



ETHICS AND VALUES EDUCATION IN SCHOOLS AND KINDERGARTENS

POLICY PAPER



Erasmus+

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Executive summary

The policy paper describes the practices of ethics and values education in schools and kindergartens in Austria, Croatia, Germany, Italy, Slovenia and Spain.

The publication consists of four parts. The first part (page 5-10) explains why ethical education in schools and pre-school settings is relevant and describes how ethics and values education are connected

The second part (page 11-23) of the publication reviews the data from the six European countries in order to reveal how European education systems can be better prepared for ethics and values education in schools and kindergartens. It provides key information and gives answers to central questions that include:

- Are legal regulations and specific education policies anchored in the national practice? And if yes, when was the last policy revision?
- What is the general practice of ethics and values education in European countries?
- What are the qualifications for teachers in this subject and which vocational training opportunities for teachers are available in the countries?

In this passage an environment analysis ensures a better understanding of the challenges in this field of educational policy (Key Challenges and Stakeholder (page 15-19), SWOT (page 20-23)).

In relation to the supervision and monitoring of a good school and teaching development in the field of ethical education, the third part of the publication provides you with valuable notes on criteria and indicators (page 24-27).

Facing a further progressing expansion of ethical and values education in European countries, the fourth passage addresses important policy recommendations (page 28-31) at European and national level, which shall lead to a general improvement of ethical guidelines in the countries, to political decision-makers.

Those findings highlighted in every part of the policy paper and related political messages provide important insights in the chances and challenges which are connected to ethical and values education in European educational institutions.

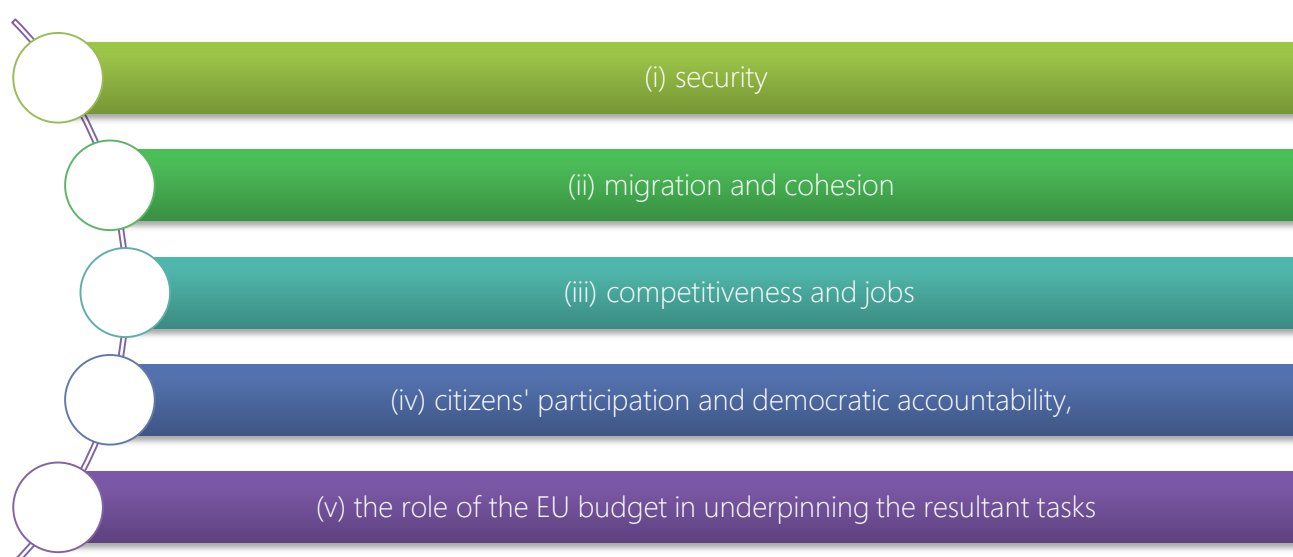
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<http://www.ethics-education.eu>

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August, 2017

1. Introduction: the purpose and aims of the policy paper

The main purpose of this policy paper is to provide comprehensive support to policy- and decision-makers for the domain of education (both at the EU level as well as on the level of member states) regarding various dimensions of ethics and values education. The paper will also address the importance and aims of ethics education, the state of the art of it in substantial part of the European education landscape, main challenges that this field faces, and effective, needs-based and sustainable cluster of policy recommendations.

As the European societies are facing deep, growing and in many respects unprecedented challenges, emerging out of processes ranging from globalisation, migrations and refugee crisis, disintegration and the loss of trust in the EU, youth unemployment, low natality rates, terrorist threats and violent extremism, the rise of populism and dominant identities, loss of resiliency of communities, digitalization etc. these phenomena have a profound impact both globally as well as on the daily lives of people living within the EU member states. These processes are having a profound and lasting impact regarding social, cultural and religious diversity that need to be addressed. It has been identified that all this creates policy challenges for EU in the following key domains:



One of the goals of this policy paper is to point out the domain of education and the specific role of ethics and values education in transversally addressing the mentioned challenges and providing effective answers to them. We hope to provide the appropriate foundations for political stakeholders, community leaders and members of civil society to make substantive and meaningful changes in the domain of ethics education, with particular emphasis on fostering a supporting policy context with implementation measures backing up education professional as the most important “vehicle” for impact.

Education, especially early education is the most substantive factor of development of autonomous, caring and resilient individuals that can, later on, contribute to communities both locally and globally. Ethics education and critical thinking have a significant role in forming a mature, ethical human being. One of the most important aspects of the ethical and values based education is the end-to-end approach, meaning that ethics and values need to be inherently integrated within school and education systems as a unified structure. Educational systems need to be structured, starting from a young age, around a focus on ethics and values.

Notwithstanding all this, practices, experiences, and opportunities for teachers and educators to acquire knowledge in this field vary significantly, as it is the case with the presence of innovative educational approaches to these topics. The differences and gaps appear both at the level of the school and kindergarten curriculums as well as regarding the education, professional development and training of teachers. The key challenge is to formulate a policy framework related to EU values and human rights and to set up effective implementation measures in order to secure effective starting and lifelong learning possibilities using state-of-the-art methodologies and integrative approaches to foster knowledge and competencies related to ethics and values education.

We are basing this policy paper on the existing policies and strategic documents, analysis of the educational systems and most importantly on our many contacts with and experiences of teachers and other educators that we have been involved with in implementing the project behind this policy paper. Some aspects of the state of the art in ethics education are very hard to quantify or evaluate properly and it is precisely here where experience and openness for the needs of teachers play a crucial role.

The main aims are thus to generate an increased interaction between the research, practice and the relevant policy- and decision-makers, to address, facilitate and help implement policy initiatives on EU and national levels, and to provide a space for future public discussion on the proposed focus and measures regarding ethics and values education.

2. Definitions of key terms

This section of the document briefly defines the key terms and concepts, which are of key relevance for the understanding of ethics and values education and for the implementation of policy measures.

Ethics ↻ Ethics is a reflective system of values, principles, virtues, and ideals that shape our lives and determine the basis for the relationships that we form with others as well as ourselves. It situates and orients us in the world. It is the primary subject of moral philosophy as an academic discipline.

Values ↻ Values are important, deep-rooted, pervasive and lasting beliefs, attitudes, ideals, and attachments which are usually shared by the members of a given community and concern what is good or bad. We understand our world around us as though these values and orient our lives accordingly since as human beings we are inevitably faced with questions and challenges about what to choose for us and for other, what to do and how to behave with one another.

Ethical education/Ethics and values education ↻ Ethics and values education applies to all aspects of the process of education, which either explicitly or implicitly relate to ethical dimensions of life and are such that can be structured, guided and monitored with appropriate educational methods and tools. Among the main aims of ethics and values education are the following: to stimulate ethical reflection, awareness, autonomy, responsibility, and compassion in children, to provide children with insight into important ethical principles and values, equip them with intellectual capacities (critical thinking, reflection, understanding, decision-making, compassion) for responsible moral judgment, to develop approaches to build a classroom or school environment as an ethical community, and to reflectively situate an individual into local and global communities with a mission to contribute to them. All this enables children to overcome prejudice, discrimination, and other unethical practices and attitudes, and at the same time shape proper attitudes towards themselves, relationships they form, society and environment.

Character education ↻ Character education is a specific form of ethics education, focusing primarily on character development, e.g. development of moral virtues, habits and other aspects of characters, which then translate into morally desirable or appropriate behaviour.

Moral education ↻ Moral education usually refers to a more narrow part of the socialization and educational process, concerned primarily with inculcating in children key norms, values, and virtues, which are dominantly recognized in a given society and are based on various belief systems, value systems, traditions and religions.

Civic/citizenship education ↻ Civic and citizenship education cover knowledge and understanding about becoming an informed citizen, development of the skills of inquiry and public discourse and development of skills of participation and responsible action. It strives to develop and promote active citizenship and focuses mostly on ethical dimensions of relevant social and political contexts..

Intercultural education ↻ Intercultural education refers to a set of pedagogical approaches and contents that promote mutual understanding and coexistence of people or groups with different cultural backgrounds and experience, and enables one to recognize the value of plurality and diversity. It can be limited to a specific set of cultures and concepts or open-ended. It builds intercultural competencies. Sometimes it is supplemented with cosmopolitan education that especially emphasizes the principle of common/shared humanity and global interdependence, which translate into our obligations towards other human beings.

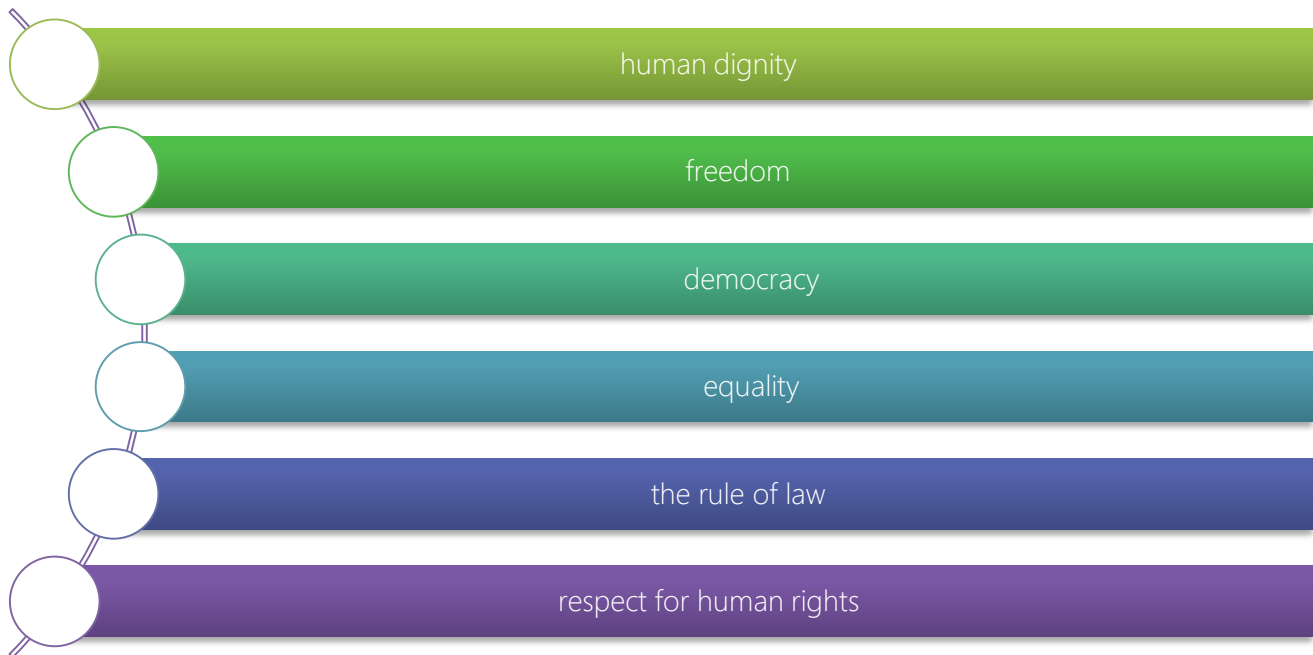
Religious education ↻ Religious education as the teaching of religion conveys specific values, worldview narratives, historic context and other subject matter related to a specific religious community or denomination. It postulates that the student has an “inner” understanding, grasp and commitment of the relevant religious view, rather than just a view from the outside as it is the case with education about religion(s). (cf. *Convention against Discrimination in Education*, UNESCO, 1960)

Philosophy for/with children & Critical thinking ↻ Philosophy for/with children primarily denotes a set of methods devised to encourage and cultivate critical thinking and reflective understanding in children. It can be structured around traditional philosophical questions and domains – translated in the form relevant for children’s age and as arising out of their own questions they pose –, but can also be just a method that the children are immersed in when learning (argumentation skills, proper questioning, Socratic dialogue). The key stress is on critical thinking, i.e. thinking that is based on the use of reason, is guided in an appropriate manner by (good) reasons as opposed to e.g. uninformed desires and inclinations, prejudices, fears, etc., and which helps a person answer the questions about with what to believe and what to do. Its significance is thus not limited just to thinking.

Educational ethics ↻ Educational ethics encompasses major ethical concerns related to education as such, and included deliberation and reflection on educational policies (especially those directly related to ethical concerns), ethics education (together with educational aims and goals, and ethical dimension of different pedagogical approaches and paradigms) and professional ethics, including aspects of teacher education as key part of their professional development.

3. EU values in the context of education

EU does not (yet) have a unified dedicated policy, strategic documents or guidelines specifically for the field of ethics and values education. The importance of changes and progress in this field is highlighted by the most recent European Commission public consultation on Promoting Social Inclusion and Shared Values Through Learning. EU and European society in general are centred on particular core values, namely:



These values are enshrined in Article 2 of the *Treaty on the European Union* and reiterated in the Paris declaration as key values also for the context of education:

“These values are common to the Member States in a European society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail. ... We therefore call for renewed efforts to reinforce the teaching and acceptance of these common fundamental values and laying the foundations for more inclusive societies through education - starting from an early age. The primary purpose of education is not only to develop knowledge, skills, competences and attitudes and to embed fundamental values, but also to help young people - in close cooperation with parents and families - to become active, responsible, open-minded members of society.”

Several strategic documents also put a lot of emphasis on the intersection between education and values. In the ET2020 strategic framework and work programme Strategic objective #3 is titled Promoting equity, social cohesion and active citizenship and it states that education and learning should “foster further learning, active citizenship and intercultural dialogue” as well as “promote intercultural competencies, democratic values, and

respect for fundamental rights". The problem is that there are no specific benchmarks set precisely for these key issue (as it is the case with other strategic objectives). This policy paper aims to fill this gap.

A wider context for reflection on values in education in EU is determined by the international organization and guiding ideas and documents, most importantly United Nations and Council of Europe. UN's Universal Declaration of Human Rights focuses on the inherent dignity of each individual as the bearer of equal and inalienable rights as the foundation of freedom, justice, and peace in the world. UNESCO efforts in the field of education - in particular those stressing the education for peace, peace education and culture of peace and non-violence, for humanity as our permanent openness towards the Other, our relationships as human being to human being, a permanent relationship of solidarity, free from calculation, for free expression, for sustainability and responsibility towards the planet, for intercultural education, for combating all forms of racism, prejudice and exclusion, are also converging with our main aims in this policy paper.

Council of Europe stresses democracy, human rights and the rule of law as the central values. It also formulated several important policy documents on education as well as educational guidelines and materials that would promote active, democratic citizenship, human rights and other values as well as combat prejudice, hate speech, violence etc. All these are based on the recognition of interdependence and the fact that as European society is becoming more diverse, the role of education in promoting and transmitting shared values is more significant than ever.

The call for a more extensive policy-making followed by a set of effective implementation measures is not justified only on the ground of the above described general policy documents but also from the perspective of teachers and their voice in policy development. E.g. ETUCE - European trade union committee for education states that among their core values is a commitment that "all teachers should have access to integrated high-quality initial education, high-quality induction and continuous professional development throughout their careers". They also opt for Peace education (Unesco) as committed to

"promotion of common values such as peace, mutual respect, solidarity and democracy in the education" but at the same time stress that teachers should be able to obtain knowledge and skills for such education and this means exactly effective professional development. This is key since teachers have an enormous impact on learners. Teacher's initial education programmes in particular are responsible for preparing future teachers to promote meaningful, engaged learning. This policy paper addresses this below.



4. State of the art and analysis of ethics and values education in EU

The ethics and values education (EVE) within the six evaluated European countries – Austria, Croatia, Germany, Italy, Slovenia and Spain – are rooted heterogeneously within the legal and contractual guidelines within each country's education system (cf. ETHIKA, State of the Art Report, 2015).

The comparison between participating countries shows a snapshot of the current state and shows the social historically developed current state of state organized education systems, and can be used for answering questions regarding the current state, role and development situation of ethics and education in schools and kindergartens. The comparison of participating countries follows the following structure:



Pre-primary schools and kindergartens

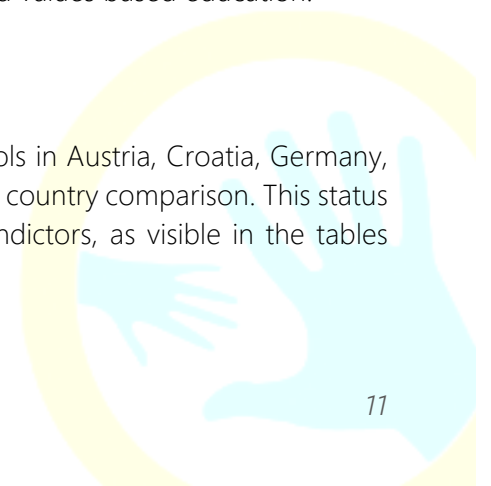
Within the pre-primary and kindergarten levels for the six European countries ethical themes and values, such as willingness to help and support other people, tolerance, multi-culturalism, friendship and similar themes included within different educational approaches and aligned to institutional guidelines.

At the time of the evaluation two of the six countries – Austria and Slovenia – already supported and provided evidence of ethics and value based education in the form of education frameworks as a central tenant of education institutions. Due to the growing amount of publically discussed and relevant ethical questions, expectations can be raised that other European member states will follow this education political trend of early start support for ethics and values based education.

For educators/teachers working in pre-school education institutions there are both private and public institutions that provide support and education within the areas of ethics and values based education.

Primary and secondary schools

The ethics and values orientated education in primary and secondary schools in Austria, Croatia, Germany, Italy, Slovenia and Spain, appears quite heterogeneous in a direct country by country comparison. This status quo becomes evident upon careful review of the country specific status indicators, as visible in the tables below.



The legal foundation within the participating countries for ethics education		
Country	Legal foundation of the subject	Last revision
Austria	At the highest state/federal level	2012
Croatia	At the highest state/federal level	2004
Germany ¹	At the state level	n/a ²
Italy	At the highest state/federal level	2010
Slovenia	At the highest state/federal level	2013
Spain	At the highest state/federal level	2014

1) Due to the governance structure, each federal state is responsible 2) The revision of the subject is subject to the authority of each federal state and are organized not aligned between the federal states.

Table 1: Legal foundation of the subject (Source: State of the Art Report, ETHIKA, 2015)

The subject name is defined as follows in the participating countries:	
Country	Name of the subject
Austria	Ethical education ³ , Philosophy ³
Croatia	Ethics ³
Germany ⁴	Ethics ^{2,3} , Ethical education ³ , Philosophy ³ , Philosophy with children ^{2,3} , Conduct of life ethics and religious education ³ , General ethics ³ , Values and norms ³
Italy	Philosophy ³
Slovenia	Citizen and Homeland Culture and Ethics ¹ ; Religions and Ethics ³ ; Philosophy for children ³
Spain	Civic and Social Values ¹ ; Ethics Values ³

1) At primary schools 2) Partially at primary schools 3) At secondary schools 4) Due to the governance structure, each federal state (16 in number) are responsible for the heterogeneous school system in Germany

Table 2: Name of the subject (Source: State of the Art Report, ETHIKA, 2015)

The legal status is organised in participating countries as follows:

Country	Legal status of the subject		
Austria	Substitute ³		
Croatia	Elective ³		
Germany ⁴	Compulsory ³	Elective ³	Substitute ^{2,3}
Italy	Compulsory ³		
Slovenia	Compulsory ¹	Elective ³	
Spain	Compulsory ¹	Elective ³	

1) At primary schools 2) Partially at primary schools 3) At secondary schools 4) Due to the governance structure, each federal state (16 in number) are responsible for the heterogeneous school system in Germany.

Table 3: Legal status of the subject (Source: State of the Art Report, ETHIKA, 2015)

Training for teachers/educators

Education and Training of Educators/Teachers is organised in participating countries as follows:

Country	Programs for Educators/Teachers		
Austria	Main state level ¹	Federal state level ¹	University level ¹
Croatia	n/a ³	n/a ³	University level ¹
Germany	n/a ³	Federal state level ¹	University level ²
Italy	Main state level ¹	Federal state level ¹	University level ¹
Slovenia	Main state level ¹	n/a ³	University level ¹
Spain	Main state level ¹	Regional state level ¹	University level ¹

1) Completely available 2) Partly available 3) Not available

Table 4: Programs for Educators/Teachers (Source: State of the Art Report, ETHIKA, 2015)

At the level of pre-primary schools and kindergartens the situation can be described as follows, in a sense that ethical contents are included in different ways, some following a direct approach, while others only incorporate specific aspects. Since this level is less regulated by the main state, there are also several options and approaches that the education institutions are implementing. At the time of this study, a mandatory participation for children to attend the education programmes within institutions only existed in Austria.

The focus of the rest of the summary is on education at primary and secondary schools, due to education political references/impacts/reasons. Only one out of six countries (the Federal Republic of Germany) has a dedicated subject as part of their 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 for those subjects many are only optional (or compulsory elective subjects) so that we cannot speak of real coherence among the different national systems. As far as the contents of the relevant subjects, they do converge to cover at least specific basic shared values and virtues or principles such as responsibility, community, dialogue, diversity, sustainability and ecology. The position and role of the subject matter can be seen as quite heterogeneous within the evaluated countries. It is of no surprise therefore, that the training and educational background of teachers involved in those relevant subject regarding ethical education also vary on a country to country basis. In some countries teachers are required to complete a dedicated training, in others a teacher's degree (or equivalent) in one of the relevant fields of study (Philosophy, Sociology, Education) suffices. In some cases a national exam is required, while in other this is not mandatory precursor to educate. Due to the missing education political precursors and equipment no subject specific Education and Research could be established (cf. Deutsche Gesellschaft für Philosophie: Münsteraner Erklärung, 2014). Within the existing and governing guidelines university have no possibility to establish and develop appropriate teacher education, including no chance for specialized trainings. Due to need though, within those countries several NGOs or independent educational institutes are active, providing content or courses dedicated to ethical education, philosophy with children, dialogue, reflective and critical thinking, human rights as well as other related themes.

As the reports above show there are considerable differences among the participating countries, regarding their specific ethical education initiatives and education execution. Current requests to democratic parties, support the view of an education political will for large scale improvements in the area of values based education. (cf. FV Ethik: Antworten der Parteien, 2016). In summary the six European countries have not made a sufficient effort to provide a qualified teaching of ethical and values education in schools and kindergartens.

5. Identification of key challenges

“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 are of crucial importance for the European knowledge-based economy’ (An agenda for European cooperation on schools).” (Project proposal ETHIKA – submitted 29.04.2014 p. 27)

In the same month that the Teacher manifesto for the 21st century was published by the Council of Europe in Strasbourg, with very important messages, eg. *“The choice of pedagogy and learning environment is part of the ethos and the message. Pedagogy and methodology are not neutral; they always reflect the values, ethics/ethos and principles, and the orientations of what we seek to develop in learners. A school or college that is governed from its roots by democratic principles, including in its teaching and learning, will effectively support learning for democratic and just societies.*

Teachers may choose to switch from non-participative methods and pedagogy to a child-centred pedagogy focused on the acquisition of specific transversal competences: experimentation, systemic thinking and collective knowledge building, problem solving, critical thinking, capacity to face new developments quickly, co-operative spirit and skills, navigating in knowledge networks and so on.” (Council of Europe, Strasbourg: Teacher manifesto for the 21st century, April 2014)

The need of ethics in education is clearly recognized by EU, especially the necessity to foster social and civic competencies (ET 2020).

Here are the key challenges regarding the development of ethics and values education across EU that we have identified within the course of the project:

- ❖ ethics and values education is very wide-ranging in scope, including its contents and methods, and further requires integrative and holistic approach, which is why it is hard to
- ❖ educate and train the teachers to develop their knowledge and skills, and thus, in many countries, there is a lack of learning opportunities for teachers and the
- ❖ a closely related challenge is how to implement ethics and values education into existing school curriculum to be effective and remain true to its nature, and there are in many educational contexts serious pressures for the curriculum to be supplemented with various others new subjects and contents, which then limits the space available for ethics and values education
- ❖ there are many different understandings and associations about what ethics and values education is and what its goals are, which can then raise serious doubts or objections for its implementation (these can be ideological, cultural, religious, etc.)
- ❖ ethics and values education addresses some of the most pertinent challenges of contemporary society, to which, in many cases, there are no ready-at-hand, uniform and agreed upon solutions, and can touch upon sensitive issues. The policy makers and other stakeholders are therefore often reluctant to address these issues or include them into the curriculums
- ❖ there are often pressures related to education/school budget that prevent ethics and values education to be taught by teachers specifically trained in this field

The international researchers of the ETHIKA project took this seriously in forming a more integrated (dialogic, sustainable and successful) European horizon for enabling attainment of the relevant EU 2020 goals. The ETHIKA researchers made a User Needs Analysis (UNA) for the participating six countries, in which the main needs were recognized as being approximately the same in all the participating countries. These needs are

seen by the educators as actual key challenges for ethical education. Teachers and educators of Austria, Croatia, Germany, Italy, Slovenia and Spain realized the main ethical needs:

- Self-esteem
- Conflict resolution
- Justice
- Respect
- Responsibility

Which should become tangible in ethical actions.

The ETHIKA team is convinced, that these topics (and some more) are key challenges in ethical education. Therefore in the ETHIKA project educational materials were developed for different age groups, from 3 – 5, 5 – 7, 7 – 9, 9 – 11 and 11 – 14. All these materials are as Open Educational Resources (OER) for free use – at the ETHIKA website (<http://www.ethics-education.eu/tools/index.htm>)

Self-esteem is the fundamental value; only when seeing the worth and value in the own person, one can be aware of other values and values of other persons. From the early childhood self-esteem is combined with self-efficacy and self-competence (Badura, 1997). And Viktor Frankl, the founder of the logotherapy emphasized, that man comes to his meaning not by searching it, but by acting and overtaking responsibility (Frankl, 2006). And on the basis of Frankl's logotherapy, Eva Maria Waibel developed the so called "Existenzielle Pädagogik" (existential pedagogy) (Waibel, 2013); the education to self-worth is a central pedagogic issue (Waibel, 2009).

If man is respected by others, he is able to respect others. Being respected in early childhood, by peers, by acquaintances and classmates, is a precondition for realizing the value respect. Children without such an experience, and suffering from pain, are at risk of creating violence (Bauer, 2013). The neuroscientist Joachim Bauer shows in his research, that aggression and violence appear, when and where the areas of the basic motivation such as fairness and acceptance are threatened (Bauer, 2013, p. 27).

A man with a strong self-worth has the competence to be aware of justice and injustice, and he is able to fight for justice and to support people, who are suffering injustice. It's important to see, that social justice is the precursor of liberty (Höffe, 2010).

Hans Jonas argues that our new power to destroy nature creates a historically novel responsibility toward future generations (Jonas, 1989). Only if man makes the experience of the given word and the ability to answer (respond), responsibility in individual, social and global dimension in direction, can sustainability of the world be realized.

In all the key challenges ethics can't be merely a theory, but invites us to act. Therefore ethical actions are crucial for ethics and values education in the project ETHIKA.

In education settings, teachers and educators have to be open for all problems, conflicts and challenges, e.g. a lot of migration challenges are rather new. Students have to gain the competence for conflict resolution.

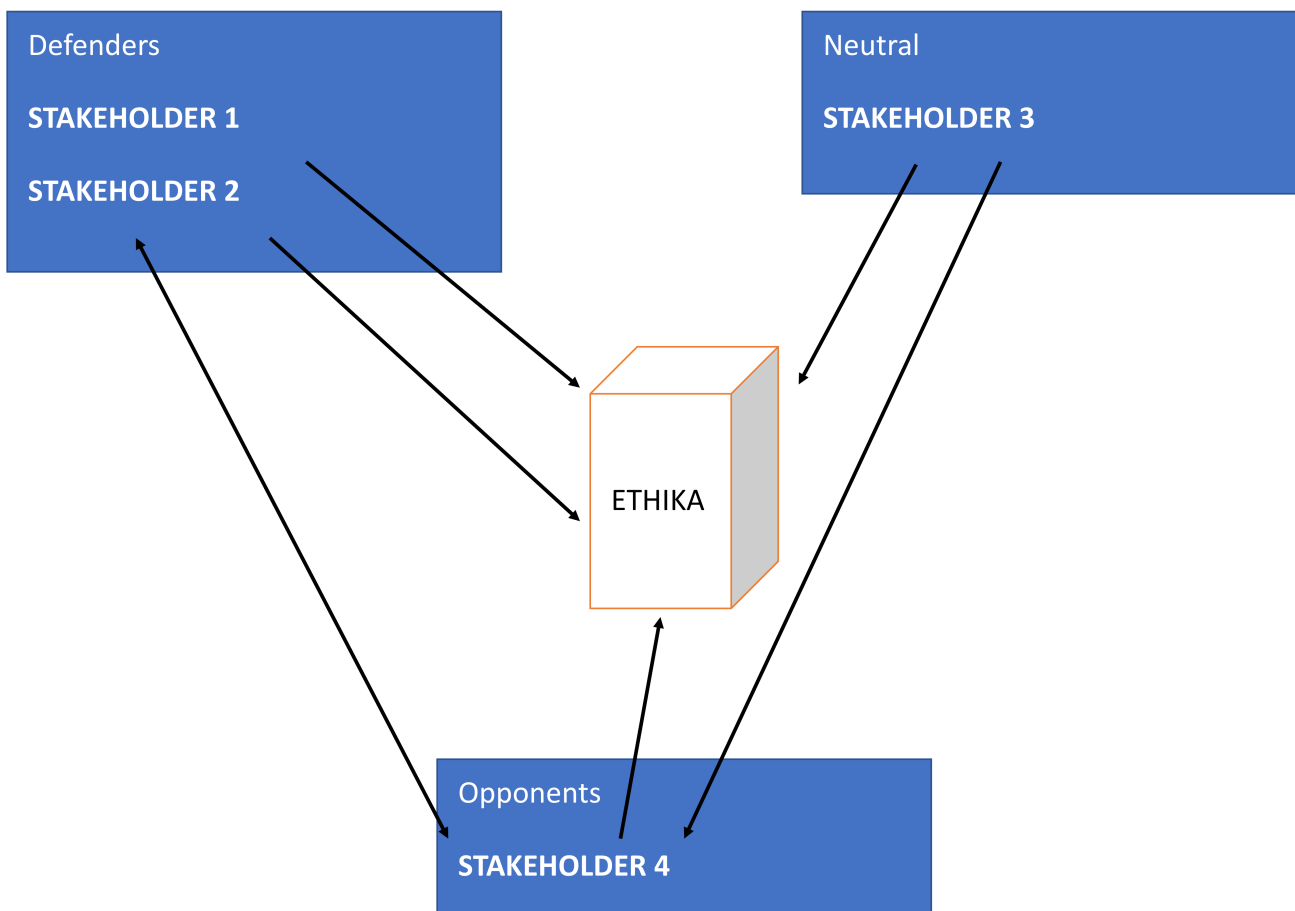
In all the ethical key challenges, individuality and diversity are included in learn opportunities in the direction of inclusion, so that society can develop and so that people can see themselves not simply as member of a group or a nation, but more and more as a citizen of a one and global world, for which each individual holds the shared responsibility. The Golden Rule "so whatever you wish that others would do to you, do also to them" (Mt 7, 12) is a crucial word in all religions – this is a great chance, that all the confessions bring in their ethical competences for the future of the world and the whole of mankind.

6. Identification of key stakeholders in the area of ethics and values education

Stakeholder is a very broad term, often used to define people and organizations involved in management or decision making in a specific activity or business. In its original definition, by the Stanford Research Institute (1983), stakeholders are the members of the "groups without whose support the organization would cease to exist". When we refer to a project or an activity, the proper definition can be "an individual, group, or organization, who may affect, be affected by, or perceive itself to be affected by a decision, activity, or outcome of a project" (Project Management Institute, 2013). The systematic identification, the targeted handling of stakeholders and the addressing of the stakeholders are also referred to as stakeholder management.

As far as the ETHIKA project is concerned, stakeholders can be categorized according to:

- Their influence on other stakeholders
- Their decision-making potential (technical, political, etc.)
- Their attitude to the ETHIKA project (opponent, competitor, proponent, neutral, etc.)
- Their potential role in the project
- Their relationships with each other



Within the area of interest of the ETHIKA project, i.e. the development of ethics and values education (EVE), stakeholders are all the actors interested in the success of preschool, school and university, its students, i.e. directors, teachers and other staff, students with their parents and families, associations of all the previous groups, other local community members, social and business associations, elected decision makers, such as school board members, city, regional and national representatives. A tentative list includes:

- ❖ Directorate General Education and Culture of the European Commission
- ❖ Members of the European Parliament
- ❖ Ministries of Education, Ministries of University
- ❖ Members of the Parliament (all levels from local to national)
- ❖ Boards of Education
- ❖ Politicians
- ❖ International networks
- ❖ Associated ETHIKA partners
- ❖ Philosophy Associations
- ❖ Ethics Associations
- ❖ Institute for the teacher training
- ❖ Press and Media (national and local)
- ❖ Universities (Post Secondary Education)
- ❖ High schools (Higher Secondary Education)
- ❖ Middle schools (Lower Secondary Education)
- ❖ Elementary schools (Primary Education)
- ❖ Nursery schools (Early childhood Education)
- ❖ Vocational schools (Vocational education)
- ❖ Youth centers (Other educational facilities)
- ❖ Youth welfare services
- ❖ School directors, teachers and other staff
- ❖ Students with their parents and families

We can then further break down:

- | | | |
|-------------------------|----------------------------------|--------------------------|
| ❖ National institutions | ❖ Regional institutions | ❖ Municipal institutions |
| ❖ NGOs | ❖ Charity & advocacy groups | ❖ Cultural Institutions |
| ❖ Catholic Institutions | ❖ Protestant institutions | ❖ Jewish institutions |
| ❖ Islamic institutions | ❖ Social & business associations | ❖ others |

As any list, also the previous one must be localized and customized to your specific situation, deleting some of its members or adding other ones, such as religious institutions, NGOs, charity and advocacy groups, local and educational media, cultural institutions.

Instead of stakeholders, we probably prefer using the concept of educational community, embracing all the actors that have a personal, professional or civic interest or concern for EVE.

Our recommendation is to start preparing a list (and a mailing list too) of all these individual and collective entities and think about the ways and strategies we have in order to let them not only informed and aware of the EVE actions we have in mind to implement at school, but also actively engaged in and committed to the success of the action. This requires the development of a time and communication from the very beginning, since the time and effort necessary to involve and mobilize public decision makers are usually longer and bigger than for the other groups.

It can be also effective to connect our EVE strategies to a wider project focusing to improve the culture of a school, i.e. that set of rules, beliefs, relationships and attitudes that influence all the aspects of the school life. Within this context we can associate our EVE actions with concrete key issues, namely physical and emotional health of students, the organization of classrooms and common areas, the strategy followed by the schools to deal with ethnic, cultural and linguistic diversity, and how promotion of inclusion and caring can support this strategy.

When planning how to involve the members of the educational community, we have to consider the different social and emotional attachments they may have to our school: experiential (the students themselves), familial (parents and relatives), professional (teachers and school staff), civic (public decision makers requested to manage the educational policy and volunteers providing their time and services), socioeconomic (citizens paying taxes, local companies interested in well trained and qualified future workers).

In any case, at the center of all the actions we are going to start to involve our educational community, is the concept of giving them the real opportunity to take part in the decision making process, as well as define an educational programme able to give voice to their opinions, beliefs, values and cultural backgrounds.

Finally appropriate actions should be started to let the different groups play an active role in community-based learning. In this way what is being taught at school will be complemented by the surrounding community, connecting the activities run in the classroom with other aspects of the daily life of the students. We have to accept the fact the school is an institution requested to involve the broader community in important decisions related to its governance, operation and improvement, with the goal to foster a stronger sense of ownership, a feeling of being more invested in the achievement of the school goals: doing so, we will also increase the likelihood of success of our EVE programmes.

Last but not least, even if it is hard to influence for a single institution the European policy in the sector, there is an area of the actions run by the Directorate General Education and Culture dealing with Social Inclusion through Education, Training and Youth, that is very close to the objectives of the ETHIKA project. This is definitely an area to be kept monitored, in order to be constantly informed about the progress done at European level in this field.



7. SWOT analysis

The identification of Strengths, Weaknesses, Opportunities and Threats starts from the analysis of the current situation and expected trends concerning the different categories of stakeholders involved and interested in the development of ethics and values education. Moving from the groups and actors just listed, we can depict a scenario that can drive and support anybody interested in implementing a new curriculum in EVE.

STRENGTHS

- *Interest of the European institutions to support Social Inclusion through Education, Training and Youth*
- *Several actions launched by the governments of EU Member States focusing on inclusion of new migrants*
- *Students and their families are in general interested in tackling EVE subjects*
- *School curricula usually stress the importance of values, mentioning them in terms of aims and principles.*
- *Teachers and Educators are aware of their need for a specific training about EVE*
- *In the last years many schools have created an educational community strengthening their relationships with the other local institutions and groups*
- *Many organizations involved in the Third System, as well as NGOs have started actions addressing social inclusion and multicultural issues.*

WEAKNESSES

- *European Institutions have no possibility to influence national curriculum on EVE*
- *In many EU Member States, the national legislation does not allow new migrants to attend training courses*
- *No homogeneity in EU countries regarding EVE curricula and related teachers skills and competencies*
- *Limited EVE learning opportunities for teachers to acquire EVE competencies or update existing ones*
- *In some countries, the university or VET curricula for training new teachers does not include EVE subjects*
- *It is difficult to find time for new activities due to the intense school programmes*
- *Some parents are reluctant to have school proposing moral or religious themes to their children*
- *In some cases parents are reluctant or do not know how to transmit EVE to their children using critical thinking.*

OPPORTUNITIES

- *Pilot actions are going to be started supporting Social Inclusion through Education, Training and Youth at European level*
- *Joint actions organized by volunteers, NGOs and Third Systems companies supporting inclusion of new migrants*
- *Main religious institutions are strongly committed and involved in teaching values and supporting multiculturalism*
- *EVE effects positively not only to students but also to all the stakeholders of the educational community, promoting more sustainable, safe and healthy schools*
- *The proliferation of EVE can lead to the mitigation of other issues related to school coexistence such as bullying*
- *EVE can be adapted to other levels and/or fields of the education such as adult education, business ethics and corporate social responsibility, ethics in policy, environmental ethics, etc.*

THREATS

- *Limited budget at European and National level to be invested for developing EVE*
- *Increasing relevance of isolationist and racists movements in many European countries against integration of new migrants*
- *Difficultness of developing standardized EVE teaching materials due to cultural, ideological or religious differences between countries*
- *Reluctance of religiously oriented teaching institutions (EVE as a substitution of religious education)*
- *Misleads in terminology: speak about EVE but promoting indoctrination approaches*
- *Other emergent education fields (such as computing or coding/programming) may occupy the little space available in students' curricula for new subjects.*



8. Lessons for policies and practices

Non-formal education

In contemporary world formal educational system is not enough for all skills and knowledge that people need. That's why non-formal education is more and more important. Non-formal education projects and programs are more flexible and sometimes more adaptable for the requested situation. Simkins found the fundamental differences between formal and non-formal education.

	FORMAL	NON-FORMAL
Purposes	Long-term & general Credential-based	Short-term & specific Non-credential-based
Timing	long cycle / preparatory / full-time	short cycle / recurrent / part-time
Content	standardized / input centred academic entry requirements determine clientele	individualized / output centred practical clientele determine entry requirements
Delivery system	institution-based, isolated from environment, rigidly structured, teacher-centred and resource intensive	environment-based, community related, flexible, learner-centred and resource saving
Control	external / hierarchical	self-governing / democratic

Table 5: Non-formal education (Adapted by Fordham 1993 from Simkins 1977: 12-15)

From this differences between formal and non-formal education it's clear that Lifelong learning is much more suitable for implementation through non-formal education.

The importance of Training and Lifelong learning opportunities for teachers/educators

There are two main characteristics in global education today: non-formal education and life-long-learning education. Interweaving of this two types of education is something usual. This two types of education give opportunity for additional education for all citizens, as well as teachers, educators, policy makers etc. "The speed of change and the explosion of knowledge are requiring people to learn afresh at many intervals throughout their lives. This has important implications for the role of the school, which is no longer providing a package of knowledge and skills to serve a person for life." (Dută, Elena Rafailă, 2014. p.801). That's why we have more life-long education programs and projects through non-formal education. "Human integration into society is a socially active and lifelong process. This consideration outlines the major purpose of education that is preparation for life and is important not only during childhood and adolescence, but also in adulthood." (Dandara, 2014. P. 2006). Education as preparation for life (Non scholae sed vitae discimus) never stops. In today's world one of basic educational needs is democratic education. "The times we are in raise both new challenges and new opportunities for countries seeking to nourish and preserve democratic values and institutions. New global realities call for a major reconsideration by educators and policy makers of how young people are being prepared to participate in democratic societies in the early 21st century."

(Torney-Purta et al. 2001) Education for democracy needs to include ethical education. Ethic and value education is important for education for democratic values. There is some ethical and democratic education in civil education subject in schools. But this is not enough, that's why non-formal education is important for education for democracy which include ethical and value education. Non-formal education programs for ethical and value education is not just for children or young people, this is also for all age groups. In non-formal education people can learn a lot of different skills, for example welding, painting, building, language learning etc. It's very important to have ethical and value education in non-formal education because it's very hard to have quality EVE in formal education system. EVE can give to pupils/participants different soft skills:

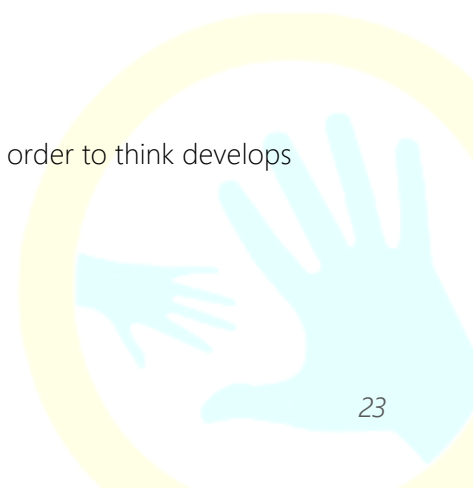
- ❖ Problem sensitivity
- ❖ Problem solving
- ❖ Communication
- ❖ Knowledge acquisition
- ❖ Perspective taking
- ❖ Responsibility taking
- ❖ Discussion
- ❖ Self-reflection
- ❖ Decision making
- ❖ Acting
- ❖ Critical thinking

These soft skills are very important for living in society. Like it is written above, these soft skills respectively Ethical and value education is important in every age group. Teachers, educators and policy makers especially need EVE.

Critical thinking as a method of ethics and values education.

In ETHIKA project, in order to develop quality EVE, we used critical thinking methods. Critical thinking is thinking, that is based on the use of reason, which means that it is guided in an appropriate manner by (good) reasons as opposed to e.g. uninformed desires and inclinations, prejudices, fears, awards and fear of punishment etc. It is reflective thinking, which deals with what to believe or what to do (epistemic and practical aspect). It strives for epistemic responsibility that promotes self-corrective assessment of one's own thinking process and it is based on certain criteria (e.g. clarity, accuracy, validity and soundness, consistency, explanatory power, non-circularity, etc.). It also stimulates constructive doubt, case analysis, intellectual courage, alternative interpretations and a view from multiple perspectives, analysis of argumentation. Ethical and value education teaching through critical thinking strategies is important for all age groups, because children/young people/people/senior citizens can:

- ❖ Learn how to think for oneself
- ❖ Learn how to come to freedom of judgment protecting them from ideological indoctrination and persuasive advertising.
- ❖ Deal with ethical dilemmas much easier
- ❖ Think reflective about ethical issue
- ❖ Facilitating the mastery of language and speech; verbalizing in order to think develops cognitive- and sociolinguistic capabilities.
- ❖ Be more responsible citizens



9. General criteria and recommendations for evaluating future data/progress

Performance in schools is increasingly being judged on the basis of effective learning outcomes. In this frame, Information is critical to knowing whether the school system is delivering good performance and to providing feedback for improvement of school performance and student outcomes (OECD 2011), facts that contribute to create school systems characterized by equity and justice.

In this context, Ethics and Values Education (EVE) does not differ much from any other field of education as its related effective learning outcomes can be also evaluated and assessed by using countries' common techniques addressing different levels of the educational community such as students, teachers, schools (test samples and/or all population, performing a follow up over certain time) and education systems.

In section 7 of the Ethika project Outcome 3 - *Ethics and values education curriculum proposals and training courses for teachers* - we can find the proposed mechanism for teachers to collect feedback, use evaluation instruments both traditional and ICT and main stakeholders involved in the process.

In this section we will focus on the higher policy level and following OECD policy challenges regarding School Evaluation, we are grouping here below four main headings to group the proposed criteria and indicators that could be followed and introducing the questions that we should pose ourselves in order to determine if EVE is being implemented properly:

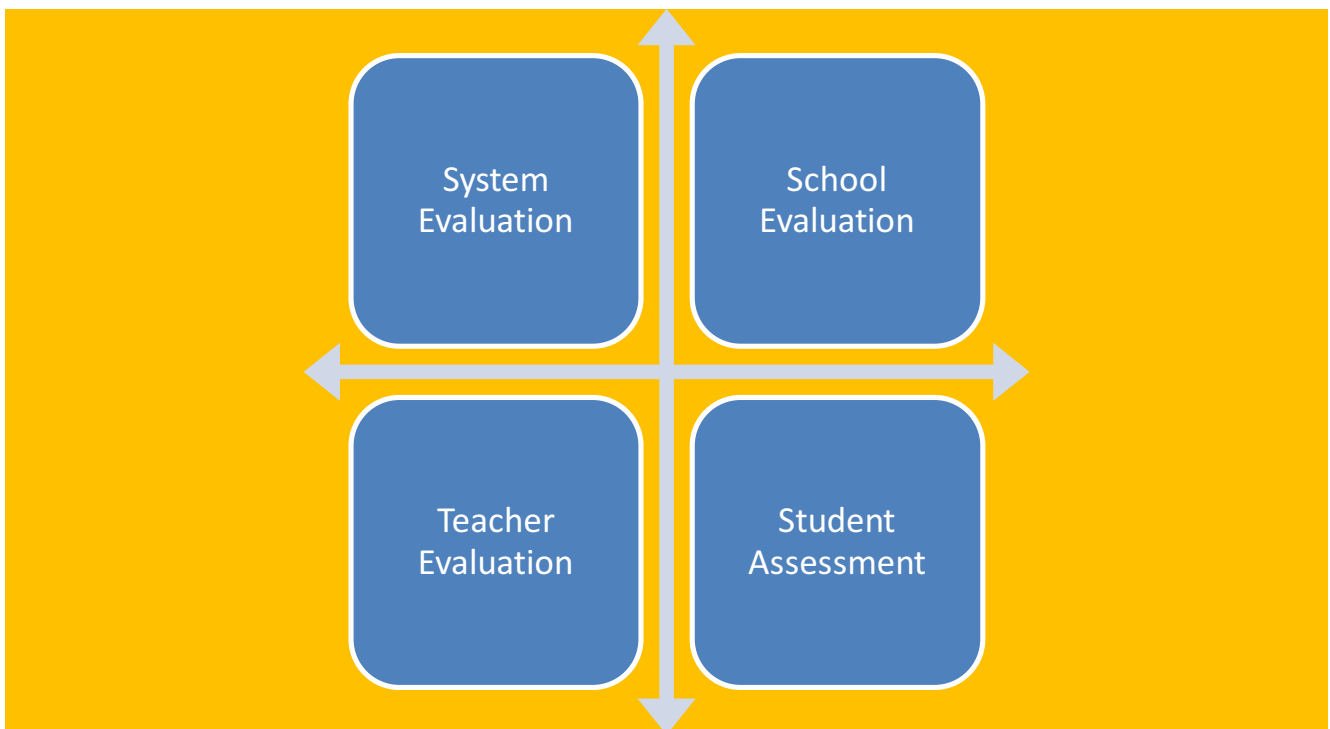


Figure 1.

Headings proposed to evaluate the implementation of EVE in Schools
(own elaboration based on OECD recommendations)

System Evaluation

CRITERIA		QUESTIONS
Adequacy of measurement indicators and tools	→	Are there common agreed criteria, indicators and tools to measure the EVE system performance?
Degree of implementation of measurement tools improvement system	→	Has a long-term strategy aimed at improving measurement tools been implemented?
Adequacy of objectives for the EVE system	→	Are there common agreed aims and objectives for the EVE system?
Capacity of the information collection system:	→	Is it possible to collect systematic information at different levels of the system?
Degree of implementation of data quality improvement system	→	Is the data quality improvement being promoted?
Assessing key outcomes of the education system	→	Is the student assessment framework providing key indicators for assessing system performance?
Effectiveness of the use of system-level information	→	Are the collected information and data being used effectively (analysed and presented) by key stakeholders in system evaluation?

Table 6 : System Evaluation

School Evaluation

CRITERIA		QUESTIONS
Balance amongst internal and external school evaluation	→	Is it being promoted the schools self-evaluation or internal school evaluation in the field of EVE?
	→	If yes, is the internal school evaluation in line with the external evaluation objectives (degree of adequacy to central policies and procedures)?
Meeting with public reporting needs on schools	→	Is the collected information in schools that is being used for public reporting accountable, transparent and credible?
Providing school actors with the necessary skills in data gathering, analysis and interpretation	→	Is being implemented a system for improvement of the data handling skills of school agents?

Table 7: School Evaluation

Teacher Evaluation

CRITERIA		QUESTIONS
Improvement of teachers EVE practice performance	→	Is the teacher evaluation process aimed to improve the teacher EVE practice performance and holding them accountable for their performance in enhancing student EVE learning?
Consideration of student results in the evaluation of teachers	→	Are student EVE results used in accounting in the evaluation of teachers?
Degree in which incentives for teachers are based on the results of teacher evaluation	→	Are the teacher evaluation results used to determine incentives for teachers?

Table 8: Teacher Evaluation

Student Assessment

CRITERIA		QUESTIONS
Definition of EVE curriculum and learning outcomes	→	Are the EVE related knowledge and skills that students are expected to have attained at certain stages of the education clearly defined?
	→	Does the curriculum covers the EVE objectives identified in the standards?
Degree of alignment between educational standards and student assessment	→	Are educational standards and student assessment aligned?
Resources for assessment of learning	→	Are external assessments and teacher-based assessments balanced in the assessment of EVE learning?
	→	Is the student formative assessment integrated in the EVE evaluation and assessment system?

Table 9: Student Assessment

Moreover, in terms of governance and implementation follow up, some recommendations related to key aspects are proposed to be considered here below:

- ❖ Implementing an strategic approach based on integration and complementarity amongst school and teachers evaluation and students assessment
- ❖ Empower main stakeholders in relation to assessment and evaluation (i.e., school leaders and teachers) to acquire basic skills and competencies by providing them with specific training opportunities
- ❖ Ensure proper EVE classroom practice by focusing on teacher practices evaluation

- ❖ Solving of emerging implementation barriers (lack of expertise or resources, excess of bureaucracy, etc.)
- ❖ Reaching agreements with all actors regarding the design of the evaluation and assessment system for EVE.

In conclusion, under this section we are proposing criteria and recommendations for policy makers trying to shed light on the question on how assessment and evaluation policies can work together more effectively to improve student EVE outcomes in schools, nonetheless, we are aware that evaluation is a cycle and in that frame consider the main 3 challenges posed for those in charge of a system evaluation and assessment of EVE are:

1. how to best organise the collection and analysis of key information at the national level,
2. to clearly communicate the results of system evaluation to all stakeholders
3. and to ensure the effective use of results by stakeholders throughout the system.



10. Key conclusions and policy recommendations

As the European societies are facing deep, growing and in many respects unprecedented challenges, emerging out of processes ranging from globalisation, migrations and refugee crisis, disintegration and the loss of trust in the EU, youth unemployment, low natality rates, terrorist threats and violent extremism, the rise of populism and dominant identities, loss of resiliency of communities, digitalization etc. these phenomena have a profound impact both globally as well as on the daily lives of people living within the EU member states. These processes are having a profound and lasting impact regarding social, cultural and religious diversity that need to be addressed. Through this new status quo, ethics and values education in schools and kindergartens are growing in importance and are receiving a key role within the domain of inter-cultural exchanges of views in a European and Global context.

Following on the focus on ethics and values education within the six evaluated European countries – Austria, Croatia, Germany, Italy, Slovenia and Spain – here we now have a brief overview of the important results and conclusions from the available data.

A overview of basic results

- **Nomenclature and Content of the Subject:** Within education, Ethics has been a proper subject as part of the secondary education within some European countries for the last few decades, and as such has been practiced and supported within these countries on the highest educational and political levels. The nomenclature, the term used for the subject though varies from country to country though, the most common term used currently are: Philosophy, Ethics, Ethics Education and Ethical Values. While the focus of these subjects circle around transferring ethical and philosophical contents based on their name, the actually delivered message and content varies strongly on a case by case (country) basis.
- **Legal Basis / Equality:** Ethics education follows specific legal bases within the assessed countries, the subject is usually where available, available as a substitute or elective subject – comparative to religious education – and is a proper subject lectured within school settings. There is no equal legal footing or role between religious education and ethics education within the assessed countries.
- **Certified Training & Education of Educators/Teachers:** The level, quality and availability of education and training for teachers and educators for the subject of ethics or philosophy varies strongly within the assessed countries.
- **Increased rollout of subject to more and earlier classes.:** The current developments in some European countries point towards the tendency for some countries to include more and earlier classes, i.e. classes that include ethics and values topics are included from a pre-school or primary school setting as an elective subject. For the coming years the current estimate is that the role of ethics education will gain a more prominent education political role in terms of availability and roll out to more class forms.

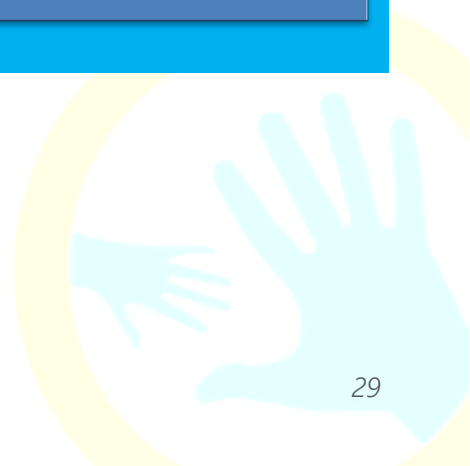
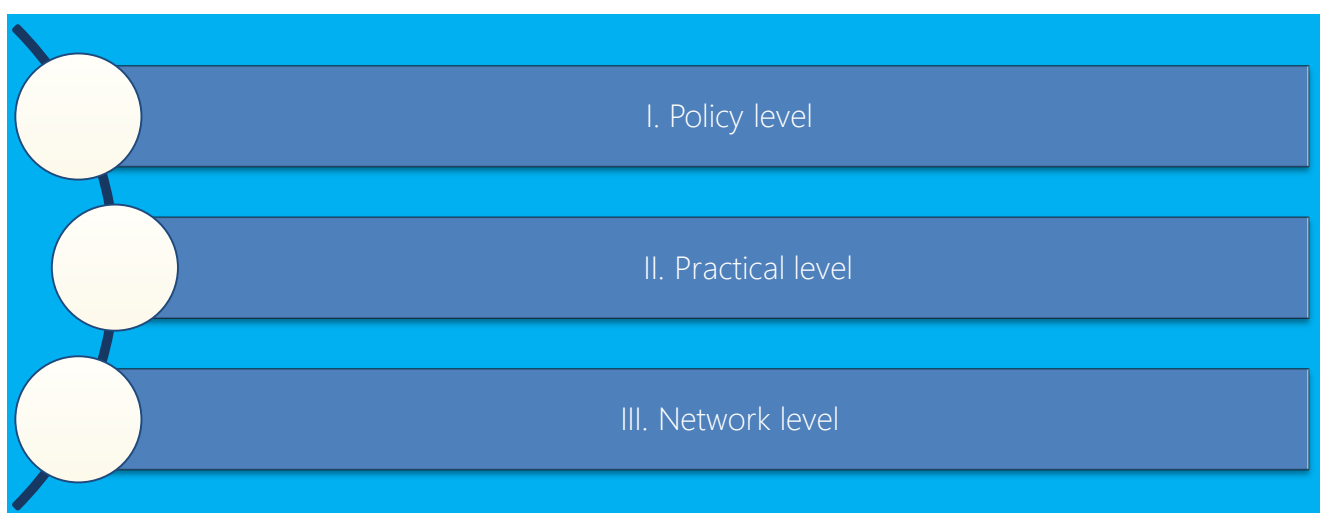
The success of creating ethics and values education as a key to establishing our European societies depends on agreement among all relevant partners on a common vision supported by a set of specific policies and regulations to be taken to put this vision into practice.

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 evidencing that “investment in education and training [is] of crucial importance in the European knowledge-based economy.”

The agenda from the European Commission 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 and students to acquire the key competences which they will need and which will help to guide them throughout their personal and professional lives and face significant challenges and problems of a fast-changing world. 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 a strategic framework for European cooperation in education and training (2009) 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 its citizens today and in the years ahead.

EU2020 proclaims “our strong values, democratic institutions, our consideration for economic, social and territorial cohesion and solidarity, our respect for the environment, our cultural diversity, respect for gender equality”, but we must be aware that these are not self-sufficient achievements and that we must work together to retain them.

Therefore we present the following general policy and implementation recommendations to key policy- and decision-makers at the European Union level. The recommendations for ethics and values education in European schools and kindergartens are structured as follows:



Policy recommendations

I. 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 with a clear definition for its implementation of the part related of EU values.
- Given that the value dimension is present central in EU and National initiatives and strategies, we propose that the EU Commission adopts and supports different strategies 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.
- On the national level, education policymakers and decision makers should direct their efforts to emphasize the importance of ethics education in strategic and policy documents with an aim to increase the number and level of learning opportunities for teachers in relation to ethics education and to stimulate the update of curricula of initial education of teachers.

II. Practical level

- 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 face of an upcoming extension of ethics education in European Member States, the didactical education and research for all school formats and age groups should be improved at a university level. In order to achieve this, appropriate positions (roles) and the education capacities need to be provided/created and need to supported and supplied with the appropriate funds within all European Member States.
- 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. Network level

- 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.
- Such a network should be supported in connecting with other existing networks in the field of ethics and values education. This wider network should then serve as a basis for consultation in future policy making processes and changes on EU level.

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