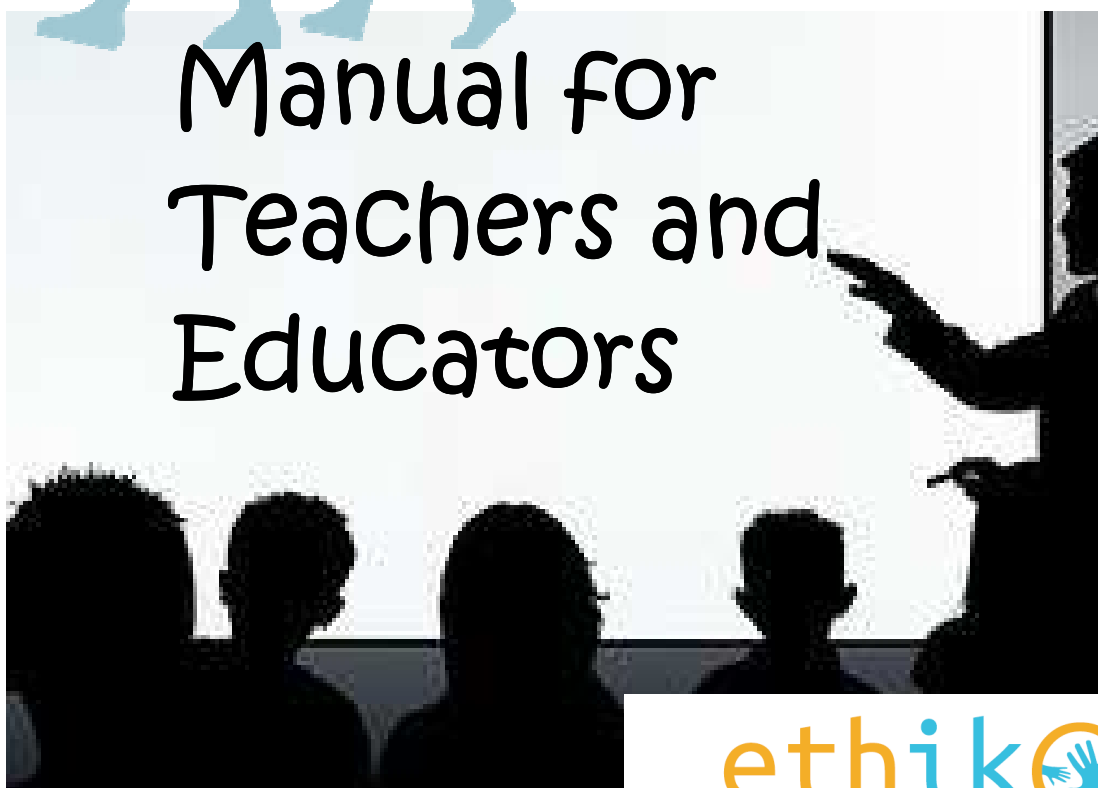


Ethics and Values Education



Manual for
Teachers and
Educators



ethiko 

Ethics and values education in schools
and kindergartens

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Pictures

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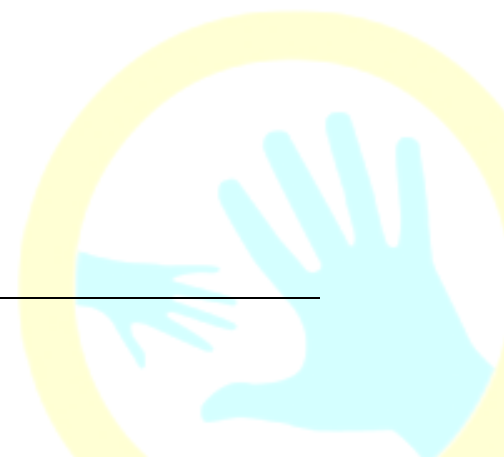
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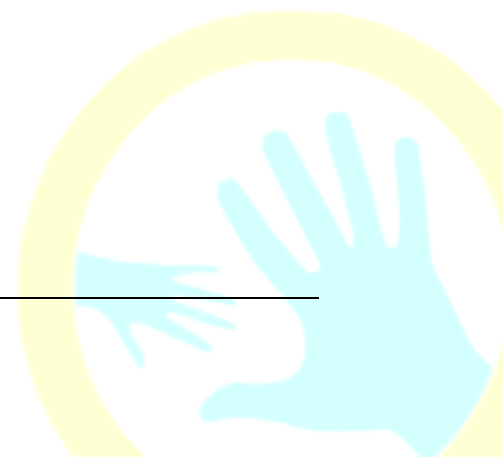


To school teachers, kindergarten teachers, other educators and all other interested readers:

This manual is aimed at you and represents a comprehensive guideline for ethics and values education. It is a key tool for teachers and educators regarding the field of ethics and values education, but can also be used for teacher training. It was prepared in response to specific needs and provides key knowledge, skills and tools for ethics and values education. It is structured in the following way. After a brief introduction you are made familiar with some conceptions and approaches to ethics and values education. This theoretical background will be brief and informative. Next, you will find key theories and insights from the moral development of children, followed by some reflections on relationship and ethics management. The core of this manual are descriptions and examples of several methods that you can use in ethics and values education. They represent a key repository of practical tools. The manual concludes with short tips for developing your own educational materials and tools.



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Introduction

Our society is going through rapid and profound changes due to globalization processes, closer integration and expansion of EU, economic crisis, advancement of technology and social innovation, migrations and challenges to traditional identities and memberships, etc. All these societal transformations present the educational sector and especially education professionals with new challenges. The development of a knowledge-based society and the globalization process are creating new social and individual needs in the areas of culture, scientific and technological development, social cohesion, education, the position and the role of an individual as a citizen as well as in the area of an individual's personal development.

Research has proven that early childhood education is the most important phase to initiate a healthy development. Adolescence period is also critical for moral development. Education, given its importance in knowledge production, transfer and in preparing an individual for further life and work, has gained considerable importance in this context and has become, along with science, one of the fundamental pillars of societal development. Within such a framework ethics education, intercultural dialogue and critical thinking have a significant role in forming an ethically mature human person.

Ethics is the foundation of our human relationship to ourselves and the world around us. The purpose and role of ethics has always been the preservation of the human being as a person, human dignity, and the conditions for leading a good life. Today's time, today's culture in which we live is characterized mainly by pluralism with which we have to deal, with crises and turmoil that we are experiencing, with the increasing interconnectivity of the world (globalization) and the dependence of one another, and the "relativization" of values, which is primarily an expression of decreased confidence in society and the loss of certainty about the answers to the fundamental questions of our existence. Ethics protects and nurtures humanity of our existence, both in ourselves and in others, and practice of dialogue is essential. We always live in relationship to others, namely in a relationship of mutual giving and receiving, therefore recognition of our dependence on others and caring for others is essential.

This communitarian nature of ethics is extremely important and dictates reflections on justice, solidarity, compassion, and cooperation. Such efforts and discoveries are closely related to dialogue, which builds upon openness, reciprocity, and mutual recognition. These aspects are important for ethics education, since its main goal is to strengthen such dialogical and emphatic stance on all levels of educational process. One should not stress merely basic ethical norms (such as truthfulness, dignity and respect for life, non-violence, solidarity), but also turn to virtues that are at the heart of each individual and can emerge also on the level of society. Dialogical nature of ethics and ethics education therefore prescribes openness toward the other and invites us to be open in the process of mutual growth and learning.

An all encompassing nature of ethical reflection and awareness calls for an integrative approach, in which ethical topics would be addressed in most if not all the subjects in school (e.g. the notion of fair play and prevention of violence or substance abuse in physical education, etc.), trans-curricularly and in school life in general (e.g. in relation to the phenomenon of bullying). The present guidelines for teachers and educators stems from the analysis of their specific needs and are an attempt to provide them with key knowledge, skills and tools for ethics and values education.

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What is ethics and values education?

Approaches to ethics and values education

The main aim of this section is to introduce the notion of ethics and values education (hereafter EVE) and situate it within a broader framework of concepts and approaches in this field. The section thus deals with definitions of key concepts and their scope and is closely related to the following section which outlines approaches and methods of EVE.

Definition of key concepts

In the general field there is a considerable diversity of conceptual proposals and approaches dealing with ethical¹ aspects of education and teaching. In the Ethika project we are focusing on a quite general approach of EVE, which we define and contrast with others in the following way.

Ethics and values education (EVE)

The term ethics and values education (EVE) applies to all aspects of education which either explicitly or implicitly relate to ethical dimensions of life and are such that can be structured, regulated and monitored with appropriate educational methods and tools. Among the main aims of EVE are the following: to stimulate ethical reflection, awareness, responsibility, and compassion in children, provide children with insight into important ethical principles and values, equip them with intellectual capacities (critical thinking and evaluation, reflection, discovery, understanding, decision-making, non-cognitive abilities like compassion) for responsible moral judgment, to develop approaches to build a classroom or school environment as an ethical community, and to reflectively situate individuals into other local and global communities with a mission to contribute to the common good. All this enables pupils to overcome prejudice, discrimination, and other unethical practices and attitudes. EVE steers children towards the search and commitment to fundamental values, meaning and purpose in their lives. EVE is also oriented into nurturing respectful attitude towards others (both individuals and communities alike) and putting one's beliefs, attitudes and values into practice. As such it cannot be limited to one school subject or a set of subjects, since the initial all encompassing nature of ethical reflection and awareness calls for a trans-curricular, integrative approach. "Another way of looking at ethics education, a favourite among traditional philosophers, is to see professional ethics education as an opportunity to learn about philosophical theories of ethics. Under this approach,

The main aims of EVE are: to stimulate ethical reflection, awareness, responsibility, and compassion in children, provide children with insight into important ethical principles and values, and equip them with intellectual capacities for responsible moral judgment.

¹ A note before we proceed regarding the use of the concepts of ethics/morality, ethical/moral. Ethics and morals both derive from the common etymological root (Greek *ethos* (ἦθος) and Latin *mos*, both of which mean accustomed place, custom and habit, and which later developed into the current usage of term ethics and morality. One common difference in their use and is also sensible to distinguish in ethical reflection is that morals are current state of principles, values, virtues and ideals in a given community (it can be studied and analysed e.g. with research of values such as World Values Survey (<http://www.worldvaluessurvey.org/>)), while on the other hand ethics refers to a critical reflective stance regarding principles, values, virtues and ideals. In other words, morality is descriptive, while ethics is a normative concept. A further distinction sometimes made is that between a more personal principles of right and wrong, attitudes and convictions, which form a basis for individual's judgments and actions (morality) and more external, socially determined moral principles of proper behaviour (ethics).

the students are taught one or more ethical theories (usually utilitarianism, Kantian deontology, or care theory) and are then taught to apply these theories to resolve, or at least inform, ethical dilemmas. Among philosophers of education, who have dealt with ethics of teaching, however, it is generally agreed that this applied-theory approach to ethics education is particularly problematic" (cf. Warnick & Silverman 2011, 274). EVE education must be considered in a wider sense: "One purpose of moral education is to help make children virtuous, honest, responsible, and compassionate. Another is to make mature students informed and reflective about important and controversial moral issues. Both purposes are embedded in a yet larger project - making sense of life. On most accounts, morality isn't intellectually free-floating, a matter of personal choices and subjective values. Moralities are embedded in traditions, in conceptions of what it means to be human, in worldviews." (Nord & Haynes 2015)

Moral education

The term moral education is most often used quite narrowly to refer to those parts of educational process, which are structured within one or more school subjects, dedicated specifically to ethics. It is also often connected with religious education and comprises a single school subject, which enables children to learn about world religions and supports the development of beliefs and values. Moral education is often focused on learning about belief systems, value systems and practices of other traditions and viewpoints, to explore them and develop understanding and respect of them, particularly from the perspective of how they affect action and how they can peacefully coexist. Nord and Haynes (2015) state that moral education encompasses two major aspects. The first is "moral socialization", which means training and nurturing in children key norms, values and virtues, which are dominantly recognized in the society as enabling flourishing and good life. The second aspect concerns developing intellectual resources, skills and competencies, which enable for well informed and responsible moral judgments, decisions and actions.

Character education

Character education is also a relatively specific form of ethics education, focusing primarily on character development, e.g. development of moral virtues, habits and other aspects of character, which then translates into morally right action. Especially in the past it has been the primary form of ethics education, using role-models and exemplars as a key tool. In modernity it started slowly to lose its appeal and relevance, primarily due to secularization and focus on rules of conduct. Ryan (2015) describes that in the 1980s, as a response to concern about poor academic achievements and bad behaviour, educators have rediscovered character education (also as part of the trend of the return of virtue ethics). Character education thus focuses on forming virtues and good character habits and at the same time eliminating poor habits. It is crucial that it begins early in the childhood and rests on the assumption "that adults begin the engraving process of habituation to consideration of others, self-control, and responsibility, then teachers and others contribute to the work, but eventually the young person takes over the engraving or formation of his own character. Clearly, though, with their learning demands and taxing events, children's school years are a prime opportunity for positive and negative (i.e., virtues and vices) character formation" (Ryan 2015).

*"You cannot dream yourself into a character; you must hammer and forge yourself one."
Henry David Thoreau*

Philosophy for/with children

Philosophy for children and philosophy with children approaches are not limited to ethical themes and questions, but represent a method. As a method it is primarily focused on the way to approach – with our thinking – to various topics, questions and challenges. Philosophy for children (P4C) and philosophy with children (PWC) are contemporary philosophical and pedagogical disciplines, which have a common goal of developing reflective,

critical thinking in children and developing their argumentative skills. Mathew Lipman, one of the founding fathers, gives a very nice explanation for developing P4C: "Philosophy for Children didn't just emerge out of nowhere. It built upon the recommendations of John Dewey and the Russian educator, Lev Vygotsky, who emphasized the necessity to teach for thinking, not just for memorizing. It is not enough for children merely to remember what has been said to them: they must examine and analyze that material. Just as thinking is the processing of what children learn about the world through their senses, so they must think about what they learn in school. Memorizing is a relatively low-level thinking skill; children must be taught concept-formation, judgment, reasoning, etc." (Lipman 2003). Most approaches in P4C/PWC realm include a multidisciplinary use of the insights from child psychology, sociology, pedagogy etc. to complement philosophy as a starting point.

Critical thinking

Critical thinking is an approach, which develops children's critical thinking skill and forms a basis for developing many other skills and competencies. 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 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. Critical thinking approach also includes key insights from psychology and cognitive science, which may disclose the nature of thinking process, its heuristics as well as frequent errors, mistakes and biases. The opposite of critical thinking is uncritical thinking, which is often irrational and illogical, subject to errors and distortions, or simply incoherent (in many ways our everyday thinking can be like this). Critical thinking is not limited only to logical arguments, but is related also to in depth understanding, good decision-making, evaluating, analyzing, weighing of assumptions and other considerations, etc.

*"The function of education is to teach one to think intensively and to think critically. Intelligence plus character - that is the goal of true education."
Martin Luther King, Jr.*

Citizenship education

Sometimes citizenship education is the framework, which also encompasses aspects of ethics education. Citizenship education is primarily focused on development and promotion of active citizenship, i.e. encouraging individuals to play a better part in democratic society. "Pupils are expected to learn in three areas: knowledge and understanding about becoming informed citizens; developing the skills of enquiry and communication; developing skills of participation and responsible action" (Davies et al. 2005, 342). If understood very broadly it of course overlaps both with moral education as well as with character education, since active citizenship, social engagement and positive contribution included sharing at least some of the values and principles as well as developing character (e.g. civic virtues or citizenship virtues) and stressing the importance of classroom climate as part of the pedagogical approach. One point of contrast with other frameworks and specificity of citizenship education is that it is primarily focused on ethical dimensions of relevant social and political contexts, and thus more limited than moral and character education. Next, citizenship education is primarily under the domain of political sciences and not moral philosophy (Davies et al. 2005, 347).

Educational ethics

Educational ethics encompasses a relatively broad area of ethical concerns related to education as such. It can be defined as consisting out of three major fields, namely deliberation and reflection on educational policies (especially those directly related to ethical concerns), moral education and professional ethics (including aspects of teacher education as key part of their professional development) (Campbell 1997, 255). It is important particularly since it usually harbours great potential for systematic research and aids policy-makers in shaping educational systems. It further deals with philosophical and especially ethical sources of educational aims and goals and investigates ethical dimension of different pedagogical approaches and paradigms.

Teaching ethics

Teaching ethics refers primarily to a set of principles, rules, values and ideals of teachers and educators profession. It is therefore a type of professional ethics, which is developed for specific professional community of teachers and other educators. There are various views and approaches to teaching ethics (its teaching and implementation), encompassing both a narrower field of professional codes of ethics of teachers and educators as well as more broadly, application of ethical theories to teaching practice and discussion and analysis of specific ethical challenges that teachers encounter in their domain of work (cf. Warnick & Silverman 2011). In teaching ethics teachers and educators strive to achieve the highest ideals of their professional service. It refers to teacher's and educator's basic professional responsibilities (individual, collective, institutional) towards their profession, their academic discipline, their educational institution and to society as a whole.

"I have come to believe that a great teacher is a great artist and that there are as few as there are any other great artists. Teaching might even be the greatest of the arts since the medium is the human mind and spirit."

John Steinbeck

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Moral development of children from the age of 3 to 15

When they grow up, children constantly acquire new cognitive and motor skills. At the same time, they get a sense for morality. That is to say, they learn to differentiate between “right” and “wrong” and to make decisions based on that knowledge. Furthermore, moral development includes gaining the strength and independence to act in accordance with what is 'moral' even if the “right” way is the more complicated one. Children's moral development is influenced by a variety of factors such as interpersonal experiences (with family, peers, teachers...), physical, cognitive, emotional and social skills. (Oswalt 2010) There are different models that describe the moral development of children. The most important ones, which will be presented here briefly, are those of Piaget, Kohlberg and Erikson.

Piaget's Theory of Moral development

According to Piaget, children between 5 and 10 years perceive rules as absolute and unchangeable, which he calls moral realism. Furthermore, children at this stage have a “heteronomous morality”. That is to say, it is directed by others, namely the authorities who make the rules (parents, teachers. . .). Rules are followed in order to avoid punishment or other negative consequences.

As children learn to take the perspective of others (with 10 years onwards), they also begin to perceive rules as less absolute and black-and-white but more as socially-agreed upon guidelines designed to benefit the group. Piaget calls this a “morality of co-operation”. Furthermore, children at this age begin to judge how wrong an action is by the intention of the agent. Their understanding of fairness changes from simple reciprocity to “ideal reciprocity” which takes into account the other person's best interests.

Piaget's theory had great effects on our understanding of moral development and influenced later models, such as Kohlberg's. However, more recent research has not always confirmed his findings: For example, he under-estimated the age at which children become aware of other person's moral intentions. And moral development does not conclude in youth, as Piaget believed, but goes on in adulthood (Piaget 1932; Oswalt 2010; Oswalt n. d.; Schmidt n. d.).

"The principle goal of education in the schools should be creating men and women who are capable of doing new things, not simply repeating what other generations have done; men and women who are creative, inventive and discoverers, who can be critical and verify, and not accept, everything they are offered."
Jean Piaget

Kohlberg's Stages of Moral Development

Based on Piaget's theory, Kohlberg developed a model of three distinct levels of moral reasoning, each with two sub stages. The order in which people pass through these levels is fixed. However, not everyone achieves all the stages. Table 1 shows an overview of his model.

Kohlberg's research design, the method he used (hypothetical dilemma stories) as well as his conclusions have been subject to criticism. Follow-up studies have been carried out, some of which supported Kohlberg's findings, whereas others showed that there is little evidence for distinct stages and that moral judgment depends more upon the situation than upon general rules.

Carol Gilligan, one of Kohlberg’s students, criticized that Kohlberg’s model does not take into account gender issues. The original study was conveyed only with boys, and later studies showed that girls are often found to be at stage 3 of his model, while boys are more often found to be at stage 4. Gilligan claims that there are two different types of moral judgment: care-based morality and justice-based morality which are to be valued as equal. Because of their different socialization process, it is said that the first one is found more often among girls while the second one is more common among boys (Müller 2001; McLeod 2011; Monagan 2003).

Pre-conventional level	Stage 1 Obedience and Punishment	<i>most nine-year-olds and younger</i> Moral argumentation uses concepts like authority, power, reward and punishment. Rules have to be followed in order to avoid punishment.
	Stage 2 Individualism and Exchange	Recognition that there is not one ‘right’ thing, but different perspectives. Orientation on own interests and needs; nevertheless, sense for fairness based on reciprocity.
Conventional level	Stage 3 Good Interpersonal Relationships	<i>most adolescents and adults</i> Moral standards and authority are getting internalized. Interpersonal relationships play a central role; therefore, moral reasoning and actions are related to the approval of others.
	Stage 4 Maintaining the Social Order	Growing awareness for social order; therefore, moral judgment is connected to laws.
Post-conventional level	Stage 5 Social Contract and Individual Rights	<i>10-15% of adults, not before mid-30s</i> Awareness that rules and laws might serve the good of the greatest number, even though they might not always serve the interest of a particular individual. However, there might be exceptional situations where other principles (e. g. the protection of life) are more important than sticking to the rules.
	Stage 6 Universal Principles	Development and following of own moral guidelines (such as justice, equality, human rights). Those principles apply to everyone but do not necessarily have to be in accordance with the law.

Table 1: Kohlberg’s stages of moral development. Source: Müller 2001; own adaptation and translation.

Erikson’s Stages of Psychosocial Development

Erik Erikson’s model is probably the most widely accepted theory about the psychosocial development of children (and adults). He identified eight stages from early childhood to late adulthood, each connected with a crisis to be resolved and a virtue to be gained. According to this theory, children who do not succeed in mastering one or several of these stages might have problems in the future. The stages until adolescence can be described as shown in the table 2 below.

Conflicts following in adulthood are intimacy vs. isolation, generativity vs. stagnation and integrity vs. despair; going along with the virtues love, care, and wisdom. The division of human life into fixed “stages” has been subject to critique. We especially have to take into account that things we learn or do at a certain age can differ a lot between different societies (and even within one society) or between different historical moments. However,

it makes sense to think about psychosocial development as a sequence of phases that cannot be defined clearly but that we go through at a certain point of our life and that influence the following phase (Boeree 2006; Psychology Charts n. d.; Erikson 1950).

Stage	Age	Crisis	Virtue	Description
1	0-1	Trust vs. Mistrust	Hope	Babies learn (or not) to be optimistic and to trust their parents to fulfil the children's basic needs.
2	2-3	Autonomy vs. Shame & Doubt	Will	If toddlers are encouraged, they start to develop independence and feel confident about their abilities.
3	4-6	Initiative vs. Guilt	Purpose	At kindergarten age, children usually continue to develop more independence and begin to take their own initiative.
4	7-12	Industry vs. Inferiority	Competence	By learning new things, children continue to develop self-confidence. However, they need encouragement and praise.
5	13-19	Identity vs. Role Confusion	Fidelity	Teenagers care about what others think about them and start forming their own identity by experimenting with who they are.

Table 2: Erikson's Stages of Psychosocial Development until Adolescence. Source: Psychology Charts n. d.; own adaptation.

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Relationship management and ethics in school and learning community in general

One of the most important aspects of ethics and values education is its holistic aspect, which means that ethics and values must be inherent in schools or learning community as a whole. At the base of ethics is the importance of relationships and this is why this section briefly exposes some of the aspects of relationship management. Some of the more specific aspects are presented below among methodologies (conflict management and conflict prevention). We present some more general thoughts here, together with the use of the code of ethics as a tool for relationship management.

Ethics relationship management is a strategy for defining, understanding, regulating, supporting and sustaining relationship. It is assumed that this can be a process, which can be controlled and managed, and that it may have a long-term success and impact. It consists out of knowledge, skills and competencies for managing relationships. These relationships include external and internal relationships. The former are merely relationships that the school, kindergarten or some other learning community has with its wider environment, which include stakeholders such as local community, media, school or education authorities, etc. The latter include relationships between children, teachers and other educators and parents. Relationship management's role is to prevent possible conflicts, avoid discrimination, harassment, exploitation, harm and other unethical practices and phenomena, as well as building synergies among all agents involved and creating a community of respect and responsibility.

*"An eye for an eye will only make the whole world blind."
Mahatma Gandhi*

Informal approach to managing relationships

There are several informal methods and tools that we can use for the management of relationships in school. One of the central tools is role-modelling, since this has the biggest effect on the behaviour of individuals (followed by peer-pressure, socialization and ethics training). The idea of role models has a long tradition. Already in ancient rhetoric patterns, the exemplary or deterrent action has had an important role to convince the audience of another person's moral values, such as bravery or justice, and represented models for life. The so-called "exemplum" was an essential part of the ethical reasoning. Also in school and kindergarten environment role-models are key, and not only teachers and educators stand in this role, but children and parents as well. Teachers are role models, whose exemplary character seems to vary; within primary school (1st to 4th grade) pupils are strongly focused on their teachers and accept them and their words as valid and action leading. With the beginning of adolescence, former role models are increasingly judged critically and replaced by others. Teachers are no longer an unquestioned authority, but persons, from whom students critically distance. Teachers are always role models for their pupils and should exercise their role with awareness and responsibility. Children are looking for role models, even though they decide on their own, which they choose. Therefore it is essential for teachers to reflect on their own behaviour and to live values in the way they expect it from pupils. Other informal methods and approaches include the stress on ethical communication, which is a continuous and reflective communication about values and ethics within members of learning community, it is often informal, it establishes trust and inspires to strive towards the best, and helps to establish a link with declared values and norms and actual behaviour. Part of this communication might appeal to the use of stories and cases (see Methodology section below; Belak and Milfelner 2011).

A Code of Ethics approach to managing relationships and other formal approaches

A formal way to manage relationships is establishing rules and procedures as well as setting goals to achieve and ideals to follow. One way to do this is to have a code of conduct or a code of ethics. A Code of Ethics is a systematically collected, well defined and clearly formulated set of criteria, policies and norms that apply to the practical arrangements for the proper conduct of individuals, describing patterns of exemplary behaviour and performance in school, kindergarten or some other learning community. Codes are intended to give those members clear guidance for their behaviour. They are the result of the wider established culture. Codes of ethics are created in response to actual or anticipated ethical conflicts and ambiguities; one of these aspects is that they also govern friction-causing relations of a group of persons that on the other hand share common ideals, goals, and interests (Reeder 1931). The Code also helps to translate ideals, values and principles into everyday decisions, behaviours, and actions.

Codes also manage relationships in that they help prevent and resolve possible conflicts, they stimulate ethical dialogue, build consensus and foster a culture of ethical excellence, they can raise trust and cooperation, they promote a sense of identity, self-awareness and self-reflection. The scope, structure and content of codes vary. They can contain the following key parts: (i) *preamble*: introduces the code, explains its rationale, aims and scope and list basic foundations (basic moral values); it can also include a statement of commitment to the code, it answers questions like: To whom does this code apply? What does it address?; (ii) *statement of core values*: (e.g. excellence, safety, diversity, integrity, etc.): a statement of values is a list (a short description) of core values, inspirational ideals and core beliefs that the group or organization identifies with and wishes to embody; (iii) *guiding standards or basic principles*: guiding principles are usually the most general standards of conduct that are inherited in the code and are above level of concrete behaviour (e.g. fairness, dignity, responsibility, politeness, respect, etc.); (iv) *description of expected conduct*: this is usually the core part and describes expected behaviour standards and unacceptable practices; (v) *statements of rights, roles and/or responsibilities*: a code can encompass a statement of rights that must be recognized and respected in a particular environment, roles that different agents (teachers, pupils, staff,...) must play and responsibilities that each of them has; (vi) *pledge*: a pledge is a first-person statement with which each member of a group or institution promises that he or she will be honouring the code and all provision in it (Ethics Resource Center 2001).

The characteristics of a good and effective code of Ethics are the following. Clarity: the Code must be clearly written so that it can be understood by everyone directly included. Determinateness: the Code must be determinate; it should avoid vague terms and indeterminate descriptions of either expected behaviour or consequences. Coverage: the code must cover as wide area of ethical behaviour as possible in order not to leave out some important class of unacceptable behaviour. Sanctions: if you decide to include sanctions these must be clearly defined, including with explanation whose responsibility is to determine and implement them. In the school and kindergarten environment it is important that when developing a code of ethics we choose to follow inclusive approach and foster active participation of all involved (pupils, teachers, other staff, parents). In this way we secure the best possible outcome and provide all parties involved with a sense of community and joint decision making. In this way part of an incentive to break the Code is reduced since that would mean a kind of self-deception and at the same time we can also convey the value of active participation on pupils.

Codes of Ethics can be e.g. rule-oriented or goal-oriented (value-oriented) (Kleiner and Maury 1997). The former are mostly focused on standards of conduct and include specific rules to be followed. Since there are many hierarchies and unequal power relations in school and kindergarten environment this approach can be very complicated, therefore we need to specify which rules are valid or in power for which group and in which way. This breaks the aforementioned sense of community. Therefore it makes more sense in some cases to adopt a goal-oriented approach, where the code merely specifies goals that we wish to achieve (e.g. "Our school is a safe

environment where the voice of everybody is heard and appreciated.”), since we can achieve more coherence with those goals that are also the goals for every single person involved in life in a school. The age and moral maturity of pupils is also a very important factor, since the Code should be such that is understood by everybody. One option available is to prepare a simplified version of the code for pupils in minor graders.

"What you feed your soul is what you harvest with your actions."
Shannon L. Alder

Thinking in terms of values, beliefs and expectations rather than facts, since values are those that best define the school and kindergarten. Using plain language and avoiding technical terms, a code will benefit from common language usually employed in your organization and understood readily by everybody at all levels. A good way to start is by setting priorities (what we want to achieve) and core values and only later turn to details if at all needed. There are several key aspects of life in a school that should be contemplated for inclusion into the Code. The first aspect is socialization; a school is an ever changing environment where people fluctuate often, so a mechanism must be included that each and every one is acquainted with the Code after they become members of the community. A reward and punishment system is very useful and can contribute to the success of the Code. Decision making and leadership is another important aspect: who can make important decisions and when, what kind of responsibilities this carries with; who will decide on matters related to the Code. Next, imagine the Code also as a tool for learning. Even when something goes wrong and the Code is not followed it is constructive to see that as learning and growing opportunity and not merely as something to sanction. Every staff member and pupils should accept the Code as his/her own attitude towards values, ideals and principles of the school community and not see it as a mere collection of prescriptions.

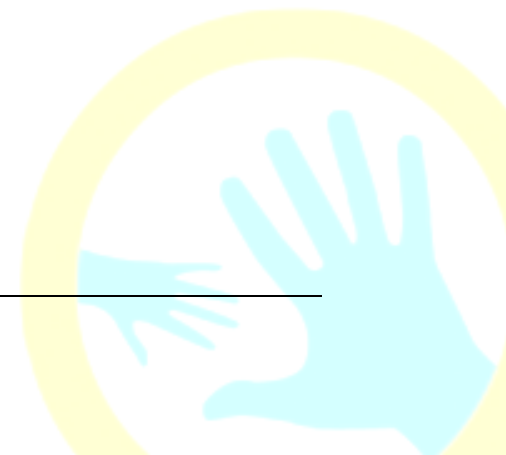
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Methodological models of ethics and values education



1. Critical thinking in ethics education

Background:

Critical thinking is essentially related to origins of philosophy itself and transition from mythos to logos, where providing good reasons for our beliefs became crucial. The term itself is rooted in Greek word "kritike", which means the art of judging or thinking. Critical thinking is reflective thinking, which deals with what to believe or what to do (epistemic and practical aspect) and is in this very broad way connected with Socrates call that "*The unexamined life is not worth living.*" The motivation behind the introduction of critical thinking in educational process is that children must learn how to think and not just what to think. Ennis (2011) defines three dispositions and twelve abilities critical thinkers need for this process, completed by three not constitutive auxiliary abilities. He summarizes them as follows: "In brief, the ideal critical thinker is disposed to try to 'get it right', to present a position honestly and clearly, and to care about others (this last being auxiliary, not constitutive); furthermore the ideal critical thinker has the ability to clarify, to seek and judge well the basis for a view, to infer wisely from the basis, to imaginatively suppose and integrate, and to do these things with dispatch, sensitivity, and rhetorical skill." Critical thinking amounts to justified, precise and responsive reasoning involving well-defined and clear concepts. Critical thinking is thus the basis for cultivating a reflective, critical and autonomous person.

Description:

Critical thinking is an umbrella term that we use for a number of activities related to thinking processes, including: questioning, exploring, justifying, analysing, testing, foreseeing, planning, etc. Critical thinking should not be coupled with a negative connotation in the sense of being a form of unjustified criticizing.

The critical thinking approach can be used in a variety of ways and approaches and for different age groups. There are several methods of implementation of critical thinking, namely, (i) by specific and separate courses or lessons on critical thinking, (ii) by infusion, which means that we explicitly embed it into regular subjects and school activities in a way that we point out the critical thinking mechanism and rationale behind it, and (iii) by immersion, which means that we employ critical thinking, but in a way that is not necessary explicit (Ennis 1997). Initially the immersion is the best approach, but with cognitive and moral development we can move toward more explicit approaches.

Perhaps the easiest way is to start by focusing on proper argumentation for the claims one makes or would like to make. This means providing reasons for the claims one makes, i.e. providing a proper answer to the question: Why do you think or believe that? E.g. if one makes a claim that a coin will expand on the heat, we ask: Why is that so? One way to provide a supporting line of reasoning would be that a coin is made out of metal and that all metals expand in the heat. An argument is a set of statements out of which some are premises (reasons) and the other are conclusions that follow from them. A simple form would be like this:

Socrates is human.	premises
All humans are mortal.	
Therefore Socrates is mortal.	conclusion

We can see that the conclusion logically follows from the premises, i.e. if we accept the truth of the premises then we must also accept the conclusion as true. Of course not all arguments in our everyday life are so simple in form, but the overall "spirit" of argumentation should follow the proper structures of thinking and reasoning. Argumentation can combine several arguments, which all support the same conclusion or even counter-arguments (arguments that go against the initial conclusion), which get refuted later on in argumentation. An

argument can get refuted either by denying the truth of at least one of its premises or by rejecting the validity of the reasoning process that leads from premises to conclusion.

Another aspect of critical thinking is also using clearly defined concepts. For this purpose we can employ one of the techniques of defining concepts, e.g. employing *genus proximus* and *differentia specifica* approach. In this approach we define a given object or phenomena by situating it within a wider genus or family in which it belongs and then differentiate it by pointing out the differences it has compared to the other members of the same genus. The table below provides some examples.

	<i>genus proximus</i>	<i>differentia specifica</i>
A table is	a piece of furniture	with a flat top and one or more legs, providing a level surface for putting things on or working.
A triangle is	a plane figure	that has three straight bounding sides.
A human being is	an animal	that is rational (Aristotle).

There are several rules of providing good definitions. Here are some of them: 1. You need to focus on the essential characteristics so that the definition is relevant. (e.g. "Human beings are bipeds without feathers." is a true sentence, but a bad definition.) 2. You need to avoid circularity and the definition being uninformative (e.g. "A wireless connection is a connection without wires."). 3. The definition should encompass the proper scope of the concept (it must be coordinated); an error in this regard would be the definition: "The square is a plane figure with four corners and four sides." 4. You need to avoid vague or metaphorical expressions; the definition should be clear, unambiguous and precise (e.g. "Love are butterflies in the stomach."). 5. Ideally the definition should not be in the negative; while it is always possible to define a thing by what it is not, it is much better to define it by what it is.

In critical thinking for children it is important to create an atmosphere full of trust, openness and a bit of humour. Competition should not play a key role when it comes to critical thinking. Furthermore, it is necessary to accept that supporting critical thinking in pupils requires supporting critical thinking in teachers: they must be willing to question their own views, to take over new perspectives and to have their opinion challenged by the pupils (Jahn 2013).

Relevance and relation to moral development:

The relevance of critical thinking is of course not limited to ethics and values education, since it underlies every rational discourse and practice. One thing to bear in mind is that critical thinking helps pupils to make differentiated and well-founded judgments and, in consequence, to act reasonable, responsible and with full awareness about the circumstances of the decision. However, the transfer from class to everyday life framework can be difficult, but it could be bridged by the use of concrete examples, role playing or projects (Jahn 2013). Critical thinking is crucial for each stage of moral development.

Possible topics and themes to address:

Critical thinking is not limited to a specific set of themes in ethics and values education. It is especially useful when addressing the justification one can provide for his or her moral judgments and actions.

The way critical thinking is taught must be modified according to the specific context of each class. However, there are some useful general recommendations developed by Jahn (2013) to be attentive for:

- Thinking needs stimulus. The experience of surprise, doubt or borderline situations are especially

expedient for this purpose. One example for creating such an experience is reading a perplexing story or showing a controversial scene from a film.

- There must always be a connection to the children's own lives.
- The methods and contents used can be strongly related to the subject taught and it is possible to focus only on a specific aspect of critical thinking in one class.
- The topic must be discussed from different perspectives with the teacher giving advice and making suggestions, but also leaving space for the pupil's ideas.
- The process of thinking can be made explicit so that the teacher gets to know the pupils strategies and can give feedback on their quality, and so that he can present his own strategies of thinking as models.
- Phases of social interaction should alternate with phases of reflection and contemplation. Examples for phases of interaction are different forms of discussions (see also Socratic dialogue), role plays, brain-storming etc. Examples for phases of reflection are reading texts, writing down thoughts on the topic or about what one has learned, answering questions in a written form etc.

Demonstration of use:

(A) The debate and the jury

Here is a brief description of an activity for pupils that you can use for stimulating and developing critical thinking. Begin by dividing the class into three groups, one group consisting of three members (Jury) and the other two (group A, group B) having the same or roughly the same number of members. Present them with a story of a case of an ethical dilemma, which is open-ended in a sense that it allows two different sorts of action (e.g. A person A in a story either should help or not help person B). Next, explain the rules of the game. Group A will have the task to argue for a given statement (e.g. Person A is morally obliged to help person B.), while group B should provide arguments against it. The Jury must listen carefully to both sides and then accept a conclusion, highlighting key arguments behind their decision. Both groups have initially 5-10 minutes of time to come up and explicate as many arguments as possible. Next, begin with group A; ideally each member of a group states one argument. If there are more arguments than members, repeat the order of succession or just ask if anybody would still like to add something. Both members of group B and Jury must listen carefully to everything that gets presented. Then, it is group B's turn to present their arguments and counter arguments. After they finish group A has some time to respond, and after that group B may conclude. The Jury is given the task to accept a judgment given the arguments that were stated by both groups. They have 5 minutes to decide together and prepare the justification. They announce it at the end. This is a great activity to train argumentation and critical thinking, but also to teach students to be patient and attentive to others. They are also put in a position to argue for a statement that is not necessarily what they would judge or prefer. They also learn to work together and reach compromises in case of the Jury.

(B) The game of defining

Activity leader first explains to children that they will play a game of a famous publishing house, which publishes "children's dictionaries" (you could also explain the concept of a dictionary). The "editor" contacted the class to prepare an entry for the dictionary. Offer children a set of ethics and values related concepts (e.g. friendship, responsibility, respect, ...) and they may choose one of them to define it (concept A). They can also agree upon their own choice for the term. The activity leader starts by trying to get children to define some simple ordinary term, e.g. carrot or chair. Some will most likely say that the definition of a carrot is: "Carrot is a vegetable." Activity leader can thus ask other children if they agree and if something is missing. Someone might say that "Carrot is an orange vegetable". Then, once again, activity leader asks if this is a good definition etc. until a proper definition is formulated (e.g. Carrot is an edible root vegetable, usually orange and has a crisp texture when

fresh). With this exercise activity leader shows children that it is not so easy to define simple terms, and that defining more abstract concepts is challenging. Activity leader explains to children the whole procedure. First they are asked to write down the definition of concept A on a piece of blank paper and then fold it and take it to the side. They have e.g. 2-3 minutes to do that. When children finish writing their definitions, the activity leader picks one of the students to state the definition and writes it on the blackboard so that everybody can see it. Then the other children become "editorial board" and discuss this definition. Workshop leader must be active and help children to find good and bad parts of the definition. After the discussion the children together with the leader discard (cross out) the parts of the definition that the majority rejects and leave the parts that are accepted in the definition. Then the whole process repeats several times with proposed definitions of others, and if they are similar or repetitive, the activity leader might just ask whether there is something further they would like to add. When leader comes to some definition he or she must ask children to raise their hand if they agree with the definition and not if they disagree. Children must explain why they agree or disagree. Other children might object, providing reasons or arguments to the contrary. This part of activity concludes when the majority agrees about the final definition, which the leader then writes down again in a clear way. It becomes a part of the future dictionary. The aim of the workshop is not to find the perfect definition of concept A, the main aim is to think about it and at the same time engage in critical thinking. At the end children can also be invited to pick up the initial piece of paper and write down for themselves again the definition of A. Then the class can again discuss, who changed his or her definition and in what way. Given that concept A is a moral concept this is also a basis of a classical philosophical discussion about a given ethical issue.

References and useful tools

Useful tools:

If you need further guidelines, you can access, for example, Ennis' "Strategies and Tactics for Teaching Critical Thinking": <http://faculty.education.illinois.edu/rhennis/documents/StrategiesandTacticsforTeachingCriticalThinking.pdf>.

More detailed information, including examples for exercises, is provided by a packet of materials Brookfield designed for a workshop he gave in 2012 and that is available at:

http://www.stephenbrookfield.com/Dr._Stephen_D._Brookfield/Workshop_Materials_files/BCRT_Wkshp_Pkt.pdf.

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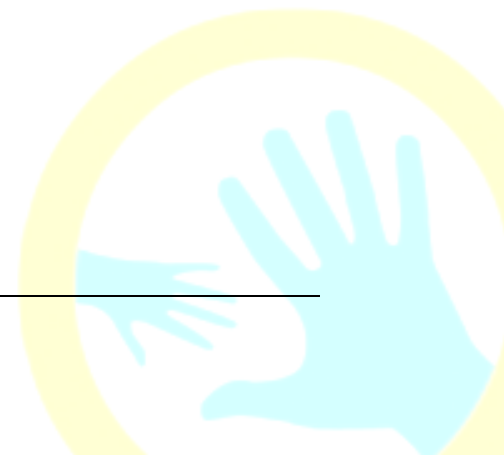
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2. Philosophy with children

Background:

Philosophy with children is a young philosophical discipline, which is strongly connected with philosophy of education, but also with philosophical practice. The basic aim is to teach children “quality thinking”. The main target of Philosophy with Children is to develop children’s own thinking. It is very often a rich source of many original philosophical questions since children are those, who always wonder about something and have no hold backs when they want to ask or know something. These simple questions as well as authentic or simulated life situations are used as a stimulus to get children involved in a reflective discussion through which they are encouraged to think in a more complex way. Children's curiosity and persistence combined with logical argumentation (debate), refutation and proving their beliefs and attitudes make children think. Considering a specific given topic from all its aspects, through all arguments and counter-arguments of certain thesis develops children's skills to observe the focal points and distinguish what matters discarding the irrelevant. What is more, it improves their logical thinking referring to their ability to see the link between facts and arguments. This can result in developing various learning strategies for students.

Description:

One of the major concepts in Philosophy with children is “Community of inquiry”. This philosophical and pedagogical method is focused on successful listening and speaking. Thinking is internalization of speaking (L. Vygotsky). In Community of inquiry children build their own thinking on each other and they form a thinking research community (community of inquiry). In this community a teacher's role is not to teach, his or her main job is to ask questions and sub-questions – to direct discussion in deep philosophical fields. He or she needs to lead and accelerate the discussion as a facilitator. The basic method is Socratic dialogue or something very similar. “The community of inquiry is a powerful pedagogy for the development of reasonableness . . .” (Sprod, 2001).

Despite the fact that there are a lot of different approaches to Philosophy with Children, the goals determined by Michel Tozzi are considered to be the basic ones for all quality programmes of Philosophy for Children:

“1) Thinking for oneself - Being amateur of existential, ethical, aesthetic questions, thinking for oneself presupposes a reflective process that formulates problems, conceptualizes and argues rationally. Beginning to learn this as early as possible means guaranteeing awakening enlightened reflection on the human condition in children.

2) Educating for reflective citizenship Learning to think for oneself develops freedom of judgment in future citizens, protecting them from ideological indoctrination and persuasive advertising. Teaching philosophizing through the debating of ideas encourages confronting others with reason while aiming for the truth, an ethical and intellectual requirement of genuine democratic debate.

3) Helping the child’s development Learning how to reflect is important for the construction of the personality of children and adolescents. It is an opportunity for them to experience that they are thinking beings, which strengthens their self-esteem and helps them grow in humanity by experiencing disagreement in discussion in peaceful coexistence. This, in turn, raises the threshold of tolerance with respect to others and prevents violence.

4) Facilitating the mastery of language and speech; verbalizing in order to think develops cognitive- and socio-linguistic capabilities. By working on the development of their thought, children work on the need for precision in language.

5) Conceptualizing the philosophizing – Practicing reflection with children calls for a redefinition of philosophizing, for a conceptualization of its beginnings, its nature and the conditions for it.

6) Developing a theory of teaching philosophy adapted to children and adolescents theories about teaching philosophy are also brought into question. One cannot teach philosophy to children in big lecture halls, with major works or essay writing. But, one can theorize about their learning to reflect on their relationship to the world, to others and to themselves, by means adapted to their age group” (Tozzi, 2009).

Relevance and relation to moral development:

In almost all Philosophy with children programs ethical topics are an integral part. Topics about friendship, love, values etc. are very important and also very interesting to children. The founder of Philosophy for children movement Matthew Lipman has an interesting theory about the so-called multidimensional thinking. Multidimensional thinking includes critical, creative and caring thinking. For Lipman the main goal of caring thinking is setting value in thinking. With the development of thinking we are evolving component of caring thinking, which is separate, but intertwined with the other two components of the thinking. Thinking about an issue we cannot disregard the reflection on the values that appear in this issue. Lipman claims: “As musical composition is thinking in sounds, fiction writing is thinking in language, and painting is thinking in paints, so caring thinking is thinking in values. And just as the painter cannot think in paints unless she can appreciate color, so to think in values one must first be able to appreciate what is of value” (Lipman 2003, 130).

Possible topics and themes to address:

All ethical topics are useable and welcomed in Philosophy with Critical programs because ethical topics are important for developing future active and responsible citizens. Thinking about ethical issues with children is very important. On the other hand ethical topics are very relevant for discussion with children because ethical issues are part of everyday life.

Demonstration of use:

This workshop “What is beauty” is part of the project “View to One’s Own Thinking” made by Association “Petit Philosophy”. PowerPoint presentations are prepared for each lesson in advance. A leading role in the presentation goes to Sofia the owl, who guides children through the questioning process. There are also Sofia’s friends: Bibica the fish, Pak the crab, Morskic the seahorse, Pez the hedgehog, Ratka the duck, Slavisa the wolf, Bakalarko the cod fish. At the beginning of each school hour teachers determine which students will be reading scripted lines of these animated characters.



Most lessons include one or more stories, which are all closely related to the topic, and each lesson topic includes one or more stories taken from mythology, literature or philosophy which is directly relevant to the theme. Main aim of this workshop is to think with children about beauty. Here you can see main questions, delivered to children from animated character Ratka the Duck, Sofia the Owl and Nessy:

Ratka the Duck: Good day to all of you joining us for Philosophy Day! My name is Ratka the Duck and I'll be with you today.

Sofia the Owl: Hello! My Name is Sofia and I would also like to talk to you.

Ratka the Duck: I have a couple of questions and I was hoping you could help me to look for the answers.

Sofia the Owl: Do you like writing stories?
 Ratka the Duck: I was wondering, when was the last time you wrote or came up with a story?
 Sofia the Owl: What would the bad characters be like in your story?
 Ratka the Duck: If you had to write a story about good and evil ... What would the good characters be like?
 Sofia the Owl: Do you know any stories whose main character is good, but ugly?
 Ratka the Duck: Would you use good, but ugly characters in your story? How did the other characters treat it?
 Sofia the Owl: What is the main problem with the Ugly Duckling?
 Ratka the Duck: How do you picture that Duckling?
 Sofia the Owl: Did it deserve such treatment?
 Ratka the Duck: Why didn't the others see its good qualities?
 Sofia the Owl: Can you think of some of its good qualities?
 Ratka the Duck: Is beautiful only something we can see?
 Sofia the Owl: Do we have various kinds of beautiful?
 Ratka the Duck: When does it happen?
 Sofia the Owl: What does a beautiful feeling feel like?
 Nessy: Hello, don't be scared. According to some people's standards, I am ugly, so people call me a monster. My name is Nessy, I am a descendant of the plesiosaurs, a dinosaur, I still exist and hide deep in the lakes.
 Sofia the Owl: Nessy, don't worry, we won't tell anyone we saw you.
 Ratka the Duck: Hi, Nessy, how are you?
 Nessy: I know, that's why I took up the courage to visit your Petit Philosophy lesson.
 Would you be scared if you knew she wouldn't attack you?
 Sofia the Owl: Do you think people would be scared of Nessy if they saw her?
 Nessy: In my experience, everything that people are unfamiliar with, scares them. Also, the things they think that are not beautiful, according to their standard of beauty, they find dangerous or disgusting.
 Sofia the Owl: Can someone think that something is beautiful, while another person thinks that the same thing is not beautiful?
 Ratka the Duck: What is a standard of beauty?
 Nessy: Can something which you find ugly at first become beautiful later?
 Sofia the Owl: What is worse, when beauty disappears in something which you thought was beautiful or when the beautiful thing turns ugly?
 Ratka the Duck: Can beauty disappear?
 Nessy: What do you recognize more easily – the beautiful or the ugly?
 Ratka the Duck: Is it the same – to look good and to feel good?
 Sofia the Owl: Is it very important what other people look like?
 Ratka the Duck: Have you ever been cold to someone because of their looks?
 Sofia the Owl: What do people do to look nice?

This is just half of the questions. Main role of the teacher is to ask sub-questions and deeply discuss the topic.

References and useful tools:

Useful tools:

Learning to philosophize with Nasruddin Hodja By Oscar Brenifier and Isabelle Millon on <http://www.pratiques-philosophiques.fr/wp-content/uploads/2014/01/PHILOSOPHIZE-WITH-N.H-ORIGINAL-2-2.pdf>

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3. Socratic dialogue

Background:

Socratic method – “teaching by asking instead of telling”

This method of questioning is named after the Greek philosopher Socrates (469 BC–399 BC). The Socratic method is a means of evaluating beliefs by examining contradictions among their implications or in other words: learn to make room in our minds for different ideas and perspectives no matter how much they challenge our current beliefs. The ultimate aim of Socrates’ philosophical method is always ethical. It should make us aware of our misconceptions, delusions and self-deceptions and bring us to a better understanding of the good and thus help us attain the goal that all human beings desire – happiness (*eudaimonia*).

Socratic Dialogue Method

At the beginning of 20th century, the German philosopher Leonard Nelson developed the Socratic Dialogue method to philosophise dialogically in groups (*die Sokratische Methode* 1922). The aim of a Socratic Dialogue is to achieve a genuine consensus about the answer to the general question. The starting point of the analysis is an example from a real life.

Description:**Fostering learning in an enquiry driven class**

In the classroom the Socratic method can be used as a shared dialogue about values, principles and beliefs between teacher and students. For example if the general question is: “What is friendship?” then the students would choose an example that they “think” is an exemplary case of friendship. Both the teacher and the students are responsible for pushing the dialogue forward through questioning. The “teacher”, or facilitator of the dialogue, asks probing questions trying to expose the values and beliefs which frame and support the thoughts and statements of the students. The teacher imparts no information. The inquiry is always open-ended. The classroom has to share rules like: raise hand to contribute, let others finish their sentences, be concise, use arguments that come from your own experience.

Tips for the teacher (Reich 2003):

- Look for a suitable space and create a welcoming environment
- Learn student names and have the students learn each other's names
- Explain the ground rules
- Ask questions and be comfortable with silence. Silence is productive. If nobody replies, re-phrase your question after a while.
- Create what Reich calls “productive discomfort”. Do not remove discomfort immediately because this is how independent learning feels like. Allow students to gain comfort with ambiguity.
- Welcome new differences
- Do not reject “crazy ideas” since they can offer a new perspective but discourage ideas that are an attempts to escape engagement
- Above all else, use follow-up questions to clarify points in the answer to a previous question
- As teacher be open to learn something new

Relevance and relation to moral development:

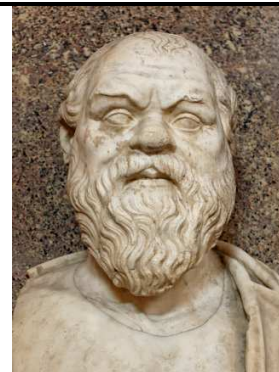
The relevance of the method of Socratic dialogue for ethics and values education is high, since it enables us to reflect upon our own beliefs and also put them in opposition to beliefs and attitudes of others. The rational dialogue is the cornerstone of every rational discourse and practice. It helps children to develop skills in oral communication, critical thinking, interpret and evaluate information, transform information into knowledge and knowledge into judgment and action, interpersonal skills, respect for others and intellectual honesty.

Possible topics and themes to address:

Socratic dialogue method is not limited to a specific set of themes in ethics and values education, so we can address any chosen topic.

Demonstration of use/Example:

The key aspect of Socratic dialogue is to begin from the point of amazement, perplexity, puzzlement or *aporia* (ἀπορία), which is related also to inclination for doubt and for raising objections. Many Plato's dialogues follow this type of reasoning, in them Socrates tries to put his interlocutors into a state of being puzzled about a given question (e.g. the nature of justice or virtue) and from this point on leads them with questions towards new insights and knowledge. Here is a quote from Plato's dialogue *Crito* that exemplifies the method in conversation between Socrates (Soc.) and Crito (Cr).



Soc. From these premises I proceed to argue the question whether I ought or ought not to try to escape without the consent of the Athenians: and if I am clearly right in escaping, then I will make the attempt; but if not, I will abstain. The other considerations which you mention, of money and loss of character, and the duty of educating children, are, I fear, only the doctrines of the multitude, who would be as ready to call people to life, if they were able, as they are to put them to death- and with as little reason. But now, since the argument has thus far prevailed, the only question which remains

to be considered is, whether we shall do rightly either in escaping or in suffering others to aid in our escape and paying them in money and thanks, or whether we shan not do rightly; and if the latter, then death or any other calamity which may ensue on my remaining here must not be allowed to enter into the calculation.

Cr. I think that you are right, Socrates; how then shall we proceed?

Soc. Let us consider the matter together, and do you either refute me if you can, and I will be convinced; or else cease, my dear friend, from repeating to me that I ought to escape against the wishes of the Athenians: for I am extremely desirous to be persuaded by you, but not against my own better judgment. And now please do consider my first position, and do your best to answer me.

Cr. I will do my best.

Soc. Are we to say that we are never intentionally to do wrong, or that in one way we ought and in another way we ought not to do wrong, or is doing wrong always evil and dishonorable, as I was just now saying, and as has been already acknowledged by us? Are all our former admissions which were made within a few days to be thrown away? And have we, at our age, been earnestly discoursing with one another all our life long only to discover that we are no better than children? Or are we to rest assured, in spite of the opinion of the many, and in spite of consequences whether better or worse, of the truth of what was then said, that injustice is always an evil and dishonor to him who acts unjustly? Shall we affirm that?

Cr. Yes.

Soc. Then we must do no wrong?

Cr. Certainly not.

Soc. Nor when injured injure in return, as the many imagine; for we must injure no one at all?

Cr. Clearly not.

Soc. Again, Crito, may we do evil?

Cr. Surely not, Socrates.

Soc. And what of doing evil in return for evil, which is the morality of the many – is that just or not?

Cr. Not just.

Soc. For doing evil to another is the same as injuring him?

Cr. Very true.

Soc. Then we ought not to retaliate or render evil for evil to anyone, whatever evil we may have suffered from him. But I would have you consider, Crito, whether you really mean what you are saying. For this opinion has never been held, and never will be held, by any considerable number of persons; and those who are agreed and those who are not agreed upon this point have no common ground, and can only despise one another, when they see how widely they differ. Tell me, then, whether you agree with and assent to my first principle, that neither injury nor retaliation nor warding off evil by evil is ever right. And shall that be the premise of our agreement? Or do you decline and dissent from this? For this has been of old and is still my opinion; but, if you are of another opinion, let me hear what you have to say. If, however, you remain of the same mind as formerly, I will proceed to the next step.

Cr. You may proceed, for I have not changed my mind.

Soc. Then I will proceed to the next step, which may be put in the form of a question: Ought a man to do what he admits to be right, or ought he to betray the right?

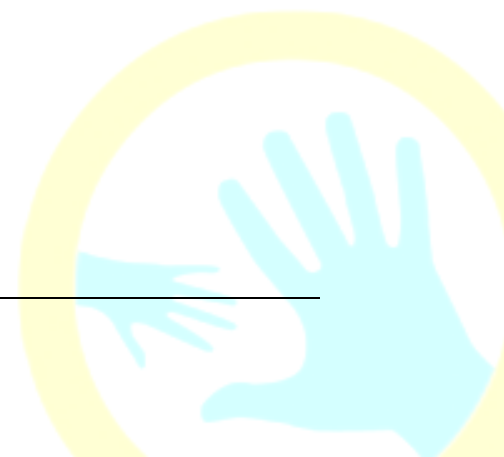
Cr. He ought to do what he thinks is right.

Soc. But if this is true, what is the application? In leaving the prison against the will of the Athenians, do I wrong any? Or rather do I not wrong those whom I ought least to wrong? Do I not desert the principles which were acknowledged by us to be just? What do you say?

Cr. I cannot tell, Socrates, for I do not know.

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- Bloom, B. S.; Engelhart, M. D.; Furst, E. J.; Hill, W. H.; Krathwohl, D. R. 1956. Taxonomy of educational objectives: The classification of educational goals. Handbook I: Cognitive domain. New York: David McKay Company.



4. The Values Clarification Process

Background:

The Values Clarification Model was developed by Prof. Dr. Sidney B. Simon and colleagues in the 1970s at the University of Massachusetts, USA. The aim of this model is not to teach specific values, but to raise the pupil's awareness of the values held in their own personality in comparison to the values of friends, adults, different groups of society, and even other societies at other times. It is intended that through the comparison pupils reflect on their values and perhaps modify those which are poorly founded, while they hold on more confidently to those that stand the examination of review and comparison. The model has been applied at schools, kindergartens and families in the USA, Germany and other countries.

Description:

The values clarification process comprises the following seven steps (Raths, Harmin & Simon 1978):

- 1. Prizing and cherishing:** Students should become aware of what beliefs and behaviours they prize.
- 2. Public affirming:** The students are asked to indicate their positions, either in class discussions, written exercises, or in personal journals.
- 3. Choosing from alternatives:** It is the responsibility of the teacher to provide information about the dilemma that is being discussed. This part of the values clarification process is often introduced as part of decision-making skills.
- 4. Choosing after consideration of consequences:** Students reflect and choose their own positions based on the information they receive in the classroom, rather than on the basis of absolute moral values as taught at home or in church.
- 5. Choosing freely:** A sense of wellbeing in relation to the decisions taken is important in the process of values clarification. The worst case scenario would be if pupils accuse each other of moral offenses.
- 6. Acting:** The students are asked to put their beliefs into scene. The acting can be morally good or bad depending on the value which is expressed.
- 7. Acting with a pattern, consistency, and repetition:** Students learn that their decisions and their behaviour should reflect their values consistently.

Relevance and relation to moral development:

The model can be used for all ages, from kindergarten to adults, if the topics discussed are chosen according to the knowledge and needs of the specific age group. As already indicated above, the aim is to reflect on values and thereby develop moral sensitivity. Furthermore, it motivates pupils (or adults) to find well founded arguments instead of following blindly one's own or other person's ideology. It thus helps making reasonable decisions.

Possible topics and themes to address:

This model is used to check the value of individual decisions, since every ethical decision is a personal decision. Above all, it can be determined by this model, if something is actually a value, i.e. when all seven steps were taken into account.

This model can also be used to reflect group decisions with regard to worthiness, e.g. if a school class decides to perform an action and to collect and donate money for the needy.

Values clarification is most commonly used in "No to Drugs" programs. The model can easily be integrated into every part of the curriculum. Here, the entire seven-stage process of assessment can be used (Simon, Howe & Kirschenbaum 1972; Raths, Harmin & Simon 1978).

Demonstration of use:

One example for a decision making process in accordance with the values clarification model is the introduction of a "Morning Ritual" or "Meditative Morning Start" in the schools "VS Heiligenkreuz a. W." and "NMS Wildon", Styria, Austria. The example shows the decision making process of the teacher team, however, it can similarly be applied for decisions made in class.

According to the values clarification model, teachers went through the following steps:

1. Teachers could state what is important to them before classes start.
2. They brought a variety of positions in the conferences. Each position was taken seriously.
3. The teachers discussed different options and weighed the pros and cons.
4. The teachers also considered the consequences for the respective alternatives.
5. They decided freely without any pressure, as only a free decision allows a value to become a value. They decided to introduce a "Morning Ritual" as a common start of the day.
6. Teachers implemented the decision. It was decided that two colleagues would develop a concept and precisely describe the rituals, so that they could easily be implemented in the class by every teacher.
7. Now every day and week after week, the morning ritual has been performed in many different ways. The repetition creates consistence, a permanent pattern.



Picture: Morning Ritual with physical exercise - Perceive themselves and the others and so starting the working day with good "aesthetics" (Morning ritual - URL, 2013)

References and useful tools:

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5. Holistic ethical learning

Background:

Even the ancients saw the danger of dividing man and the need to see him as a whole. This is visualized in Plato's Mythos with the spherical beings. In pedagogy, Pestalozzi holistically describes the person with head, hand and heart. Subsequently, in America "head, hand and heart" is becoming the holistic principle; Albert Hoefer, the founder of the Christian-oriented gestalt pedagogy, speaks of "hand, heart and brain." Gestalt pedagogy sees "confluent education" as the merging of cognitive, affective and operational objectives. The "intelligence quotient" has long been authoritative in terms of human intelligence. Daniel Goleman emphasizes "emotional intelligence" beyond cognitive intelligence. Howard Gardner offers a broad understanding of the construct of intelligence and states that every person has a set of multiple intelligences that are individual and context-dependent.

Howard Gardner's approach puts the learner in the focus, being encircled with all of his or her multiple intelligences (see Figure 1). A learner can achieve a thorough understanding of a topic when it is represented in a multifaceted way that stimulates all intelligences. Hence significant time must be invested to approach a topic from many different perspectives, and topics should be important enough to merit close study. Considering Gardner's theory of multiple intelligences, teachers, school administrators, and parents can better understand the learners in their midst. They can allow students to safely explore and learn in many ways, and they can encourage and support students to direct their own learning. Adults can help students to recognize and appreciate their strengths, and identify real-world activities that will stimulate their learning processes.

Description:

Howard Gardner's approach puts the learner in the focus, being encircled with all of his or her multiple intelligences (see Figure 1).



Figure 1: Learners and their multiple intelligences – Ready to address them?

Relevance and relation to moral development:

The image of man: Man as the union of mind, body, spirit and the image of God.

The first priority is to see man as indivisible. This view has many implications for ethical education and conveying of values. This image of man is nurtured by Biblical anthropology, which sees any human being as the image of God. Thus the image of man receives a special depth.

The pupil as a whole - underway towards one's own identity.

To find one's very own form and likeness to God is probably the most basic concern of an ethical education. As well it is to find one's identity, in the sense of C. G. Jung's individuation process. The long road to self-realization is like "working out a hidden form" (Höfer 1974, 73). "The greatest symbol that man can create is himself" and in fact grows "as a result of responsible acting and forming ... the image of man" (ibid. 73). Höfer mentions an image of a vessel that wants to be filled (ibid. 90); this is done in three steps: firstly, as a preparation of the vessel through meditation, secondly, as "activation of the soul reason by virtue of the projective imagination" (ibid. 91) and creativity, and thirdly, as assumption of the motivations of Jesus, to internalize his behaviors, whereby Christ appears as "social in man", which is realized "through the use of projective imagination for action in the world" (ibid. 92).

Possible topics and themes to address:

Gardner offers a broad understanding of the construct of intelligence and states that every person has a set of multiple intelligences that are individual and context-dependent. The different intelligences identified by Multiple Intelligences Theory are:

- Verbal/Linguistic intelligence: the capacity to use verbal or written words for the expression of one's mind and for the understanding of other people (writer, speaker, attorney).
- Logical-mathematical intelligence: the ability to understand and use logical principles or methods and to solve mathematical problems (mathematician, scientist).
- Visual/Spatial intelligence: the ability to use or manipulate space and to mentally represent the spatial world internally (sculptor, airplane pilot, chess player).
- Musical intelligence: the ability to create, perform, recognize, and think in music (performer, composer).
- Bodily-kinaesthetic intelligence: the ability to use one's body to solve a problem or to make something (athlete, dancer).
- Interpersonal intelligence: the ability to understand others' needs, intentions and motivations and to develop relationships (sales person, politician).
- Intrapersonal intelligence: the ability to understand one's own motivations and emotions (novelist, therapist with self-insight).
- Naturalist intelligence: the ability to recognize, identify, and classify flora and fauna or other classes of objects (naturalist, cook).
- Existential intelligence: the ability to use collective values and intuition in order to understand others and the world around them.

Demonstration of use/Example:

An illustrative example of the application of Howard Gardner's Multiple Intelligences (MI) Theory in the field of religious education constitutes the Austrian project "Wir sind ein Schatz, weil wir unsere verschiedenen Talente und Charismen in die Gemeinschaft einbringen!" ("We are a treasure, since we bring our different talents and charismas into the community!").

Pupils in the second class of the "Volksschule Schulschwestern Graz" were inspired for two hours in Roman-Catholic Religion to recognize that they have special talents that are valuable for the community. The topic was implemented through several working areas laid out according to the Multiple Intelligences Theory by Howard Gardner. In the working areas pupils could discover their talents and introduce them to the community.

Name of the working area	Area of intellect	Work assignment
"The best of me is ..."	Bodily-kinaesthetic intelligence	Complete five sentences without talking (= nonverbal) and act out each sentence with your whole body. Your partner should guess what you are acting. Afterwards it's his/her turn.
"I can write poetry."	Interpersonal and linguistic intelligence	Choose a partner. Together, write a story of 8 to 10 sentences on a sheet of paper. 5 of the words mentioned on your working sheet should be included in the story. Attention: The kids take turns in writing the sentences (Kid 1 writes the first sentence, Kid 2 the second, Kid 1 the third etc.).
"I'm a builder."	Logical-mathematical and spatial intelligence	Arrange 10 photos of a church in the proper order. Or: Arrange the 7 shapes of the Tangram game so as to match the human pattern.
"The looking corner"	Spatial intelligence and interpersonal intelligence	Describe objects from a treasure box to your partner without naming them. Or: Make a movement which your partner will imitate.
"I can make music."	Musical intelligence	Play along to a song with Orff Instruments.
"I can cook."	Naturalist intelligence	Prepare food (Bread spreads, Fruit salad).
"We colour and run at the same time."	Bodily-kinaesthetic intelligence	A big sheet of paper is taped on a desk. Children run around the table with crayons in their hands and paint a picture.
"I am especially good at ..."	Intrapersonal intelligence	Realize your personal abilities and record them on a MP3 player. „I am N. and I can ..."
"At your side there is a place for everything."	Existential and spiritual intelligence	Share your experience with God and thank him for it.

Table 3: Example for addressing multiple intelligences in the classroom

Some of the working areas are presented in the following photo gallery:



Describe objects for your partner

Spatial intelligence and
interpersonal intelligence



Arrange cards

Logical-mathematical intelligence



Running and coloring around the table

Bodily-kinaesthetic intelligence



"I am N. and I can ... particularly good"

Intrapersonal intelligence

Figure 1: Photo gallery of the project "Charismas into the community!"

References and useful tools:

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- Höfer, A. (1974): *Das Glauben lernen. Schwerpunkte der Religionspädagogik*. Donauwörth: Auer.
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6. Using ethical dilemmas, conflict cases, thought experiments

Background:

The method of using conflict cases and moral dilemmas in ethics and values education ranges back to the beginnings of moral philosophy. Stories and cases have often been used as a pedagogical and didactical tools for demonstration e.g. of ethical importance of certain personal traits, principles or values. Moral dilemmas are one form of the cases and stories that can bring to the fore one very important aspect of our lives, i.e. choices. Thought experiments (as a special case of imagined scenarios that we can play out in our minds, reflect upon then and see what our responses are) go one step further since they allow for control of parameters in the cases or stories. The main motivation behind this approach is to expose the ethical relevance of some feature in the situation, to highlight it and test in light of the importance of other features. Along these lines Plato e.g. uses the case or story of the ring of Gyges and asks his collocutors to imagine what would be the consequences or how would one respond if one would get into possession a ring that would make him or her invisible. The basic tenets to reflect on the story are the strength of our ethical commitments and origin of moral motivation (e.g. fear of punishment, virtue, etc.).

Description:

The use of cases, whether real, modified or imagined, has been prominent at all levels in ethics education, especially in fields like business ethics education. The underlying assumptions for the use of cases or case studies can be summarized in the following way. A teacher or educator introduces a case, usually in the form of a dilemma and students are then asked to analyze it and take a perspective of the person supposedly presented with this dilemma. Two goals are inherently presupposed in this. First, in this way students can more easily bridge the gap between ethical theory and practice in the sense that they can try out different approaches to the situation and see which one is more fitting, with an assumption that they will be able to imitate or build on that in future cases that might present to them in real life. Secondly, such use of cases increases engagement and gives pupils or students “an opportunity to more fully invest themselves in the situation and the dispute contained within it. Students are more likely to do this, it is argued, when they can gain a level of vicarious experience of the dilemma” (Burns et al. 2012). It seems that in this way the use of cases enables us to promote and cultivate moral reasoning that is sensitive to context and related to actual experience.

The use of conflict cases, dilemmas and thought experiments can take many forms; usually we start with the presentation of the case, constructed in a way that establishes surprise and wonder in students, without a clear part to the resolution of the case. Next, ethically relevant aspects of the case are discussed. We can use the following questions:

- What are the morally relevant features (reasons) involved in the case?
- Which one of these features is most important?
- Are there any clashes between these features? How should the clash be resolved?
- Are there any similar or analogous cases for comparison?
- How do we morally evaluate these other cases?
- Discussion should be open and several alternative solutions can be established.

Cases can differ in their complexity. Simple cases of moral conflict arise in situations where our fundamental ethical intuitions conflict and/or are inconsistent, where a particular moral principle seems inadequate, where

two principles conflict with each other, where two or more values are at stake, etc. E.g. I have promised to help my friend with an assignment, but on my way there I witness an accident. The conflict here is between my fulfilling a promise and helping the victims in need. Moral dilemma is a moral conflict, where the decision must be made between two or more equipollent obligations viz. in cases of broad equivalence of the forces of moral duties involved, which conflict with each other and cannot be met at the same time, in situations that are often hard to assess and are or may be accompanied with emotional burden (e.g. Heinz's dilemma, Sophie's choice). Cases, dilemmas and thought experiments enable us to re-imagine the situation and it is not only our moral or rational intuition employed, but also moral reflection, moral perception, moral emotion and moral imagination. Martha Nussbaum summarizes this nicely, when she says, that good philosophy often gets us to represent situation from a critical practical perspective with ourselves and our own lives and that ethical theory can allow us to see relationships that have eluded us in our daily thinking. This enables children to develop personalistic and solidary stance, which means to be able to take part on the lives of others. This also fosters students' imagination and enables them to go beyond their deeply-seated beliefs.

Relevance and relation to moral development:

The method is very relevant to link moral thought with action. In relation to moral development we can begin with simple conflict cases for early childhood and then progress to the use of moral dilemmas and thought experiments. Kenneth Strike (1993) stresses that it is essential to focus on "acquiring facility with the concepts that regulate our public life. It involves mastery of a form of discourse that integrates moral intuitions, moral principles, and background conceptions into a dialogically achieved reflective equilibrium". So the primary task of ethics education is not conveying particular moral stances as it is to foster moral reflection, moral sensitivity and moral dialogue on the given ethical issues.

Possible topics and themes to address:

There is no limit to the themes that can be addressed with this approach. One common topic that is involved in the use of cases and dilemmas is the stress on moral principles and their application to cases. The key is to show that principles can sometimes diverge and be in conflict and that a solution must be found taking into account all the details of the case. Next, the topic of duties is also prominent here to address, especially the aspect of possible conflict between a duty that an individual takes to be key and other duties imposed in him or her from the society.

Demonstration of use/Example:**Example of conflict case and a moral dilemma: Heinz's dilemma**

This is a conflict case or dilemma story that was used by Lawrence Kohlberg to determine the stages of moral development. The story has several variations, one of them goes like this.

Heinz's wife is dying from a particular type of cancer. Doctors say that a newly developed drug might save her life. The drug had been discovered by a local chemist and Heinz tried desperately to buy some, but the chemist was charging ten times the money it cost to make the drug and much more than Heinz could afford. Heinz visits everyone he knows to borrow the money, but he could only raise half the money. He goes to the chemist and explains his situation, asking him to sell him the drug for what he can afford. The chemist refuses. Heinz is desperate and later that day he breaks into the chemist's store and steals the drug. The case opens several important questions: Should Heinz have stolen the drug? Why or why not? Does it matter if the person dying was a stranger? Should Heinz be punished for what he did? If Heinz doesn't love his wife, should he steal the drug for her? Why or why not? If something is against the law does that make it also morally wrong? Why or why not? Why should people generally do everything they can to avoid breaking the law? We present the story of Heinz

and then discuss these questions with children. The key is to ask for justification/reasons for their answers.

Kohlberg studies the answers and strives to discover how people reason and how their reasoning develops with their maturity. He identified three levels of moral reasoning each with two substages (see also section in moral development).

1**PRECONVENTIONAL**

- Obedience to authority: Heinz acted wrongly and should be punished, since stealing is against the law and he will be put in prison.
- Self-interest: Heinz should steal the drug because he will save his wife's life and make her feel better.

2**CONVENTIONAL**

- Conformity: Heinz shouldn't steal the drug because others will think he is a thief.
- Authority orientation: Although his wife needs the drug, Heinz should not break the law to get it.

3**POSTCONVENTIONAL**

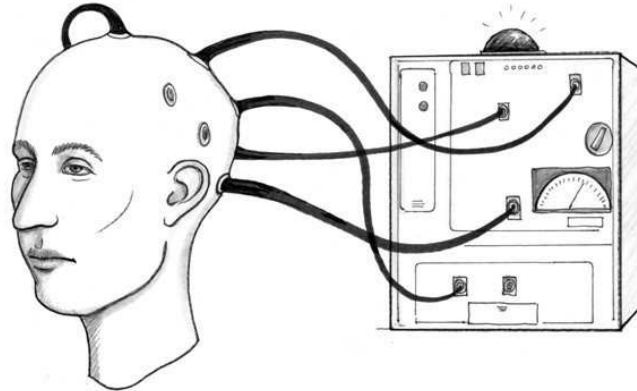
- Social-contract orientation: Heinz should steal the medicine because everyone has a right to choose saving life - this is a fundamental human right.
- Morality of individual principles: Heinz should steal the drug but alert authorities he has done it. He will have to face a penalty, but did nothing wrong morally.

Example of thought experiment: Nozick's experience machine

Thought experiments can be understood as imagined scenarios or cases with at least a certain level of complexity and novelty. They are usually designed and used to elicit our responses or intuitions in relation to a given goal. The goals of thought experiments are characteristically to elicit such intuitions regarding our use of key concepts, to elicit intuitions in order to support or reject a given argument or a particular theory, general principle, hypothesis or presupposition or to offer us a new insight, illumination or perspective on a given problem or case. They are also useful for revealing particular implicit assumptions in our considered opinions that we tend to miss otherwise. Usually thought experiments can be designed in part analogously to other types of experiments, that is in a way that offers us some control and possible variation of variables. As such they are sometimes described as intuition pumps and imagination grabbers that guide the way we tend to think about some problem or an issue and are thus themselves not arguments, but stories that draw out intuitive responses that are then further used in arguments.

Robert Nozick designed the following thought experiment titled The Experience Machine or Pleasure Machine. It goes like this. Imagine that scientists have invented a machine, which can give us whatever desirable or pleasurable experience we want. We enter into the machine and the machine could produce in us pleasures of enjoying on a beautiful beach, performing a wonderful piece of classical music in front of an audience, solving a famous math problem, etc. These experiences are not in any way distinguished by the "genuine" ones that we could have outside the machine. Now imagine that you are offered entering into this machine, choosing the experience as you desire. Would you accept the offer or choose real life instead? Nozick supposed that the responses of most people will be that they would not choose the machine and that this is an argument against hedonism. We value not just experiences, but also the way of achieving them; we want to do certain things, and

not just have the experience of doing them. The machine also in a way hinders our autonomy and a sense of genuine life. The thought experiment allows for several variations (e.g. for how long do we enter the machine, when and how do we choose experience, can we change our minds afterwards, who runs the machine, ...), which can affect our moral evaluations and judgments regarding the case.



(© <http://bigthink.com/>)

NOZICK'S DERIVED VALUES OF LIVING

ORIGINAL SOURCE:
R. NOZICK,
ANARCHY, STATE AND UTOPIA
(NEW YORK: BASIC BOOKS, 1974), P.42-44



(©<http://panstudio.co.uk/>)

We can present the thought experiment in the classroom and then discuss the responses. It is important to ask for reasons behind judgments and we can combine this method with the method of Socratic dialogue or debate.

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7. Stories and biographical learning

Background:

Methods of integral learning and especially of biographical learning can be very helpful in context of ethics education. While little children like fairy tales and pupils in the latent period of life prefer simple stories (in both cases with ethical background), adolescents yearn for more complicated stories and biographies. On the basis of biographically designed learning processes one can very closely experience how important it is to accept and to integrate one's own life history in order to be able to treat other life histories in a respectful manner. At one hand they project their own experience into the biographies of others, and in the other hand they like to integrate some key experiences into their own life. It is encouraging, however, to learn that, in an open and honest communication, fears and weaknesses are not considered as disruptive factors but can serve as "teaching materials" and be transformed to a reason for becoming closer and more sensitive for ethical and moral questions. Because they are very open for empathy, the way for learning processes towards more honest and truthful as well as respectful and responsible communication is open.

Description:

The use of stories and biographical learning varies given the age of children.

Age to 6:

- Dramatic fairy tales – without discussion;
- Simple tales and stories with discussion.

Age from 6 to 10 or 11:

- Simple stories with discussion, both in groups as well as with teacher;
- Positive images and biographies as the way of learning of "being good".

Teenagers:

- Challenging situations and stories with discussion ("pro et contra");
- Biographical learning:
 - It is important not to start with a biography, but with a life situation of teenagers. The best way is to paint the situation as a picture, including emotions and feelings. There emotional dimension of life can be expressed by painting different kind of symbols, too;
 - Meeting with the biography. The biography (or story) should be close to the painted situation and connected with it;
 - "Reading" the painted picture from every single student (see description below);
 - Building a close group (community) where everybody is supporting and helping each other.

Relevance and relation to moral development:

Small children (under 6 years) don't like to discuss a fairy tale, especially if there is a dramatic one. They just like to listen to them. Therefore it is important to tell fairy tales where "the good" is winning over "the evil". Sometimes children like to hear the same fairy tale again and again. After a discussion about it, the fairy tale will be no more interesting for them as before the discussion. But it is possible and even important to speak with a child about ethical questions in context with a simple positive story or fairy tale.

For the age of the latent period (from 6 to 10 or 11) it is important to take positive stories, without "real evil images". Children in the school (latent) age love discussions, but they are not able to find significant ethical and moral decisions if they are pushed into a very difficult situation.

Teenager feels a lot of different conflicts in him- or herself. Therefore teenagers are able to challenge difficult and complicated life situations. Furthermore they are very open for empathy, which is the key ability for biographical learning.

Possible topics and themes to address:

The following topics are usually addressed with this methodology:

- Ethical life decisions;
- Building of positive class (group) atmosphere;
- Conflict-management;
- Building of good relationships;
- Building of positive self esteem and strong personality (character building).

Demonstration of use/Example:

Topic: Moses before the Red See = A difficult situation (conflict) where I see no future.

The biography of Moses tells us about his difficult and very insecure childhood. He lived more or less without parents; he actually could have been killed as the new born child. In his life he successfully managed many difficult situations (his enemies, we might see, as the shadow side of life) and he established a positive self esteem. Coming to the Red See and meeting a shocking situation with (at the first moment) no way towards the future, he was open to look for help. Getting the suggestion from "outside" he touched the "situation" with his stick (stick = symbol for his gathered experiences) and the way towards the future was open.

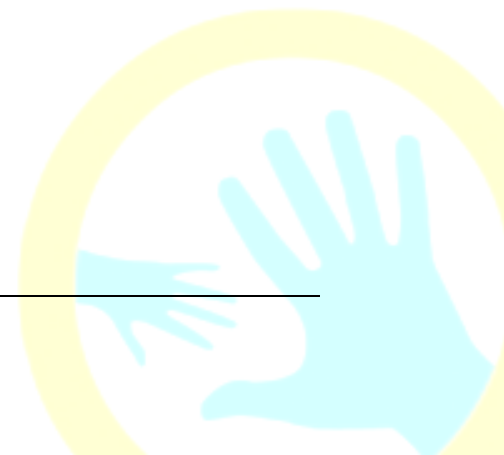
Didactical steps:

1. Painting a difficult situation.
2. Reading (telling) the story (biography) about Moses (describing the situation before the Red see).
3. "Reading" the painted pictures – in the following process:
 - a. "I see ..." (observation);
 - b. "My eyes go to ..." or "It is interesting, that ..." (optional focusing);
 - c. "Looking at the picture I feel (like) ..." (emotional focusing);
 - d. Giving the picture a title (every participant, but not the author of the picture in process) (interpretation);
 - e. Author chooses the best title, describes his picture and shares his view with the group (telling the "story");
 - f. Asking questions – in a sensible way and without aggression (if possible without "Why", but "How do you feel if ..." Author is not obliged to give an answer if he/she feels, the specific question could go to close to his/her secrets (sharing of emotions):
 - g. "Dear (N.), I wish you – everybody (activating of sources and looking for solutions);
 - h. Holding hands for a short time in silence or with a short prayer (spiritual and religious communication);
4. Connecting "my" and "our" story (biography) with the story (biography) of Moses.
5. Reflexion of the whole process and making goals for the future.



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- Erben, M. (ed) 1998. *Biography and education*. London: Falmer.
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- Lindner, Konstantin/Stögbauer, Eva. 2005. Was hat das mit mir zu tun? – Biographisches Lernen. In: Bahr, Matthias/Kropac, Ulrich/Schambeck, Mirjam (Hg.). *Subjektwerdung und religiöses Lernen. Für eine Religionspädagogik, die den Menschen ernst nimmt*. München, 135-145.
- Lindner, Konstantin. 2011. „Aufgabe Biographie“ – eine religionsdidaktische Herausforderung? In: Loccum Pelikan: *Religionspädagogisches Magazin für Schule und Gemeinde* (Hg.). *Lernen an Biographien* (2/11), 62-67. (http://www.rpi-loccum.de/material/aufsätze/theo_linder1, accessed: April 29, 2015).
- Hering, Jochen. *Geschichten und biografisches Lernen im Sachunterricht*. (http://www.fb12.uni-bremen.de/fileadmin/Arbeitsgebiete/deutsch/Werke/Geschichten_und_biografisches_Lernen.pdf, accessed April 29, 2015).



8. The Value and Development Square

Background:

Aristotle saw the virtue of the "right measure" as a cardinal virtue, namely the middle between "too much" and "too little". P. Helwig builds on this idea. Namely, the premise of the value and development square is: each value (each virtue, each guiding principle, each human quality) can only develop its full constructive potential in relation to a positive counterpart, a "sister virtue". Without this balance, a value deteriorates towards debased exaggeration.

Therefore perfectionism stands next to error-friendliness, in order not to degenerate into a detailed-obsessed person; conversely, the balance with the perfectionism retains the error-friendly person of sloppiness. The positive chance for development is in the diagonal. Who tends to detail and perfectionism, whose development arrow points into the direction of error-friendliness, and vice versa, the sloppy person is recommended to evolve towards order and perfection.

Description:

Figure1 shows an example of the relation between values and its counterparts:

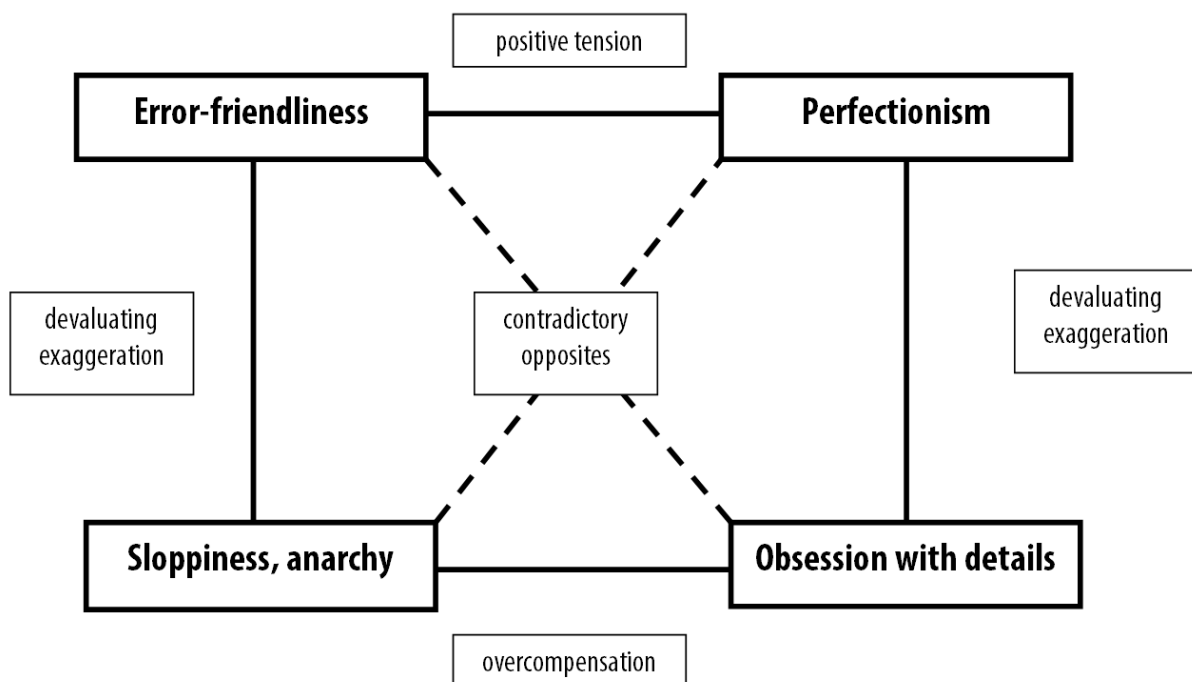


Figure 1: The Value and Development Square (Paul Helwig)

Relevance and relation to moral development:

Using the value and development square we can learn to keep values and personal standards in dynamic balance. In particular, we can use it to discover for ourselves and for others the upcoming trend.

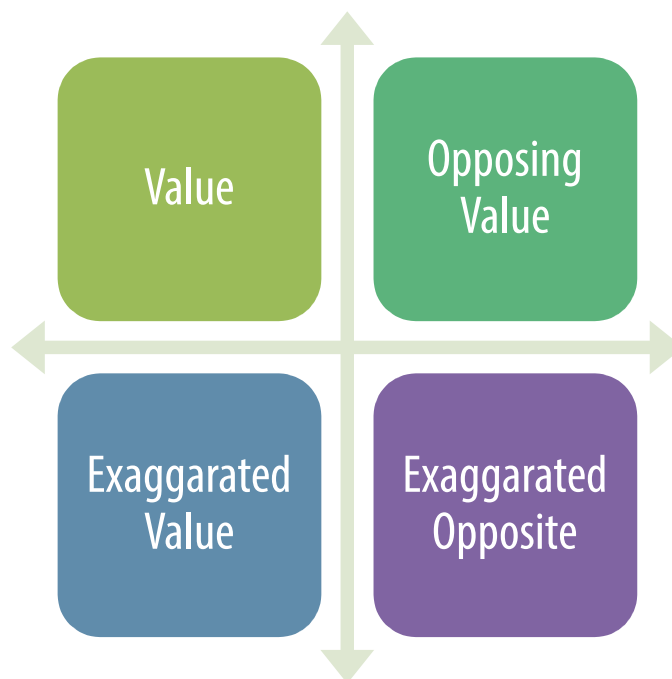
The model is already useful for pupils aged 10 and above, so it can be well used from the 4th school level. It is suitable for working with the whole class, for group work or the work with partners and also for individual work.

Possible topics and themes to address:

Each one-sidedness in life is problematic. Helwig's model is helpful in taking the "second side of the coin" in the focus and watch for any form of exaggeration. It helps in the diagonal to develop a new point of view - new ideas towards a value - that has not been completely realized previously and may open a new perspective. The value and development square is a good basis for the analysis and settlement of conflict situations, when one party accuses the other one of negative exaggeration (Schulz von Thun 1990) and also for a constructive, critical conversation (Fischer-Epe & Schulz von Thun 2004).

Demonstration of use:

In employing this method we can use the square with four quadrants, in which we write down opposing and counterpart values. We can divide children into groups, each group starting with a different initial value. At first they must figure out relationship between values themselves, later when they present their square to the whole class we can initiate a discussion about their solutions.



One possibility to use the Values and Development Square in class is to start with a conflict situation and to discuss with the pupils which are the values, their positive and negative counterparts that are responsible for the conflict and the different perspectives of the parties involved. An example for a conflict that could lead to the development of the square shown above might be an argument within a group of students who have to carry out an exercise together and cannot agree on whether they should focus on details and aim for perfection or whether they should try to finish the exercise as fast as possible.

Another possibility is to use a prepared square to explain and discuss certain values. The design of the square can be simplified in order to make it easier for children to understand:

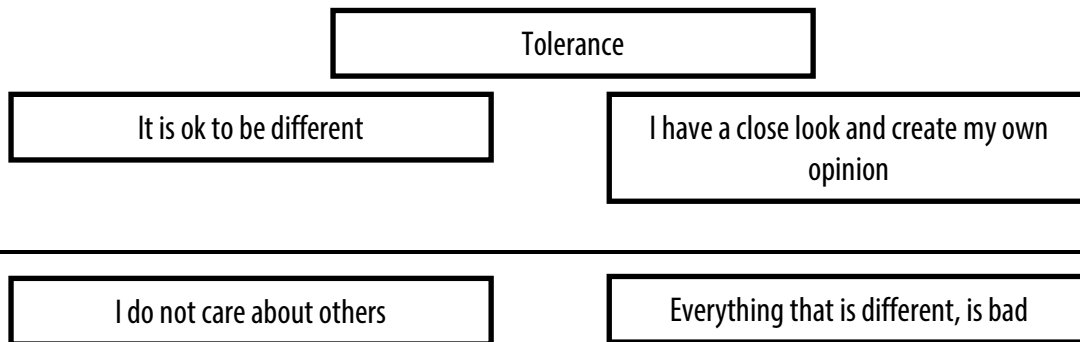
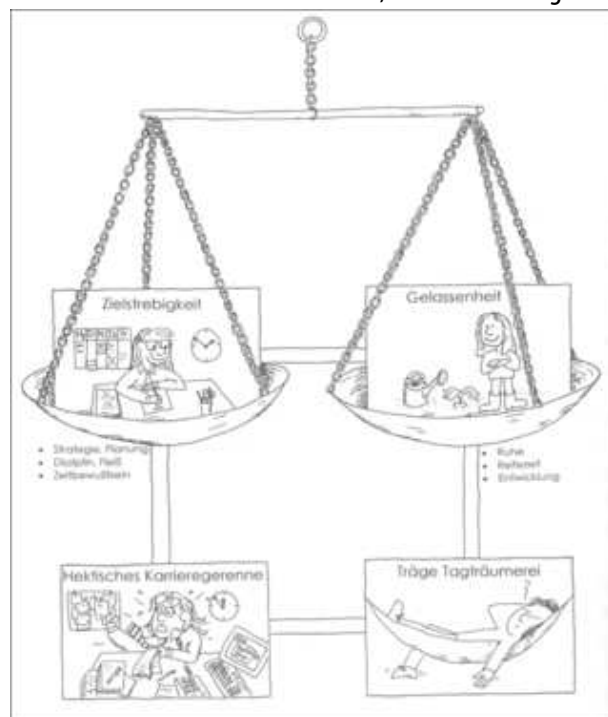


Figure 1: Values square about tolerance. Source: Possert 2005, p. 40; own translation.

However, the design can also be complemented by pictures in order to make it more vivid, as the following two examples show:

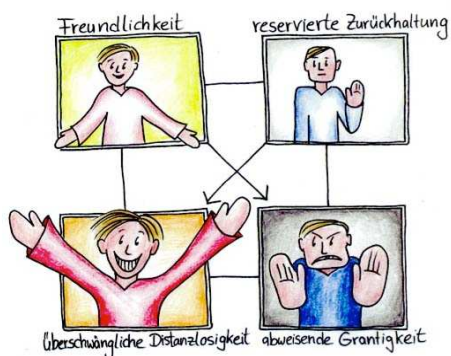
Translation (clockwise): single-mindedness; serenity; lethargic day-dreaming; working frantically, focus on career.

Figure 2: Values and Development square about single-mindedness and serenity. Source: Possert 2005, p. 40.



Translation (clockwise): Friendliness; reservation; angry, repellent attitude; lack of emotional detachment.

Figure 4: Values and Development square about friendliness and reservation. Source: Schulz von Thun n. d.



References and useful tools:

Fischer-Epe, M. & Schulz von Thun, F. (2004): Coaching: Miteinander Ziele erreichen. Hamburg: Rowohlt.

Helwig, P. (1968): Charaktereologie. Freiburg: Herder.

Possert, B. (2005): Das Wertequadrat und seine Darstellung. Geschichte und mögliche Weiterentwicklung. In: doppel:punkt 2/2005, p. 37-43.

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9. Conflict prevention strategies

Background:

The everyday co-operation of humans is often shaped by different wishes, hopes, ideas and therefore conflict. A conflict (lat. *confligere* = to quarrel with) is a disagreement between two or more conflict-parties and corresponds to points of view, which don't seem possible to the opposition. These conflicts are not only unavoidable, they reveal very clear differences, protect good sense and help us make important changes. A conflict situation is possible within and between people (micro-social arena), organisations (meso-social arena), businesses, states and so on (macro-social world). Also, when conflict research identifies causes and solutions, the dynamic of conflict demonstrates recurring aspects: after an initial projection, the broadening of the conflict topic occurs combined with simplification and the incapability to endure ambivalent situations. Regressive behaviour as well as demonised aspects can arise. In these particular aspects communication plays a large roll. As a very practical system of conflict prevention, we recommend nonviolent communication (NVC), a process developed by Marshall B. Rosenberg. The NVC is focused on the client-centred therapy approach founded by Rosenberg's teacher Carl Rogers. Active listening is extremely important in this approach, NVC goes beyond the frames of conversational therapy. The NVC is also influenced by Mahatma Gandhi and his views on non-violence. Many elements of NVC can be found in other conflict resolution methods.

Description:

The European Union stresses the need for conflict prevention, setting the following aims: set clear the political priorities for preventive actions; improve its early warning, action and policy coherence; enhance its instruments for long- and short-term prevention; and build effective partnerships for prevention (register.consilium.europa.eu). Four critical elements are needed for institutions (schools, kindergartens) to shore up education's role in peace building and conflict prevention:

- Inclusion/access to primary schools must be free and close to home, and they must do all they can to attract all children in a community.
- Safety/protection: schools must be safe from attack and perceived as places where intellectual curiosity and respect for universal human rights is fostered.
- Relevance: schools must use a non-biased curriculum and relevant educational materials.
- Accountability: schools should be managed at local level to ensure relevance, but also should be managed transparently and fair. The opinions of children, parents and the community must be taken into consideration. This type of education may cost more and may be more difficult to implement, but the benefits of quality education for children and entire societies justify it being a priority at every stage before, during and after a conflict. (www.savethechildren.org)

Non-violent communication is a concept that was developed by Marshall B. Rosenberg. It should ensure that communication leads to love and trust. NVC can in this sense, as well as in general a conflict resolution measure, be used in personal and professional debates and also in political areas. Importance doesn't lie in swaying someone in the direction of bargaining, but instead in developing a meaningful relationship, that enables more cooperation and creativity in coexistence. Sometimes the terms "meaningful communication", "connected communication", "language of the heart" or "giraffe language" are used to refer to NVC.

Relevance and relation to moral development:

Every form of violence is according to Marshall Rosenberg a “tragic expression of an unfulfilled need”, and in his view empathy is a requirement of successful communication.

Under the term alienating communication Rosenberg understands forms of communication that block connections between humans and can lead to physical violence. Rosenberg assumes that humans in their most basic conditions look for empathy in their fellow man. NVC should help people to convey themselves honestly and clearly and assist them in listening empathetically. It focuses on needs and feelings that lie beneath conversations and conflicts. Self-empathy is also decisive for maintaining clarity and furthermore, empathy for the conversational partner.

Rosenberg assumes that every person is ready to do something for another in so far as fulfilling conditions (e.g. one requests instead of demanding and does not have the impression that it is compulsory for the other to do what they are requesting). This comes from ethical psychology in which one should not see the damaging actions of a person as an expression of their true person, but a misguided strategy.

The NVC is about:

- Understanding and observing one’s own feelings and needs.
- Understanding the needs, worries and opinions of others.
- Sharing of needs, opinions and worries.

Fundamental assumptions of Non-Violent Communication

UNDER THE CONFLICT LIES AN UNFULFILLED NEED.

Here the question is decisive: WHAT DO I NEED AS A HUMAN?

- Words that divide → “accusative communication” (short neck = symbolic of the wolf)

- Words that connect → “requirement communication” (long neck = symbolic of the giraffe).

Empathy unites humans in one precious commodity: undivided attention. One needs total presence to be able to feel completed by another.

Possible topics and themes to address:

There is a range of topics we can address with this methodology, primarily the relevance of “I/you communication”, the question of respect and tolerance, and of course the conflict resolution itself.

Demonstration of use/Example:

The four steps of NVC are observation, feeling, need and request:

1. Observation means the ability to describe a concrete action (or negligence) without judging or interpreting it, so that the counterpart reply knows exactly what one is referring to.
2. Observance triggers a feeling, that is apparent in the body and ...
3. ... is connected with one or more needs. By this general quality is meant that supposedly every human has in their life, for example assurance, understanding, contact or sense. Feelings are according to NVC, whether a need is fulfilled or not, a type of indication. For a sensitive contact needs are very important, since they lead the way to a creative solution, that suits all involved.
4. From need comes a request for concrete action. In order for a request to be fulfilled, it is necessary to differentiate between needs and wishes: needs refer to actions in the moment, wishes in comparison are more vague, referring to conditions (“be respectful”) or occurrences in the future. The former are easier to fulfil and therefore have more chance for success. Rosenberg suggests, that requests are

formulated in “positive conversational language”, therefore in saying what one wants, instead of what one doesn’t want. One can differentiate between conversational requests (for example, empty the dishwasher) and a relationship request (for example a description of their own feelings).

Rosenberg summarises NVC in the following sentence:

“When I see *a*,
I feel *b*,
Because I need *c*.
Therefore I would like *d*.”

It is important to cultivate from kindergarten age on - with divided methods and a variable number of classes:

- *Addressing feelings*
- *Conversation circle*
- *Fantasy trips*
- *Roll play*
- *Perception, painting pictures of conflict, active listening*
- *Communication.*

We see a relationship between conflict and violence prevention and present the programme of the Neuen Mittelschule (New Middle School: Lower General Secondary School) Heiligenkreuz am Waasen: the faculty has engaged in a two day meeting discussing on the theme of *Measures for a successful coexistence - prevention instead of intervention.*

These measures comprise of:

- Behaviour arrangements: Students, teachers and parental authorities have come to an arrangement: What can one do in school to assure that solidarity works?
- Peer mediators: Students are trained in a training course for mediators and arbitrators and are trained to provide resolution. In school there is also a trained mediator and a group of students will be educated in these areas for the second time this year.
- Student reform / guidance teacher: Classes meet with confidence teachers once a month, to discuss wishes, problems and concerns; a fixed conversation hour with the guidance teacher aims at promoting a positive communication culture, positive influence of social behaviour, promotion of personal responsibility of the students . . .
- Social learning: In the first two years establish rules and responsibilities in the school community and observe and identify origins of conflict, work on conflicts, develop solutions and much more.
- Guidance teachers / student advisers: Advice on personal, family or school problems, mediations, mobbing interventions, coaching und learning coaching.
- Prevention programme “PLUS”: Most classes take part in this four year programme; each year teachers will process different sequences in class, for example in the first class: the way to the school unity, rules for cooperation etc. The aim is to be able to cope with different conflict situations. In addition, extensive training for teachers: prevention and intervention programs from Olweus; Haim Omer - new authority, visits from prevention congresses and much more.
- Structural measures: Premiss: Students who feel safe at school are not prepared to use violence. Different projects will be implemented: Adaption of the school yard, creation of comfortable corners in the school, canteens, creation of reading rooms, decrease in noise through noise control measures and much more.
- School psychologist: For support a psychologist is available once a week for half a day (in accordance with the

“Violence prevention” project of school inspectors).

- Cooperation with non-educational establishments: All establishments that can support the school in its efforts will be regularly included in the work. Youth welfare, child and youth advocates, child protection centres etc.

- Student of the week: Prominence and display of positive attitudes, that students have positively achieved (socially etc.); at the end of the year e.g. choosing of student of the year and having a school party.

- Important mobbing prevention; different projects:

development of questionnaires (based on mobbing cases in the school), project weeks in all classes about a specific theme, information from guardians – talk with an expert, distribution of information pamphlets,

“Buddy-Project”: all new students are helped by an older student (who helps them with entering the school in question), participation in a poster competition with the theme “Cybermobbing” (The Prevention Prize from the government of the Republic of Austria).

Students are obliged to observe three rules:

3 Grundregeln – rules of conduct



Figure 1: Neue Mittelschule Heiligenkreuz am Waasen 2014

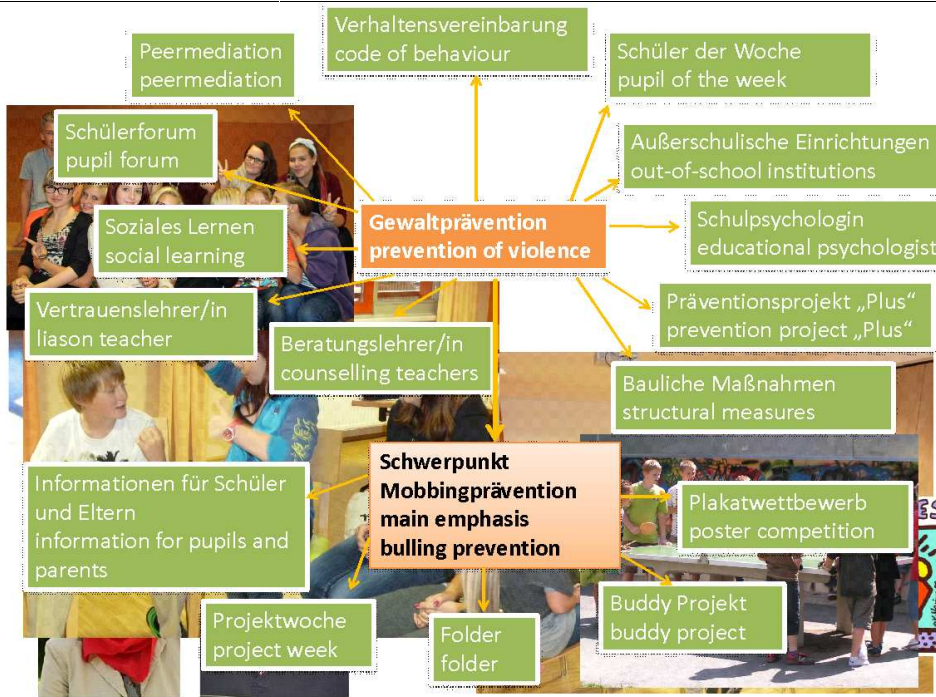
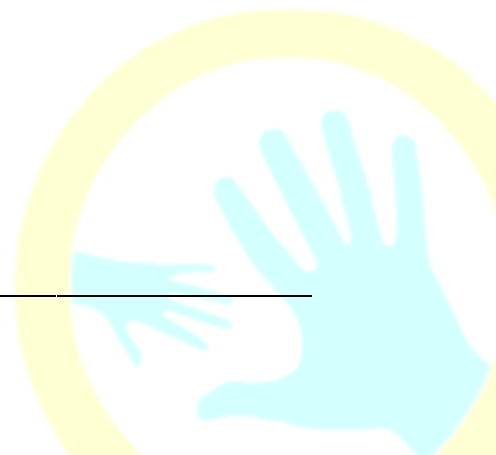


Figure 2: Neue Mittelschule Heiligenkreuz am Waasen 2014

References and useful tools:

Cierpka, M.: Faustlos - Wie Kinder Konflikte gewaltfrei lösen lernen, Freiburg 2011.
 Hansmann, S.: Referat bei *Focus on Europe* (28. 10. 2014).
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 Renelt, S.: *Konfliktmanagement in der Schule*.
 Rosenberg, M. B.: *Gewaltfreie Kommunikation. Eine Sprache des Lebens*, Paderborn 12. Aufl. 2013.
 Rosenberg, M. B.: *Kinder einführend unterrichten. Wie Schüler und Lehrer durch gegenseitiges Verständnis Erfolg haben können. Gewaltfreie Kommunikation: Die Ideen & ihre Anwendung*. Paderborn 2. Aufl. 2005.
 Rosenberg, M. B.: *Kinder einführend ins Leben begleiten. Elternschaft im Licht der GFK*, Paderborn 2015.
http://www.savethechildren.org/atf/cf/%7B9def2ebe-10ae-432c-9bd0-df91d2eba74a%7D/WHERE_PEACE_BEGINS_SUMMARY.PDF.



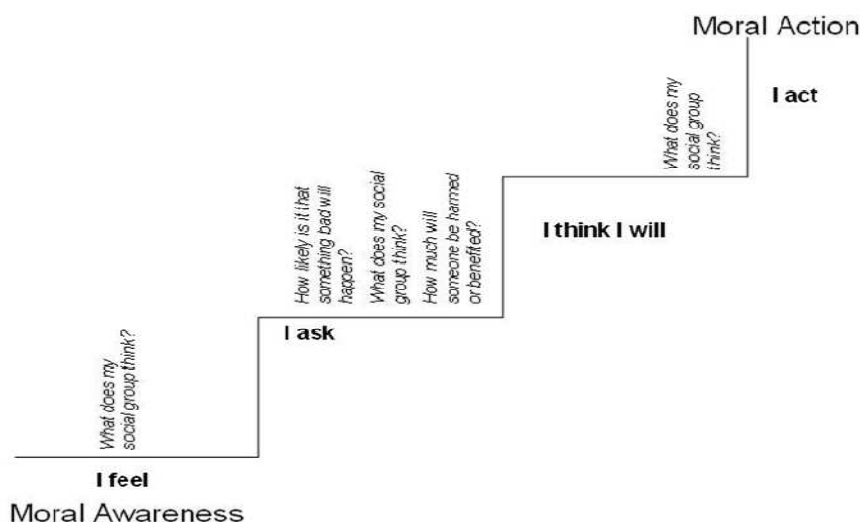
10. Moral Decision Making

Background:

This method included learning to utilize approaches and procedures of moral decision making. In the wider sense this includes also learning about different normative moral theories, which determine morally relevant aspects of our lives. (Teleological ethics and consequentialism: stress on the value of the consequences of our action; deontological or duty based ethics: stress is on the types of action (duties) without sole attention to consequences; treat people as ends, not merely as means (Kant); virtue ethics: focus is on our characters and traits that we exemplify; care ethics: focus in on relationships that we are engaged in and the correlated responsibilities for others; justice approach: stress on key human rights, justice, equal rights and equality of opportunity.) In a more narrow sense this method focuses merely on general models of ethical decision-making, i.e. on the process of forming and carrying out morally important decisions. It is also closely related to moral development and to considerations of moral values, norms and rules in comparison to other rules (e.g. prudential, religious, legal, etc.). It also highlights obstacles for good decision-making.

Description:

There are several different models of ethical decision making and action. Powers and Vogel (1980) have identified six aspects that affect and are included into moral reasoning and decision making: (i) moral imagination; (ii) moral identification; (iii) moral evaluation; (iv) tolerating moral disagreement and ambiguity; (v) integration of moral competence with other competencies; (vi) a sense of moral obligation and moral motivation. Rest (1994) proposes that moral decision-making involves four psychological processes: moral sensitivity, moral judgment, moral motivation/intention, and moral character/action. These models can be upgraded and schematized in the following way.



The decision making process could be usefully demonstrated in a step-wise with the model that was developed at Markkula Center for Applied Ethics at Santa Clara University (2009), which is presented in what follows.

A Framework for Ethical Decision Making

Recognize an Ethical Issue

- Could this decision or situation be damaging to someone or to some group? Does this decision involve a choice between a good and a bad alternative, or perhaps between two "goods" or between two "bads"?
- Is this issue more about that what is legal or what is most efficient? If so, how?

Get the Facts

- What are the relevant facts of the case? What facts are not known? Can I learn more about the situation? Do I know enough to make a decision?
- What individuals and groups have an important stake in the outcome? Are some concerns more important? Why?
- What are the options for acting? Have all the relevant persons and groups been consulted? Have I identified creative options?

Evaluate Alternative Actions

Evaluate the options by asking the following questions:

- Which option will produce the most good and do the least harm? (The Utilitarian Approach)
- Which option best respects the rights of all who have a stake? (The Rights Approach)
- Which option treats people equally or proportionately? (The Justice Approach)
- Which option best serves the community as a whole, not just some members? (The Common Good Approach)
- Which option leads me to act as the sort of person I want to be? (The Virtue Approach)

Make a Decision and Test It

- Considering all these approaches, which option best addresses the situation?
- If I told someone I respect - or told a television audience - which option I have chosen, what would they say?

Act and Reflect on the Outcome

- How can my decision be implemented with the greatest care and attention to the concerns of all stakeholders?
- How did my decision turn out and what have I learned from this specific situation?

Teachers and educators should encourage children to be aware of the complexity of the process of moral decision making. This can in the first stages of moral development be done in an implicit way by discussing various real or imagined ethical decisions, by asking questions which would highlight different aspects of decision making. Later this process can be made more explicit and models presented and tested using imagined cases or stories including moral dilemmas (see Using ethical dilemmas, conflict cases, thought experiments).

Relevance and relation to moral development:

The method is very relevant in every stage of moral development, but of course moral maturity of children plays an important role in how we approach the matters. It is essential to develop moral sensitivity for situations, to get different perspectives and to engage skills of decision making. Reflection on the consequences of our decisions is also very important, since we often overlook the experience we might utilize the next time when we find ourselves in similar situation.

Possible topics and themes to address:

There is no limit to the range of themes that can be addressed with this approach. We choose examples of situations that are close to the level of moral maturity of children we are working with and also adapt the complexity of the cases in relation to it.

Demonstration of use/Example:

This workshop is suitable for children aged from 5 to 7 and demonstrates how we can utilize moral decision making in an implicit way. Here is the description. Sit children in a circle. Give them stop sign and explain how

policeman stops cars that drive too fast. Today they will be a good policeman. They are going to stop bad behaviours. You should explain to them that you are going to read them a short story (below; you can use your own stories), and they need, when they think that someone acted badly, to show the stop sign and say: "Stop!". When children raise the stop sign and say "Stop", you ask the first child what was bad in the behaviour. A child must explain why it is bad or wrong. Other children, who also raised the "Stop" sign, can help him/her with answering. When children explain what is good, teacher says to children: "Everybody that agree with this explanation, raise your hands". When most children raise their hands, discussion is over and teacher continues reading the story. If most children don't agree with the explanation, teacher gives them a chance to explain why that behaviour is good after all. The discussion continues until most children agree with arguments. Teacher employs the model of decision making and can during discussion remind children about the relevant aspects of the situation. He/she can ask them how would they decide and act if put in a similar situation.



Story: My kindergarten teacher had to go on a journey. Today we had a substitute teacher. A lot of things happened. This new teacher is very young. I don't think she's much older than my sister. She is very good, but she didn't know how to show it to my kindergarten friends. After we had breakfast, the teacher asked us to sit in a circle. She was reading a story, some story about the fox and the cheese. The story was funny. While she was reading to us, Antea started to sing loud so nobody could hear the story. The teacher didn't say to Antea to stop singing. Then, Morana decided to sing with Antea so now I couldn't hear the teacher's story. I decided to say: "Stop singing! I want to hear the story!" Then there was silence and the teacher continued with reading. Ivana broke wind. She was ashamed. We all laughed at her. When we had stopped laughing, the teacher started a new story, some story about the bear and the duck. It seems that Zvonko was bored so he got up, went out of the circle, took little balls and began to throw balls at us. He even hit the teacher's head. Some children were laughing, and some were crying. It was a strange day in the kindergarten. I will tell you just one more thing. During the lunch Mia was crying because she doesn't like broccolis. The teacher tried to convince her to eat them. Mia did not listen. When the teacher was carrying plates into the kitchen, Anamarija told Mia to throw the broccolis into the garbage. Mia listened. When the teacher came back, she thought Mia ate all the broccolis.

References and useful tools:

Markkula Centre for Applied Ethics at Santa Clara University. 2009. A Framework for Ethical Decision Making: <http://www.scu.edu/ethics/practicing/decision/framework.html>.

Link to descriptions of several models of moral decision making: <https://dornsife.usc.edu/moral-development-and-decision-making/>.

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11. Virtue and ethics education – the MELARETE method

Background:

Assuming that the theory of care is a vital background and drawing on the Aristotelian virtue ethics, we propose and imagine a different interpretation of ethics education, meaning a virtue education according to the philosophy of care. In Greek »melete« is one of the terms, that indicates care, while the term for virtue is »arete«. Consequently the ethics education project outlined herein takes the name of »MELARETE«. The authors of this specific method are Luigina Mortari and Valentina Mazzoni.

The guiding principles for the development of this project are the Aristotelian theory of virtues and the educational practice of Socrates. The Aristotelian ethics is grounded on the assumption according to which living well consists in activities caused by the rational soul in accordance with virtue. Moving from this assumption MELARETE develops its conceptual core according to which ethics has to do with a well lived life; our teaching method instead refers to the Socratic (education) paideia, that places emphasis on critical thinking.

Description:

MELARETE stems from a research on ethics education. In particular primary teachers asked us to transform our philosophical references into a concrete virtue education project. This is how *MELARETE* started. The involved children practiced ethical thinking, reflecting on virtuous behaviour regarding their direct experience. For us this work has become an empirical and qualitative research subject through which we try to examine the ethical thinking process of children and identify the type of activities that are able to develop such thinking.

MELARETE is structured in three main learning activities:

- Dialoguing on ethical issues
- Ethically significant story reading and writing
- Writing about personal and ethically relevant life experience.

In this presentation we provide some practical support relevant to practice one of our learning activities: **writing about personal and ethically relevant life experience**.

We “are” what we think. Our thinking moves our emotional life and determines the way we chose to stay in this world. Rising thoughts to the level of consciousness is an important ontogenetic action that can be done through **writing**. Writing is a crystallized thought. To materialize thoughts through writing allows us to elaborate experience and understand how we give sense to the things that happen to us.

A good cognitive education does not just teach cognitive techniques, but develops the different states of the mind. It trains the mind to think critically. Writing is essential in teaching mindfulness (Mortari 2013) because it is based on reflection.

To train the mind, writing must be disciplined, regular and continuous. Writing regularly, even when nothing relevant seems to happen, cultivates the inner look of the mind and refines our awareness on the way (our mind) works. To be effective, reflective reasoning must become a regular exercise that evolves into a discipline and habit.

For this reason *MELARETE* is especially wants children to learn how to keep note of their thoughts. In particular it encourages them to write down what they **do** and what they **see** with respect to virtues.

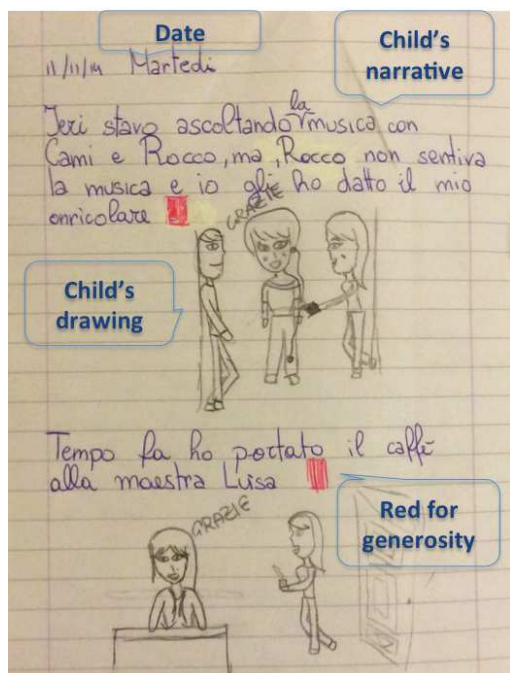
Keeping a virtue journal

Research premise: the research work permitted to us to identify those virtues that are closest to the children experience: generosity, courage and respect (see the activity described below) and methods for self-improvement

through: (a) acting; (b) observing others – both adults and peers – acting virtuously; (c) learning – adults explain how to act virtuously.

What we do is invite children to keep a personal virtue journal. For this purpose we use a notebook named “virtue journal”, in which they write down what they learn and experience about virtuous living.

We ask children to describe a personal experience through which they learnt to be generous, courageous and respectful, considering what they did, observed and learnt.



They keep the diary once a week:

1) First they write the date.

2) Then children describe the “virtuous episode”: e.g. “I was listening music with Cami and Rocco could not listen the music. I gave him my earphone so that he could listen”.

Children specify the virtue they learnt in this episode (red colour means generosity, blue respect and yellow courage). Sometimes children decide to draw the episode, like in this example.

Furthermore sometimes children like to write more than one episode, like in our example, the child described two episodes, both about generosity: “Days ago, I took a coffee to Luisa, my teacher”.

Relevance and relation to moral development:

Like “character education” also *MELARETE* assigns a central role to virtues in ethics education. What it does not is mixing-up education with mere socialization. “Character education” follows an approach that can easily turn into moral indoctrination since it appears as something dictated by a particular tradition and community with a strong social cohesion (Noddings 2002; Narvaez 2006). Rather than following an adaptive model for value acquisition, *MELARETE* uses a radical practice of critical analysis of every aspect of our life experience.

As “moral reasoning” gives great importance to the development of analytical, critical and deliberative thinking without getting too abstract, the focus of *MELARETE* is put on the essential question posed by Aristotle, that is, “How should we live?” In short, the project takes on two objectives: to cultivate a passion for the pursuit of the good and to develop the ability to examine ethical questions analytically and critically.

As “Philosophy for children” (PFC) also *MELARETE* believes, that children are competent thinkers, capable of higher cognitive skills and sense making and are interested in ethical issues (Kennedy 2012, 37). Unlike PFC *MELARETE* is not interested in philosophy as a discipline, but as a way to reflect on something, that is meaningful and that children know from their personal experience so as to foster their development from an ethical point of view.

While the PFC promotes the development of a “community of philosophical inquiry”, *MELARETE* conceives the class as a “community of thinking”. The philosophy of education promotes the idea of “care of the life of our mind” (Mortari 2013).

Possible topics and themes to address:

The project *MELARETE* is designed to support children to reflect on their experience:

- Listen to and tell about virtuous actions children performed, experienced, witnessed.
- Analyse the situations in which a virtues action took place and the thoughts and emotions it

provoked.

- Learn to communicate with others through classroom conversation.
- Consider writing as time devoted to our inner thoughts. When putting experience into words we become hermeneutical apprentices: existence becomes experience.

The basket of virtue is the first project activity of *MELARETE* and the educational purpose is twofold:

1. Draw the children's attention to the concept of virtue is a way to introduce them to ethical reflection, understood as a reflection on what makes living with others better.
2. What matters is the experience of children and their thoughts when starting the project work. If you want that the project changes the experience of children you need to know what they know in respect to a given topic. An activity is meaningful from an educational point of view when it can be linked to the experience of learners. This is why the activity we propose is to engage children in reflection about the concept of virtue. What we want to find out is the meaning children attribute to this word: Is virtue a word they know? What is the sense in their daily lives?

Description of the activity

The activity is a game we play with children. The adult prepares three baskets and 30 cards: 10 bearing the name of a profession, other 10 bearing the name of games and the last 10 indicating the name of a virtue. The cards are distributed to the children so that each child has at least one card. They are then invited to look at their cards, but without sharing the information with others. Once all cards are distributed, the adult explains the rules of the game: in turn, each child gets up, reads aloud what is written on his/her card and then puts it in one of three baskets.

Once all the cards are placed in the three baskets, the purpose of the final game is to give a name to each of the three containers.

When the game begins, each child gets up, reads and places the card in a basket. Since the "principle of order" of the three different sets - name of a (1) profession, (2) games and (3) virtues - becomes explicit during the course of the game, each child has the opportunity to move the cards from a basket to another, when he/she deems necessary to achieve the ultimate goal (to name each basket).

Each time a child inserts a card and/or when he/she moves it from a basket to the other, the adult reads aloud the cards present in each basket, so that the principle of order that rules the game becomes gradually inductively explicit.

The children are invited to label each basket starting with "games" and/or "names of professions" and finally "virtue".

The ultimate goal is to find out whether the children know the word "virtue" or other words used to define the basket that contains them. There are two possibilities envisaged: (a) the children do know the word "virtue" and use it to label the corresponding basket; (b) the children do not know or use other words in alternative.

(a) If children know and use the word "virtue", they have to provide a definition; (b) if children do not know that word, they have to choose one of the cards to label the basket. In this case children are requested to choose the virtue they are most familiar with and write down the meaning of the chosen virtue according to their experience including concrete examples.

Asking children to choose one of the virtues contained in the basket and define it, is a way to collect two different types of information:

- Which of the ten virtues used in the game are known among children, and in which order;
- What meaning is attributed to every virtue?

An example: the meaning of "respect" from the perspective of children.

Respect	Description	Excerpt
<i>Do not... (treat somebody badly)</i>	"Respect" is when somebody does not treat somebody else badly	"Respect is a word, which means, that we must have more respect for each other, especially for foreigners. We should not insult people who come from other countries, do not tease them or say bad things about them, do not make fun of them, not tell someone, that she/he is not good at something (even if it is true), do not be loud when someone is talking, etc." (f IV) "Being respectful means no offending, pushing, disturbing, breaking the rules." (F IV)
<i>Treat with care/take care</i>	Respect is when people take care of something or somebody.	"Respect people, respect the elder, clean the house, wash the dishes, clean the table, help mom." (F IV) "Respecting others means: listening to them, not insulting them, to thank somebody who gives me something, like a toy." (IV m)
<i>Good behaviour</i>	Some actions considered exemplary for "respect" by children refer to good manners through which they learn to be well behaved especially with old people.	"Respect someone older than you. When he/she speaks to you listen or when they offer you an advise, do not give an impolite answer (. . .). If you are not interested in what he/she offers you, decline and say "no, thank you!" (m IV)

References and useful tools:

- Mortari, Luigina & Mazzoni, Valentina, *Le virtù a scuola. Questioni e pratiche di educazione etica*, Verona: Cortina, 2012.
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- Mortari, Luigina (ed.), *La ricerca per i bambini*, Mondadori Università, Milano, 2009.
- The project MELARETE is designed and created by Professor Luigina Mortari with the collaboration of Dr. Valentina Mazzoni, Department of Philosophy, Education and Psychology, University of Verona. For more information visit: http://www.dfpp.univr.it/?ent=progetto&anno=2015&arearic=-1&entefin=-1&page_number=0&partecipanti=&titolo=melarete&id=4488.

12. Meeting differences

Background:

The introduction of an “inclusive community” is underway and effects necessary areas of human life, mainly politics, culture and education. But is this idea feasible? And if so, how? In 1994 Salamanca Statement smoothed the way to heterogeneity, not as a hindrance, but as a chance to see further. According to the principle of UNESCO these opportunities should also be given to marginalised people. The statement is a milestone in the direction of inclusive education, with the aim of working out general guidelines and standards for pedagogy.

Based on the Salamanca Statement the index for inclusion was developed and published in English in the year 2000; since then it has been translated into forty languages. It is a revolutionary work for worldwide pedagogy and for humankind that includes everyone.

The index contains a detailed analysis on how learning barriers are reduced, how they can be overcome and how the participation of all students can be guaranteed. It is a “work tool” for developing an inclusive model of education.

Description:

Originally the index for inclusion was meant for a child: Where does a child experience these boundaries and how can they be broken down? By now the index has been widened for a whole group, class or school. It is used in communities, for example in Wiener Neudorf: Where are the barriers in living together in our area and how can they be overcome?

The aim is that inclusive thinking and acting is self evident and one term is needed for it.

Maybe the idea of inclusion will remain only a vision, but we should at least move towards it and further, if possible.

- It means to observe humans in their living space and appreciate what we can see and deduce from everyone involved.

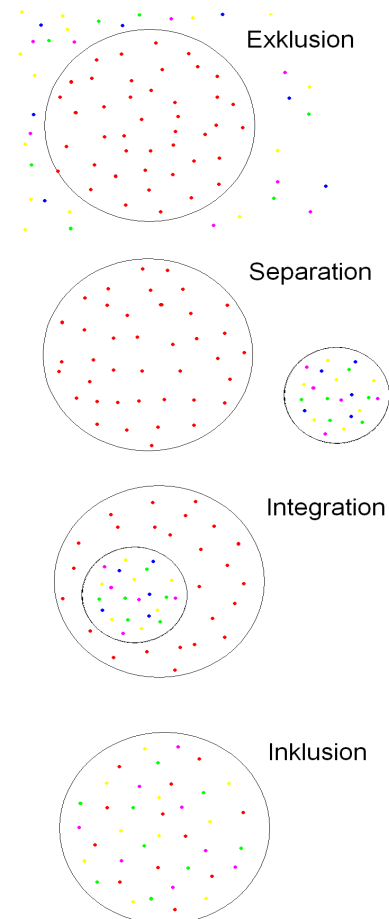
- Human, a unique subject, in a concrete environment - to strive for inclusive pedagogy in which everyone can discover their own talent: “What is my gift?” (Singular!) and “What are my gifts and therefore talents?” (Plural!) and finally “What is my calling in life?”

- It’s normal to be different (F. v. Weizsäcker) – a new community: in didactic terminology, one can say that in the beginning of the third millennium a well shaped society will be noticeable, where exclusive thinking will be slowly bettered and society will strive for good shape in the form of inclusive communities, for example a school for everyone. In pedagogy it seems to be a possibility. Paul in 1 Corinthians 12 describes an inclusive society: a limb with many joints, where the weaker joints are just as important. And everyone will bring his gift for the grace of the inclusive community.

With the Salamanca Statement, a milestone based on educational inclusion, opposing separation and segregation, will hopefully become a general standard and so to speak an aim of education in general pedagogy. Bürli (1997) shows these steps in the following ways:

- a) In a time when exclusion ruled, the students in education were all the same colour; those who looked different were out of the circle and therefore excluded from education.
- b) The view on educational ability was widened to students with disabilities, they were categorized by their disabilities and various types of schools were created.

- c) In 1993 many European countries were legally required to include children with disabilities (*integration*).
- d) The Salamanca Statement smoothed the way to heterogeneity, not as a hindrance, but as a chance to open your eyes. According to the principle of UNESCO these opportunities should also be given to marginalised people (*inclusion*).
- e) The aim is that inclusive actions and thinking become so natural, that no term is actually necessary to describe it.



Development levels of Inclusion
Figure 1: Bürlì, 1997, 56.

Relevance and relation to moral development:

In an inclusive school the differences between the students are expected and variety is normally perceived. The concept of inclusion creates thus a totally new quality regarding others, in pedagogy, cultural infrastructure and in other areas of life. It must make education accessible to every human with regards to their individual dispositions. Jesus can be considered a good model for the unconditional acceptance of man as he helped the sick and healthy, children and adults, women and men, friends of the Romans and devout Jews, rich and poor. This can be seen as an aim for ethical education and appraisal, basically making beneficial encounters possible.

Inclusion can be seen as a trigger for the development of a new understanding of upbringing and education. It is the vision of a new society, in which all people with differences are accepted and included and with that a dream of a new heaven and a new world can be pictured; we are called to imagine this dream and to expect also definite realization. With this Dom Helder Camara, the former archbishop of Recife (Brazil), comes to mind: "When someone dreams alone, it's just a dream, when many dream together, it is the beginning of a new reality."

Possible topics and themes to address:

An illustrative example of the importance of inclusion and meeting of differences is the motto of the Austrian project "We are a treasure, since we bring our different talents and charismas into the community!". With this methodology we can also address the following topics and themes: different cultures and importance of cultural identity; different religious identities, respects, accepting the other, self-image and self-esteem, intercultural dialogue, etc.

Demonstration of use/Example:

The index for inclusion is helpful for quality development in educational institutions like kindergartens and schools. Together with the indicators and questions the index for inclusion is a diagnostic instrument to break down barriers and to strive for and achieve living and learning in diversity.

The concept for the index of inclusion refers to three elements:

- The basis is "inclusive cultures" (A) with the areas "building a community" (A 1) and "incorporating inclusive values" (A 2); it is fundamentally about where we stand on the way to self-understanding.
- Dimension B focuses on the development of inclusive structures in the areas "developing schools for all" (B 1) and "organising support for diversity" (B 2): How far did a school (or other organization) arrive on the way to inner organization of an institution for all?
- Dimension C strives for the establishment of inclusive practical exercises in the areas of "organising learning arrangements" (C 1) and "mobilising resources" (C 2); the index helps to survey, how far or to what degree are the gifts of students being reinforced in an open learning situation. Parents and external faculty can also be used as resources.

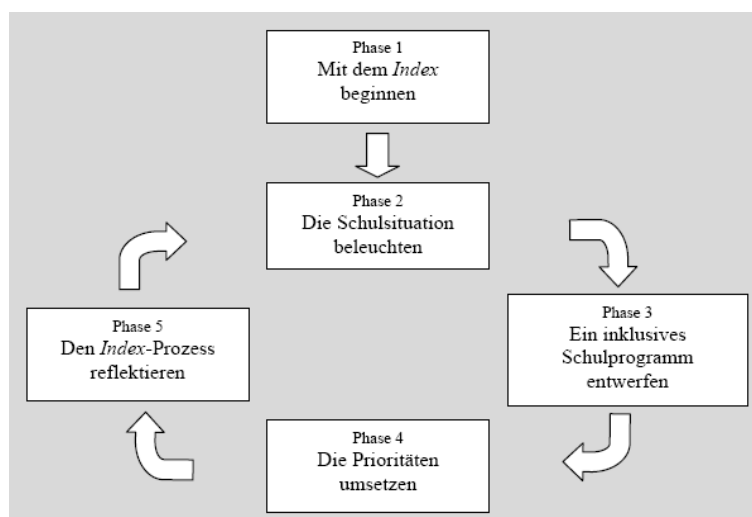


Grafic 2: www.inklusionspaedagogik.de

The development of a school in the direction of a "school for all" occurs in five phases:

1. Above all, it's about the decision and readiness of the didactic faculty to begin the index process: Are we prepared to admit to ourselves that barriers of learning and living together are prominent in our school?
2. In the second step the school situation is being observed. The index contains concrete questions for every indicator, which is helpful.
3. We plan out visions and the inclusive school program. This can consist of long term, middle term and also short term aims and steps.

4. In this phase we define the priorities. We go from talking about it to doing it: between what can and cannot be done at present.
5. Evaluation of the index process (in this comes the term value = worth). Outlining what the implementation of this plan has done for all concerned.



Grafic 3: Boban – Hinz, 2003, 19.

The five phases of the index process are helpful for quality development in educational institutions like kindergartens and schools. Together with indicators and questions, the index for inclusion is a diagnostic instrument, that is used to strive for and achieve living and learning in diversity. Furthermore the model of five phases can be used to create aims with values, build inclusive structures and shape inclusive practice.

References and useful tools:

Boban, I. & Hinz, A. 2003. Index für Inklusion. Lernen und Teilhabe in der Schule der Vielfalt entwickeln. Martin-Luther-Universität Halle-Wittenberg.

Booth, T. & Ainscow, M. *Index for inclusion. Developing learning and participation in schools*: <http://www.eenet.org.uk/resources/docs/Index%20English.pdf> (accessed: July 2, 2013).

Bürli, A. Internationale Tendenzen in der Sonderpädagogik. Vergleichende Betrachtung mit Schwerpunkt auf den europäischen Raum. Fernuniversität Hagen, 1997: <http://www.inklusionspaedagogik.de/> (accessed: April 15, 2015).

Inklusionsprojekt. *Was ist eigentlich Inklusion?*

<http://www.wiener-neudorf.gv.at/system/web/zustaendigkeit.aspx?menuonr=223350725&detailonr=222976353> (accessed: December 30, 2012).

Knauder, H., Feiner, F. & Schaupp, H. (Hg) 2008. *Jede/r ist willkommen*. Die inklusive Schule – Theoretische Perspektiven und praktische Beispiele, Graz: Leykam.

Konrad, M. & Reiterer, M. (2007): Projekt "Wir sind ein Schatz, weil wir unsere verschiedenen Talente und Charismen in die Gemeinschaft einbringen!" In: *Unser Weg* 62 (H. 3/2007), 97-99.

Sekret, I. & Feiner, F. 2. Aufl. 2014. *The Vision of the Inclusive Society – Is it Possible to Realise?* In: Feiner, F., Pickl, G., Schwetz, H., Straßegger-Einfalt, R., Straßegger, U. & Swoboda, B. (Hrsg.), *Jugend in ihrer Vielfalt – ihre Werte, ihre Perspektiven*. Graz: Leykam, 177-183.

UNESCO, *The Salamanca Statement and Framework for Action on Special Needs Education. Adopted by the World Conference on Special Needs Education: Access and Quality*, Salamanca, Spain, 7.–10. of June 1994: http://www.unesco.org/education/pdf/SALAMA_E.PDF (accessed: July 8, 2011).

13. Project activities

“Dear friend I am writing to you and ... meet you”

(This description is not structured as a standard template since it is just an example of project activities.)

You don't write because you want to say something, you write because you have something to say.

(F. Scott Fitzgerald)

This quote has been chosen as an introduction to the educational project called “Dear friend I am writing to you and ... meet you”. The project is the product of an encounter between a teacher of religion and a teacher of literature. While the first one had been dealing with teenagers and their daily conflicts, peer pressure, inflexible judgements or closure, the second had been struggling with the sadness and apathy of young offenders.

The aim of the project is to use letter writing and encounters in prison to connect the world of teenagers who are on the “out-side” with the world of teenagers who are confined to jail on the “inside”. Initially the project was a stimulating idea to make the incarcerated start writing, which then evolved into something unexpected. The project has become a regular part of the annual training offer (POF) of the Secondary school ITC “Salvemini” of Casalecchio di Reno and the Youth Detention Centre of Bologna. Participation is by choice.

The correspondence between the correction facility and a group of students step-by-step creates a bridge. The teenagers introduce each other and make questions. In writing a response the inmates have to reflect on what brought them into jail. The dialogue then continues face-to-face with weekly jail visits, that continue for several months. For both sides it is a rare opportunity to have a close and different look at the life in and outside the prison walls, to revise opinions and to overcome fear.

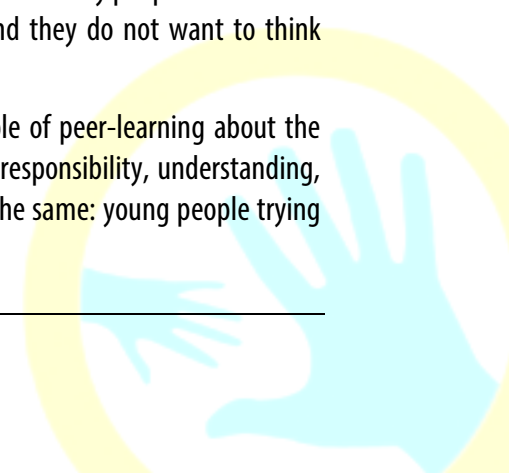
The educational purpose is extremely strong. It breaks through cultural and language barriers and fosters empathy despite the diversity of life experience. At the end the similarities far outweigh the differences. What prevails are distinctive features of all adolescents: questions regarding affection and love, desire, life projects and the pains of growing-up.

The regular encounters in prison bring out the fragility, insecurity and state of neglect of the young offenders, a profound humanness they hardly share with anybody because of mistrust and shame.

Students who come from a protected family environment are deeply affected when they read and learn about the hardship, lack of care and poverty documented in the letters they receive from their peers or when they speak to them in prison. Visiting a jail can be an unsettling experience. It demonstrates how easy it is to lose freedom just due to poor decisions.

On the contrary, the compassion expressed by the students in their letters to the inmates deeply touches the latter (“... the words in your letters are so wonderful and important. Nobody close to me is able to tell me words like yours.”; “It feels good that peers care about us, communicate with us, meet with us. Generally people do not want to speak to us because to them we are just criminals, bad people they abhor and they do not want to think about.”)

The project “dear friend I am writing to you” is a wonderful and amazing example of peer-learning about the consequences of breaking rules and making mistakes, about justice, punishment, responsibility, understanding, acceptance, solidarity and forgiving. It makes teenagers realize that they are just the same: young people trying to figure out life.



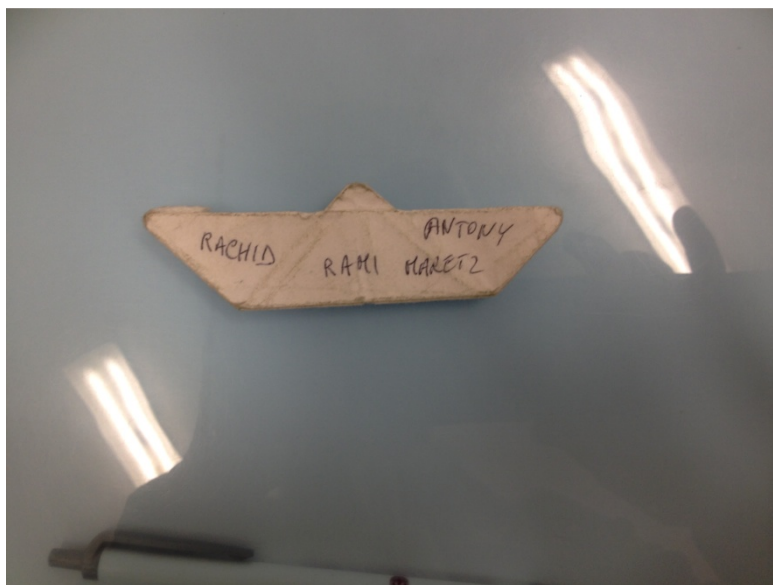


Foto: Origami prepared for their teacher by young offenders who are illegal immigrants and so-called boat people.

References:


Caro Amico ti scrivo e...t'incontro.

Adolescenti del Salvemini e dell'Istituto Penale Minorile a confronto.

A cura di Anna Basilisco e Loreta Paris, Provincia di Bologna, 2009.

How to develop one's own educational materials and tools for ethics and values education

These seven steps, as described in the table below, are very useful for creating ethics and values education materials and tools. You will also find an example next to each step dealing with the topic of friendship, which is thematized by Ethika project partner Petit Philosophy.

Step	Example: Topic of Friendship
1. Set the main goal of your educational material.	Reflect about the value of friendship
2. Know the basics about the age of students you want to work with. Research what kids of this age like and what is the best way to approach them as well as key characteristics of moral development for this age.	Talk with other teachers and educators, talk with other kids of that age, refer to paragraph 2 for explanations about each of the age groups etc.
3. Be creative and find the right way to stimulate students to think about the main idea. Let the materials attract children to use it. You can use a lot of different tools such as different computer programs, stories, games, project activities.	<p>We can use a Powerpoint presentation, where the children meet diverse range of hand-drawn characters.</p> 
4. Be neutral. Never refer to a specific position for the content that you prepare. You must prepare it in a way that engages students to rethink the main topics and ideas. Still, be careful and give your best to lead students away from wrong conclusions.	<p>One of our characters is a creature from Jupiter (see above), who does not know anything about friendship, because there is no such thing on Jupiter. He asks the questions and children explain to him what friendship is, its characteristics and its value. We utilize the method of Socratic dialogue and Critical thinking</p>
5. Come up with an ethical dilemma and leave it for students to resolve it by themselves.	<p>An example from our friendship theme with the creature from Jupiter is: "Is it good for a friendship to have a disagreement or a quarrel with a friend?"</p>
6. Materials should be fun for children.	<p>If you are using characters, "equip" them with a funny voice or have them sing a funny song.</p>
7. Materials should have some interesting activities for children in order to involve them fully.	<p>Our students are supposed to give a name to our Jupiter creature as creatures on Jupiter don't have names, just numbers...</p>

Ethics and values educational materials and tools must be adapted for different age groups, because there are many differences in levels of moral and emotional development, children's needs, vocabulary, level of knowledge and psychological development.

Children at the age of 3–4 years have strong emotions which are evanescent. They have vivid imagination (that manifests itself in imaginary friends, "private conversations" etc.). Most prominent emotions at this age are: selfishness, fear (of animals, objects, ugly faces, masks, dark, policemen, thieves...), commitment, anger, jealousy and humor (sense of humor appears, child laughs to grimaces, deliberate clumsiness, adult jokes, twisted things).

Children at the age of 4–5 years estimate the causes of basic emotions. Play and imagination are powerful ways to build a world of their own. They are aware of their own abilities and that brings new fears, i.e. from darkness and loneliness, imaginary beings (witches, dragons etc.), nightmares, and fear of the potential danger (fear of snakes, spiders etc.). They express anger, when there are obstacles in their way, when they experience difficulties in the games or when they are punished. They develop sense of humor at this age, they mostly laugh to someone else's clumsiness or failure. At the age of 5 children show emotions of shame, anxiety, disappointment and jealousy, they learn to control themselves. They start superficial friendships; group activities are becoming attractive.

Children at the age of 5–7 years will play close to each other rather than with each other (this is the so called "parallel play"). In this period, children learn the basics of reading, writing and mathematics. They want to learn and have the desire to satisfy adults. They understand the concept of yesterday, today, and tomorrow. Children at this age can follow demands in two steps (e.g. "Go to the garden and find the stone"), and they can also answer the questions: Who?, What?, When?, Where?, and Why? Child begins to develop self-esteem and starts to identify with a person of the same sex. He/she realizes that he/she is not alone and develops social skills that can help him/her find friends. Child can independently communicate with people. He/she is interested in difference between truth and lie. At this age, play is also a central point by which children discover themselves.

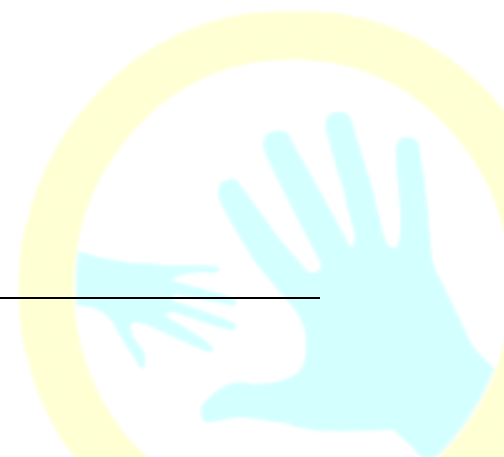
Children at the age of 7–9 years usually start to go to school, they know how to read and write. It is very important to them to be part of a group. They are very curious about everything. They have some philosophical question – how human body functions, where is the end of the Universe etc.

Children at the age of 9–11 years start to understand abstract concepts. They like fantasy stories; they like to argue and to be winners. They come to know about relations in community and they are very interested in the community. They ask lot of questions about the society, right and wrong etc.

Children at the age of 11–14 years become adolescent, and they become rebellious. They can have logical argumentation in discussions. They like to think that they are special and they like to rethink basic concepts.

"I have come to believe that a great teacher is a great artist and that there are as few as there are any other great artists. Teaching might even be the greatest of the arts since the medium is the human mind and spirit."

John Steinbeck



Conclusion

The French sociologists Emile Durkheim pointed out that the modern differentiated societies need more differential regulated life too. Surprisingly there is no physical punishment of the children in the traditional societies like it was the case of the late mediaeval and especially of the early modern societies (Durkheim 2012, 158ff). The problem is that the modern societies have to deal with more complexities of societal life. Not to respect this fact, it is the cause for the uncontrolled reactions and perturbations among the educators in relation to their protégés. One important consequence of this complexity was that the early modern societies tended to solve the problems of uncertain educational situations by physical punishment of children. But the complex educational circumstances need much differentiated educational access. And the crucial one is the role of the educators. The moral education is an important part of it. Until today the problem remains as an example or an icon of the educators as a moral person. This should be taken in account among parents and teachers in the modern societies. As Durkheim is stressing education as a whole and moral education as a basis of all education should be experienced practically. This means that the education professionals need much more differentiated ethical experience. This is an important incentive for all educators to be interested in ethics and values education. In this vein Durkheim (2012, 33ff) speaks about the “spirit of discipline”.

Aristotle in his *Nicomachean Ethics* (1097a) pointed out that the goal of ethical training is happiness. The same holds within a very complicated ethical field of modernity. Whereas the traditional societies took much more into account the societal relations of humans, the modern ones supported much more the individual or individualistic viewpoint. Given this Durkheim and other social theorists established that we have to deal much more with the problem, how to educate the individual to be ready to share the individuality with other beings. It is not enough that the individual is put in the societal circumstances but it is necessary to educate him to overcome individualism and bring long term the benefits. This is the case of everyday's ethical experiences which could be performed in mutual exchange among persons.

The ethical process is a steady experience. Because the teachers today are more and more involved in the general education of the child they have a very important role for the child in ethics education too. There is no possibility to educate ethically without the teachers' (and other educators') experience of ethics. The most important part of this is a consciousness of necessity to overcome the self-interests and be more open for the common good. The children should face the reality of daily life in the community and interpersonal exchange. The pillar of this exchange is the teacher. Consequently the teacher is also an example of the related autonomy. In this autonomy the (full) respect of person of pupils, parents and teachers in their relation to each other is included.

First of all teachers should be for the pupils an ethical autonomous person. As such she/he should be established as a person who is aware of the importance of ethical thinking and doing, which implies especially the steady tendency to overcome egoism. In practical teaching this means that the teachers are oriented by the common good. So the pupils will learn that this is an important part of sound and healthy societal life. There is a very dangerous conviction among some parts of the society today that the pure egoism of the elbow's mentality' is the most effective conduct for an individual. How to persuade the majority of the opposite? What can parents and the teachers and other educators to do? How can they enable young people to deal with these circumstances? In dialogue critical thinking could be achieved and children can be trained in exchange of human resources for this task of the healthy society. Not only the parents but especially teachers and educators should be more involved to dialogize critically as autonomous persons with the pupils about these ethical topics.

Durkheim Emil. 2012. *Moral Education*. (trl. By Everett.K Wilson & Herman Schnurrer) New York: Dover Publications Ltd. Mineola



Ethics and values education in schools
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