

Summary

Křižovatky etické výchovy v kontextu České republiky a Německa

Crossroads of the Ethical Education in the Context of the Czech Republic and Germany

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The aim of this thesis was to map the development, process of consolidation and current shape of the implementation of ethical education in the educational system of the Czech Republic and Germany. My findings corroborate the thesis that the ethical and values education, in its close relationship with religious education and the spiritual dimension in general, forms an integral part of the school system and has a significant impact on the formation of moral consciousness and competences of an individual and thus the society as a whole.

The first chapter introduces the terminology of ethical education which, despite being essential for both interdisciplinary and international cooperation, has not yet been well established in the literature.

The second chapter focuses on the formation of values system and shows that besides family, peers and the macro environment it is the school that plays a distinct role in the moral and character development of an individual. In conformity with the presented stages of gradual strengthening of the moral consciousness of a child, the school can designedly support the desired social interactions that lead to prosocial behaviour, as well as the ability of independent thinking and decision-making.

The third chapter analyses the ethical education in the Czech Republic, the historical and social context of its origin, and public initiatives and organizations that were crucial to its gradual introduction into the school curriculum (2010) as a supplementary educational program. The conclusion is that despite forty years of isolation the Czech Republic can pick up the threads of the ethical and moral education

in the twenties and thirties, or of the educational models of experimental and reform schools.

The analysis of the educational program of Roche Olivar, which has become a blueprint for the current form of the course Ethical education that is part of The educational programs framework for primary and secondary schools, as well as the analysis of goals and content of the above-mentioned course show that the main content and aim of the Ethical education in the Czech Republic is a prosocial behaviour education. Ethical education is an elective course and its form is entirely in the competence of each school.

The fourth chapter elaborates on the historical background and current form of the ethical education in Germany. It reveals fundamentally different origins and motives for its establishment that stemmed from the necessity to find a substitute for the obligatory denominational religious education and were based on the continuous transformation of the social structure and secularization tendencies of the sixties.

The current form of ethical education is described on the model of a course LER (Forming of life – Ethics – Religious education) of the Brandenburg federal state. Being part of the former Eastern Germany, Brandenburg can be an inspirational analogue to the Czech Republic. The LER course brings together ethical, religious and real-life-oriented education. In comparison with its Czech counterpart it concentrates on coping with different religious movements and emphasizes the Christian horizon of the united Europe. Religious, ethical or philosophical ethics education is usually an obligatory part of the educational system of German primary and secondary schools.

The final chapter reflects the relationship between religious and ethical education. It documents miscellaneous ideological tendencies that emerge in connection with this topic across society and addresses in detail the religious context and religiosity in the Czech Republic, which in turn affects the content and goals of the ethical education in schools.

The unifying outcome of the work is a claim that despite the fact that schooling is only one of the factors that form and affect the character development of a

child its role in the moral development of an individual is irreplaceable. Biblical thinking postulates that morality of a person derives from her relationship to God; the task of the modern dialogue between theology and pedagogics, and a challenge for the upcoming years, is to capture this delicate spiritual resonance, articulate it and sensitively formulate for the needs of ethical education in schools. In this way it can continue fulfilling the noble function of cultivating personalities of pupils and students.