



ETHICAL EDUCATION FOR A SUSTAINABLE AND DIALOGIC FUTURE

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Methodology Guidelines

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A Manual for Teachers and Educators to Support the Development of Educational Materials and Tools For Ethical Education

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WELCOME!

Dear Teacher and Educator!

*This manual is designed to support you in a very practical manner to develop **educational materials and tools in the field of ethical education** on your own.*

We hope that you find the manual clear, appealing and useful! Feel free to decide, whether you want to study the manual as a whole or to focus on individual chapters. If you wish to deepen specific topics, the ETHOS consortium is happy to help!

Please contact us via the project website: <http://www.ethos-education.eu/>

And now we hope you enjoy reading the manual!

The ETHOS Consortium

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INTRODUCTION TO THE ETHOS PROJECT

Worldwide mankind has to come to terms with constant and rapid transformations that heavily impact on society. While economical and technical factors are driving forces that can generate progress, they have also led to profound and treacherous clashes of values: access to resources (both material and immaterial like instruction) is less and less equally distributed and uncertainty generates fears, worry, distress and even alarm that easily convert into violence and aggression. The main motivation for the project arises out of the recognition that the challenges we are facing are not only economic but also political and ethical, and they call on each of us to live better and more fulfilled, which means ethical life.

ETHOS advocates for moral education in primary and pre-primary schools as research has proven that childhood education is the most important phase to initiate a healthy development of critical thinking, respect for others, tolerance, interculturality, mediation, compassion and dialogue.

Ethical education and critical thinking have a key role in forming an ethical mature human being. Despite this, practices, experiences and opportunities for teachers to obtain knowledge in this field vary significantly, as it is the case with the presence of innovative educational approaches. In several EU and candidate countries education professionals belong to groups with the lowest opportunities for professional development and continuous education and training. The need is clearly recognized by EU (ET2020). Only a good ethical and reflective knowledge coupled with methodological knowledge of educators can lead the way toward good ethical education for a sustainable and dialogic future. These are the reasons **ETHOS** has been proposed for, especially addressing challenges of attitude towards nature and genuine interpersonal and intercultural dialogue.

The **ETHOS** project targets pre-primary, primary school and lower secondary school teachers and offers them innovative lifelong learning opportunities focused on ethical education.

The project has analysed the existing state of the art of ethical education in the participating countries to clearly define the needs of the teachers and the most suitable educational methods for children resulting in methodological guidelines. Based upon this, educational materials and tools (both for the training of teachers as well as for classroom teaching) **in 7 languages will be developed**, with several curricula on the topic that will be available for the participating institutions and others. Pilot training, workshops and test-beds will be carried out in order to develop final outputs, which will be broadly disseminated, also by using ICT.

ABOUT THIS DOCUMENT

Deliverable No. 6 “Methodology Guidelines” is prepared on the basis of several sources, namely Deliverable No. 4 “Report on Existing Models of Ethical Education in Schools” and Deliverable No. 5 “User Needs Analysis”. The findings of both Deliverables are underpinned by existing knowledge and other research results in the field of ethical education. All three sources form the basis for D6 “Methodology Guidelines” that aims to specify a) the most suitable answers to meet the needs of the target groups and b) to provide detailed guidance in developing educational materials & tools for use in the classroom and for practical training courses for teachers. It also serves as a basis for future developments of curricula and educational material & tools.

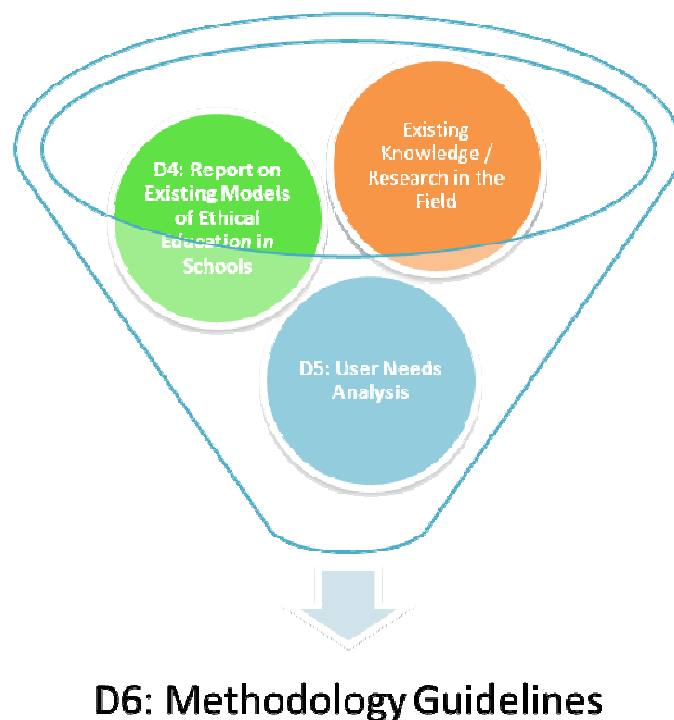


Figure 1: Sources for Methodology Guidelines

The document is divided into 5 sections.

Chapter 1 provides an overview of the most relevant points from the analysis of teachers’ needs, their experience and existing models and their impetus on the development of suitable educational material and tools. The nature and relevance of ethical dimensions of education is highlighted. The descriptions are put into relation with Multiple Intelligence Theory by Howard Gardner as an appropriate theoretical grounding.

Chapter 2 elaborates on the most relevant ethical topics identified, presents a brief overview of some ethic-didactical models and explicates how ethical topics in the ETHOS project will be packed into concise thematic toolboxes. Finally recommendations are provided for future authors of educational material and tools.

Chapters 3 and 4 are devoted to further needs of teachers / educators that were identified in the user needs analysis. These include aspects of being an authentic, ethical role model for pupils (Chapter 3) and of strengthening the collaboration between teachers and parents as both being active supporters of the child's ethical education (Chapter 4).

Chapter 5 considers the issues and questions teachers may face when making use of the Thematic Toolboxes, developing their own role as an authentic ethical role model or communicating/collaborating with parents and other stakeholders. The chapter also includes workshop program proposal to address these questions.

The Annex contains the description of several didactical models in the field of ethics. The models are shortly explained, illustrated by a concrete example and provided with information concerning the transfer to another application context.

The Methodology Guidelines are addressed to all developers of educational material in the field of ethical education for the target group of pre-primary, primary and lower secondary school children.

1. NEEDS OF THE TARGET GROUPS

1.1. RESULTS FROM THE “REPORT ON EXISTING MODELS OF ETHICAL EDUCATION IN SCHOOLS“

A preliminary survey of the legislation, policies, implementation acts and practices revealed that the primary school curriculums and pre-primary school programs in different countries vary in a significant degree. In some of the countries, the need for ethical education including both major aspects stressed in ETHOS project, i.e. (i) social cohesion, respect and interculturality and (ii) preservation of nature and sustainability; is indicated in the educational policies and in some of the curriculums and programs a special subject/course devoted to these topics is included.

The all-encompassing nature of ethical reflection and awareness calls for an **integrative approach**, where these topics should 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.) and in school life in general. Since early childhood education is the most important phase to initiate a healthy development and ethical education and critical thinking have a significant role in forming an ethical mature human being, this field of education is very important, both from the perspective of children as well as teachers. One of the challenges is to develop strong awareness of the importance of inter-subject or cross-subject educational contents and aims, since ethics is not something that you could limit only within one subject and develop it independently of everything else. Topics such as social cohesion and communication competencies, civic competencies, democratic values, respect for culture(s) and dialogue among persons and cultures transgress the borders of schools subject and are embedded into school life as a whole.

These Guidelines provide a way for teachers and educators to overcome these challenges.

1.2. RESULTS OF THE ETHOS USER NEEDS ANALYSIS

The ETHOS User Needs Analysis identified the needs of the target groups in the field of ethical education in school. In total, 475 participants took part in the surveys with 111 teachers/educators/stakeholders being involved in focus group interviews, another 150 teachers having completed questionnaires on their current teaching practice and their needs, and 214 parents, who provided their assessments on the ethical education of their child also via questionnaires. While the survey samples can be considered as quite heterogeneous with respect to country of origin, school type, age of pupils, subject taught etc., there was a **wide consensus among all stakeholders on the importance of teaching ethical values and on the choice of topics and teaching methods**. The topics identified **across all countries from all involved user groups** are symbolized below:



Figure 2: Relevant ethical topics as stated by teachers, educators, parents and other stakeholders

As part of the qualitative content analysis, all qualitative questions (from focus group interviews, teacher’s and parent’s questionnaire) dealing with the subject of “topics for ethical education” have been evaluated. It was found that teachers and parents across all surveyed countries have **similar needs and expectations** concerning a) what **topics** they consider as most relevant for ethical education, and b) on which thematic aspects they would like the ETHOS team to develop **educational material and tools**. Their individual answers could be subsumed **eight categories of main topics**. They are illustrated by Figure 3. Furthermore it was found in the User Needs Analysis that teachers across all countries are already using a **mixture of methods and tools** to sensitize pupils to ethical issues. Nonetheless they would **highly appreciate to receive a set of further educational materials and tools that open up new ways of teaching ethical questions**.

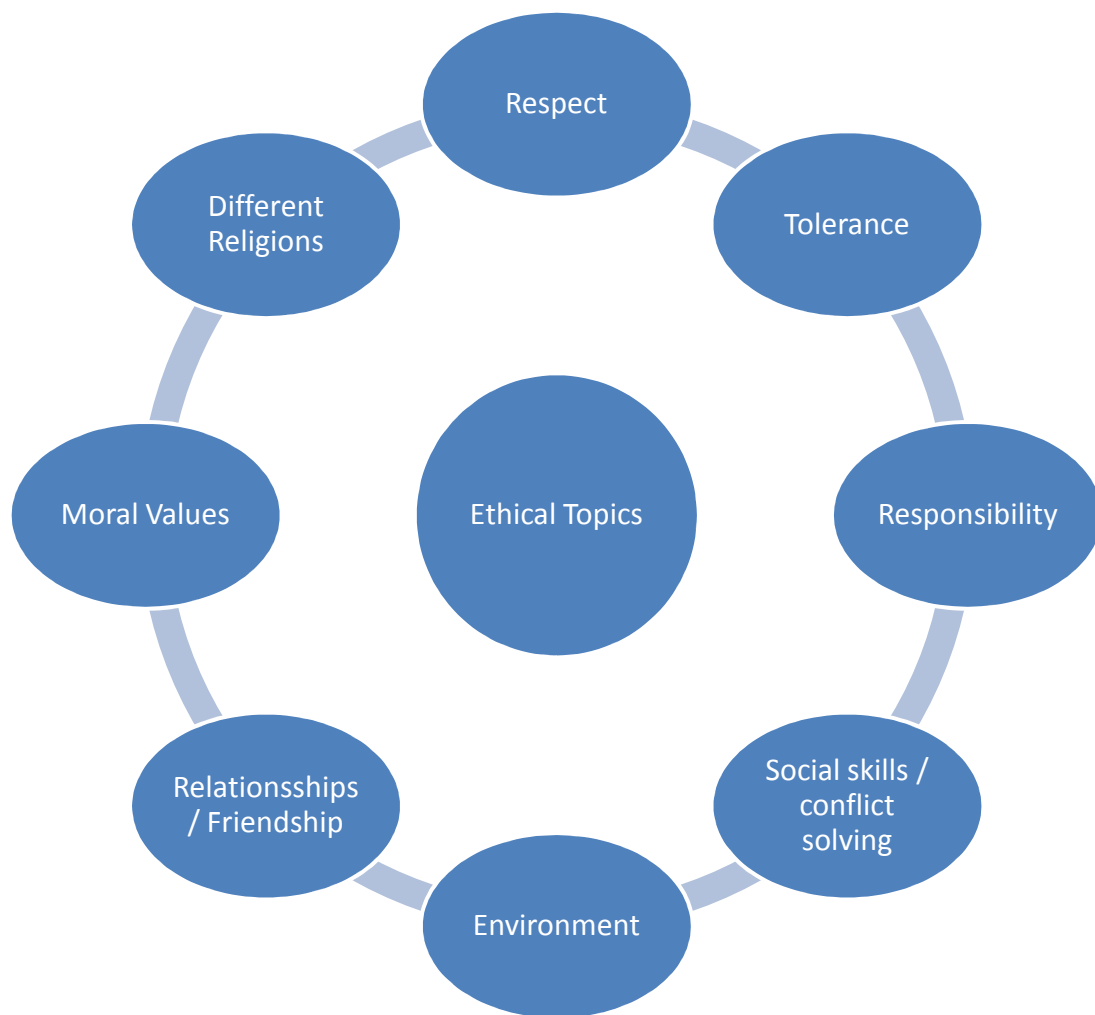


Figure 3: Preferred ethical topics as stated in the ETHOS User Needs Analysis by teachers, educators, parents

Ethical education encompasses a wide variety of topics and approaches and has to be sensitive to its multi-dimensional and deep anthropological nature. 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 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" 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 around us, 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 ethical education, since its main goal is to strengthen such dialogical and emphatical stance on all levels of educational process. One cannot 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 ethical education therefore prescribe openness toward the other and opened in the process of mutual growth and learning. In what follows we present one of the educational outlines that one can follow in ethical education and several educational and didactical model, which are marked with the characteristics stressed above.

The identified demand for diverse educational material is in line with the ETHOS approach to “good teaching” based on the theoretical foundation of Multiple Intelligences Theory by Howard Gardner. This is one possible general outline within which a teacher or educator can develop educational material and structure educational process. It has the advantage of employing several dimension of pupils’ and teachers’ personalities and providing a comprehensive field that can easily connect the relevant topics (e.g. justice, friendship, ...) with more specific models of teaching. It is explained and illustrated by an example in the next sections.

1.3. MULTIPLE INTELLIGENCES THEORY

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 (salesperson, 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 to understand others and the world around them.

Howard Gardner's approach puts the learner in the focus with all of his or her multiple intelligences around (see Figure 4):



Figure 4: Learners and their multiple intelligences – Ready to address them?

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.

With an understanding of 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 **understand and appreciate their strengths**, and **identify real-world activities that will stimulate more learning**.

1.4. TOOLS AND METHODS TO ADRESS MULTIPLE INTELLIGENCES

Different tools and methods tap different intelligences of learners. Armstrong (2009, pp. 60-64) has provided a list of methods and tools for different intelligence aspects in order to give orientation and inspiration to teachers and educators.

Table 1 picks up Armstrong’s findings and transfers them into table form:

Multiple Intelligence Tools and Methods	
Linguistic Intelligence	Books, brainstorming, choral reading, debates, extemporaneous speaking, individualized reading, journal keeping, large- and small-group discussions. lectures, manuals, memorizing linguistic facts, publishing (e.g., creating class newspapers), reading to the class, sharing time, storytelling, student speeches, talking books, recording one’s words, using word processing software, word games, worksheets, writing activities
Logical-Mathematical Intelligence	Classifications and categorizations, computer programming languages, creating codes, heuristics, logic puzzles and games, logical problem-solving exercises, logical-sequential presentation of subject matter, mathematical problems on the board, Piagetian cognitive exercises, calculations and quantifications, science thinking, scientific demonstrations, Socratic questioning
Spatial Intelligence	3-D construction kits, art appreciation, charts, graphs, diagrams, and maps, colour clues, computer graphics software, creative daydreaming, draw-and-paint/computer-assisted-design software, graphic symbols, idea sketching, imaginative storytelling, mind-maps and other visual organizers, optical illusions, painting, collage, and other visual arts, photography, picture literacy experiences, picture metaphors, videos, slides, and movies, visual awareness activities, visual pattern seeking, visual puzzles and mazes, visual thinking exercises, visualization

Bodily-Kinesthetic Intelligence	Body answers, body maps, classroom theater, competitive and cooperative games, cooking, gardening, and other "messy" activities, crafts, creative movement, field trips, hands-on activities of all kinds, hands-on-thinking, kinesthetic concepts, manipulatives, mime, physical awareness exercises, physical education activities, physical relaxation exercises, tactile materials and experiences, use of kinesthetic imagery, using body language/hand signals to communicate, virtual reality software
Musical Intelligence	Creating new melodies for concepts, discographies, group singing, linking old tunes with concepts, listening to inner musical imagery, mood music, music appreciation, musical composition software, musical concepts, playing live music on piano, guitar, or other instruments, playing percussion instruments, playing recorded music, rhythms, songs, raps and chants, singing, humming, or whistling, using background music
Interpersonal Intelligence	Academic clubs, apprenticeships, board games, community involvement, conflict mediation, cooperative groups, cross-age tutoring, group brainstorming sessions, interactive software or internet platforms, interpersonal interaction, parties or social as context for learning, peer sharing, people sculptures, simulations
Intrapersonal Intelligence	Choice time, exposure to inspirational/motivational curricula, feeling toned moments, goal-setting sessions, independent study, individualized projects and games, interest centers, one-minute reflection periods, options for homework, personal connections, private spaces for study, self-esteem activities, self-paced instruction, self-teaching programmed instruction
Naturalist Intelligence	Aquariums, terrariums, and other portable ecosystems, class weather station, eco-study, gardening, nature-oriented software, nature study tools (binoculars, telescope, microscope), nature videos, films, and movies, nature walks, pet-in-the-classroom, plants as props, windows onto learning.

Table 1: A comprehensive list of tools, methods and intelligences according to Armstrong (2009)

As suggested by the table above, there is broad range of methods and tools to enrich classroom teaching in a creative and innovative way that stimulates the learner from many different entry points.

1.5. AN EXAMPLE OF MULTIPLE INTELLIGENCE THEORY IN THE CLASSROOM

An illustrative example of the application of Howard Gardner's Multiple Intelligence (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 writing the sentences. (Kid 1 writes the first sentence, Kid 2 the second, Kid 1 the third,...)
"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	Baking 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 2: 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 5: Photo gallery of the project "We are a treasure, since we bring our different talents and charismas into the community!"

With the impulses "God, I thank you for being able to do that ... especially well." and "I am not so good doing that ... I want to practice this more.", the life experiences in the working areas were raised to the faith level and the theological dimension was expressed in a language easily understandable for children. Literature: (Konrad & Reiterer 2007).

2. DEVELOPMENT OF ETHICAL EDUCATIONAL MATERIAL AND TOOLS

As explained in the previous sections, appropriate educational materials and tools should address learners in multifaceted, inspiring ways in order to provide a rich stimulation of all their intelligences and competences. This theory-based requirement also meets the specific needs and expectations expressed by teachers and parents in the ETHOS User Needs Analysis.

In this chapter, the previous more general considerations will now be specified:

Section 2.1. puts a focus the offer of ethical material that is appropriate for different age groups. Section 2.2. picks up the identified ethical topics and defines suitable subtopics. In Section 2.3., a brief overview of ethic-didactical models shows the approach of some authors in the field of ethical education; this may serve as guiding principle for the structure and design of ethical questions and issues for classroom teaching. Section 2.4. puts the focus on the compilation of tools: a structure for Thematic Toolboxes is suggested, to put a main topic in the focus and enriching it with manifold educational materials and tools. The chapter will conclude with a collection of solid, practical tips for any developers / authors of educational material in the field of ethical education.

2.1. AGE-APPROPRIATE MATERIALS

The ETHOS team develops educational materials and tools for different age groups, because there are a lot of differences in the level 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 from thereat 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 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.

2.2. MAIN TOPICS AND SUB-TOPICS

Based on the answers of focus group participants, teachers, and parents from Croatia, Slovenia, Spain, Italy, Germany and Austria, a shortlist of eight topics was created. As already shown by Figure 3, the topics are:

- Respect
- Tolerance
- Responsibility
- Moral Values
- Relationships / Friendship
- Environment
- Social Skills (communication, conflict solving)
- Knowledge about different religions

Partly these are the keywords that the respondents of the survey have given without further explanations; partly they have provided specific examples to differentiate the topic and its subtopics. For the development of educational material and tools it is necessary to gain an understanding of which sub-topics and issues belong to the respective parent topic. The following table lists the main topics and provides a

collection of subtopics that consists of answers from the User Needs Analysis and the expertise from content experts in Ethics/Theology/Philosophy of the ETHOS consortium.

Main Topic	Collection of Subtopics
Respect tolerance	<p>Respect is a ground of human being as a person; the UN Declaration of Human Rights in the Preamble states that we have to accept the man “in the dignity and worth of the human person”. We all welcome and enjoy being respected and this includes that we must respect others. The essential method for doing this is the dialogue: a human being has two ears and one tongue - to hear well and to answer afterwards. The training in dialogue is training in humanity; the presupposition is to be educated as a person, related to oneself and to others. Gandhi stressed that everybody should cultivate good thoughts, speak good words and do good deeds. A dialogical form of relationships is a presupposition for respect. Tolerance is merely a minimum requirement for cohabitation. If somebody is not ready to accept the other, he has difficulty to live with him and he has a chance to accept him. The societies, which do not enable their members to cooperate, stress very much the importance of tolerance. Historically, tolerance rose up after the absolutism to prevent the clashes among the members inside societies. This is still a big problem in transition states (after the totalitarian era). Dialogue is a practice that enables us to go beyond mere tolerance and to establish mutual respect.</p> <p>Subtopics: <i>differences, conversation, common humanity, culture, interdependence, patience, respectfulness, interrelations, respect, human rights, dignity.</i></p>
Responsibility	<p>Responsibility derives from “respond”. The child is learning to respond to others and being the respondent of others, e.g. by giving his or her word to the others. The responsibility is to accept others as partners in dialogue and to hold ones word (<i>pacta servanda sunt</i>). In present times the problems are diminished responsibility and trust in our relations.</p> <p>Subtopics: <i>language, promise, duties, trust, responsibility to future generations and environment, , nation</i></p>
Moral Values	<p>We all agree that there are some values that are grounding our lives: truth, wellbeing, protection and flourishing of our physical, psychic and societal life, trust, the cultivation of our language and other customs, justice. The dialogue in the family and in other parts</p>

Relationships /
Friendship

of the society establishes the values and enables them to be pursued. The society as a whole is connected through many invisible frameworks.

Subtopics: *values as guides in our lives, good life, art of life, particular values.*

As we grow up we must be able to acknowledge that the other is a condition for us to survive and to flourish; we are dependent on others and are always living in a complex web of interdependence. The closer and deeper our relations (e.g. friendship) with others become, the more we are improved in our humanity and our wellbeing. Dialogue among two or more partners strengthens the relations and deepens the partnership and friendship.

Subtopics: *friendships in different forms, peer relations, empathy, love, interdependence, interconnectedness.*

Environment

The environment is a place of our self-realization. There are different approaches to it. From the Jainistic one it is required not to exploit the environment, not to harm any other being to a modern consumerist, which stimulates us to enjoy and to consume and exploit as much as possible. Because the Earth is round and has limited resources, we have to dialogize, how to share our earth's goods to divide them for all people of today and of future generations.

Subtopics: *the value of nature, ecology, what it means to be "green", sustainability.*

Social Skills /
conflict solving

We cannot live without others; for a life in the community or life with others we need to learn social respect and other social skills. The best way to fulfill this is to cultivate and practice virtues (prudence, justice, courage, temperance, measure), which enable one to be with others and to share the life with them. Learning virtues means to train openness for the new and to be ready for challenges of life. Christian tradition stresses spiritual virtues: faith, hope and Love. For ethical thinking we need a long-term direction to fulfill our life in a good way. Alain de Button emphasizes ten virtues as skills for modern life: *resilience, empathy, patience, sacrifice, politeness, humour, self-awareness, forgiveness, hope and confidence.* Conflict is also an inevitable part of our lives and we must learn to solve it, when it occurs in a productive manner.

Subtopics: *virtues, living with others, individual and society, conflict, conflict solving techniques, mediation, reparation.*

Different Religions and Cultures	<p>We are living in a global world, where different religions and worldviews, once “local”, were put together. Gandhi said that we do not need to convert to other religions, but are deepening by meeting others in our religious or worldview’s access to reality. The person is an individual and has his or her own peculiarities. We cannot exclude but integrate them into our and into the life with others. The way for doing so a dialogue and its presuppositions: knowledge and understanding of different religions, principal openness for religious dimension, open-mindedness for partisans of other religions, the acknowledgment of positive contribution of religions for human life.</p> <p>Subtopics: <i>religions and their histories, the role of religions and religious communities in society, respect, openness.</i></p>
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Table 3: Specification of the ETHOS main topics

Main topics and subtopics can be further subdivided by the definition of learning goals so that at the end of the process a clear picture of the scope and structure of the learning contents (curriculum) is created.

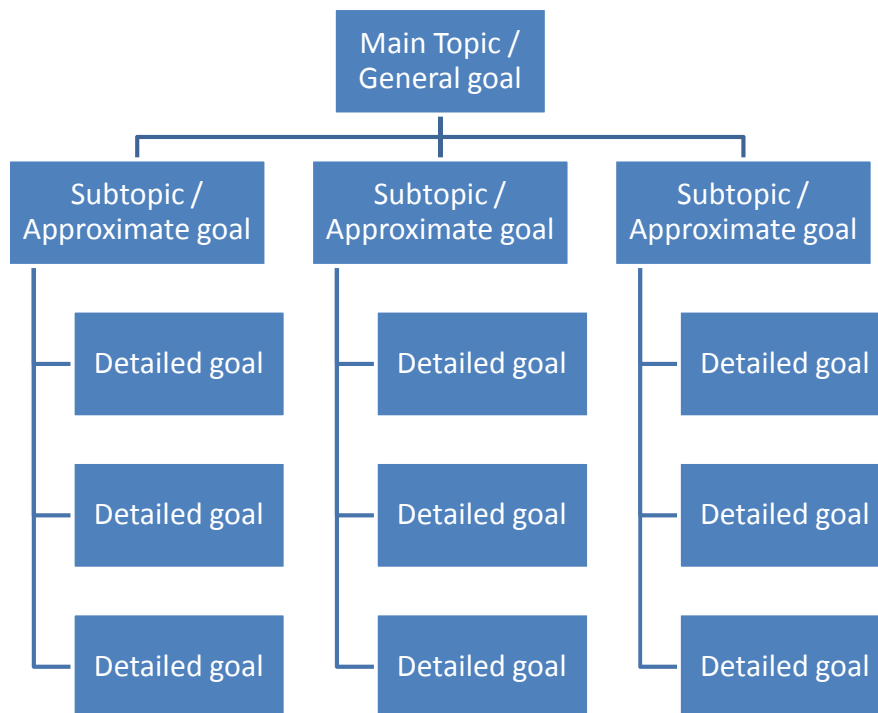


Figure 6: Hierarchy of topics / goals

After the definition of a “curriculum” with main topics, subtopics and learning objectives, it is time to consider how the learning contents can be prepared in a didactical adequate way.

2.3. AN OVERVIEW OF ETHIC-DIDACTICAL MODELS

The presentation and discussion of Multiple Intelligences Theory in the previous chapter has already provided valuable information on the question of how to facilitate learning processes *in general*. Several authors have dealt with the question of how **ethical learning** can be stimulated and supported by teachers and educators in particular. The study of the individual models is stimulating and inspiring. However, due to their level of detail, they are put into the annex, where each model is briefly described and then illustrated with an example. Following this, advice will be given for the transfer into teaching practice. Thus the interested reader may like to delve into the different ethical models such as:

- Steps of the Experience by (D. Mieth)
- The Values Clarification Process (L.E. Raths, M. Harmin & S.B. Simon)
- “Circuit” for a Holistic Ethic Learning (G. Stachel)
- Ethical sensibility through dilemma and conflict stories (L. Kohlberg)
- Ethical Reasoning as a way of finding standards (A. Auer)
- The values’ and development square (P. Helwig)
- The decision stair (E. Woller)
- Textbook “Freiräume” (Prügger, Schrettle & Feiner)
- Global Ethic (H. Küng)
- World Kindness Movement
- Project: “Who’s Afraid of Corruption YET?” (“Wer hat noch Angst vor Korruption?”) (Association Petit Philosophy)

Some of them derive from a more religious context, some of them come from a more ethical context, some of them have more philosophic roots. All of them **put ethical values and moral education into the focus**. The interested reader may choose what he/she thinks and feels is a stimulating and inspiring source to engage with. The next section in this report, then, will provide some practical tips and recommendations what a developer of a ethical material should consider in order to make the tools interesting and attractive for the target groups.

2.4. SEVEN PRACTICAL TIPS FOR DEVELOPERS OF ETHICAL EDUCATIONAL MATERIAL AND TOOLS

These 7 steps, as described in the table below, are very useful for creating ethical educational materials and tools. You will also find an example next to each step provided by the ETHOS consortium partner Petit Philosophy from their practice.

Step	Example: Friendship
1. Set the main goal of your educational material	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	Talk with their teacher, 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...	We are using Powerpoint presentations, where the children meet diverse range of hand-drawn characters.
4. Be neutral. Refer never 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.	One of our characters is a creature from Jupiter (see Figure 7), who does not know anything about friendship, because there is no such a thing on Jupiter. He asks the questions and children explain to him what friendship is, its characteristics and its value.
5. Come up with an ethical dilemma and leave it for students to resolve it by themselves.	An example from our friendship theme with the creature from Jupiter is: "Is it good for friendship to have a disagreement or a quarrel with a friend?"
6. Materials should be fun for children.	If you are having a characters, "equip" it with a funny voice, or have it sing a funny song.
7. Materials should have some interesting activities for children.	Our students are supposed to give a name to our Jupiter creature as creatures on Jupiter don't have names, just numbers...

Table 4: Seven steps for the development of ethical educational material

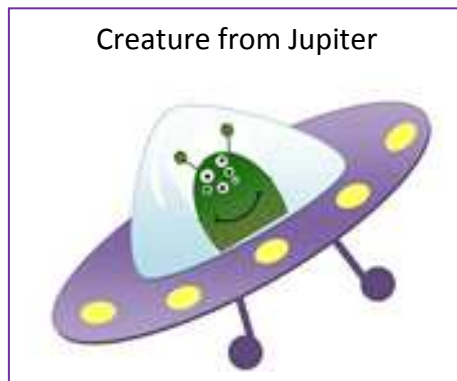


Figure 7: Creature from Jupiter developed by the ETHOS partner Petit Philosphy

2.5. PUTTING LEARNING CONTENTS INTO THEMATIC TOOLBOXES



Figure 8: Thematic Toolbox: Respect

The previous sections elaborated on the *spectrum* of topics and methods for ethical education. In this section, a suggestion is made, how educational material and tools can be brought into a concise form.

Picking up the expressed needs from teachers and educators in the User Needs Analysis and taking into account the approach of Multiple Intelligence Theory, the ETHOS team is going to develop **Thematic Toolboxes**.

A Thematic Toolbox is a repository of teaching materials. It puts a **main topic**, such as respect, into the focus and contains **manifold educational materials and tools** that elaborate on **various thematic aspects of the main topic** and are addressing the learners' **multiple intelligences**. With each tool also comes a **guideline for teachers** with suggestions and inspirations of how to make use of the tools in the classroom. Each tool will be described according to a uniform and concise **grid**. This is to ensure that teachers are able to orientate in the Thematic Toolbox quickly. Table 5 gives an example of the grid:

Tool Description Grid

<p><u>TOPIC</u></p> <p>Choose one of them:</p> <ul style="list-style-type: none"> • Respect • Tolerance • Responsibility • Social skills / conflict solving • Environment • Relationships / Friendship • Moral Values • Different Religions <p><u>AGE GROUP</u></p> <p>Choose one of them:</p> <ul style="list-style-type: none"> • 3-5 years • 5-7 years • 9-11 years • 11-14 years <p><u>TEACHING METHOD</u></p> <p>Choose one of them:</p> <ul style="list-style-type: none"> ✓ Educational game ✓ Animated workshop ✓ Conversation with a clear and well-directed questions ✓ Short stories ✓ Picture book ✓ Cartoons ✓ Other: _____ 	<p><u>SUBJECT</u></p> <p>The little ones and the big ones the little ones and the big ones.pdf</p> <p><u>ACTIVITY</u></p> <p>Stick a line of tape on the floor. Ask for two volunteer students.... (EXAMPLE DESCRIPTION OF THE ACTIVITY)</p> <p><u>QUESTIONS</u></p> <ol style="list-style-type: none"> 1. Do you think Mile managed to explain to the 'big guinea pigs' that their behaviour to the 'little guinea pigs' was not all right? 2. What would you do if you were Mile? Describe. 3. Do you think that 'the big ones' have the right to boss the 'little ones' around? Why? 4. Have you ever been in a situation like Mile's? What was your reaction? 5. Do we always have to react to injustice? 6. What is stopping us to raise our voice against injustice? 7. Is it easier to explain to someone what they are doing wrong if they are smaller than you? Why Is this case? 8. Why do big ones mess with little ones? Do they have a right to do that? Or is it something else? 9. Is it important to be big or something else? What is important? <p><u>REQUIRED EQUIPMENT AND MATERIAL</u></p> <ul style="list-style-type: none"> • Tape • Etc.
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<p><u>IMPRESSUM</u></p> <p>Story writer: Ivana Kragić</p> <p>Illustrator: Ida Sušić</p> <p>Didactic questions and instructions: Bruno Ćurko & Ivana Kragić</p>	<p><u>DID YOU KNOW?</u> (ADDITIONAL BACKGROUND INFO FOR THE TEACHER)</p> <p>Recent research has shown....</p> <p>According to</p> <p>In 2013.....</p> <p>In the EU...</p> <p>All over the world.....</p> <p><u>KEY LEARNING POINTS</u></p> <ol style="list-style-type: none"> 1. 2. 3. 4. <p><u>INTELLIGENCES ADDRESSED</u></p> <ul style="list-style-type: none"> • Linguistic Intelligence • Etc. <p><u>LINKS</u></p> <p>To explore these themes further, see the following link:</p> <ol style="list-style-type: none"> 1. http://www....
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Table 5: Grid for the Description of Tools in Thematic Toolboxes in ETHOS

3. TEACHERS AS ETHICAL ROLE MODELS

Teachers are a key to every educational system and their role goes far beyond imparting knowledge and information. They play a vital part in role modelling for their pupils, who learn from and imitate their behaviour. Educational studies usually do not focus on the role model function of teachers and their personalities. *Professionalism* is seen as central to the teaching profession, which means how teachers can train and develop vocational capabilities and skills of pupils. In everyday thinking, however, teachers are still considered as *good examples* and *role models* inside the society.

3.1. A VERY BRIEF HISTORY OF ROLE MODELING

The idea of role models has a long tradition lasting for more than 2000 years. Already in ancient rhetoric, patterns of exemplary or deterrent action have played an important role in order to convince the audience of another person or of moral values, such as bravery or justice. The so-called “exemplum” was an essential part of the reasoning. In Christian literature of the Middle Ages, the idea of finding inspiration through a model was expressed by the concept of the “imitatio Christi”, the imitation of Christ. With the beginning of the Age of Enlightenment, the idea of receiving orientation and direction through a model faltered and was challenged by the concept of a self-dependent, self-determined, and autonomous individual.

Nowadays, model learning draws more attention to itself again, especially since Albert Bandura’s (1963) theory of observational learning. Bandura formulated and described several components of observational learning, namely:

- Attention
- Retention
- Motor Reproduction
- Reinforcement and Motivation.

Bandura’s model also deals with questions about effects of role model learning, schemes, and characteristics of best people. The theory of observational learning or modelling explains the emergence of new modes of action, the execution or oppression of known behaviour, and the triggering of known modes of action through similar behaviour of others. The result of learning processes is *not* driven by ethical issues; rather it is of vital importance, ***if the model is successful or not in the eye of the beholder***. Therefore, even a morally unwanted undesirable behaviour such as ruthlessness can encourage to imitation. Awareness of these processes is particularly important for teachers, because therein lies their special responsibility towards the pupils.

3.2. WHO ARE THE ROLE MODELS?

Regarding the preferred models for model-learning, many authors differentiate between people from the close environment and those from television and other media. Whereas parents, friends, or peers are part of the first group, stars and other celebrities are assigned to the second group. This distinction is made clear by the separation between role models and idols, where *idols* are to be regarded as a product of self-fashioning and image cultivation.

It could be shown that properties such as prestige / social status, success and power encourage imitation, as well as a positive relationship between observer and model. To what extent teachers embody these characteristics cannot be definitively answered: 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, with whom students argue. During this time pupils do no longer consciously choose their teachers as role models for themselves.

A survey conducted on behalf of the German magazine P.M. History (2007, quoted from NA Presseportal) with 1000 adolescents aged 14 to 19 years showed that young people mainly accept their *parents* (65%) and *friends* (58%) as models. Only 16% of the surveyed adolescents perceived teachers as role models. However, this does not mean that teachers are not role models for juveniles. A teacher is *consciously* accepted as a good example, depending on factors like that the teacher meets a pupil's ideal image and to what extent a pupil can identify with the teacher; but in addition, it is very likely that teachers are much greater role models than indicated by the low approval rate - especially if one assumes that teacher behaviour is effective even below the threshold of a conscious perceived role.

3.3. HOW SHOULD A TEACHER BE LIKE?

With this in mind, the question arises: How should a teacher be like? There are many different answers to this question; three of them are mentioned here:

1. A majority votes about the ideal teacher behaviour. (The German Teacher Award "PISAGORAS" is awarded according to this principle, see www.deutscher-lehrerpreis.org).
2. Binding guidelines are formulated by consensus between teachers' representatives and the employers.
3. A professional ethos is proclaimed, and teachers should commit themselves voluntarily to follow it.

Many schools include the topic into their school programme, not only describing what teachers can expect from students, but more importantly, what pupils can expect from their teacher.

In summary the following can be said: Teachers are always role models for their pupils and should exercise their role with awareness and responsibility. Juveniles 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. Last but not least: Teachers are role models, not because they are doing everything right, but because they are credible.

3.4. SOME INSIGHTS FROM THE PROJECT “HERZENSBILDUNG” (NOBLENES OF HEART)

In her thesis about the project "Nobleness of the Heart - An innovative program for conflict prevention and implementation of a school mission statement in the field of ethical education", Maria Harden (2013) has also elaborated on the person of the teacher as role model for the pupils. Based on the theory of observational learning (Albert Bandura) she refers to teachers as a role model for

- social learning,
- cooperative and tolerant behaviour, and
- constructive conflict behaviour.

In the project, pupils of the class 2a of the school “VS Ursulinen Graz” (Elementary School Ursulines Graz) had the opportunity to learn many behaviors through model learning (Bandura, 1963, quoted by Kessler / straw Meier 2009, 41).

As a **role model for social learning**, the teacher in this project behaved *authentic*, *respectful* with herself and others, and *empathic*. She expressed appreciation eloquently with appropriate gestures and facial expressions. The pupils could use the same language, facial expressions and gestures towards the teacher.



Figure 9: Project “Herzensbildung”: Teacher as role model

It was also made sure that the teacher as a **role model for cooperative behaviour** showed *patience* when explaining learning contents, and that she did not present herself as omniscient and never-failing; instead of the teacher acted as receptive person, who *continually learns new things*. Furthermore she demonstrated her *collective attitude* through cooperative behaviours with colleagues, parents and pupils.

In order to be a **role model for tolerance**, the teacher avoided undesirable behaviours such as exposure of pupils, humiliation and

triggering feelings of inferiority; instead of she clearly expressed equal respect to all pupils, taking their feelings, desires and needs seriously.

When disagreements arose, the teacher as a **role model of constructive conflict behaviour** selected neutral methods of conflict resolution, through which both parties were able to express their views and develop a solution appropriate for both of them.



Figure 10: Project “Herzensbildung”: Pupils

4. STRENGTHENING THE COLLABORATION OF TEACHERS AND PARENTS

A major problem of society is the social inequality in education. In relation to questions about equal opportunity in education, the focus is directed mainly to the schools and the structure of national education systems. The impact of parents and domestic living conditions on educational success is hardly taken into account, although the importance of the parent's engagement for educational matters has long been recognized. It has been shown that regular and constructive cooperation between school and parents has many benefits: pupils are more willing to learn and achieve better results, parents are more able to identify with the goals of the particular school, and the teachers get more support in their work.

Therefore a comprehensive concept for parental involvement is needed. Some schools have already recognized the importance and benefits of educational partnership between parents and educational staff for the education of the child. What is still missing is a long-term, structural anchoring as well as a common understanding of what "good" parent-teacher-work is. Parental work in school means cooperation in child-raising and education involving all parties concerned, namely parents, teachers, educational staff, and pupils.

The results of the User Needs Analysis in ETHOS indicate that parents are highly interested in their children's educational success and want to support them; however, many – particularly socially disadvantaged parents – fail due to uncertainty about the institution, insufficient orientation and knowledge, and unclear conceptions about the kind of engagement that is desired or necessary.



Figure 11: KPH Praxisschule Graz: Communication and Networking

Successful parental involvement depends on the starting situation, the aims, and the financial resources. A scientific Expert Commission convened by the German Vodafone foundation developed four quality features for this kind of work in school (see "Qualitätsmerkmale schulischer Elternarbeit. Ein Kompass für die partnerschaftliche Zusammenarbeit von Schule und Elternhaus.", Vodafone Foundation 2013). Their recommendations are based on international research and substantially inspired by findings of the US National

Parent Teacher Association (PTA). The quality features as formulated by the Vodafone Foundation (2013) are described in the following sections; however, they should not be regarded as isolated aspects but as stimulating each other.

4.1. CULTURE OF WELCOMING AND ENCOUNTER



Figure 12: KPH Graz: "Everyone is Welcome!"

The idea of this approach is to reinforce the cohesion of the school community and to create an environment, where also parents feel accepted and appreciated. To achieve this goal, schools shall create inviting school grounds with multilingual signs that help parents for orientation, use a friendly conversational tone, and integrate obligatory "welcome interviews" and welcome rituals into school life (i.e. school cones or welcome packages for parents with information material, school contacts, guidance, and calendars with dates of projects and schools meetings).

Another aspect of this quality feature is mutual respect and inclusion of all. This can be achieved through the involvement of parents and parent representatives into the development of the before mentioned possibilities of design. Furthermore, communication between parents and support for new and inexperienced parents through experienced parents shall be increased. Proposals for the implementation of this are the opening of "parent's café", the establishment of parents mentoring, and come-together-events or evenings, where parents can participate with their children. Taking into account families living below the poverty line, expenses for school trips, activities, or excursions should be kept at a low level.



Figure 13: KPH Praxisschule Graz: Involvement of Parents and Grandparents

4.2. DIVERSE AND RESPECTFUL COMMUNICATION

Objective of this quality feature is that parents and teachers exchange information regularly and without any particular reason about everything important concerning education and child-raising.

This includes the communication about the behaviour and life circumstances of each child as well as the social and economic background of the family. The school shall include ways and dates into its annual planning where themes of great importance are to be discussed with parents. Furthermore, key persons shall be identified in order to support the communication between school and parents. To achieve these aims, the use of different forms of communication is suggested (i.e. constructive and problem related conversations, parent's manuals, school website, e-mail distribution list, multilingual offer of information particularly concerning school transition, and workshops about communication competence).

4.3. COOPERATION IN CHILD-RAISING AND EDUCATION

The goal of this quality feature is that parents, teachers, and pupils work together to facilitate their educational successes and to commonly decide about learning content and targets. In this regard, individual participation and co-determination has to be guaranteed. The way how parents can participate in school life and teaching practice is diverse; it includes parent-teacher meetings, involvement of parents in school design and project groups, and school wide networking. Apart from that, measures and concrete advice for domestic learning support and parental engagement should be coordinated and discussed. Specific counseling and supporting needs of parents with children with special needs have to be taken into consideration in order to provide support for everyone.



Figure 14: KPH Praxisschule Graz: Excursion to Laboratory of the University of Graz

Furthermore, school and other educational partners / stakeholders should inform parents about offers from extracurricular cultural institutions and educational establishments (i.e. museums, theater, associations, and learning centers). A common goal of this feature is that the pupils' interests are represented through their parents and through themselves. In this regard, parents act as advocates for their children.

4.4. PARTICIPATION OF PARENTS

The objective of this feature is to guarantee collective co-determination and participation of parents concerning decisions about school life and teaching practice. Participation in this regard is also expected from pupils. The feature aims at informing parents about their rights and possibilities to participate in school through talks or the use of digital media. Furthermore, it needs to be ensured that parents from all social backgrounds can take part in school decisions and school development processes and that they are represented in parent's associations. Representatives of parents shall furthermore be integrated into social, political, and external networks like religious institutions, immigrant associations, or council of foreigners and/or maintain close contact with those.



Figure 15: KPH Praxisschule Graz: Involvement of Parents in Playground Expansion

5. ETHOS PROGRAM FOR PRACTICAL TRAINING COURSES FOR TEACHERS

Teachers have a lot of experience and they know how to use teaching materials in practice. However, both our educational materials and tools for ethical education, as well as our methodological approach are specific. Therefore, we consider it very important to offer training courses to support teachers.

Training courses can have double benefit: on the one hand teachers can help us to find weaknesses, so they can be improved; on the other hand, we can answer their questions.

One of the things teachers might experience is a situation in which they could not possibly serve as an ethical role model - for example, when making a decision which is based on an unethical principle. Teachers may also experience disagreements with parents in terms of what is taught, as students come from different social and cultural backgrounds. For example, some parents might think that non-violent conflict resolution is a sign of weakness for a (male) student. Also, some parents could have a prejudiced attitude towards certain nations, religions, sexual orientations, etc...).

The ETHOS Program for Practical Training Courses for teachers will consider the issues and questions teachers may face. The agenda will include:

- Introduction to the ETHOS Project
- Introduction to Multiple Intelligence Theory
- Overview of the ETHOS Thematic Toolboxes
- Practical Experience with the educational tools
- Presentation of some theory about being a role model and discussion
- Presentation of some good practice examples how teachers could collaborate with parents and discussion.

The topics will be presented in a way that is innovative, creative, and appealing and demonstrates our approach and its benefits in action.

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ANNEX: ETHIC-DIDACTICAL MODELS AND EXAMPLES

A.1. STEPS OF THE EXPERIENCE (D. MIETH)

Model

The model was developed by Prof. Dr. Dietmar Mieth (Moral Theologian in Tübingen, Germany) and has been applied in the tradition of the academic discussion of the Theologic Ethic. It describes the necessity of acting ethically in three steps (Mieth 1977, 120-124):



Figure 16: Steps of the Experience Model (Dietmar Mieth), own drawing

Example

The example deals with an attitude change concerning the use of nuclear power. The steps include:

1. *Experience of Contrast*: A nuclear accident may dramatically raise the awareness that the use of nuclear energy involves a too high risk. There is a feeling that it cannot go on (e.g. after the nuclear accidents in Chernobyl 1986 and Fukushima 2011).
2. *Experience of Sense*: Suddenly, it is obvious that we need to change our lifestyle, i.e. it is plausible that we must do much more to obtain alternative sources of energy.
3. *Experience of Motivation*: Motivation increases to move to a new and good direction (Latin *moveo*: I am moving). Governments in Switzerland and Germany have decided to increase alternative forms of generation of energy through the sun, the wind, the water.

The model of D. Mieth can be applied to different ethical questions. It focuses on the consideration of issues and problems; however, it is important to see the problems not as 'problems' but as challenges. This approach aims to increase the awareness of critical issues, the wish to change something; the energy to 'move' (motivation) and to take concrete steps of action.

Transfer

The Kindergarten Heiligenkreuz am Wasser (Styria, Austria) conducted the project "Water – the Elixir of our Life" according to the model. In cooperation with the communities, the parish, various institutions in the region and the EU, the water was learned more and more to be appreciated as a precious basis of life through the concrete and practical actions. These were the Steps of Experience:

1. *Experience of Contrast:* If we pollute or contaminate the water with chemical fertilizer, and if we then will drink this water, we get sick.
2. *Experience of Sense:* To stay healthy, we need to keep the water clean and pure, it is important to take into account about the circulation of the water. Therefore, the UN has declared 2013 the "International Year of Water Cooperation".
3. *Experience of Motivation:* Through concrete actions already Kindergarten children can contribute to appreciate the precious water as a basis for life. In the project "Water - The Elixir of Life" 2012/13, various actions were conducted in order to take responsibility for water resources:
 - Establishment of a water laboratory to explore, discover, act
 - Exhibition "Without water we cannot live" in the main square
 - Excursion to the drilling of the artesian well
 - "Water Song" and "Umbrella Song" were taught, recorded on CD and sold at the parish celebration
 - Excursion to the elevated tank, the water storage in the region
 - Excursion to the treatment plant in the region to see where the wastewater is clarified
 - „Wirle-Wurle Water Festival“ with water play stations, guessing game, fundraising for flood victims
 - Design of the newly erected fountain together with all children



Figure 17: Project "Water - The Elixir of Life"

A.2. THE VALUES CLARIFICATION PROCESS (L.E. RATHS, M. HARMIN & S.B SIMON)

Model

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 these that 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, kindergarten and families in the USA, Germany and other countries.

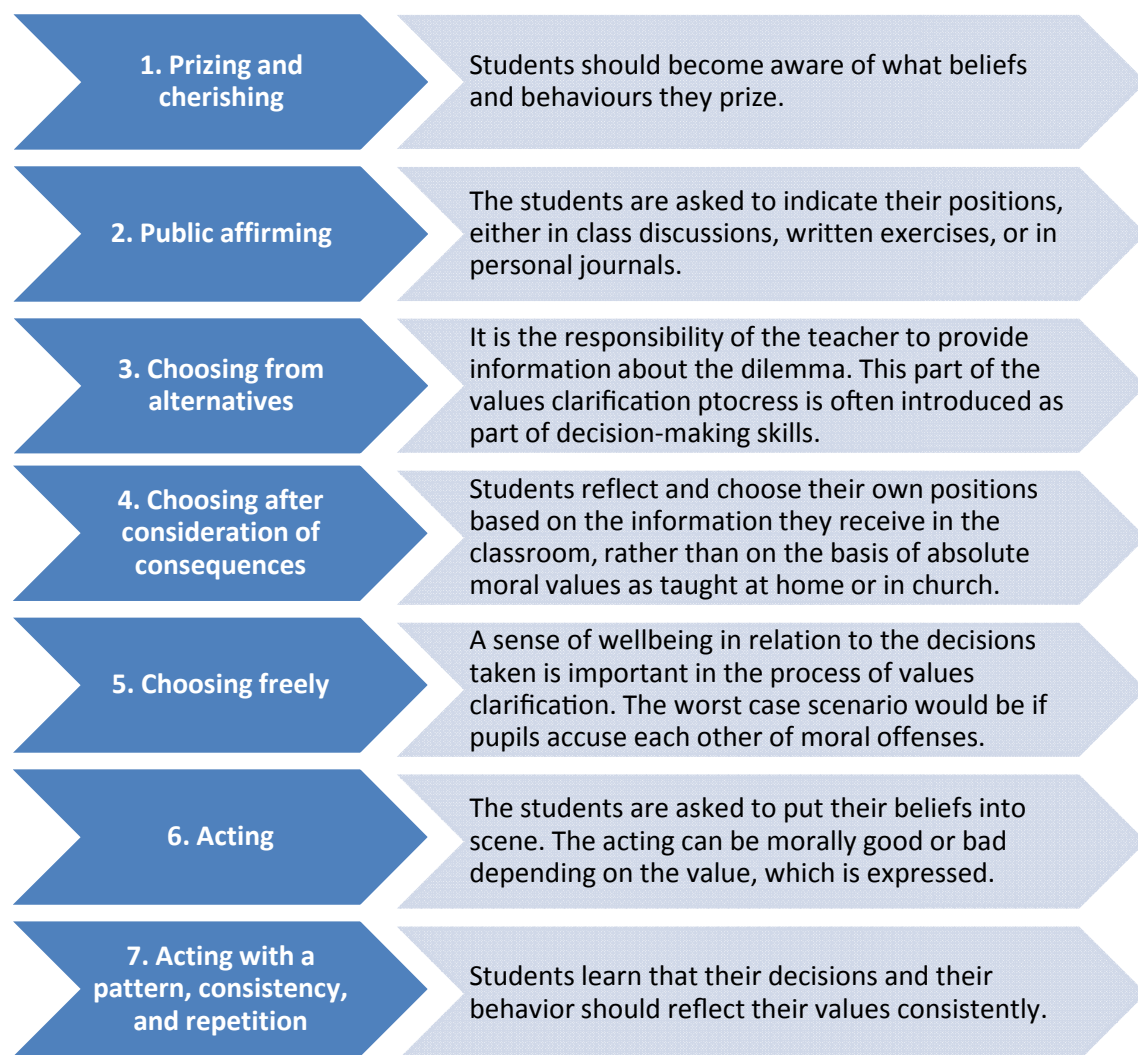


Figure 18: The Values Clarification Process (Raths, Harmin & Simon 1978)

Example

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 with this model, if something is actually a value, i.e. when all seven steps are went through.

Also this model can be used to reflect group decisions with regard to worthiness, e.g. if a school class decides to perform an action (during the time of "Advent") and to collect and donate money for the needy in the Third World.

Transfer

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

Another example is the introduction of a "Morning Ritual" or "Meditative Morning Start" in the schools "VS Heiligenkreuz a. W." und "NMS Wildon", Styria, Austria. According to the values clarification model, the teachers went through the following process:

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 describe rituals exactly, 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.

What is the Morning Ritual?

"Every morning you can hear in each class after ringing at 8.00 clock the sounding of a singing bowl. This is the beginning of each morning ritual. The sound accompanied each child into a confident, soothing tranquility. Now the child is confronted with a short text that is explained or interpreted, if it is necessary. Now connects each child, with the help of a guided exercise (usually physical exercise) this idea or the content of their own experiences, perceptions and feelings. This is the real 'treasure' of a daily ritual. (Ideas and guidance by Gertrude Ranz and Barbara Urabl)" (Morning Ritual URL, 2013).

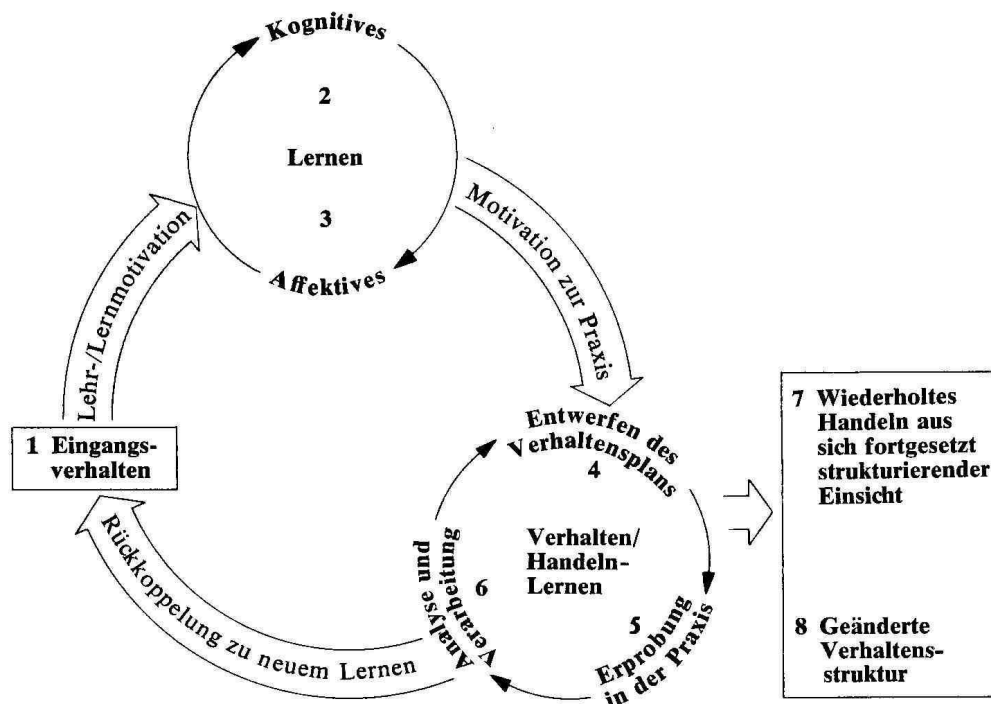


Figure 19: Morning Ritual with physical exercise - Perceive themselves and the others and so starting the working day with good "aesthetics" (Morning ritual - URL, 2013)

A.3. "CIRCUIT" FOR A HOLISTIC ETHIC LEARNING (G. STACHEL)

Model

The model was developed by the Religions pedagogue Günther Stachel of the University Mainz, Germany, in the 1970s and has been applied in moral education in different school types in Germany and Austria. Value encounter takes place in schools almost always symbolic. On the basis of symbols such as stories, pictures, real conflicts, films, cartoons, value encounter takes place. For example, people in stories act as a carrier of values; the students identify with them and compare them with others in order to distance themselves from them. Value Encounter also happens through the actions in certain types of work, such as in writing, and playful approaches such as role playing, etc.. Value encounter should be holistic; particularly insightful here is the interplay of cognitive and affective learning and acting. Such a model of holistic ethical learning has been developed by Günter Stachel (Stachel - Mieth 1978, 130ff) in the form of a circuit.



Translation into English:

1 = input behaviour, arrow to 2 & 3= teaching / learning motivation, 2 = cognitive learning, 3 = affective learning, arrow to 4 = motivation to practice, 4 = designing the behaviour plan, 5 = testing in practice, 6 = analysis and processing; text in middle of small circle: behaviour, action, learning, arrow from 6 to 1 = feedback to new learning, 7 = repeated action through a continuously structuring insight, 8 = changed behaviour structure

Figure 20: "Circuit" for a Holistic Ethic Learning (Günter Stachel)

Example

Based on the example of a role-playing game dealing with the 7th Commandment in the 7th grade with 13-year-old pupils, Stachels' circuit of holistic ethical learning shall be concretized (Feiner 1997, 22f.):

1.: The students sit in a circle. The Religion teacher makes body exercise to warm up and informs: Today we are going to play a game. Let us imagine: there (pointing to the center of the circle), goes a path, people walk past, maybe there is something on the way (puts his wallet + credit card in the middle) - someone comes over ... what does he do with it? ... (Each student has certain previous experiences, a certain input behavior)

2.: Thus, the cognitive phase begins - what possibilities of dealing come to mind? What goes through my head? (What could I buy me with that? What to do? What not to do? How much reward would I get? Am I afraid to be seen? Makes someone a joke? ...)

3.: The Affective - the will, the feeling, the attitude, the experience of value complements the cognitive aspect: What is the relationship to (own and other) property that has been impressed me? How did my parents deal with property? What behavior they taught me?

4, 5, 6: All these cognitive thoughts and affective feelings move me, are a motivation to practice, to the action. There is another circuit within the larger circuit. First, a behavior plan is designed, it will be considered: What solution could I play? How could I act the solution? Alone or with others? (4) - Testing in practice, theatrical presentation, individuals and groups play different solutions (5) - Analysis and processing, stimulus for reflection (6): What other options are in reality the most? What is the solution that is most useful in the situation? How is honesty strengthened? - For negative solutions: How the world would look if everyone would act like this?

7: Impulse to reinforce positive action from insight: Which solution will prevail in the long run? How honesty is reinforced (reward, positive reports about honesty in the newspaper, good conscience ...)?

8: A modified behavior structure usually does not result from a single Religion class. But frequent thinking and playing through various conflicts, cases and dilemmas can result in a higher moral judgment; the exercise of the situation by role plays may also make aware of new possibilities. Above all, a stronger identity most likely causes responsible action.

Transfer

A transfer of this model is quite possible for a variety of ethical problems and issues that affect the coexistence of people and the 10 Commandments. The model is helpful to arrange a holistic learning, i.e. to take into account both cognitive / affective as well operational considerations.

A.4. ETHICAL SENSIBILITY THROUGH DILEMMA AND CONFLICT STORIES (L. KOHLBERG)

Model

The model was developed by Lawrence Kohlberg, who modified and extended Jean Piaget's work to form a theory that explains the development of moral reasoning. Kohlberg's theory of moral development outlined six stages within three different levels. Kohlberg extended Piaget's theory, proposing that moral development is a continual process that occurs throughout the lifespan. Dilemma stories represent the stimulus; they are medium to perform the higher moral (or religious) judgment / awareness (Kohlberg, 1982). In the field of ethical learning it is not only aimed to stimulate the moral judgment (this is mainly done through discussion), but also to lead to action through role-play, identification, psychodrama, action (Feiner 2012):

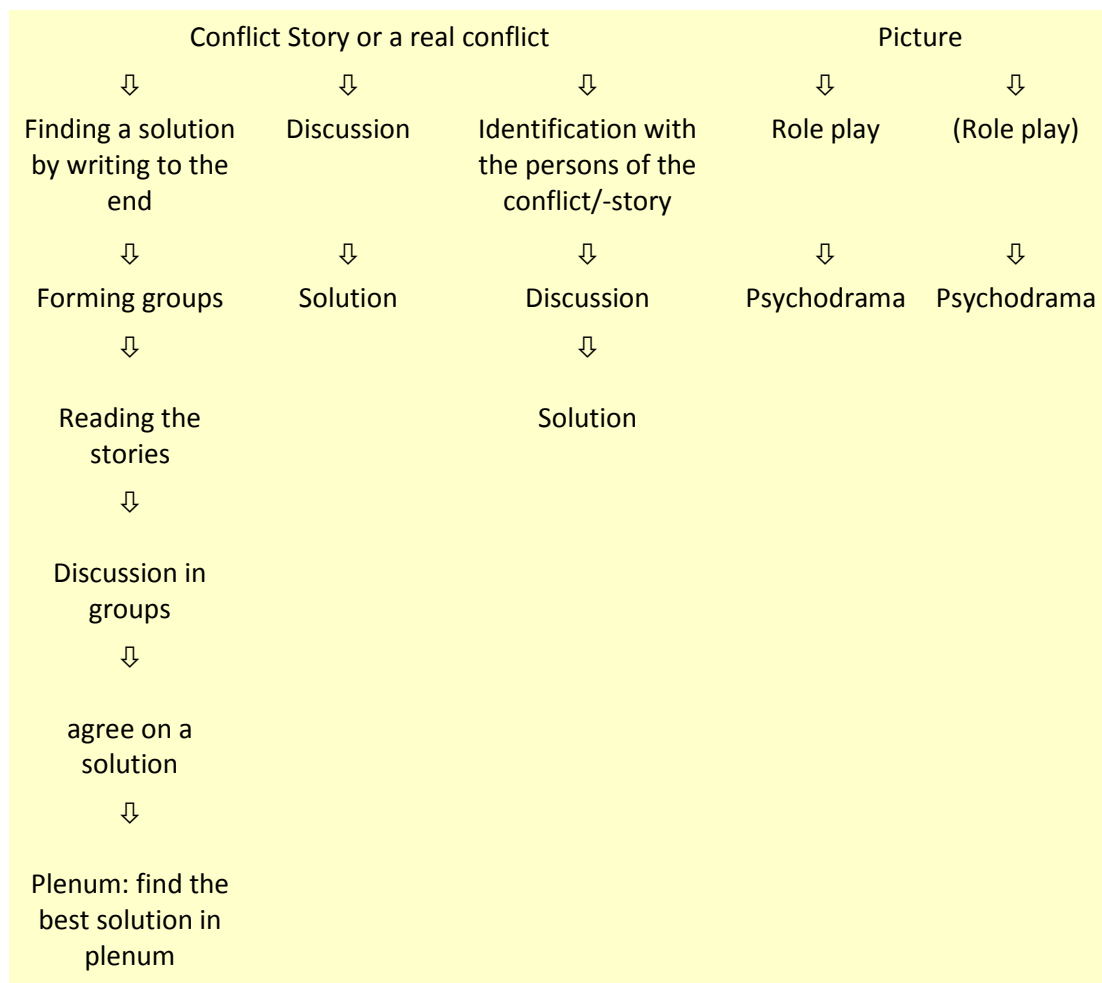


Figure 21: Stimulation of Ethical Sensibility with Dilemmas and Conflict Stories (Feiner 2012, 23).

Working with conflict stories is quite possible and reasonable from the kindergarten, because by living together latent conflicts become manifest. Everyday issues such as conflict over toys or a favorite place can be picked up and played through (conflict) stories, so that the children playfully develop solutions themselves.

Situational conflict resolution creates empathy and trains ethical sensibility. The more solutions are developed through communication, the easier children go beyond the reward-punishment scheme (level 1) and the "Do ut des"- principle (= "I give so that you give") (level 2) so that the other one is not seen from an utilitarian position as a "means to an end", but perceived as a person.

Transfer

Kohlberg's model with the dilemma stories is very well suited for the detection of stages of moral judgment of pupils. But it is not just about stimulating the cognitive level, but also about the principle "The aim of education is development" (Kohlberg). Kohlberg regarded development not only as a development of the ability to judge, but action oriented, striving in his "just community"- projects for equitable communities, and this in all areas of coexistence, even in prisons.

Through identification, role play and psychodrama – going beyond the cognitive - emotion and action is practiced in laboratory situations. This also provides the opportunity to directly address problems in schools and kindergartens, and to organize a "class council" and "school conferences", where all participants can bring their concerns. In this respect, not only the individuals can develop, but also the communities.

Diverse impulses for instructional design based on the model of Lawrence Kohlberg are found in Aufenanger, Garz & Zutavern in 1981.

A.5. ETHICAL REASONING AS A WAY OF FINDING STANDARDS (A. AUER)

Model

The model was developed by Alfons Auer, moral theologian at Tübingen, Germany, in the 1970s, and it was used both in the academic discussion of values and ethical standards, as well as in schools. For the discussion of ethical issues Alfons Auer's model is especially helpful and useful because it takes rational thinking very seriously and everyone can bring their own horizon of meaning. The Christian horizon ("horizon of meaning") is not put over, but carefully placed in the discussion process of finding solutions and ethical norms (Auer 1975, 53).

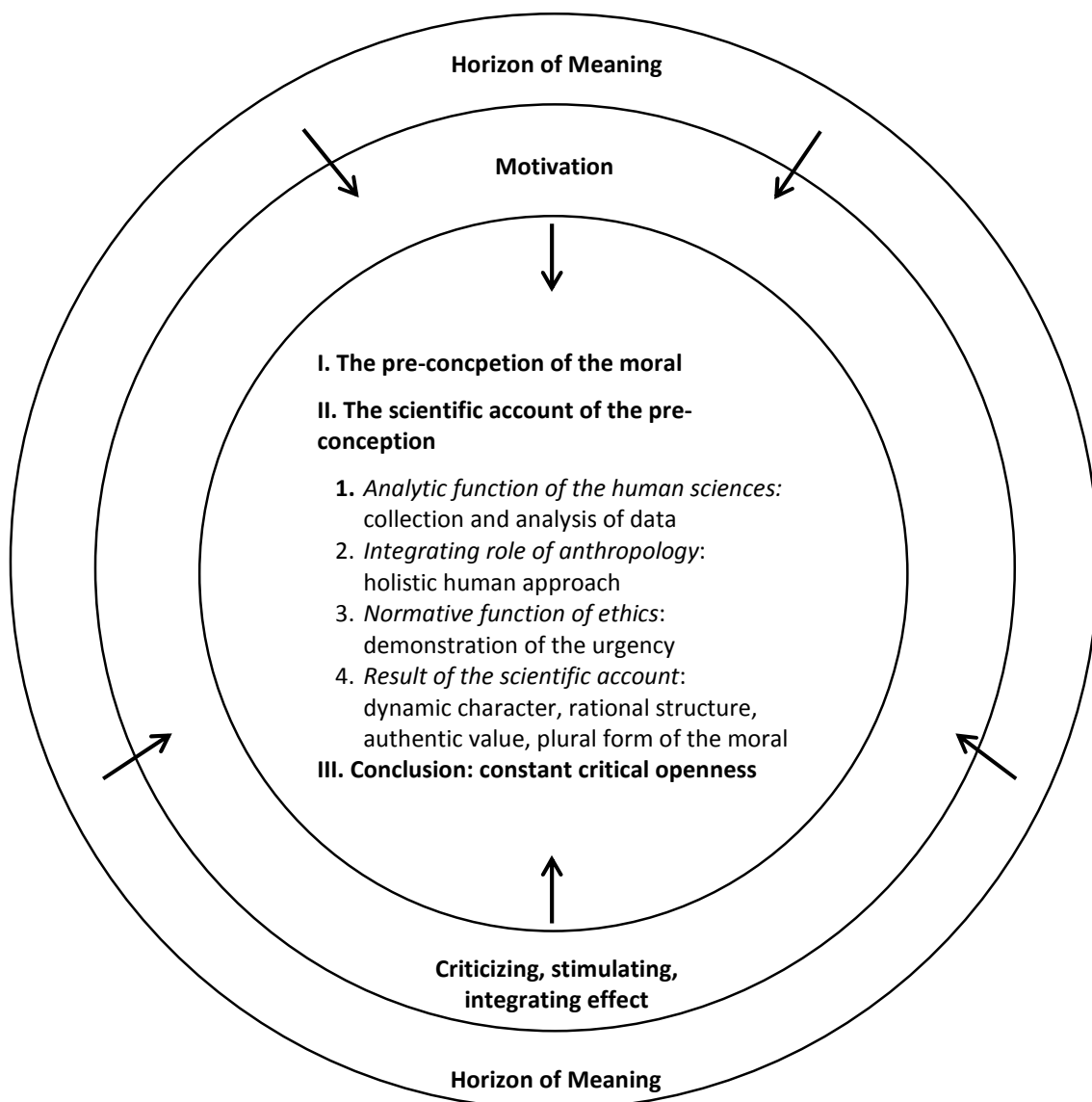


Figure 22: Ethical reasoning as a way of finding standards (Alfons Auer 1975, 53), own translation and drawing

In the graphic, the sketch within the circles illustrates the overall process of moral awareness and the scientific ethical reflection. The circles themselves represent the Christian horizon of sense and its impact on the motivation for the acting and for the finding of norms (criticizing, stimulating, integrating effect). The arrows indicate that the Christian horizon of sense has an effect for this process of finding norms.

Example

Two practical applications of this model for the 7th form – 13-years old pupils:

- “The problem of abortion“, in: *Feiner 1989, 50-54*
- Ethical aspects of tourism, in: *Feiner 1997, 24ff.*

Transfer

The model can be applied to current ethical problems and issues to bring all the arguments well.

In this model, standards are not imposed from the top-down or even dictated, but rather found from the bottom-up involving all relevant arguments through discussion. In this model one does not come to standards by hasty solutions and premature conclusions, but by rational argument and reason. The (Christian) horizon of meaning also is not rashly introduced into the discussion, but gently, to criticize in the sense of distinction for the better, to stimulate transfer into a higher state, and to integrate what already has been anchored in society (e.g. by law).

A.6. THE VALUES' AND DEVELOPMENT SQUARE (P. HELWIG)

Model

Aristotle saw the virtue of the "right measure" as a cardinal virtue, namely the middle between "too much" and "too little". Helwig builds on this idea.

The premise of the values' and development square is: each value (every virtue, each guiding principle, every human quality) can only develop its full constructive potential in tension 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 to 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 perfecting.

Using the values' 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.

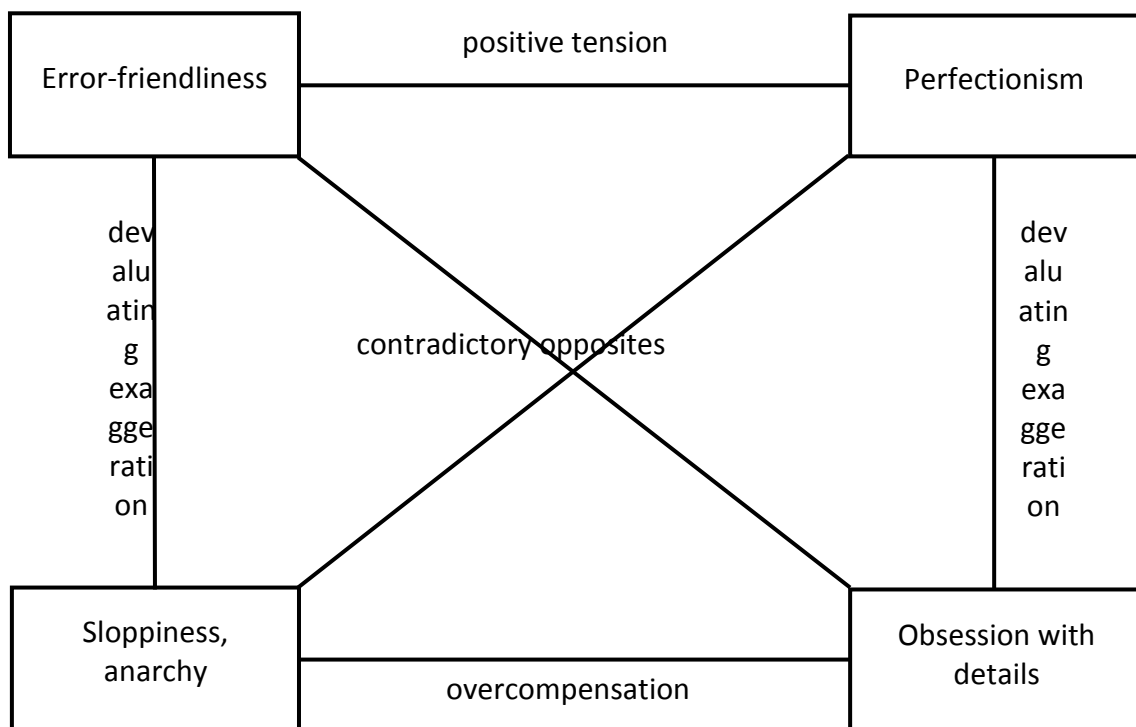


Figure 23: The Values' and Development Square (Paul Helwig), own translation and drawing

Example

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 for the work with partners and also individual work.

Transfer

Each one-sidedness in life is problematic. Helwig's model is helpful to take the "second side of the coin" in the focus and watch for any form of exaggeration. Helwig's model helps in the diagonal to develop a new point of view / new ideas towards a value that is little realized and may open a new perspective. The values' 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).

A.7. THE DECISION STAIR (E. WOLLER)

Model

The model was developed by the "Working Group Handouts / Secondary School of the Diocese of Regensburg" (Arbeitskreis Handreichungen/Hauptschule der Diözese Regensburg) led by Elfriede Woller for the school of the 10 to 14-year-old (Woller, 2000, 270). Every person makes choices in daily life: right and wrong ones. I ask myself: What can I learn from bad decisions?

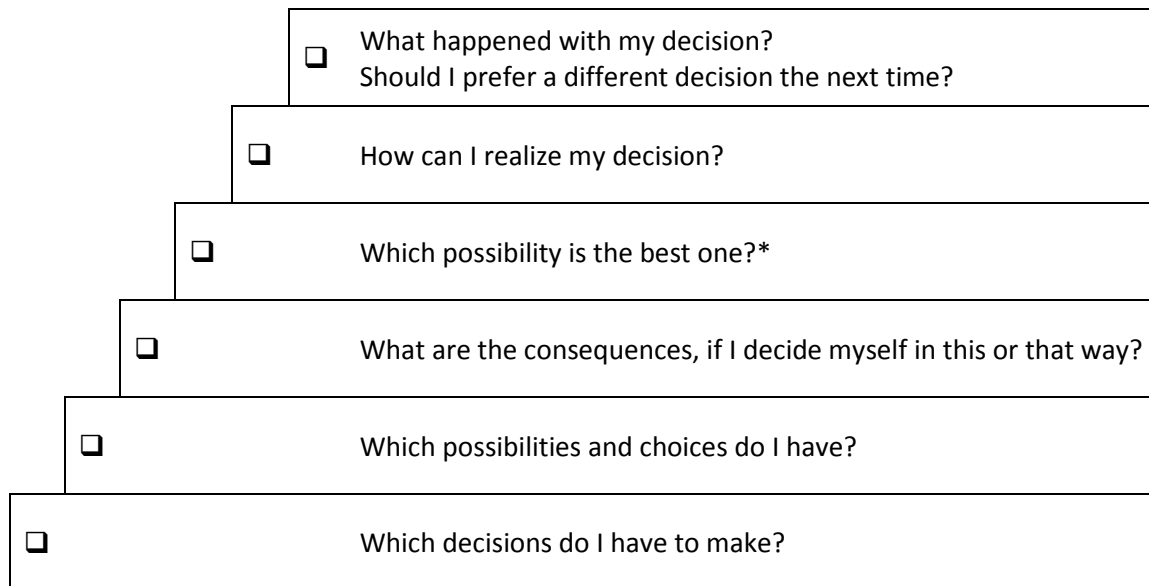


Figure 24: The Decision Stair (Woller 2000, 270)

* Questions to stage 4:

- Is my choice against rules or commandments?
- Would my family or other adults who are important to me, be disappointed in me?
- Would I probably be sorry after this decision?
- Would I do a harm to myself or to others?
- Would I be hurt or sad, if someone did that to me?
- Would I abandon my own principles?

If you have to answer one or more of the questions with "yes", ask yourself if there's a better way!

Example

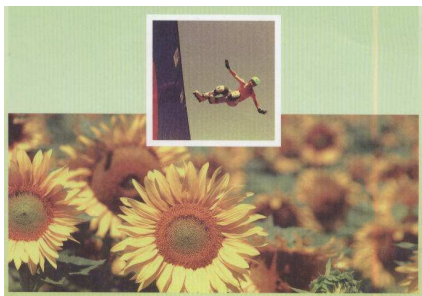
The model is well suited for concrete ethical decisions for students from 10 years.

Transfer

The model is thematically very suitable for the formation of consciences with concrete ethical issues that affect the own live.

A.8. TEXTBOOK „FREIRÄUME“ (PRÜGGER, SCHRETTLE & FEINER 2003)

Model



The official Austrian religious education textbook for the seventh grade is based on the official curriculum, which implies a lot of ethical themes for this grade. This is enriching in many ways as ethics in itself may be threatened by two risks: if ethical demands are achieved, it can lead to arrogance; when the realization of responsible life fails, it can lead to feelings of inferiority and guilt.

The Judaeo-Christian religion leads out of this problem: Because of the relationship with a personal God, humans know themselves empowered to not have to do everything alone. If something fails, God gives humans the possibility of a new beginning. God is the one, who seeks the lost; he does not depreciate the – weak – humans, but loves all of creation. (“Yet you are merciful to all, because you are almighty, you overlook people's sins, so that they can repent. Yes, you love everything that exists, and nothing that you have made disgusts you, since, if you had hated something, you would not have made it. No, you spare all, since all is yours, Lord, lover of life!” (From the Book of Wisdom 11, 23-24.26). Therefore the textbook says from the beginning to the pupils: “You are a favourite idea of God!”(Prügger-Schrettle-Feiner 2003, 6-7). The book shows that humans are loved, not because of their ethical performance, but because they are God’s creatures.

In the textbook “Freiräume” the ethical themes are always connected with the religious horizon of meaning, therefore serving the empowerment of humans to shape their lives and reach a successful life. If powerful exploit their position, prophets come to speak; abuses are specifically addressed at, e.g. dealing with the world and its resources in a wrong way, unjust living conditions, even sex tourism is addressed. The pupils are encouraged to listen to their inner voice (ibid. 35-46). Grace of forgiveness is the bright spot if someone is guilty.

The textbook is structured as follows:

Chapter	Pages
1. Be compassionate like your Creator	5-22
2. What is important in our world?	23-34
3. To listen at the inner voice	35-46
5. Prophets	57-66
6. Exodus	67-90
7. God – Jahwe – Allah. Interreligious aspects: Jewish – Christians - Moslems	91-112
8. Learning to love	113-122
10. True peace comes from God	133-142
4. and 7.: Church year, Christmas and Easter in ethical and religious dimension	47-56 and 100-105

Figure 25: Textbook „Freiräume“ (Prügger, Schrettle & Feiner 2003)

Example

In Austria different elements are suggested that teachers can combine for their own classes. Furthermore, the team of authors of the KPH Graz developed a lot of games, with which pupils can gain information, many points of views and also have fun. Along with every chapter of the book, the intentions are described, and for every topic (double-page), many games were developed, which can be played on the internet (Prügger – Schrettle & Feiner 2003a).

Transfer

In all themes, it is tried to point out the global world as it is today (refugees, unemployment, rapid development, technical communication media...), to connect it to the lives of the students, and to suggest age-appropriate opportunities for action, e.g. fair trade (ibid. 15).

A.9. GLOBAL ETHIC – “WELTETHOS” (H. KÜNG)

Model

The global ethic programme goes back to the Swiss theologian Professor Dr Hans Küng, who works in Tübingen, Germany, and to his book “Projekt Weltethos” (Küng 1990) and in English “Global Responsibility” (Küng 1991). The principle of Küng’s work is: “No peace between the nations without peace between the religions.”

A global ethic is the vision of a global transformation of ethical awareness: whether at a worldwide, national or local level, men and women are dependent on shared basic ethical values, criteria and attitudes for peaceful coexistence.

Such values can be found in all the great religious and philosophical traditions of humankind. They need not be invented anew, but people need to be made aware of them again; they must be lived out and handed on.

Inspired by the book “Global Responsibility”, the Parliament of the World’s Religions in Chicago in 1993 endorsed the “Declaration toward a Global Ethic”. For the first time in the modern history of religions, representatives of all the world religions agreed on the core elements of a shared ethic:

- the principle of humanity
- the Golden Rule of reciprocity
- a commitment to non-violence, justice, truthfulness and partnership between men and women (Weltethos – URL 2013).

Example

Aims of the foundation are:

- to carry out and encourage inter-cultural and inter-religious research,
- to stimulate and implement inter-cultural and inter-religious education,
- to enable and support such inter-cultural and inter-religious encounter necessary for research and education, e.g. promotion of encounters between people of different cultures and religions (colloquia, study trips and congresses); the development of the existing network of inter-cultural and inter-religious relations to further a global ethic (Weltethos – URL 2013).

Transfer

DIE QUELLE (English: The Source) in Styria is the headquarters of an organization called Satsang and is run by a nun of the Sacré-Cœur Graz, Sr. Ishpriya, in collaboration with Sr. Gitti Linhart. It is a place of rest and meeting in the middle of the Styrian landscape, which is open to all seekers. Open especially for inter-religious encounter, collective silent prayer, meditation, impulse lectures on interfaith issues (The source URL

31.07.2013). The Satsang Association is a companionship between those who are open to the truth in all religious traditions and are seeking to know the absolute, the source of all life, those who also accept their need for guidance, challenge and support in the concrete living out of their ideals. Satsang members make a serious commitment to:

- their personal growth in spiritual awareness and practice
- helping remove the barriers of prejudice and ignorance which divide persons from each other
- building up relationships of compassion and appreciation across frontiers of race, language, culture and religion” (SATSANG – URL 2013).

A.10. WORLD KINDNESS MOVEMENT

Model

The idea behind the World Kindness Movement (WKM) crystallised at a conference in Tokyo in 1997, when the “Small Kindness Movement of Japan” had brought together like-minded people from around the world. The WKM was officially launched in Singapore on 18 November 2000 at the 3rd ERM Conference. The ERM mission is to inspire individuals towards greater kindness and to connect nations to create a kinder world. They develop lesson plans and so-called “activity ideas”.

Example

Friendship Tree: Draw a tree on your board. Have a paper or magnet heart prepared with each child’s name. Have the children close their eyes and choose a heart with another child’s name. They identify the name and think of something nice they could do for that child. Then they hang the heart on an empty branch on the tree.

Feelings Board: Have faces prepared with different expressions (e.g. happy, sad) to place on your board. Each child takes a turn to tell how they feel and to explain the feeling if they want to. Expand upon the feeling if the child needs help, and have other children think of ways they can help the child if he/she is sad, mad, etc.

Transfer

Kindness Resources for Educators are provided at:
<http://www.randomactsofkindness.org/educators>

A.11. PROJECT: WHO'S AFRAID OF CORRUPTION YET? (ASSOCIATION PETIT PHILISOPHY)

About the Project

Association „Petit Philosophy“ has created and implemented a project “Who’s Afraid of Corruption YET?!” in twelve elementary schools with a total of 122 students in the school year 2010/2011. The project consists of five workshops, in which students primarily clarified the concept of corruption, but also the ways in which corruption is destroying the society, dignity, love, friendship, and family.

Methods and educational tools, in this project, are almost the same as methods and tools used in the project „A View to One’s Own Thinking“. It also features animated Power Point presentations with original animal characters (owl Sofija, crab Pak, duck Ratka, deer Malik, fish Bibica...). Animated characters, as well as animated philosophers, stories and educational games are an excellent initial motivation for children. Animated characters, through presentation, ask the children some fundamental questions. Teachers lead the discussion, which is based on fundamental questions. Most of the discussions (which are the basis of workshops) are based on modern interpretations of Socratic dialogue. Games and stories are always theme-related and they are used as a short break from a discussion.

The goal of each workshop in the project "Who's Afraid of the Big Bad Corruption?!" is to encourage thinking about the damaging effects of corruption. The project consists of five thematically different workshops:

1. »I love only those who have a large garage« – theme: Corruption Against Love.
2. »I bought you an ice cream, so you have to hang out with me« – theme: Corruption Against Friendship.
3. »Pay and you will have a good salary« – theme: Corruption Against Society
4. »I will buy a toy, so they know that I love them« – theme: Corruption Against Family.
5. »If you embarrass that person, you'll get all my stickers« – theme: Corruption Against Dignity.

The creators of the project are Bruno Ćurko and Ivana Kragić, the illustrator of animated characters is Ida Sušić.

Before and after the workshops children were tested in order to determine if they changed their opinions and their views by participating in workshop discussions. The creators of the project wanted to know, if all children understand the concept of corruption and how much is it even possible to explain corruption to children. The students are at the age, when they begin to understand abstract concepts, such as corruption. The assumptions of program makers were that the children are familiar with the concept of corruption, but that they do not understand it, at least not completely.

To clarify the way of how these discussions are being guided we will describe the course of one of the workshops.

Workshop: "Corruption Against Love"

First workshop, called „Corruption Against Love“, begins with the story called „Sleeping Beauty“. One of the animated characters, Owl Sofija, asks her students to briefly tell this story. The teacher stops the children’s storytelling at the crucial moment, when the prince wants to kiss the Sleeping Beauty. The teacher changes the story: the evil fairy tells the prince that he will get a sack full of gold if he does not kiss the Sleeping Beauty. He accepts the offer and rides away with the sack full of gold...

Then, owl Sofija asks the children questions: What happened? What will now happen with Sleeping Beauty? What is wrong with this end of the story?

Sofija can start the discussion with the question: Does the prince really love Sleeping Beauty? These questions should be followed by a brief discussion about the importance of love in human life.

A game of associations comes after this discussion and the solution of this game is „love“. The game of association is not only very good for children's concentration, but also for a better understanding of the term „love“. The children have to explain (with the help of teacher), how did they come to the solution of the game.

After the game, animated characters discuss with children about different types of love (love towards parents, friends, sympathy, town they live in...). When the discussion about love is over, animated characters bring back the story about prince who refused to kiss Sleeping Beauty and left with gold. The teacher asks a series of questions that encourage children to discuss about good and evil, justice and injustice, human weaknesses and priorities of individuals, choice - the reasons and the consequences of that choice ...

Through dialogue, children are encouraged to discuss about different types of characters from the story, and children, by themselves, have to decide, who is really the bad guy in this story. Is the behaviour of the evil fairy justified just because she is evil and never chooses the means to get what she wants? Who is really responsible because Sleeping Beauty never woke up? What is wrong with this end of the story?

With the help of dialogue about characters and analysis of the story, children slowly and independently come to the definition of corruption and bribe. The definition is followed by a series of questions, which indicate to typical examples of corruption and moral dilemmas in everyday life. The questions are designed in a way to encourage children to take personal views in situations, where corruption and bribe occurs. Questions can also be “provocative”. These “provocative” questions direct children to moral dilemma and are used for deeper rethinking about the topic. E.g.: Would you write someone homework if that person pays you with something you really want? Would you lie to mom and dad if someone offers you something that you really want?

Would you offer a person something that he/she really wants, if that person does something against his/hers principles? Did you ever have a chance to take a bribe? What did you do? What would you do today? These mentioned questions and sub-questions open up a range of topics, in which are examples of corruption and moral dilemmas (that appear or should appear, if someone offers a bribe).

When they have defined and understood the concepts of corruption and bribe, and after giving them examples of both those two concepts, children are capable of becoming aware of all the problems and aspects that arise with a moral dilemma: What brought us to this situation? How might this situation affect me? What might be my own choice now? How might my own choices affect other people? What choice to make and why? How to convince others that their decisions are right or wrong?

The most challenging part for a teacher might be to explain the difference between being bribed and being paid (receive a pay) for work, as our practice showed us. This is, where the story serves really well as it manages to make that difference clear and to emphasize the harmfulness of corruption at the same time. Teacher should also be clever and focus on the specific situation in the group – for example, a teacher might ask students, what secondary school would they like to go to. When students express their wishes and/or plans, the teacher should ask them, how would they feel if they were not admitted because places were filled with students who had worse grades than them, but they have bribed the Headmaster in order to get in. If this situation does not serve well, following settings can also be used: bribing to get into a sports team, bribing to get a good grade etc..

The teacher should wait to hear from a student that it is not alright to bribe and then discuss what are the consequences of bribe and corruption. For example, bribing a headmaster to get a place in the certain school is not only bad for a student that failed to get in that specific year, but it also affects the value system of the group/grade that corrupted student is part of and the quality of a school entirely. It is important that students become aware of the affects of the corruption on love, family, friendship and society as a whole.

As this workshop is concerned with the concept of corruption in love, there are theme-related quotes from well-known philosophers: Benjamin Disraeli (We are all born for love), Gottfried Wilhelm Leibniz (To love is to find pleasure in the happiness of others), Mahatma Gandhi (Love is the strongest power that a world can introduce to itself, and yet it is the weakest one at the same time).

These quotes are being discussed with students. Firstly, one of the students has to „clarify“ to the rest what that philosopher meant (in order to show that the quote is really being understood); students discuss the interpretation and then discuss the idea of the quote. They have to agree or disagree with it (there is no right or wrong answer).

The teacher has to make a connection between the quote and the theme. For example: Do we love somebody, if we make that somebody sad for few coins?

This workshop should serve to show that the children in that age are capable of understanding the concept and consequences of corruption.

Other:

- Results of this project were presented by Ivana Kragic in 15th International conference of the ICPIK in South Korea (2011)
- Scientific paper about this project was written by Bruno Curko and Ivana Kragic for “Metodicki ogledi” journal (Vol 19, 2; pp. 41-56)