Ethics and Values Education

Existing State of the Art and User Needs Analysis

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1. What is ETHIKA Project About?

ETHIKA - Ethics and values education in schools and kindergartens - wants to foster critical thinking skills in children putting it at the centre of a straightforward, easily implementable teaching strategy.

The states and societies of the EU are currently facing a multiplicity of ethical challenges: societal upheavals of different nature, topics such as migration and immigration, the push towards flexibility in the job market and last but not least the ongoing crisis of economies which have become common knowledge in the context of the financial meltdown and the knock on effects that followed in the aftermath. The main motivation for the project arises out of the recognition that the key phrases above, and their integral parts, are challenges that the EU countries and Europe as a whole are facing, and are not merely economic or political in their system and administrative context, but also societal, cultural, normative and especially ethical in their nature. This is a position that also has been shared by the then president of the EU-Commission Barroso, and which will be further pointed out in Chapter 4. State of the Art of Ethics and Values Education” of this report.

The most relevant topics addressed by the project are ethics and values education utilizing the approach of critical thinking and philosophy with children in order to strengthen the skills of school teachers in this field. Critical discussion, especially in the field of ethics and values is one of the most challenging tasks for teachers, especially in the light of cultural and social diversity that open up several key issues that could be developed through this process. Strongly included in this will be the emphasis on EU values (human dignity, freedom, democracy, justice and rule of law, human rights, solidarity, pluralism, equality and tolerance) and their relation to the humanistic sources of European culture. The latter are related to the second main topic, namely critical EU Citizenship, EU awareness and democracy. The project aim is primarily to develop new and innovative curricula, open educational resources, educational methods and training courses, which would then multiply and due to organization of network for ethics and value education and follow-up activities lead to policy development and change in this field.

Besides the planed four intellectual outputs (methodological guidelines and state-of-affairs analysis, open educational materials and tools for teachers and educators, curriculum and training proposals, policy recommendation paper) several multiplier events and training activities are the planned expected results of the project. The results also include establishment of an European network of ethics and value educations players, including teachers, schools, experts and other organizations, that will build synergy, reinforce cooperation and exchange good practices and experiences between different players in the field of ethical education in primary and pre-primary school on local, regional, national and transnational level and peer-to-peer and experts support. Furthermore, through reinforced interaction between practice, research and policy on EU level and in national systems we expect to address the policy change needed to include more ethics and values dimensions in schools and also on faculties of educations and to equip teachers and other educators with the relevant knowledge and skills as part of their professional training.
2. About this Document

This document with the title “O1-Part 1” contains the State of the Art of Ethics and Values Education and the User Needs Analysis:

**State of the Art Report:** One important part is to describe the state of the art of ethics and values education in participating countries and on EU policy level. This part was prepared using desk research methods of key national and EU documents, regulations and existing practices. The purpose is to provide a broad overview and a definitive summation of the information in participating countries. With the method of desk research we collected data and basic information from existing resources (national school curriculums, descriptions of subjects for pupils, available educational materials, study / training programs for teachers, national school strategies, other legislation) in an effective way.

**User Needs Analysis:** Secondly, needs of the teachers and educators were defined using the methodology of focus groups / focus interviews and online questionnaires. The results give us good insights into the key topics that teachers find important and are currently not sufficiently addressed, as well as key obstacles, fears, impediments, etc. in implementing ethics and values education.

The four Annexes contain:

- Outline of the national reports for the State of the Art Analysis
- Focus Group Guidelines
- Focus Group Reports from each project partner’s country
- The questions used for the online survey with teachers and educators.

In the course of data analysis also numerous tables and diagrams were created. A reasonable selection of those is presented in Chapter 5.2., where the online survey is discussed. It would be beyond the scope of this document to represent all results in detail, but we are happy to provide further information on request.
3. Executive Summary

State of the Art of ETHICS and Values Education

The success of creating ethics and values education as a key to establishing our European societies depends on agreement among all relevant partners on a common vision supported by a set of specific policies and regulations to be taken to put this vision into practice.

At the European Union level there is no developed set of specific policies, regulations or recommendations for ethics and values education in schools as such, since this is the domain on national education systems of the EU-Member States. However the ethic dimension of education and learning is present in several key strategic and policy documents on the European Commission.

The current national state of the art reports recorded the research on existing models of ethical educations in participating countries in order to get a clearer picture of the state of affairs regarding ethical education. It turned out that there are considerable differences among them regarding ethical education between participating countries.

Only one from six country’s (the Federal Republic of Germany) has a dedicated subject in primary and secondary school curriculum devoted almost exclusively to ethics and ethical education. In other countries such themes are covered as part of wider subjects such as Civic and Social Values, Citizen and Homeland Culture or Religious education. But even with those subject many of them are only optional (or compulsory elective subject) so that we cannot speak about any coherence among the different national systems. As far as the contents of the relevant subjects they do converge to cover at least some basic shared values and virtues or principles such as diversity, responsibility, sustainability, dialogue, community and ecology. The training and educational background of teachers involved in those relevant subject to ethical education also vary from country to country. In some teachers are required to complete a dedicated training, in other a teacher’s degree in one of the relevant fields of study (philosophy, sociology, education) suffices. Next, sometimes a national exam is required, while in other this is not required.

At the level of pre-primary schools the situation is similar in a sense that ethical contents are included in various way, some more direct and others more indirect. Since this level is less regulated by the main state, there are also several options and approaches that the kindergartens are implementing. As for organizations dealing with ethical education most countries have them at least in some form and several different NGOs or independent educational institutes offer contents or courses dedicated to ethical education, dialogue, reflective and critical thinking, human rights etc.

Definition of the Needs of Teachers and Educators

The ETHIKA project team intends to utilize the expertise, knowledge and interests of key stakeholders in Ethical education to ensure that materials shared, developed and used as part of the project are ‘real’, relevant and useful to teachers and educational practitioners. The User Needs Analysis was conducted during the first six months of the project with a total of 401 participants.

Participants of the focus groups were experts in the field of Ethics and Values Education (EVE) from all 6 project partners’ countries. They were invited to take part in live meetings as well as in virtual meetings using conference call. During the period January to March 2015, a total of 100 participants took part in focus groups and interviews. The interview guidelines included questions about relevant topics of EVE, initial and further teacher training, ethical approach of the institution, the way of
stimulating ethical sensitivity and character development of children, and the impact of teaching EVE on the person of the teacher. Answers to most questions were quite similar in all countries involved. Significant differences could be observed between the answers about preparation for EVE in initial teacher training. Also the answers to the question about ethical approaches of the institutions the experts work in also differed a lot. However, they varied between individuals, not between countries. The answers include a wide range of examples and challenges. Experts from all focus groups agreed that such an approach is very useful if it is well designed and supported by all people concerned. Teachers also agreed that using the methods of critical thinking and philosophizing in the classroom helps them to stay open-minded, to broaden their horizon and to reflect critically on their own opinion and behaviour.

The ETHIKA online survey was conducted with 301 teachers and educators from six ETHIKA partner’s countries and additional participants located in different countries of South America. The sample was for the most part female and comprised teachers and educators with a broad range of professional experiences, working with children of different ages from 3 years up to 14 years and more, working in different institutions with different teaching assignments (Kindergarten, Primary School, Secondary School, Special Schools) one or more subjects to teach / or none subject, when being an educator. More than half of the sample had not been prepared on Ethics and Values Education by their initial teacher training, about 40% acquired knowledge through additional teacher trainings, and more than ¾ had educated themselves through self-study. Asked for goals and relevant topics for Ethics and Values Education, similar issues were identified as important repeatedly, i.e. self-esteem, respect, responsibility, empathy, acceptance and tolerance. The implementation of the themes in media and methods should be diverse with regard to a didactically meaningful way. Media and methods identified as most meaningful range from ICT based offers (i.e. animated presentation, audio and video files) up to “onlife” approaches, which is a word created by participants for the exploration of a topic in way that involves many senses directly (i.e. haptic experiences with objects, real experiences of issues in role playing games, concrete actions as an individual and as group to improve the quality of living in their own spheres of life, i.e. a better atmosphere in the classroom, a better coexistence in kindergarten/school, a better care for the environment). With regard to their own training needs, the vast majority of teachers and educators preferred the following topics: Conflict resolution, dealing with diversity, management of relationships, promotion of critical thinking, key issues in moral development of children, emotional intelligence, networking and collaboration and others.

Results of the State of the Art of Ethics and Values Education as well as the Needs Analysis will be used as basis for the development of the ETHIKA teacher training events, the development of educational materials and tools, and the development of Policy Strategy to address national and European policy-makers, education personnel and other stakeholder, including the active involvement of members of the local community, such as political and religious leaders, local education officials and the media.
4. State of the Art of Ethics and Values Education

4.1. Introduction

In the “Political Guidelines for the New Commission” (2009), Barroso pointed out the importance of values for EU’s policies: “The crisis that we face is not just a financial or an economic crisis. It is also a crisis for the values of our societies”. This also reflects the “value basis” of the EU, which has also been laid out in the Treaty of Lisbon. However, these orientations have so far not found a clear policy response in the “EU 2020” strategy. The mentioned challenges are therefore challenges especially for the educational sector and for educational professionals to master.

We believe that ethics and values education is a very important aspect in the development of a democratic, pluralistic, and knowledge-based society, both in terms of the position and the role of an individual as a citizen, as well as in the area of an individual’s personal development. The ethical dimension of education and learning is implicitly present in several key EU strategic and policy documents. Member states are reminded “that investment in education and training [is] of crucial importance in the European knowledge-based economy” (An agenda for European cooperation on schools).

At the same time, key ethical challenges pertaining to social cohesion (social injustice, exclusion), scientific and technological development, cultural diversity and inclusive culture, as well as the normative challenges of democratic interaction, within a society that is growing more diverse in terms of religious values and world views, requires in-depth answers and processes not only in the national education systems, but also in a wider European context.

The significance of a European endeavour to develop educational materials for ethics and values education, in view of the many societal challenges mentioned, can be in many respects be substantiated. A pluralization of religious, world views and cultural backgrounds of adolescents also creates a pluralization of normative beliefs: this requires a higher demand of theoretical reflection of and practical experience in dealing with differences in a productive and peaceful manner.

There are several survey and studies, including one from ETHOS (http://www.ethos-education.eu/), which demonstrate a clear and urgent need for the support of educators with regard to the scholastic values education, conveying and reflection.

This urgent need of didactical support is also a result when taking into account additional research results, according to which early childhood education is the most important phase to initiate a healthy development, including moral development where two phases are highlighted (years 3-6 and 11-14). Ethical education and critical thinking have a significant role in forming an ethical mature person. Despite this, practices, experiences and opportunities for teachers to obtain knowledge in this field vary significantly, as it is the case with the presence of innovative educational. In several EU countries education professionals belong to those with the lowest opportunities for professional development, especially in the field of ethics and intercultural dialogue. In spite of the importance of the so-called inter-subject or trans-curriculum educational contents and aims (including e.g. social cohesion and communication competencies, civic competencies, democratic values, respect for culture(s) and dialogue among cultures) teachers most often lack the required in-depth knowledge and competencies to introduce those notions into the classroom and life in schools. As the needs of teachers in this field are patent, ETHIKA will reflect their needs and involve them into designing solutions, which is in line with continuing education and exchange of good practices. Additionally, there is no European (or international scope) support network for teachers and educators in this field.
that would be able to reflect the needs and ethical dimensions of EU policies; many times there are no national network either.

The project will therefore offer an innovative integrative approach to ethical themes and value frameworks, relevant for education that will arise out of the needs of teachers/educators and will reflect the most recent findings in the field of moral development of children.

The innovative methods will follow a dialogical procedure to address ethical and evaluative themes and present a quest for searching answers to ethical challenges by teachers and pupils themselves and to transmit this approach to other relevant issues. There is no possibility in present times to promote and to give forward the values, virtues and norms of ethics by authority, but only on the dialogical grounds. The challenge of “globalisation” (U. Beck) includes the promotion of values and enabling virtues and norms among young people only in intercultural, interreligious and interidealist manner, which includes the elements of ethical awareness, mutuality, dialogue and critical thinking.

Based on the documentation of this study, which is part of a report that assess the special requirements of educators, the European collaborative project ETHIKA develops the first European wide infrastructure for the development of scholastic materials for ethics education, as well as for general education purposes, and furthermore will publish recommendations for policy development.

The current state-of-the-art reports will record the research on existing models of ethical educations in participating countries in order to get a clearer picture of the state of affairs regarding ethical education, the sequence of the follow up focus groups will record and help to identify the main needs of the final target groups (teachers of ethical education, other teachers and educators, pupils, parents).
4.2. National State of the Art Reports of Ethics and Values Education (EVE)

4.2.1. Republic of Austria

<table>
<thead>
<tr>
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II. General practice of ethics and values education

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III. Lifelong learning opportunities for teachers/educators

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<td>University level: ✓</td>
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<tr>
<td>National activities:</td>
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<tr>
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<tr>
<td>University level: partially</td>
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Figure 1: State of the Art Report: Austria

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.
4.2.2. Republic of Croatia

<table>
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**I. Policy level, institutions and regulation**

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**III. Lifelong learning opportunities for teachers/educators**

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<th>University level: no</th>
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Figure 2: State of the Art Report: Croatia

In the Republic of Croatia there is not a 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 8 years of study. Subject Ethics is compulsory elective subject in secondary schools. Students can choose between Ethics and Catholic (in some schools Orthodox) Religious Education. 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 have ethics school year 35 school hours or one hour per week during the school year.

Teacher 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 degree in humanities direction under the conditions established by the curriculum and program.

At the pre-primary school level there are private religious kindergarten and religious group/class –as part of public kindergartens. In addition to Universities and further education, there is no other place where the teacher can educate the ethical teachings (ethics, religious education...). Only a few NGO who deals with ethical subject usually have training for their people for some project and programs.
4.2.3. Federal Republic of Germany

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In the Federal Republic of Germany 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 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 other subjects in schools. Mostly, the educational system requires a special training for teachers of these classes and in some cases even exams. Teachers that want to teach ethical education need a special professional expertise. Teachers can get this at a university with the major in ethics/philosophy/values and norms. Additionally, the federal states qualify teachers within these subjects through advanced education trainings as well, with regional differences. At the kindergarten level ethical themes are prominent and values such as willingness to help another, tolerance, multi-culturality, friendship and the like are stressed in different educational approaches and institutional settings. There are also several initiatives and institutes that offer support and additional training to teachers and other educators.
## 4.2.4. Italian Republic

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### III. Lifelong learning opportunities for teachers/educators

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<tr>
<td>University level: no</td>
<td>Non-governmental level: partially</td>
<td></td>
</tr>
</tbody>
</table>

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In Italian Republic there isn’t any subject specifically dedicated to ethical education in school and ethical themes are important part of subject Philosophy, which is mandatory and uses the approach of presenting history of philosophy/ideas/civilization (history of the different ideas, which influenced the development of the western civilization, from the ancient Greek philosophers before Socrates to the contemporary ones, showing how our knowledge of the world we are living has been perceived, as well as the ethical principles constituting the basis of human relationships). 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. Other subjects: Citizenship and Constitution as a part of the subject History and/or the subject Geography (e.g. road safety education) together with a significant number of other "subjects": human rights, peace, development, environment, intercultural issues, media ...).

In pre-primary public education (age 3-6) ethics figures among the nationally binding “competence development aims”. There are also several approved list of teacher training organisations that offer various training courses.
4.2.5. Republic of Slovenia

<table>
<thead>
<tr>
<th>National State of the Art Report of Ethics and Values Education (EVE)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Country:</td>
</tr>
</tbody>
</table>

I. Policy level, institutions and regulation

<table>
<thead>
<tr>
<th>National subject:</th>
<th>Citizen and Homeland Culture and Ethics (obligatory); Religions and Ethics (optional); Philosophy for children (optional)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Policies:</td>
<td>Main state level: ✔</td>
</tr>
<tr>
<td>Institutions:</td>
<td>Main state level: ✔</td>
</tr>
<tr>
<td>Regulation:</td>
<td>Main state level: ✔</td>
</tr>
<tr>
<td>Last policy revision:</td>
<td>2013</td>
</tr>
</tbody>
</table>

II. General practice of ethics and values education

<table>
<thead>
<tr>
<th>National standard:</th>
<th>Primary schools: no</th>
<th>Secondary schools: ✔</th>
</tr>
</thead>
<tbody>
<tr>
<td>National status:</td>
<td>Compulsory subject: ✔</td>
<td>Compulsory elective subject: ✔</td>
</tr>
<tr>
<td>Teacher programmes:</td>
<td>Main state level: ✔</td>
<td>University level: ✔</td>
</tr>
</tbody>
</table>

III. Lifelong learning opportunities for teachers/educators

<table>
<thead>
<tr>
<th>National networks:</th>
<th>Main state level: ✔</th>
<th>University level: ✔</th>
<th>Non-governmental level: partially</th>
</tr>
</thead>
<tbody>
<tr>
<td>National activities:</td>
<td>Main state level: no</td>
<td>University level: no</td>
<td>Non-governmental level: partially</td>
</tr>
</tbody>
</table>

Figure 5: State of the Art Report: Slovenia

In comparison with other important fields of knowledge that are included in school education, has ethical education in the Republic of Slovenia a marginal role. The only obligatory school subject that includes deals with ethical education is: Citizen and Homeland Culture and Ethics. This subject is taught only in 7th and 8th grade and only one hour per week. That means that Citizen and Homeland Culture and Ethics has the least school hours (70h in two years) among all obligatory subjects in curriculum of primary school in Slovenia. Besides there are two optional subjects that partly deal with ethical and values education: Religions and Ethics for 7th, 8th and 9th grade and Philosophy for children (Critical thinking, Ethical exploring, Me and the other) – for 7th, 8th and 9th grade.

Teachers are required to have university study completed with a degree in one of the following subjects: philosophy, geography, politics, sociology, theology or history. Ethical themes are also part of various other subjects. Slovenian educational system does not require special training in field of EVE for teachers that teach mentioned subjects.

In curriculum for kindergartens is moral education an integral part of the educational mission. There are also several initiatives and institutes that offer support and additional training to teachers and other educators.

This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
4.2.6. Kingdom of Spain

<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> Kingdom of Spain</td>
</tr>
<tr>
<td><strong>I. Policy level, institutions and regulation</strong></td>
</tr>
<tr>
<td><strong>National subject:</strong> Civic and Social Values (primary education) Ethics Values (secondary education)</td>
</tr>
<tr>
<td><strong>Policies:</strong> Main state level: ✓ Regional state level: ✓</td>
</tr>
<tr>
<td><strong>Institutions:</strong> Main state level: ✓ Regional state level: ✓</td>
</tr>
<tr>
<td><strong>Regulation:</strong> Main state level: ✓</td>
</tr>
<tr>
<td><strong>Last policy revision:</strong> 2014</td>
</tr>
<tr>
<td><strong>II. General practice of ethics and values education</strong></td>
</tr>
<tr>
<td><strong>National standard:</strong> Primary schools: ✓ Secondary schools: ✓</td>
</tr>
<tr>
<td><strong>National status:</strong> Compulsory subject: ✓ Compulsory elective subject: ✓ Spare subject: no</td>
</tr>
<tr>
<td><strong>Teacher programmes:</strong> Main state level: ✓ University level: ✓ Regional state level: ✓ Non-governmental level: no</td>
</tr>
<tr>
<td><strong>III. Lifelong learning opportunities for teachers/educators</strong></td>
</tr>
<tr>
<td><strong>National networks:</strong> Main state level: ✓ Regional state level: ✓</td>
</tr>
<tr>
<td>University level: no Non-governmental level: partially</td>
</tr>
<tr>
<td><strong>National activities:</strong> Main state level: no Regional state level: no</td>
</tr>
<tr>
<td>University level: no Non-governmental level: partially</td>
</tr>
</tbody>
</table>

Figure 6: State of the Art Report: Spain

In the Kingdom of Spain, the context related to Ethics and Values Education has suffered deep changes recently due to a new educational reform approved for the current 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, you have to choose 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.

**Teachers:** In primary education, “Civic and Social Values” the teaching position can be held by anyone appointed by the principal of the centre, with a specific priority of the class tutor. In secondary education only formally qualified teachers in this field of study can teach “Ethical Values”.

**In pre-primary public education** there is no special ethical education, only in private ones. There are also several approved list of teacher training organisations that offer various training courses.
4.2.7. Summary of National Reports

As the national reports above show there are considerable differences among them regarding ethical education between participating countries.

Only one from six country’s (the Federal Republic of Germany) has a dedicated subject in primary and secondary school curriculum devoted almost exclusively to ethics and ethical education. In other countries such themes are covered as part of wider subjects such as Civic and Social Values, Citizen and Homeland Culture or Religious education. But even with those subject many of them are only optional (or compulsory elective subject) so that we cannot speak about any coherence among the different national systems. As far as the contents of the relevant subjects they do converge to cover at least some basic shared values and virtues or principles such as diversity, responsibility, sustainability, dialogue, community and ecology. The training and educational background of teachers involved in those relevant subject to ethical education also vary from country to country. In some teachers are required to complete a dedicated training, in other a teacher’s degree in one of the relevant fields of study (philosophy, sociology, education) suffices. Next, sometimes a national exam is required, while in other this is not required.

At the level of pre-primary schools the situation is similar in a sense that ethical contents are included in various way, some more direct and others more indirect. Since this level is less regulated by the main state, there are also several options and approaches that the kindergartens are implementing. As for organizations dealing with ethical education most countries have them at least in some form and several different NGOs or independent educational institutes offer contents or courses dedicated to ethical education, dialogue, reflective and critical thinking, human rights etc.
4.3. EU Policies and Strategic Guidelines Regarding Ethical Education

Ethics and ethical thinking deal primarily with evaluation and well founded standards, which determine actions as being right or wrong. It helps us to recognize and categorize different values such as integrity, discipline and honesty among others and apply them in our daily lives. Ethics deeply influences behaviour and allows an individual to make the right choices. Without ethics it is impossible to properly regulate life and our relations with others and to act responsibly. Ethics in education also helps regulate the education system and ensures that educational practices positively contribute towards human welfare.

The meaning of ethics in education system is thus becoming more and more important. Although at the EU level there are no developed specific policies or regulations for the ethical education in schools as such, the ethical dimension of education and learning is implicitly present in several key strategic and policy documents. EU is encouraging EU member states to develop this field and emphasize “that investment in education and training [is] of crucial importance in the European knowledge-based economy.” ¹ Member States are invited to ensure the efficient targeting of education and training reforms and investment to improve quality and equity, particularly by focusing on pre-primary education, early intervention programmes and equitable education and training systems.² The Recommendation of the European Parliament and of the Council of 18 December 2006 on key competences for lifelong learning set out the minimum knowledge, skills and attitudes which all students should have acquired by the end of initial education and training in order to take part in the knowledge society and which, given their cross-cutting nature, imply an approach to teaching that goes beyond traditional subject boundaries. An agenda³ stresses that school education — including all forms of school education up to the end of secondary — lays the foundations for lifelong learning by enabling pupils to acquire the key competences which they will need and which will help to guide them throughout their personal and professional lives⁴ and face significant challenges and problems of a fast-changing world. Our project therefore explicitly focuses on dialogue and sustainability as two of the major global challenges in 21st century. The aspect of the teachers and other educators is also stressed in the agenda, namely the importance of support in career and further professional development. Some of this aspects are dealt with in the national reports above, where it is clear that in several countries this support in the field of ethical education is not systematic, coherent, or adequately resourced. It recognizes the "essential role which schools play in promoting inclusive societies and strengthening social cohesion" and the importance of transversal competences, which would clearly include subject such an ethical or environmental education that cannot be limited to only one subject. A further important recognized aspect is also "the governance of schools and their openness to the world around them" and a “continuing dialogue”, which again have implicit ethical dimension.

Also in a strategic framework for European cooperation in education and training (2009) the Council of European Union emphasizes that education and training have a crucial role to play in meeting the many socio-economic, demographic, environmental and technological challenges facing Europe and

² Ibid.
³ An Agenda for European cooperation on schools. 2008.
⁴ Ibid.
its citizens today and in the years ahead. That is why efficient investment in human capital through education and training systems is an essential component of Europe’s strategy to deliver the high levels of sustainable, knowledge-based growth and jobs that lie at the heart of the Lisbon strategy, at the same time as promoting personal fulfilment, social cohesion and active citizenship.

Commission to the European Parliament, the Council, the European Economic and Social Committee and the Committee of the Regions on ‘An updated strategic framework for European cooperation in education and training’ agrees that: In the period up to 2020, the primary goal of European cooperation should be to support the further development of education and training systems in the Member States which are aimed at ensuring:

(a) The personal, social and professional fulfilment of all citizens;

(b) Sustainable economic prosperity and employability, whilst promoting democratic values, social cohesion, active citizenship, and intercultural dialogue.

Some frameworks that should be considered and promoted (strategic objectives):

1. Making lifelong learning and mobility a reality;
2. Improving the quality and efficiency of education and training;
3. Promoting equity, social cohesion and active citizenship;
4. Enhancing creativity and innovation, including entrepreneurship, at all levels of education and training.

Endeavour of Member States must be completely dialogical. That means that approaches to all end groups must be in wildest sense democratic. It must be considered: what is the level of knowledge, what is the “history” of the group (Member States), the relationships that are govern in the group...

All ideas should be clearly presented, for example “active citizenship” or “good citizen”:

Students at school need to be informed specifically about what it means to be a citizen, the kinds of rights and duties that citizenship entails and how to behave like a ‘good citizen’.

In Council Conclusions on increasing the level of basic skills (2010) we can find a recognition that “acquiring basic skills in reading literacy, mathematics and science at school level is crucial for the development of key competences across the lifelong learning continuum. These skills evolve throughout the process of acquisition of key competences, as learners work with more and more complex information with accuracy and understanding, and so underpin qualities such as problem solving, critical thinking and initiative and creativity.” As we can see, no direct ethical contents are included, or ethical education is promoted, but also not excluded, on contrary: we can find an inclination to the ethics contents. Namely, no critical thinking is possible without at least superficial knowledge of basic ethical principles. In different branches of science we soon or a latter confront

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2 Ibid. C 119/3
3 Ibid. C 119/3, C 119/4,
with topics or examples that extend framework of primary science and confront with questions of morally admissibility; is it permitted to do all we can do? May human do all what is he able to do? How must we behave or live to respect others, different, marginal etc. It is important to stress again that ethics influences behaviour and allows an individual to make the right choices. Without knowing and also regarding the universal ethical principles no development of mature integrity person is possible. From this reason promoting ethical education, ethical contents, and also reading ethical texts at all levels of school education is needed (of great importance). The document also stresses “school ethos” in relation the openness of schools and although this is not directly related with ethical education, it is important to recognize that any genuine relation has ethical underpinning and that such relation cannot be built without this aspect.

A open area for ethical education we can also find in the same document where The Council of European Union recognises that “a good level of reading literacy and numeracy, together with a solid grasp of the basic principles of the natural world and of fundamental scientific concepts, provide the basis for the acquisition of key competences for lifelong learning and thus need to be addressed from an early age.” The Council also stresses that Curriculum design could include issues such as: “an early start to acquiring basic skills, a holistic approach to education which entails the development of all of each child’s abilities...” which means that ethical and also religious contents must be included since human being is ethical and religious being.

10 Ibid. C 323/12.
11 Ibid. C 323/13.
5. Definition of the Needs Regarding Ethics and Values Education

5.1. Focus Groups

The ETHIKA project team intends to utilize the expertise, knowledge and interests of key stakeholders in Ethical education to ensure that materials shared, developed and used as part of the project are ‘real’, relevant and useful to teachers and educational practitioners.

Participants of the focus groups were teachers and educators as well as educational institutions from all 6 project partners’ countries offering learning opportunities in the field of Ethics for the empowerment of teachers and educators and/or provision of workshops, courses, events, exhibitions and other for pupils.

Focus group participants were invited to take part in live meetings as well as in virtual meetings using conference call. During the period January to March 2015, a total of 100 participants took part in Focus Groups and Interviews.

The groups will be actively involved in all stages of the project in line with their professional and/or personal interests and will later have a chance to test the educational materials and tools developed within the project and provide valuable feedback. The amount of activity and involvement in the group will be determined by the focus group member and will range from e-mail participation to testing of educational materials and tools up to attendance at dissemination events.
5.1.1. Relevant Topics for EVE

The first actual question of the focus group mainly served as a warming-up question. The question for relevant topics seems to be pretty easy to answer and therefore was intended to stimulate the flow of conversation. The wording of the question was:

“Which are the topics you think are most relevant to be considered in the process of ethics and values education at school?”

Figure 8 shows the responses on the first question separated for each country. Despite the length of the table - following tables will be even longer - it was decided to leave also these detailed answers in this report. Going through the individual answers may help to gain a much deeper understanding.

The hurried reader will find a summary following this and each of the subsequent tables.

<table>
<thead>
<tr>
<th>Country</th>
<th>Summary of Responses</th>
</tr>
</thead>
</table>
| Austria  | • Current topics: Ethics in media, Tolerance, freedom of opinion and its limits, religions, war, peace, feeding of the world, climate change, (ecological and social consequences), gender equity, lifestyles  
• Sense and perception of self: Self-perception, strength of the personality, self-esteem, self-confidence, good feeling regarding the own body, handling of strengths and weaknesses, acquirement of handling and decision standards (individually stable, socially compatible), handling of emotions (fears, anger, rage); knowing one’s own feelings and be able to talk about them  
• Living in a community resp. multicultural and multi religious society: responsibility, social competences, respectful behaviour, rules and values as a basis for a successful cooperation, human rights-human obligations, respect, tolerance and solidarity, conflict management  
• Vocation: identifying and accepting diversity, pluralism of values; social ethics, basic knowledge in theologically based ethical systems; non-violent communication, integration/inclusion  
• Living in and with creation: Respect for life itself, realising correlations, taking responsibility, making decisions, sharing one world in a fair way, being careful in handling and using things, bioethics, environmental ethics  
• Respect, fairness and justice  
• Living in „abundance“: happiness, consequence and mixture of areas of life, living joyfully, „if life is questioning us“ (concerning the question of/search for meaning cf. Viktor Frankl) „...if I know that I am valuable, that I have a place in this world that can be filled irreplaceably only from me with my character, then my small life is making sense“ (U.K.)  
• Train to philosophise: Starting from the kindergarten – elaborate children’s questions philosophically, critical, creative thinking; |
| Croatia  | • Un/selfishness – are we selfish? How to be unselfish?  
• On life - socializing on the “street”. How can we learn not only online but on life?  
• Different friend – How does a person with disability look on society and how does society look on the person with disability?  
• Be active – volunteering. How can we help ourselves by helping others? |
• Who talks?/Who listens? - shy people vs. loud people
• Where do feelings lead us? – feelings as road signs
• Creation of imagination? - develop innovation with the help of imagination
• Information ethics for children
• Success - What does it mean to be successful?
• Responsibility/Respect towards Nature – Do we need nature? Why are we afraid of nature?
• Responsibility for the spoken word – What do spoken words mean to us?
• Responsibility to yourself – Can you be responsible for others if you are not responsible for yourself?
• Prejudice – What are prejudices? Why do we have them?
• Freedom of speech – Why are we afraid to say what we mean?

| Germany | Change of perspectives, dealing with ‘cultural’ and normative heterogeneity, tolerance towards ambiguities, ethical theories and structures of judgments; transfer to topics relevant for society and personal life; tangible experiences (practical use, interaction with respect for each other and respect for diversity of perspectives), intercultural competence, discussion of values |
| Italy | Respect, care for environment, tolerance, responsibility, training material that helps to reach those students that remain isolated, hope; interfaith, intercultural and intergenerational dialogue. |
| Slovenia | friendship; bullying; respect; (inappropriate) behaviour towards older people, teachers; responsibility; responsibility to your own and other people's property; communication; cooperation; values, empathy; relationships; care for environment; tolerance; relationship to oneself, raising awareness of oneself; critical thinking; moral values; how to differentiate between wish and need; family values; solidarity; worth of every human being, right to live; justice; honesty; meaning of emotions; self-criticism; cooperation; mutual help; hardworking |
| Spain | Ethics and values should be considered seriously as a Transversal AXIS theme throughout the whole curriculum for early childhood and primary education. Ethics involves an integral group of values that cannot be separated and should be implemented in the classroom with an overall and holistic approach. This topic should be implemented in the classroom using at least one hour per day involving reflection and dialogue oriented exercises. It was mentioned that at international level it is hard to agree upon the key values that need to be implemented in the classroom. However, in this frame AMEI has developed a set of 40 practical activities to implement in the classroom available for associates at the following url: [http://www.waece.org/re_adquisicion_vaores.html](http://www.waece.org/re_adquisicion_vaores.html) |

Figure 8: Focus Groups – Table: Relevant Topics for EVE

**Summary: Relevant Topics of EVE**

In our focus groups and focus interviews, teachers mentioned a lot of different topics that are important for ethics and values education at schools. However, there are some issues which seem to be most relevant as they were mentioned in one way or another in various countries:

- Living in a society characterized by diversity: knowledge of and respect for different cultures, religions, perspectives, special needs, age groups...
- Environmental protection
- Dealing with emotions
- Basic knowledge about philosophy and theology
- Supporting critical and philosophical thinking
- Responsibility (for oneself, other persons, other living beings, property, spoken words...)
- Topics and problems connected with the pupil’s daily lives (friendship, cyber bullying)

Furthermore, ethics and values education should not remain theoretical but should encourage children to act morally ‘on life’. For that reason, the Spanish focus group did not come up with a list of key values, but emphasized that EVE must follow a holistic approach that embraces the whole curriculum and school life.

### 5.1.2. Initial Teacher Training

The next question asked teachers and educators about the knowledge about EVE acquired during their initial training:

"How did your initial training prepare you for addressing ethics education?"

Figure 9 shows the responses on the second question separated for each country:

<table>
<thead>
<tr>
<th>Country</th>
<th>Summary of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>Training/Education: Courses and seminars in the course of the education at the former RPA resp. today’s KPH; BAC-studies - ethical topics were included in the training, but were not explicitly imparted; Theological faculty: Focus within the studies of theology: bioethics/medical ethics; Studies of applied ethics; Basic course “gestalt pedagogy” (design pedagogy); School practice – conversation with pupils about current topics and values; Studies of training adults; Integration pedagogy; Bildungsanstalt für Kindergartenpädagogik (school for kindergarten teachers/pedagogues); Ethics in the course of the didactic courses, the curriculum schedules dealing with ethical topics; Special education is not available, but topic is integrated in other courses; 20 years ago ethics was not focussed on – it was treated in pedagogy and philosophy courses; discussions about and going into depth for religious education; University course: Philosophising with children and adolescents; master course: applied ethics, studies of moral philosophy and religious philosophy; pedagogue for integration; pedagogue for speech therapy; graduate social pedagogue; pedagogue for interdisciplinary early intervention and family assistant; school counsellor (prevention of addiction); In the course of the degree programmes: Anthropology, Ethics and Philosophy, Moral theology (ethical questions -biomedicine...); Learning together with the pupils in everyday life; Working as mentor for future teachers</td>
</tr>
<tr>
<td>Croatia</td>
<td>All participants stated that initial training did not prepare them for addressing ethics education.</td>
</tr>
<tr>
<td>Germany</td>
<td>University studies of pedagogy, psychology and philosophy/ethics; further educations, self-study, religious education training</td>
</tr>
<tr>
<td>Italy</td>
<td>Teacher training, I also received some sporadic training on Civic education, which is now assigned in a very marginal way to History lessons. Theoretically civic education should be about the rights of a citizen. Practically – especially the initial curriculum, which was extremely joyless- it is all about numbers and facts concerning the Italian Constitution and...</td>
</tr>
</tbody>
</table>
This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

the Parliament. I would call it a sort of »catechism without substance«.

- Within short the Italian Government is going to publish its new school reform entitled »the good school – la buona scuola«. According to the information that is circulating »critical thinking« and »lawfulness« is among the objectives.
- In Italy we have two hours of IRC (Catholic Religion Education) per week in primary schools and one hour per week in senior school. Parents must declare whether their children up to the age of 13 will attend or not. The syllabus is jointly agreed by the Minister for Public Education and the Catholic Bishop conference. We teachers are chosen by the diocesan bishop and trained by the diocese.
- I have been working with youth groups for 10 years now. I was trained to manage group dynamics. I also had my personal “masters” – other educators who showed me ways to stimulate a group, to prevent violence, to manage crisis and conflicts.
- We are all trained and selected by the Diocese.

Slovenia
- Some older teacher didn’t have any training. They said, they were raised differently (with respect to older, raised with religion…) and there was no need for special training. Everything seems logical and natural- to be humane to others. But they see a difference and need for training in these times. (Different job time, parents are too occupied with their child or are not there at all, internet and media influence).
- Younger teachers had some training (1 year at the faculty) with special topics about abortion, euthanasia etc., but they missed some practical cases and critical debates (too much theory, information). Mathematician reports of lacking that kind of educations.
- Opinions regarding quality of initial training for addressing ethical topics were different. Two teachers (one in each group; both had their initial training several decades ago) had opinion that their initial training sufficiently included also the field of ethics and they were satisfied with the knowledge gained. But they didn’t mention any special subjects that would be dedicated to the ethical field. They noticed that initial training prepared them for addressing the ethical field mostly in an indirect manner.
- Other teachers told that they felt a lack of training in the field of ethics. Teachers were trained various periods of time. Most teachers told that their initial training dealt with ethical topics only indirectly. There were no special subjects or emphasis that would be dedicated only to ethical topics. Even though teachers were educated at different faculties (faculty of education, faculty of arts), no one of them, regardless of their study program (pedagogy, Slovenian language, biology…) reported about any special subject for addressing the field of ethics.

Spain
- In the current situation, with an international global crisis, the participants have reported to have noticed also a crisis of values that calls for a need of continuous professional training and development of the teachers that are supporting young students, as values cannot be taught in any way but transmitted, facilitated and supported with materials that also help developing critical and autonomous thinking. - Currently in Spain there is no economic nor policy support from the government for teachers to follow CPD courses: that is no funding and no support to offer credits out of the current provision of training available.

Figure 9: Focus Groups – Table: Initial Teacher Training
Summary: Initial Teacher Training

Answers to the question how initial training prepared teachers for addressing ethics education differ a lot between the countries of our investigation, and in some cases even within the countries.

Teachers from Austria say that ethical topics were part of their studies in pedagogy, psychology, and especially in theology; however, often only in an implicit way. Furthermore, they mention a lot of supplementary courses and trainings they were able to take and that dealt with specific ethical issues, showed methods that can be used for EVE, or prepared them to consult pupils and families.

All Croatian participants stated that initial training did not prepare them for addressing ethics education.

Similar to the Austrians, German teachers said that ethics education was included in their university studies of pedagogy, psychology, theology or philosophy/ethics. They also mention further trainings and self-study.

Teachers for religious education in Italy are trained by the diocese. One teacher took an additional course about group dynamics. Another one received some sporadic training on Civic education – he claims, however, that the curriculum for that subjects focuses more on facts and numbers than on active citizenship. Maybe that might change, as the Italian Government is going to publish its new school reform entitled »the good school – la buona scuola« within short. According to some information that is circulating, »critical thinking« and »lawfulness« are among the objectives.

Some older teachers from Slovenia did not receive any training on EVE, but they claim there was no need for it, because they were raised with values, which today is not so much the case anymore, because of difficult family situations, influence of media etc. Some younger teachers had some training at university where they spoke about specific ethical topics. However, evaluation of that training differs: While some feel prepared sufficiently, others missed some practical cases and critical debates. Some did not receive any training for EVE at all.

Spanish teachers claim that today, with the global crisis, EVE is more important than ever. However, the Spanish government does not give any support or funding for that field.

5.1.3. Additional Special Training

The question of the knowledge about EVE of the focus group participants through formal education processes was continued in the question about any attended special training offers.

„Have you had some additional special training in ethical topics?“

„If yes, in which form and did you find it useful?“

Figure 10 shows the responses on the third question separated for each country:
<table>
<thead>
<tr>
<th>Country</th>
<th>Summary of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>Work group local church; Ethical education for physicians and nursing personnel; non-violent communication; violence and abuse: is healing possible...; Academic course: Coach “Crisis, Emergency and Support Management”, Knowledge about the offers of „Welthaus” and of the Afro-Asian Institute (workshops, borrowing materials, project ideas with schools, ...), intensive/focus courses (outside school); religious pedagogy, biblical-ecumenical-feministic...), PBSK (personality development), Course: „Early linguistic intervention“, in the area of philosophising (ethics as part of philosophy, handling dilemmas etc.), Course: social learning, practical testing in everyday school life, personal reflection, seminars and events that focused on the topic of the awareness of living together - inspire further thinking; The contact and exchange with others who are interested in ethical topics is valuable.</td>
</tr>
<tr>
<td>Croatia</td>
<td>Some participants had additional special training in ethical topics in a form of lectures, workshops and mediation and these additional trainings were very useful.</td>
</tr>
<tr>
<td>Germany</td>
<td>Self-study and further training for giving seminars on that subject area; several teacher trainings, multiplier for values education</td>
</tr>
<tr>
<td>Italy</td>
<td>See above.</td>
</tr>
</tbody>
</table>
| Slovenia | Teachers had following additional trainings that were connected also with ethical field, values and critical thinking:  
  - Reading and writing for critical thinking (working methods that encourage child’s critical thinking).  
  - Step by step (Institute for pedagogy, approaches that are focused on child, emphasis of responsibility).  
  - Workshop for non-violent communication.  
  - Sense of self-worth. This training included concrete exercises for problems that can appear in classes.  
  - Reality therapy and Choice theory (Glasser).  
  - Brain gym. This training was indirectly connected with ethical field; it included emphasis on mutual help, cooperation, possibilities of learning without stress (for pupils).  
All mentioned trainings were very useful according to teachers. Methods, skills and knowledge that were gained in those trainings teachers are still using at their classes. Otherwise teachers told that there is lack of materials for ethical education and that they would be very pleased if we prepared some useful materials. |
| Spain | See above. |

**Figure 10: Focus Groups – Table: Additional Teacher Training**

**Summary: Additional Special Training**

Teachers from all countries, except Spain, report on additional training courses on a wide range of topics and methods closely or loosely connected with EVE. Croatian and Slovenian teachers found the trainings they participated in very useful. Austrian teachers say the contact and exchange with others who are interested in ethical topics is valuable in general. There is no information about usefulness available for other countries.
5.1.4. Ethical Approach of Institution

With the fourth set of questions, the respondents were asked about ethical approach of their institution and the supposed success factors.

“Does your institution apply an ethical, inclusive, dialogue-oriented approach (i.e. cross-curricular projects, appreciated communication and collaboration with pupils, teachers, parents, inclusion of pupils/parents with different backgrounds)?”

“If yes, do you find such approach useful?”

“What are the success factors?”

Figure 11 shows the responses on the fourth question separated for each country. Answer refer to many interesting and inspiring project ideas.

<table>
<thead>
<tr>
<th>Country</th>
<th>Summary of Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td><strong>Usefulness of approach:</strong> This approach is not only useful, but necessary; suitable for multicultural and multi religious schools; useful, because common activity shows the capabilities of the individual and because ethical categories such as value, respect, tolerance and solidarity can be discussed with the aid of experiences made. This approach ...is absolutely useful; ...is naturally useful!; ...is useful, because it leads to rethinking in the teaching staff and in the parents, ...supports inclusion; ... indispensable for a modern school culture in a Europe in the 21st century!</td>
</tr>
<tr>
<td></td>
<td><strong>Approaches</strong></td>
</tr>
<tr>
<td></td>
<td>- Working on the concept in everyday interactions „We focus on the person“ as concept (MedienHAK Graz); „Nobleness of the heart“ as concept (VS Ursulinen)</td>
</tr>
<tr>
<td></td>
<td>- Ethical questions in the course of religious education lessons (good entrenchment in the curricula); Introduce current bio- and business ethical questions, such as justice and public welfare</td>
</tr>
<tr>
<td></td>
<td>- Example for a project: Media-week, “We are Austria“, a „Day of languages“, folder: „Search for help – find help“ folder was created in the course of the project Ethos and takes up the topic of consultation; Project “Tourist Office”, stage play – Princesses and Co (Ma-the-ater)</td>
</tr>
<tr>
<td></td>
<td>- Social work at school, PBSK, cross-religions religious ceremonies at the end of the school year, panel discussions, poetry-slam-event/read me (pupils read on different public places, made announcements in the tramways,... - in many different languages)</td>
</tr>
<tr>
<td></td>
<td>- Interdisciplinary projects integrating different schools (school for handicapped children, pupils of the „Kinderklinik“ (children’s clinic – psychosomatic ward) and the “Landwirtschaftliche Fachschule” Haidegg (vocational school for agriculture)</td>
</tr>
</tbody>
</table>
project, because understanding and esteem between the pupils improved significantly, the inhibitions’ were overcome.

- Honest communication esteeming the counterpart in the team of colleagues and rudimental interdisciplinary teaching, but opposition against the competence oriented new concept.
- Meeting the pupils in an attentive, open, respectful way is necessary to find an ethical approach.
- Good cooperation between pupils, teachers and parents
- Teaching staff shows a lot of effort, but also soon stretches to it’s limits!
- Inclusion does not have a positive connotation.
- In pedagogy a uniform attitude against pupils is missing.
- Question the appointment of a social worker.
- Dealing with each other in a respectful way is necessary when there is a big number of pupils and teachers.
- An ethical approach is given through the daily work at school.
- Leading the way: primary school
- teaching children with a need of special pedagogical intervention and children without this need together
- The percentage of migrants is very high at school.
- In school in the style of a diverse religious education;
- In early intervention the focus is on the child and the family.
- With the help of imparting basic values such as tolerance, mindfulness and gender equality.
- Arrange celebrations together and find out their meaning in the course of the year, is part of the ethical education in the kindergarten;
- Give young children the chance to make experiences with other people (cultures, religions, appearances) -
- the prejudices of oneself and the ones of the parents come second in this case
- Young children learn to adjust to situations in order to learn new (good) perceptions
- Pedagogy is the link between children with different first languages and their parents.
- Appreciative communication and cooperation between pupils, teachers, parents;
- Inclusion of pupils and parents with different backgrounds (integration classes);
- „Through the given topic integration/inclusion is the respectful, tolerant living together in the positive sense of “mingle-mangle” of the diversity a big topic.” (I.P.)
- Basic topic: the self esteem of the human being (each person is full of value like a treasure / a loving thought (“pet idea”) of God) that is transferred to the relationship level
- Christian ethics as signpost in the activities in a Catholic private school.
- Focal point: Social learning – part of the school profile (of Sacre Coeur Graz)
- Projects in school stimulate the appreciative intercourse, the reflection and communication with each other;
- Deliberately chosen topics for the school year,
- Philosophy courses for all age groups,
- non-violent communication as continued education for teachers,
- specific work with parents,
- inclusion as basic idea;

Project example:
Multilingualism in the kindergarten (decorated with the SPIN-seal of the OSZ), multilingual storybooks; “Giving good words for life” (introduction into the topic with the help of a story about a bee and a hippopotamus), interdisciplinary projects (project of generations, my strengths, „we all feel good“...); Philosophising with children; Celebrations and events (culinary
art from all over the world – families create an international buffet); „Global Action Schools”-Projects together with the „Welthaus“ (Topics: „Ourwonderfulworld“, „We protect our environment“, „Children Rights“), ...the projects were great!

Factors of success:

- Readiness to engage in that topic, courage in regard to novelties, awareness raising for the topics: esteem, respect, tolerance, individual limits, subjective lift concepts, communication, mindfulness and interest in each other, common work of staff members, cooperation in the team of teachers, integrating external (not from school) experts – networking, informing all (parties) involved, common learning platform, creative working as communication platform – helps to overcome linguistic barriers and to form something common; ongoing evaluation, interim result and, if necessary, re-work, review of outside and inside effects, support from management, ethical competence (=being capable of leading a philosophical discussion), questions oriented toward the living environment ensure a high interest of the pupils, fascinating preparation/ making it a topic, practical relevance,

- „Success lies in the sum of it all – and that is more than only the sum of the individual parts“ (A.W.)

- various disciplines and groups of persons are addressed and cooperate

- positive tenor is crucial

- readiness to perceive

- the way teachers engage – support from colleagues and head office;

- openness

- readiness of all teachers, parents and pupils to actively and consciously look into ethical topics;

- possibilities and abilities to communicate – possibilities for a direct and personal conversation/ intercommunion

- work together goal-oriented and consequently on „perceiving-thinking-acting“ that are the cause of each other;

- time as factor: first changes are to be seen in the pupils around Easter time.

- In general common actions unite and help to link parents positively to school;

Croatia

In all institution (in which participants work) ethical, inclusive, dialogue-oriented approach exists but participant stated that it is not enough and it could be improved. This approach is very useful and the success factors are: motivation, support from the local community, parents, teachers ... training for teachers, the purpose of implementation, understanding, acceptance of errors and examples of good practice

Germany

Approaches:

- On the school where I teach pupils and parents can participate in projects and forums, but their participation is rather intuitive.

- Such approaches are part of the curriculum and therefore also included in teacher training

Usefulness:

- It would be useful if participation was structured and guided by some criteria.

- Yes, very useful

Success factors

- Evaluation, possibilities for planning, reference to underlying models etc.

- Success cannot be measured, just estimated

Italy

- My school does not have any code of ethics. All the Italian schools must have school rules, which have to be published together with the Annual Training Offer (POF). The school rules include some behaviour Code and Class and Playground rules for all school related environments.
- The 6th December 1990 in my school 12 students were killed and about 80 people were seriously injured after a military plane crashed into one of our classrooms. We organise a yearly memorial of the tragedy (and of the trauma many people suffered from). The collective memory of this terrible day is fading away because only some of the teachers, including me, are still on duty. In the past it has always been a very important and emotional context and opportunity to speak about moral values. Nothing was as powerful as this event.

- Theft at school is a big issue and problem. In case I found a student with stolen property I would immediately send him or her to the headmaster. When it comes to school crime and security issues, I am not the person that starts discussion in class about “justice”. Theft is a clear violation of the law and has to be reported to the authorities. As teachers we are obliged to follow a clear procedure that is binding for all teachers and defined in the school regulations. These regulations are not a code of ethics but they establish some common rules for the school community and the parents as well.

- Anti-mafia education is something a very engaged colleague of mine is promoting at school.

- There are also external educational programs like ethics and economy - 10 lessons on 10 key issues but personally I have not collaborated with any of them.

- As every Italian School we have the School Regulation but no ethical code. As Religious teachers we were not well accepted immediately by our colleagues. Our selection for the school service is different from the way they are chosen through national exams. If we engage with students and run projects that positively affect the atmosphere at school and in the class, the acceptance towards us improves.

**Slovenia**

- There are some days in school where parents, teachers and children meet. Like picnics, excursions, seminars about how parents could help children to learn ... Children can also visit their principle in his/her office and see how and where he/she works and this somehow increase trust in children and loose some fear.

- There are some good factors, like children see teachers in different perspective. But they also report on bad factors, on picnic for example: more stress for teachers, because of parent control and different behaviour of children. Sometimes they lose control. Seminars: usually there are not all parents attending-what can cause quite a lot of stress for children and teachers too.

- (Example: one teacher reports how one child came to her and said: “My mother is not interested in parents meetings, thus she will not come, and she will come only to your office hours, to talk about my grades.”)

- Parents are interested only in their children, not common good. This can be really exhausting for teachers to talk about the same thing with each parent. (Parents excuses are usually: “We do not have time.” “We can Google it.”)

**Spain**

- Values cannot be implemented in the classroom as other subjects such as reading or math: they need to be closely linked to critical thinking and development of autonomous comprehension and reflection skills.

- The perception is that in learning teachers are interested on themes that come and go as “fashionable” waves, such as the “multiple intelligences” Gardner theory.

- Ethics and values can be easily embedded on the current wave focusing on the theory of TEACHING FOR UNDERSTANDING, Teaching for understanding project: Harvard school of post-graduate education.

- That is, promoting among the teachers a “culture of thinking” and thinking promotion in the classroom to really implement critical thinking of students in the classroom.

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This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
Summary: Ethical Approach of Institution

As the question is about actions at specific schools, answers vary individually. Teachers talk about many examples of projects, excursions, possibilities for dialogue between teachers, parents and pupils, trainings for teachers or students, the dealing with conflicts, etc. Some projects and approaches are part of the school’s policy, others depend on the commitment of individual teachers. In Italy, schools are obliged to publish school regulations that usually include some rules on good behaviour.

Teachers in our focus groups think an ethical, inclusive, dialogue-oriented approach is very useful or even indispensable. However, participants also report obstacles such as a lack of interest and commitment by either teachers, parents, pupils or authorities. Furthermore, ambitious projects sometimes bring teachers to the limit of their possibilities.

Therefore, motivation, good communication and co-operation among all people involved are the most important factors for success.

5.1.5. Stimulation of Ethical Sensitivity

The next question put the focus from the general approach of the institution to the individual classroom teaching:

„How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying ...) in the personal environment and globally?”

Figure 12 shows the responses on the fifth question separated for each country. Answers refer to many interesting and inspiring project ideas.

<table>
<thead>
<tr>
<th>Country</th>
<th>Summary of Responses</th>
</tr>
</thead>
</table>
| Austria  | • Consciousness raising: look at the nearer environment or problems, which occur in everyday school life and all levels above: “Life asks questions and we give the answers [...]”(A: 01:42:54, H.Z.); Calling the problem by its name through case studies, caricatures, short movies, stories, dilemma stories, newspaper articles, recent developments, youth-relevant themes (friendship, love, empathy, bullying); intensive discussions-bringing in own experiences; Survey the own consternation through feedback, Legeübungen, discussion; Presentation of pupils where they have to present people or institutions with a role model affect  
• Special educational area: book with handouts which relates a lot to the real life of the pupils, kids are very sensible to each other; Discussion with special conversational rules |
- Baobab materials: Goods and chattels in the whole world; The golden sphere; Footballs made in Pakistan; The world of school; Learning, love, conflict; Being at home somewhere different; One world game
- Favourite picture book: I am unique... Puncinello; Picture books for every school grade; Bible passages and quotations; wwj (what would Jesus do?)
- Getting desire to think and ask, try to philosophize (Socratic dialogue)-starting point: questions, stories, pictures, etc.
- Personal relationship is important and being open and giving instructions how to ask and think; looking together for good solutions (what do you need so that you’re feeling better? How could you recognize that something has changed?)
- “Philosophizing” on the basis of trust and a respectful and uncensored being together should always be possible. “It works very well, if pupils learn in an group dynamical progress and can freely decide what and how much they do (positive peer culture)” (A.W.-P.) ; Using the resources of the pupils through the creative potential and making them open for ethical discussions.
- Inclusion can be an enrichment; Projects, group lessons, the-foccused in some school subjects
- Desirable norms/focuses: Brotherly love, tolerance, personality building, independence, ability to work in a team, self-determination, honesty, fairness;

In kindergarten:
- In kindergarten: acting situation orientated and prepare children for different themes (e.g. sharing, conflicts – be able to argue, friendships, working out rules); In some situation the pedagogue has to wait on how children solve problems, how they find an answer; Values of parents are of importance;
- Rituals like welcoming and saying goodbye, Morning circle (as an discussion circle, things that are important to children and what the day may bring);
- Working on ethical themes with a game (hand puppets and role-playing games) – that’s how children learn to cooperate with others with humour;
- Books (e.g. friendship, being different, anger,...)

In primary school:
- Discussion circles where children are not rated.
- Discussion circles where present situation are being talked of (e.g. Can someone tell me what I should do? How does it feel being excluded?)
- “class conferences” with age-adequate problems, event-related learning (current themes, problems, conflicts),
- Looking together with children for solutions;
- Picture book-one can start with these to open a new theme, can lead to exciting discussions;
- Stories
- Dilemma stories (e.g. Konstanzer dilemma discussion)
- Philosophizing is important (needs constant practice), new ways of thinking which can tangle our behaviour sustainable;
- Pictures,
- Short film sequences
- Exercise without commitment e.g. philosophizing with children, children with a heart;
- Respectful conduct, class rules-school rules, support solidarity;
- Diversity and individuality are important in a class, as well as group dynamic and team spirit.
Croatia
Participants together with the pupils develop ethical sensitivity to ethical issues through: various workshops, games, dialogue, dramatic plays and projects. Motivations for discussion are everyday situations questions and problems that children can identify with. By using mentioned methods participants focus on values such as cooperation, tolerance, empathy, diversity, helping others, friendship and communication skills.

Germany
- Using a wide range of methodologies; always confronting theories (philosophy/psychology/ pedagogy) with the children’s own experiences in order to pave the way for self-alienation; always being open for the pupil’s approaches and perspectives; strong orientation on practical implementation
- By the choice of appropriate topics and especially by the use of well-chosen picture books; by the use of picture books, dilemma-stories, philosophical questions...; by the use of media appropriate to the pupil’s age; by taking up current and / or personal questions and problems.

Italy
- To develop ethical sensitivity in my teaching subject (history/literature) I try to relate historical events to the time we are living in. For example the Religious Wars of the past are a topic to discuss our own lives. Multiperspectivity is important in the classroom too. Another point is the importance of asking questions.
- What helps are our school textbooks. The editors already integrate some “points for reflection” which often have to do with ethical questions. It is up to the teacher to integrate them or not.
- I use a very simple saying with my kids to speak about ethics: “good is something that makes me feel good and bad is something that makes me feel bad”. I would like to start much earlier to speak about ethic values, like from 3 years on and not only – at it is now – from primary school on.
- I prefer to use pictures. I choose them very carefully. They have to have to convey a strong message. I show the picture and start to ask questions. Sometimes I chose provocative pictures. The students’ reaction is the base for discussion.
- A good dialogue should be first of all internal, interior, starting from a personal question, which touches the bottom of the heart of the partners’ dialogue, developed at the root of reality. The dialogue should be mythical; it should evolve through the word, the story, the narration - from mythos to logos.
- In some of my groups there are people coming from 10 -12 different nations.
- In summer camps I work with teenagers from 13 – 17 years old
- Our main aim and technique is to use DIALOGUE. it involves the openness to exchange. The aim is to overcome closure. Closure comes from the fear of losing, modifying or harming one’s own identity.
- A very easy but successful technique I use to capture their attention is to ask students for their opinion. What they do think about a certain problem or dilemma? I often experience that they react with surprise and unbelief that an adult is asking them for their point of view. They are surprised that I am honestly interested in them.
- Another way to catch attention is to do something together.
- A technique we use is the photo-language
- We then use dialogic games. We use a provocative sentence and divide the group into two. The two groups have to find arguments to convince the other group that their point of view is stronger and vice versa. They have to stand. If they start to shout, they have to sit down.
- It is very important that the person who moderates the group is neutral. It is a sort of talent you have to make people feel included, welcome and not judged.

Prison project:
- Over the last 20 years, I have always been organizing encounters with people who can
witness personally, who have lived personally the drama of mafia, prison, drug addiction. I noticed that nothing has a stronger effect on young people than “real life” – then when it comes from peers – the effect is even more powerful.

- It started more or less by chance. I met with prison educators who work with young offenders. We managed to get the permission to create an exchange between my class and the young offenders. We started to write letters. This is how the name of the initiative was born: Dear friend – I am writing you – which is also the title of a famous song by Lucio Dalla.

- After exchanging letters, we then go over to meeting each other weekly face-to-face in the prison. This is always a very touchy and emotional moment because the students are shocked to see young men who are exactly like they are. It is like looking into a mirror. For me this is a very good way to show that what counts is the value of the person, not his or her appearance.

- When I ask them what hits them most – they always reply: Mam – but they are like us! Again leaving the prison for the first time and going back to school by bus has always been a very silent trip. The students recognize what it means to be “free to leave” and the others have to stay.

- Also the imprisoned youngsters are emotionally involved a lot. They open up and explain what made them break the law. Of course they are looking for understanding. Students understand but hardly allow self-excuses. I remember once when I started to bring students with an immigration background. Most imprisoned offenders are immigrants. Especially one guy was trying to convince my group (and himself) that it was poorness that forced him to deal drugs. One of my students from North Africa got really mad telling the inmate that he and his family were extremely poor but for no reason in the world would they deal drugs.

- Generally, the most severe students who say that who commits a crime has to be punished severely are the first to “implode” in this project work. I remember one of my students, an 18 year old girl. She had this attitude and after we came out of the prison she just started crying.

- What also strikes me is that the dialogue between the two groups is always sincere, educated and respectful. Never has a girl been addressed in an inappropriate way by prison inmates.

Other encounters:

- For Anti-Mafia education I have been working for years now with the son of an innocent Mafia victim. He explains the implications of mafia and the effects on the life of a community and their families. The class and him then prepare a theatre play and stage it in front of the whole school.

- Furthermore I organise trips to the biggest community fighting drug addiction in Italy. The name is San Patrigniano. Their educators also come to school to witness. Again this is the peer-to-peer education that works best. Among peers the dialogue is very direct like “why do you smoke shit”?

- Another project I offer is about intercultural dialogue. I create a group of 4 Christians, 4 Muslims and 4 Jews and make them meet, speak, discuss. We visit their respective places to worship.

- For the topic “solidarity” I am used to invite people working with homeless people. Students then organize collections of garments with their families. It is a good way to make them feel how one can help in a very concrete way.

Slovenia

- Teachers learn well about a problem or theme and after they discuss it with children. They usually discuss on recent events. Or try to engage children with talking, thinking and acting: “How would they feel if they were in someone’s shoes”. Or they for example blind their eyes and take them for a walk to understand how is to be blind...
They read fairy tales and compare them with real stories. (“Do you know someone like this in your environment?”)

Teachers are really active during breaks, too. If the children are fighting or disrespectful with food...they act on it and talk with them.

They try to build on common good, sociability. “We are all happy.” “You are sad, we understand, can we help you...”

Teachers include ethical issues in different subjects and when there appears situation in which they can develop ethical topics. Even though teachers stress that lack of time for ethical topics (due to school curriculum) is an important problem.

In first triad (children that are from 6 to 9 years old) there are wide possibilities to talk about ethical topics, especially in the first hour of every school day, because that time is planned for developing conversation between children and teachers about school rules of behaviour, about relationships and other topics, also for some social games.

Teachers in general encourage values such as conversation, careful listening to each other, sincerity, respect, self-criticism, and responsibility.

Methods that teachers are using for ethical education are: conversation about actual events and situations (in class), telling or reading educative stories, social games, puppets, role-playing games, looking videotapes, empathy. Teachers stressed the importance of teacher’s sincerity when they are dealing with ethical topics.

Children are in general thrilled to cooperate in conversation about ethical topics and values, they are motivated enough and don’t need special encouragement.

Spain

The need to understand the perception of values as “little projects” to implement in the classroom according to the emerging “problems” related to day to day life in the school.

The teachers to become “children” in a way, to facilitate the understanding of the values.

The need to deeply involve and inform the families on the activities being implemented and promote a dialogue at home as follow up.

The need to consider empathy, assertive communication and critical thinking as key to this issue: that is, the teachers will not tell the children what to do, but will facilitate the thinking process of the children.

The need to also work on self-confidence (regarding children, parents and teachers) as key to the success of the acquisition of values.

Summary: Stimulation of Ethical Sensitivity

The teachers in our focus groups (especially those from Austria and Italy) listed a great number of possibilities to stimulate ethical sensitivity. Some gave detailed information about the methods they use (including names of specific picture books) or projects they have realized. The most important points can be summarized as the following:

- Use of materials and topics that are connected to the children’s everyday lives
- Newspaper articles, film scenes, picture books, short stories or similar stimuli to enter into a topic / a discussion
- Questions, Socratic dialogue
- Dilemma stories
- Group work
- Discussion circles
- Role plays / taking different perspectives
- Textbooks that include ethical topics
- Following rules of conversation
- Taking the children’s opinions seriously
- In history lessons, it is possible to make a connection between events of the past and current problems
- Action outside class, e.g., solving conflicts that occur during break
- Encounters with people who have personally experienced prison, drug addiction, homelessness... It is most effective if those people are peers, because pupils then realise that they are like them

Apart from the methods one can use, it is essential that the teacher-pupils relationship is good and that children are not rated in ethical discussions so that they have no problems with freely expressing their opinions. Furthermore, it is very useful if parents get involved.

5.1.6. Personality Building Effect of the Teacher

Following the question of stimulating ethical sensitivity, the next question addressed the topic of inspiring changes in pupils with regard to character education.

„How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?“

Figure 13 shows the responses on the sixth question separated for each country.

<table>
<thead>
<tr>
<th>Country</th>
<th>Summary of Responses</th>
</tr>
</thead>
</table>
| Austria | • It can only succeed if you are authentic (how we deal with pupils, colleagues, conflicts)  
• An evaluation isn’t possible at that moment but orientation on guidelines such as personal relation towards pupils, actin openly, etc. (see question 4)  
• You can’t always measure success and control it! Personality building behaviour needs a good example!” (H.K.)  
• Can be recognized by attitudes, statements in life, measurable in writing-settings (COOL-tasks, projects etc.)  
• Due to the confrontation with ethical themes from our environment empathic attitudes occurs and independent thinking of pupils;  
• “Doing what my heart demands me to do and be good prepared and informed.” (B.B.)  
• Being authentic  
• Working on how I am perceived-„Haltungspädagogik“ by Pater Kentenich  
• “Helping others unselfish” |
• Be open to pupils with interest and attention—accepting challenges and disappointments;
• See good things, strengthen them and pick it up;
• Criticize once and praise or value five times, let pupils read, so that they see it wasn’t okay, but still perceive them as a person;
• No prejudices „it’s him again”, „just what I thought he would do“
• Question: How can I help myself? … praying. Mercy is very important at the present-school is a place of learning and trying, for pupils and teachers.
• It is hard to check it, sometimes learned stuff can be used spontaneously in life.
• Testing as an inappropriate method—a more appropriate method: perceiving things careful and hear in discussions, what could be done different.
• Being open and authentic toward children.
• Believes and engagement are being seen very positive by others.
• Helping the not so strong ones to tell their opinion, opinion leaders shouldn’t be given too much attention.
• Role plays are good here.
• A more differentiated language is being promoted.
• Role plays (even with the youngest)
• Training of the basic senses (if children feel themselves they can perceive the environment much better);
• Stories with an impulse
• Method of philosophizing: it is trained to tell, justify, defend, revise and change your own opinion without having fear.
• Children learn most from other children. As a teacher one has to be a role model, acknowledge the own mistakes;
• Strengthen l-confidence (self-confidence);
• There should be a basis of trust = relationship work!
• Value the children and trust them.
• Value building isn’t only theoretical and taking place in our brains. It should be lived and can take place it feelings are part of it.” (I.K.)
• The child has to feel that it’s accepted and unique.
• If a teacher only has several hours of class together with the children communication and relationship develop much slower.
• Behavioural changes can be seen in situations where children think that they aren’t seen.
• In school some behavioural changes can be seen. Via feedback from parents that a different behaviour or topic of conversation occurred at home.

Croatia
Participants encourage self-confidence and expression of student’s opinion in a way that they give children a chance to: say what they mean (about literature, characters in stories...), argument and show their skills. They also encourage children through praises, grades, respect of different opinions and the rule that there are no wrong answers. With this approach student’s behavioural shift is visible.

Germany
See above (especially teaching methods that deal with and respect the diversity of perspectives), it is necessary to continuously support and work on the respect for different positions; obviously, the pupil’s behaviour can only be checked inside school. Authenticity, awareness for problems, empathy, serving as a good example... By taking questions and problems of both pupils and student teachers seriously. It is not possible to measure; maybe a possibility would be role plays and exercises of social studies. Difficult!

Italy
- I do not have a structured approach to this but most often it is intuition guiding me. Let me make an example. In one of my lessons an Italian boy attacked an Albanian classmate because she was not speaking in Italian. He bossed her around ordering her to “speak properly”. Just out of instinct, I asked him what “properly” means. This was a good
discussion start for the whole class to reflect on language and different cultures. I asked all pupils to choose a poem in their mother tongue and to read it out loud during the next lesson.

- Visits, discussion, theatre, project – work, reflection
- See point 8.
- I have noticed that participating in this project even makes students study better and more. One day a student told me: Teacher working in the project groups is so awarding that even studying for schools is not so unpleasant anymore.

| Slovenia | Teachers learn well about a problem or theme and after they discuss it with children. They usually discuss on recent events. Or try to engage children with talking, thinking and acting: “How would they feel if they were in someone else’s shoes”. Or they for example blind their eyes and take them for a walk to understand how it is to be blind...
- They read fairy-tales and compare them with real stories. (“Do you know someone like this in your environment?”)
- Teachers are really active during brakes too. If the children are fighting or disrespectful with food ...they act on it and talk with them.
- They try to build on common good, sociability. “We are all happy.” “You are sad, we understand, can we help you ...”
- Every pupil has a chance to share his/her opinion. Teachers encourage expressing of different opinions, from older pupils they demand arguments for their opinions. Teachers develop pupils’ responsibility and independence through different assignments in class that last for one week and at the end of the week there is an evaluation of their work. Responsible behaviour is encouraged also through checking of homework and if pupils brought their school materials. Teachers encourage pupils’ self-esteem (feeling of their own worth), pupils’ constructive activities and they try to use praise at the right moment. Because some children have serious problems with basic rules of good manners, teachers must set strict and clear limits and rules that pupils’ must accept.
- After persistent work on ethical field with children teachers notice changes in pupils’ behaviour and that also shows how important are teachers for an ethical development of children. |

| Spain | See above |

Figure 13: Focus Groups – Table: Personality Building Effect of the Teacher

Summary: Personality Building Effect of the Teacher

Again, teachers listed a lot of important issues. Many of them correspond with those mentioned in the previous section (0). The new points can be summarized as follows:

- Being authentic and serving as a good example
- Encouraging pupils and valuing them as persons in order to raise their self-esteem: more praise for good behaviour than criticism of bad behaviour, respect for their opinions, engaging the shy ones
- Showing empathy
- Sometimes it needs intuition: realizing what is going on in class and working on it
- Teaching responsibility by giving assignments to pupils and checking the outcomes

Most teachers agree that results cannot be measured quantitatively, but they often can be perceived in daily life.
5.1.7. Effects of EVE on the Teacher

Dealing with EVE topics is expected to not only have an impact on the perception and character of pupils, but also to the person of the teacher:

„What effects do the methods of critical thinking and philosophizing in the classroom have on your own ethical thinking?”

Figure 12 shows the responses on the seventh question separated for each country

<table>
<thead>
<tr>
<th>Country</th>
<th>Summary of Responses</th>
</tr>
</thead>
</table>
| Austria | • Principle: „Only those who always stay a learner can teach himself / herself.”  
• “I am grateful to learn with and from my pupils; it is a great enrichment of my very own ethical thinking. They surprise me with their really good questions and answers.” (A.W.)  
• “Having self-confidence and trust others, my life, like “Seinsvertrauen” (Kast, 2001)  
• In confrontations with pupils one is always a learner. It tangles the own life and one has to reflect the own acting and doing being tolerant and having respect towards different people.  
• Philosophizing in class challenges the own thinking in a new way and shows up the limits, it changes the own thinking.  
• ...lead to a more open horizon, openness for other ways to thinking and thoughts, be able to use new ways of thinking.  
• “Aha-experiences” support openness;  
• Pupils should perceive that teachers don’t know everything and are capable to learn new things  
• “The impulses make my mind active, which makes my whole life active.” (B.B.)  
• Mutually understanding  
• “Through knowing more I can act different, differentiated in some situations and give on knowledge” (E.P.)  
• “Sometimes I get new ways of thinking, pupils formulate answers in such a special way which I can’t do. Such things I write down.” (U.K.)  
• Ethical reflection should be part of the training / further training, so that the fundamental conditions for living together in peace can be reflected in the own working process (critical thinking, interculturality, compassion, openness to dialogue, tolerance and respect).  
• „Again and again children surprise me and I learn how I can stay open-minded and how I can show interest in how children think and feel.” (C.L.)  
• Thought impacts are a chance of personal development.  
• Impulses are a permanent challenge.  
• Self-reflexion  
• Consciously scrutinize-critical thinking |
- Learning new things—automaticism and habits shouldn’t be taken into account
- Staying attentive
- The own values can’t be hidden because they occur in our language and in our acting-being authentic is important!
- Withdraw own values and support and accompany free of judgement.
- Training, books and meetings of different people keep the mind open and encourage a lively and exciting work with joy.
- “The level teacher-pupils is being erased by philosophizing; we all are questioners, seekers, learners, looking for an answer. This opens discussions which tangle me as well as the children. Due to the point of view of the children I often had to revise / change / overthink my point of view. I am grateful for those experiences because they keep my mind lively and my questions stay open.” (I.P.)
- Challenges change the relation towards the pupils, evident and sustainable.
- Concrete behavioural changes (for me as a teacher) are being addressed if possible.
- Being patient with children
- Address problems
- Giving clear feedback

Croatia
Most of the participants stated that critical thinking and philosophizing in the classroom have the effect on their own ethical thinking. They think about pupil’s arguments and if the arguments are well based they change and adjust their thoughts and actions. To remain open minded they work on themselves, research and question the statements or proposals in everyday life. Based on the above mentioned, if the suggestions are well-founded and reasonable they will accept them and act in accordance with suggestions.

Germany
- Constant change of perspectives and confrontation of experience with ethical theory makes me thinking in relative terms and reviewing my thoughts. By being confronted with my pupil’s positions I revise my own positions in cooperation with them.
- Sustainable reflexion on awareness and valuation of others.

Italy
Once it happened in during a lesson that a student very frankly told the class that his parents are two men. The student explained his situation with such an ease and balance that nobody mocked him. He simply was convincing. I always considered woman – man the right balance to be parents and this episode made me reflect a lot on my beliefs and convictions.

Slovenia
- If there is a problem in present in the class they are ready to sacrifice part of their teaching hour.
- Teachers are well aware of their bad moods, and they say it is important not to hide this from children, because they can feel it. Sometimes children are really sympathetic and try to comfort them.
- Teachers are more motivated to do self-reflection. (“I do not know everything.”)
- Teachers are more motivated to talk about certain topics/themes with other teachers.
- Teachers told that their view of ethical field and values changed during their teaching of ethics and values. For improving oneself in ethical thinking, the most important are teaching experiences that change views, outlooks, value system. Experiences with ethical education contribute to personal growth, rise of confidence, to more calm and more mature facing with problems and to more realistic expectations from oneself. In the opinion of teachers already thinking about values contributes to personal growth, meanwhile working and education in field of ethics and values contributes to personal growth even in a much greater extent.

Spain
See above
Summary: Effects of EVE on the Teacher

When asked about the influence of EVE on their own ethical thinking, teachers from all countries stated that they are able to learn from the pupils, because children view and formulate things in a way adults would never think about. Thereby, teachers can broaden their horizon, stay open-minded, reflect critically on their own thoughts and actions, and change their behaviour if necessary. Furthermore, teachers can learn new things by addressing ethical and / or philosophical topics in self-studies or seminars for preparing the lessons. Experiences made in class have stronger effects on the teacher’s personal development, though.

5.1.8. Comparison and Conclusion

Answers to most questions are quite similar in the focus groups and focus interviews of all countries involved.

Significant differences can only be observed between the answers about preparation for EVE in initial teacher training: While teachers from Spain and Croatia claim that they were not prepared in that field at all, most others received some training at university, although usually EVE was only addressed implicitly within other subjects. Furthermore, teachers from all countries, except Spain, mention that a wide range of supplementary seminars and further trainings related with EVE are offered.

The answers to the question about ethical approaches of the institutions the teachers work in also differ a lot. However, they vary between individuals, not between countries. The answers include a wide range of examples and challenges. Teachers from all focus groups agree that such an approach is very useful if it is well designed and supported by all people concerned.

Teachers also agree that using the methods of critical thinking and philosophizing in the classroom helps them to stay open-minded, to broaden their horizon and to reflect critically on their own opinion and behaviour.

In their answers to several questions, teachers emphasized that EVE should be related to current issues (especially those connected to the children’s daily lives) so that it is understandable and motivational to children and helps them to develop moral behaviour. They also stressed that it is important that teachers respect diversity and take different perspectives – and that they encourage pupils to do so. EVE can be transmitted by a wide range of methods (e. g. dilemma stories, role plays, discussion circles), but it depends to a great amount on the teacher’s right attitude towards his or her students.
5.2. Online Survey

The ETHIKA online survey was conducted in the period January to February 2015. An online form was developed in English and then translated into all 5 languages of the ETHIKA partnership (German, Croatian, Italian, Slovenian, and Spanish). Data was electronically gathered, saved and processed via the Learning Management System ILIAS by the ETHIKA partner ILI, Germany (see Figure 16).

The actual questions for teachers are listed in “Annex 4: Online Survey on the Needs of Teachers and Educators”.

Figure 15: Source Clipart Gallery

Figure 16: Screenshot from ILIAS: Portal for Online Survey
A total of 301 teachers and educators participated in the survey. Responses came from all project partner countries in Europe and – via the Spanish questionnaire – even from several countries in South America. Most responses were from Croatia (80) and Slovenia (75), followed by Austria (52), Italy (30), Spain (27), and Germany (21). The distribution to countries in South America is: Peru (6), Argentina (4), Mexico (3), Columbia (1), Guatemala (1), and Venezuela (1):

<table>
<thead>
<tr>
<th>Country</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>52 questionnaires</td>
</tr>
<tr>
<td>Croatia</td>
<td>80 questionnaires</td>
</tr>
<tr>
<td>Germany</td>
<td>21 questionnaires</td>
</tr>
<tr>
<td>Italy</td>
<td>30 questionnaires</td>
</tr>
<tr>
<td>Slovenia</td>
<td>75 questionnaires</td>
</tr>
<tr>
<td>Spain</td>
<td>27 questionnaires</td>
</tr>
<tr>
<td>Other</td>
<td>16 questionnaires from different countries of South America</td>
</tr>
</tbody>
</table>

![Figure 17: Survey for Teachers and Educators: Number of Responses](image)

For the analysis, persons from different South American countries have been summarized within the category „South America“, in order to make it easier to get an overview. This should not lead to the assumption that the sample might be homogeneous. However, the samples from European countries can be characterized as heterogeneous, too. Although the geographical radius is more narrow when a sample is defined by national belongings rather than by using a broad category as “South America”, one cannot assume that the samples statistically reflect the totality of educators and teachers from one country in a representative way. The persons who participated in our survey have quite heterogeneous experiences:

- with children of different age groups
- in different institutional contexts (ranging from kindergarten to primary schools up to secondary schools, but also including teachers from schools for children with special needs)
- because of their different tasks (holistic encouragement and education in kindergarten, imparting of knowledge about all basic subjects in primary school, teaching of specialized knowledge in one or to subjects at secondary schools)

In spite of that heterogeneity, it makes sense to analyse the data according to countries so that it is possible to build a relation between the answers and the corresponding basic framework of educational policies (see chapter 2). The following analysis will be descriptive. Specific country results will be compared and put into relation with a calculated average of all countries.

It is meaningful to calculate this average because - despite all differences – participants of all countries share one common characteristic:
All of them are very committed persons who took the trouble to open the questionnaire and to fill it in completely, with hardly any omissions. Open questions were answered in detail. They are persons for whom ethical and values education is a great concern. So there is reason to believe that those persons, committed to ethical and values education, are willing to use, test, adapt, and distribute the ETHIKA-materials. That is why the wishes, aims and expectation they articulated for ETHIKA-materials, -topics, -methods, and -trainings build a first, solid basis for the further project development.

Similarities and differences among the answers to each specific question will be showed in the following.

### 5.2.1. General Information about Educator/Teacher and Educational Institution

The online survey started with some questions on the person of the educator/teacher and the institution, where they work. Figure 18 provides a general overview about the average answers if the total sample of all 301 teachers and educators across all countries. Similarities and differences between the individual countries will be described in the sections afterwards.

<table>
<thead>
<tr>
<th>General Information about Educator/Teacher and Educational Institution - Short Description</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Gender:</strong> 88.7% female</td>
</tr>
<tr>
<td><strong>Age:</strong> 43.76 years +/- 10</td>
</tr>
<tr>
<td><strong>Length of service:</strong> 5-30 years</td>
</tr>
<tr>
<td><strong>Subjects:</strong></td>
</tr>
<tr>
<td>- All/most subjects (28.6%)</td>
</tr>
<tr>
<td>- No subjects (i.e. kindergarten) (17.6%)</td>
</tr>
<tr>
<td>- Literacy / Native Language (15.0%)</td>
</tr>
<tr>
<td>- Religious Education / Ethics / Philosophy or similar subject (13.3%)</td>
</tr>
<tr>
<td>- Numeracy / Mathematics (10.6%)</td>
</tr>
<tr>
<td>- Foreign Languages (9.6%)</td>
</tr>
<tr>
<td>- History (8.0%)</td>
</tr>
<tr>
<td>- Sciences (7.6%)</td>
</tr>
<tr>
<td><strong>Age of children/pupils:</strong> 7-14 years (ca. 30%)</td>
</tr>
<tr>
<td><strong>Class size:</strong> 21-25 children (45.2%)</td>
</tr>
</tbody>
</table>

Figure 18: General Information about Educators/Teachers: Short Description
Further details:

**Gender:** Across all countries, between 80 and 90% of the participating teachers and educators were female (Ø 88.7%), and 10-20% male.

**Age:** The average age of all participating teachers and educators was 43.76 years (SD 10.252). Teachers and educators from Spain were in average the youngest (AM 37.7 years, SD 8.370), teachers and educators from Italy the oldest (AM 49.57, SD 10.287). The age of the youngest teacher/educator of the whole sample was 21 years; the oldest one was 65 years old.

**Length of service as educator:** 30.2% of the total sample has been in service as teacher or educator for 5-15 years, 37.9% for 16-30 years. Only 14.0% have less than 5 years’ experience, and 17.9% have been in service for 30 years and more. This is similar in most countries, just in Spain – the country with the younger teachers/educators – the majority of respondents (51.9%) stated a professional experience of 5-15 years.

<table>
<thead>
<tr>
<th>Length of Service as educator/ teacher</th>
<th>less than 5 years</th>
<th>5-15 years</th>
<th>16-30 years</th>
<th>more than 30 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Austria</td>
<td>15,4%</td>
<td>19,2%</td>
<td>46,2%</td>
<td>19,2%</td>
</tr>
<tr>
<td>Croatia</td>
<td>16,3%</td>
<td>33,8%</td>
<td>36,3%</td>
<td>13,8%</td>
</tr>
<tr>
<td>Germany</td>
<td>14,3%</td>
<td>28,6%</td>
<td>38,1%</td>
<td>19,0%</td>
</tr>
<tr>
<td>Italy</td>
<td>10,0%</td>
<td>16,7%</td>
<td>56,7%</td>
<td>16,7%</td>
</tr>
<tr>
<td>Slovenia</td>
<td>9,3%</td>
<td>30,7%</td>
<td>32,0%</td>
<td>28,0%</td>
</tr>
<tr>
<td>Spain</td>
<td>22,2%</td>
<td>51,9%</td>
<td>22,2%</td>
<td>3,7%</td>
</tr>
<tr>
<td>South America</td>
<td>12,5%</td>
<td>37,5%</td>
<td>37,5%</td>
<td>12,5%</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>14,0%</strong></td>
<td><strong>30,2%</strong></td>
<td><strong>37,9%</strong></td>
<td><strong>17,9%</strong></td>
</tr>
</tbody>
</table>

*Figure 19: Online Survey – Table: Length of Service*

**Which subjects do you teach?** More than one quarter (28.6%) of the answering educators and teachers teach all or most basic subjects. Another quarter (25.4%) classified themselves as belonging to language education (14.5% Literacy/ Native Language plus 9.6% Foreign Languages), followed by the group (17.6%) of those who support and look after children in a more holistic way that is not divided into different subjects, as it is done in kindergarten.

In comparison, the group of those who teach religion, ethics, philosophy or similar subjects is rather small (13.3%), but it was within the intention of the survey to reach a broad target group of teachers and educators, not only those who focus on ethical and values education anyway. Other subject areas that are well represented are mathematics (10.6%), science (7.6%) and history (8.0%).

Those persons (14.6%) who ticked the answer ‘other’ referred to themselves as supporting teachers or, teachers at schools for children with special needs or said their primary subject area was “psychology”, “law and economics” or “multimedia education”.

The outcomes for the whole sample (without country division) are displayed in Figure 20.
Comparing the countries with each other and with the total sample, the following peculiarities catch attention:

- The group of those who do not teach a specific subject (e.g. in kindergarten) has a percentage of 17.6% in the whole sample. However, it is high above average in Germany (71.4%), South America (43.8%), and Spain (43.8%).
- Participation of teachers for religion/ethics/philosophy was above average in Austria (42.3% compared to 13.3% in the total sample), followed by Germany (19.6).
- In Italy, more than one third (36.8%) of the sample classified themselves as belonging to the subject "Literacy/ Native Language". The percentage in the total sample, in contrast, lies at 15.0%.

The detailed numbers are displayed in percent in Figure 21.
### Table: Which topics do you teach?

<table>
<thead>
<tr>
<th>Subject</th>
<th>Austria</th>
<th>Croatia</th>
<th>Germany</th>
<th>Italy</th>
<th>Slovenia</th>
<th>Spain</th>
<th>South America</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>No subjects (i.e. in Kindergartens)</td>
<td>13,5</td>
<td>6,3</td>
<td>71,4</td>
<td>6,7</td>
<td>8,0</td>
<td>40,7</td>
<td>43,8</td>
<td>17,6</td>
</tr>
<tr>
<td>All or most subjects (basic education)</td>
<td>34,6</td>
<td>36,3</td>
<td>4,8</td>
<td>16,7</td>
<td>32,0</td>
<td>25,9</td>
<td>12,5</td>
<td>28,6</td>
</tr>
<tr>
<td>Religious Education/Ethics/Philosophy or similar subject</td>
<td>42,3</td>
<td>10,0</td>
<td>19,0</td>
<td>3,3</td>
<td>0,0</td>
<td>11,1</td>
<td>12,5</td>
<td>13,3</td>
</tr>
<tr>
<td>Literacy/Native Language</td>
<td>15,4</td>
<td>9,5</td>
<td>22,2</td>
<td>6,7</td>
<td>25,0</td>
<td>22,2</td>
<td>18,8</td>
<td>15,0</td>
</tr>
<tr>
<td>Foreign Languages</td>
<td>11,5</td>
<td>0,0</td>
<td>11,1</td>
<td>3,7</td>
<td>12,5</td>
<td>3,7</td>
<td>6,3</td>
<td>9,6</td>
</tr>
<tr>
<td>Numeracy/Mathematics</td>
<td>11,5</td>
<td>4,8</td>
<td>11,1</td>
<td>3,3</td>
<td>12,5</td>
<td>3,7</td>
<td>6,3</td>
<td>10,6</td>
</tr>
<tr>
<td>Sciences</td>
<td>5,8</td>
<td>0,0</td>
<td>18,7</td>
<td>6,7</td>
<td>5,3</td>
<td>7,4</td>
<td>6,3</td>
<td>7,6</td>
</tr>
<tr>
<td>ICT</td>
<td>5,8</td>
<td>0,0</td>
<td>14,7</td>
<td>6,7</td>
<td>4,0</td>
<td>0,0</td>
<td>6,3</td>
<td>3,7</td>
</tr>
<tr>
<td>Personal, Social and Health Education</td>
<td>3,8</td>
<td>4,8</td>
<td>6,7</td>
<td>10,0</td>
<td>1,3</td>
<td>0,0</td>
<td>18,8</td>
<td>4,7</td>
</tr>
<tr>
<td>Citizenship</td>
<td>3,8</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
<td>2,7</td>
<td>0,0</td>
<td>18,8</td>
<td>8,0</td>
</tr>
<tr>
<td>Business Studies</td>
<td>3,8</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
<td>9,3</td>
<td>0,0</td>
<td>6,3</td>
<td>6,0</td>
</tr>
<tr>
<td>Geography</td>
<td>1,9</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
<td>9,3</td>
<td>0,0</td>
<td>6,3</td>
<td>5,3</td>
</tr>
<tr>
<td>History</td>
<td>3,8</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
<td>10,7</td>
<td>0,0</td>
<td>12,5</td>
<td>6,0</td>
</tr>
<tr>
<td>Art</td>
<td>11,5</td>
<td>0,0</td>
<td>14,3</td>
<td>3,3</td>
<td>20,0</td>
<td>11,1</td>
<td>0,0</td>
<td>14,6</td>
</tr>
<tr>
<td>Music</td>
<td>5,8</td>
<td>0,0</td>
<td>16,3</td>
<td>3,3</td>
<td>0,0</td>
<td>7,4</td>
<td>0,0</td>
<td>7,4</td>
</tr>
<tr>
<td>Physical Education</td>
<td>11,5</td>
<td>0,0</td>
<td>13,3</td>
<td>3,3</td>
<td>10,7</td>
<td>11,1</td>
<td>0,0</td>
<td>13,3</td>
</tr>
<tr>
<td>Other</td>
<td>13,5</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
<td>0,0</td>
</tr>
</tbody>
</table>

**Average age of pupils:** For the question, which age group teachers teach, selection of several answers was possible. Looking at the total sample, most teachers have experiences with children from 7 to 14 years (see Figure 22). The country comparison, however, shows the following particularities:

- In Germany, most participants were educators for children aged under 3 up to 6 years. This corresponds the age for day-nursery, kindergarten and pre-primary school. The result matches with the preceding observation that most persons surveyed in Germany do not teach specific subjects.
- In Italy, the group of those teachers who teach children aged 14 years and older predominates. Therefore, they do not really belong to the target group of ETHOS, for which it is planned to develop materials and other offers.
- With regard to the Spanish and South American sample it catches the attention that it includes teachers and educators for all age groups, from 3 years and less to 14 years and more.
Class size: For the question about the size of the taught groups or classes, multiple references were possible, too. In the samples of all countries, experiences with classes of 21-25 children predominate (Figure 23).

In addition, persons belonging to the Austrian or German sample are more likely to have experiences with smaller groups; persons from the South American sample are more likely to have experiences with bigger groups.
5.2.2. Experiences with Ethics and Values Education (EVE)

Figure 24 provides a general overview about the average answers of the total sample concerning their knowledge and experiences with EVE. The main outcome is that the majority of the responding persons did not feel prepared by their initial teacher training on topics of EVE. Around 40% of the sample stated that there are supplementary teacher training courses offered, and also about 40% of the sample took part in them. More than ¾ of the sample showed so much interested in the field of ethical and values education that they dealt with it in self-study. 65% of the sample are feel ready for teaching ethics and values topics, while around 75% feel comfortable with it. This leads to the assumption that teachers and educators are very open and positive towards the task of teaching EVE (feeling comfortable with it), but that they also are aware of their need to learn more about this field trough appropriate training offers in order to feel more ready.

<table>
<thead>
<tr>
<th>Experiences with EVE</th>
<th>- Short Description -</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Prepared by initial teacher training?</td>
<td>Yes: 38.2% / No: 55.1%</td>
</tr>
<tr>
<td>• Supplementary teacher training courses offered?</td>
<td>Yes: 42.5% / No: 44.9%</td>
</tr>
<tr>
<td>• Attended one or more teacher training courses?</td>
<td>Yes: 39.9% / No: 60.1%</td>
</tr>
<tr>
<td>• Self-Study?</td>
<td>Yes: 77.4% / No: 22.6%</td>
</tr>
<tr>
<td>• Ready for teaching EVE?</td>
<td>Yes: 65.8% / No: 30.2%</td>
</tr>
<tr>
<td>• Comfortable with teaching EVE?</td>
<td>Yes: 74.4% / No: 22.9%</td>
</tr>
</tbody>
</table>

Figure 24: Online Survey – Short Description: Experiences with EVE

In the following sections the results are explained in more detail.

Further details:

Has your initial teacher training prepared you on addressing ethical and evaluative topics in the classroom? For this question, the respondents could indicate on a 4-point Likert scale whether they “definitely” or “rather agreed” or if they “rather” or “definitely disagreed”. In addition, they could tick the answer "I don’t know". For the sake of clarity, the answers were summarized in this report to the three categories “definitely/rather agree”, “rather/definitely disagree” and “I don’t know”. A finer analysis was prepared as comprehensive Excel file. The same applies to the following questions in this chapter.

Concerning the question, if their initial teacher training prepared respondents on the field of ethics and values education, country comparison shows that those from South America had highest levels
of agreement (62.5%), followed by the respondents from Austria (46.2%); however, the this sample consists of 42.3% of Religion teachers.

Most of those who are not so sure, if they were well prepared (“I don’t know”) were from Germany (19.0%). It is the sample with a very high proportion of educators for children in the kindergarten (71.4%). Those educators undergo a different training path than teachers.

The highest levels of disagreement came from the Italian teachers. This is the sample with the majority of respondents (56.7%) teaching students over 14 years. This raises the question of whether teachers for pupils of younger age would have made a similar rating, or if those have different initial training contents with more emphasis on ethical and values education.

Are supplementary teacher training courses offered to acquire knowledge in the field of EVE?

When asked whether supplementary teacher trainings are offered in the filed of ethics and values education, somewhat higher approval ratings showed than in the previous question. The overall analysis yields a roughly equal share of agreement (42.5%) and disagreement (44.9%). In average 12.6% respondents are uncertain about the range of offers and ticked “I don’t know”.

The country comparison shows again for teachers and educators from South America the highest levels of agreement. Agreement levels of the other countries are similar in most cases to the average value. However, teachers and educators from the Italian sample again stated the lowest level of agreement and the highest level of disagreement.

Particularly uncertain about the possibly existing, but unknown training offer showed the Austrian (25.0%) and the German (23.8%) sample. It seems probably reasonable to assume that in these two countries the supplementary teacher training offer is so great that teachers cannot say with certainty, whether there is this offer or not.
Figure 26: Online Survey – Diagram: Additional Teacher Training

Have you attended one or more teacher training courses on EVE? This was a question with a yes-no-answer option. When considering the total sample and in comparison with the previous question it is striking

- that 42.5% of the total sample was aware of existing supplementary training offers in the field of EVE, and
- that 39.9% had attended one and more of them.

However, the country comparison reveals major differences (see Figure 27) and also issues to light. At first glance, the South American group of teachers and educators is the sample with the highest attendance rate (81.3%), teachers and educators from Austria, Spain, Croatia and Germany oscillate around a mean value (55.8%-42.9%), and the Slovenian (20.0%) and Italian (10.0%) sample is the one with the lowest below average rate:
The comparison with the responses from the previous question, however, is puzzling. How is it possible that teachers from South America, Austria, Spain, Croatia, and Germany indicate **having actually participated in EVE training courses** to a higher percentage, if in the previous question a significantly lower percentage of them have **affirmed the existence of such offers**? The striking values are highlighted in red (see Figure 28). Have the respondents not read the question carefully enough and merely stated that they attended supplementary teacher training courses in general (without noticing the special reference to EVE)? Or did they also count such attended training measurements that did not have EVE topics in the main focus, but that had included them at least marginally?

### Figure 28: Online Survey – Table: Comparison between Existence of EVE Training Courses and Attendance

<table>
<thead>
<tr>
<th>Country</th>
<th>Agreement to the existence of EVE training offers</th>
<th>Actual attendance of EVE training offers</th>
<th>Difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>South America</td>
<td>50.0%</td>
<td>81.3%</td>
<td>+ 31.3%</td>
</tr>
<tr>
<td>Austria</td>
<td>42.3%</td>
<td>55.8%</td>
<td>+ 13.5%</td>
</tr>
<tr>
<td>Spain</td>
<td>40.7%</td>
<td>48.1%</td>
<td>+ 7.4%</td>
</tr>
<tr>
<td>Croatia</td>
<td>46.3%</td>
<td>47.5%</td>
<td>+ 1.2%</td>
</tr>
<tr>
<td>Germany</td>
<td>38.1%</td>
<td>42.9%</td>
<td>+ 4.8%</td>
</tr>
<tr>
<td>Slovenia</td>
<td>42.7%</td>
<td>20.0%</td>
<td>- 22.7</td>
</tr>
<tr>
<td>Italy</td>
<td>33.3%</td>
<td>10.0%</td>
<td>- 23.3%</td>
</tr>
</tbody>
</table>

**Have you acquired knowledge about EVE through self-study?** Probably less misunderstanding occurred in response to the question whether the teachers and educators have acquired knowledge about EVE through self-study. It is very encouraging that the sample of teachers and educators apparently is very motivated to learn more about the topics and approaches in the field of EVE. With
regard to the total sample, more than ¾ of the respondents stated that they acquired knowledge through self-study. The country shows high levels ranging between 73.1% up to 100% for almost all countries. However, teachers and educators from the Italian sample are with an approval rate of just 30% significantly below. It should be taken into account for further evaluation of responses the Italian sample is the group having stated the lowest levels of knowledge about EVE.

![Chart showing knowledge acquisition through self-study by country](image)

**Figure 29: Online Survey – Diagram: Self-Study**

**Do you feel ready to address ethical values in your classes/subject? Do you feel comfortable to address ethical values in your classes/subject?**

After surveying the knowledge about EVE acquired through formal and informal learning processes, the question is arises, how teachers actually feel when they teach ethical and values topics in the classroom. In average, 65.8% of the total sample feels ready to teach EVE (Figure 30), and even a higher percentage of 74.4% feels comfortable with (Figure 31).
The question for “feeling ready” rather relates to the level of feeling “trained” in this field, whereas the question for “feeling comfortable” rather relates to the concept of feeling “confident”, when addressing topics of EVE. Of course, both aspects correlate with each other: For example, someone who does not feel trained good enough, would more likely feel uncertain and therefore uncomfortable. It is encouraging to learn that teachers from our sample apparently have acquired enough knowledge in order to feel comfortable with teaching EVE; however, appropriate training offers as well as educational materials and tools would probably even more increase the levels of “feeling ready” and “comfortable”.

Figure 30: Online Survey – Diagram: Readiness for Teaching EVE in Class

Figure 31: Online Survey – Diagram: Feeling Comfortable when Teaching EVE in Class
5.2.3. Goals of Ethics and Values Education (EVE)

After having surveyed the information on the person, institution and the level of knowledge in the field of EVE, the questionnaire put the focus on the topic of “Goals of EVE”. A list of eight goals was given; respondents could provide an assessment of the importance / relevance of each goal for EVE using a 4-point Likert scale. Figure 31 shows the individual goals in order of highest approval rate within the total sample:

At first glance, it is striking that the objectives “...to learn how to take responsibility”, “...how to maintain dialogue and communication”, “...how to become aware of problems in my surroundings” have the highest approval rates; 67.8% up to 75.7% of the respondents stated that they “definitely agree”.

However, when both categories “definitely agree” and “rather agree” are summed up, it shows that all goals reached an approval rate above 70%, which means that in principle all of them have their justification and are considered desirable.

The lowest support received the goal “...to learn how to follow commandments”. This could be due, among other things, that this item has been translated slightly differently in the different languages and therefore had different connotations. So sometimes the formulation of the items had a stronger religious relation to the biblical Ten Commandments, sometimes it had a wider meaning in terms of
following “rules of coexistence”. The country comparison shows for that item levels of approval (with the category “definitely agree” and “rather agree” summed up) ranging from 12.5% (South America), and 24.6% (Spain) up values over 70 % (73.7%; Italy; 75.0%, Austria) to values of 80% (Slovenia) and above (81.3%, Croatia; 86.7%, Germany).

Are there other goals of EVE that you find important? Respondents could add to the list of given goals their own goals and made great use of it. The tag cloud below included the answers of all teachers and educators and visualizes the most frequent key words that are: values, respect, tolerance, acceptance, and empathy. Around the tag cloud, some quotes are provided:

![Tag Cloud](image)

Figure 33: Online Survey – Tag Cloud (Wordle): Other Goals of EVE

Some more insights:

<table>
<thead>
<tr>
<th>Country</th>
<th>Are there other goals of EVE that you find important?</th>
</tr>
</thead>
</table>
| Austria  | • To learn more about oneself, to discover and use new sources of strength  
|          | • To be aware of one’s own and other person’s needs, being able to help and to accept help  
|          | • Being able to live the acceptance towards other cultures  
|          | • Learning from civil courage  
|          | • Being able to use technical terms and concepts, knowledge of central topics and their history  
|          | • Competences in literacy (being able to follow ethical discussions in media of high quality)  
|          | • Dealing with crisis and crisis-like events; peace, and much else  
|          | • Learning to deal with the topic of otherness because of handicaps and migration, learn how to “walk in someone else’s shoes”  
|          | • Inclusion: considerate the specific needs of each single person and of the group as a whole  
|          | • Coming of age |

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- Solidarity and commitment with civil society in order to change political systems or to initiate a process in public
- Responsibility for creation
- Acting with respect towards strangers
- Recognition of reasons for exploitation and the interdependencies with consumption; learning how to counteract
- How can diversity be experienced as enrichment
- Tolerance and acceptance for different ways of life, respect towards other people, even those who (want to) live on the margins or outside society
- Appreciation
- Courage to reflect own values critically, raising awareness for interdependencies, learning how to live here and now, raising a sense of responsibility, enable children to experience processes of group dynamics, supporting visions through creativity
- Being able to take other person’s perspectives – enable students for empathy and solidarity – learning respectful behaviour – noticing the You in the other – learning loving and amicable behaviour
- Intercultural dialogue

### Croatia
- behaviour
- Building your own belief systems and development of attitudes
- empathy
- honesty
- humanity
- love, goodness, truth, righteousness, peace, faith
- raise the level of self-confidence
- skills development is not under the media and political manipulation
- tolerance
- Tolerance and empathy.
- tolerance, diversity, patience
- Yes, the development of self-confidence

### Germany
- Experiencing self-efficacy
- It is about everything that is important and necessary for living together with other people in a decent way
- To learn how to solve conflicts and, if necessary, to defend ones convictions against a majority
- Not only to identify problems, but experiencing oneself and the environment
- Being able to formulate and capture dialogues

### Italy
- empatia e non direttività
- il valore della norma in una comunità
- respect other people
- to be empathic

### Slovenia
- personal growth and advancement, spiritual freedom and happiness
- tolerance and respect foot the "different", openness of the spirit
- acceptance of difference and diverse opinions, compromise
- tolerance and acceptance of the difference
- awareness of the differences (e.g. disability, politics, religion, individuality)
- get the sense of security and acceptance, differences, motivation for fairness and other ethical values, creativity and innovation
- respect for the other and empathy
- respect and acceptance of differences, inclusion
- respect, human rights
- development of good relationships, solidarity, empathy
- Respect, higher standard cultural, spiritual growth of individuals and communities, finding a way to develop a dead sense of beauty, spirituality, art in all areas, developing a sense of happiness when experiencing good teaching ....
- competence, sovereignty
- to understand life and values not as something new but as a result of historical development
- to accept different minded
- everything is already covered
- to act for justice
- development of positive values
- No to be passive!

Spain
- Responsible Freedom, Solidarity, Bioethics, Respect, Otherness, public spirit, Philosophy for Children.
- Respect for the differences
- Reflecting on our own values, its importance as a guide in interpersonal relationships."
- Recognize the importance of emotions, as drivers of ethical actions"
- More importance is given to the pyramid of subjects than to social skills that encloses what ethics are and how to face your reality every day. I think we should lay the foundation of values as priority and teach them to be better persons, to make them responsible for making the best decisions in life.
- life in community...
- Facilitate and raise citizens with values to meet challenges of the world for the good of humanity.
- Education about "Peace" and consumption. Values as humility, charity
- Development of the personal growth of the pupils to take them to understand the proposed issues from their own self-knowledge
- democratic
- Critical thinking: learning to understand what is fair and appropriate (i.e.: orders) from those which should never be carried out. (Example: movie "A Few Good Men")
- Critical thinking, Living in community..."
- Cooperation, empathy and emotional education to build a happy environment.
- Citizenship and Relationships
- Become aware of what underlies a solution, i.e. what motivates the solution I give. If it is to follow a rule or it is the idea of what is more fair or some other reason
- Assertive communication, conflict resolution in the classroom
- "Tolerance
- "The emotional balance to get in touch with one’s inner life.
- "Take responsibility for the consequences of your actions.
- "Avoid harassment

Figure 34: Online Survey – Table: Other Goals of EVE

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5.2.4. Teacher Training Courses

The subject of "goals" was followed by the theme of "content for teacher training courses". The question was: According to your opinion, which topics, skills, methods and aspects of EVE should be included into future additional teacher trainings for the field of EVE? The list gave 16 possible topics to rate. Again, respondents could classify their response back on a 4-point Likert scale, and also had the option to tick “I don’t know.” Figure 41 shows the results in terms of the total sample ordered by the level of “definite approval” (values of the individual countries are largely similar):

<table>
<thead>
<tr>
<th>Topics for Teacher Training Courses</th>
<th>0%</th>
<th>10%</th>
<th>20%</th>
<th>30%</th>
<th>40%</th>
<th>50%</th>
<th>60%</th>
<th>70%</th>
<th>80%</th>
<th>90%</th>
<th>100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>How to adapt EVE materials and tools.</td>
<td>38,2%</td>
<td>39,9%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to apply and work with available...</td>
<td>40,5%</td>
<td>35,9%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to promote EVE and spread it among your...</td>
<td>41,5%</td>
<td>31,9%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to create your own EVE materials and tools.</td>
<td>41,5%</td>
<td>34,2%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to address ethical topics in different...</td>
<td>42,5%</td>
<td>35,2%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to apply a dialogic approach in the classroom.</td>
<td>47,2%</td>
<td>32,6%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>The teacher as ethical role model.</td>
<td>47,5%</td>
<td>32,9%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to handle different kinds of answers of...</td>
<td>54,2%</td>
<td>29,2%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to address differences.</td>
<td>56,1%</td>
<td>30,6%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to manage relationships in school and in...</td>
<td>56,8%</td>
<td>28,6%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Key issues in moral development of children.</td>
<td>57,5%</td>
<td>26,2%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>What kind of questions to ask in class to...</td>
<td>59,1%</td>
<td>25,9%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>How to manage conflicts.</td>
<td>66,4%</td>
<td>22,6%</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

If the categories “definitely agree” and “rather agree” are put together, the five favourite topics were as follows:

1. How to manage conflicts (89.0%)
2. How to address differences (86.7%)
3. How to manage relationships in school and in class (85.4%)
4. How to promote critical thinking (85.0%)
5. Key issues in moral development of children (83.7%).
Are there other goals that you find important?

When asked about another desirable content for teacher training courses, teachers and educators gave few answers belonging to the following fields:

![Illustration of goals: Emotional Intelligence, Tolerance/Acceptance, Networking and collaboration, Current social and political issues, Empathy, Sexuality]

Figure 36: Online Survey – Key words: Other Important Goals for Teacher Training Courses

Some more quotes to illustrate:

“To be united, help other people, learn how to be empathic”

“Emotional intelligence of teacher and motivation for such intelligence in students”

“Promote autonomous, reflexive and ethical thinking.”

“Respect the differences, and respect among mates”

“Linking, networking, collaboration with existing structures, thus simplifying project work is possible”

“(Emerging) sexuality, status of women (girls) in the society”

5.2.5. Open Educational Materials for Ethics and Values Education (EVE)

The last part of the online questionnaire dealt with the needs and wishes of teachers with regard to the development of suitable materials for EVE. The question was: “What should open educational materials on EVE include: Which topics? Which media? Which methods? Please tell us your preferences!” Again teacher could make use of a 4-point Likert scale to indicate their level of agreement or disagreement with each item or they could tick “I don’t know”.

Choice of Topics

Figure 37 shows the assessments of the total sample with respect to the topics preferred. The topics are ordered by the category “definitely agree”.

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Figure 37: Online Survey – Diagram: Choice of Topics for EVE

<table>
<thead>
<tr>
<th>Topic</th>
<th>Definitely Agree</th>
<th>Rather Agree</th>
<th>Rather Disagree</th>
<th>Definitely Disagree</th>
<th>I Don't Know</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hospitality</td>
<td>35.9%</td>
<td>44.5%</td>
<td>10%</td>
<td>10.6%</td>
<td>0%</td>
</tr>
<tr>
<td>Active Citizenship and Democratic Culture</td>
<td>47.5%</td>
<td>31.6%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Different Religions</td>
<td>48.8%</td>
<td>32.2%</td>
<td>15.9%</td>
<td>14.0%</td>
<td>0%</td>
</tr>
<tr>
<td>Patience and moderation</td>
<td>49.2%</td>
<td>30.6%</td>
<td>15.9%</td>
<td>14.0%</td>
<td>0%</td>
</tr>
<tr>
<td>Courage</td>
<td>53.5%</td>
<td>31.2%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Different Cultures</td>
<td>55.5%</td>
<td>30.9%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Friendship</td>
<td>58.5%</td>
<td>29.6%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Environment and Environment Protection</td>
<td>59.8%</td>
<td>26.2%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Optimism</td>
<td>59.8%</td>
<td>26.2%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Appreciation</td>
<td>60.5%</td>
<td>24.9%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Relationships</td>
<td>65.8%</td>
<td>24.6%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Compass</td>
<td>66.1%</td>
<td>21.9%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Moral values</td>
<td>66.8%</td>
<td>23.6%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Co-operation</td>
<td>67.8%</td>
<td>21.9%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Critical Reflection</td>
<td>68.4%</td>
<td>20.6%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Dialogue</td>
<td>71.8%</td>
<td>18.9%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Honesty</td>
<td>72.4%</td>
<td>17.6%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Conflict resolution</td>
<td>74.4%</td>
<td>15.9%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Justice</td>
<td>75.1%</td>
<td>15.9%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Self-esteem</td>
<td>76.1%</td>
<td>14.0%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Respect</td>
<td>78.4%</td>
<td>12.3%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
<tr>
<td>Responsibility</td>
<td>80.1%</td>
<td>10.6%</td>
<td>14.0%</td>
<td>15.9%</td>
<td>0%</td>
</tr>
</tbody>
</table>
It is noteworthy that all these topics get high to very high approval ratings. The range from the “most unpopular topic” up to the “most popular topic” reaches from 79.1% up to 91.0% of approval (summarizing the categories “definitely agree” + “rather agree”). “I don’t know” – answers are usually less than 1%.

Considering the popularity of each topic, then this can be sorted by highest approval rates (“definitely agree”) or by highest plus rather high approval rates (“definitely agree” + “agree rather”). In each case, the following top ten themes come out:

<table>
<thead>
<tr>
<th>Top Ten Topics sorted by category “definitely agree”</th>
<th>Top Ten Topics sorted by summed up categories “definitely agree” plus “rather agree”</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Responsibility</td>
<td>1. Justice</td>
</tr>
<tr>
<td>2. Respect</td>
<td>2. Responsibility</td>
</tr>
<tr>
<td>4. Justice</td>
<td>4. Respect</td>
</tr>
<tr>
<td>5. Conflict resolution</td>
<td>5. Conflict Resolution</td>
</tr>
<tr>
<td>6. Honesty</td>
<td>6. Relationships</td>
</tr>
<tr>
<td>7. Dialogue</td>
<td>7. Moral values</td>
</tr>
<tr>
<td>10. Moral values</td>
<td>10. Co-operation</td>
</tr>
</tbody>
</table>

Figure 38: Online Survey – Table: Top Ten Topics for EVE

Depending on the perspective mainly the order of the topics according to their popularity changes; however, in both cases crystallize the following main topics:

Figure 39: Online Survey – Diagram: Relevant Topics for EVE
Country comparisons show largely similar votes for the mentioned topics in the individual countries. When asked about other topics that teachers and educators find important, following answers were given:

- “Questions about life ethics / bioethics (beginning of life, end of life, humanity, etc.)”
- “Acceptance and critical questions based on information and experience”
- “Listening to the inner voice = conscience”
- “(Emerging) sexuality, status of women (girls) in society”
- “Empathy”
- “Accepting people who are different and do not fit into any existing stereotypes.”
- “Respect other people”
- “Effort, perseverance, learning to value things”
- “I think it is important to teach subjects about “faith” as it encourages and strengthens heart and mind, key to learn values”
- “Solidarity, international cooperation, empathy”
- “Sexuality and affectivity”
- “Transcendence of human being, importance and respect.”

The individual responses suggest considering also the topics:

![Diagram](image)

**Figure 40: Online Survey – Diagram: Other Relevant Topics for EVE**

It is noticeable that the two topics "empathy" and "sexuality" were mentioned already, when asked about preferred topics for Teacher Training Courses (compare Figure 36). Therefore it is suggested to deal also with those topics for the development of EVE materials and tools.
Choice of Media/Educational Materials for EVE

When asked for the appropriate choice of media/educational materials for EVE, respondents of the total sample stated the following preferences (see Figure 41):

<table>
<thead>
<tr>
<th>Media Type</th>
<th>Percentage Distribution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Slides for overhead projector</td>
<td>23.9% 19.3% 27.6% 25.2%</td>
</tr>
<tr>
<td>Internet link lists</td>
<td>28.9% 35.2% 9.3% 23.6%</td>
</tr>
<tr>
<td>Learning platforms</td>
<td>32.2% 34.8% 8.3% 18.6%</td>
</tr>
<tr>
<td>Printable worksheets</td>
<td>40.5% 25.6% 10.6% 21.3%</td>
</tr>
<tr>
<td>Audio and video files</td>
<td>50.5% 31.9% 6.3% 10.3%</td>
</tr>
<tr>
<td>Everyday objects</td>
<td>50.5% 29.9% 6.0% 11.0%</td>
</tr>
<tr>
<td>Animated presentations</td>
<td>53.5% 27.6% 7.3% 9.3%</td>
</tr>
</tbody>
</table>

![Figure 41: Online Survey - Diagram: Choice of Media / Educational Materials for EVE](image)

According to the results, the most favourite media for the delivery of EVE topics are:

- Animated presentations
- Everyday objects
- Audio and video files.

The least favourite media types are:

- Slides for overhead projector
- Internet link list

When looking at the results in the individual countries, one interesting difference appears: Teachers and educators from Italy had a very high preference for ICT-based media such as “Learning platform” (83.3%), “Animated presentation” (80.0%), and “Internet link lists”. From all other countries, they liked the least the use of “Everyday objects” (only 63.3%).
Then again teachers and educators were asked to complete the list of suitable other media. Typical answers given were:

- “Games, action cards, case histories”
- “Games, haptic material”
- “Books with stories and pictures” / “Literature”
- “The person of the teacher” / “Teacher as role model”
- “Best practice examples” / “Cases of good practices”
- “Invited guests, discussions with celebrities form the field, live experience”
- “Field trips”
- “Information booklets for teachers” / “Teacher manuals”
- “Educational platforms for teachers, with translation into native language, which are not a regular part of the contents in all teacher education institutions (e.g. drama workshops and drama pedagogues exercises)”
- “Videoconference”
- “Radio and TV shows that deal with specific topics”

The quote of one teacher brings the appropriate use of media very nice to the point:

“I think it all depends on how we use the material. A simple object can be a great support, and the latest audiovisual document in the world can be unattractive. It depends on the approach, on the work flow, on the teacher and the group. All resources have a potential to be useful.”
### Choice of Methods

In the assessment of appropriate methods, collaborative ways of learning with a focus on everyday life problems were clearly preferred:

![Diagram: Choice of Methods for EVE](image)

In this case, there was also a large consensus among participants from all countries.

When asked about other methods that teachers and educators find important, following answers were given:

- "All of the above together"
- "Interdisciplinary Project Work, Social Learning through tasks to be solved cooperatively"
- "Volunteering, interdisciplinary, connection between levels."
- "Games and entertaining activities"
- "Social games"
- "Animation with puppets, learning through playing, social games"
- "Theatre of shadows"
- "Partners work"
- "Generally cooperative forms"
- "Experiences "beyond the classroom" to ponder"
- "Reaction and response to some actual event, which has upset all of the involved due to unethical behaviour, forming one's own opinion on this and reaction of others (local community, state, wider, ..)"

Figure 43: Online Survey - Diagram: Choice of Methods for EVE

Figure 44: Examples of Methods from Clipart Gallery

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5.2.6. Challenges and Chances of Ethics and Values Education

Answers to the question when Ethics and Value Education is difficult coincide in almost every point, although the focus might vary in some countries. Difficulties are identified in eight areas: the pupils’ families, individual students, the class as a whole, the teachers, institutions, teaching circumstances, content, and society. The factors that make Ethical and Value Education easy are mostly an inversion of the potential problems. Teachers identified the same eight areas.

<table>
<thead>
<tr>
<th>EVE is difficult, when...</th>
<th>EVE is easy, when...</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pupils’ Families</td>
<td>Families can make Ethics and Value Education difficult if their values differ a lot from those taught in school (e.g. because they belong to another culture), if they fail to live and teach values at all (e.g. because of family problems or problematic circumstances) or if they have given the child dogmatic opinions. The last point is mentioned most often by teachers from Austria. Another potential problem identified across all countries, but mainly by teachers from Spanish speaking countries and from Croatia, is a lack of cooperation by parents.</td>
</tr>
<tr>
<td>Individual students</td>
<td>Families make Ethical and Value Education easy if they provide children with a good basis of values that are similar to those taught in school, if they treat children with respect and appreciation, and if they cooperate with the teachers. The importance of parental cooperation is mentioned in all countries, but most often in Austria and Spanish speaking countries. According to teachers from all countries, Ethical and Value Education is easy if students have good social manners and communicational skills, if they are empathetic, motivated and open for discussions, if they have values such as tolerance, act according to them, and think critically. However, the question is, if Ethical and Value Education is necessary in classes full of morally highly developed pupils. Teachers from Italy and Slovenia add that Ethical and Value Education is easy if pupils consider themselves as a part of society. One Croatian teacher states religious education is valuable.</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Class as a whole</th>
<th>Of course, problems on the side of individual families and pupils affect the class as a whole. Teaching of ethics and values becomes difficult if the group is very heterogeneous regarding culture, values, assumptions, maturity or personalities. Furthermore, it is a problem if there are internal conflicts or a bad atmosphere that does not allow children to express their opinion openly. Regarding the class as a whole, it is considered as important that there is a trustful atmosphere full of respect for other opinions so that open discussions are possible. Teachers from Austria especially focus on this point. Some teachers from Austria and Slovenia add that Ethical and Value Education is easy if the group is not too homogeneous. One German teacher mentions that everybody should speak the same language.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers</td>
<td>The teachers of our survey also identify a lot of potential problems concerning themselves, the educators: Teachers might lack knowledge, proper strategies, experience and specific training in this field. This is mentioned in all countries, except Germany, with an accumulation in Slovenia and Croatia. Ethical and Value Education is also difficult if teachers have no interest in the topic, do not believe in what they teach, are not consistent in their opinion, do not respect diversity or do not serve as a good example because they do not live ‘good’ values. Croatian, Slovenian and German teachers additionally mention conflicts or a lack of support among colleagues as a potential problem. Teachers from Austria mention difficulties if teachers do not succeed in building a good relationship with pupils and if they always teach alone. Teachers find it easy to teach Ethical and Value Education if they are motivated, well informed and well prepared, self-reflective, confident, and – most importantly – believe in what they do, and live in accordance with the values they teach. Teaching should be flexible, encouraging, involving, and should present topics from different perspectives. Furthermore, cooperation among colleagues is helpful. Austrian and Slovenian teachers add the importance of learning about other cultures and of being open for the student’s questions. One teacher from Spain thinks it is favourable for Ethical and Value Education if the teacher knows his pupils well so that he can focus on their strengths and weaknesses and help them develop critical thinking techniques. One Slovenian teacher says, teachers should deal with relation to our own body and to nature.</td>
</tr>
<tr>
<td>Institutions</td>
<td>Besides, teachers have difficulties in giving EVE if they are not supported by institutions, that is to say by policy makers and school administration, which is mentioned by Croatian, Slovenian and Spanish speaking teachers. Some Croatian and Spanish speaking teachers think it is no good if the priority of curriculums lies on teaching facts (that are sometimes useless) and on finishing textbooks in time instead on focusing on value education and topics relevant to the pupil’s lives. One Italian teacher, too, says it is Ethical and Value Education is difficult if no importance is given to this Concerning institutions, Ethical and Value Education is easy if it is supported by school administration, experts, and educational policy, which is mentioned by Austrian, Croatian, Italian and Spanish speaking teachers. One Italian and two Croatian teachers say Ethical and Value Education is easier if it already starts in pre-primary school. According to one Italian teacher, it is helpful if institutions represent the principles taught in school. Furthermore, administration and politics are responsible for creating circumstances that facilitate teaching ethics and values.</td>
</tr>
</tbody>
</table>

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### Teaching circumstances

Teaching circumstances go along with institutional support. Education is difficult if there is a lack of time, staff and proper materials and if there are too many pupils in one class. The importance of good circumstances is mentioned in all countries, but especially in Slovenia. One teacher from Austria thinks a lack of resources for the inclusion of children with special needs might be a problem.

Teachers find it easy to teach Ethical and Value Education if they are motivated, well informed and well prepared, self-reflective, confident, and – most importantly – believe in what they do, and live in accordance with the values they teach. Teaching should be flexible, encouraging, involving, and should present topics from different perspectives. Furthermore, cooperation among colleagues is helpful. Austrian and Slovenian teachers add the importance of learning about other cultures and of being open for the student’s questions. One teacher from Spain thinks it is favourable for Ethical and Value Education if the teacher knows his pupils well so that he can focus on their strengths and weaknesses and help them develop critical thinking techniques. One Slovenian teacher says, teachers should deal with relation to our own body and to nature.

### Contents

Further problems concern the content of Ethical and Value Education: content must be clear to teachers and understandable for the children, connected to actual life and must be put into action. Some teachers from Slovenia and Croatia think it is difficult to discuss taboo topics or conflicts that have happened recently. One Italian teacher says that children must be allowed to check coherence in habits and words of adults.

Concerning institutions, Ethical and Value Education is easy if it is supported by school administration, experts, and educational policy, which is mentioned by Austrian, Croatian, Italian and Spanish speaking teachers. One Italian and two Croatian teachers say Ethical and Value Education is easier if it already starts in pre-primary school. According to one Italian teacher, it is helpful if institutions represent the principles taught in school. Furthermore, administration and politics are responsible for creating circumstances that facilitate teaching ethics and values. Those are: enough time, small groups, focus on values in curriculum instead of focus on facts and efficiency, provision of teacher training and teaching materials concerning this topic, possibility for teachers to act independently and to use different methods.

Regarding the content, Ethical and Value Education is easy if it treats topics that are related to the student’s own experiences or to a current event that makes children wish to discuss. Values and objectives of teaching should be clear and contents should be transferable to actual life. One Croatian teacher adds there should be no taboo topics. A teacher from Spain thinks the balance between society and nature should be respected and an Austrian teacher says Ethical and Value Education should address how to lead a successful life in society.
Furthermore, some teachers from Austria and Italy think Ethical and Value Education is facilitated if it is integrated in all subjects. Methods that can make teaching of ethics and values easy are, for example, discussions, time for self-reflection, dilemma and conflict stories.

| Society | Another important issue for Ethical and Value Education is the attitude towards values and critical thinking in the society as a whole, including media representations. This is mentioned by teachers from all countries except Germany, but especially by Croatian teachers. According to them, Ethical and Value Education is difficult when society is corrupt, materialistic or generally without values. |
| Last but not least, Ethical and Value Education is only possible if it is supported by society as a whole. This point is mentioned by Italian, Croatian, Austrian and Slovenian teachers. |

| Figure 45: Online Survey – Table: Teaching EVE is difficult/easy, when… |

5.2.7. Comparison and Conclusion

The ETHIKA Online Survey was conducted with 301 teachers and educators from six ETHIKA partner’s countries and additional participants located in different countries of South America. The sample was for the most part female and comprised teachers and educators with a broad range of professional experiences, working with children of different ages from 3 years up to 14 years and more, working in different institutions with different teaching assignments (Kindergarten, Primary School, Secondary School, Special Schools) one or more subjects to teach / or none subject, when being an educator. Despite their heterogeneity, all respondents have in common that they are committed to the topic of Ethics and Values Education, as they decided to devote time to the survey, to reflect about their opinion, to answer all questions and to elaborate on details.

With regard to knowledge about Ethics and Values Education and the ways, in which knowledge was gained, the following trend could be established: The majority of the sample was not prepared on Ethics and Values Education by their initial teacher training. Around 40% acquired knowledge through training opportunities, but for ca. 45% this possibility did not seem to exist. The vast majority (more than ¾) have educated themselves through self-study. The same proportion feels comfortable with teaching ethical and values topics in class, but a lower proportion (ca. 65%) feels ready for it. The result indicates that the teachers involved in the survey take a positive attitude towards EVE, but that they also recognize their training needs to gain more knowledge and communicated this.

When asked for their opinion about the “Goals of Ethics and Values Education”, respondents of the total sample especially agreed on the goals of teaching children “…how to take responsibility”, “…how to maintain dialogue and communication”, “…how to become aware of problems in my surroundings”. This collection of goals was supplemented by the naming of further goals such as stimulating respect, empathy, acceptance and tolerance.
With regard to their own training needs, the vast majority of teachers and educators preferred the following topics from the given list: Conflict resolution, dealing with differences / diversity, management of relationships in school and in class, promotion of critical thinking, and key issues in moral development of children. They added topics as emotional intelligence, networking and collaboration, dealing with current social and political issues, dealing with emerging sexuality, and – again – tolerance, acceptance, and empathy.

With respect to the educational materials and tools to be developed in the ETHIKA project, there was a high degree of consensus for the given topics responsibility, respect, dialogue, moral values, justice, self-esteem, conflict resolution, honesty, and co-operation. As an additional request the topics diversity, environmental protection, dealing with emotions, supporting critical and philosophical thinking were expressed. Among the most widely preferred media types were animated presentations / PPT, the use of everyday objects, and audio/video files, and books. Among the methods, particularly the collaborative were selected from the list: role playing, group discussion, group work. Here the reference to everyday life problems was seen as particularly important. Further suggested methods were: interdisciplinary work, games and entertaining activities, field trips.

When asked about the factors that make teaching ethics and values in the classroom difficult or easy, answers coincided in almost every point. Challenges as well as chances could be identified in eight different areas that are: 1.) the pupil’s family background (and their level of support on EVE), 2.) the individual student (and their level of interest, motivation, respectful behaviour, and communicational skills), 3.) the class as a whole (and if there is an inclusive, understanding and trustful atmosphere), 4.) the person of the teacher (and the level of interest, motivation, knowledge & experiences; but also their own values), 5.) the institution (and the level of support by school administration, experts, educational policy), 6.) the teaching circumstances (congruence of taught values to own values, enough time & staff, availability of proper materials), 7.) the contents (and the level of clarity for teachers and students, the connection to life experiences, time for reflection and activities), and 8.) the society (and how people deal with values, how topics are discussed and represented in the media).
6. Recommendations for the ETHIKA Concept

From the “State of the Art of Ethics and Values Education” Report and the User Needs Analysis, the following recommendations can be derived concerning the development of a Policy Strategy, for designing the project’s teacher training vents and for the creation of a set of educational materials and tools.

6.1. Recommendations for EU Policy Development

The success of creating ethics and values education as a key to establishing our European societies depends on agreement among all relevant partners on a common vision supported by a set of specific policies and regulations to be taken to put this vision into practice.

At the European Union level there is no developed set of specific policies, regulations or recommendations for ethics and values education in schools as such, since this is the domain on national education systems of the EU-Member States. However the ethic dimension of education and learning is present in several key strategic and policy documents on the European Commission.

From the “State of the Art” Report, the following recommendations can be derived concerning the development of a first Policy Strategy of Ethics and Values Education at the European Union level.

---

### EVE - Ethics and values education in schools and kindergartens

**Recommendations for Policy Development at the European Union (EU)**

**I. EU Policy level**

- Given the lack of a central policy strategy for ethics education, the diversity of approaches employed and several distinct ethics education actors it would be desirable to create a common framework for developing ethics and values education into the EU Member States.
- Given that the value dimension is present central in EU and National initiatives and strategies, we propose that the EU Commission adopts and supports a strategy to implement shared values, especially those manifestly present and expressed in other EU key documents with recommendations for implementation into member states general policies and practices.

**II. EU Practices in ethics and values education**

- Given the global and intercultural dimensions of ethics education we propose to support research and implementation of relation between ethical and religious values, especially those focused on ethics teaching on the crossroads of different religious, ethical and cultural traditions.
- Given the diversity regarding education level, knowledge, and experience of teachers in different countries, we propose to make a strong commitment to support teachers and educators on the European levels within the existing funding, training, and exchange programmes, which should put more stress on ethics and create new opportunities.

**III. EU Lifelong learning**

- Given that many civil society organizations, educational institutions and other initiatives harbouring valuable expertise and experience that could be exploited in a synergic way we propose a synergetic approach to support a European network for ethics education, bringing experts and institutional actors to work together.

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The move towards a specific policy strategy for ethics and values education at the European Union level can be accelerated through active collaboration between European and national policy-makers, education personnel and other stakeholders, including the active involvement of members of the local community, such as political and religious leaders, local education officials and the media.
6.2. Recommendations for Teacher Training Events

In ETHIKA project a 5-day teacher training event is provided for each year during spring time. The first event was held at the time of reporting – at the end of March 2015 – in Ljubljana, Slovenia. The agenda included presentations and workshops on topics such as Ethics and Values Education, Needs of Teachers and Educators, Moral Development of Children, Philosophy with Children, Holistic learning about Ethics and Values, Biographical Learning and Learning through Stories, Dialogue, Value and Virtue. An evaluation of this first Teachers Training Event is takes place at the moment. The results will feed into the planning of the next events. Further proposals for thematic design of future Teacher Training Events can be derived from the needs analysis. The most popular topics in the online survey were:

<table>
<thead>
<tr>
<th>Needs of Teachers Concerning Topics for Teacher Training Events</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Conflict resolution</td>
</tr>
<tr>
<td>• Appropriate dealing with differences / diversity</td>
</tr>
<tr>
<td>• Management of relationships in school and class</td>
</tr>
<tr>
<td>• Promotion of critical thinking</td>
</tr>
<tr>
<td>• Key issues in moral development of children</td>
</tr>
<tr>
<td>• Emotional intelligence</td>
</tr>
<tr>
<td>• Empathy</td>
</tr>
<tr>
<td>• Tolerance / Acceptance</td>
</tr>
<tr>
<td>• Sexuality</td>
</tr>
<tr>
<td>• Networking and collaboration</td>
</tr>
<tr>
<td>• Handling of current social and political issues</td>
</tr>
</tbody>
</table>

These topics can be designed manifold with the focus on "ethics and values" as well as complementary aspects from other fields such as philosophy, theology, psychology, medicine, social and political science. Methodologically, it makes sense to convey more theoretical and abstract discussion topics such as "handling of current social and political issues" by presentation and discussion. Action-related topics such as "Conflict Management" and "Promotion of Critical Thinking" can be illustrated through methods like exemplary life demonstration and role play. A theme like "Networking and Collaboration" can be stimulated during the training days by promoting the relationships between training participants so that they communicate, collaborate and share concrete experiences.

At the time of the next training, also ETHIKA educational materials and tools will be available. It is advisable, to integrate them into the Teacher Training thematically. Evaluation experiences from the previous ETHOS project suggest that it is helpful to let teachers and educators actively deal with these materials. Therefore it could be part of the next Teacher Training that participants are separated in small groups, choose a topic / tool, acquire it and then perform a lesson with the plenary. This has the advantage of direct experience; questions can be treated immediately. Tips for the adaptation of the given materials for the actual context can be given.
6.3. Recommendations for the Development of Educational Materials/Tools

In the development of educational materials and tools the question raises of what are the proper topics, media and methods. The topics that were stated as particularly relevant in the User Needs Analysis had been presented at the 2nd ETHIKA partner meeting in March 2015 and were then thoroughly discussed. The individual topics mentioned are:

<table>
<thead>
<tr>
<th>Topics for Educational Materials and Tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Responsibility</td>
</tr>
<tr>
<td>• Respect</td>
</tr>
<tr>
<td>• Dialogue</td>
</tr>
<tr>
<td>• Moral Values</td>
</tr>
<tr>
<td>• Justice</td>
</tr>
<tr>
<td>• Self-Esteem</td>
</tr>
<tr>
<td>• Conflict resolution</td>
</tr>
<tr>
<td>• Honesty</td>
</tr>
<tr>
<td>• Co-operation</td>
</tr>
<tr>
<td>• Handling of diversity</td>
</tr>
<tr>
<td>• Environmental protection</td>
</tr>
<tr>
<td>• Dealing with emotions</td>
</tr>
<tr>
<td>• Supporting critical and philosophical thinking</td>
</tr>
</tbody>
</table>

Figure 47: Recommendation – Topics for Educational Materials and Tools

The next step should be an embedding of the not yet interconnected topics in a meaningful structure. A first discussion of a possible structure was performed at the 2nd ETHIKA partner meeting in March 2015 (see Figure 48) and is currently being further developed.

Figure 48: Photo from First Sketch of a Thematic Structure from 2nd Partner Meeting (own photo)

In addition, it is recommended to make use again of the thematic toolbox structure that has already been developed for the ETHOS project.
The implementation of the themes in media and methods should be diverse with regard to a didactically meaningful way. The User Needs Analysis has identified the following media and methods as most meaningful:

- Animated presentations (PPT)
- Audio and video files
- Everyday objects
- Everyday life stories / problems
- Movement - for small children
- Role playing
- Group discussion

Figure 49: Recommendation – Media and Methods for Educational Materials and Tools

As additional materials teacher would like to have links for movies, songs and cartoons related to topics.
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8. References

- http://www.ls2.sozioologie.uni-muenchen.de/personen/professoren/beck_ulrich/veroeffent/publik/was_ist_global/englisch.pdf [27.04.2015]

This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
Annex 1: Outline of the National Report on the State of Ethics and Values Education

Annex 1.1. Template of the National Reports

Country: _______________________

(*EVE – Ethics and Values Education)

A. Policy level and policy change

A.1: Briefly describe existing key national policies related to EVE in your country.

A.2: Which national institutions are included in the development, shaping up and setting of policies and goals in the field of EVE? What would be the main “entry point” in the process of policy change?

A.3: Which other stakeholders are involved in the development and evaluation of the EVE field?

A.4: To which legal and official regulations is the EVE and EVE dedicated subjects anchored to (if it is available in your country)?

A.5: When was the last major revision of policies regarding EVE mentioned in A.1?

A.6: When was the last revision or overhaul of the curriculum or the syllabus for the taught dedicated subject on EVE or closely related subject?

B. Practices

B.1: Is there a dedicated EVE subject available to students in primary or secondary schools (ages 6-14) in your country (state its name, if more than one state several)?; if not please specify which subject(s) deal(s) with EVE content.

B.2: At what level and types of schools & institutions is the EVE subject taught (if existing in your country)?

B.3: What kind of status does the subject have in your country? (compulsory subject, compulsory elective subject, optional subject, replacement subject); For which students is participation mandatory in this subject?; Is it possible to be or become exempt from this subject?

B.4: Is the taught subject on equal terms compared to other subjects with regard to subject-specific education and advanced training, position of the subject lessons in the student schedule, organisation of classes, financial support and use of teaching staff?

B.5: Are the teachers for the subject qualified as EVE teachers? Where and in which form does the initial training and qualification of qualified teachers occur?

B.6: Are there some special EVE education in teachers universities? What is the name of this courses, seminars, etc.? What are the contents of this course?

B.7: Do teachers have some kind of EVE education before they become official teachers in school? What kind of ethical education they have?
B.8: Is there an Ethics/Moral philosophy course in teacher’s universities (for all teachers, for some programs?)? What are the contents of this course?

B.9: Is there a dedicated course on didactic of ethics and values at teacher program in universities (for all teachers, for some programs?)? What are the contents of this course?

C. Lifelong learning opportunities for teachers/educators

C.1: Are there available supplementary/vocational training opportunities of EVE teachers and which are they?

C.2: Are there any national organisations and networks especially set up to promote EVE? If yes, please list them.

C.3: What are other key activities and opportunities related to teachers and educators for promotion and implementation of EVE (e.g. days of culture/ethics, study weeks and other activities)?

D. Appendix

List of most important reference partners/persons for EVE (key decision makers and stakeholders)

For general info on educational systems a helpful reference might be:

Annex 1.2. National report: Republic of Austria

Country: Austria
(*EVE – Ethics and Values Education)

A. Policy level and policy change

A.1 Briefly describe existing key national policies related to EVE in your country.

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.

- Religious education in all grades,
- General sciences in primary school,
- Political education,
- Biology,
- Geography and economics,
- Personal development and social learning,
- German,
- Exercise and sports,
- Mathematics,
- Vocational counselling and life skills,
- Human-creative seminar,
- Advanced health studies and
- Natural history, ecology, health care (See A.4).

A.2 Which national institutions are included in the development, shaping up and setting of policies and goals in the field of EVE? What would be the main “entry point” in the process of policy change?

The competences of the Federal Ministry of Education and Women's Affairs (https://www.bmbf.gv.at) include the entire primary and secondary educational system from compulsory school to the completion of secondary school level as well as the University Colleges of Teacher Education (Pädagogische Hochschulen). The Ministry is also responsible for all matters related to life-long learning and adult education.

The Office of Education is responsible for the officially recognized churches and religious communities; currently there are sixteen.

The content of religion class arises from the curricula. These are prepared by the religious communities and promulgated by the bmbf.

In these curricula it is difference between basic and advanced teaching material, respectively between obligatory and optional content.

School books are authored by group of writers, approved by a commission (for the Roman Catholic religious education: the Episcopal Conference) and given gratis to the students.

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The religious communities themselves are responsible for the religious education, so-called “Schulämter” (education authorities) manage the employment of religion teachers, as well as the inspection (surveyor for religion) of them.

A.3 Which other stakeholders are involved in the development and evaluation of the EVE field?

In addition to the state, but in a much lower scope, non-public organizations (e.g. religious organizations/churches, charities, or even private persons) can be the provider of a school or university and are then responsible for content and conceptual design. Nevertheless, they are under the supervision of the federal state government and are regulated by public law.

Furthermore, the Federal Ministry of Education and Women's Affairs (bmbf) cooperate with religious institutions, parent and teacher associations for developing the curriculum for religious education.

Religious communities use the media, e.g. the state television and radio, to commentate on important social questions.

Through their religious symbols religious communities are also present in public (churches, mosques, synagogues ...).

Aid organizations, their work and public relations also act opinion-forming, e.g. Caritas, Diakonia, Licht ins Dunkel, Red Cross, Amnesty International, environmental organizations such as Greenpeace, Global 2000, animal welfare organizations such as "Vier Pfoten" and many others....

The “Institut für Kinder- und Jugendphilosophie” (Institute for Child and Youth Philosophy) has been active since 1985, has an university course named “Philosophize with Children and Adolescents - Certified Programs”, holds conferences, publishes its own magazine and maintains international contacts. (http://www.kinderphilosophie.at/)

The Austrian UNESCO schools are part of the international school network of UNESCO schools Austria. More than 80 different types of schools are based on it. (http://www.unesco-schulen.at/about - 16.02.15)

A.4 To which legal and official regulations is the EVE and EVE dedicated subjects anchored to (if it is available in your country)?

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

- 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%.

- General sciences in primary school: In a field of experiencing and learning community: creating a cozy 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;

- Political education: political basics of Austria and the EU, democracy, human rights, conflicts and conflict-resolutions in society;
- Biology: health, ecology, sustainability, genetic engineering, addiction to substances and drugs, bioethical aspects;
- Geography and economics: economic-ethical questions, e.g. biodiversity, social standards, economy and justice, fair trade, natural resources such as oil, water ..., democracy;
- Personal development and social learning: communication; living together peacefully; resolving conflicts, ...;
- German: recognizing models of action in literature for identity and ethical learning, discussing the results
- Exercise and sports: acting fair (social skills), natural sport: environmental awareness
- Mathematics: action-related tasks (e.g. population growth ...);
- 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;
- Human-creative seminar: different forms of community life at work and in society, conflict prevention, consumer behaviour;
- Advanced health studies: social hygiene and ethics: the importance of health for the individual and for society, relief organizations and first aid;
- Natural history, ecology, health care: energy sources and forms, human interventions in ecosystems and biogeochemical cycles.

A.5 When was the last major revision of policies regarding EVE mentioned in A.1?

Until the 1970s, there were only very few students in Austria that did not have to go to Catholic/Lutheran classes. Nevertheless, this number rose rapidly due to the proceeding secularization and more and more students (Muslim or atheist/other religions) who did not want to participate in religious education. In the 1980s for those exempted students there was created pilot models “ethical education” in senior classes of the secondary schools, but in Austria there is now law for a regular subject Ethics “spare subject” or “alternate subject” of religious education (see B.2).

A.6 When was the last revision or overhaul of the curriculum or the syllabus for the taught dedicated subject on EVE or closely related subject?

B. Practices

B.1 Is there a dedicated EVE subject available to students in primary or secondary schools (ages 6-14) in your country (state its name, if more than one state several); if not please specify which subject(s) deal(s) with EVE content.

No. Not for primary schools. – In the senior classes of the secondary schools there are extensive school pilot projects ... (see B.2)

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 (see also A.1 and A.4).

B.2 At what level and types of schools & institutions is the EVE subject taught (if existing in your country)?

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 (See B.1). A link to a summary of the evaluation of these school pilot projects about ethical education: https://www.sbg.ac.at/pth/people/bucher/evaluation.htm
B.3 What kind of status does the subject have in your country? (compulsory subject, compulsory elective subject, optional subject, replacement subject); For which students is participation mandatory in this subject? Is it possible to be or become exempt from this subject?

Ethical learning is integrated in various subjects (see A.4 and B.1).

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:

6 – 10 y:

“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)

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).

B.4 Is the taught subject on equal terms compared to other subjects with regard to subject-specific education and advanced training, position of the subject lessons in the student schedule, organisation of classes, financial support and use of teaching staff?

See A.4 and B.3.
B.5 Are the teachers for the subject qualified as EVE teachers? Where and in which form does the initial training and qualification of qualified teachers occur?

- Religion teachers trained at the University Colleges of Teacher Education (Pädagogische Hochschule) (Duration: three years – graduation: Bachelor 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”.

B.6 Are there some special EVE education in teachers universities? What is the name of this courses, seminars, etc.? What are the contents of this course?

Yes. 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.

B.7 Do teachers have some kind of EVE education before they become official teachers in school? What kind of ethical education they have?

Yes. 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).

B.8 Is there an Ethics/Moral philosophy course in teacher’s universities (for all teachers, for some programs?)? What are the contents of this course?

Yes. 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“)
B.9 Is there a dedicated course on didactic of ethics and values at teacher program in universities (for all teachers, for some programs?)? What are the contents of this course?

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 Interreligious Research, Education and Encounter.

C. Lifelong learning opportunities for teachers/educators

C.1 Are there available supplementary/vocational training opportunities of EVE teachers and which are they?

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

C.2. Are there any national organisations and networks especially set up to promote EVE? If yes, please list them.

- University Colleges of Teacher Education
- Universities

C.3. What are other key activities and opportunities related to teachers and educators for promotion and implementation of EVE (e.g. days of culture/ethics, study weeks and other activities)?

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]).
D. Appendix

List of most important reference partners/persons for EVE (key decision makers and stakeholders)

D.1. Federation
Bundesministerium für Bildung und Frauen
Minoritenplatz 5
1014 Wien
T +43 (0)1 53 120-0
F +43 (0)1 53 120-3099
ministerium@bmbf.gv.at
https://www.bmbf.gv.at/

D.2. Institutions for teacher in-service and further training, as well as for research into schools and higher education institutions
Master’s program “Applied Ethics”
Ass.-Prof. Dr. Hans-Walter Ruckenbauer
Heinrichstraße 78B/I,
8010 Graz
+43 (0)316 380 - 3156
+43 (0)316 380 - 69-3156
http://angewandte-ethik.uni-graz.at/

D.3. Other organizations that are relevant for the area of education and science

D.3.1. Churches and religious education
Austian Bishops' Commissionary
Catholic Office in Vienna
Generalsekretariat der Österreichischen Bischofskonferenz
Rotenturmstraße 2
A-1010 Wien,
Telefon: +43.1.51611-0,
Fax: +43.1.51611-3436
http://www.bischofskonferenz.at/
Evangelical Church in Austria
Severin Schreiber Gasse 3
A-1180 Vienna, Austria

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“The Austrian Ecolabel for schools and University Colleges of Teacher Education certifies institutions, which represent contemporary educational assignments. Certified schools lay emphasis on a clever use of energy and waste management, communicate the idea of environmental commitment and incorporate the aspect of sustainable social development of schools. Organic food and health promotion are of course other important core issues of eco-schools.” (http://www.umweltzeichen.at/cms/hom environmental commitment, e/bildung/schulen/content.html - 14.2.2013).

Verein der Freunde der PILGRIM-Schule
Stephansplatz 3/III
1010 Wien,

http://www.pilgrimschule.at

UNESCO Associated Schools emphasise modern technologies as teaching tools, while at the same time critically discussing the consequences of the rapid spread of technologies within the scope of a teaching focus on media education.” (http://www.unesco.at/bildung/unescoschulen.htm)

Internationales forschungszentrum für soziale und ethische fragen (ifz)
Mönchsberg 2A
5020 Salzburg
Telefon: 0043 (0)662.842521.161
Fax: 0043 (0)662.842521.169
http://www.ifz-salzburg.at/

Ethikkommission der
Medizinischen Universität Graz
Univ.Prof.Dr. Josef Haas
LKH-Universitätsklinikum – Eingangsgebäude
Auenbruggerplatz 2, 3.OG
A-8036 Graz
Tel.: (+43/0) 316 385 - 13928 oder – 17407
FAX: (+43/0) 316 385 – 14348
http://www.ethikkommissionen.at/
D.3.3. Publishers/Magazines

Info Kinderphilosophie: http://www.kinderphilosophie.at/

Zeitschrift für Integrative Gestaltpädagogik und Seelsorge: http://www.iigs.at/igs-zeitschrift/

For general info on educational systems a helpful reference might be:
Annex 1.3. National report: Republic of Croatia

County: Croatia

(*EVE – Ethics and Values Education)

A. Policy level and policy change

A.1 Briefly describe existing key national policies related to EVE in your country.

Unfortunately there are no official key national policies for EVE in Croatia. Seems that decisions about ethical education and EVE policies are in the hand of the current government, current policy makers in the Ministry of Science, Education and Sport. There are no consistent and elaborated strategies in EVE education.

A.2 Which national institutions are included in the development, shaping up and setting of policies and goals in the field of EVE? What would be the main “entry point” in the process of policy change?

Main institution for EVE policies is Education and Teacher Training Agency (Agencija za odgoj i obrazovanje).

In Croatian high school there are optional subject Ethics. Student can choose between Ethics or Religious education. Around 12% students choose Ethics. Most of students are in Catholic religious education, but there are around 5% of Orthodox religion education and Mohammedanism religious educations. The key institution for Catholic religious education is The Croatian Bishops' Conference (Hrvatska biskupska konferencija - an episcopal conference of the Catholic Church in Croatia). In the elementary school students can't choose. The most of elementary school students choose Catholic religious education, other are free to go to school libraries or something similar but they don't have organized program as alternative.

The main institution for start process of change is Education and Teacher Training Agency and Croatian Bishops' Conference for religious studies. But main “entry point” for change of EVE education policy for elementary school is fact that children who don’t attend Religious class are free and they just go to school library or play in the school yard. This is big problem in school system and maybe ethic is solution.

On the other hand every student who wants to become a teacher must have at least 78 ECTS points from pedagogical and didactical courses. Unfortunately in these courses there are no course for ethical education (more about this you can see on B5, B6 and B7). This also can be “entry point” for introduction of EVE education.

A.3 Which other stakeholders are involved in the development and evaluation of the EVE field?

Croatian Philosophical Society is one of the major stakeholders in development of EVE field in Croatia. They organize few events with EVE topics and they professional interest in the EVE field.
A.4 To which legal and official regulations are the EVE and EVE dedicated subjects anchored to (if it is available in your country)?

N/A

A.5 When was the last major revision of policies regarding EVE mentioned in A.1?

The last major change, if we can call it that, was in early nineties, when the Marxism was abolished from schools. In 1991 religious subject was introduce in elementary and high schools. In 1994 Ethics was introduce in Croatian high school.

A.6 When was the last revision or overhaul of the curriculum or the syllabus for the taught dedicated subject on EVE or closely related subject?

Last major changes in EVE polices was in 2004 when was the major change of Ethics curriculum and program for the high school.

B. Practices

B.1 Is there a dedicated EVE subject available to students in primary or secondary schools (ages 6-14) in your country (state its name, if more than one state several)?; if not please specify which subject(s) deal(s) with EVE content.

In Croatian educational system students attend primary school from 6 to 14 years old and secondary from age 14 to 18.

In primary schools (age 6-14) there is no dedicated EVE subject available to students.

In primary schools subjects that deal with EVE content are Catholic Religious Education (in some schools Orthodox Religious education) and Health education.

In all public and some private secondary schools (age 14-18) dedicated EVE subject available to students is Ethics (Etika). Secondary Catholic schools are private schools that do not have Ethics.

In secondary schools subjects that deal with EVE content are Catholic Religious Education (in some schools Orthodox Religious education) and Health education.

B.2 At what level and types of schools & institutions is the EVE subject taught (if existing in your country)?

EVE subject is taught from age 14 in secondary public schools and some private schools. Some institutions like Faculty of Education and Department of Philosophy have just the history of ethics but they do not have EVE subject (see more at B6)
B.3 What kind of status does the subject have in your country? (compulsory subject, compulsory elective subject, optional subject, replacement subject); For which students is participation mandatory in this subject?; Is it possible to be or become exempt from this subject?

Subject Ethics is compulsory elective subject in Croatian secondary education. Students can choose between Ethics and Catholic Religious Education. Student that do not choose Catholic Religious Education are mandatory to attend Ethics classes and if they choose Catholic Religious Education they can be exempt from Ethics subject. Croatian high schools have ethics school year 35 school hours or one hour per week during the school year.

B.4 Is the taught subject on equal terms compared to other subjects with regard to subject-specific education and advanced training, position of the subject lessons in the student schedule, organization of classes, financial support and use of teaching staff?

Ethics in Croatian high school is elective subject. Students can choose between ethics or Catholic (or Orthodox) religion. School subject Ethics have all legal right like every other elective subject. If there are at least five students interested in Ethics, then school must organize classes. In practice in some school classes of Ethics are organize even for less students. Training for teacher is organized by Education and Teacher Training Agency just like for every other school subject. Problem is that student must choose between Ethics and Religion and there are no rational conflicts between proponents of ethics and religion. Other big problem is there are no ethics in elementary schools.

B.5 Are the teachers for the subject qualified as EVE teachers? Where and in which form does the initial training and qualification of qualified teachers occur?

Teacher 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 degree in humanities direction under the conditions established by the curriculum and program.

B.6 Are there some special EVE education in teachers universities? What is the name of this courses, seminars, etc.? What are the contents of this course?

Teachers of high school subject ethics (see B.5) in their departments (Philosophy, Theology, and Catechist) have Ethics like university course. Basically this is a typical university course in ETHICS – history of ethics ideas from Pre-Socrates philosophy to contemporary Ethics theorist. Unfortunately there is no special course about EVE. They basically have Ethics/Moral philosophy course (B7).

12 http://www.nszssh.hr/pdf/PRAVILNIK%20O%20STRUCNOJ%20SPREMI.pdf
B.7 Do teachers have some kind of EVE education before they become official teachers in school? What kind of ethical education they have?

In Croatian university system there is “Additional Pedagogical and Psychological education”. This is for people who has MA in some Universities, but they don’t have ETCS points in educational courses. In this case they must go further education exactly to Additional Pedagogical and Psychological education”. When they finish this additional education they can work in schools. Almost every Educational Faculty for teachers has this. Almost in all institution this Education includes: School Pedagogy, Didactics, Curriculum Theories, Educational Psychology, The foundations of general and developmental psychology, Methods of teaching and Elective Course. In this Elective Course there is Philosophy of Education in some Institution, but there is no Ethic or EVE education. Probably one direction to direct EVE policy in Croatia is to put EVE education in this “Additional Pedagogical and Psychological education”.

B.7 Is there an Ethics/Moral philosophy course in teacher’s universities (for all teachers, for some programs?)? What are the contents of this course?

In Croatian university system we have Departments of Teachers’ and Preschool Teachers’ Education. Most of this department have course in Ethics like mandatory or elective course.

In Department for Teachers and preschool teachers in Zadar University they have very interesting course “Ethics and human rights” like elective course (syllabus for this course is not available). They don’t have course in Ethics, but they have course in Philosophy of education.

Faculty for teachers in Zagreb in the department for future kindergarten teachers they have Course in Ethics.

This is course description:

4. Moral duty: to those resulting from the mode of relating to God, a multitude of beings, nature, the political community. Three meaningful levels: nature, humanity, faith. Meaningful requirements at each level.
7. Ethical point of view: Virtue ethics (Aristotle). The ethics of duty (Kant). Eudaimonizam, Consequentialism, utilitarianism, Christian ethics, Ethics of other cultures: Buddhism, Taoism, Confucianism
At the Faculty of Humanities and Social Sciences in Split at the Department for teachers they have Course Ethics.

Course description:

“Introduces a part of the course is designed to meet the ethical terms and types of judgments (the motive, the act or consequence), with met ethical background and metaphysical and epistemological assumptions of ethics (ethical ideas of universalism and relativism) and the definition of ethical theory. The central part of the course presents the major ethical theories: the theory of natural morality, virtue theory, ethics of duty, utilitarianism and feminist ethics. Consideration of ethical theory to the discussion of specific ethical dilemmas (sexuality and morality, abortion, discrimination, social justice theories third anthropocentrism and eco-centrism) as well as the understanding of the problems of teaching ethics and morality (as something of a certain value). Competences that a student should acquire at the end of the knowledge of the main ethical terms and problems and in recognizing the importance of plural of moral values and ethical attitudes. Seminar on the original texts to student’s independent and critical work in identifying ethical theories, principles and types of judgments in these texts.”

Besides Ethics, they have courses in Philosophy of education. At the Department for kindergarten teachers they only have Philosophy of Education.

In Faculty of Teacher Education in Rijeka in Department of Teachers they just have Philosophy of Education. Department for preschool teachers don’t have any course related to ethics.

At the Department of Pre-School and Primary School Teaching at the Juraj Dobrila University in Pula they have very interesting course for the future teachers »Ethics of the teaching profession«. In the description of the Course we can find:

Course objectives and outcomes

Discussing the issues of ethics and morality, the goal is to develop students’ critical reflection on the issue of educational activities. The purpose is to develop teachers' autonomy and responsibility, and concern for the profession.

Outcomes:

1. Learn deontological code of the teaching profession.
2. To become aware of the ethical dimensions of teaching activity and its role in society.
3. Consider the applicability of deontology in pedagogical practice and teaching didactics.
4. Consider arguments and discuss ethical principles and duties of the teaching profession

Course content

- Ethics, ethos and morals
- Christian ethics. Hedonism and utilitarianism.
- Autonomous ethics. Kant.
- Facts and values in education (and education).
- Ethics and ideology in education (and education).
- Ethical creativity and autonomy of the teaching profession.
- Definition of a teacher.
- What is deontology? Deontology of the profession.
- Deontology school idea in the context of modernity.
- Ethical principles of the teaching profession.
- Deontological duties of the teaching profession.
- Code of Ethics for teachers.
- Representing and keeping the teaching profession.
- Teacher invitation in modern European society

Beside Ethics, in this Department they have Course in Philosophy of Education.

At University Josip Juraj Strossmayer on Faculty for educational science they have Course »Ethics of the teaching profession«:

»Expected outcomes (development of general and specific competencies - knowledge / skills):
- developing of professional ethics;
- to appreciate, respect and show commitment to the mission of professionals in early and pre-school education;
- To be able to take responsibility in the process of further personal and professional affirmation of their professional profile, while promoting the importance of professional work areas«

B.8 Is there a dedicated course on didactic of ethics and values at teacher program in universities (for all teachers, for some programs?)? What are the contents of this course?

There was just one university course connected with didactic of ethics, named “Didactic of Ethics” in Department of Philosophy at University Josip Juraj Strossmayer in Osijek on 2011/2012 and 2012/2013 academic year. This was really EVE course.

Course description (topics):
1. Ethics and Critical Thinking
2. Teaching ethics vs. moral education
3. Classes of ethics and the development of critical thinking
4. Teaching ethics vs. manipulation
5. Critical thinking as opposed to moral relativism

6. Intuitive and critical moral reasoning

7. Moral Argument

8. Moral justification

9. Moral maturity

10. Different approaches to teaching ethics.

11. Contemporary ethical problems and teaching ethics

12. Diversity and overlapping teaching philosophy, logic and ethics

13. Creative approaches to teaching ethics

14. Relations between ethics as a philosophical discipline, history of ethics and teaching ethics

15. Specifics of ethical teaching

Learning outcomes:
Train students to independently able to create, plan and deliver lessons from a course in ethics. Adoption of the latest knowledge and methods from ethical teaching. Display the theoretical and practical trends in teaching Ethics.

C. Lifelong learning opportunities for teachers/educators

C.1 Are there available supplementary/vocational training opportunities of EVE teachers and which are they?

Association Petit Philosophy is organizing teacher trainings as well as for students who are interested in the field of ethical education. Also there are some other NGO’s who occasionally have teacher trainings in the field of ethical education.

Other than that there are couple of individuals (University professors) that occasionally work in the field of ethics and values with their students, but there aren’t any structural programs or agency’s that are performing organized trainings.

C.2. Are there any national organizations and networks especially set up to promote EVE? If yes, please list them.

There is no such organization on national level.

C.3. What are other key activities and opportunities related to teachers and educators for promotion and implementation of EVE (e.g. days of culture/ethics, study weeks and other activities)?

The key opportunities to promote and implement is teacher trainings organized by Education and Teacher Training Agency, especially for elementary school teachers and kindergarten teachers. Other opportunities are participation in conferences and seminars organized by Croatian Philosophical...
Association, Association of elementary school teachers and similar NGO who deals with elementary and Kindergarten teachers.

D. Appendix

List of most important reference partners/persons for EVE (key decision makers and stakeholders)

- Education and Teacher Training Agency
- www.petit-philosophy.com

For general info on educational systems a helpful reference might be:
Annex 1.4 National report: Federal Republic of Germany

Country: Germany
(*EVE – Ethics and Values Education)

A. Policy level and policy change

A.1 Briefly describe existing key national policies related to EVE in your country.
In Germany 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 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, religions). Mostly, the educational system requires a special training for teachers of these classes and in some cases even exams. There is also a great variety of ethical themes in other subjects in schools.

A.2 Which national institutions are included in the development, shaping up and setting of policies and goals in the field of EVE? What would be the main “entry point” in the process of policy change?
The main national bodies are the federal states: The whole school and university system including the structuring of the subjects, contents, and aspiration level lies under their full responsibility. Within the federal states, the Ministries for Education are the main institutions responsible for the development, shaping up and settings of policies and goals in the field of EVE.
Another body is the Bund (national government), but only concerning the Conference of the Ministry for Culture and Educational Affairs. Within these meetings, the ministers discuss cross-border topics and other issues such as cooperation between educational institutions, the standard of quality in school and at university or they try for a comparability of certificates and university/school degrees.
An essential component and the main entry point for the political education process of EVE education is the central concentration of existing efforts of society and academia. The creation of a central public body, for example in the form of a stakeholder dialogue, for EVE and subjects dealing with EVE would be beneficial for the political process in Germany.

A.3 Which other stakeholders are involved in the development and evaluation of the EVE field?
In addition to the state, but in a much lower scope, non-public organizations (e.g. religious organizations/churches, charities, or even private persons) can be the provider of a school or university and are then responsible for content and conceptual design. Nevertheless, they are under the supervision of the federal state governments and are regulated by public law.
Furthermore, the Ministries for Education cooperate with religious institutions, parent and teacher associations for developing the curriculum for religious education.
A.4 To which legal and official regulations is the EVE and EVE dedicated subjects anchored to (if it is available in your country)?

There is no unified or standardized regulation for EVE or subjects dedicated to EVE in Germany on a state level, the regulations of the federal states with regard to school laws are the legal basis for the regulations pertaining to EVE or subjects dedicated to EVE.

In most of the federal states these regulations correspond closely to the regulations for religious education, with regard to allocation of lessons and receipt guidelines.

A summary report of the different federal-law regulations is publicly available online and at the desk of the secretariat of the Conference of Ministers of Education and Cultural Affairs (KMK), it’s called “Zur Situation des Ethikunterrichts in der Bundesrepublik Deutschland” - "The state of education of ethics in the Federal Republic of Germany".

Download: Zur Situation des Ethikunterrichts in der Bundesrepublik Deutschland

Date of report: 22. February 2008

A.5 When was the last major revision of policies regarding EVE mentioned in A.1?

Until the 1970s, there were only very few students in the Federal Republic of Germany that did not have to go to Catholic/Lutheran classes. Nevertheless, this number rose rapidly due to the proceeding secularization and more and more students (Muslim or atheist/other religions) who did not want to participate in religious education. Within the 1970s and 1980s, the Länder started to introduce “ethical education” for those exempted students. Since the 2000s, within most Länder this subject is offered by universities for undergraduate studies. Furthermore, pilot models for religion classes other than Catholic/Lutheran (especially Islam) started in the 2000s.

A.6 When was the last revision or overhaul of the curriculum or the syllabus for the taught dedicated subject on EVE or closely related subject?

See A.4

B. Practices

B.1 Is there a dedicated EVE subject available to students in primary or secondary schools (ages 6-14) in your country (state its name, if more than one state several)?; if not please specify which subject(s) deal(s) with EVE content.

Yes, there is. Its name depends on the federal state:

- Ethik (ethics): Baden-Württemberg, Bavaria, Berlin, Hesse, Rhineland-Palatinate, Saxony, Thuringia
- Ethikunterricht (ethical education): Saxony-Anhalt;
- Allgemeine Ethik (general ethics): Saarland;
- Philosophie (philosophy): Bremen, Hamburg, Schleswig-Holstein, Mecklenburg-Vorpommern (also Philosophieren mit Kindern), North Rhine-Westphalia (also Praktische Philosophie);

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B.2 At what level and types of schools & institutions is the EVE subject taught (if existing in your country)?

That, again, depends on the federal state:

- Baden-Württemberg: grade 8-10 in Haupt- and Realschulen; grade 7-10 in Gymnasien
- Bavaria: All grades (1-12)
- Berlin: grade 7-10
- Brandenburg: grade 5-10
- Bremen: grade 5-7 + 10; grade 10-12 in Gymnasien
- Hamburg: grade 5-11 in Stadtteilschulen; grade 5-12 in Gymnasien
- Hesse: grade 5-10
- Mecklenburg-Vorpommern: grade 1-10
- Lower Saxony: grade 5-12
- North Rhine-Westphalia: grade 9-10 or grade 5-10 (dependent on the school)
- Rhineland-Palatinate: All grades (1-12/13)
- Saarland: grade 9-12
- Saxony: all grade (1-12)
- Saxony-Anhalt: grades (2-12)
- Schleswig-Holstein: all grades (1-12)
- Thuringia: all grades (1-12)

B.3 What kind of status does the subject have in your country? (compulsory subject, compulsory elective subject, optional subject, replacement subject); For which students is participation mandatory in this subject?; Is it possible to be or become exempt from this subject?

Within most federal states the subject “ethics” or “philosophy” is part of the regular curriculum as an obligatory elective subject (Wahlpflichtfach): students must participate either in this subject or in religious instruction. The only exception where the subject is compulsory to all students, no matter which confession they belong to, is Berlin.

B.4 Is the taught subject on equal terms compared to other subjects with regard to subject-specific education and advanced training, position of the subject lessons in the student schedule, organisation of classes, financial support and use of teaching staff?

See A.4. and B.3
B.5 Are the teachers for the subject qualified as EVE teachers? Where and in which form does the initial training and qualification of qualified teachers occur?

Teachers that want to teach ethical education need a special professional expertise. Teachers can get this at a university with the major in ethics/philosophy/values and norms. Additionally, the federal states qualify teachers within these subjects through advanced education trainings as well, with regional differences. The only exception, where it is not possible to study ethical education at a university level is Saarland; in Saarland, there is no special education needed for being permitted to teach this course at school. Teachers of the subjects Religion, Philosophy, History or German are able to teach it.

Below you can see the detailed qualifications that are needed for teachers separated by federal states. The precondition is a (general) university education with the qualification and authorization to teach at a school plus the following additional requirements:

- Baden-Württemberg: university education with the (major) subject ethics/philosophy
- Bavaria: special interest in the issues of the subject. Teachers of religious education are not allowed to teach Ethics as a subject. Since 2002, teachers can study Ethics/Philosophy at university or in advanced training courses.
- Berlin: 2nd state examination in Ethics or Philosophy; otherwise participation in an advanced training for 3 semester with 6 hours per week at least
- Brandenburg: a proven skill for teaching the subject; nevertheless, those with a direct qualification in ethics/philosophy are being preferred
- Bremen: university degree in Philosophy (at least 1st state examination)
- Hamburg: at least 1st state examination necessary; preferable is an advanced training qualification for the subject
- Hesse: 2nd state examination or equivalent degree in the subject Religion or Philosophy
- Mecklenburg-Vorpommern: either state examination, or an enlarged qualification (that does not necessarily have to be completed yet)
- Lower Saxony: university education with ethics/philosophy as a teaching subject
- North Rhine-Westphalia: either the participation in a further education or an university education in philosophy/practical philosophy
- Rhineland-Palatinate: further education in the subject or being teacher of a subject related to social sciences or religious instructions.
- Saarland: no special education for this subject exists, thus teachers of the subjects Religion, Philosophy, History, or German are able to teach it.
- Saxony: necessary is an university education with this subject, an enlarged qualification, a special teaching qualification, or a teaching permission.
- Schleswig-Holstein: university education in Philosophy

B.6 Are there some special EVE education in teachers universities? What is the name of this courses, seminars, etc.? What are the contents of this course?

Again this depends on the federal states guidelines -> see also B5. Usually, EVE education in universities is part of philosophy or theology. Exact names and contents of those courses and seminars depend on each university.
B.7 Do teachers have some kind of EVE education before they become official teachers in school? What kind of ethical education they have?

See B.5

B.8 Is there an Ethics/Moral philosophy course in teacher’s universities (for all teachers, for some programs)? What are the contents of this course?

This depends closely on the definition of the question. 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 by each federal state. Furthermore, the contents of those courses and seminars depend on each university.

B.9 Is there a dedicated course on didactic of ethics and values at teacher program in universities (for all teachers, for some programs)? What are the contents of this course?

Didactics are also mandatory for educators/teachers. The content though does usually not follow through with a focus on ethics or values. Again this depends on the federal states guidelines.

C. Lifelong learning opportunities for teachers/educators

C.1 Are there available supplementary/vocational training opportunities of EVE teachers and which are they?

Yes. Details depend on the federal state. For more information see D.3.

C.2. Are there any national organisations and networks especially set up to promote EVE? If yes, please list them.

See D.5.2 und D.5.3

C.3. What are other key activities and opportunities related to teachers and educators for promotion and implementation of EVE (e.g. days of culture/ethics, study weeks and other activities)?

There are no other national key activities and opportunities for promotion and implementation of EVE.
D. Appendix

List of most important reference partners/persons for EVE (key decision makers and stakeholders)

D.1. Federation

German Bundestag
Platz der Republik 1
11011 Berlin
Tel.: +49 (0) 30 227-0
Fax: +49 (0) 30 227-36979
www.bundestag.de

German Bundesrat
Leipziger Str. 3-4
10117 Berlin
Tel.: +49 (0) 30 189100-0
Fax: +49 (0) 30 189100-400
www.bundesrat.de

Federal Ministry of Education and Research (BMBF)
Heinemannstr. 2
53175 Bonn
Tel.: +49 (0) 228 9957-0
Fax: +49 (0) 228 9957-83601
www.bmbf.de

Federal Ministry of Family Affairs, Senior Citizens, Women and Youth (BMFSFJ)
Glinkastr. 24
10117 Berlin
Tel.: +49 (0) 30 18555-0
Fax: +49 (0) 30 18555-4400
www.bmfsfj.de

D.2. Institution for the coordination between the ministries of education of the federal states

Conference of Ministers of Education and Cultural Affairs (KMK)
Graurheindorfer Str. 157
53117 Bonn
Tel.: +49 (0) 228 501-0
Fax: +49 (0) 228 501-777
www.kmk.org

Joint Science Conference (Gemeinsame Wissenschaftskonferenz – GWK) Friedrich-Ebert-Allee 38
53113 Bonn
Tel.: +49 (0) 228 5402-0
Fax: +49 (0) 228 5402-150
www.gwk-bonn.de

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### D.3. Ministries of education and science of the federal states

#### D.3.1. Baden-Württemberg
Ministry of Education, Youth and Sports  
Thouretstr. 6  
70173 Stuttgart  
Tel.: +49 (0) 711 279-0  
Fax: +49 (0) 711 279-2810  
www.kultusportal-bw.de

Ministry of Science, Research and the Arts  
Königstr. 46  
70173 Stuttgart  
Tel.: +49 (0) 711 279-0  
Fax: +49 (0) 711 279-3081  
www.mwk.baden-wuerttemberg.de

#### D.3.2. Bavaria
Bavarian State Ministry of Education and  
Culture, Science and Art  
Salvatorstr. 2  
80333 München  
Tel.: +49 (0) 89 2186-0  
Fax: +49 (0) 89 2186-2809  
www.km.bayern.de

#### D.3.3. Berlin
Senate Department for Education, Youth  
and Science  
Bernhard-Weiß-Str. 6  
10178 Berlin  
Tel.: +49 (0) 30 90227-0  
Fax: +49 (0) 30 90227-5012  
www.berlin.de/sen/bjw

#### D.3.4. Brandenburg
Ministry of Education, Youth and Sports  
Heinrich-Mann-Allee 107  
14473 Potsdam  
Tel.: +49 (0) 331 866-0  
Fax: +49 (0) 331 866-3595  
www.mbjs.brandenburg.de

Ministry of Science, Research and Culture  
Dortustr. 36  
14467 Potsdam  
Tel.: +49 (0) 331 866-0  
Fax: +49 (0) 331 866-4998  
www.mwfk.brandenburg.de

#### D.3.5. Bremen
Senator for Education and Science  
Rembertiring 8–12  
28195 Bremen  
Tel.: +49 (0) 421 361-0  
Fax: +49 (0) 421 361-4176  
www.bildung.bremen.de
D.3.6. Hamburg
Free and Hanseatic City of Hamburg
Office for School and Vocational Training
Hamburger Str. 31
22083 Hamburg
Tel.: +49 (0) 40 42863-0
Fax: +49 (0) 40 42863-2883
www.hamburg.de/bsb

D.3.7. Hesse
Hessian Ministry of Education
Luisenplatz 10
65185 Wiesbaden
Tel.: +49 (0) 611 368-0
Fax: +49 (0) 611 368-2099
www.kultusministerium.hessen.de

D.3.8. Mecklenburg-Vorpommern
Ministry of Education, Science and Culture
Werderstr. 124
19055 Schwerin
Tel.: +49 (0) 385 588-0
Fax: +49 (0) 385 588-7082
http://www.regierung-mv.de

D.3.9. Lower Saxony
Lower Saxony Ministry of Education
Schiffgraben 12
30159 Hannover
Tel.: +49 (0) 511 120-0
Fax: +49 (0) 511 120-7450
www.mk.niedersachsen.de

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D.3.10. North Rhine-Westphalia
Ministry of Education and Training of North Rhine-Westphalia
Völklinger Str. 49
40221 Düsseldorf
Tel.: +49 (0) 211 5867-40
Fax: +49 (0) 211 5867-3537
www.schulministerium.nrw.de

Ministry of Innovation, Science and Research, North Rhine-Westphalia
Völklinger Str. 49
40221 Düsseldorf
Tel.: +49 (0) 211 896-04
Fax: +49 (0) 211 5867-4555
www.wissenschaft.nrw.de

D.3.11. Rhineland-Palatinate
Ministry of Education, Science, and Culture of Rhineland–Palatinate
Mittlere Bleiche 61
55116 Mainz
Tel.: +49 (0) 6131 16-0
Fax: +49 (0) 6131 16-2878
www.mbwwk.rlp.de

D.3.12. Saarland
Ministry of Education and Culture
Hohenzollernstr. 60
66117 Saarbrücken
Tel.: +49 (0) 681 501-7404
Fax: +49 (0) 681 501-7500
www.saarland.de

State Chancellery, Department of Science, Higher Education
Ludwigsplatz 14
66117 Saarbrücken
Tel.: +49 (0) 681 501-00
Fax: +49 (0) 681 501-1159
www.saarland.de

D.3.13. Saxony
Saxon State Ministry for Culture
Carolaplatz 1
01097 Dresden
Tel.: +49 (0) 351 564-0
Fax: +49 (0) 351 564-2525
www.sachsen-macht-schule.de/smk

Saxon State Ministry for Science and Art
Wigardstr. 17
01097 Dresden
Tel.: +49 (0) 351 564-0
Fax: +49 (0) 351 564-6004
www.smwk.sachsen.de

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Ministry of Culture of Saxony-Anhalt
Turmschanzenstr. 32
39114 Magdeburg
Tel.: +49 (0) 391 567-01
Fax: +49 (0) 391 567-7627
www.mk.sachsen-anhalt.de

Ministry of Science and economy of Saxony-Anhalt
Hasselbachstr. 4
39104 Magdeburg
Tel.: +49 (0) 391 567-4280
Fax: +49 (0) 391 567-4356
www.mw.sachsen-anhalt.de

D.3.15. Schleswig-Holstein
Ministry of Education and Science
Brunswiker Str. 16–22
24105 Kiel
Tel.: +49 (0) 431 988-0
Fax: +49 (0) 431 988-5815
www.schleswig-holstein.de/mbk

D.3.16. Thuringia
Thuringian Ministry of Education, Science and Culture
Werner-Seelenbinder-Str. 7
99096 Erfurt
Tel.: +49 (0) 361 379-00
Fax: +49 (0) 361 379-4690
www.thueringen.de/th2/tmbwk

D.4. Institutions for teacher in-service and further training, as well as for research into schools and higher education institutions

D.4.1. Baden-Württemberg
National Institute for Education Development
Heilbronner Str. 172
70191 Stuttgart
Tel.: +49 (0) 711 6642-0
Fax: +49 (0) 711 6642-1099
www.ls-bw.de

State Academy for training and staff development in schools
(Location Comburg)
Steinbach
74523 Schwäbisch-Hall
Tel.: +49 (0) 791 93020-0
Fax: +49 (0) 791 93020-30
www.lehrerfortbildung-bw.de

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State Academy for training and staff development in schools
(Location Esslingen)
Steinbeisstr. 1
73730 Esslingen
Tel.: +49 (0) 711 930701-0
Fax: +49 (0) 711 930701-10
www.lehrerfortbildung-bw.de

State Academy for training and staff development in schools
(Location Bad Wildbad)
Baetznnerstr. 92
75323 Bad Wildbad
Tel.: +49 (0) 7081 9259-0
Fax: +49 (0) 7081 9259-10
www.lehrerfortbildung-bw.de

National Institute for school sports, school art and music education Baden-Württemberg
Reuteallee 40
71634 Ludwigsburg
Tel.: +49 (0) 7141 140-623
Fax: +49 (0) 7141 140-639
www.lis-in-bw.de

D.4.2. Bavaria
State Institute for School Quality and Educational Research (ISB)
Schellingstr. 155
80797 München
Tel.: +49 (0) 89 2170-2008
Fax: +49 (0) 89 2170-2105
www.isb.bayern.de

Academy for Teacher Training and Personnel Development
Kardinal-von-Waldburg-Str. 6–7
89407 Dillingen a. d. Donau
Tel.: +49 (0) 9071 53-0
Fax: +49 (0) 9071 53-200
www.alp.dillingen.de

State Institute for Early Education
Eckbau Nord
Winzererstr. 9
80797 München
Tel.: +49 (0) 89 99825-1900
Fax: +49 (0) 89 99825-1919
www.ifp.bayern.de

Bavarian State Institute for Higher Education Research and Academic Planning
Prinzregentenstr. 24
80538 München
Tel.: +49 (0) 89 21234-405
Fax: +49 (0) 89 21234-450
www.ihf.bayern.de

D.4.3. Berlin/Brandenburg
National Institute for School and Media Berlin - Brandenburg (LISUM)
Struweweg
14974 Ludwigsfelde-Struveshoh
Tel.: +49 (0) 3378 209-0
Fax: +49 (0) 3378 209-198
www.lisum.berlin-brandenburg.de

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D.4.4. Bremen
State Institute for Schools (LIS)
Am Weidedamm 20
28215 Bremen
Tel.: +49 (0) 421 361-14406
Fax: +49 (0) 421 361-8310
www.lis.bremen.de

D.4.5. Hamburg
State Institute for Teacher Training and School Development
Felix-Dahn-Str. 3
20357 Hamburg
Tel.: +49 (0) 40 428842-300
Fax: +49 (0) 40 428842-329
www.li-hamburg.de

D.4.6. Hesse
State Education Office and Teachers Academy: Quality Development and Evaluation
Walter-Hallstein-Str. 5–7
65197 Wiesbaden
Tel.: +49 (0) 611 5827-0
Fax: +49 (0) 611 5827-109
www.lsa.hessen.de

D.4.7. Mecklenburg-Vorpommern
Institute for Quality Development Mecklenburg-Vorpommern
Dreescher Markt 2
19061 Schwerin
www.bildung-mv.de/de/iqmv

D.4.8. Lower Saxony
Lower Saxony State Institute for School Quality Development (NLQ)
Keßlerstr. 52
31134 Hildesheim
Tel.: +49 (0) 5121 1695-0
Fax: +49 (0) 5121 1695-296
www.nlq.niedersachsen.de

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D.4.9. North Rhine-Westphalia

Institutions of teacher training:
www.lehrerfortbildung.schulministerium.nrw.de

Institute for Teacher Education
Postfach 10 09 52
45409 Mülheim an der Ruhr
Tel.: +49 (0) 208 300 35-0
Fax: +49 (0) 208 300 35 10
www.ifl-fortbildung.de

D.4.10. Rhineland-Palatinate

Institute for service teacher training and
development (ILF Mainz)
Saarstr. 1
55122 Mainz
Tel.: +49 (0) 6131 2845-0
Fax: +49 (0) 6131 2845-25
www.ifl-mainz.de

Pedagogical State Institute
Rhineland-Palatinate (PL)
Butenschönstr. 2
67346 Speyer
Tel.: +49 (0) 6232 659-0
Fax: +49 (0) 6232 659-110
www.bildung-rp.de/pl

Education Scientific Institute of Evangelical
Churches in Rhineland-Palatinate
Luitpoldstr. 8
76829 Landau
Tel.: +49 (0) 6341 557554-40
Fax: +49 (0) 6341 557554-50
www.efwi.de

D.4.11. Saarland

Institute for service teacher training and
development (ILF Saarbrücken)
Ursulinenstr. 67
66111 Saarbrücken
Tel.: +49 (0) 681 685765-0
Fax: +49 (0) 681 685765-9
www.ifl-saarbruecken.de

State Institute for Education and
Media (LPM)
Beethovenstr. 26
66125 Saarbrücken
Tel.: +49 (0) 6897 7908-0
Fax: +49 (0) 6897 7908-122
www.lpm.uni-sb.de

D.4.12. Saxony

Saxon Education Institute
Dresdner Str. 78c
01445 Radebeul
Tel.: +49 (0) 351 8324-411
Fax: +49 (0) 351 8324-412
www.sbi.smk.sachsen.de/index.htm

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D.4.13. Saxony-Anhalt
State Institute for School Quality and Teacher Education Saxony-Anhalt (LISA)
Riebeckplatz 9
06110 Halle (Saale)
Tel.: +49 (0) 345 2042-0
Fax: +49 (0) 345 2042-319
www.bildung-lisa.de/bildungsland/lisa.htm

Institute for Quality Development at Schools Schleswig-Holstein (IQSH)
Schreberweg 5
24119 Kronshagen
Tel.: +49 (0) 431 5403-0
www.iqsh.de

D.4.15. Thuringia
Thuringian Institute for Teacher Training, Curriculum Development and Media (ThILLM)
Heinrich-Heine-Allee 2–4
99438 Bad Berka
Tel.: +49 (0) 36458 56-0
Fax: +49 (0) 36458 56-300
www.thillm.de

D.5. Other organizations that are relevant for the area of education and science

D.5.1. Political organizations

<table>
<thead>
<tr>
<th>CDU/CSU Parliamentary Group</th>
<th>SPD Parliamentary Group</th>
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<tbody>
<tr>
<td>Platz der Republik 1</td>
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<tr>
<td>11011 Berlin</td>
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<tr>
<td>Tel.: +49 (0) 30 227 - 55550</td>
<td>Tel.: +49 (0) 30 227 - 57133</td>
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<tr>
<td>Fax: +49 (0) 30 227 - 56061</td>
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<tr>
<td><a href="http://www.cducsu.de">www.cducsu.de</a></td>
<td><a href="http://www.spdfraktion.de">www.spdfraktion.de</a></td>
</tr>
</tbody>
</table>

Die Linke
Parliamentary Group
Platz der Republik 1
11011 Berlin
Tel.: +49 (0) 30 227 - 51170
Fax: +49 (0) 30 227 - 76248
www.linksfraktion.de

Bündnis 90/Die Grünen
Parliamentary Group
Platz der Republik 1
11011 Berlin
Tel.: +49 (0) 30 227 - 56789
Fax: +49 (0) 30 227 - 56552
www.gruene-bundestag.de
D.5.2. Churches and religious education

German Bishops’ Commissary
Catholic Office in Berlin
Hannoversche Str. 5
10115 Berlin
Tel: +49 (0) 30 28878-0
Fax: +49 (0) 30 28878-108
www.dbk.de

Evangelical Church in Germany (EKD)
EKD Church Office
Herrenhäuser Straße 12
30419 Hannover
Tel: +49 (0) 511 2796 - 0
Fax: +49 (0) 511 2796 - 777
www.ekd.de

Interdisciplinary Centre for Islamic Religious Studies (IZIR) at the Friedrich-Alexander-University Erlangen-Nuremberg (FAU)
Regensburger Straße 160
90478 Nürnberg
Tel: +49 (0) 911 5302-607
www.izir.de

Jewish Community
Munich and Upper Bavaria K.d.ö.R.
St.-Jakobs-Platz 18
80331 München
Tel: +49 (0) 89 20 24 00 -487
www.ikg-m.de

Buddhist society Berlin e.V.
Wulffstr. 6
12165 Berlin
Tel: +49 (0) 30 792 85 50
Fax: +49 (0) 30 792 85 50
www.buddhistische-gesellschaft-berlin.de

D.5.3. NGO - non governmental organizations (philosophy, education, human rights ..)

Rectors’ Conference
Ahrstraße 39
53175 Bonn
Tel: +49 (0) 228 887-0
Fax: +49 (0) 228 887-110
www.hrk.de

German Teachers’ Association (DL)
Dominicusstr. 3
10823 Berlin
Tel: +49 (0) 30 70 09 47 76
Fax: +49 (0) 30 70 09 48 84
www.lehrerverband.de

Association Ethics e.V.
An der Würm 12
81247 München
Tel: +49 (0) 89 811 44 80
Tel: +49 (0) 3381 662898
www.fachverband-ethik.de

Umbrella organization of free philosophical communities (DFW) e.V.
Otto-Dill-Str. 20
67061 Ludwigshafen
Tel: +49 (0) 621 581718
Fax: +49 (0) 621 5877130
www[dfw-dachverband.de

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Coordination Board secular organizations (KORSO) e.V.
Wallstr. 61-65
10179 Berlin
www.korso-deutschland.de

Humanist Association of Germany (HVD e.V.)
Wallstraße 61-65
10179 Berlin
Tel: +49 (0) 30 613904-34
Fax: +49 (0) 30 613904-50
www.humanismus.de

Giordano Bruno Foundation (GBS)
Haus WEITBLICK
Auf Fasel 16
55430 Oberwesel
Tel: +49 (0) 6744 7105020
Fax: +49 (0) 6744 7105021
www.giordano-bruno-stiftung.de

Association of values and norms in Lower Saxony e.V.
Postfach 16 02 29
30816 Garbsen
Tel.: +49 (0) 5131 456976
Fax: +49 (0) 5131 456978
www.fachverband-werte-und-normen.de

German Federal Association of Ethics (BVE)
Im Stiftsfeld 10
35037 Marburg
Tel: +49 (0) 6421 9684 1500
Fax: +49 (0) 6421 9684 1509
www.bv-ethik.de

D.5.4 Publishers/Magazines

Zeitschrift für Pädagogik
www.beltz.de

PÄD Forum
www.paedagogik.de

Die Deutsche Schule - Zeitschrift für Erziehungswissenschaft, Bildungspolitik und pädagogische Praxis
www.juventa.de

ZSE Zeitschrift für Soziologie der Erziehung und Sozialisation /
Journal for Sociology of Education and Socialization
www.juventa.de

Grundschulmagazin
www.oldenbourg.de

Die Grundschulezeitsschrift
www.friedrich-verlagsgruppe.de

Grundschulunterricht
www.pzv-berlin.de

Grundschule
www.die-grundschule.de

Praxis Grundschule
www.praxisgrundschule.de

Kindergarten heute
www.kindergarten-heute.de

Religion Scientific Media and Information Service e.V. – REMID
www.remid.de

media and communication, Unit of the Archdiocese of Munich and Freising
www.eomuc.de

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Annex 1.5 National report: Italian Republic

Country: Italy

(*EVE – Ethics and Values Education)

A. Policy level and policy change

A.1 Briefly describe existing key national policies related to EVE in your country.

In their paper, The institutional mapping of Italy’s education system: Europeanization, centralization and regionalization, a group of Italian researchers draw an excellent picture of the state of the art of school education in Italy: "Over the last twenty years the Italian education system has undergone a series of more or less completed transformations, at times announced and then abandoned, disavowed or only formally implemented, all against a background of constant political instability and fragmented policies. (...) The incessant and equally incoherent doing and undoing has accentuated the complexity of the system, piling on layer after layer and overlapping more or less virtuous experimentation."13

Until today EVE is not a distinct school subject in Italy.

The principle of autonomy (art. 21 of the Law 59/1997) grants schools a wider range of instruments for responding to the complex issues which they have to deal with daily, as well as the freedom to experiment with and apply new and innovative teaching methodologies and strategies. This created inequalities both within and among the Italian Regions, a phenomenon denominated “regionalization of the education system”.

Schools are allowed to adopt flexi-hour timetables and activate personalized courses (for example, in order to integrate disabled pupils or non-Italian speakers), create training programmes to answers the special needs of the territory, choose methods and instruments in line with the training/teaching opportunities on offer. In principal, schools can activate additional courses inviting organisations (foundations, associations and NGOs) that offer - for example – ethics related courses.

In Italy EVE is part of wider school subjects or closely related subjects:

Philosophy

In upper 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 humanities and scientific high schools. In educational terms “Philosophy” covers various ethical doctrines. The teaching of philosophy in Italy maintained a historical approach. As a matter of fact the ministerial documents use the wording “history of our civilisation”. The three-years course presents the history of the different ideas, which influenced the development of the western civilization, from the ancient Greek philosophers before Socrates to the contemporary ones, showing how our knowledge of the

13 Lavinia Bifulco, Raffaele Monteleone, Carlotta Mozzana, Irene Rolfini, The institutional mapping of Italy’s education system: Europeanization, centralization and regionalization, pag.1.
The world has been perceived, as well as the ethical principles constituting the basis of human relationships.

Teaching of the Catholic religion (Insegnamento della religione cattolica –IRC)

IRC is provided, financed and guaranteed by the Italian state and space is provided for it in the normal curriculum of the public schools.

Teaching IRC translates into one and a half hour per week in pre-school, two hours in primary school and one hour per week on the secondary level. IRC, though, is optional, and parents have to choose it or opt out at the beginning of the school year. If they “opt out” their children can participate in so-called “alternative activities” (see below).

The IRC teachers are to be accepted and nominated by the ecclesiastical authorities but it is up to the school authorities to hire them in accordance with relevant school regulations and educational requirements.

Alternative Activities to IRC

The communication of the Italian Ministry of Finance n.26482 dated 7th March 2011 confirms that Catholic Religious Education is not mandatory. Alternatively to the Catholic Religious Education the regulation provides for several options: an alternative activity established by the school itself which should, as suggested by the 1986 Ministry Circulars, Nos. 128, 129, 131, and 131 address topics concerning ethics, values, tolerance and peace.

This activity should be run by any teacher who is, at the time, available.

Another option for alternative activities are:

- Tutoring (assisted individual study hours)
- Non assisted individual study hours within the school premises
- Lastly, a very used option is the early exit from school (or delayed entry).

According to the law (see above) and recent verdicts, schools are obliged to offer “alternative-activities”. Nevertheless due to budget cuts, schools restrain these activities. Although religious teaching being optional in law, only few schools provide alternative activities for those students who opt out of Catholic religious teaching. In the school year 2013-14, 11.5% of the pupils in Italy did not opt for ICR.

Nevertheless there is an increasing pressure to use these “alternative activities” also for EVE.

---

14 Article 9 and 5 of the 1985 law no. 121 of the Protocol that enforces the 1984 Lateran Concordat (also called Accordo di Villa Madama) between the State and the Holy Sea. The mentioned 1985 law reads, inter alia:

“The Italian Republic, recognizing the value of religious culture and taking into account that principles of Catholicism are part of the historical heritage of Italian people, will continue to ensure, within the framework of the finality of school, teaching of Catholic Religion in public school of every order and grade, excluding the university level.”
Other forms of Religious Teaching

Italy is a predominantly Christian country. The majority of the population is Catholic but there are an increasing number of different Christian denominations. The Federation of Protestant Churches in Italy developed a project called LINFA whose aim is to promote intercultural, interdenominational and intergenerational dialogue inside and outside churches. The Federation of Evangelical Churches in Italy launched a project called intercultural-Being Church Together (ECI) in 2000 to develop integration strategies within the evangelical Churches. Examining the individual projects, it becomes clear that some of these can be easily modified to fit into intercultural promotion programs within schools. (Marzia Scuder, 2015)

Civic Education

Civic Education is theoretically foreseen by the National Teaching Guidelines and should be taught in all schools of all levels as one the common grounds of basic education. Introduced in the public school system in 1958, it became a curricular subject, undergoing continuous transformations in denomination, contents and positioning. Over the past 50 years the subject has been called in various ways: "Civics", "Education for democratic coexistence", "Civics and constitutional culture", "Education for civil society" and has been repeatedly included in and excluded from schooling.

In year 2008 the former Minister of Education, Maria Stella Gelmini, recommended the teaching of »Citizenship and Constitution" to be included as an appendix of history teaching.

Today Civic education is not a school subject on its own but a kind of “program of instructions” crossing literary-humanistic teaching. Textbooks are only “recommended” or are part of history books. There is no grade for civic education.

There has been much debate about where to collocate the subject. Proponents of the autonomy of the discipline (which translated means teachers ad hoc, specially trained, with dedicated hours) had to come to terms with the spending review.

The guidelines are prepared by the Italian Ministry of Education cover all school levels.

In pre-primary school Civic education has to deal with: the concept of family, school and group, and the correct ways of acting.

- In primary school Civic educations deals with: basics of the Constitution and coexistence, human rights, protection of the landscape, respect of rules.
- Upper Secondary school: Constitution, promotion of voluntary work, fair play, road safety and environmental protection.

Especially the Article 3 of the Italian Constitution ("full development of the human person") reminds citizens to realize that they have inviolable rights and must exercise mandatory duties.

Civic education could be a subject to address issues such as corruption, bullying and domestic violence to mention some. Public opinion is asking to restore integrity in public life and economy
undermined especially by corruption. It calls for greater sanctions for, and prevention of corruption, but also more public education. The current Government announced its intention to strengthen education of civic values and respect for the rule of law and democratic institutions. However political parties, parliament and the executive also score poorly, weakened by conflicts of interest, impunity against sanctions as well as conflicts with other state institutions.

A.2 Which national institutions are included in the development, shaping up and setting of policies and goals in the field of EVE? What would be the main “entry point” in the process of policy change?

The education system in Italy is organised according to the subsidiary principle and autonomy of schools.

1) The State (represented by MIUR - Italian Ministry for Education, University and Research) has exclusive competence on general issues on education.
2) The Regions (through the Regional School Authorities - USR) share their competences with the State on education issues while Regions have exclusive competence on vocational education and training.
3) Each school prepares the Piano dell’Offerta Formativa (POF), an educational offer plan that reflects the philosophy, the mission and the goals of the school. The POF is devised by the teacher council and is given to the students and their families on enrolment. Knowledge and skills are indicated for each subject. Teachers are free to use textbooks and teaching method.

“At the moment, however, relations between the various levels of government of the educational system are suffering from overlapping, conflict over competences and hedging/holding back in an institutional scenario which is instable, inorganic and incoherent”

Given the assumption that EVE becomes a distinct school subject in Italy, the “entry point” would be MIUR. MIUR has the authority to set up the framework for all levels of school and to establish national curricula, inter alia general objectives for the various levels as well as specific learning objectives for each school subject.

A.3 Which other stakeholders are involved in the development and evaluation of the EVE field?

In addition to the state (Ministry and Regional School Authorities - USR), but in a much lower scope, non-public organizations (e.g. foundations, associations, or even private persons) can be the provider of a school and are then responsible for content and conceptual design. Nevertheless, they are under State supervision and need accreditation if they deliver teacher training. The accreditation subject linked to EVE is: fundamental rights/legacy and active citizenship.

15 Lavinia Bifulco, Raffaele Monteleone, Carlotta Mozzana, Irene Rolfini, The institutional mapping of Italy’s education system: Europeanization, centralization and regionalization, pag.3.
A.4 To which legal and official regulations is the EVE and EVE dedicated subjects anchored to (if it is available in your country)?

There is no unified or standardized regulation for EVE or subjects dedicated to EVE in Italy on a state level.

A.5 When was the last major revision of policies regarding EVE mentioned in A.1?

See A.4.

A.6 When was the last revision or overhaul of the curriculum or the syllabus for the taught dedicated subject on EVE or closely related subject?

Closely related subjects:

Philosophy

The last revision of the curriculum was in March 2010 (decreto n. 89 del Presidente della Repubblica 15 marzo 2010). According to the Gelmini Reform bill the general approach and competence for philosophy foresees that:

At the end of the (three year) program students will be aware of the meaning of philosophical reflection as a specific way and basis of human reasoning that, at different times and in different cultural traditions has been questioning knowledge, the existence of man and the meaning of being and existence;

The study of the different authors and direct reading of their texts will enable students to address the following key issues: the ontology, ethics and the question of happiness, the relationship of philosophy with different religious traditions, the problem of knowledge, logical problems, the ratio between philosophy and other forms of knowledge, in particular science, the sense of beauty, freedom and power in political thought that connects the development of skills related to Citizenship and the (Italian) Constitution.

Teaching of the Catholic religion (Insegnamento della religione cattolica –IRC)

The curricula for IRC at the different school levels are based on agreements between the MIUR and the CEI (Italian Bishop Conference), and the CEI also has the authority, through local Church authorities, to certify and authorize textbooks and teachers.

B. Practices

B.1 Is there a dedicated EVE subject available to students in primary or secondary schools (ages 6-14) in your country (state its name, if more than one state several); if not please specify which subject(s) deal(s) with EVE content.

In primary and secondary schools (6-14) subjects dealing with EVE content are:

- Philosophy (14) see A.1 and A.6
- Religious Education -IRC (6-14)

Religious Education IRC contributes, it is stated in national normative curricula of 2012, to “the general formative aim of the upper-secondary school with specific reference to:

The ethical and spiritual aspects of the existence with a view to a responsible integration in social and civic life […]

The subject:

(…) promotes the knowledge of Christian-catholic understanding of the world and of history as a resource of meaning as regards the understanding of the self, others and life (MIUR 2012a, our translation)”. (Tim Jensen, Karna Kjeldsen, 2014)

B.2 At what level and types of schools & institutions is the EVE subject taught (if existing in your country)?

Not pertinent

B.3 What kind of status does the subject have in your country? (Compulsory subject, compulsory elective subject, optional subject, replacement subject); For which students is participation mandatory in this subject? Is it possible to be or become exempt from this subject?

In Italy EVE has no status of subject at all.

B.4 Is the taught subject on equal terms compared to other subjects with regard to subject-specific education and advanced training, position of the subject lessons in the student schedule, organisation of classes, financial support and use of teaching staff?

Not pertinent.

B.5 Are the teachers for the subject qualified as EVE teachers? Where and in which form does the initial training and qualification of qualified teachers occur?

No – Teachers are qualified as philosophy teachers. In Italian schools Philosophy is taught as History of Philosophy in the last three years of some courses of secondary schools.
IRC teachers are not trained as other schoolteachers. The teachers in pre- and primary schools can be ordinary teachers, but must be approved by the Church or they can be laymen, deacons or priests who have a diploma issued by an institute for religious sciences recognized by the Church. Teachers in secondary schools need one of the following qualifications: a) a degree (baccalaureate, licence, or doctorate) in theology or other ecclesiastical disciplines, b) attestation of completion of the regular course of theological studies in a major seminary, c) academic diploma of religious science teacher, issued by a religious science institute recognized by the Church or d) bachelor’s degree valid in the Italian ordinance, together with a diploma issued by a religious science institute recognized by the Church (Giorda, 2013, 181).

B.6 Are there some special EVE education in teachers universities? What is the name of this courses, seminars, etc.? What are the contents of this course?

No.

B.7 Do teachers have some kind of EVE education before they become official teachers in school? What kind of ethical education they have?

No.

B.8 Is there an Ethics/Moral philosophy course in teacher’s universities (for all teachers, for some programs?)? What are the contents of this course?

Ethic/Moral philosophy is part of the regular University Bachelor degree in Philosophy. Graduates of this degree course must:

- have acquired a sound knowledge of the history of the philosophical and scientific thought from ancient to modern times, as well as a wide breadth of information concerning current debates in various areas of philosophical research (theory, logic, epistemology, linguistics, aesthetics, ethics, religion, politics);
- have command of the terminology and methods regarding the analysis of problems, be able to debate points and approach texts, at times in the original language, and understand how to use bibliographical instruments;
- have acquired competence in the issues of applied ethics (in the fields of biology, business, work, politics, economics and communication);
- be able to use the tools needed for the effective communication and management of information.

B.9 Is there a dedicated course on didactic of ethics and values at teacher program in universities (for all teachers, for some programs?)? What are the contents of this course?

Didactics are also mandatory for educators/teachers. The content though does usually not follow a focus on ethics or values.
C. Lifelong learning opportunities for teachers/educators

C.1 Are there available supplementary/vocational training opportunities of EVE teachers and which are they?


C.2. Are there any national organisations and networks especially set up to promote EVE? If yes, please list them.

See D.3 und D.4

C.3. What are other key activities and opportunities related to teachers and educators for promotion and implementation of EVE (e.g. days of culture/ethics, study weeks and other activities)?

The Ministry of Education, University and Research (MIUR) is running initiatives to educate young people to achieve awareness of their rights and duties and gain respect for the law on the one hand and respect for the environment on the other.

“La nave della legalità” – the annual educational cruise “the ship for legality” is promoted all over Italy to rise awareness on the observance of law and the fight against mafia.

“Più scuola meno mafia” - More school less mafia” is National plan that develops social projects for the recovery of functional areas of the country most affected by the phenomenon of organized crime.
D. Appendix

List of most important reference partners/persons for EVE (key decision makers and stakeholders)

D.1. Ministry of Education, University and Research

Miur
Istruzione
Viale Trastevere, 76/a
00153 Roma
Tel.: +39 06.5849.1
www.istruzione.it

D.2. Institutions for teacher in-service and further training, as well as for research into schools and higher education institutions

Istituto Indire
Agenzia Nazionale per lo Sviluppo dell’Autonomia Scolastica
Via Michelangelo Buonarroti, 10
50122 Firenze

www.indire.it

D.3. Churches and religious education

Servizio Nazionale per l’insegnamento dalla religione cattolica
Via Aurelia, 468
00165 Roma
Tel: +39 06 66398326

www.chiesacattolica.it

Federazione delle Chiese Evangeliche in Italia
Via Firenze 38
00184 Roma
Tel: +39 06/48.25.120

www.fedevangelica.it

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D.4. NGO - non governmental organizations and associations (philosophy, education, human rights)

**UAAR – Unione degli atei e degli agnostici razionali**

The UAAR is the only national association in Italy that represents the citizens that are atheists and agnostics. It is an association of social promotion.

Via Ostiense 89  
00154 Roma  
Tel: +39 06 5757611  

www.uaar.it

**Transparency International Italia**  
**Associazione contro la corruzione**

Via Zamagna 19  
20148 Milano – Italy  
Tel: +02 40093560  
email: info@transparency.it

This is the Italian representation of the global civil society organisation Transparency International leading the fight against corruption.

The Italian branch office has developed guidelines on how to discuss corruption in secondary schools within regular curricular subjects.

Some examples: code of ethics within the subject “law”; ethics and sports during the hour of physical education; indexes and statistical surveys on corruption for mathematics; corporate social responsibility and ethical finance during the lesson of economics; corruption in novels in literature lessons, and more ...

**La Fondazione FIVE (Fondazione Internazionale Verso l’Etica Onlus)**

Piazza dei Santi Gervasio e Protasio n. 13  
Firenze – Italy  
T: +39 340 870 36 98

Private foundation promoting training courses for individual (teachers and parents) or institutions and enterprises based on a method called Ethics of Human Relations.

www.fiveonlus.eu
D. 5. Publishers/Magazines

Scuola Democratica – learning for democracy

A salient trait of this journal is its pluralism. It intends to be an arena where a variety of disciplines (such as anthropology, economy, pedagogy, psychology and sociology) interested in the fields of education and training and different theoretical and methodological tendencies can establish a dialogue with each other. The focus is posed on issues, which appear to be relevant, within a national or international perspective, for favouring the advent of a more advanced democratic society.

www.mulino.it

There is long list of philosophical journals published in Italy among the most prestigious: The Rivista di filosofia, one of the oldest Italian philosophical journals founded in 1909 (ed. il mulino)
### D.6. Websites

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<tr>
<th><strong>Filosofia Italiana</strong></th>
<th><strong>RAI Cultura Filosofia</strong></th>
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<tbody>
<tr>
<td>Website managed by the professors of the Department of Philosophy of the University La Sapienza and hosted by the <em>Giornale di filosofia</em>. It promotes the collection of studies on the history of Italian philosophy and is an expression of the philosophy that is currently produced in Italy.</td>
<td>Web Portal run by the Italian State Broadcaster RAI entirely dedicated to philosophy.</td>
</tr>
<tr>
<td><a href="http://www.giornaledifilosofia.net">www.giornaledifilosofia.net</a></td>
<td><a href="http://www.filosofia.rai.it">www.filosofia.rai.it</a></td>
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<th><strong>S.F.I. - Società Filosofica Italiana</strong></th>
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| Associazione scientifica e culturale a carattere nazionale
Dipartimento di Studi Filosofici ed Epistemologici, Università degli Studi di Roma "La Sapienza", c/o Villa Mirafiori Via Nomentana 118, 00161 Roma
The Italian Philosophical Society brings together national and local researchers, teachers and practitioners of philosophy of various orders: academics, secondary school teachers, researchers and experts | Website created in 1997 by two philosophy teachers and dedicated to philosophy teaching. It provides (a) teaching materials, exercises and tools, (b) studies and (c) text books |
| [www.sfi.it](http://www.sfi.it) | [www.ilgiardinodeipensieri.eu](http://www.ilgiardinodeipensieri.eu) |
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Annex 1.6 National report: Republic of Slovenia

County: Slovenia

(*EVE – Ethics and Values Education)

A. Policy level and policy change

A.1 Briefly describe existing key national policies related to EVE in your country.

In comparison with other important fields of knowledge that are included in school education, has EVE in Slovenia a marginal role. The only obligatory school subject that includes EVE deals with it only in a small part: Citizen and Homeland Culture and Ethics (Državljanska in domovinska kultura in etika). This subject is taught only in 7th and 8th grade and only one hour per week. That means that Citizen and Homeland Culture and Ethics has the least school hours (70 in two years) among all obligatory subjects in curriculum of primary school in Slovenia. Besides there are two optional subjects that partly deal with EVE: Religions and Ethics I, II, III – for 7th, 8th and 9th grade and Philosophy for children (Critical thinking, Ethical exploring, Me and the other) – for 7th, 8th and 9th grade. Slovenian educational system does not require special training in field of EVE for teachers that teach mentioned subjects (see from B.5-B.8).

National policies regarding EVE are in general aiming to avoid this field because in opinion of crucial policy makers EVE is connected with religious systems of values. Religions and religious values are in Slovenia on political and public level excluded due to historical and geographical circumstances.

A.2 Which national institutions are included in the development, shaping up and setting of policies and goals in the field of EVE? What would be the main “entry point” in the process of policy change?

The main and the most powerful national body that is responsible for education in general and also for ethical and value education in Slovenia is Ministry of Education, Science and Sport. This Ministry is responsible for regulating education of pre-school children, basic education, also music schools, secondary education, adult education, higher education and sport. Body under the responsibility of the Ministry that is responsible for education is Inspectorate of the Republic of Slovenia for Education and Sport (IESRS). IESRS is responsible for performing inspections regarding the implementation of laws, other regulations and general enactments that regulate the organisation and activities of education and schooling. IESRS is responsible also for control of laws and other regulations and general enactments in the field of dormitories.

The process of policy change in Slovenia is probably going to be a long-term one and difficult one because during it Slovenia will have to deal with some important historical, ideological and other problems. The main “entry point” could be raising of awareness (on public and professional public level) about importance of field of EVE for state and consequently for educational system.
A.3 Which other stakeholders are involved in the development and evaluation of the EVE field?

Important for pre-university education (that includes education in field of EVE) is also The National Education Institute of The Republic of Slovenia that was firstly under responsibility of Ministry, but in 1995 became public institute. Since 2000, The National Education Institute has become an important factor in the education system’s restructuring process. Together with others it has devised new curriculum solutions, developed methods for the successful transfer of modifications into the education system and devised a plan for accompanying the curriculum or programs and new elements into practice. The Institute carries this out in the form of seminars, symposiums, specialized conferences and, most of all, through workshops and study meetings of teachers and other educators within the framework of a vast network of kindergartens and schools.

Another important institution for education in general and also for EVE is The Educational Research Institute (ERI), which is the central research institution in Slovenia for research in education undertaking basic research, development and applied projects on issues of current interest in all sectors of education and related areas. In 1995 with an act of the Government of Slovenia ERI obtained the status of the public research institution and thus became an independent research institute.

A.4 To which legal and official regulations is the EVE and EVE dedicated subjects anchored to (if it is available in your country)?

The main laws for regulation of education in nurseries and primary schools are:

- Zakon o osnovni šoli (ZOsn) [Law about primary school]  
  http://pisrs.si/Pis.web/pregledPredpisa?id=ZAKO448

- Zakon o vrtcih [Law about nurseries]  
  http://pisrs.si/Pis.web/pregledPredpisa?id=ZAKO447

For EVE there are no special laws or regulations.

A.5 When was the last major revision of policies regarding EVE mentioned in A.1?

Since independence of Slovenia the only obligatory subject that deals with EVE was part of a wider subject, which name changed several times, but its content remained connected with citizen education. National policy regarding EVE did not change drastically since the establishment of Slovenia; it always had a marginal role.

A.6 When was the last revision or overhaul of the curriculum or the syllabus for the taught dedicated subject on EVE or closely related subject?

Updated curriculum for the subject Državljanska in domovinska kultura in etika [Citizen and Homeland Culture and Ethics] has been prepared by Predmetna komisija za posodabljanje učnega
B. Practices

B.1 Is there a dedicated EVE subject available to students in primary or secondary schools (ages 6-14) in your country (state its name, if more than one state several)?; If not please specify which subject(s) deal(s) with EVE content.

There is no special subject that would be dedicated only to EVE in Slovenian primary schools. But there are 3 subjects that deal with EVE content:
- Državljanska in domovinska kultura in etika [Citizen and Homeland Culture and Ethics]; 7th and 8th grade (ages 12-14); obligatory;
- Verstva in etika [Religions and Ethics]; 7th, 8th, 9th grade (ages 12-15); optional;
- Filozofija za otroke [Philosophy for Children]; 7th, 8th, 9th grade (ages 12-15); optional.

B.2 At what level and types of schools & institutions is the EVE subject taught (if existing in your country)?

EVE is taught in all types (private and public) of primary schools (in Slovenia primary schools have 9 grades, ages of children that are educated there are from 6 to 15); but subjects that deal with this field are placed in school curriculum only for children of ages from 12 to 15.

B.3 What kind of status does the subject have in your country? (compulsory subject, compulsory elective subject, optional subject, replacement subject); For which students is participation mandatory in this subject?; Is it possible to be or become exempt from this subject?

See B1. From obligatory subject Citizen and Homeland Culture and Ethics are exempt children that are educated within the program for children with special needs (ZOsn, Article 18).

B.4 Is the taught subject on equal terms compared to other subjects with regard to subject-specific education and advanced training, position of the subject lessons in the student schedule, organisation of classes, financial support and use of teaching staff?

No.
**B.5 Are the teachers for the subject qualified as EVE teachers? Where and in which form does the initial training and qualification of qualified teachers occur?**

No. Teachers of the only obligatory subject that deals with EVE: Citizen and Homeland Culture and Ethics must successfully finish one of the following programs:

- university double major study programmes of philosophy, geography, political sciences, theology or history or
- Bologna masters degree (II. degree) study programmes of philosophy, geography, sociology, political sciences, sociology, theology or history.

Most of these programmes have no special training in field of EVE.

**B.6 Are there some special EVE education in teachers universities? What is the name of this courses, seminars, etc.? What are the contents of this course?**

No.

**B.7 Do teachers have some kind of EVE education before they become official teachers in school? What kind of ethical education they have?**

No.

**B.7 Is there an Ethics/Moral philosophy course in teacher’s universities (for all teachers, for some programs?)? What are the contents of this course?**

No.

**B.8 Is there a dedicated course on didactic of ethics and values at teacher program in universities (for all teachers, for some programs?)? What are the contents of this course?**

No.

**C. Lifelong learning opportunities for teachers/educators**

**C.1 Are there available supplementary/vocational training opportunities of EVE teachers and which are they?**

Yes there are some possibilities, for example:

- Faculty of Arts at University of Ljubljana offers 8-hour course for teachers in the field of Philosophy for Children titled *Critical Thinking and Plurality of Methods*.
- Faculty of Arts at University of Maribor offers a 5-hour course for school teachers titled *Investigating Ethics with Children*.
- Activities and courses of research center Step by step of The Educational Research Institute that develops approaches that are focused on child and emphasizes responsibility.
- Workshops for non-violent communication of Association for nonviolent communication.

C.2. Are there any national organisations and networks especially set up to promote EVE? If yes, please list them.

No.

C.3. What are other key activities and opportunities related to teachers and educators for promotion and implementation of EVE (e.g. days of culture/ethics, study weeks and other activities)?

No.

D. Appendix

List of most important reference partners/persons for EVE (key decision makers and stakeholders)

For general info on educational systems a helpful reference might be:

Državni zbor (National Assembly)

Šubičeva ulica 4
p. p. 636
SI-1102 Ljubljana
P: +386 1 478 94 00
F: +386 1 478 98 45
E: gp@dz-rs.si

Ministry of Education, Science and Sport

Masarykova 16
SI-1000 Ljubljana
Slovenia
P: +386 1 400 5400
F: +386 1 400 5329
E: gp.miz(at)gov.si
d) Regional office Ljubljana
Dunajska 104
1000 Ljubljana
P: +386 1/236 31 00
F: +386 1/236 31 50
Head of the office: dr. Brigita Rupar

e) Regional office Maribor
Trg revolucije 7
2000 Maribor
P: +386 2/320 80 50
F: +386 2/332 67 07
Head of the office: mag. Vera Bevc

f) Regional office Murska Sobota
Slomškova ulica 33
9000 Murska Sobota
P: +386 2/539 11 70
F: +386 2/539 11 71
Head of the office: Irena Kumer

g) Regional office Nova Gorica
Erjavčeva ulica 2
5000 Nova Gorica
P: +386 5/330 80 50
F: +386 5/330 80 60
Head of the office: mag. Mariza Skvarč

h) Regional office Novo mesto
Novi trg 5
8000 Novo mesto
P: +386 7/371 91 90
F: +386 7/302 39 75
Head of the office: dr. Stanka Preskar

i) Regional office Slovenj Gradec
Podgorska cesta 2
2380 Slovenj Gradec
P: +386 2/883 92 70
F: +386 2/883 92 76
Head of the office: Nevenka Štraser
This project has been funded with support from the European Commission. This publication (communication) reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
Annex 1.7 National report: Kingdom of Spain

County: Kingdom of Spain

(*EVE – Ethics and Values Education)

**A. POLICY LEVEL AND POLICY CHANGE**

**A.1 Briefly describe existing key national policies related to EVE in your country.**

In Spain, the context related to Ethics and Values Education has suffered deep changes recently due to a new educational reform approved for the current 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, you have to choose 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.

Concerning the training of the teachers:

- In primary education, “Civic and Social Values” the teaching position can be held by anyone appointed by the principal of the centre, with a specific priority of the class tutor.

- In secondary education only formally qualified teachers in this field of study can teach “Ethical Values”.

**A.2 Which national institutions are included in the development, shaping up and setting of policies and goals in the field of EVE? What would be the main “entry point” in the process of policy change?**

In order to understand the degree of involvement of the different institutions in the development of EVE related subjects it is necessary to explain that there are three main groups of subjects in the national system: Core subjects (compulsory), Specific configuration subjects and Autonomic (by region) free elective subjects (both last groups subdivided in compulsory and optional). Depending on the group of subjects each status at national, regional and education centre (that is, national and regional Ministries, and Education centres) holds different competences regarding education and learning. EVE related subjects are integrated in the second group, “Specific configuration subjects (compulsory)”

Organic laws emerged from the national Ministry for Education, Culture and Sport regulate education in Spain. In this scenario, the National Government, as main responsible overarching body in Spain, identifies blocks of contents, set the maximum teaching hours and determines measurable learning standards and evaluation criteria of the “Specific configuration subjects”.

In the next level of influence, we may find the seventeen (17) Autonomous Communities (Regions), which are in charge of the implementation of the system in their territories. Concerning “Specific configuration subjects”, these public bodies are to set contents, the number of teaching hours and complete the evaluation criteria.
The third group of institutions involved are the teaching centres. The education centres have the competence of completing contents, setting up their educational offer and, at the same time, may design and implement their own pedagogical and didactic methods.

The main entry policy does really depend on the level in which you want to operate (local: learning centres, regional, autonomous communities and national, the ministry).

A.3 Which other stakeholders are involved in the development and evaluation of the EVE field?

Again, at 3 levels:

Local: learning centres, city halls, Associations of parents, teachers, learning centres and other civic organisations with an interest in the field

Regional, autonomous communities, Associations of parents, teachers, learning centres and other civic organisations with an interest in the field

- and national, the ministry plus its specific bodies for innovation and the myriad of trade unions, Associations of parents, learning centres and teachers at national level, Universities and civic organisations with a specific interest in the field.

A.4 To which legal and official regulations is the EVE and EVE dedicated subjects anchored to (if it is available in your country)?

The last educational reform approved for the current 2014/2015 school year is based in the modification of the Organic Law of Education (LOE) by the Organic Law for the Improvement of Educational Quality (LOMCE). This public law regulates the Spanish education system and therefore is the main unified regulation for EVE or subjects dedicated to EVE in Spain.

Download: Ley Orgánica 8/2013, de 9 de diciembre, para la mejora de la calidad educativa.

Date of entry into force: 09. December 2013

A.5 When was the last major revision of policies regarding EVE mentioned in A.1?

Spain has been by history a “catholic oriented country”. Our constitution says that the state is “not confessional” but catholic traditions are in general well rooted in Spain (particularly in the school system).

Initially, before 2006, ethics were part of other subjects, such as science, nature or biology. Since a specific subject (called education for Citizenship and human rights, from now on, EpC) emerged in 2006, ethical learning (embedded in other classes in the school system) was very limited.

EpC was born in 2006, formally as a result of the recommendation of the Council of Europe that stated the need for education for citizenship, in order to promote civic and human values. It tried to also cover the lack of contents for the “Ethics” option for those not selecting religion as optional subject (which was, until that moment empty of real contents). Some elements in Spain opposed this subject, led by the Catholic Church and supported by the conservative Popular Party (Partido Popular, Spain) and also accompanied by some Parents and teachers Associations. Their detractors accused the previous government to “aim at indoctrinating” young children through the subject to
the extent that Parents Associations asked for “conscience objection”. As of January 2009, the Spanish Supreme Court ruled that attendance of the Education for Citizenshipship course would be mandatory for all students.

Key ethical criticism of EpC in Spain (own elaboration):

Intended to teach that a “moral state” should govern the behaviour of its citizens: its promoters establish a division between “public and private” morality.

Its objectives and evaluation criteria are intended not only for students to learn the principles and values set, but the take ownership and behave accordingly (ideological indoctrination).

As mentioned before, the last major revision of policies regarding EVE took place last year and is being implemented in the present school year. The contents and title of EVE subjects has being changed by the current government. Concretely, the previous dedicated subject for ethical education in primary and secondary schools, EpC, has been replaced by “Civic and Social Values” in primary schools and by “Ethics Values” in secondary schools.

The controversy of ethics-dedicated subjects has not disappeared because they are still considered as the expression of the intrusion of the State in education by imposing a subject dangerously near dogmatism.

A.6 When was the last revision or overhaul of the curriculum or the syllabus for the taught dedicated subject on EVE or closely related subject?

Linked to the main public law that entered into force last year (LOMCE), two Royal Decrees, numbered 126/2014 and 1105/2014, were published in order to rule the curriculum in primary and secondary education respectively.

In particular, EVE subjects’ curriculum is defined as follows:

Civic and Social Values (Primary Education)
Block 1. - Identity and dignity of the person
Block 2. - Understanding and respect in interpersonal relationships
Block 3. – Coexistence and social values

Ethics Values (In secondary education)
Block 1. - Dignity of the person
Block 2. - Understanding, respect and equality in relationships
Block 3. - Ethical reflection
Block 4. - Justice and politics
Block 5. - Ethical values, law, UDHR and other international human rights treaties
Block 6. - Ethical values and its relation to science and technology

This project has been funded with support from the European Commission. This publication (communication) reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
B. PRACTICES

B.1 Is there a dedicated EVE subject available to students in primary or secondary schools (ages 6-14) in your country (state its name, if more than one state several)?; if not please specify which subject(s) deal(s) with EVE content.

Yes, there is. The name of the EVE related subject available in primary education is “Civic and Social Values” and “Ethics Values” in secondary education.

B.2 At what level and types of schools & institutions is the EVE subject taught (if existing in your country)?

Primary and secondary Schools: the abovementioned subjects are taught in public, semi-public (private with co-funding from the public sector) and private schools from grade 6/7 to 14/15.

B.3 What kind of status does the subject have in your country? (compulsory subject, compulsory elective subject, optional subject, replacement subject); For which students is participation mandatory in this subject?; Is it possible to be or become exempt from this subject?

EVE related subjects are integrated in the group of “Specific configuration subjects (compulsory)”. Parents, tutors or students must choose compulsory and with academic validity, either “Religion” or “Civic and Social Values”/“Ethics Values” depending on the grade.

B.4 Is the taught subject on equal terms compared to other subjects with regard to subject-specific education and advanced training, position of the subject lessons in the student schedule, organisation of classes, financial support and use of teaching staff?

Yes, EVE subjects have full academic validity what means that has been equated to the rest of subjects and are considered for the academic record of the student and serves, for instance, to request students grants.

Other important point to highlight is the number of teaching hours. The weekly teaching hours of the EVE subjects varies in different Autonomous Communities: between one and two hours/week meaning from 100% to 50% less teaching hours compared with “Core subjects” (compulsory) and “Autonomic free elective subjects”

B.5 Are the teachers for the subject qualified as EVE teachers? Where and in which form does the initial training and qualification of qualified teachers occur?

Yes, there are, but only in secondary schools. “Ethics Values” can be taught only for those that have passed the regional exams to be a teacher in Philosophy:

Qualifications:

Proof of knowledge of Spanish (foreign people) and knowledge of the official language in the autonomous community function convener. In case you cannot be held accredit tests of knowledge of official languages before the start of the selection process.
• Being in possession of the title of Doctor, Lawyer, Engineer, Architect or relevant undergraduate degree or other equivalent qualifications for teaching purposes.

• Possession of the specific teacher training referred to in Article 100.2 of the Organic Law 2/2006, of 3 May (initial training for teachers in Spain: GRADE).

• Plus: To qualify for the spaces reserved for persons with disabilities, students should be recognized by the competent bodies, a disability whose degree is equal to or greater than 33%, provided it is not inconsistent with the practice of teaching in the specialty a choice.

Concerning primary schools, “Civic and Social Values” can be taught by any teacher designated by the principal of the centre taking priority the tutor of the group. In short, the qualification required is a degree as teacher for pre-primary or primary school (24 ECTS credits)

B.6 Are there some special EVE education in teachers universities? What is the name of this courses, seminars, etc.? What are the contents of this course?

Yes, there are, mostly as part of the syllabus of degree in Philosophy or Theology.

Concerning Higher Education in Spain, universities can set its own curriculum for each degree within limits. "Basic training" credits must suppose, at least, 25 % of the total number of credits of the degree. 60 % of "Basic training" credits have to be linked to some of the subjects listed by public law, corresponding to the branch of knowledge that the degree is intended to be ascribed. “Ethics” is the EVE related “basic training” subject for the branch of "art and humanities" and, therefore, the cornerstone of the EVE education in teacher’s universities.

Students from other branches (Sciences, Health Sciences, Social Sciences and Law, Engineering and Architecture) can access to special EVE education depending on the offer of Compulsory and Optional subjects of such universities or by being chosen by the student as free elective subject.

Another alternative are Master's degrees in EVE education to which can access any person in possession of any degree but the offer, name and contents depends, again, on the university. Some examples:

- Master's degree in citizenship and human rights: Ethics and politics. University of Barcelona
- Master's degree in critical and philosophical argument. Autonomous University of Madrid.
- Master's degree in philosophy, science and values. University of the Basque Country.
- Master's degree in Ethics and Democracy. University of Valencia.

B.7 Do teachers have some kind of EVE education before they become official teachers in school? What kind of ethical education they have?

See B.5 and B.6
B.8 Is there an Ethics/Moral philosophy course in teacher’s universities (for all teachers, for some programs?)? What are the contents of this course?

There are no “basic training” subjects on Ethics/Moral philosophy in the Spanish higher education, therefore, Spanish universities do include Ethics/Moral philosophy related subjects in their syllabus for many degrees and, in particular, degree in teacher for primary school as compulsory or optional subjects. Two examples:

“Philosophy, Ethics and Moral Education” (Compulsory - University of Alcala, Madrid)
1. The person and society
2. The ethical vocabulary
3. The current debate: Liberals, Critics and communitarians
4. Moral Education and Teaching: Intervention models

“Peace and values education in primary education” (Optional - University of Granada)
1. Values and Education at today’s primary school.
3. From transversal topics to Citizenship education
4. Education for Peace and Citizenship: legal, social and contextual issues in primary education.

B.9 Is there a dedicated course on didactic of ethics and values at teacher program in universities (for all teachers, for some programs?)? What are the contents of this course?

Didactic is a Core subject for the degree in teacher for primary school but it is not focus on ethics and values. As stated before, the existence of compulsory, optional or free elective subjects dedicated to didactic of ethics and values will depend on the syllabus agreed in each university.

C. Lifelong learning opportunities for teachers/educators

C.1 Are there available supplementary/vocational training opportunities of EVE teachers and which are they?

Yes, there are. At national level, face to face courses, conferences and seminars are regularly published by the Ministry of Education. Special mention deserves the National Institute of Educational Technology and Teacher Education/Instituto nacional de tecnologías educativas y de formación del profesorado which offers online courses for pre-primary, primary and secondary teachers. In both cases, part of the training activities are EVE oriented (Human rights, intercultural education, tolerance, inclusive education, etc.)
At regional level, supplementary/vocational training opportunities of EVE teachers depend on the Autonomous Community. See D.2 for details.

C.2. Are there any national organisations and networks especially set up to promote EVE? If yes, please list them.

See D.4

C.3. What are other key activities and opportunities related to teachers and educators for promotion and implementation of EVE (e.g. days of culture/ethics, study weeks and other activities)?

There are no other important activities/opportunities for promotion and implementation of EVE at national or regional level.

D. Appendix

List of most important reference partners/persons for EVE (key decision makers and stakeholders)

D.1 National Government

**Congreso de los Diputados**
C/ Florida blanca s/n
28071 Madrid
Tel.: (+34) 91 390 60 00
Fax: (+34) 91 429 87 07
http://www.congreso.es

**Senado**
C/ Bailén, 3
28071 Madrid
Tel.: (+34) 900 103 138
Fax: (+34) 915 381 000
http://www.senado.es

**Ministerio de Educación, Cultura y Deporte** *(MECD)*
Calle de Alcalá, 36
34. 28014 Madrid
Tel.: (+34) 91 701 80 00
www.mecd.gob.es
D.2. Ministries of education and science of the Autonomous Communities

Departamento de Educación, Universidad, Cultura y Deporte de Aragón
Parque Empresarial Dinamiza
Calle Ruiz Picasso, 65D, 3ª Planta
50018 - Zaragoza
Tlf: (+34) 976 715 512
http://www.aragon.es

Consejería de Educación Cultura y Deporte del Principado de Asturias
Plaza de España, Nº 5
33007 - Oviedo
Tlf: (+34) 985 108 692
Fax: (+34) 985 108 693

Consejería de Educación de la Comunidad Autónoma de Canarias
Avda. Buenos Aires, Nº 5 - Edificios 3 de mayo, 3ª Planta
38071 Santa Cruz de Tenerife
Tlf: (+34) 922 59 26 78
Fax: (+34) 922 59 26 86
http://www.gobcan.es

Consejería de Educación, Cultura y Deporte de Cantabria
C/ Vargas, 53-planta 5ª
39010 - Santander
Tlf: (+34) 942 20 74 95
Fax: (+34) 942 20 88 18
http://www.neyjcantabria.com

Consejería de Educación de la Junta de Castilla y León
47007 - Valladolid
Tlf: (+34) 983 410 577
Fax: (+34) 983 411 961
http://www.jcyl.es

Consejería de Educación, Cultura y Deportes de la Junta de Castilla La Mancha
Tlf: (+34) 925 24 73 56
Fax: (+34) 925 26 61 80
http://www.jccm.es

Consejería de Cultura, Educación e Ordenación Universitaria de la Xunta de Galicia
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Fax: (+34) 91 720 14 44
http://www.madrid.org/
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Tlf: (+34) 968 36 22 63  
http://www.carm.es

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http://www.navarra.es/

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08003 Barcelona  
beques@agaur.gencat.cat

Conselleria de educació i cultura  
Palma de Mallorca  
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07004- Palma de Mallorca  
Tlf: (+34) 971 177 184  
Fax : (+34) 971 784 746  
lvaquer@sgtedu.caib.es

Consejería Educación de Valencia  
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iglesias_ram@gva.es

Consejería de Educación, Cultura y Deporte de Cantabria  
C/ Vargas, 53-planta 5ª  
39010 - Santander  
Tlf: (+34) 942 20 74 95  
Fax: (+34) 942 20 88 18  
http://www.ceyjcantabria.com

Consejería Educación, Cultura y Deporte. Junta de Andalucía  
Calle Juan Antonio de Vizarrón s/n.  
Edif. Torretriana, Isla de la Cartuja  
41092 Sevilla  
Tlf: (+34) 955 064 000  
Fax: (+34) 955 064 003  
http://www.juntadeandalucia.es/educacion

D.3. Institutions for teacher in-service and further training, as well as for research into schools and higher education institutions


D.4. National organisations and networks especially set up to promote EVE
D.4.1. Churches and religious education

Comisión Episcopal de Enseñanza y Catequesis
C/ Añastro, 1. 28033 Madrid
Tel: (+34) 913 439 679
http://www.conferenciaepiscopal.es/

CARF, Centro Académico Romano Fundación
C/ Juan Bravo, 48, 7º, 28006, Madrid
Tel: (+34) 914 029 082
http://carfundacion.es/

Federación española de religiosos de enseñanza
C/ Hacienda de Pavones, nº 5, 1º, 28030, Madrid.
Tlf: (+34) 91 328 80 00/18.
Fax: (+34) 91 3288001
http://www.escuelascatólicas.es/

Confederación de centros educación y gestión
C/ Hacienda de Pavones, nº 5, 1º, 28030, Madrid.
Tlf: (+34) 91 328 80 00/18.
Fax: (+34) 91 3288001
http://www.escuelascatólicas.es/

Junta Islámica
Avenida Santa María de Trassierra
(Ctra. Trassierra), 52 Edificio El Pireo
Local 2
14011 Córdoba
Tlf: (+34) 957 634 071
http://www.juntaislamica.org/

Federacion española de entidades religiosas islámicas (f.e.e.r.i.)
C/ General Ricardo Ortega nº1; 3ºa (Palma Mallorca)
Tel: (+34) 639 793 780
Fax: (+34) 968 298 038
http://feeri.es/

D.4.2. Other catholic seminars

- CARF, Centro Académico Romano Fundación
- Centro de Estudios San Enrique Ossó, Compañía de Santa Teresa de Jesús
- Colegio Arzobispal de la Inmaculada y San Dámaso, Madrid, Seminario Menor
- Colegio Seminario HH Sagrada Familia, Valladolid
- Colegio-Seminario Inmaculada y San Dámaso, Diócesis de Getafe
- Colegio Seminario (Menor) de Rozas, Madrid
- Real Seminario San Carlos, Zaragoza
- Seminari Diocesa d’Urgell
- Seminari Diocesa de Girona
- Seminari Major Interdioces, Catalunya
- Seminario Conciliar Diocesano, San Sebastián y Sto. Tomás de Aquino, Málaga
- Seminario Conciliar de Barcelona
- Seminario Conciliar de la Arquidiócesis de Madrid
- Seminario Diocesano, Diócesis de Alcalá
- Seminario Diocesano, Diócesis de Almería

This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
• Seminario Diocesano, Diócesis de Córdoba, San Pelagio
• Seminario Diocesano, Diócesis de Coria-Caseres, Caseres
• Seminario Diocesano, Diócesis de Ciudad Real
• Seminario Diocesano, Diócesis de Getafe, Nuestra Señora de los Apóstoles
• Seminario Diocesano, Diócesis de Huelva
• Seminario Diocesano, Diócesis de Tortosa, La Asunción
• Seminario Diocesano, Arquidiócesis de Valencia, Seminario Mayor la Inmaculada
• Seminario Diocesano, Arquidiócesis de Valencia, Seminario Menor
• Seminario Diocesano de Mallorca, Palma de Mallorca
• Seminario diocesano San Cayetano, Ciudad Rodrigo
• Seminario Menor de Toledo “Santo Tomáis de Villanueva”
• Seminario Menor San Pelagio, Córdoba
• Seminario Menor Santiago Apóstol, Monasterio de Uclés, Diócesis de Cuenca
• Seminario Menor Santo Tomás de Villanueva, Toledo
• Seminario de Tarazona (Zaragoza)

D.4.3. NGO - non governmental organizations (philosophy, education, human rights ...

Liga Española de la Educación y la Cultura Popular
C/ Viriato 2 Pla 1ª Pta 3, 28010 Madrid
Tel: (+34) 91 298 65 55
Fax: (+34) 91 298 65 56
http://www.ligaeducacion.org/

Asociación de Estudios Psicológicos y Sociales
Aptdo. correos 595 50080, Zaragoza
Tlf: (+34) 976 31 93 23
http://www.psicosociales.com/

Fundación CIVES
Calle Viriatio 2. 1º, puerta 3. 28010 Madrid
Tel: (+34) 91 298 65 55
http://www.fundacioncives.org/

Educación Sin Fronteras - Educo
Calle Pujades, 77-79, 4ª planta
08005 Barcelona
Tlf: (+34) 933 001 101
http://www.educacionsinfronteras.org/

Asociación Mundial de Educadores Infantiles (AMEI-WAEC)
C/ Estrella Polar, 7- 28007, Madrid
www.waec.org

For general info on educational systems a helpful reference might be:
http://www.profesionalesetica.org/wp-content/uploads/2013/12/Libertad-de-ense%C3%B1anza-y-educaci%C3%B3n-en-valores-en-la-LOMCE-PPE-02122013.pdf
Annex 2: Focus Group Guidelines

Annex 2.1. Aim of the Focus Groups
The ETHIKA project team intends to utilize the expertise, knowledge and interests of key stakeholders in Ethical education to ensure that materials shared, developed and used as part of the project are ‘real’, relevant and useful to teachers and educational practitioners.

Annex 2.2. Participants
Participants would be teachers and educators as well as educational institutions offering learning opportunities in the field of Ethics for the empowerment of teachers and educators and/or provision of workshops, courses, events, exhibitions and other for pupils.

Annex 2.3. Focus Group General Framework
Each participating country will hold one to two focus groups with each consisting of 8-16 participants, which is a total of about 48-96 participants. The focus groups will be invited to take part in live meetings as well as possible virtual meeting using conference call or Skype.

The groups will be actively involved in all stages of the project in line with their professional and/or personal interests and will later have a chance to test the educational materials and tools developed within the project and provide valuable feedback. The amount of activity and involvement in the group will be determined by the focus group member and will range from e-mail participation to testing of educational materials and tools up to attendance at dissemination events.
Annex 2.4. Structure of the Focus Groups

Focus groups will consist of three parts: an introductory part, the actual group discussion, and a final round for summary and conclusions:

- **Introduction** (15-30 minutes)
  The introduction consists of elements as a brief introduction into the ETHIKA project, explanation of content and structure of the focus group, guaranteeing data protection, asking permission for data recording, and a brief round of introductions of participants. The introductory part might have a duration of 15-30 minutes.

- **Group Discussion** (60-90 minutes)
  The elements of the actual focus group discussion are listed in section 4 “Focus Group Sheet”. Focus group moderators should make themselves familiar with the interview questions before the focus group discussion to the purpose of having the essential aspects retrievable in their memory. Nevertheless, in the actual focus group situation moderators should be able to disengage from the given structure of the questions and to engage in a dialogue flowing naturally. During the focus group discussion, relevant information will presumably be given by the participants in different orders and depths. Then moderators should be able to react flexible and, for example, ask additional questions or lead back the group discussion to the core topic in case of too much digression. Furthermore methods such as brainstorming and mind-mapping can be used to lead through the session and map the results. This part might have a duration of 60-90 minutes.

- **Summary and Outlook** (15 minutes)
  Focus groups should be concluded with a summary and outlook round. Through a flash round participants can a draw a resume first about the discussion topics and then about the organization of the focus group. Finally the moderator expresses thanks to the participants and provides opportunities to stay in contact.
Annex 2.5. Professional Attitude of the Moderator

How to Ask Questions

To the purpose of a targeted dialogue, open and closed questions should be applied.

Open questions do not restrict the respondents in their answer on present alternatives. Open questions are especially suitable for the survey of experiences, opinions, attitudes, persuasions and values, if it is not likely that one can presume the answer. The respondents get the possibility to make free associations and to elucidate their personal perspective. In the focus group, moderators should predominantly ask open questions.

Closed questions set the possible alternatives of response in advance. These kinds of questions are especially suitable, if it is very likely that one alternative is the adequate answer. In addition, closed questions are very supportive to make sure that one has understood the respondent correctly or to focus the dialogue on a distinct aspect.

For the correct wording, the following recommendations are given: Questions should consist of simple words, be short, be neutral, be free of double negations.

Taking up a Professional Stance on the Interviewee

The moderator should take up a respectful and empathic stance on the respondents and listen to them with attention and interest. He should give each one enough room to be included into discussion and encourage all participants to express their opinion. However, the moderator should also respect of participants do not address some aspects.

Data Recording

Records of the focus group are strongly recommended. Mainly there are two different ways of keeping records:

<table>
<thead>
<tr>
<th>Recording on medium</th>
<th>Taking notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>• <strong>Advantage</strong>: One can listen attentively and moderate the discussion.</td>
<td>• <strong>Advantage</strong>: Dialogue is more focused, written down information is more reduced, less time-consuming post-processing</td>
</tr>
<tr>
<td>• <strong>Disadvantage</strong>: Time-consuming post-processing</td>
<td>• <strong>Disadvantage</strong>: Requires high level of concentration in dialogue and logging; lost information can only be reconstructed from memory</td>
</tr>
</tbody>
</table>

It is recommended to apply a combination of both methods. Please ask permission for data recording in advance.
### Annex 2.6. Focus Group Schedule

The following schedule with the parts and questions is a suggestion of how to organize the focus groups. It is recommended to have a short break after 1 hour.

<table>
<thead>
<tr>
<th>Part</th>
<th>Contents</th>
<th>Actions / Resources</th>
<th>min</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introduction (15-30 mins.)</strong></td>
<td>Welcome of participants and self-introduction of the moderator and the institution</td>
<td>Welcome words, welcome flipchart, slides</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Brief introduction into the ETHIKA project and the aims of the Focus Group</td>
<td>Slides</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>Information about content and structure of the focus group</td>
<td>Presentation on flipchart or slide</td>
<td>5</td>
</tr>
<tr>
<td></td>
<td>Information about data protection and asking permission of keeping records</td>
<td>Presentation and signing a permission sheet</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Self-introduction of the focus group participants:</td>
<td>Flash round</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>a. Profession</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. Institution</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. Type of school / age of children that are taught</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Expectations on participation in focus group</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| Group Discussion (60-90 mins.) | **Question 1:** Which are the topics you think are most relevant to be considered in the process of ethics and values education at school? | Brainstorming and mind-mapping on pin board or with mind-mapping software | 10 |
| | **Question 2: Your initial training and further training:** | a: Point cloud ranging from neutral - b: Counting yes / no responses c.: Collection of responses | 10 |
| | a. How did your initial training prepare you for addressing ethics education? | |
| | b. Have you had some additional special training in ethical topics? | |
| | c. If yes, in which form and did you find it useful? | |
| | **Question 3: Ethical approach of your organization** | a: yes / no query and then asking for examples | 10 |
| | a. Does your institution apply an ethical, inclusive, dialogue-oriented approach (i.e. cross-curricular projects, appreciated communication and collaboration with pupils, teachers, parents, inclusion of pupils/parents with different backgrounds?)? | b: Yes-No query c: Brainstorming and mind mapping | |
| | b. If yes, do you find such approach useful? | |
| | c. What are the success factors? | |
| | **Question 4:** How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying ...) in the personal environment and globally? | Brainstorming and mind mapping | 10 |
| | Sub-questions to lead through the process: | |
| | • How do you teach your students to think critically about values? | |
| | • What do you do to mobilize the reasoning | |

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<table>
<thead>
<tr>
<th>Question 5: How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brainstorming and mind mapping</td>
</tr>
</tbody>
</table>

**Sub-questions to lead through the process:**
- What do you do to encourage children to become independent thinkers and moral people?
- Can you /do you verify if there is a behavioral shift?

<table>
<thead>
<tr>
<th>Question 6: What effects do the methods of critical thinking and philosophizing in the classroom have on your own ethical thinking? („Character building thanks to kids“)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Discussion and taking notes</td>
</tr>
</tbody>
</table>

**Sub-questions to lead through the process:**
- How do you manage to remain open on thoughts challenging your own mind-set?
- How do you incorporate the suggestions into your own thinking?
- What effects do the suggestions have on your actions?

<table>
<thead>
<tr>
<th>Summary / Outlook</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summary</td>
</tr>
<tr>
<td>Moderator gives an overview about discussion</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>Resume about discussion topics and focus group</td>
</tr>
<tr>
<td>Flash Round</td>
</tr>
<tr>
<td>5</td>
</tr>
<tr>
<td>Expression of thanks and how to stay in contact</td>
</tr>
<tr>
<td>Presentation/slide</td>
</tr>
<tr>
<td>5</td>
</tr>
</tbody>
</table>
Annex 2.7. Analysis of Focus Group Results

Focus group leaders compile a report consisting of following parts.

1. **National Summary from each country for each question**
2. **Summary and conclusions of what is the state of the art in the respective country**
3. **Recommendations for methodology guidelines and the development of tools**
Annex 3.1. Results from Austria

Annex 3.1.1. Focus Group 1: 4.02.2015

Group built-up: Religious education and literature teachers of BHS, AHS and NMS, at the „Kinderklinikum und Sonderpädagogischen Zentrum Rosenhain“, students of a teaching degree, instructors for intercultural education activity and the KPH Graz.

<table>
<thead>
<tr>
<th>Question</th>
<th>Central aspects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topics of education in regard to ethics and values</td>
<td>...requires free space in the educational field ...often result of the spirit of the time – what moves people/my pupils or students, what moves the world? “It seems important to me, that ethical topics can be discussed, wherever – during the lesson of whatever subject it seems necessary. Thereby the connection to the current situation should be focused on.” (A. W.-P.) currently: caricatures, freedom of opinion and it’s limits?, tolerance, Islam, war, peace, feeding of the world, climate change (ecological and social consequences), gender equity, lifestyles, ... requires self reflection of the pedagogue in regard to own values, prejudices, idea of the ways how other cultures are living; own impact as a model; Sense and perception of self: Strengths of the personality, self-esteem, self-confidence, handling of strengths and weaknesses, acquirement of handling and decision standards (individually stable, socially compatible) Living in a community resp. multi cultural and multi religious society: social competences, rules and values as a basis for a successful cooperation, human rights-human obligations, respect, tolerance and solidarity “To communicate with each other we have to understand each other” (U.K.) – to reach this, information is necessary Vocation; identifying and accepting diversity, pluralism of values; social ethics, basic knowledge in theologically based ethical systems; non-violent communication Living in and with creation: Respect for life itself, realising correlations, taking responsibility, making decisions, sharing one world in a fair way, being careful in handling and using things, bioethics, environmental ethics Respect, fairness and justice Living in „abundance“: happiness, consequence and mixture of areas of life, living joyfully „if life is questioning us“ (concerning the question of/search for meaning cf. Viktor Frankl) „...if I know that I am valuable, that I have a place in this world that can be filled irreplaceably only from me with my character, then my small life is making sense“ (U.K.); ...interdisciplinary approach enriching e.g. project work, learning in the context, teaching</td>
</tr>
</tbody>
</table>
| Training and continued education | **Training/Education:**
Courses and seminars in the course of the education at the former RPA resp. today’s KPH

- BAC-studies
  - ethical topics were included in the training, but were not explicitly imparted

Theological faculty
Focus within the studies of theology: bioethics/medical ethics
Studying to become a teacher

- studies of applied ethics
  - good in a theoretical way, in practical/didactic use little

- basic course “gestalt pedagogy” (design pedagogy)

School practice – conversation with pupils about current topics and values

- Studies of training adults

Integration pedagogy

**Continued Education:**

- Work group local church – organised from Theozentrum, visits/activities in the course of the studies: prison ministry, crisis line, Caritas, Welthaus, Afro-Asian Institute)

- Ethical education for physicians and nursing personnel of the Albert-Schweitzer-Klinik Graz

- Non-violent communication

- Violence and abuse : is healing possible...


**Practicable modes of continued education:**

- Knowledge about the offers of „Welthaus“ and of the Afro-Asian Institute (workshops, borrowing materials, project ideas with schools, ...)

- intensive/focus courses (outside school)
Continued education in religious pedagogy ("Herbsttagung" (conference in autumn), biblical-ecumenical-feministic...)  
PBSK (personality development)

Continued education at the KPH

Continued education courses in the “Haus der Stille” (“house of calm”)  
accumulated experiences can easily be transferred to lessons  
what meets one’s own commitment and interest in regard to social-political and interpersonal processes, art and culture

Continued education in a stretched sense:  
out of the family context with one’s own children

things that need to be discussed resp. need involvement (disability, problems at school, diseases,...)

<table>
<thead>
<tr>
<th>Access to educational institutions</th>
<th>Ethical, inclusive, dialogue-based approach?</th>
</tr>
</thead>
</table>

This approach is  
...not only useful, but necessary.  
...suitable for multi cultural and multi religious schools  
...useful, because common activity shows the capabilities of the individual and because ethical categories such as value, respect, tolerance and solidarity can be discussed with the aid of experiences made.

Working on the concept in everyday interactions „We focus on the person“ as concept (MedienHAK Graz)  
„Nobleness of the heart“ as concept (VS Ursulinen)

Ethical questions in the course of religious education lessons (good entrenchment in the curricula)  
Introduce current bio- and business ethical questions, such as justice and public welfare

Example for a project: Media-week, “We are Austria”, a „Day of languages“, folder: „Search for help – find help“  
folder was created in the course of the project Ethos and takes up the topic of consultation; Project “Tourist Office”, stage play – Princesses and Co (Ma-the-ater)  
Social work at school, PBSK, cross-religions religious ceremonies at the end of the school year, panel discussions, poetry-slam-event/read me (pupils read on different public places, made announcements in the tramways,... - in many different languages)

Interdisciplinary projects integrating different schools (school for handicapped children, pupils of the „Kinderklinik“ (children’s clinic – psychosomatic ward) and the “Landwirtschaftliche Fachschule” Haidegg (vocational school for agriculture)  
positive project, because understanding and esteem between the pupils improved significantly, the inhibitions’ were overcome.

Honest communication esteeming the counterpart in the team of colleagues and rudimental interdisciplinary teaching, but opposition against the competence oriented new concept.

Meeting the pupils in an attentive, open, respectful way is necessary to find an ethical
Good cooperation between pupils, teachers and parents

Teaching staff shows a lot of effort, but also soon stretches to its limits!

Inclusion does not have a positive connotation.

In pedagogy a uniform attitude against pupils is missing.

Question the appointment of a social worker.

**Factors of success:**
Readiness to engage in that topic, courage in regard to novelties, awareness raising for the topics: esteem, respect, tolerance, individual limits, subjective lift concepts, communication, mindfulness and interest in each other, common work of staff members, cooperation in the team of teachers, integrating external (not from school) experts – networking, informing all (parties) involved, common learning platform, creative working as communication platform – helps to overcome linguistic barriers and to form something common; ongoing evaluation, interim result and, if necessary, re-work, review of outside and inside effects, support from management, ethical competence (=being capable of leading a philosophical discussion), questions oriented toward the living environment ensure a high interest of the pupils, fascinating preparation/ making it a topic, practical relevance,

| Ethical sensibility versus ethical problems | Consciousness raising: look at the nearer environment or problems, which occur in everyday school life and all levels above: “Life asks questions and we give the answers […]” (A: 01:42:54, H.Z.)

Calling the problem by its name through case studies, caricatures, short movies, stories, dilemma stories, newspaper articles, recent developments, youth-relevant themes (friendship, love, empathy, bullying); intensive discussions-bringing in own experiences;

Survey the own consternation through feedback, Legeübungen, discussion

Presentation of pupils where they have to present people or institutions with a role model affect

Special educational area: book with handouts which relates a lot to the real life of the pupils, kids are very sensible to each other;

Discussion with special conversational rules

Baobab materials:
Goods and chattels in the whole world
The golden sphere
Footballs made in Pakistan
The world of school
Learning, love, conflict
Being at home somewhere different
One world game |
<table>
<thead>
<tr>
<th>Personality building effect of the teacher</th>
</tr>
</thead>
<tbody>
<tr>
<td>It can only succeed if you are authentic (how we deal with pupils, colleagues, conflicts)</td>
</tr>
<tr>
<td>An evaluation isn’t possible at that moment but orientation on guidelines such as personal relation towards pupils, act in openly, etc. (see question 4)</td>
</tr>
<tr>
<td>You can’t always measure success and control it! Personality building behaviour needs a good example!” (H.K.)</td>
</tr>
<tr>
<td>Can be recognized by attitudes, statements in life, measurable in writing-settings (COOL-tasks, projects etc.)</td>
</tr>
<tr>
<td>Due to the confrontation with ethical themes from our environment empathic attitudes occurs and independent thinking of pupils;</td>
</tr>
<tr>
<td>“Doing what my heart demands me to do and be good prepared and informed.” (B.B.)</td>
</tr>
<tr>
<td>Being authentic</td>
</tr>
<tr>
<td>Working on how I am perceived-„Haltungspädagogik” by Pater Kentenich</td>
</tr>
<tr>
<td>“Helping others unselfish”</td>
</tr>
<tr>
<td>Be open to pupils with interest and attention-accepting challenges and disappointments; See good things, strengthen them and pick it up;</td>
</tr>
<tr>
<td>Criticize once and praise or value five times, let pupils read, so that they see it wasn’t okay, but still perceive them as a person;</td>
</tr>
</tbody>
</table>

Favourite picture book: I am unique… Puncinello
Picture books for every school grade
Bible passages and quotations
Wwwjd (what would Jesus do?)

Getting desire to think and ask, try to philosophize (Socratic dialogue)-starting point: questions, stories, pictures, etc.-personal relationship is important and being open and giving instructions how to ask and think;
Looking together for good solutions (what do you need so that you’re feeling better? How could you recognize that something has changed?)

„Philosophizing” on the basis of trust and a respectful and uncensored being together should always be possible. “It works very well, if pupils learn in an group dynamical progress and can freely decide what and how much they do (positive peer culture)” (A.W.-P.)

Using the resources of the pupils through the creative potential and making them open for ethical discussions-inclusion can be an enrichment

Projects, group lessons, the-focussed in some school subjects

Desirable norms/focuses:
Brotherly love, tolerance, personality building, independence, ability to work in a team, self-determination, honesty, fairness;
No prejudices „it’s him again”, „just what I thought he would do”
Question: How can I help myself? … praying. Mercy is very important at the present-
school is a place of learning and trying, for pupils and teachers.

It is hard to check it, sometimes learned stuff can be used spontaneously in life.

Testing as an inappropriate method-a more appropriate method: perceiving things
careful and hear in discussions, what could be done different.

| Methods of critical thinking and philosophizing | Principle: „Only those who always stay a learner can teach himself / herself.”

“I am grateful to learn with and from my pupils; it is a great enrichment of my very own
ethical thinking. They surprise me with their really good questions and answers.” (A.W.)

“Having self-confidence and trust others, my life, like “Seinsvertrauen” (Kast, 2001)

In confrontations with pupils one is always a learner. It tangles the own life and one has
to reflect the own acting and doing → acting tolerant and having respect towards
different people.

Philosophizing in class challenges the own thinking in a new way and shows up the limits,
it changes the own thinking.

...lead to a more open horizon, openness for other ways to thinking and thoughts, be
able to use new ways of thinking.

“Aha-experiences” support openness;
Pupils should perceive that teachers don’t know everything and are capable to learn new
things

“The impulses make my mind active, which makes my whole life active.” (B.B.)

Mutually understanding

“Through knowing more I can act different, differentiated in some situations and give on
knowledge” (E.P.)

“Sometimes I get new ways of thinking, pupils formulate answers in such a special way
which I can’t do. Such things I write down.” (U.K.)

Ethical reflection should be part of the training / further training, so that the
fundamental conditions for living together in peace can be reflected in the own working
process (critical thinking, interculturality, compassion, openness to dialogue, tolerance
and respect).
Annex 3.1.2. Focus group 1: 10.02.2015

Group built-up: pedagogue in the area of early intervention, kindergarten pedagogues, religious education teachers in the area of special education and literature, teachers of primary schools, students of teaching degrees, colleagues at the KPH Graz working in the area of international networking

<table>
<thead>
<tr>
<th>Question</th>
<th>Central aspects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Topics of ethic education and teaching values</td>
<td>Teaching values relates to actions! Pedagogue has to be self conscious in regard to her/his own values and norms; values and norms must be consistent with one’s own actions; when working in a team (e.g. in the kindergarten): values and norms concern the whole staff; Support for toddlers to find their own values; Learning/teaching by referring to certain occasions in order to be able to take up current topics Topics: STARTING POINT: Development of a good image of oneself and a good feeling in regard to one’s body, self esteem, knowing one’s strengths – who am I? What does me good? Handling of emotions (fears, anger, rage); knowing one’s own feelings and be able to talk about them My origin=family Self-perception – perception of the other ones, starting from me I can perceive the environment well and respect it; empathy, freedom of opinion, Christian ethics – what are our values (also acceptable in regard to other religions), religious systems and dogmas, respect, tolerance, openness, not only tolerate but also accept and honour other cultures, countries, etc. Respectful behaviour, social interaction (migration, gender topic, violence,…). Responsibility, community strategies to solve problems conflict management conversation culture integration/inclusion train to philosophise (starting from the kindergarten) – elaborate children’s questions philosophically; ethics in media (how to handle social networks); topics of environment, climate protection; handling what is going on in the world (war, poverty,…); critical, creative thinking,</td>
</tr>
<tr>
<td>Training and continued education</td>
<td>Training/Education: Bildungsanstalt für Kindergartenpädagogik (school for kindergarten teachers/pedagogues) Ethics in the course of the didactic courses, the curriculum schedules dealing with</td>
</tr>
</tbody>
</table>

This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
<table>
<thead>
<tr>
<th>ethical topics</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special education is not available, but topic is integrated in other courses</td>
</tr>
<tr>
<td>20 years ago ethics was not focussed on – it was treated in pedagogy and philosophy courses;</td>
</tr>
<tr>
<td>discussions about and going into depth for religious education;</td>
</tr>
<tr>
<td>Unconsciously and casually the preparation for these topics was done; the personal interest let them turn to ethical questions</td>
</tr>
<tr>
<td>University course: Philosophising with children and adolescents</td>
</tr>
<tr>
<td>Courses and seminars in the course of the education at the former RPA (religious pedagogic academy)</td>
</tr>
<tr>
<td>Theological faculty - Religious studies</td>
</tr>
<tr>
<td>Master course: applied ethics</td>
</tr>
<tr>
<td>Studies of moral philosophy and religious philosophy</td>
</tr>
</tbody>
</table>

| Studies to become a teacher for the Catholic religion |
| Studies to become a teacher on primary schools and for special education |
| pedagogue for integration |
| pedagogue for logopaedics |
| graduate social pedagogue |
| pedagogue for interdisciplinary early intervention and family assistant |
| school counsellor (prevention of addiction) |
| In the course of the degree programmes: Anthropology, Ethics and Philosophy, Moral theology (ethical questions - biomedicine...) |
| Learning together with the pupils in everyday life |
| Working as mentor for future teachers |

| Continued education: |
| Course: „Early linguistic intervention“ |
| In the area of philosophising (ethics as part of philosophy, handling dilemmas etc.) |
| Offers of the „Welthaus“ |
| Personal training/development courses, |
| Course: social learning |
| Occupation with linguistic projects (the aims of linguistic projects, e.g. peace in Europe,
are ambitious – in that way one is challenged to walk the borders of speech)
(vgl. A: 00:46:38, C.L.)

**Useful forms of continued education:**

Theoretical knowledge/adaptation of basics to use in practice – knowledge of technical didactics
practical testing in everyday school life
personal reflection
seminars and events that focused on the topic of the awareness of living together - inspire further thinking;
The contact and exchange with others who are interested in ethical topics is valuable.

<table>
<thead>
<tr>
<th>Access to educational institution</th>
<th>This approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethic, inclusive, dialogue-based approach?</td>
<td>...is absolutely useful!</td>
</tr>
<tr>
<td></td>
<td>...is naturally useful!</td>
</tr>
<tr>
<td></td>
<td>...is useful, because it leads to rethinking in the teaching staff and in the parents</td>
</tr>
<tr>
<td></td>
<td>...supports inclusion</td>
</tr>
<tr>
<td></td>
<td>...indispensable for a modern school culture in a Europe in the 21st century!</td>
</tr>
</tbody>
</table>

Dealing with each other in a respectful way is necessary when there is a big number of pupils and teachers.

An ethical approach is given through the daily work at school.

Leading the way: primary school

Teaching children with a need of special pedagogical intervention and children without this need together

The percentage of migrants is very high at school.

In school in the style of a diverse religious education;

In early intervention the focus is on the child and the family.

With the help of imparting basic values such as tolerance, mindfulness and gender equality.

Arrange celebrations together and find out their meaning in the course of the year, is part of the ethical education in the kindergarten;

Give young children the chance to make experiences with other people (cultures, religions, appearances) - the prejudices of oneself and the ones of the parents come second in this case.
Young children learn to adjust to situations in order to learn new (good) perceptions.

Pedagogue is the link between children with different first languages and their parents.

Appreciative communication and cooperation between pupils, teachers, parents;

Inclusion of pupils and parents with different backgrounds (integration classes);

„Through the given topic integration/inclusion is the respectful, tolerant living together in the positive sense of „mingle-mangle“ of the diversity a big topic.“ (I.P.)

Basic topic: the self esteem of the human being (each person is full of value like a treasure / a loving thought („pet idea“) of God) that is transferred to the relationship level

Christian ethics as signpost in the activities in a Catholic private school.

Focal point: Social learning – part of the school profile (of Sacre Coeur Graz)

Projects in school stimulate the appreciative intercourse, the reflection and communication with each other;

Deliberately chosen topics for the school year,

Philosophy courses for all age groups,

non-violent communication as continued education for teachers,

specific work with parents,

inclusion as basic idea;

Project example:

Multilingualism in the kindergarten (decorated with the SPIN-seal of the OSZ), multilingual storybooks; “Giving good words for life” (introduction into the topic with the help of a story about a bee and a hippopotamus), interdisciplinary projects (project of generations, my strengths, „we all feel good“...)

Philosophising with children

Celebrations and events (culinary art from all over the world – families create an international buffet), „Global Action Schools“- Projects together with the „Welthaus“ (Topics: „Ourwonderfulworld“, „We protect our environment“, „Children Rights“),

...the projects were great!

Factors of success:

„Success lies in the sum of it all – and that is more than only the sum of the individual parts“ (A.W.)
various disciplines and groups of persons are addressed and cooperate

positive tenor is crucial
readiness to perceive

the way teachers engage – support from colleagues and head office;
openness

readiness of all teachers, parents and pupils to actively and consciously look into ethical topics;
possibilities and abilities to communicate – possibilities for a direct and personal conversation/ intercommunion

work together goal-oriented and consequently on “perceiving-thinking-acting” that are the cause of each other;
time as factor: first changes are to be seen in the pupils around Easter time.

In general common actions unite and help to link parents positively to school;

<table>
<thead>
<tr>
<th>Ethical sensibility versus ethical problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Kindergarten: acting situation orientated and prepare children for different themes (e.g. sharing, conflicts-be able to argue, friendships, working out rules)</td>
</tr>
<tr>
<td>In some situation the pedagogue has to wait on how children solve problems, how they find an answer.</td>
</tr>
<tr>
<td>Values of parents are of importance;</td>
</tr>
<tr>
<td>Rituals like welcoming and saying goodbye,</td>
</tr>
<tr>
<td>Morning circle (as an discussion circle, things that are important to children and what the day may bring)</td>
</tr>
<tr>
<td>Working on ethical themes with a game (hand puppets and role-playing games)-that’s how children learn to cooperate with others with humour;</td>
</tr>
<tr>
<td>Books (e.g. friendship, being different, anger,...)</td>
</tr>
<tr>
<td>In primary school: discussion circles where children are not rated.</td>
</tr>
<tr>
<td>Discussion circles where present situation are being talked of (e.g. Can someone tell me what I should do? How does it feel being excluded?)</td>
</tr>
<tr>
<td>“class conferences” with age-adequate problems, event-related learning (current themes, problems, conflicts),</td>
</tr>
<tr>
<td>Looking together with children for solutions;</td>
</tr>
<tr>
<td>Picture book-one can start with these to open a new theme, can lead to exciting discussions;</td>
</tr>
<tr>
<td>Stories</td>
</tr>
<tr>
<td>Dilemma stories (e.g. Konstanzer dilemma discussion)</td>
</tr>
<tr>
<td>Philosophizing is important (needs constant practice), new ways of thinking which can tangle our behaviour sustainable;</td>
</tr>
<tr>
<td>Pictures,</td>
</tr>
<tr>
<td>Short film sequences</td>
</tr>
<tr>
<td>----------------------</td>
</tr>
<tr>
<td>Exercise without commitment e.g. philosophizing with children, children with a heart; Respectful conduct, class rules-school rules, support solidarity; Diversity and individuality are important in a class, as well as group dynamic and team spirit. Example: sport, where team spirit is needed.</td>
</tr>
<tr>
<td>Methods of critical thinking and</td>
</tr>
</tbody>
</table>
| philosophizing | Thought impacts are a chance of personal development.  
|                | Impulses are a permanent challenge.  
|                | Self-reflexion  
|                | Consciously scrutinize-critical thinking  
|                | Learning new things-automation and habits shouldn’t be taken into account  
|                | Staying attentive  
|                | The own values can’t be hidden because they occur in our language and in our acting-being authentic is important!  
|                | Withdraw own values and support and accompany free of judgement.  
|                | Training, books and meetings of different people keep the mind open and encourage a lively and exciting work with joy.  
|                | “The level teacher-pupils is being erased by philosophizing; we all are questioners, seekers, learners, looking for an answer. This opens discussions which tangle me as well as the children. Due to the point of view of the children I often had to revise / change / overthink my point of view. I am grateful for those experiences because they keep my mind lively and my questions stay open.” (I.P.)  
|                | Challenges change the relation towards the pupils, evident and sustainable.  
|                | Concrete behavioural changes (for me as a teacher) are being addressed if possible.  
|                | Being patient with children  
|                | Address problems  
|                | Giving clear feedback |
Annex 3.2. Results from Croatia

CROATIAN FOCUS GROUPS

1. Participants

Three Focus Groups were held in Croatia. The participants were teachers, educators, pedagogues and head-masters. All participants are highly involved in upbringing and education as well as classroom teaching.

2. Focus Group General Framework and Procedures

This is the report about three focus groups in Croatia.

First Focus Group was held in Zagreb - 14th February 2015 with 8 participants. Duration of Focus Group was from 14:00 to 15:50.

Second Focus Group was held in Vrbova - 16th February 2015 with 13 participants. Duration of Focus Group was from 13:00 to 15:00.

Third Focus Group was held in Zadar – 21st February 2015 with 5 participants. Duration of Focus Group was from 14:00 to 15:32.

In all Focus Groups the session started with welcome greeting of participants and self-introduction of the moderator and the Petit Philosophy. Introduction was followed by verbally self-introduction of the focus group participants:

b. Profession
c. Institution
d. Type of school / age of children that are taught
d. Expectations on participation in focus group

All session were supported by a power point presentation that was structured on 4 contents, namely:

1. The Ethika project
2. Information and presentation of the focus group
3. Group Discussion
4. Conclusion
3. Structure of the Focus Groups

All Focus groups were consisted of three parts: an introductory part, the actual group discussion, and a final round for summary and conclusions.

The following table presents how the session was structured for each Focus Group.

<table>
<thead>
<tr>
<th>Part</th>
<th>Contents</th>
<th>Actions/Resources</th>
<th>min</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Introductory</strong></td>
<td>1. Welcome of participants and self-introduction of the moderator and the institution</td>
<td>Welcome words</td>
<td>All FG 5</td>
</tr>
<tr>
<td>Zagreb: 25 min</td>
<td>2. Self-introduction of the focus group participants:</td>
<td>Flash round</td>
<td>Zagreb: 5</td>
</tr>
<tr>
<td>Vrbova: 30 min</td>
<td>a. Profession</td>
<td></td>
<td>Vrbova: 10</td>
</tr>
<tr>
<td>Zadar: 22 min</td>
<td>b. Institution</td>
<td></td>
<td>Zadar: 2</td>
</tr>
<tr>
<td></td>
<td>c. Type of school / age of children that are taught</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>d. Expectations on participation in focus group</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Brief introduction into the ETHIKA project and the aims of the Focus Group</td>
<td>PPT</td>
<td>All FG 10</td>
</tr>
<tr>
<td></td>
<td>4. Information about content and structure of the focus group</td>
<td>PPT</td>
<td>All FG 5</td>
</tr>
<tr>
<td></td>
<td>5. Information about data protection and asking permission of keeping records</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Group Discussion</strong></td>
<td>1. Which are the topics you think are most relevant to be considered in the process of ethics and values education at school? <em>(This is a warming-up question).</em></td>
<td>Brainstorming</td>
<td>Zagreb: 20</td>
</tr>
<tr>
<td>Zagreb: 70 min</td>
<td>2. Your initial training and further training</td>
<td>a: Point cloud ranging from Đ - neutral - Đ</td>
<td>Vrbova: 10</td>
</tr>
<tr>
<td>Vrbova: 75 min</td>
<td>a. How did your initial training prepare you for addressing ethics education?</td>
<td>b: Counting yes / no responses</td>
<td>Zadar: 10</td>
</tr>
<tr>
<td>Zadar: 55 min</td>
<td>b. Have you had some additional special training in ethical topics?</td>
<td>c.: Collection of responses</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. If yes, in which form and did you find it useful?</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>3. Ethical approach of your organization</td>
<td>a: yes / no query and then asking for examples</td>
<td>All FG 10</td>
</tr>
<tr>
<td></td>
<td>a. Does your institution apply an ethical, inclusive, dialogue-oriented approach (i.e. cross-curricular projects, appreciated communication and collaboration with pupils, teachers, parents, inclusion of pupils/parents with different backgrounds?)?</td>
<td>b: Yes-No query</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b. If yes, do you find such approach useful?</td>
<td>c: Brainstorming and mind mapping</td>
<td></td>
</tr>
<tr>
<td></td>
<td>c. What are the success factors?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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### Break

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>4.</td>
<td>How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying...) in the personal environment and globally?</td>
</tr>
<tr>
<td>Sub-questions to lead through the process:</td>
<td></td>
</tr>
<tr>
<td></td>
<td>How do you teach your students to think critically about values?</td>
</tr>
<tr>
<td></td>
<td>What do you do to mobilize the reasoning process regarding ethical issues.</td>
</tr>
<tr>
<td></td>
<td>Do you have specific questions/ stories/ pictures /situations you use for discussion?</td>
</tr>
<tr>
<td></td>
<td>How to you manage to catch their attention? Are there any specific desirable values you focus on?</td>
</tr>
<tr>
<td></td>
<td>Brainstorming and mind mapping</td>
</tr>
<tr>
<td></td>
<td>Zagreb: 10</td>
</tr>
<tr>
<td></td>
<td>Vrbova: 15</td>
</tr>
<tr>
<td></td>
<td>Zadar: 5</td>
</tr>
</tbody>
</table>

| 5. | How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions? |
| Sub-questions to lead through the process: | |
|   | What do you do to encourage children to become independent thinkers and moral people? |
|   | Can you /do you verify if there is a behavioral shift? |
|   | Brainstorming |
|   | All FG 10 |

| 6. | What effects do the methods of critical thinking and philosophizing in the classroom have on your own ethical thinking? |
| Sub-questions to lead through the process: | |
|   | How do you manage to remain open on thoughts challenging your own mind-set? |
|   | How do you incorporate the suggestions into your own thinking? |
|   | What effects do the suggestions have on your actions? |
| Character building thanks to kids“ | |
| Discussion and taking notes | |
| Zagreb: 10 | |
| Vrbova: 10 | |
| Zadar: 5 | |

### Summary / Outlook All FG: 15 min

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Summary</td>
</tr>
<tr>
<td></td>
<td>Moderator gives an overview about discussion</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
<tr>
<td>2.</td>
<td>Resume about discussion topics and focus group</td>
</tr>
<tr>
<td></td>
<td>Flash Round</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
<tr>
<td>3.</td>
<td>Expression of thanks and how to stay in contact</td>
</tr>
<tr>
<td></td>
<td>Presentation/slide</td>
</tr>
<tr>
<td></td>
<td>5</td>
</tr>
</tbody>
</table>
6. Summary of Results

INTRODUCTION (22-30 minutes)

The introduction consisted of the self-introduction of the moderator and the institution presentation, self-introduction of the focus group participants and brief introduction into the ETHIKA project and the aims of the Focus Group. ETHIKA project was presented using PPT presentation in Croatian language. After the introduction moderator asked permission for data recording and guaranteed data protection. Through whole sessions data recording was kept in a form of notes.

GROUP DISCUSSION (55-75 minutes)

1. Relevant topics

Participants from all Focus Groups consider following topics relevant in the process of ethics and values education at school:

- **Un/selfishness** – are we selfish? How to be unselfish?
- **On life** - socializing on the “street”. How we can learn not only online but on life?
- **Different friend** – How the person with disability looks on society and how the society looks on the person with disability?
- **Be active** – volunteering. How we can help ourselves by helping others?
- **Who talks?/Who listens?** - shy people vs. loud people
- **Where do feelings lead us?** – feelings as road signs
- **Creation of imagination?** - develop innovation with the help of imagination
- **Information ethics for children**
- **Success** - What does it mean to be successful?
- **Responsibility/Respect towards Nature** – Do we need nature? Why are we afraid of nature?
- **Responsibility for the spoken word** – What the spoken words mean to us?
- **Responsibility to yourself** – Can you be responsible for other if you are not responsible for yourself?
- **Prejudice** – What are the prejudices? Why do we have them?
- **Freedom of speech** – Why we are afraid to say what we mean?

2. Initial training and further training

All participants stated that initial training did not prepare them for addressing ethics education. Some participants had additional special training in ethical topics in a form of lectures, workshops and mediation and these additional trainings were very useful.
3. Ethical approach of organization

In all institution (in which participants work) ethical, inclusive, dialogue-oriented approach exists but participant stated that it is not enough and it could be improved. This approach is very useful and the success factors are: motivation, support from the local community, parents, teachers ... training for teachers, the purpose of implementation, understanding, acceptance of errors and examples of good practice.

4. Development of ethical sensitivity to ethical issues

Participants together with the pupils develop ethical sensitivity to ethical issues through: various workshops, games, dialogue, dramatic plays and projects. Motivations for discussion are everyday situations questions and problems that children can identify with. By using mentioned methods participants focus on values such as cooperation, tolerance, empathy, diversity, helping others, friendship and communication skills.

5. Character-building, opinions and actions of students

Participants encourage self-confidence and expression of student’s opinion in a way that they give children a chance to: say what they mean (about literature, characters in stories...), argument and show their skills. They also encourage children through praises, grades, respect of different opinions and the rule that there are no wrong answers. With this approach student’s behavioral shift is visible.

6. Own ethical thinking

Most of the participants stated that critical thinking and philosophizing in the classroom have the effect on their own ethical thinking. They think about pupil’s arguments and if the arguments are well based they change and adjust their thoughts and actions. To remain open minded they work on themselves, research and question the statements or proposals in everyday life. Based on the above mentioned, if the suggestions are well argumented and reasonable they will accept them and act in accordance with suggestions.

CONCLUSIONS (5 min)

- There is a need for training on ethics education in initial professional education
- There should be more additional special training in ethical topics
- There is a need for additional topics in process of ethics and values education
- Current ethical, inclusive, dialogue-oriented approach is not enough and it needs to be improved
- Parents should be more involved in school’s life through workshops, projects...
- There is a need for multidisciplinary approach of ethical education
- Children need to be more involved into thinking process. Teachers should not tell children what to do, but encourage them to come to their own conclusion.
- Raising awareness about development of ethical sensitivity in teachers, students and parents
## Annex 3.3. Results from Germany

<table>
<thead>
<tr>
<th>Nr.</th>
<th>Question</th>
<th>Interview 1: Teacher at Secondary School and Professor at University</th>
<th>Interview 2: Teacher at Primary School</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Which are the topics you think are most relevant to be considered in the process of ethics and values education at school?</td>
<td>Change of perspectives, dealing with ‘cultural’ and normative heterogeneity, tolerance towards ambiguities, ethical theories and structures of judgments; transfer to topics relevant for society and personal life; tangible experiences (practical use, interaction with respect for each other and respect for diversity of perspectives)</td>
<td>Tolerance, intercultural competence, discussions about values</td>
</tr>
<tr>
<td>2.</td>
<td>Your initial training and further training</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.a</td>
<td>How did your initial training prepare you for addressing ethics education?</td>
<td>University studies of pedagogy, psychology and philosophy/ethics</td>
<td>Advanced training, literature studies, postgraduate professional training for religious education</td>
</tr>
<tr>
<td>2.b</td>
<td>Have you had some additional special training in ethical topics?</td>
<td>Self-study and further training for giving seminars on that subject area</td>
<td>Trainings as a multiplying person for values education in Dillingen and Freising</td>
</tr>
<tr>
<td>2.c</td>
<td>If yes, in which form and did you find it useful?</td>
<td>-</td>
<td>It is useful for the education of student teachers and teachers</td>
</tr>
<tr>
<td>3.</td>
<td>Ethical approach of your organization</td>
<td>-</td>
<td>Ethics education at primary school.</td>
</tr>
<tr>
<td>3.a</td>
<td>Does your institution apply an ethical, inclusive, dialogue-oriented approach (i.e. cross-curricular projects, appreciated communication and collaboration with pupils, teachers, parents, inclusion of pupils/parents with different backgrounds?)</td>
<td>On the school where I teach pupils and parents can participate in projects and forums, but their participation is rather intuitive.</td>
<td>Yes, because it is included in the curriculum.</td>
</tr>
<tr>
<td>3.b</td>
<td>If yes, do you find such approach useful?</td>
<td>It would be useful if participation was structured and guided by some criteria.</td>
<td>Yes, very useful.</td>
</tr>
<tr>
<td>3.c</td>
<td>What are the success factors?</td>
<td>Evaluation, possibilities for planning, reference to underlying models etc.</td>
<td>Success cannot be measured, just initiated.</td>
</tr>
</tbody>
</table>
### 4. How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying ...) in the personal environment and globally?

**Sub-questions to lead through the process:**
- How do you teach your students to think critically about values?
- What do you do to mobilize the reasoning process regarding ethical issues?
- Do you have specific questions/stories/pictures/situations you use for discussion?
- How do you manage to catch their attention? Are there any specific desirable values you focus on?

Using a wide range of methodologies; always confronting theories (philosophy/psychology/ pedagogy) with the children’s own experiences in order to pave the way for self-alienation; always being open for the pupil’s approaches and perspectives; strong orientation on practical implementation.

By the choice of appropriate topics and especially by the use of well-chosen picture books.

By the use of picture books, dilemma-stories, philosophical questions...

By the use of media appropriate to the pupil’s age.

By taking up current and/or personal questions and problems.

### 5. How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?

**Sub-questions to lead through the process:**
- What do you do to encourage children to become independent thinkers and moral people?
- Can you/do you verify if there is a behavioral shift?

See above (especially teaching methods that deal with and respect the diversity of perspectives), it is necessary to continuously support and work on the respect for different positions; obviously, the pupil’s behaviour can only be checked inside school.

Authenticity, consciousness for problems, empathy, serving as a good example...

By taking questions and problems of both pupils and student teachers seriously.

Behavioural shift cannot be verified. Maybe by role plays and methods from social studies, but it is difficult.

### 6. “Character building thanks to kids”

What effects do the methods of critical thinking and philosophizing in the classroom have on your own ethical thinking?

**Sub-questions to lead through the process:**
- How do you manage to remain open on thoughts challenging your own mind-set?
- How do you incorporate the suggestions into your own thinking?
- What effects do the suggestions have on your actions?

Constant change of perspectives and confrontation of experience with ethical theory makes me thinking in relative terms and reviewing my thoughts. By being confronted with my pupil’s positions I revise my own positions in cooperation with them.

Sustainable reflexions about attentiveness, appreciation of others.
Annex 3.4. Results from Italy

O Analysis of Focus Group Results

Annex 3.4.1. Bologna, Italy, 23.2.2015

(Luca Tiribocchi)

Participant description:

Teacher Secondary schoolField: Literature and history
School:
- quite open and thrilled to talk about ethics.

1. Which are the topics you think are most relevant to be considered in the process of ethics and values education at school?

- respect

2. Your initial training and further training.

- Beside my teacher training, I also received some sporadic training on Civic education, which is now assigned in a very marginal way to History lessons. Theoretically civic education should be about the rights of a citizen. Practically – especially the initial curriculum, which was extremely joyless - it is all about numbers and facts concerning the Italian Constitution and the Parliament. I would call it a sort of »catechism without substance«.

- Within short the Italian Government is going to publish its new school reform entitled »the good school – la buona scuola«. According to the information that are circulating »critical thinking« and »lawfullness« is among the objectives.
3. **Ethical approach of your organization.**

- My school does not have any code of ethics. All the Italian schools must have school rules, which have to be published together with the Annual Training Offer (POF). The school rules include some behaviour Code and Class and Playground rules for all school related environments.

- The 6th December 1990 in my school 12 students were killed and about 80 people were seriously injured after a military plane crashed into one of our classrooms. We organise a yearly memorial of the tragedy (and of the trauma many people suffered from). The collective memory of this terrible day is fading away because only some of the teachers, including me, are still on duty. In the past it has always been a very important and emotional context and opportunity to speak about moral values. Nothing was as powerful as this event.
Theft at school is a big issue and problem. In case I found a student with stolen property I would immediately send him or her to the headmaster. When it comes to school crime and security issues, I am not the person that starts discussion in class about “justice”. Theft is a clear violation of the law and has to be reported to the authorities. As teachers we are obliged to follow a clear procedure that is binding for all teachers and defined in the school regulations. These regulations are not a code of ethics but they establish some common rules for the school community and the parents as well.

Anti-mafia education is something a very engaged colleague of mine is promoting at school.16

There are also external educational programs like ethics and economy - 10 lessons on 10 key issues but personally I have not collaborated with any of them.

4. How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying ..) in the personal environment and globally?

To develop ethical sensitivity in my teaching subject (history/literature) I try to relate historical events to the time we are living in. For example the Religious Wars of the past are a topic to discuss our own lives. Multiperspectivity is important in the classroom too. Another point is the importance of asking questions.

What helps are our school textbooks. The editors already integrate some “points for reflection” which often have to do with ethical questions. It is up to the teacher to integrate them or not.

5. How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?

I do not have a structured approach to this but most often it is intuition guiding me. Let me make an example. In one of my lessons an Italian boy attacked an Albanian classmate because she was not speaking in Italian. He bossed her around ordering her to “speak properly”. Just out of instinct, I asked him what “properly” means. This was a good discussion start for the whole class to reflect on language and different cultures. I asked all

16 Education Minister Stefania Giannini, national antimafia prosecutor Franco Roberti, national anti corruption authority president Raffaele Cantone and national association of magistrates president Rodolfo Sabelli signed a charter of intent to teach a culture of lawfulness in Italian schools the 5th February 2015. The charter contemplates organising activities within school Citizenship and the Constitution (civics) programmes aimed at fighting the mafia and organised crime. These include information campaigns, training for students, teachers and families and lessons promoting a culture of lawfulness among other things).
pupils to choose a poem in their mother tongue and to read it out loud during the next lesson.

6. What effects do the methods of critical thinking and philosophizing in the classroom have on your own ethical thinking?

- Not applicable
Participant description:
Teacher Secondary school
Field: Catholic Religious Education
School:
ITC Salvemini, Casalecchio di Reno (BO)

1. Which are the topics you think are most relevant to be considered in the process of ethics and values education at school?
   - Tolerance. Furthermore I would appreciate some training material that helps me to reach those students that remain isolated. There are always some students, which I am not able to reach.

2. Your initial training and further training.
   In Italy we have two hours of IRC (Catholic Religion Education) per week in primary schools and one hour per week in senior school. Parents must declare whether their children up to the age of 13 will attend or not. The syllabus is jointly agreed by the Minister for Public Education and the Catholic Bishop conference. We teachers are chosen by the diocesan bishop and trained by the diocese.

3. Approach of your organization.
   - My school does not have any code of ethics. All the Italian schools must have school rules which have to be published together with the Annual Training Offer (POF). The school rules include some behaviour Code and Class and Playground rules for all school related environments.
4. How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying ...) in the personal environment and globally?

- I use a very simple saying with my kids to speak about ethics: “good is something that makes me feel good and bad is something that makes me feel bad”. I would like to start much earlier to speak about ethic values, like from 3 years on and not only – at it is now – from primary school on.

- Over the last 20 years I have always been organising encounters with people who can witness personally, who have lived personally the drama of mafia, prison, drug addiction. I noticed that nothing has a stronger effect on young people than “real life” – then when it comes from peers – the effect is even more powerful.

- It started more or less by chance. I met with prison educators who work with young offenders. We managed to get the permission to create an exchange between my class and the young offenders. We started to write letters. This is how the name of the initiative was born: Dear friend – I am writing you – which is also the title of a famous song by Lucio Dalla.

- After exchanging letters we then go over to meeting each other weekly face-to-face in the prison. This is always a very touchy and emotional moment because the students are shocked to see young men who are exactly like they are. It is like looking into a mirror.

- For me this is a very good way to show that what counts is the value of the person non his or her appearance.

- When I ask them what hits them most – they always reply: Mam – but they are like us! Again leaving the prison for the first time and going back to school by bus has always been a very silent trip. The students recognize what it means to be “free to leave” and the others have to stay. Also the imprisoned youngsters are emotionally involved a lot. They open up and explain what made them break the law. Of course they are looking for understanding. Students understand but hardly allow self-excuses. I remember once when I started to bring students with an immigration background with we. Most imprisoned offenders are immigrants. Especially one guy was trying to convince my group (and himself) that it was poorness that forced him to deal drugs. One of my students from North Africa got really mad telling the inmate that he and his family were extremely poor but for no reason in the world would they deal drugs.

- Generally the most severe students how say that who commits a crime has to be punished severely are the first to “implode” in this project work. I remember one of my students, a 18 year old girl. She had this attitude and after the came out of the prison she just started crying.
- What also strikes me that the dialogue between the two groups is always sincere, educated and respectful. Never has a girl been addressed in an inappropriate way by prison inmates.

- For Anti-Mafia education I have been working for years now with the son of an innocent Mafia victim. He explains the implications of mafia and the effects on the life of a community and their families. The class and him then prepare a theatre play and stage it in front of the whole school.

- Furthermore I organise trips to the biggest community fighting drug addiction in Italy. The name is San Patrigniano. Their educators also come to school to witness. Again this is the peer-to-peer education that works best. Among peers the dialogue is very direct like “why do you smoke shit”?

- Another project I offer is about intercultural dialogue. I create a group of 4 Christians, 4 Muslims and 4 Jews and make them meet, speak, discuss. We visit their respective places to worship.

- For the topic “solidarity” I am used to invite people working with homeless people. Students then organise collections of garments with their families. It is a good way to make them feel how one can help in a very concrete way.

7. **How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?**
   Visits, discussion, theatre, project – work, reflection
   See point 8.
   I have noticed that participating in this project even makes students study better and more. One day a student told me: *Teacher working in the project groups is so awarding that even studying for schools is not so unpleasant anymore.*

8. **What effects do the methods of critical thinking and philosophizing in the classroom have on your own ethical thinking?**
Annex 3.4.3. Trento, Italy, 19.03.2015

(IPRASE - Focus)

Participant description:
1. Patrizia Filippi
2. Ruggero Morandi
3. Severino Bigi
4. Aurora Dionisi
5. Suor Laura
6. Diego La Spina
7. Patrizia
8. Grazia Bonisolli

Field: Catholic Religion Education

School:
2 Primary Schools
3 Lower Secondary Schools
3 Upper Secondary Schools

This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
1. Which are the topics you think are most relevant to be considered in the process of ethics and values education at school?

- tolerance, responsibility, hope, respect also for the nature

2. Your initial training and further training.

We are all trained and selected by the Diocese.

3. Ethical approach of your organization.

As every Italian School we have the School Regulation but no ethical code. As Religious teachers we were not well accepted immediately by our colleagues. Our selection for the school service is different from the way they are chosen through national exams. If we engage with students and run projects that positively affect the atmosphere at school and in the class, the acceptance towards us improves.

4. How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying ...) in the personal environment and globally?

I prefer to use pictures. I chose them very carefully. They have to have to convey a strong message. I show the picture and start to ask questions. Sometimes I chose provocative pictures. The students’ reaction is the base for discussion.
5. How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?

6. What effects do the methods of critical thinking and philosophizing in the classroom have on your own ethical thinking?

Once it happened in during a lesson that a student very frankly told the class that he his parents are two men. The student explained his situation with such an ease and balance that nobody mocked him. He simply was convincing. I always considered woman – man the right balance to be parents and this episode made me reflect a lot on my believe and convictions.
(Skype call with Marzia Scuderi from the LINFA Project)

Participant description:

1. Marzia Scuderi
Field: Intercultural educator
The Federation of Protestant Churches in Italy developed a project called LINFA whose aim is to promote intercultural, interdenominational and intergenerational dialogue inside and outside churches.
The academic debate on interreligious dialogue is very rich in Italy. Nevertheless it doesn’t currently involve school programs.

1. Which are the topics you think are most relevant to be considered in the process of ethics and values education at school?
We are working extensively on interfaith, intercultural and intergenerational dialogue.

2. Your initial training and further training.
I have been working with youth groups for 10 years now. I was trained to manage group dynamics. I also had my personal “masters” – other educators who showed me ways to stimulate a group, to prevent violence, to manage crisis and conflicts.

3. How do you manage to develop together with the pupils ethical sensitivity to ethical issues
A good dialogue should be first of all internal, interior, starting from a personal question, which touches the bottom of the heart of the partners’ dialogue, developed at the root of reality. The dialogue should be mythical, it should evolve through the word, the story, the narration - from mythos to logos.
In some of my groups there are people coming from 10 -12 different nations.

In summer camps I work with teenagers from 13 – 17 years old
Our main aim and technique is to use DIALOGUE. It involves the openness to exchange. The aim is to overcome closure. Closure comes from the fear of losing, modifying or harming one’s own identity.

A very easy but successful technique I use to capture their attention is to ask students for their opinion. What they do think about a certain problem or dilemma? I often experience that they react with surprise and unbelief that an adult is asking them for their point of view. They are surprised that
I am honestly interested in them.

Another way to catch attention is to do something together.
A technique we use is the foto-language

We then use dialogic games. We use a provocative sentence and divide the group into two. The two groups have to find arguments to convince the other group that their point of view is stronger and vice versa. They have to stand. If they start to shout they have to sit down.

It is very important that the person who moderates the group is neutral. It is a sort of talent you have to make people feel included, welcome and not judged.
Annex 3.5. Results from Slovenia

Annex 3.5.1. Primary school and kindergarten Šmartno pri Litiji

Analysis of Focus Group Results

20.1.2015, Slovenia

Groups description: 13 participants

G1: 6 people: 2 teachers from kindergarten (1-5 years old children), 3 teachers (1st and 2nd class children), 1 teacher (5th class children).

G2: 7 people: 1 social worker, 6 teachers (5-9th class children, different fields: math, geography, biology, english, slovene, ethics)

- quite open and thrilled to talk about ethics.

2. Which are the topics you think are most relevant to be considered in the process of ethics and values education at school?

- friendship; bullying; respect; (inappropriate) behavior towards older people, teachers; responsibility; responsibility to your own and other people's property; communication; cooperation; values

2. Your initial training and further training.

- Some older teacher didn't have any training. They said, they were raised differently (with respect to older, raised with religion...) and there was no need for special training. Everything seems logical and natural- to be humane to others. But they see a difference and need for
training in these times. (Different job time, parents are too occupied with their child or not at all, internet and media influence).

- Younger teachers had some training (1 year at the faculty) with special topics about abortion, euthanasia etc., but they missed some practical cases and critical debates (too much theory, information). Mathematician reports of lacking that kind of educations.

- (Little off the topic): Both (younger and older) report that there is bad communication because of changed value system. Different relationships between older, teachers. Teachers seem to lack of influence. »Child is right all the time.« 😊

- 9. Ethical approach of your organization.

- There are some days in school where parents, teachers and children meet. Like picnics, excursions, seminars about how parents could help children to learn ... Children can also visit their principle in his/her office and see how and where he/she works and this somehow increase trust in children and loose some fear.

- There are some good factors, like children see teachers in different perspective. But they also report on bad factors, on picnic for example: more stress for teachers, because of parent control and different behavior of children. Sometimes they lose control. Seminars: usually there are not all parents attending-what can cause quite a lot of stress for children and teachers too.
- (Example: one teacher reports how one child came to her and said: "My mother is not interested in parents meetings, thus she will not come, and she will come only to your office hours, to talk about my grades.")

- Parents are interested only in their children, not common good. This can be really exhausting for teachers to talk about the same thing with each parent. (Parents excuses are usually: “We do not have time.” “We can Google it.”)

10. How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying ...) in the personal environment and globally?

+ 11. How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?

- Teachers learn well about a problem or theme and after they discuss it with children. They usually discuss on recent events. Or try to engage children with talking, thinking and acting: “How would they feel if they were in someone’s shoes”. Or they for example blind their eyes and take them for a walk to understand how is to be blind...

- They read fairytales and compare them with real stories. (“Do you know someone like this in your environment?”)

- Teachers are really active during brakes too. If the children are fighting or disrespectful with food ...they act on it and talk with them.

- They try to build on common good, sociability. “We are all happy.” “You are sad, we understand, can we help you ...”

12. What effects do the methods of critical thinking and philosophizing in the classroom have on your own ethical thinking?

- If there is a problem in present in the class they are ready to sacrifice part of their teaching hour.

- Teachers are well aware of their bad moods, and they say it is important not to hide this from children, because they can feel it. Sometimes children are really sympathetic and try to comfort them.

- Teachers are more motivated to do self-reflection. (“I do not know everything.”)

- Teachers are more motivated to talk about certain topics/themes with other teachers.
Differences: G1 reports that there is less violence (bullying). That children seem more compassionate. G2 reports on increase of bullying presence in higher ages.

- If you want to teach about values, you have to live them.
- You have to “feel” to be a teacher (reevaluate the profession), there is too many teachers not loving their jobs.
- You can implement values in every part of teaching as a person and in different subjects (Geography: poverty, terrorism ... Literature: politics, freedom of speech ... Biology: food problems, genetic manipulation ...) Mathematics on the other hand has some trouble to implement ethics themes in 😊).
- It is hard to evaluate how someone teaches (especially about ethics or how ethical/moral this person is).
- Education planning with school is useful (communication with parents, teachers)
- Personal opinions, beliefs vs. schools system is in question /Where to stop or what is a teacher’s responsibility?/
- Prevention is not always effective. (Teachers reported on case where they had education about cyber-bullying and just after a month a school had a problem with children updating unapropriate coments and pictures of two children on FB-site).

Teaching by an example (like mentors-older teachers could help younger ones, but at the same time both should have equal responsibility)

- Teachers found supervisions (personal growth, talking about their experiences, situations in classes, their colleagues) useful. They were »tracked« for 3 years.
- How to teach about the problem/issue if the victims do not want to be exposed (anymore) in the school?
- To take into account sex and age differences /What seems more important and interesting in exact age and sex?/
- Teachers mentioned a need for group work/play/team (tool), where communication, responsibility, dependence on others, trust, could also evolve.
Annex 3.5.2. Primary school of Valentin Vodnik, Ljubljana, Slovenia

10.02.2015

Basic information about structure and realization of focus groups

First group (G1) met on January 20th 2015, discussion lasted for cca. 2 hours. Participants: 6 teachers that teach children of age from 6 to 10, one of them (English teacher) also children up to 15 years old.

Second group (G2) met on February 4th 2015, discussion lasted for cca. 2 hours and 15 minutes. Participants: 6 teachers (children of age from 6 to 15) and 1 psychologist.

 Altogether 13 persons participated in focus groups. They were interested in the field of ethics and value education; their answers were thoughtful and sincere. Their expectations about the project are mostly: to gain some new knowledge, materials, skills, ideas about ethics and value education; to use the project as a ground for organization for an ethics and value education on a higher level; to gain some space for ethics and value education in a school curriculum; to gain some new knowledge about values and ways of living in a world with diverse value systems; to gain some ideas and knowledge how to talk to children about values.

I. Summary for each question

1. Which are the topics you think are most relevant to be considered in the process of ethics and values education at school?

Responsibility; respect; empathy; relationships; care for environment; tolerance; relationship to oneself, raising awareness of oneself; critical thinking; moral values; how to differentiate between wish and need; family values; solidarity; worth of every human being, right to live; justice; honesty; meaning of emotions; self-criticism; friendship; cooperation; mutual help; hardworking.

2. Your initial training and further training.

a) How did your initial training prepare you for addressing ethics education?

Opinions regarding quality of initial training for addressing ethical topics were different. Two teachers (one in each group; both had their initial training several decades ago) had opinion that their initial training sufficiently included also field of ethics and they were satisfied with gained knowledge. But they didn't mention any special subjects that would be dedicated to ethical field. They noticed that initial training prepared them for addressing ethical field mostly in an indirect manner.

Other teachers told that they felt lack of training in the field of ethics. Teachers were trained in various periods of time. Most of teachers told that their initial training dealt with ethical topics only indirectly. There were no special subjects or emphases that would be dedicated only to
ethical topics. Even though teachers were educated at different faculties (faculty of education, faculty of arts), no one of them, regardless of their study program (pedagogy, Slovenian language, biology,...) reported about any special subject for addressing field of ethics.

b) Have you had some additional special training in ethical topics?

c) If yes, in which form and did you find it useful?

Teachers had following additional trainings that were connected also with ethical field, values and critical thinking:

- Reading and writing for critical thinking (working methods that encourage child’s critical thinking).
- Step by step (Institute for pedagogy, approaches that are focused on child, emphasis of responsibility).
- Workshop for non-violent communication.
- Sense of self-worth. This training included concrete exercises for problems that can appear in classes.
- Reality therapy and Choice theory (Glasser).
- Brain gym. This training was indirectly connected with ethical field; it included emphases on mutual help, cooperation, possibilities of learning without stress (for pupils).

All mentioned trainings were very useful according to teachers. Methods, skills and knowledge that were gained in those trainings teachers are still using at their classes. Otherwise teachers told that there is lack of materials for ethical education and that they would be very pleased if we prepared some useful materials.

3. Ethical approach of your organization

Teachers agreed that their school is very open and that school management and a whole team of teachers actively develop open, dialogue-oriented and ethical approach. School is highly inclusive, management and teachers encourage participation of pupils and parents from different cultural environments (they have pupils from Russia, Serbia, Bosnia...) and they take into account pupils with special needs.

Parents are included in process of education; school maintains intensive dialogue and cooperation with parents. Teachers said that there should be stricter rules regarding interference of parents in educational process, because sometimes even professional work of teachers is disrupted. Otherwise teachers understand dialogue with parents as positive and important, but it should stay limited to proper boundaries.

School organizes different activities that connect children, teachers and parents, for example New Year’s fair, which main organizers are also parents. With this fair some expenses for children from poorer families are covered. Some other activities: trainings and educations for parents, advisory centre, cooperation with elderly house, cooperation with town's library...
Teachers consider that open and dialogue-oriented approach is very useful, parents and children are mostly pleased with that kind of approach. At the same time teachers stress the importance of setting stricter limits to parents’ interference in future.

4. How do you manage to develop together with the pupils ethical sensitivity to ethical issues in the personal environment and globally?

Teachers include ethical issues in different subjects and when there appears situation in which they can develop ethical topics. Even though teachers stress that lack of time for ethical topics (due to school curriculum) is an important problem. In first triad (children that are from 6 to 9 years old) there are wide possibilities to talk about ethical topics, especially in the first hour of every school day, because that time is planned for developing conversation between children and teachers about school rules of behavior, about relationships and other topics, also for some social games.

Teachers in general encourage values such as conversation, careful listening to each other, sincerity, respect, self-criticism, and responsibility.

Methods that teachers are using for ethical education are: conversation about actual events and situations (in class), telling or reading educative stories, social games, puppets, role-playing games, looking videotapes, empathy. Teachers stressed the importance of teacher’s sincerity when they are dealing with ethical topics.

Children are in general thrilled to cooperate in conversation about ethical topics and values, they are motivated enough and don’t need special encouragement.

5. How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?

Every pupil has a chance to share his/her opinion. Teachers encourage expressing of different opinions, from older pupils they demand arguments for their opinions. Teachers develop pupils’ responsibility and independence through different assignments in class that last for one week and at the end of the week there is an evaluation of their work. Responsible behavior is encouraged also through checking of homework and if pupils brought their school materials. Teachers encourage pupils’ self-esteem (feeling of their own worth), pupils’ constructive activities and they try to use praise at the right moment. Because some children have serious problems with basic rules of good manners, teachers must set strict and clear limits and rules that pupils’ must accept.

After persistent work on ethical field with children teachers notice changes in pupils’ behavior and that also shows how important are teachers for an ethical development of children.
6. Do you think that training for ethical education and your work with ethical education can improve your ethical thinking? How?

Teachers told that their view of ethical field and values changed during their teaching of ethics and values. For improving oneself in ethical thinking, the most important are teaching experiences that change views, outlooks, value system. Experiences with ethical education contribute to personal growth, rise of confidence, to more calm and more mature facing with problems and to more realistic expectations from oneself. In the opinion of teachers already thinking about values contributes to personal growth, meanwhile working and education in field of ethics and values contributes to personal growth even in a much greater extent.

II. Summary and conclusions of what is the state of the art

- Teachers wish to have some more time to develop ethical themes. They are aware of the fact that there are ways how to relate ethical topics to different subjects (biology, Slovenian language, geography, history,...), different situations and that ethics is something that demands personal involvement (whole person) and good examples. But at the same time they claim that ethical education is something so essential that it would be necessary to place a special subject, dedicated to ethics, to school curriculums.
- Children express even a greater need (if compared to past) to talk about ethics, to talk about relationships and about their personal problems.
- It is hard to work with some parents. Many parents don’t take advantage of seminars that school organizes for them and other possibilities for cooperation. It is a great problem how to prepare parents to a fruitful cooperation, from which children would benefit. Indifference of some parents causes many problems and at the same time it causes that teachers and school are becoming more and more important for ethical education of children.
- Opinion of teachers is that contemporary society and media have a bad influence on ethical development of children (wrong values...). That is why they feel that school and teachers should try to develop unified common system of (basic) values that would be presented and provided to pupils.
- Teachers expressed a great need for materials that would systematically address ethical education. Practically in Slovenia there are no such materials for school teachers.

III. Recommendations for methodology guidelines and the development of tools

- Teachers expressed a need for some guidelines that would include examples and recommendations how to deal with different value systems (they work with pupils that come from a very diverse environments).
- Teachers from Primary school of Valentin Vodnik seem to have good ideas how to address ethical topics. That is why it would be great that methodology guidelines would not include only basic, but also more complex methodology and tools for dealing with ethics and values.
Annex 3.6. Results from Spain

1. Participants

Participants are teachers and educators as well as representatives from educational institutions highly involved in classroom teaching and creation of materials learning opportunities in the field of Ethics and values. From the people participating we can find speakers in international conferences as well as important authors of books addressing the 0-6 students. Their names and skype addresses are:

1. Juan Sánchez (juansanchezmuliterno1): President of AMEI Waec, the world Association of Early Childhood Educators.
2. Rosa María Iglesias (amei.rosa): Teacher and book author of best-selling series 0-6 „Nubaris“ books collection from the Spanish edelvives editorial. Author of „Planeta Tierra“ also focused on education on environmental values.
3. Elvira Sánchez (ameimadrid): Communication responsible of AMEI Waec, the world Association of Early Childhood Educators
4. Rafael Sanz (sanzrafael): Teacher with more than 3 decades of expertise in the classroom and active collaborator for the creation of materials for 0-3 children.
5. Marisol Justo de la Rosa (mjusto1): teacher with more than 3 decades of expertise in the classroom, regular speaker and author of several books (including the „Nubaris“ series), some on values education for children.
7. Eduardo Linares (Scientercid): support to moderator and animatror
8. Inma García: Teacher of higher education modules for adults.

SCREENSHOT OF THE SKYPE SESSION
2. Focus Group General Framework and Procedures

This is the report about one focus group consisting of 8 participants in Spain using Skype held last 10 of February from 16.30 to 17.45. As stated in the guidelines:

The groups will be actively involved in all stages of the project in line with their professional and/ or personal interests and will later have a chance to test the educational materials and tools developed within the project and provide valuable feedback.

The amount of activity and involvement in the group will be determined by the focus group member and will range from e-mail participation to testing of educational materials and tools up to attendance at dissemination events.

All the participants were previously invited to participate following this approach and received an invitation letter in Spanish with information about the project and the structure of the focus group in ES (Annex 1 of these minutes).

The session was also supported by a power point presentation (annex 2 of these minutes), screenshot on the left. It was structured on 5 contents, namely:

5. The Ethika project
6. Information and presentation of the focus group
7. Presentation of the participants
8. Debate
9. Synthesis
3. Structure of the Focus Groups

Our Focus group has consisted of three parts: an introductory part, the actual group discussion, and a final round for summary and conclusions:

- **Introduction (10 min.)**
  - Welcome of participants and self-introduction of the moderator and the institution. Brief introduction into the ETHIKA project and the aims of the Focus Group
  - Actions / Resources: Welcome words, welcome flipchart, slides
  - MIN: 3

- **Group Discussion (50 min.)**
  - Information about content and structure of the focus group. Information about data protection and asking permission of keeping records
  - Actions / Resources: Presentation on flipchart or slide
  - MIN: 2

  - Self-introduction of the focus group participants:
    - Profession
    - Institution
    - Type of school / age of children that are taught
    - Expectations on participation in focus group
  - Actions / Resources: Flash round
  - MIN: 3

- **Summary and Outlook (10 min.)**
  - Which are the topics you think are most relevant to be considered in the process of ethics and values education at school? *(This is a warming-up question)*
  - Actions / Resources: Brainstorming and mind-mapping on pin board or with mind-mapping software
  - MIN: 5

  - Your initial training and further training
    - How did your initial training prepare you for addressing ethics education?
    - Have you had some additional special training in ethical topics?
    - If yes, in which form and did you find it
  - Actions / Resources: a: Point cloud ranging from 😐 neutral - 😊
    - b: Counting yes / no responses
    - c.: Collection of
  - MIN: 5

The following table presents how the session was structured. It was translated into ES and sent together with a letter in Spanish (see annex 1):
### 10. Ethical approach of your organization
- **d.** Does your institution apply an ethical, inclusive, dialogue-oriented approach (i.e. cross-curricular projects, appreciated communication and collaboration with pupils, teachers, parents, inclusion of pupils/parents with different backgrounds)?
  
  - **e.** If yes, do you find such approach useful?
  
  - **f.** What are the success factors?

### 11. How do you manage to develop together with the pupils ethical sensitivity to ethical issues (e.g. cyber bullying ...) in the personal environment and globally?

**Sub-questions to lead through the process:**
- How do you teach your students to think critically about values?
- What do you do to mobilize the reasoning process regarding ethical issues.
- Do you have specific questions/stories/pictures/situations you use for discussion?
- How to you manage to catch their attention? Are there any specific desirable values you focus on?

**Discussion and taking notes**

### 12. How do you manage to teach in a character-building way, so that students learn to stand for their opinion and actions?

**Sub-questions to lead through the process:**
- What do you do to encourage children to become independent thinkers and moral people?
- Can you /do you verify if there is a behavioral shift?

**Character building thanks to kids**

### 13. What effects do the methods of critical thinking and philosophizing in the classroom have on
INTRODUCTION (10 minutes)

The introduction consisted of the presentation of the participants and a brief introduction into the ETHIKA project using a ppt that was previously prepared in ES, annex 2 including an explanation of content and structure of the focus group, guaranteeing data protection, asking permission for data recording, and a brief round of introductions of participants.

Data recording: using a MP3 skype recorder: File called “rec_ETHIKA_FGT_ES_10_Feb_2015” -14 MB, available at: https://www.dropbox.com/sh/5avwonogde4ogwv/AADj7pOPMy2PAhGxjrlWLEfCa?dl=0

GROUP DISCUSSION (45 minutes)

Relevant topics and initial and further training of teachers:

There was a consensus of the participants on the fact that Ethics and values should be considered seriously as a Transversal AXIS theme throughout the whole curriculum for early childhood and primary education.

Ethics involves an integral group of values that cannot be separated and should be implemented in the classroom with an overall and holistic approach.

This topic should be implemented in the classroom using at least one hour per day involving reflection and dialogue oriented exercises
It was mentioned that at international level it is hard to agree upon the key values that need to be implemented in the classroom.

However, in this frame AMEI has developed a set of 40 practical activities to implement in the classroom available for associates at the following url:

http://www.waece.org/re_adquisicion_vaores.html

In the current situation, with an international global crisis, the participants have reported to have noticed also a crisis of values that calls for a need of continuous professional training and development of the teachers that are supporting young students, as values cannot be taught in any way but transmitted, facilitated and supported with materials that also help developing critical and autonomous thinking.

Currently in Spain there is no economic nor policy support from the government for teachers to follow CPD courses: that is no funding and no support to offer credits out of the current provision of training available.

There is also a need to involve the families that is the parents, informing them on the activities and asking for follow up and continuity at home.

Thus, there is a very important issue also: the need to raise the awareness of the teachers on the importance of becoming live role models for the children regarding ethics and values.

Mind map made using mindmup.com

The debate was also focused on the current provision of CPD for teachers in Spain which is mainly on the hands of the private companies and editorial publishing the learning resources for children.
Regarding the **credits and the policy support**, due to the de-centralization in Spain, when there are available credits in one Region, these are not accepted as such in other regions for which the teachers are not motivated to take CPD courses and they are more interested on receiving resources or real-time activities they can implement in the classroom.

**Organizational approach and facilitation of ethical issues in the classroom**

**Values** cannot be implemented in the classroom as other subjects such as reading or math: they need to be closely linked to critical thinking and development of autonomous comprehension and reflection skills.

The perception is that in learning teachers are interested on themes that come and go as “fashionable” waves, such as the “multiple intelligences” Gardner theory.

Ethics and values can be easily embedded on the current wave focusing on the **theory of TEACHING FOR UNDERSTANDING**, *Teaching for understanding project: Harvard school of post-graduate education*.

That is, promoting among the teachers a “culture of thinking” and thinking promotion in the classroom to really implement critical thinking of students in the classroom.

Saying it in another way, the participants agreed that “values” as such are not fashionable and need to be integrated and embedded on a more comprehensive and fashionable project such as the *Teaching for understanding project: Harvard school of post-graduate education*.

This topic embeds on the previously mentioned need to raise the awareness of teachers and families on the need to promote critical thinking for children to facilitate the access to values and ethics.
Critical thinking and character building techniques:

For the participants values are very much part of the day to day relations at all levels: children to children and children to adults and families. Thus is a matter of attitude and as such all the teachers, available resources and awareness of the actors involved need to go on the same direction.

Taking the Dialogue as basic methodology, teachers can easily take the problems that may emerge in the classroom (that is, as example, fights for toys) as the perfect moment to stop the activities being implemented and work with the children for them to reach to questions and be involve in a dialogue to reflect of the problems emerging at that moment, linking them to the necessary values such as friendship, sharing, responsibility...etc. That is, approaching the learning of values as a way to also solve conflicts and facilitate the understanding though the daily practice.

This approach would require:

✓ The need to understand the perception of values as “little projects” to implement in the classroom according to the emerging “problems” related to day to day life in the school.

✓ The teachers to become “children” in a way, to facilitate the understanding of the values.

✓ The need to deeply involve and inform the families on the activities being implemented and promote a dialogue at home as follow up.

✓ The need to consider empathy, assertive communication and critical thinking as key to this issue: that is, the teachers will not tell the children what to do, but will facilitate the thinking process of the children.

✓ The need to also work on self-confidence (regarding children, parents and teachers) as key to the success of the acquisition of values.
Summary (5 minutes)

As conclusions of the focus group we may include:

- Ethics and values should be considered seriously as a Transversal AXIS theme throughout the whole curriculum for early childhood and primary education.

- Ethics and values involve an integral group of values that cannot be separated and should be implemented in the classroom with an overall and holistic approach.

- Need of continuous professional training and development (CPD) of the teachers that are supporting young students: Currently in Spain there is no economic nor policy support from the government for teachers to follow CPD courses: that is, no funding and no support to offer credits out of the current provision of training available.

- Need to raise the awareness of the teachers on the importance of becoming live role models for the children regarding ethics and values.

- Ethics and values can be easily embedded on the current wave focusing on the theory of TEACHING FOR UNDERSTANDING (Teaching for understanding project: Harvard school of post-graduate education). That is, promoting among the teachers a “culture of thinking” and thinking promotion in the classroom to really implement critical thinking of students in the classroom.

- Need to raise the awareness of teachers and families to both on the importance of becoming live role models for the children regarding ethics and values and on the need to promote critical thinking for children to facilitate the access to values and ethics.

- Taking the Dialogue as basic methodology, teachers can easily take the problems that may emerge in the classroom, and this also involves the need to work on self-confidence issues and consider empathy, assertive communication and critical thinking as key to this issue: that is, the teachers will not tell the children what to do, but will facilitate the thinking process of the children.

Word cloud made using Tagxedo.
Finally the moderator thanked all the participants for their active and rich participation and provided opportunities to stay in contact.
Annex 4: Online Survey on the Needs of Teachers and Educators

Help Out: ETHIKA European Teacher Survey

Project ETHIKA aims to develop open educational resources and promote innovative practices in school education in the field of ethics and values education employing critical thinking approach and philosophy with children. Within the project activities we seek to analyse the existing state of the art of ethical values education and to clearly define the needs and expectations of teachers of all subjects.

If you are a teacher or educator of children within the age of 3-15 years, please kindly share your experiences with us by filling in the online questionnaire. As most questions can be answered by choosing the most appropriate option, the estimated time for completion is about 10 minutes.

Data will be gathered, saved and processed by the ETHIKA partner Innovation in Learning Institute, University of Erlangen-Nuremberg, Germany. Your information will be kept confidential and your input highly appreciated.

We are also happy to answer all your questions about the project! Just contact us at: info@ethics-education.eu

Thank you! • Gracias! • Hvala! • Gracie! • Danke!

[Start Survey]
### A. General Information about Participant and Educational Institution

**A.1. Country**
- [ ] a. Austria
- [ ] b. Croatia
- [ ] c. Germany
- [ ] d. Italy
- [ ] e. Slovenia
- [ ] f. Spain
- [ ] g. Other [please specify]:

**A.2. Gender**
- [ ] female
- [ ] male

**A.3. Age**
[number of] years

**A.4. Length of service as educator / teacher**
- [ ] less than 5 years
- [ ] 5-15
- [ ] 16-30
- [ ] more than 30 years

**A.5. Which subjects do you teach?**
- [ ] a. No subjects (i.e. in Kindergardens)
- [ ] b. All or most subjects [basic education]
- [ ] c. Religious Education / Ethics / Philosophy or similar subject related to ethics education [please specify if only one subject]:
- [ ] d. Literacy / Native Language
- [ ] e. Foreign Languages
- [ ] f. Numeracy / Mathematics
- [ ] g. Sciences
- [ ] h. Information and Communication Technology (ICT)
- [ ] i. Personal, Social and Health Education (PSHE)
- [ ] j. Citizenship
- [ ] k. Business Studies
- [ ] l. Geography
- [ ] m. History
- [ ] n. Art
- [ ] o. Music
- [ ] p. Physical Education
- [ ] q. Other [please specify]:

**A.6. Do you teach classes with pupils that have the average age of:**
[Check boxes with the possibility to tick more than one answer]
- [ ] < 3 years
- [ ] 3-4
- [ ] 5-6
- [ ] 6-7
- [ ] 8-9
- [ ] 10-11
- [ ] 12-13
- [ ] 14-15
- [ ] > 15 years

**A.7. How large is your class?**
[Check boxes with the possibility to tick more than one answer]
- [ ] < 10 pupils
- [ ] 10-15
- [ ] 16-20
- [ ] 21-25
- [ ] 26-30
A.8. Do you teach/educate... □ alone or □ together with one or more colleagues

B. Experiences with Ethics and Values Education (EVE)

| B.1. Has your initial teacher training prepared you on addressing ethical and evaluative topics in the classroom? | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| B.2. Are supplementary teacher training courses offered to acquire knowledge in the field of EVE? | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| B.3. Have you attended one or more teacher training courses on EVE? | Yes | □ | □ | □ | No |
| B.4. Have you acquired knowledge about EVE through self study? | Yes | □ | □ | □ | No |
| B.5. Do you feel ready to address ethical values in your classes/subject? | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| B.6. Do you feel comfortable to address ethical values in your classes/subject? | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |

C. Goals of Ethics and Values Education (EVE)

C.1. For me goals of EVE are to learn how to:

| C.1.a. Lead a satisfied life in community. | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| C.1.b. Take responsibility. | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| C.1.c. Maintain dialogue and communication. | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| C.1.d. Become active for a better world. | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| C.1.e. Follow commandments. | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| C.1.f. Find good solutions for ethical challenges. | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| C.1.g. Become aware of problems in my surroundings. | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| C.1.h. Work again injustice. | Definitely agree | □ | □ | □ | Definitely disagree | □ | Don’t know |
| C.1.i. Are there other goals of EVE that you find important? If yes, please give some keywords: |
**D. Teacher Training Courses**

According to your opinion, which topics, skills, methods and aspects of EVE should be included into future additional teacher training for the field of EVE?

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<tr>
<th></th>
<th></th>
<th>Definitely agree</th>
<th>Definitely disagree</th>
<th>Don’t know</th>
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<tr>
<td>D.1.</td>
<td>How to apply and work with available educational materials and tools for EVE.</td>
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<tr>
<td>D.2.</td>
<td>How to adapt EVE materials and tools.</td>
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<td>D.3.</td>
<td>How to create your own EVE materials and tools.</td>
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<td>D.4.</td>
<td>How to apply a dialogic approach in the classroom.</td>
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<td>D.5.</td>
<td>What kind of questions to ask in class to promote critical thinking.</td>
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<td>D.6.</td>
<td>How to handle different kinds of answers of pupils and lead the discussion.</td>
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<td>D.7.</td>
<td>How to address ethical topics in different subjects (Maths, Sciences, Languages).</td>
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<td>D.8.</td>
<td>The teacher as ethical role model.</td>
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<tr>
<td>D.9.</td>
<td>How to manage relationships in school and in class.</td>
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<td>D.10.</td>
<td>How to address differences.</td>
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<td>D.11.</td>
<td>How to manage conflicts.</td>
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<td>D.12.</td>
<td>How to promote EVE and spread it among your colleagues.</td>
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<td>D.14.</td>
<td>Other topics that you find important for teacher Training Courses of EVE? If yes, please give some keywords:</td>
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</tbody>
</table>

**E. Open Educational Materials for Ethics and Values Education (EVE)**

What should open educational materials on EVE include: Which topics? Which media? Which methods? Please tell us your preferences!

**E.1. Choice of Topics**

<table>
<thead>
<tr>
<th></th>
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<th>Definitely agree</th>
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<tr>
<td>E.1.a</td>
<td>Responsibility</td>
<td></td>
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<tr>
<td>E.1.b</td>
<td>Patience and moderation</td>
<td></td>
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<tr>
<td>E.1.c</td>
<td>Conflict resolution</td>
<td></td>
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<tr>
<td>E.1.d</td>
<td>Dialogue</td>
<td></td>
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<tr>
<td>E.1.e</td>
<td>Co-operation</td>
<td></td>
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This project has been funded with support from the European Commission. This publication [communication] reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.
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<th>Respect</th>
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<td>E.1.g</td>
<td>Appreciation</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
</tr>
<tr>
<td>E.1.h</td>
<td>Relationships</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
</tr>
<tr>
<td>E.1.i</td>
<td>Friendship</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
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<tr>
<td>E.1.j</td>
<td>Moral values</td>
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<td>disagree</td>
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<td>E.1.k</td>
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<td>disagree</td>
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<td>Different Cultures</td>
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<td>disagree</td>
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<td>E.1.m</td>
<td>Hospitality</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
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<td>E.1.n</td>
<td>Active Citizenship and Democratic Culture</td>
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<td>disagree</td>
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<td>E.1.o</td>
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<td>E.1.p</td>
<td>Honesty</td>
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<td>E.1.q</td>
<td>Justice</td>
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<td>E.1.v</td>
<td>Environment and Environment Protection</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
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</table>

E.1.w Other topics that you find important? If yes, please give some keywords, i.e. “bullying”.

E.2. Which choice of media/educational materials do you see most fit in your classes to address issues of EVE?

<table>
<thead>
<tr>
<th>E.2.A</th>
<th>Printable worksheets</th>
<th>agree</th>
<th>disagree</th>
<th>Don’t know</th>
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<tbody>
<tr>
<td>E.2.B</td>
<td>Slides for overhead projector</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
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<td>E.2.C</td>
<td>Animated presentations</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
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<td>E.2.D</td>
<td>Everyday objects</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
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<td>E.2.E</td>
<td>Internet link lists</td>
<td>agree</td>
<td>disagree</td>
<td>Don’t know</td>
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<td>E.2.F</td>
<td>Audio and video files</td>
<td>agree</td>
<td>disagree</td>
<td>know</td>
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<td></td>
<td>Definitely disagree</td>
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<td>E.2.G.</td>
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<td>□</td>
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<td></td>
<td>Definitely disagree</td>
<td>□</td>
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<tr>
<td></td>
<td>Don’t know</td>
<td>□</td>
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E.2.H. Other **media** that you find important? If yes, please give some keywords:
E.3. Which choice of methods do you see most fit in your classes to address issues of EVE?

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<thead>
<tr>
<th></th>
<th></th>
<th>Definitely agree</th>
<th>Definitely disagree</th>
<th>Don’t know</th>
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<tbody>
<tr>
<td>E.3.A</td>
<td>Frontal instruction</td>
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<tr>
<td>E.3.B</td>
<td>Group discussion</td>
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<tr>
<td>E.3.C</td>
<td>Group work</td>
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<tr>
<td>E.3.D</td>
<td>Role playing</td>
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<tr>
<td>E.3.E</td>
<td>Storytelling</td>
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<tr>
<td>E.3.F</td>
<td>Philosophizing with children</td>
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<tr>
<td>E.3.G</td>
<td>Conflict stories / Dilemmas &amp; Quandaries</td>
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<tr>
<td>E.3.H</td>
<td>Everyday life problems</td>
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<tr>
<td>E.3.I</td>
<td>Events reported by news media (newspaper, TV, radio)</td>
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<tr>
<td>E.3.J</td>
<td>Other methods that you find important? If yes, please give some keywords:</td>
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</table>

E.4. Challenges of Ethics and Values Education (EVE) with Pupils

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<table>
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<tr>
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<tr>
<td>E.4.a</td>
<td>Ethical and Values Education is difficult, when...:</td>
</tr>
<tr>
<td>E.4.b</td>
<td>Ethical and Values Education is easy, when.....:</td>
</tr>
</tbody>
</table>

[Submit]

Thank you! • Gracias! • Hvala! • Gracie! • Danke!