage, intellectual humility, open-mindedness, ... and to gain skills of formulating their own opinions in a clear manner and to defend their judgments against objections from their peers |
| Course typology: | • lectures (include “doing philosophy” and not merely “studying philosophy” approaches)  
 • workshops, observation of philosophy sessions in elementary school, internship |
Ethics and values education: methods and tools

| Educational aims: | • to transfer knowledge about what ethics and values education is and what are its main goals  
• to equip teachers/educators with knowledge and understanding of key methods and tools for ethics education and to enable them to use them in the classroom |
|---|---|
| Contents: | • ethical dimensions of teaching/educating  
• ethics and values education, its aims and approaches/methods (inculcation, moral development approach, values clarification, critical thinking approach, etc.)  
• moral development of children and education (key stages of moral development an how to stimulate ethical, reflective and sensitive thinking in each of these)  
• methods and tools to use in the classroom/group (case analysis, action learning and volunteer work, cooperative learning, value reflection and inquiry learning, drama structuring and role playing, role-models, problem solving, philosophy and critical thinking, art related activities, addressing emotions, Gestalt approach and experiential learning, etc.) all presented in a way that is related to ethics and values education  
• evaluation and assessment of ethics and values education  
• teacher’s professional ethics  
• examples of good practice and existing activities |
| Learning outcomes: | • knowledge and understanding of ethics and values education, its history, main aims and key challenges  
• knowledge of key ethical values, principles, and ideals as relevant to educational practice and an ability to identify potential ethical conflicts, relevant characteristics and stimulate ethically sensitive reflection  
• gained ability to use a diverse set of educational approaches, methods and tool in the classroom related to ethical topics  
• gained ability to prepare, test and implement new educational materials related to topics of ethics and values  
• awareness and reflection about the role of the teacher and key tenets of teachers professional ethics  
• an ability to evaluate and assess ethics and values education |
| Course typology: | • lectures  
• workshops and observation of teaching sessions in elementary school  
• autobiographical reflection on learning  
• internship in elementary school |
Ethical aspects and challenges of contemporary world (and how to address them in the classroom)

| Educational aims: | • to gain knowledge and understanding about major ethical challenges of contemporary world  
|                  | • to develop the ability to reflect on one’s own life experiences as related to ethical issues and challenges that one is likely to encounter in the future and have a dialogue about them |
| Contents:        | • applied ethics, ethics and public policy, global ethics, cosmopolitan ethics  
|                  | • globalization, global links and interdependence  
|                  | • cultural identity, racial, ethnic and other diversities, intercultural dialogue, interreligious dialogue, respect and tolerance, diversity as a value  
|                  | • active citizenship and democracy; ethics of war and peace  
|                  | • economic inequalities and poverty, economic and distributive justice, social care  
|                  | • environment protection and environmental ethics, sustainability  
|                  | • (digital) media, information and media education  
|                  | • ethical issues related to emerging technologies  
|                  | • how to address controversial moral issues in the classroom: methods and tools  
| Learning outcomes: | • gained knowledge about and understanding of the major ethical challenges, moral puzzles and question of the contemporary world and society  
|                  | • have an ability to distinguish between ethical, instrumental and other grounds for action in addressing global challenges and how to employ them in discussion in the classroom |
- have an ability to apply theoretical knowledge to real-life ethical challenges and guiding the discussion and preparation of “position papers” on these issues
- have an ability to formulate, express and persuade effectively on a given ethical answer to global ethical challenge
- have a better understanding of one’s own and others’ positions in a diverse global society

| Course typology:          | • lectures and seminar/project work (case studies) on chosen topics related to ethical challenges  
                          | • internship sessions in elementary schools |
|---------------------------|-------------------------------------------------------------------------------------------------|

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WEBPAGES

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- http://www.rubistar.4teachers.org
- http://www.ncsu.edu/midlink/ho.html
- www.ethicaleducation.eu
- http://www.globethics.net/