

# Secondary Publication



Lindner, Konstantin

## Experiencing Values in Religious Education

Date of secondary publication: 18.04.2023

Version of Record (Published Version), Bookpart

Persistent identifier: urn:nbn:de:bvb:473-irb-591305

### Primary publication

Lindner, Konstantin: Experiencing Values in Religious Education. In: Value Learning Trajectories : Theory, Method, Context. Kuusisto, Arniika; Gearon, Liam (Hg). Münster ; New York : Waxmann, 2017. S. 43-54.

### Legal Notice

This work is protected by copyright and/or the indication of a licence. You are free to use this work in any way permitted by the copyright and/or the licence that applies to your usage. For other uses, you must obtain permission from the rights-holder(s).

This document is made available with all rights reserved.

## **Experiencing Values in Religious Education**

### **1 Introduction**

Religious Education (RE) at schools in Germany increasingly has to deal with the fact that many pupils lack personal religious experience. This situation also impacts on values education as an important part of RE (Dressler, 2002; Lindner, 2017; Riegel & Ziebertz, 2007; Ziebertz, 2013): Especially religious reasoning of values and its consequences for the way of life are unknown to a lot of adolescents.

There are numerous approaches on values education in RE. Most of them focus on the cognitive dimension (Kuld, 2007; Schweitzer, 2009; Ziebertz, 2013). In the following, current challenges of and prospects for values education in RE will be outlined. The main emphasis is on the opportunity to offer the pupils options for experiencing values in RE. In that regard, the concept of “student action teams”, developed in Australia, represents an innovative project which will be enhanced and modified in this article.

### **2 Values Education: Challenges**

#### **2.1 Adolescents and their values**

Several national and international studies show that adolescents are currently faced with a plurality of values (Calmbach, 2016; Dülmer, 2013; Gensicke, 2015; Helve, 2015; Hurrelmann & Albert, 2014; Schwartz, 2006). Individualization, detraditionalization and medialization are the main reasons for the increase in the range of values (Lindner, 2017). Traditional systems in particular have lost their binding nature within the globalization of interaction: with new contexts come alternative values. The selection from a variety of competing values has become a matter of individual choice (Giddens, 1996) – a variety that exponentially increases as a result of media crosslinking (Reichertz, 2008). Young people mostly deal with this challenge quite well. They require values to find their way in the plurality. Therefore, adolescents combine different values depending on specific situations, or they re-interpret existing values. This leads them to mix their own “values cocktail” (Hurrelmann & Albert, 2014). The 17<sup>th</sup> Shell Youth Survey shows that young Germans generate their values on the basis of relationships; particularly a good family life, true friendship, or trustful partnership provide the foundation from which they construct their own values cosmos. The main guidelines in this process are societal conventions, a self-confident lifestyle, and commitment to community, environ-

ment and socially underprivileged people (Gensicke, 2015). There are hardly any correlations between religiousness of the adolescents and their values: Compared to their non-religious counterparts, religious young people prefer more family- and community-based values. In addition, they are more altruistic and less hedonistic (Hardy & Carlo, 2005; Schwartz, 2012; Ziebertz & Riegel, 2008).

The appropriation of values is a lifelong process and dependent on cognitive, affective and motivational development. Lawrence Kohlberg's research pointed out that moral reasoning depends on the competence of change in perspective and the cognitive concept of justice (Kohlberg & Power, 1981; critical: Smetana, 1995). In addition to that, moral emotions are crucial for value judgements because they influence the moral preferences of the individual. They are constitutively social and unfold with advancing age, as knowledge of positive and negative moral behavior is formed and as the individual becomes increasingly autonomous. Moral emotions influence moral reasoning and stimulate the development of the Moral Self (Malti & Keller, 2010; Malti & Ongley, 2014; Krettenauer, 2014). Moral motifs in turn – e. g. keeping the Ten Commandments – guide a person in their value decision making and form the basis of their moral motivation (Oser, 2013).

## 2.2 Values Education in School

Although young people mostly deal with those challenges quite well, they need support to be enabled to ethically judge situations and act in a socially responsible manner. For this, adolescents need to acquire knowledge of values – also because the development of moral emotions and moral motivation depends on it. Because of the plurality, they should learn to choose responsibly from and between several values, and develop a reflected way to judge values. Furthermore, they need to learn values-based behavior.

International research indicates that “a well-constructed values education has potential for profound effect” (Lovat, 2010, 10), among others on students' attitudes and their behavior. Terence Lovat and Ron Toomey ascertain “a growing belief that entering into the world of personal and societal values is a legitimate and increasingly important role for teachers and schools to play” (Lovat & Toomey, 2009, XI). This coincides with numerous claims by politicians and the public that schools should teach values – some of whom even considering the plurality of values. Interest groups quite often equate values education with determining guidelines of behavior, which confirms “the beliefs and values of the dominant class” (Lovat, 2009, 7). But this defines a questionable idea.

In fact, adolescents need space and several options to discuss various values and reasoning behind them. Moreover, they require templates to enact values. According to Heinz-Elmar Tenorth, the fact that school is an ‘agent for choices of orientation’ should be taken into consideration (Tenorth, 2005). School, in all its

contexts, shapes the development of values more than family does, which is the most important instance of value formation during adolescence. Terence Lovat and Neville Clement noted that well-constructed values education is at the core of quality teaching. It could improve students' learning, foster their wellbeing and engage the school community. Effective values education depends on "intellectual depth, communicative competence, empathic character, reflection, self-management and self-knowing" (Lovat & Clement, 2008, 280). Particularly opportunities, in which values are made accessible through experience, have an effect on the pupils' adopting value-based way of life (Clement, 2009).

Values education in school occurs both in everyday school life and during the lessons. Each subject has the task of offering pupils opportunities to reflect, and motivate them to put values into action. But there are specific school subjects that allow for the explicit thematization of values. In light of these circumstances, religious education attracts interest. This particular subject is often equated with values education, although in Germany RE intends to achieve more than that, insofar as its main target is to reflect the religious worldview and enable pupils to position themselves in relation to religion and belief.

### **3 Values Education in RE**

Due to the explanations above, it is clear that values education in school should be more than a theoretical discussion about different value contexts. Values-based instruction has to integrate self-reflecting, volitional dimensions and also the aspect of experiencing: the implementation of values and subsequent reflections thereon can enable pupils to develop a responsible value system. These aspects define also the goals of values education in RE. But what is specific about teaching values in RE? The following statements will focus on this question.

#### **3.1 Religious Values?**

Many possible definitions exist as to what values are. According to Hans Joas, values are more than selectable options; rather, they are something we feel strongly committed to. Values are not preexistent and not independent of experience. The individual abides by them voluntarily: "Values have to be 'experienced' because value commitments cannot arise if we are not 'captivated' (*ergriffen*) by values." (Joas, 2001, 55.) They are generated and handed down in traditional systems, e. g. religions, but they also must be developed through new challenges. Values provide insight into what is good. Hans Joas' definition of values emphasizes the importance of commitment. Based on this idea, the question of why it makes sense to commit to specific values has been gaining ground. At this point, a reference to

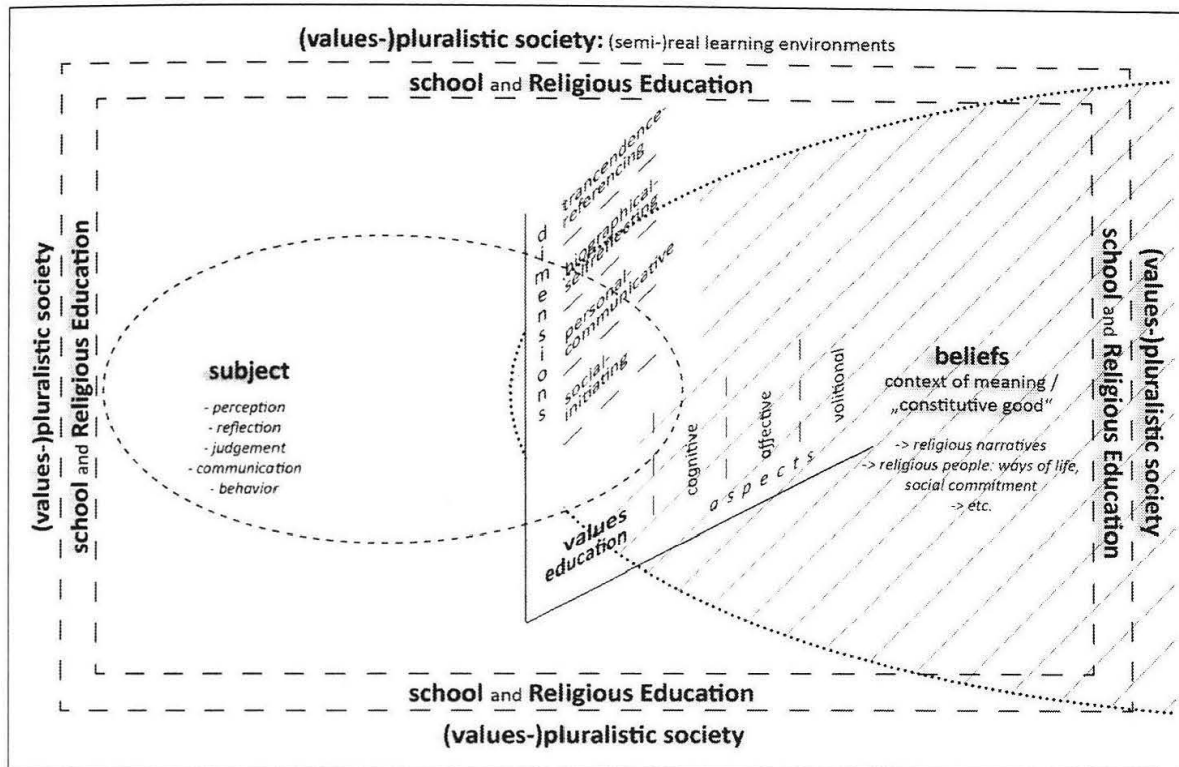
transcendence can be made. Even pedagogues who do research on values education without a religious agenda, make a note of this (Ladenthin, 2007; Middendorf, 2008; Rekus, 2007). According to Charles Taylor, people are able to explain their commitment rationally by reference to so-called ‘constitutive goods’. These constitutive goods are sources of moral behavior as the “love of it is what empowers us to be good” (Taylor, 1989, 93). As a result of modern immanent humanism, constitutive goods can be perceived independent of any ideas regarding God and religion, respectively, as a form of respect which inspires people. But this “still functions analogously [...]. That is, there is something relation to which defines certain actions and motives as higher, viz., our capacities as ‘thinking needs’; and our contemplation of this can inspire a motive which empowers us to live up to what is higher.” (Taylor, 1989, 95.) Nevertheless, religion can constitute constitutive goods. Religious beliefs offer a special way of interpreting reality, which leads believers to moral orientation and reasoning of values.

There are no specific religious values. Nearly all so-called ‘religious values’ can be identified in other contexts; among other things, the love of one’s enemies can be found in Judaism, in Christianity or humanistic ideas. What identifies values as ‘religious’ is the reasoning: The commitment to values can be explained by reference to religious beliefs. References to the Bible, the Qu’ran, the Vedas or to religious people and their way of life mark contexts of meaning that offer sense and provide guidelines for thought and behavior (Schockenhoff, 2014). In Christianity, e. g. the ‘image of God’, the ‘Kingdom of God’ and the subsequent hope for resurrection form the basis for the freedom of mankind. These Christian beliefs can give cause to behave well, help the needy or criticize misanthropic behavior.

The religious context of meaning is not familiar to everyone, but it has the capability to offer value-based challenges whether someone is religious or not: perhaps it contains different or new perspectives on reflecting values or on value-based behavior. Hence religious reasoning of values must be explained and reflected in several ways comprehensible to people without any concept of religious reasoning of values (Habermas, 2006; Lindner, 2017; Mandry, 2009).

### 3.2 Goals for RE

RE should address values and opportunities of reasoning. Consequently, referring to the religious reasoning of values is crucial. Typical references are religious narratives, experiences of religious people throughout the centuries, moral decrees of religious communities, aid projects etc. All of these contexts can be analyzed as to whether they contain constitutive goods. Furthermore, they should be examined for their relevance for everyday life. In that regard, process-related and content-related goals should be taken into account. The *process-related goals* which pupils should reach in religious learning processes include the perception of values, reflection on



them, judgement of values, communication of values, and values-based behavior (Lindner, 2017). Teaching values is mostly merely arranged as a cognitive process; this reductionism is questionable. *Affective and volitional aspects* are just as important as the *cognitive* aspects. Especially the volitional aspects, which transform values into action, are challenging when the topic arises in teaching units. All of these goals apply not only to RE, but to all school subjects.

In the field of *content-related targets*, the characteristic of values education in RE proves. Pupils should be enabled to enrich their orientation knowledge by analyzing and discussing religiously-motivated value-based acting (Ziebertz, 2013). This requires a thematization and estimation of religious value references, as mentioned above. Likewise, RE should enable adolescents to verify and consult their own values from a religious perspective because religion can on occasion offer alternative means of orientation. The Christian religion for instance promises the scope of justice beyond death and the associated idea of the forgiveness of sin. These beliefs may offer guidance. Rather, the religious justification of values should also be questioned (Dressler, 2002; Werbick, 2010). The reference to God or another form of transcendence provides an opportunity to deal with the question of why it makes sense and why someone should behave well. This option should be discussed in RE in order to reflect on potentials and limits of justifying the values in reference to transcendent contexts (Lindner, 2017).

Overall, four *dimensions* should be taken into account to ensure successful values education in RE: The biographical, self-reflecting dimension reveals that it is important to motivate students to contemplate their own values and their way of

life based thereon. The personal-communicative dimension refers to other people because values must be negotiated and legitimized in communicative situations. As individuals live in various communities, the social-initiating dimension draws attention to the societal influences on values and to values-based behavior. These three dimensions mentioned so far constitute the basic reference contexts of education: the “I”, the “You” and the society. The fourth dimension adds a religious perspective. The so-called transcendence-referencing dimension directs the attention of students to the possibility of reasoning values in reference to transcendence.

## 4 “Values Experience” in RE

### 4.1 Status Quo

Frequently, RE focuses on the cognitive strategies of values education. The experiential dimension is largely disregarded. But as several studies have proven, values education without experiencing lacks a fundamental aspect (Chapman, Cahill & Holdsworth, 2009; Clement, 2009). New concepts are needed to present options of how this dimension can be acquired in teaching-learning environments. In the context addressed here, many pupils having no previous personal religious experience presents an ever-growing, additional challenge to RE at German schools. Consequently, the students lack relation to both strategies of religious values-reasoning and to examples that show consequences of a religiously based implementation of values (Riegel & Ziebertz, 2007; Schwartz, 2012). For this reason, generating learning opportunities to allow pupils to reflect on, make judgements on and communicate values *and* to make their own value-based experiences is imperative. Especially RE concepts and RE methods are required to offer the pupils opportunities to transfer knowledge of values and their religious reasoning into an implementation of values.

In Christian RE at German schools, values-based experiences are currently provided in the so-called “compassion project” which is also known as “diaconal learning”. In the compassion project, students complete an unpaid internship for example in charitable organizations. This internship is prepared for and evaluated in RE. Empirical research on the compassion project reveals that social activities do not cause significant changes in the pupils’ values orientations. However, compared to a control group, the students who participated in this project exhibited an increased willingness to act altruistically (Angele, Brüll, Dinter & Kuld, 2012). But there are some practical problems: The compassion project is aimed primarily at older students because only they are allowed to do internships without supervision by teachers or parents. Therefore, there are hardly any offers available to younger students. Furthermore, in many cases, internships are scheduled for the end of the

school year. This leads to the students' experiences only being reflected to a limited extent in RE.

## 4.2 SAT Approach as a Role Model

RE must offer options to put values into action to all pupils, especially due to the dominance of cognitive approaches. The approach of "values experiencing" seeks to enhance the volitional component of values education at school. This means that during lessons, students should be enabled to act in values-based fields and to reflect on the experiences. It is for that reason that I refer to the concept of "student action teams" (SAT). This program started in Victoria (Australia) in 1999 and was promoted by the Australian government's National Framework for Values Education in Australian Schools. Secondary "schools were challenged to identify and tackle a school or local issue of community safety" (Chapman, Cahill & Holdsworth, 2009, 28) and to work on them. Herein, the students should identify values that are important to them. In order to implement action in relation to the identified core values, the pupils were invited to work in teams in several phases. This phase approach emerged as important because "only when we involve our students in the planning and decision making do we end up with a true and meaningful outcome that is owned by all" (Chapman, Cahill & Holdsworth, 2009, 31).

The SAT approach involves a concept of integrating "values experience" as part of instruction and has been professionalized in several phases: During the *Student Forum 1*, the pupils consider values and intertwined actions connected hereto in order to investigate the operation of selected values within their domains. In the subsequent *Research Stage* the students collect data on the importance of the values chosen to their respective community and on options of implementation. An optional *Research Workshop* supports the students in analyzing and reporting the collected data in *Student Forum 2*. This forum marks the connection between research and appropriate action. The subsequent *Action Stage* entails two aspects: the students are enabled to put the values chosen into action within their environment, and *planning workshops* are held, which optionally can be added, support them in developing action plans. In the final *Student Forum 3*, the SAT participants report to external stakeholders on their values-based actions and possibilities of continuation. SAT constitutes an approach to make values more explicit in students' lives (Chapman, Cahill & Holdsworth, 2009).

## 4.3 Adaption and Modification of SAT to RE

SAT "do provide a strategy for assisting young people to develop an integrated and owned sense of values based on an increasing depth of cognition, social and emo-

tional maturity and self knowledge” (Chapman, Cahill & Holdsworth, 2009, 39). This approach matches the goals for values education in RE as presented above. It merely lacks references to a religious reasoning of values. Therefore, modifying the SAT approach allows for new possibilities to implement the experimental dimension in RE. This modified approach can invite students to identify action fields of an ethical issue important to them and provides religious links. To address this, some of the SAT phases will be renamed in the following and additional phases are supplemented in order to integrate religious reasoning of values.

*Identification:* In this first stage, students are grouped into teams and discuss values related to the current topic of the lesson, e. g. human dignity or helpfulness as core values for appropriate behavior towards refugees. Thereby, they can sensitize their perception of values within the domains of the self, school or wider community. Following this, the students choose values which they can envision translating into action. In this stage, the cognitive aspect dominates, and the pupils are required to discuss and reflect on their own values.

*Research and religious reasoning:* During the second stage, students work on questions like “What is the importance of this value to our community?”, “What can we find out about the implementation of this value?”, “How can this value be reasoned in reference to Christian/to Jewish/to Muslim belief?” The students can “bring responses to these questions to the forum in reports, displays, songs and other presentations” (Chapman, Cahill & Holdsworth, 2009, 32). Furthermore, they do research on religious narratives or (social) commitment of religious people, which is rooted in their beliefs. Finally, they define one value they want to put into action in a project. Typical abilities of values education focused on in this working phase are perception, reflection, judgement, and communication. Since the pupils must establish relationships with their biographies, the affective aspect of values education evolves on its own.

*Presentation I:* In this first presentation, the student teams are supported in preparing the results of their research. Based on that, they develop strategies to present their findings to the class. After finishing this process, they present their results to the other teams in order to facilitate discussing options of how to implement the values in question. This stage mainly enables the pupils to communicate and judge values. Moreover, they must identify options that relating to all dimensions of values education as presented above, also on the transcendence-referencing dimension.

*Planning:* Following this presentation stage, the student teams discuss the feedback given on their project. Taking these notes into account, the students develop concrete options for the implementation of specific values. For this purpose, each team identifies goals they want to reach, develops a timeline, and creates an action plan defining the individual team members’ task responsibilities.

*Action:* During this stage, the students implement the settings they developed either during the lesson, on a given day, or during their leisure time. The action

phase marks a fundamental difference compared to existing concepts of values education in RE because the pupils can actually experience values. The volitional aspect in particular can be convincingly integrated into the learning environment.

In preparation for the final presentation stage, the teams arrange their findings and outcomes according to the actions being taken, including reflections on the implemented values and – if possible – on the religious reasoning of these values. The students share their experiences on how they have achieved their goals, whether they have had difficulties with the implementation, and what experiences they have had in implementing values. They are asked to present their action reports in the form of posters or digital media. They can also invite interview partners who were part of the implementation of values, etc.

*Presentation II:* Finally, the student teams present their results to each other, and perhaps even to external stakeholders (local government, churches, departments etc.) or parents. In this phase, they are asked to reflect on, discuss and evaluate the aspects presented. This approach allows for all contexts of values education in RE to come to fruition. This shows that values education is more than a teaching process limited to the cognitive dimension. Rather, it can be established as relevant to the orientation of one's own life.

*Final Reflection:* The last stage is marked by reflections about the significance of the religious reasoning of values. Values education in RE should not stop at this point. This approach should motivate the pupils to ask “Where do we go from here?” and create further ideas of value-based activities.

Finally, there is a lot of research on the SAT approach in Australia. The knowledge acquired can help improve values education in other countries. Among others, the conclusion may be drawn that the concept of SAT “has the potential to impact upon teachers and their approach to teaching and learning” (Chapman, Cahill & Holdsworth, 2009, 39). These findings create motivation to implement the SAT modification in German RE and to do research on this – related to both students and teachers – in order to realize the goals of a successful values education as presented above. SAT combined with a religious perspective especially makes the four dimensions of values education accessible and strengthens experiencing values in RE.

## References

- Angele, C., Büll, H.-M., Dinter, A. & Kuld, L. (Eds.) (2012). *Lernchance Sozialpraktikum. Wirkungen sozialen Engagements Jugendlicher in sozialen Einrichtungen [Internship: an Opportunity for Learning. Impact of Social Activities of Youths in Social Organisations]*. Freiburg i.Br.: Lambertus.
- Calmbach, M., Borgstedt, S., Borchard, I., Thomas, P.M. & Flaig, B. B. (2016). *Wie ticken Jugendliche 2016? Lebenswelten von Jugendlichen im Alter von 14 bis 17 Jahren in*

- Deutschland [How do Youths think in 2016? Everyday Life of Adolescents in Germany aged 14 to 17]*. Wiesbaden: Springer.
- Chapman, J., Cahill, S. & Holdsworth, R. (2009). Student Action Teams, Values Education and Quality Teaching and Learning – Case Study from the Manningham Cluster, Victoria. In T. Lovat, R. Toomey (Eds.), *Values Education and Quality Teaching. The Double Helix Effect*. Dordrecht: Springer, pp. 27–43.
- Clement, N. (2009). Perspectives from Research and Practice in Values Education. In T. Lovat, R. Toomey (Eds.), *Values Education and Quality Teaching. The Double Helix Effect*. Dordrecht: Springer, pp. 13–25.
- Dressler, B. (2002). Religionsunterricht als Werteerziehung? Eine Problemanzeige. [Religious Instruction as Values Education? An Indication of Problems.] *Zeitschrift für evangelische Ethik [Journal of Protestant Ethics]*, 46/4, pp. 256–269.
- Dülmer, H. (2013). Modernization, culture and morality in Europe: universalism, contextualism or relativism? In W. Arts, H. Loek (Eds.), *Value Contrasts and Consensus in Present-Day Europe: Painting Europe's Moral Landscapes*. Leiden: Brill, pp. 251–275.
- Gensicke, T. (2015). Die Wertorientierungen der Jugend (2002–2015) [Values Orientation of Youth (2002–2015)]. In M. Albert, K. Hurrelmann & G. Quenzel (Eds.), *Jugend 2015. Eine pragmatische Generation im Aufbruch [Youth 2015. A Pragmatic Generation on the Move]*. Frankfurt/Main: Fischer, pp. 237–272.
- Habermas, J. (2006). Vorpolitische Grundlagen des demokratischen Rechtsstaates [Pre-political Bases of the Democratic Constitutional State] ? In J. Habermas, Benediktus <Papa, XVI.> [J. Ratzinger] (Eds.), *Dialektik der Säkularisierung? Über Vernunft und Religion [Dialectics of the Secularization? About Rationality and Religion]*. Freiburg i.Br.: Herder, pp. 15–37.
- Hardy, S. A., Carlo, G. (2005). Religiosity and prosocial behaviours in adolescence: the mediating role of prosocial values. *Journal of Moral Education*, 34, pp. 231–249.
- Helve, H. (2015). Re-thinking youth and citizenship. Value groups and citizenship types of young Finns. *Italian Journal of Sociology of Education*, 7/1, pp. 32–66.
- Hill, B. V. (2004). Available at: URL: [www.curriculum.edu.au/verve/\\_resources/ve\\_acsa\\_paper.pdf](http://www.curriculum.edu.au/verve/_resources/ve_acsa_paper.pdf) [28.02.2017]
- Hurrelmann, K., Albert, E. (2014). *Die heimlichen Revolutionäre. Wie die Generation Y unsere Welt verändert [The Secret Revolutionaries. How the Generation Y Is Changing our World]*. Weinheim – Basel: Beltz.
- Joas, H. (2000). *The Genesis of Values*. Cambridge: Polity.
- Joas, H. (2001). Values versus Norms: A pragmatist Account of Moral Objectivity. *The Hedgehog Review*, 3, pp. 42–56.
- Kohlberg, L., Power, C. (1981). Moral Development, Religious Thinking, and the Question of a Seventh Stage. In L. Kohlberg (Ed.), *Essays on Moral Development. Vol. I: Moral Stages and the Idea of Justice*. San Francisco: Harper & Row, pp. 311–372.
- Krettenauer, T. (2014). The Development of Moral Emotions and Decision-Making from Adolescence to Early Adulthood: A 6-Year Longitudinal Study. *Journal of youth and adolescence*, 43, pp. 583–596.
- Kuld, L. (2007). Wertunterricht und Religion – zwei Seiten einer Medaille? [Values Education and Religion – two Sides of a Medal?]. In H. Rommel, E. Thaidigsmann (Eds.), *Religion und Werteerziehung. Beiträge zu einer kontroversen Debatte [Religion and Values Education. Contributions to a Controversial Debate]*. Waltrop: Spenner, pp. 185–210.

- Ladenthin, V. (2007). Vom Wert der Werte [The Value of Values]. *Erziehen heute. Mitteilungen der Gemeinschaft Evangelischer Erzieher [Education today. Notifications of the Fellowship of Protestant Educators]*, 57/2, pp. 3–13.
- Lindner, K. (2017). Wertebildung im Religionsunterricht. Grundlagen, Herausforderungen und Perspektiven [*Values Education in RE. Basics, Challenges and Prospects*]. Paderborn: Schöningh.
- Lovat, T. (2010). The New Values Education: A Pedagogic Imperative for Student Wellbeing. In T. Lovat, R. Toomey & N. Clement (Eds.), *International Research Handbook on Values Education and Student Wellbeing*. Dordrecht: Springer, pp. 3–18.
- Lovat, T. (2009). Values Education and Quality Teaching: Two Sides of the Learning Coin. In T. Lovat, R. Toomey (Eds.), *Values Education and Quality Teaching. The Double Helix Effect*. Dordrecht: Springer, pp. 1–11.
- Lovat, T., Clement, N. (2008). The pedagogical imperative of values education. *Journal of Beliefs & Values*, 29/3, pp. 273–285.
- Lovat, T., Toomey, R. (Eds.) (2009). *Values Education and Quality Teaching. The Double Helix Effect*. Dordrecht: Springer.
- Malti, T., Keller, M. (2010). The Development of Moral Emotions in a Cultural Context. In W. F. Arsenio, E. A. Lemerise (Eds.), *Emotions, Aggression, and Morality in Children. Bridging Development and Psychopathology*. Washington: American Psychological Assoc., pp. 177–198.
- Malti, T., Ongley, S. F. (2014). The Development of Moral Emotions and Moral Reasoning. In M. Killen, J. G. Smetana (Eds.), *Handbook of Moral Development*. 2nd Ed. New York – London: Psychology Press, pp. 163–183.
- Mandry, C. (2009). *Europa als Wertegemeinschaft. Eine theologisch-ethische Studie zum politischen Selbstverständnis der Europäischen Union [Europe as a Community Based on Values. A Theological-Ethical Study on the Political Identity of European Union]*. Baden-Baden: Nomos.
- Middendorf, W. (2008). Werterziehung und Qualitätsvergewisserung in der Schule [Values Education and Quality Assurance in Schools]. In V. Ladenthin, J. Rekus (Eds.), *Werterziehung als Qualitätsdimension von Schule und Unterricht [Values Education as a Dimension of Quality in Schools and Instruction]*. Münster: Aschendorff, pp. 36–61.
- Oser, F. (2013). Models of Moral Motivation. In K. Heinrichs, F. Oser & T. Lovat (Eds.), *Handbook of Moral Motivations. Theories, Models, Applications*. Rotterdam et al.: Sense Publishers, pp. 7–24.
- Reichertz, J. (2008). Werteverlust oder Wertevermehrung? Medien und ihr Einfluss auf die Entwicklung von Werten [The Loss of Values or The Multiplication of Values? Media and its Influence on the Development of Values]. In J. von Gottberg, E. Prommer (Eds.), *Verlorene Werte? Medien und die Entwicklung von Ethik und Moral [Lost Values? Media and the Development of Ethics and Morality]*. Konstanz: UVK-Verlagsgesellschaft, pp. 65–76.
- Rekus, J. (2007). Wozu wir Werte brauchen und was die Erziehung damit zu tun hat [Why we need values and what education has to do with it]. In V. Ladenthin, J. Rekus (Eds.), *Werterziehung als Qualitätsdimension von Schule und Unterricht [Values Education as a Dimension of Quality in School and Class]*. Münster: Aschendorff, pp. 4–16.
- Riegel, U., Ziebertz, H.-G. (2007). Religious Education and Values. *Journal of Empirical Theology*, 20/1, pp. 52–76.

- Schockenhoff, E. (2014). *Grundlegung der Ethik. Ein theologischer Entwurf [Foundation of Ethics. A Theological Approach]*. 2nd Ed. Freiburg i.Br. et. al.
- Schwartz, S. H. (1996). Value Priorities and Behavior: Applying a Theory of Integrated Value Systems. In C. Seligman, J. M. Olson & M. P. Zanna (Eds.), *The Psychology of Values: The Ontario Symposium. Vol. 8*. Hillsdale: Erlbaum, pp. 1–24.
- Schwartz, S. H. (2006). Value orientations: Measurement, antecedents and consequences across nations. In R. Jowell, C. Roberts, R. Fitzgerald & G. Eva (Eds.), *Measuring attitudes cross-nationally – lessons from the European Social Survey*. London: Sage, pp. 169–203.
- Schwartz, S. H. (2012). Values and Religion in Adolescent Development. Cross-National and Comparative Evidence. In G. Trommsdorff, X. Chen (Eds.), *Values, Religion, and Culture in Adolescent Development*. Cambridge: Cambridge Univ. Press, pp. 97–122.
- Schweitzer, F. (2009). Zur Geschichte der Werte- und Normenerziehung an Schulen [On the History of Values Education at Schools]. In R. Mokrosch, A. Regenbogen (Eds.), *Werte-Erziehung und Schule. Ein Handbuch für Unterrichtende [Values Education and School. A Handbook for Teachers]*. Göttingen: Vandenhoeck & Ruprecht, pp. 136–145.
- Smetana, J. G. (1995). Morality in Context. Abstractions, Ambiguities, and Applications. In R. Vasta (Ed.), *Annals of Child Development. A Research Annual, Vol. 10*. London: Kingsley, pp. 83–130.
- Taylor, C. (1989). *Sources of the Self: The Making of the Modern Identity*. Cambridge, Mass.: Harvard Univ. Press.
- Tenorth, H.-E. (2005). Welche Orientierung liefern Tests und Standards dem Bildungssystem (nicht) [What Orientation do Tests and Standards provide the Educational System (or not)]? In V. Elsenbast, M. Götz-Guerlin & M. Otte (Eds.), *wissen – werten – handeln. Welches Orientierungswissen braucht die Bildung? [knowing – evaluation – acting. Which Orientational Knowledge does Education need?]*. Berlin: Wichern-Verlag, pp. 41–50.
- Werbick, J. (2010). *Einführung in die theologische Wissenschaftslehre [Introduction to Theological Epistemology]*. Freiburg i.Br. et al.: Herder.
- Ziebertz, H.-G., Riegel, U. (2008). *Letzte Sicherheiten. Eine empirische Untersuchung zu den Weltbildern Jugendlicher [Last Securities. An Empirical Study on the World Views of Adolescents]*. Gütersloh et al.: Gütersloher Verlagshaus.
- Ziebertz, H.-G. (2013). Ethisches Lernen. In G. Hilger, S. Leimgruber & H.-G. Ziebertz (Eds.), *Religionsdidaktik. Ein Leitfaden für Studium, Ausbildung und Beruf [Didactics of Religion. A Manual for Study, Training and Profession]*. Neuausgabe. München: Kösel, pp. 434–452.