

Ethikunterricht ist (außerdem) im Vergleich mit dem Religionsunterricht ein Unterricht zweiter Klasse, was übrigens schon an der Anzahl der Wochenstunden sichtbar ist (Religion – 2 Stunden pro Woche, Ethik – 1 Stunde). In unserer Schule kommen Kinder aus dem Schulhort – da der Schulhort überlastet ist – zum Ethikunterricht und die Kinder kommen zum Ethikunterricht, statt in einem Raum voller Lärm zu bleiben, da sie bis zur Abholzeit von ihren Eltern versorgt werden müssen.“

Nicht überall, nicht in allen Schulen sieht die Lage des Ethikunterrichts und der Ethiklehrer so aus wie hier geschildert. Es gibt auch zahlreiche Beispiele von einem „normalen“ Ethikunterricht und es gibt auch Ethiklehrer, die nicht unter dem, was sie von der Umgebung erfahren, leiden müssen. Das gilt insbesondere für die Schulen in größeren Städten und für sog. „private“ Schulen.

Der Ethikunterricht an polnischen Schulen wird aber an mehreren Orten und noch für mehrere Jahrzehnte und für eine Menge von Lehrern eine Quelle des Unbehagens sein.

Joanna Leek (Lodz)
**Ethics Education in England and Poland –
differences and commonalities¹**

Introduction

There is not a lot of agreement about what ethics education should be. Depending on the country there are different educational policies and national curricula of ethics education. Different are also organizational solutions as ethics education can be covered by one separate subject, or be incorporated into another subject, non-curricular activities, also have a form of trans-subject path. In addition, ethics education can be introduced in different ways in schools depending on the way how teaching is performed and what learning approaches have been chosen. Gilbert Ryle² is distinguishing 'teaching how' and 'teaching that', arguing that 'teaching how' had a more lasting impact than simply teaching the facts. On the other hand, too much emphasis on 'teaching how' can result in teaching to conform to habit, leading to "teaching obedience with the threat of hellfire if the rules are broken"³. Matthew Lipman⁴ notes advantages of giving the priority in teaching to collaboration and inquiry rather than focusing too much attention on 'teaching that'. Learning how to do things is more than a matter of knowledge meaning memorizing facts or following procedural instructions, and requires inquiry that is centered on thinking, solving problems, which enhances the understanding of the underlying concepts⁵. Knowledge of concepts is referred to conceptual knowledge, also sometimes called con-

¹ The publication is a part of results of a research project on "Ethicsteaching in the education system in Poland and in selected countries of Western Europe (Germany, Great Britain, Spain, Portugal, France, USA, Norway, Finland)" ["Ethikunterricht im Bildungssystem in Polen und in ausgewählten Ländern Westeuropas (Deutschland, Großbritannien, Spanien, Portugal, Frankreich, USA, Norwegen, Finnland)"] (11 H 1203 1181) financed in the years 2012-2016 by the Polish Minister of Science and Higher Education by means of the Polish National Program for the Development of the Humanities.

² in Cahn, S. E. (Ed.). *The philosophical foundations of education*. New York: Harper & Row 1970.

³ Cam, P. (2014). *Philosophy for Children, Values Education and the Inquiring Society. Educational Philosophy and Theory*, Vol. 46, No. 11, 1203-1211.

⁴ Lipman, M. (2002). *Thinking in education* (2nd ed.). New York: Cambridge University Press.

⁵ Cam, P. (2014). *Philosophy for Children, Values Education and the Inquiring Society. Educational Philosophy and Theory*, Vol. 46, No. 11, 1203-1211.

ceptual understanding or principled knowledge⁶. Knowledge of procedures is often termed procedural knowledge⁷. For example, 'Procedural knowledge is 'knowing how', where procedures have been characterized using such constructs as skills, strategies, productions, and interiorized actions⁸.

In this paper I attempt to present approaches to ethics education in schools in England and Poland. More specifically I hoped to shed light on the similarities and differences of organizational solutions and teaching content enclosed in school curricula. I argue that "ethics education" is an umbrella term for two quite different organizational approaches. Ethics education in England proposes the implementation of education to the values in the form of trans-subject path, included in different subjects at all school levels. In Poland, ethics education is conducted in schools in a separate subject. Looking at national curricula, ethics education in England is focused on promoting values that are complementary to fundamental British values, such as democracy, rule of law, individual liberty, mutual respect, tolerance of different faiths and belief. The analysis of the Polish national curriculum for ethics showed emphasis on steering children towards the search and commitment to fundamental values of social life, such as fairness, respect, responsibility, and justice.

Moral development in schools in England – an overview over solutions

Moral education in England, up to the late 60s was tied to religious education, being rarely a timetabled subject in schools with the assumption that "good morals were more often *caught than*

⁶ e.g. Byrnes, J. P. & Wasik, B. A. (1991). Role of conceptual knowledge in mathematical procedural learning. *Developmental Psychology*, 27, 777–786;

Canobi, K. H. (2009). Concept-procedure interactions in children's addition and subtraction. *Journal of Experimental Child Psychology*, 102, 131–149;

Rittle-Johnson, B., Siegler, R. S., & Alibali, M. W. (2001). Developing conceptual understanding and procedural skill in mathematics: an iterative process. *Journal of Educational Psychology*, 93, 346–362.

⁷ e.g. Canobi, K. H. (2009). Concept-procedure interactions in children's addition and subtraction. *Journal of Experimental Child Psychology*, 102, 131–149;

Rittle-Johnson, B., Siegler, R. S., & Alibali, M. W. (2001). Developing conceptual understanding and procedural skill in mathematics: an iterative process. *Journal of Educational Psychology*, 93, 346–362.

⁸ Byrnes, J. P. & Wasik, B. A. (1991). Role of conceptual knowledge in mathematical procedural learning. *Developmental Psychology*, 27, 777–786; p. 777.

*taught*⁹. Prior to that time new visions were implemented, resulting nowadays in supporting the development of moral education in different curricula and non-curricula activities within formal and non-formal education. The advisory body for the question how to implement moral education in schools is the Department for Education. Schools have obligations under section 78 of the Education Act (2002) to promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society, as part of a broad and balanced curriculum. To support schools, the Department for Education is financing campaigns such as *Social & Emotional Aspects of Learning (SEAL)*, or activities involving the local community, for example *Living Values Education Programme (LVEP)*. In addition there is a website¹⁰, supported by the Foundation for Citizenship (Citizenship Foundation) helping schools promoting SMSCD (spiritual, moral, social and cultural development). For the evaluation of pupils' SMSC development OFSED (Office for Standards in Education) is responsible as school inspection¹¹. Under the term "moral education" within the SMSC development OFSTED understands the development of the ability to *recognize the difference between right and wrong, understanding of the consequences of their behavior and actions* where pupils have been offered reasoned views about *moral and ethical issues, ability to understand and appreciate the viewpoints of others on these issues* (Citizenship Foundation webpage).

Through ensuring pupils' SMSC development, in November 2014 the Department for Education obliged head teachers and other teaching staff of schools which are responsible for curriculum matters, and governing bodies to promote fundamental British values that are values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs. With the regulation, it is expected that *pupils should understand that while different people may hold different views about what is 'right' and 'wrong', all people living in England are subject to its law. The school's ethos and teaching,*

⁹ Halstead, J.M., Pike, M.A. (2006). *Citizenship and Moral Education*. Values in Actions. Abingdon: Routledge.

¹⁰ Citizenship Foundation webpage <http://www.doingsmcs.org.uk/> date of extraction 7.11.2016.

¹¹ The Education Act 1992, 2005.

which schools should make parents aware of, should support the rule of English civil and criminal law and schools should not teach anything that undermines it. If schools teach about religious law, particular care should be taken to explore the relationship between state and religious law. Pupils should be made aware of the difference between the law of the land and religious law¹². As tasks that the SMCS provision needs to include have been mentioned enabling to develop their self-knowledge, self-esteem and self-confidence, developing of responsibility that should be accepted by pupils for their behavior and understanding how they can contribute positively to the lives of those living and working with others, developing of tolerance and respect for different cultural traditions and other people in general. Other tasks are the development of the acceptance that other people have different faiths or beliefs to oneself (or having none). Additionally schools should encourage respect for democracy and support for participation in the democratic processes. An important issue within promoting of British values was the appreciation of law, in particular that living under rule of law positively affects citizens.¹³

Additional to SMSCD, another opportunity to promote moral education in English schools is the personal, social, health and economic education (PSHE) that aims to develop in school knowledge, skills and attitudes necessary for life in modern Britain, to manage many of the critical opportunities, challenges and responsibilities they will face in future adult life¹⁴. PSHE is a non-statutory subject on the school curriculum, however the section 2.5 of the national curriculum states that schools "should make provision for personal, social, health and economic education (PSHE), drawing on good practice"¹⁵. For the Department for Education, the PSHE subject is "an important and necessary part of all pupils' education" and that schools should seek to use PSHE education to build, where appropriate, on the statutory content already outlined in the national curriculum, the basic school curriculum and in statutory guidance on: drug education, financial

¹² Department of Education, Promoting fundamental British values as part of SMSC in schools, 2014

¹³ Department of Education, Promoting fundamental British values as part of SMSC in schools, 2014.

¹⁴ National Curriculum, 2014

¹⁵ Education (Independent School Standards) (England) (Amendment) Regulations 2014 which relate to the requirement to actively promote British values

education, sex and relationship education (SRE) and the importance of physical activity and diet for a healthy lifestyle¹⁶. Similar as in the case of SMSCD, schools are supported to implement the PSHE. In the year 2006 the PSHE Association was established that advises and supports schools with personal education, social, health and economic education. The association offers its members training in the creation of PSHE school programs, provides teaching materials, counseling, access to scientific publications and participation in workshops and conferences. The web page¹⁷ allows teachers to share experiences related to the implementation of the PSHE education.

SMSCD and PSHE are not the only opportunities for ethics education in schools in England. Haydon¹⁸ noted a link between civics education and moral education and claims that both, civics and moral education should aim at enabling people to "see themselves as included, not excluded"¹⁹. In the Crick Report²⁰ values and attitudes have been presented as important parts of citizenship education as "pupils learning about and how to make themselves effective in public life through knowledge, skills and values (...) guidance on moral values and personal development are essential preconditions of citizenship"²¹. Citizenship by B. Crick implies not only knowledge but also values, skills and the understanding of citizenship such as respect for democratic public institutions and the rule of law, social and cultural values. It should be noted, that the tendency for such a recognition of values and attitudes within citizenship education began to appear not only in

¹⁶ Guidance Personal, social, health and economic (PSHE) education (2013). <https://www.gov.uk/government/publications/personal-social-health-and-economic-education-pshe/personal-social-health-and-economic-pshe-education> [date of extraction 7.11.2016].

¹⁷ <https://www.pshe-association.org.uk>

¹⁸ Haydon, G. (2000) The moral agenda of citizenship education, in: D. Lawton, J. Cairns & R. Gardner (Eds) *Education for citizenship* (London, Continuum), 136–147.

¹⁹ Haydon, G. (2000) The moral agenda of citizenship education, in: D. Lawton, J. Cairns & R. Gardner (Eds) *Education for citizenship* (London, Continuum), p. 144.

²⁰ Education for Citizenship and the teaching of democracy in schools. Final report of the Advisory Group on Citizenship 22 September 1998. Qualifications and Curriculum Authority, London.

²¹ Education for Citizenship and the teaching of democracy in schools. Final report of the Advisory Group on Citizenship 22 September 1998. Qualifications and Curriculum Authority, London. p. 3.8

the UK²², but also in the USA²³, Canada²⁴, Denmark²⁵, France and Germany²⁶.

Promoting British values across the Curriculum – good practice examples from English schools

Moral education is a non-statutory subject on the school curriculum in England, however schools should make provision for developing values. At Gledhow Primary School the education of British values in the form of a trans-subject path has been proposed, which includes subjects such as geography, religious education, civic education, history, science, physical education, for children 6-12 years of age (Class II-VI). Moral development incorporates teaching objectives across several subjects and schools years²⁷, among others through the timetabled subject "Citizenship" (years 3-6). In the units of work "Rules and Regulations" and "The Rights of the Child" learning outcomes have been included referring to the knowledge about *people who make rules and have some idea how rules are enforced* and discussions about the rights they *feel each child should have*. The analysis of good practice examples of promoting British values across cur-

²² Kiwan, D. (2008) Citizenship education in England at the cross-roads? Four models of citizenship and their implications for ethnic and religious diversity. *Oxford Review of Education*, vol. 34 (1), pp.39-58.

²³ Banks, J.A. (2004) Introduction: democratic citizenship education. In J.A. Banks (Ed.) *Multicultural societies in diversity and citizenship education: global perspectives*. Jossey-Bass: San Francisco, pp. 3-19.

²⁴ Kymlicka, W. (1995) *Multicultural citizenship*. Oxford University Press: Oxford; Kymlicka W. (1999) Education for citizenship. In J.M. Halstead & T.H. McLaughlin (Eds.) *Education in morality*. Routledge: London&New York, pp. 79-102.

²⁵ Mouritsen, P. (2006) The particular universalism of a Nordic civic nation: common values, state religion and Islam in Danish political culture. In T. Modood, A. Triandafyllidou & R. Zapata-Barrero (Eds.) *Multiculturalism, Muslims and citizenship: a European approach*. Routledge: Abingdon, pp. 70-93.

²⁶ Brubaker, R. (1998) Immigration, citizenship and nation-state in France and Germany, in: G.Shafir (Ed) *The citizenship debates*. University of Minnesota Press: Minneapolis, pp. 131-164.

Luchtenberg, S. (2004) Ethnic diversity and citizenship education in Germany. In J.A. Banks (Ed.) *Multicultural societies in diversity and citizenship education: global perspectives*. Jossey Bass: San Francisco, pp. 245-271.

Kastoryano, R. (2006) French secularism and Islam: France's headscarf affair. In T. Modood, A. Triandafyllidou & R. Zapata-Barrero (Eds.) *Multiculturalism, Muslims and citizenship: a European approach*. Routledge: Abingdon, pp. 57-69.

²⁷ <http://gledin.leeds.sch.uk/leeds/primary/gledhow/site/pages/curriculum/promotingbritishvaluesacrosscurriculum> [date of extraction 17.11.2016].

riculum evidently shows the "learning how" principle of Ryle²⁸ where it is more focused on inquiry and thinking, addressing a range of community issues, with proposals how to solve them. The post-national context is referring to *recognizing the restrictions imposed by political systems such as apartheid*. Democracy has been introduced to pupils through *comparing the nature of Athenian democracy with modern democratic systems*. More global perspective within ethics education has been given in "Geography", where pupils are learning about *localities in different parts of the world*. Even Physical Education is an opportunity to find out about the *rules in the team games and the notion of fair play*.

Promoting British values in England is obligatory at all school levels, also in the secondary schools. Ladybridge High School is an example of a school that is building a multicultural community coming from different parts of the globe. The school actively promotes a "culture of mutual respect and tolerance, democracy, the rule of law, equal opportunities and freedom. British values permeate throughout the school curriculum and support the development of the whole child"²⁹. In contrast to Gledhow Primary School, Ladybridge High School is promoting British values through extra-curricular activities. The European Language Week is organized in the school every year. Visits to different places of worship are planned, such as for example, St Paul's Cathedral in London. In addition, British values are promoted at Ladybridge High School through practicing democracy on the school level. In the schools there are students councils and there is a leadership team. Pupils are participating in supporting charities through fund raising such as for UNICEF or victims of floods and earthquakes. Due to the multicultural populations of pupils, school offers curricular activities allowing gaining skills needed to live in the multicultural environment every day. Strong focus has been put on tolerance and mutual understanding that is taught through developing knowledge about prejudice, discrimination, racism, bullying and sexism. In particular democracy and the rule of law are promoted in the curriculum through Citizenship les-

²⁸ Ryle, G. (1970). Teaching and training. In S.M. Cahn (Ed.), *The philosophical foundations of education* (pp. 413-424). New York: Harper & Row.

²⁹ <http://www.ladybridgehigh.co.uk/about/british-values> [date of extraction 17.11.2016].

sons. Pupils are learning about the *importance of the law and consequences of breaking laws*. The meaning of being a citizen is experienced by visiting Parliament, or through listening to debates in the House of Commons and the House of Lords. School is inviting also guests from the Fire and the Prison Service or Bolton Magistrates Courts. Although promoting British values at Ladybridge High School is conducted partly through "learning about" British law and democracy, the developed knowledge is more procedural, and pupils are learning how to be a responsible citizen in their own country. The principle of experiencing citizenship at Ladybridge High School is supported by *encouraging pupils to make their own choices, offering opportunities for the evaluation of their actions, providing boundaries for young people to make choices about risky behavior*. Pupils are supported to find out the *meaning of personal freedom in their lives*. Freedom is also emphasized as the right to choose when participating in extra-curricular activities.

Ethics education in Poland - organizational & curricular solutions

Ethics education as timetabled, however not as an obligatory subject, has been introduced in schools in Poland after socio-political changes in 1991 together with religious education. The decision about attending on voluntary basis is made in the form of a written statement and can be changed anytime during the school year. Results in ethics education are included in the student's grade point average however do not affect the promotion. Contrary to England, ethics education is a separate school subject on all key levels, covered by the national curriculum. Extra-curricular activities can be undertaken individually by schools, there is no recommendation nor support from the government.

Nord and Haynes³⁰ noted two aspects of moral education. The first is "moral socialization", which is focusing on the development of values, key norms and virtues that enable pupils to lead a good life as members of different groups. The second aspect is referring to development of intellectual resources, skills and competencies, that allow *moral judgements, one's own decisions*

³⁰ Warren A. Nord, Charles C. Haynes (2015) *Taking Religion Seriously Across the Curriculum*.

and actions. When looking at the Polish curriculum for primary school, first level (6-10 years of age, key level 1) ethics education is oriented at "moral socialization" putting one's beliefs, attitudes and values into practice, through the development of social skills and competencies needed to act as the member of a group. Children are learning how to *make friendships, cooperate and communicate with others, shaping relations with peers and adults and developing respectful attitudes towards others, both individuals and communities*. Developing skills like judgement is accompanied by the *evaluation of consequences of one's own actions* in order to adjust our subsequent thinking to actuality, which follows Dewey's³¹ view that good moral judgement requires us to follow the ways of inquiry.

One of the aims of ethics education in Poland is developing approaches to build a classroom or school environment as an ethical community. Children are learning the *meaning of responsibility and developing knowledge about their own rights and obligations as members of communities that they build in the school and together with family members*. Social skills needed to live together with others in the group are supplemented by *developing one's own opinions about the world, reasoning about one's own and other people's behavior, recognizing consequences*. In the introduction to the curriculum it is recommended to *analyze the behavior of characters trying to develop one's own opinion on selected ethical issues*.

At the primary school level ethics classes aim to familiarize the children with important ethical values based on *fairy tales and stories*, as well as the *observation of everyday life*. Due to the nature of children's reasoning, it is recommended to analyze the *behavior of literary characters* during a course of ethics.

The analysis of the curriculum for the next upper level of primary school, showed a focus on a reflective perspective of living with others that should *stimulate ethical awareness and responsibility*. Teaching contents emphasize *the development of attitudes towards man, human nature and moral obligations resulting from relationships with others in various life situations*. The tasks of the school, mentioned in the curriculum, should be in particular

³¹ Dewey, J. (1957). *Reconstruction in philosophy* (enlarged ed.). Boston, MA: Beacon Press. (Original work published 1920).

supporting students in search of values, showing the meaning of the rights and obligations resulting from living with others, like respect for others.

Ethics is a discipline with a particular focus on thinking. The primary upper level provides pupils with insight into important ethical values and norms, showed as part of democracy and citizenship. Ethics education at this level aims at equipping children with intellectual capacities such as the evaluation of their own behavior, supporting critical thinking and non-cognitive abilities like compassion. The teaching content is referring to identifying the specific norms and values in a public community and a democratic country. Pupils are recognizing situations violating these norms and values (e.g. corruption), act in accordance with standards and values in peer groups and school, considering the role and importance of morality in own life, undertaking the evaluation of their own behavior. Life of a citizen is showed from the perspective of harmonious coexistence and interaction with others and nature.

Compared to primary level, the curriculum for both lower and upper secondary level I focus more on "learning that"³² and is referring to the knowledge related to moral values and basic notions and concepts of ethics, in particular in the teaching topics "Ethics and philosophy – relations, similarities", "Ethical theories", "Morality, ethos, law", "Customs and ways of life". Another area that is strongly supported in the curriculum is "Ethical dilemmas", that offers opportunity to assess pupils' decisions and their impact on others. In the recommendations for teachers, enclosed at the end of the curriculum, the need to develop "the awareness of the important moral issues" has been emphasized, presenting "one's own opinion in a dialogue with others", showing "interconnections". Evident are the recommendations going away from the traditional classroom to the inquiring one which makes it desirable for pupils to engage with one another. The conceptual knowledge³³ about basic notions and concepts has been broadened with the way how concepts can be known, in the

³² Ryle, G. (1970). Teaching and training. In S.M. Cahn (Ed.), *The philosophical foundations of education* (pp. 413–424). New York: Harper & Row.

³³ Hiebert, J. (1986). *Conceptual and Procedural Knowledge: The Case of Mathematics*. Hillsdale, NJ: Erlbaum; Star, J. R. (2005). Reconceptualizing procedural knowledge. *Journal for Research in Mathematics Education*, 36, 404–411.

Polish case, through presenting connections and developing the awareness of the important moral issues.

Similarly, in ethics education on both levels there are references to the cooperation with others. Younger pupils, however, learn *how to be a member of smaller groups like the family or school*. In secondary schools, *principles of living in bigger communities, being a citizen of a nation state or a member of the global community* are emphasized more. Although citizenship education is a timetabled subject in secondary schools, it shares teaching content with ethics education with references to *moral aspects of being a citizen, also to democracy, democratic norms and values, character development, and the development of citizenship skills*.

In contrast to ethics education on the lower school level, ethical education on the upper secondary level emphasizes a contribution to the common good of both local and global communities. Teaching content refers to global citizenship education where pupils are *considering duties and responsibilities being a member of the national and global community*. A specific form of ethics education is character education aiming primarily at character development, moral virtues, habits and other aspects of character, that affect morally right action and at the same time eliminate poor habits³⁴. An important issue is building positive relations with peers, like friendships. Teaching content refers to *duties like assistance to people in need, the need to show respect for the elder*. Developing positive relationships with others is a base for understanding one's own behaviors, understanding the impact of one's own decisions on the others. Similar to the secondary lower level, the strong point of the subject ethics is knowledge about ethics theories, schools, and concepts. Ethics is presented as a science that deals with *morality, ethos, law, customs, and life styles*.

Conclusion

The paper was intended to present approaches to ethics education in schools in England and Poland. More specifically I was aiming at focusing in my research on the similarities and differ-

³⁴ Ryan, Kevin. 2015. *Moral Education - A Brief History of Moral Education, The Return of Character Education, Current Approaches to Moral Education*. <http://education.stateuniversity.com/pages/2246/Moral-Education.html> [date of extraction 7.11.2016].

ences of organizational solutions and teaching content enclosed in school curricula. The analysis of organizational solutions showed that ethics education in English schools is provided in the form of a trans-subject path, mainly within a spiritual, moral, social and cultural development. Additionally to the curricular activities, activities within post-curricular actions can be provided, such as youth ensembles. In contrast to England, in Poland ethics education is a timetabled subject, however not obligatory for pupils. Extra-curricular activities can be undertaken individually by schools, without any recommendations and support from the government for such actions.

Kerry Kennedy claims that "the curriculum is a cultural construction³⁵ and the debates about the curriculum" are not merely academic – they are debates about a nation's soul. About its values. About its beliefs³⁶. The study found that ethics education in England is focused on promoting values that are complementary to fundamental British values. Schools are free to decide how they will include British values (democracy, rule of law, individual liberty, mutual respect, tolerance of different faiths and belief). Analyzing good practice examples from English schools it can be seen that there procedural knowledge follows the "learning how" approach, in particular how to be a responsible citizen in your own country.

The analysis of the Polish national curriculum for ethics showed that children are steered towards the search for and commitment to fundamental values of social life, such as fairness, respect, responsibility, and justice. On the primary school level the teaching content is focusing more on the development of social skills, the moral dimension of friendship and principles of living with others. In secondary school the cultivation of social concern is emphasized more and deepening the understanding of the big ideas and key concepts that have helped to shape civilization and continue to inform the way we live. In addition, my analysis of national curricula showed procedural knowledge and skills are emphasized where pupils are learning how to be citizens in their own country,

³⁵ Kennedy, K. J. (2009): 5–6; cf. Kennedy, K.J. (2013) *Civics and Citizenship in the Australian curriculum: Global perspectives*. Curriculum Perspectives 33 (1): 75.

³⁶ Kennedy, K. J. (2009) 5–6; cf. Kennedy, K.J. (2013) *Civics and Citizenship in the Australian curriculum: Global perspectives*. Curriculum Perspectives 33 (1): 75.

members of the global community, building friendship and interactions with others.

The debate over defining moral education is often conducted within two seemingly opposed perspectives: traditional character education, focused on the development of specific kinds of virtuous traits and habits³⁷ and rational moral education, which focuses on moral judgment and reasoning regarding justice and fairness. The analysis of the curricula showed that the English and Polish model of ethics education embraces both traditions, combining a mix of traditional and rational moral education. Both models define ethics education as the development of moral expertise, which requires the knowledge about national values, and moral cognition, that includes thinking, reasoning, and understanding.

Acknowledgements

The inspiration for writing this paper was research work undertaken within project "Ethics in the System of Education in Poland and Selected Western Countries (Germany, United Kingdom, Spain, Portugal, France, USA, Norway, Finland)", founded with support from the Polish Ministry of Science and Higher Education. Kindly I would like to thank Professor Andrzej M. Kaniowski (University of Lodz) for the assistance provided during different stages of work on the paper.

Joanna Leek
University of Lodz
Faculty of Education Sciences

³⁷ Narvaez, D. (2006). Integrative ethical education. In M. Killen & J. G. Smetana, (Eds.), *Handbook of moral education* (pp. 703–733). Mahwah, NJ: Erlbaum.

