

Ethical Topics in Education. A Conceptual Framework for Upcoming Pedagogical Research

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Abstract: This paper presents the conceptual foundations of future pedagogical research, which explores how civic education teachers at the lower secondary level in the Czech Republic approach the teaching of ethical topics, with an emphasis on pedagogical strategies, reflective practice, and the influence of teachers' personal value systems. Rooted in virtue ethics and a humanistic understanding of education, the research positions moral development as one of the central components of holistic student growth. Through a qualitative methodology (semi-structured interviews, grounded theory) the project aims to identify, interpret, and evaluate teaching methods used to foster moral reasoning and character development. This paper traces the philosophical and historical context of moral education, arguing that virtue ethics provides a compelling normative and pedagogical framework. By situating the planned research within both theoretical discourse and current educational practice, the paper justifies the relevance and necessity of the proposed research.

Key words: Moral education, Ethical Topics, Virtue ethics. Teaching Methods, Character development, Pedagogical strategies

Teaching ethical topics in schools is a crucial part of education that extends beyond the transmission of academic knowledge. It plays a formative role in shaping students' moral character, decision-making, and capacity for responsible citizenship. Education has never been a value-neutral endeavor – throughout history, it has served as a means of cultivating virtues, encouraging reflection, and guiding individuals toward a meaningful and socially engaged life. In today's complex and pluralistic world, fostering ethical awareness and character development in students is more vital than ever.

1 The Moral Dimension of Education

Education is not a value-neutral process; on the contrary, throughout the history of philosophical thought, it has frequently been understood as a means of shaping an individual's moral character. Numerous thinkers across the ages have emphasized that education should not be confined solely to the transmission of knowledge or the development of intellectual abilities, but should also — if not primarily — focus on the cultivation of virtues and ethical awareness. The moral dimension of education has thus been regarded as a fundamental and indispensable component of the educational process. This chapter presents an overview of selected philosophers who have highlighted the moral aspect of education in their reflections, while also offering an argumentative foundation for the assumption that the inclusion of an ethical dimension within education is both justified and necessary.

Morality as a central element of education and upbringing has been the subject of sustained interest among many philosophers engaged with educational theory. This idea is evident, for example, in the thought of Heraclitus of Ephesus (c. 540–480 BC), who identified morality as the highest aim of education (Wheelwright, 1958), and in the philosophy of

Democritus of Abdera (c. 460–370 BC), who argued that only a moral individual can attain true happiness (Freeman, 1983). Democritus also viewed moral education as the most significant, yet frequently the most neglected, aspect of the educational process. In medieval philosophy, questions of morality were closely interwoven with religious and theological frameworks, wherein education was conceived as a path to salvation and the development of the soul in accordance with divine order. Aurelius Augustinus (354–430), a Church Father and philosopher, conceived of education primarily as the formation of the will toward the good. Ethical striving, in his view, is inseparable from the pursuit of truth, which ultimately resides in God. The purpose of education is therefore to guide the individual toward self-knowledge, repentance, and a moral life - not merely through intellectual development, but above all through inner transformation and love of God. Here, morality is not merely a social ideal, but a profound spiritual reality (Demjančuk, Demjančuková, Stark, 2003, pp. 59–71). The Christian-Aristotelian conception of moral education is further developed by Thomas Aquinas (1225–1274), who, following Aristotle, asserts that virtues are not innate but must be cultivated through repeated action and guided practice. Education, then, must aim at the formation of character in accordance with the natural order, the culmination of which is union with God. Reason plays a central role in this process, directing the individual toward knowledge of the good and morally right conduct. Education should foster harmony between reason, will, and emotion, with the ultimate goal being a life lived in accordance with moral law. In this perspective, the moral dimension forms the central axis of the entire educational enterprise (ibid., pp. 83–90). John Locke (1632–1704) also addresses the role of morality in education in his work *Some Thoughts Concerning Education* (1989), where he elaborates a tripartite model of education encompassing the physical, intellectual, and moral spheres. Similarly, the German educator Johann Bernhard Basedow (1724–1790) prioritized moral education above intellectual development (1774). The French Enlightenment philosopher Denis Diderot (1713–1784) likewise underscored the importance of moral education, which, in his view, should foster a sense of justice and contribute to the formation of virtuous character (Wokler, 1998). Jan Amos Comenius (1592–1670) regarded morality (along with wisdom and piety) as an innate aspect of human nature, one that must be nurtured and realized through education. His well-known assertion that "the school should be a workshop of humanity" encapsulates this conviction (Demjančuk et al., 2003, pp. 168–172). The pedagogical system of Johann Friedrich Herbart (1776–1841), a German philosopher and psychologist building on the legacy of Swiss educator Johann Heinrich Pestalozzi (1746–1827), reflects an explicit attempt to humanize education. Its goal is the morally acting individual, a goal to be achieved through true knowledge, since, according to Herbart, the will is constrained by the extent of one's understanding. He thus conceptualizes school instruction as inherently educational in a moral sense (1806, 1901).

It may therefore be concluded that the issue of morality has permeated educational philosophy since its very beginnings. It is a recurring theme in the history of thought, taken up and examined by a wide range of thinkers. This historical continuity provides a robust foundation for the initial layer of argument in this paper and planned pedagogical research: a considerable body of influential authors has addressed morality as a fundamental aspect of education. From the foregoing overview, it becomes evident that education lacking a moral and ethical dimension appears not only deficient but inherently incomplete.

1.1 Ancient Philosophy and the Concept of the Acquireability of Virtues

In ancient philosophy, the concept of virtue was intimately connected to the ideal of a good and fulfilled life, and simultaneously played a pivotal role within educational theory. The view that individuals are not innately virtuous, but rather acquire virtue through education, rational knowledge, and habituation, is prominently articulated in the thought of three seminal classical philosophers: Socrates, Plato, and Aristotle.

According to Socrates (469/470–399 BC), virtue is fundamentally linked to knowledge, as the wrongdoing arises from not knowing well enough. An individual who genuinely comprehends the nature of virtue and goodness cannot act immorally, since unethical behavior stems from a lack of knowledge and understanding. This position, known as ethical intellectualism, is extensively explored in Plato's *Meno*, wherein Socrates asserts that if, then, ability is one of the things that are in the soul, and if it is necessarily beneficial, it must be rationality, since all things of the soul are neither beneficial nor harmful in themselves, but become harmful or beneficial depending on whether rationality or irrationality is added to them (*Meno* 88a–c). Here, mental capacities or dispositions are presented as neutral, their moral value contingent upon reason's guidance. Reason thus confers direction and transforms these capacities into virtues that are genuinely beneficial to human beings. This perspective carries significant implications for the pedagogy of ethical subjects in schools: it suggests that education should extend beyond the mere transmission of theoretical moral principles to fostering students' capacity for rational deliberation and conscious decision-making, thereby promoting responsible and virtuous conduct. The teaching of ethical topics, therefore, must facilitate the holistic integration of rational engagement with moral values alongside their practical application in everyday life. Ethical education thus becomes both an intellectual endeavor and a formative process aimed at character development.

While Plato and Socrates foreground reason and knowledge as foundational to virtue, Aristotle (384–322 BC) advances this conception by emphasizing the practical dimension of moral life. In his *Nicomachean Ethics* (2009), Aristotle highlights the habituated nature of virtues: virtue is acquired through the repeated performance of right actions. This acquisition is a long-term pedagogical endeavor, beginning in childhood and necessitating guidance, exemplary models, and sustained effort to cultivate character. Aristotle conceives the goal of practical philosophy as not merely the acquisition of knowledge, but primarily the exercise of virtuous action. Ethics, in his view, is the art of living well rather than an abstract theoretical discipline. The development of virtue resembles the process of learning to play a musical instrument—requiring patience, practice, and deep engagement. Accordingly, one becomes just by performing just actions consistently and intentionally.

The foregoing considerations substantiate the premise that if virtues can indeed be acquired, then they can be cultivated within the school environment. Consequently, ethical topics hold legitimate and substantial significance in educational settings, representing both an intellectual challenge and a formative process instrumental in shaping the student's personality and moral character.

1.2 Philosophical pluralism

However, in the discourse surrounding the teaching of ethical topics in schools, it is insufficient to consider solely whether virtues can be acquired through education. While this question is undoubtedly significant, the origin of virtues and ethical values themselves constitutes a critical issue from both philosophical and pedagogical perspectives.

The inquiry into the origin of virtues directly influences the legitimacy of educational objectives within moral education. Various philosophical traditions offer divergent responses to this question, ranging from natural law theory (e.g., Thomas Aquinas), to rationalist and universalist principles (e.g., Immanuel Kant), to cultural relativism or consensus-based constructs prevalent in contemporary liberal pedagogical discourse. Each of these paradigms entails distinct implications for the manner in which ethical values should be taught in schools, as well as for the content of these values — whether as objectively valid norms, values rooted in cultural tradition, or as subjects of ongoing dialogue and critical reflection. Consequently, a foundational starting point for meaningful ethical education lies in the examination of the normative basis of ethics. Normative ethics, as the branch of ethical theory concerned with determining how individuals ought to act, formulates general rules, principles, and criteria for the moral evaluation of human conduct. Its principal schools of thought include deontology (which emphasizes duty and rules that are morally binding irrespective of consequences); consequentialism (which assesses the morality of actions based on their outcomes, with utilitarianism as its most prominent variant seeking to maximize happiness or good for the greatest number); and virtue ethics (which traces its origins to antiquity) (Beran, Cíbik, Pacovská, 2023, pp. 12–16).

Certain theories are grounded in transcendental ethics, which posits a metaphysical assumption that moral norms and values transcend empirical human experience (p. 11). According to this view, the foundation of morality does not reside "within" humans but rather "above" them — in a higher reality, be it absolute, divine, or metaphysical in nature. This framework also informs conceptions of the origin and authority of moral norms. Theological ethics, for instance, derives moral obligation from divine will and revelation (Adamová, Dudák, Ventura, 1996, pp. 128–129). In the quest to understand the origin of virtues, it is therefore possible to distinguish among various philosophical approaches and traditions, examples of which are outlined below.

- The Theory of Natural Law

The origins of this tradition trace back to Aristotle and were further elaborated predominantly within Christian thought, particularly by Thomas Aquinas (1274/2017). According to this conception, human beings possess a specific natural purpose (telos), and virtues constitute modes of conduct that enable individuals to fulfill this purpose, namely, to live in accordance with their inherent nature. Within this framework, virtues have an objective grounding in human nature and possess universal validity. Consequently, from an educational perspective, this theory suggests that the role of the school is not to invent novel values, but rather to assist students in recognizing and cultivating what is intrinsically good and right.

- Rationalism

Immanuel Kant and the broader Enlightenment ethical tradition emphasize reason as the foundational source of moral norms. Kant posits that moral law is given a priori, that is, independent of empirical experience, and is accessible to every autonomous agent through the categorical imperative. From this vantage point, virtues are not derived from external authority or cultural tradition but emerge from an internal freedom and rational commitment to universal principles (Kant, 1785/2010). Within an educational context, this implies that the teaching of ethics should primarily aim at fostering the development of rational moral judgment and moral autonomy.

- Theological Concepts of Virtues

Within religious traditions — most notably Jewish, Christian, and Islamic — virtues are frequently understood as deriving from the will of God or from revealed scriptures. These virtues are regarded as values conferred upon humanity by divine authority, which cannot be fully comprehended through reason alone but require faith (Adamová, Dudák, Ventura, 1996, pp. 128–129). Accordingly, the teaching of ethics within this framework typically involves the transmission of faith-based values, whether through catechesis or value-oriented religious education.

- Sociocultural Relativism

Contemporary approaches influenced by disciplines such as anthropology, postmodernism, and critical pedagogy conceive virtues and moral values as products of historically and culturally contingent development. Morality, from this perspective, is socially constructed and pluralistic rather than universal (Cherry, 2023). Ethical education in this model emphasizes openness, dialogue, the appreciation of difference, and the cultivation of critical reflection on one's own values.

- Emotivist Theories

Certain psychological and moral-philosophical perspectives — exemplified by thinkers such as David Hume and Jonathan Haidt—highlight the importance of emotions, intuition, and empathy as foundational sources of moral knowledge. According to these views, virtues and values do not primarily arise from reason but emerge from affectively grounded moral intuitions (Hume, 1740/2010; Haidt, 2007). Consequently, the teaching of ethical topics in this framework prioritizes experiential learning, empathetic engagement, and situational analysis.

1.3 Virtue Ethics as a Foundational Framework for a Pedagogical Research

Various theories concerning the origin of virtues offer distinct starting points; however, for the purposes of this discussion, we shall proceed from the perspective of virtue ethics. This approach not only provides a normative framework for conceptualizing moral values but also robustly supports a humanistically oriented pedagogy, which holds that education and training cannot be reduced merely to the acquisition of knowledge but must encompass the holistic development of the individual's personality (Pupala, Kaščák, 2009).

The central tenet of virtue ethics is that moral values are not merely a set of universal rules, as deontology asserts, nor simply an evaluation of the consequences of actions, as consequentialism proposes; rather, they constitute an integral aspect of a person's character — formed through sustained education, practice, and self-reflection. According to this conception, virtues emerge through habits (*habitus*), the cultivation of will, and the capacity to discern what is right and good in specific circumstances. Virtue, therefore, is a deeply ingrained and enduring disposition; it is not merely an external rule or an isolated moral act. It is an internal personality trait that influences how an individual thinks, feels, and behaves across various life situations. This disposition is active rather than passive, it is not simply something a person “possesses,” but something that actively shapes behavior. A virtuous person thus exhibits an ingrained propensity to act in particular ways without the need for constant external commands (Annas, 2011, pp. 8–15). This capacity is not incidental; virtue develops gradually through experience and repeated actions, as individuals learn to respond to particular life situations in a characteristic manner. As Hursthouse (1999) notes, these

selective responses reinforce and shape this inner disposition. This process aligns with the notion of character building, understood as an active and prolonged endeavor to become a person who acts rightly not merely because of obligation but because such behavior genuinely reflects their identity. Hence, virtue ethics is closely intertwined with the humanistic pedagogical approach, as both emphasize that education transcends mere information transfer and instead constitutes a profound process of personality formation. The ultimate goal is that students, through character development, become not only knowledgeable about moral norms but also capable of virtuous action. Within the school context, this implies that the teaching of ethical topics should extend beyond the mere transmission of moral rules to actively cultivate students' overall character. This pedagogical objective is also reflected in the Czech curriculum, known as „Rámcový vzdělávací program pro základní vzdělávání,“ (NPI, 2023).

Virtue ethics has experienced a revival in modern philosophy, largely due to figures such as Elizabeth Anscombe, Alasdair MacIntyre, Philippa Foot, and Rosalind Hursthouse. In her seminal article *Modern Moral Philosophy* (1958), Anscombe critiqued contemporary moral philosophy and advocated a return to the classical conception of ethics as the study of human life and good conduct. Hursthouse further elaborated a practical framework for virtue ethics as a viable alternative to deontological and utilitarian theories in her book *On Virtue Ethics* (1999).

Despite its strengths as a conceptual and pedagogical Framework, the notion of virtue itself harbors conceptual ambiguity, particularly concerning whether virtue should be understood as an end in itself, a means, or a mode of relating to values. This raises the question of whether we cultivate virtue for its intrinsic worth or because virtues yield desirable outcomes, such as social recognition, community acceptance, or personal benefit. For Aristotle, virtue (*areté*) is intimately connected to the ultimate goal of human life — *eudaimonia*, understood as the flourishing and fulfillment of human existence (2009, Book II, pp. 26–40; Book X, pp. 280–300). Virtues are not merely instrumental but constitute ways of being through which a person becomes genuinely good. This conception acknowledges virtue as both a function of the purposiveness of human nature and, simultaneously, a means toward achieving a predetermined *telos*. Conversely, contemporary thinkers like Hursthouse conceive virtues primarily as “a way of making the right decisions,” i.e., as dispositions enabling morally appropriate judgments in complex contexts (Hursthouse, 1999, pp. 18–21, 31–35). Here, virtue takes on the character of a competence rather than a value in and of itself.

Another important philosophical question concerns the internalization of values — if virtue is understood as an internal disposition, then the origin of the values to be internalized warrants examination. Some hold that these values are universal, as argued by Kant (1996/1778) and within the Stoic tradition (Long, 1996). However, in today's pluralistic and culturally diverse societies, conflicts regarding these values and their universality arise, giving rise to value pluralism (Hume, 1985; James, 1907). In extreme cases, this may lead to a radical reevaluation of historically and culturally conditioned values, which are often contradictory (Nietzsche, 1887).

Philosopher Martha Nussbaum (2011) argues that despite cultural plurality, certain values possess a universal character and ought to be internalized and cultivated across different societies. This issue becomes even more complex when considering whether internalized virtue represents an expression of individual autonomy or is primarily the result of socialization. MacIntyre (1981, pp. 1–5, 222–225) observes that modern society has lost a coherent framework for understanding virtues. Today, terms such as “virtue” are frequently

employed without the accompanying context of tradition and practices that originally conferred their meaning. Moreover, moral language itself suffers from a lack of meaningful grounding, with concepts like “justice” and “responsibility” often used without a genuinely shared understanding (pp. 2–3). According to MacIntyre, the capacity to comprehend and authentically internalize virtues is inseparable from the historical and cultural milieu in which individuals live; tradition constitutes the framework through which people interpret moral obligations and their role in the world (pp. 222–223). In the absence of shared traditions and practices, however, moral concepts risk becoming hollow and vulnerable to manipulation; virtue may then be inculcated as mere compliance with authority rather than as an expression of autonomous moral judgment. In the educational context, this necessitates a clear distinction between authentic personal development and mere indoctrination.

Virtue ethics posits that every individual has the capacity to recognize the good and act accordingly, provided they receive appropriate education. It emphasizes the individual as a moral agent responsible for shaping their character through repeated actions, habituation, and reflective practice. Within this framework, virtues are understood as stable personal dispositions (such as justice, courage, and temperance) and the good life is attainable through deliberate efforts to cultivate these traits. Nonetheless, an obstacle arises when individuals live under unjust or oppressive conditions, situations that virtue ethics may not fully address in terms of structural barriers. Even so (or exactly for this reason) schools can play a crucial role in the formation of virtues, serving as environments where students spend substantial time and can find a stable context for moral development, especially when their family environment may not provide such support. The revival of virtue ethics thus carries significance not only on a theoretical level but also in pedagogical practice. Schools, as institutional settings, represent key spaces for nurturing students’ moral and ethical awareness. Ethical topics may be encountered in various subjects — most notably in citizenship education, cross-curricular themes, diverse pedagogical situations, or specialized ethics courses (NPI, 2023). Accordingly, schools become places where virtues are not only discussed but actively cultivated.

This pedagogical approach is also endorsed by curricular frameworks, particularly the Framework Educational Program for Primary Education (RVP ZV), which explicitly highlights the importance of shaping students’ value orientation and fostering their personal and social competencies (MŠMT, 2021). Here, education is understood as a holistic process of personality development, integrating cognitive, ethical, and social dimensions. Subjects such as Personal and Social Education, along with the supplementary Ethics Education course, anchor ethical reflection, character formation, and the promotion of prosocial behavior as fundamental components of school education (MŠMT, 2021; CERC, 2023).

2 Foundations and Relevance of the Proposed Research

The rationale for this research and its necessity is grounded in the following logical framework, which substantiates its relevance and legitimacy:

- The issue of education in moral virtues has a long-standing historical presence and remains a constant subject of inquiry within both philosophy and pedagogy.
- The fundamental significance of this topic was already recognized by classical ancient philosopher (such as Socrates, Plato, and Aristotle) who articulated, among other ideas, the concept of the teachability of virtues.

- The planned pedagogical research is situated within the framework of normative ethics, specifically virtue ethics, and aligns with the humanistic discourse that underscores the formation of a holistic human personality.
- Given the premise that virtues are learnable and character development is achievable, it is both appropriate and necessary to investigate how this process can be effectively facilitated within the school educational context.
- Accordingly, it is relevant to explore the specific methods, strategies, and approaches employed by teachers in the instruction of ethical topics.
- Furthermore, it is important to analyze whether and how educators reflect on the efficacy of these approaches, and whether and in what ways they adapt their teaching practices based on insights gained.
- The research findings can be utilized to develop practical recommendations for educators and educational institutions.

2.1 Research methodology

The intention of the planned pedagogical research is to investigate and reflect on the effectiveness of teaching ethical topics at the upper primary school level in the Czech Republic. It focuses on the selection of educational strategies, teaching methods, and organizational forms employed by teachers, and seeks to determine how these approaches influence pupils' ethical development. Special attention is given to how teachers assess the effectiveness of these methods and how they adapt them based on practical experience.

The study aims to identify and analyze the teaching and educational methods and organizational forms used by teachers in ethical education, describe the factors influencing their choices, examine pedagogical reflections on the effectiveness of these approaches, and explore any modifications made in practice. Based on these findings, recommendations will be formulated to optimize the teaching of ethical topics in primary schools.

The partial objectives of the research are as follows:

To **identify** the teaching and educational methods and organizational forms that teachers employ when teaching ethical topics, and to describe the factors influencing their choices.

To **analyze** how educators reflect on the effectiveness of these methods and forms in their teaching, and to examine whether and how they modify them based on reflection and practical experience.

To **formulate** recommendations for improving the teaching of ethical topics based on the research findings.

The research will employ a qualitative methodology, specifically utilizing semi-structured interviews with certified civic education teachers at the second level of state primary schools in the Czech Republic. These certified teachers possess the theoretical and didactic foundations necessary for teaching ethical topics. Respondents will be selected using the snowball sampling method, and the collected data will be analyzed through grounded theory, aiming to systematically organize and interpret the findings.

2.2 Fundamental Themes in Interviews

In the interviews, questions will be organized into three thematic areas: Philosophical and Value-Based Foundations, Methods and Approaches in the Educational Process, and Reflection on Effectiveness.

First, teachers will be asked to identify the philosophical and pedagogical frameworks they align with. Questions will encourage self-reflection, such as, “Do you feel close to any pedagogical or philosophical direction?” Responses will help identify their inspirational starting points. Attention will also be given to the values teachers personally embrace, as these fundamentally influence their pedagogical practice. This phase will establish an interpretative framework for deeper understanding of teachers’ later statements about their educational activities. For example, they might be asked, “What values do you consider key in teaching?” Special focus will also be placed on the school climate (an informal system of norms, relationships, and cultural settings) which can significantly influence students’ value orientations, sometimes more than formal ethics teaching. This “hidden curriculum” plays a crucial role in moral socialization.

The second part of the interviews will explore the specific methods, didactic approaches, and pedagogical strategies teachers use when teaching ethical topics. Questions such as, “What didactic, educational, and organizational methods do you use in teaching ethical topics, and why? How do you perceive their advantages and limitations?” will be posed. This will aim to capture not only formal teaching procedures but also less structured educational interventions. This section will provide insight into the extent to which ethical teaching embraces dialogue, experiential learning, and the fostering of critical thinking. The third thematic area will focus on reflection regarding effectiveness. Teachers will be invited to consider how they perceive the impact of their teaching on students, including whether they receive feedback suggesting their ethical instruction influences students’ attitudes and behaviors. Questions may include: “How do you reflect on the effectiveness of your methods? Do you notice changes in students’ behavior or thinking? Do you perceive shifts in students’ value orientations?” They will also be asked whether such reflection leads to adjustments in their teaching practices, e.g., “Does this reflection result in modifications to your teaching strategies?”

These thematic areas will be expanded with additional questions as needed. Currently, the questions are indicative and will be refined based on a pilot study planned for 2026 under a project supported by the Internal Grant Agency (IGA). The pilot will verify the relevance of the questions and allow for adjustments in wording or content according to research needs. Data collected from the interviews will be processed and analyzed using open, selective, and axial coding within a grounded theory framework.

Potential limitations include the teachers’ capacity for self-reflection. For instance, the Dunning-Kruger effect suggests that less competent individuals tend to overestimate their abilities, while more competent individuals often underestimate theirs. This phenomenon has both proponents and critics (Dunning, 2011).

3 Conclusion

This paper addressed the issue of teaching ethical topics within the school environment, drawing on virtue ethics and a humanistic educational approach. It emphasized that education has never been value-neutral, but has historically involved the shaping of an

individual's moral character. Particular attention was given to the origins of moral norms and the philosophical frameworks that influence how morality is understood and transmitted. Virtue ethics was highlighted as an approach that provides both normative and pedagogical support for addressing ethical topics in schools. It was demonstrated that teaching ethics is not merely an additional component of the curriculum but plays a vital role in the formation of character and the personal growth of students. Philosophical approaches — especially virtue ethics — offer a normative foundation by emphasizing the cultivation of moral habits, self-reflection, and holistic personality development. Thus, the school's role extends beyond knowledge transmission to include moral formation. Building on this foundation, the paper defended the theoretical legitimacy of the future pedagogical research aims, which seek to explore specific pedagogical practices in ethics education and how teachers reflect on their effectiveness. By adopting a qualitative methodological approach, the research will deepen understanding of pedagogical practice in ethical education and potentially provide valuable insights to inspire further development in pedagogy, school curricula, and pre-service teacher training.

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