Transforming Education to Contribute to Global Citizenship and Peaceful and Inclusive Societies

Final Evaluation of the Ethics Education Fellowship Programme

January 2024

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Acronyms and abbreviations

- **EEFP:** Ethics Education Fellowship Programme
- **GCED:** Global Citizenship Education
- **GHFP:** Guerrand-Hermès Foundation for Peace
- **MEL:** Monitoring, Evaluation and Learning
- **MoE:** Ministry of Education
- **PSCE:** Personal Social and Citizenship Education
- **SDG:** Sustainable Development Goals
- **SWEMWBS:** Short Warwick Edinburgh Mental Well-being Scale
- **UNESCO:** United Nations Educational, Scientific and Cultural Organization

Executive summary

This report outlines the key findings, conclusions, and recommendations emerging from the evaluation of the Ethics Education Fellowship Programme (EEFP), covering the pilot phase spanning from October 2022 to October 2023 across six countries. The evaluation, carried out from January 2023 to January 2024, gathered a diverse range of data from the participating countries, providing comprehensive insights.

The Ethics Education Fellowship Programme (EEFP)

The EEFP is a collaborative effort through a partnership between Arigatou International, the Guerrand-Hermès Foundation for Peace, the Higher Committee of Human Fraternity, the KAICIID International Dialogue Centre, the Muslim Council of Elders, the UNESCO Regional Office for Eastern Africa and the UNESCO New Delhi Cluster Office, alongside the National Commissions for UNESCO of the participating countries.

The partnership emerged out of the Online Global Symposium on Transforming Education – Ethics Education for Learning to Live Together that took place in November 2021,[1] and from the desire across organisers to see education systems put greater focus on supporting social cohesion and resilience by enhancing learners' abilities to respond to contemporary ethical challenges. The EEFP leverages partners' prior programmatic experiences and benefits from the growing acknowledgment of schools' social responsibility to support learners' holistic development, enabling them to be active and informed citizens.

The Programme aims to foster teachers' intercultural and interreligious awareness and competencies and provide them with the necessary skills to integrate transformative and relational pedagogical approaches in the classroom to enhance children's social,

emotional and spiritual well-being and development. In so doing, it aims to foster the transformation of each learner and create opportunities for dialogue and active global citizenship, thereby empowering them to contribute collectively to the transformation of their communities. The EEFP is structured around three interconnected pillars: relationships, ethical reflections and dialogue, and collective action.

The EEFP was launched in October 2022 with the aim of strengthening the delivery of ethics education programming across formal education. The pilot initiative brought together six ministries of education (MoEs) and UNESCO National Commissions, which have worked to contextualize and integrate ethics education into national programmes. Each MoE nominated five 'fellows', with at least one official representing the MoE and a range of technical experts from relevant teacher training and curriculum development institutes with technical knowledge of peace education, global citizenship, morals, ethics and character education. The pilot undertook the implementation of country-level engagements from January 2023 to September 2023. A comprehensive Monitoring, Evaluation and Learning Framework and tools were developed and implemented across all countries.

The main aims of the pilot were to:

- Create space for participating countries to share their approaches, practices and experiences, and to advance their thinking on ethics education for children.

- Build the capacity of formal education institutions and educators to implement ethics education programmes.

- Support the implementation and strengthening of ethics education programmes in participating countries.

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[1] Global Symposium on Transforming Education – Ethics Education for Learning to Live Together, 22–23 November 2021 https://ethicseducationforchildren.org/online-symposium/ (last accessed 13 March 2024).

- Learn from implementation experience, advance knowledge and create evidence on the benefits of ethics education to contribute to intercultural and interfaith learning, and to the Sustainable Development Goal (SDG) target 4.7.[2]

The EEFP aims to develop the following competencies in learners:

Self and other awareness	Recognising how the thoughts, feelings and emotions of oneself and others impact individual attitudes and behaviours.
Appreciating differences and similarities	Acknowledging and appreciating differences and similarities with others, challenging prejudices, and forming positive relationships with people from diverse backgrounds.
Sense of interconnectedness	Experiencing a stronger sense of interconnectedness, recognising the interdependence of all living things, and being better able to address ethical dilemmas and challenges considering the impact on self, others and nature.
Affirming human dignity	Listening and acting more empathetically, and being able to examine own behaviours, identify violations of human rights and injustices, think critically, and use non-violent alternatives to transform conflicts.
Engaging in dialogue	Engaging in empathic listening and respectful communication, establishing meaningful dialogue, and building positive relationships with people of diverse cultural, ethnic, and religious backgrounds and views.
Taking action	Identifying needs in the community and being empowered to act collaboratively to positively transform the immediate environment.

Evaluation purpose, objectives and scope

The purpose of the evaluation was to: 1) evaluate the EEFP's overall achievements against planned objectives; 2) provide learning to determine which strategies and elements worked well, and in which contexts to strengthen, replicate and scale-up interventions; and 3) inform relevant stakeholders of the value of the EEFP approach and programme.

The objectives of the evaluation were to understand:

- Progress made by fellows and teachers in terms of their confidence and capacity to deliver ethics education in their context.
- Benefits for learners in terms of nurturing competencies in the following domains: self and other awareness, appreciating differences and similarities, sense of interconnectedness, affirming human dignity, engaging in dialogue, and taking action.
- Benefits for ministries of education in terms of positive outcomes linked to the integration of ethics education programmes in the targeted schools, and any influence on wider education system processes.

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[2] SDG 4.7 target states that by 2030 to ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development.

Country implementation

In early 2023, the fellows initiated country-specific training programmes with a selection of teachers in their respective countries. Through this process, more than 330 teachers and 18 teacher trainers were trained on the ethics education conceptual framework and transformative pedagogy, as well as equipped to design ethics education programmes at the classroom level. Following this training, ethics education interventions were rolled out across 123 schools, reaching a total of just over 8,034 learners.

Country	Number of teachers[3]	Number of schools	Total number of learners
Bangladesh	38	19	2,280
Indonesia	200	64	2,904
Kenya	42	8	1,620
Mauritius	29	8	480
Nepal	18	9	350
Seychelles	20	15	400
Total	**348**	**123**	**8,034**

Key findings from the EEFP pilot

The report produced several findings along the areas of relevance and coherence in relation to international and national frameworks, effectiveness for ministries of education and fellows, outcomes for teachers and learners in terms of competencies, as well as sustainability.

The following summarizes these areas in three main clustered findings:

▪ **FINDING 1.** **The EEFP conceptual framework is well aligned with international and national** commitments and strategies for promoting the engagement of learners as agents of change towards building more peaceful and inclusive societies, and support citizenship and life skills. It has **proved relevant to the needs of participating MoEs** in terms of curriculum reform and/ or implementation priorities and has shown agility in responding to individual country needs and barriers to implementation. The **intervention approach has built strong coordination and commitment for ethics education at a high level within MoEs** and across participating schools.

Country	Grade targeted	Age range	Subject integration and mainstreaming	Curriculum links
Kenya	Primary and secondary school	10–14	The pilot was delivered through related subjects including life skills and social studies in secondary and through ethics clubs in primary, teachers also attempted to integrate and mainstream ethics education principles and approaches into the wider educational curriculum.	Values-based education/global citizenship education
Bangladesh	Grades 6 and 7	11–14	Ethics education was piloted through extracurricular ethics clubs, attendance of which was not mandatory. Following a very positive response, national partners are looking to mainstream activities into the regular programme.	Citizenship

[3] Includes 14 teacher trainers – 2 teacher trainers in Nepal, 10 in Kenya and 6 teacher trainers in Mauritius.

Country	Grade targeted	Age range	Subject integration and mainstreaming	Curriculum links
Nepal	Grade 6	11–14	Delivered through linked carrier subjects, social studies and human values education classes.	Social studies and human values education
Indonesia	Kindergarten, elementary, junior and high school	4–16	Mainstreamed across a number of subject areas to support the enrichment of the flagship character education model, P5 module (the Pancasila student profile).	Pancasila Learner Profile
Mauritius	Lower secondary extended programme (Grades 7–9)	11–15	Delivered through life skills and social and modern studies lessons.	Moral education and citizenship education Values-based education for holistic development
Seychelles	Primary and secondary	8–13	Delivered initially through religious education (RE) and personal, social and citizenship education (PSCE) to all school activities, some schools have extended engagement with ethics education beyond personal social and citizenship education (PSCE) to all school activities.	Religious education and personal social and citizenship education

■ **FINDING 2.** At the school level, **the EEFP pilot has resulted in teachers embracing transformative pedagogy** in the classroom, embedding learner-centred approaches, **and fostering an ethos of inclusion and appreciation of diversity**. It has also demonstrated positive benefits on **teachers' personal and professional development**. Through greater classroom dialogue processes, **the EEFP has also led to better outcomes for learners** in terms of improved individual and collective well-being, levels of engagement, positive behaviour, and academic performance. The programme has **enabled learners to deal with issues of bullying and conflict in more productive** and caring ways, resulting in **more harmonious learning environments**. The programme holds significant untapped potential to address wider societal challenges such as discrimination, harassment and radicalisation.

The EEFP has led to notable changes in learners' competencies at both individual and interpersonal levels. These changes are demonstrated by an increased awareness of ethical issues, heightened self-awareness and confidence, better understanding of emotions, a greater appreciation for diversity (both in terms of differences and similarities), heightened awareness of religious and ethnic diversity, and improved relationships with people from diverse religious and ethnic backgrounds.

Figure 1: Teachers' confidence in nurturing learner competencies in ethics education

How confident do you feel nurturing ethics education competencies?
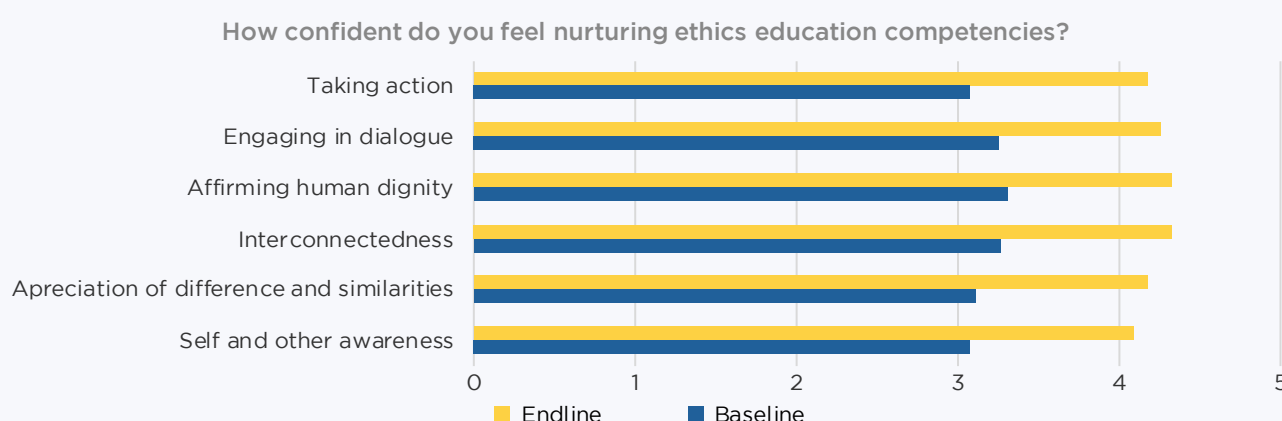
FINDING 3. The EEFP **coordination approach and investment in the key strategic partnerships with MoEs have been instrumental in achieving results.** The EEF has aided the positioning of ethics education at the centre of country approaches to values-based education and competency-based pedagogies. Fellows have in turn been able to further tailor country-level interventions and begin to integrate them within existing curricula. While there have been positive gains in relation to curriculum inclusion, sustainability at the classroom level and investment in teaching resources are still highly dependent in some countries on continued external support. Countries need support to develop longer-term engagement strategies, which were initiated by country visits and further dialogue and reflections with diverse stakeholders in each country. At a global level, the EEFP could achieve greater reach by building its global advocacy and evidencing the role of ethics education in strengthening the curriculum and meeting international education commitments.

Recommendations

Recommendation 1 - National Buy-in: The programme should continue to consolidate MoE partnerships and support country teams to develop their forward engagement strategies to ensure adequate support from relevant institutions for curriculum development and teacher training. The programme should look to support greater contextualisation and synergies between ethics education and national curricula in each country.

Recommendation 2 – Engaging children: Maintain focus on transformative pedagogy and the experiential nature of ethics education that gives learners the space to examine real-life concerns, learn across differences, share their own experiences and perspectives, and develop collective actions to address issues affecting their communities.

Recommendation 3 – Advocacy strategy: Technical partners should consider the EEFP evidence and advocacy strategy for reaching policymakers and consider longer-term evidence planning, evidence generation and addressing needs gaps, together with dissemination of results, to ensure learning from the pilot reaches relevant policy-level stakeholders.

Recommendation 4 – Support to scale up embedding learning mechanisms: Develop a clear programme plan for scale-up, including consolidation of intervention logic, assessment of partners' needs to scale-up and identification of new countries for wider reach. Future scale-up should ensure rollout in new countries, look for efficiencies, and be mindful of the training and time commitments required from participating fellows and teachers. The intervention model should continue to embed Monitoring, Evaluation and Learning (MEL) components to support the ongoing refinement of tools and approaches for the EEFP, and support evidence generation for wider advocacy and scale-up.

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✳ Introduction

Background

Programme objectives

Conceptual framework

Programme partners and delivery

Sampling and data collection

Ethics and consent processes

Challenges and limitations for MEL

1. Introduction

The EEFP began in October 2022, working closely with ministries of education in Bangladesh, Indonesia, Kenya, Mauritius, Nepal and Seychelles. The programme involved the introduction of an ethics education programme and approach into formal education settings, with a view to nurturing the capacities for global citizenship and strengthening social cohesion towards more peaceful and inclusive societies. The EEFP is a collaborative endeavour, convened by Arigatou International in partnership with the Guerrand-Hermès Foundation for Peace, the Higher Committee of Human Fraternity, the KAICIID International Dialogue Centre, the Muslim Council of Elders, the UNESCO Regional Office for Eastern Africa, the UNESCO New Delhi Cluster Office alongside the National Commissions for UNESCO of the participating countries.

Background

The EEFP partnership emerged out of the Online Global Education Symposium on Transforming Education – Ethics Education for Learning to Live Together that took place in November 2021, and the desire across organisers to see education systems invest more in supporting social cohesion and resilience to better equip learners to respond to contemporary ethical challenges. The partnership builds on the collective expertise of partners' previous programmatic endeavours, in particular: Arigatou International's expertise on ethics education through several engagements with ministries of education and UNESCO across the world, as well as its Learning to Live Together Programme developed in close collaboration with UNESCO and UNICEF;[4] GHFP's Human-Centred Education approach and Social Emotional Ethical and Spiritual (SEES) Well-Being Programme;[5] KAICIID's unique approach to interreligious dialogue (IRD);[6] UNESCO's Global Citizenship Education agenda aligned to SDG 4.7; and the principles of the Declaration on Human Fraternity for World Peace and Living Together, signed by His Holiness Pope Francis and The Grand Imam of Al-Azhar, Ahmad Al-Tayyeb in 2019.[7]

The EEFP builds on the idea that schools have a social obligation to foster learners' broader holistic development so that they can become active and informed citizens.[8] There is a call for education systems to foster greater dialogue, collaboration and action amongst learners across differences, and a recognition that this will require a transformational shift in teaching culture and pedagogical approaches[9]. This has resulted in the adoption of new values-based and citizenship education curricula across participating countries. Ethics education has emerged as a response to this call, intersecting with and building upon other similar frameworks, such as peace education, global citizenship education, values-based education, moral and character education, and human rights education.

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[4] Learning to Live Together – An Intercultural and Interfaith Programme for Ethics Education https://ethicseducationforchildren.org/learning-to-live-together/ (last accessed 13 March 2024).

[5] GHFP (2020) Social Emotional Ethical and Spiritual (SEES) Student Well-Being Handbook for Facilitators, Global Humanity for Peace Institute.

[6] KAICIID Dialogue Centre (2018) Using Interreligious Dialogue to Strengthen Peace, Reconciliation and Social Cohesion, course syllabus, https://www.kaiciid.org/sites/default/files/1._dkh_online_course_syllabus_1.pdf (last accessed 13 March 2024).

[7] Vatican (2019) A Document on Human Fraternity for World Peace and Living Together, signed on 4 February 2019 by His Holiness Pope Francis and The Grand Imam of Al-Azhar, Ahmad Al-Tayyeb, https://www.vatican.va/content/francesco/en/travels/2019/outside/documents/papa-francesco_20190204_documento-fratellanza-umana.html (last accessed 13 March 2024).

[8] UNESCO (2021) Reimagining our futures together: A new social contract for education, International Commission on Futures of Education, https://unesdoc.unesco.org/ark:/48223/pf0000379381 (last accessed 13 March 2024).

[9] UNESCO (2021) Reimagining our futures together: a new social contract for education, International Commission on Futures of Education, https://unesdoc.unesco.org/ark:/48223/pf0000379381 (last accessed 13 March 2024).

Simultaneously, over the past two decades, competency-based approaches to education have gained ground both globally and across all participating countries. This has led to a variety of education reforms connecting education to preparation for the world of work and changing demands of society,[10] and has included a shift towards the 21st-century skills agenda[11] and attempts to develop lifelong learning competencies.[12] As a result, all six participating countries have adopted the development of transformative competencies as a national goal and redesigned their national curricula to incorporate SDG target 4.7, which aims to ensure that all learners acquire the knowledge and skills needed to promote sustainable development, including a focus on human rights, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity.

The COVID-19 pandemic has highlighted the need for education to address the social, emotional and spiritual needs of children,[13] and to prioritise opportunities for them to participate meaningfully in their societies and share their views on the type of education they want to receive and the social changes they want to see. Moreover, it has highlighted the urgent need for education to promote the holistic development of children and to prepare them to work constructively with others through embracing values that promote understanding and respect for diversity.[14] In this context, the EEFP recognises the potential for education to play a critical role in creating learner-centred education ecosystems that foster learners' capacity to learn and live with people of diverse cultural and religious backgrounds, helping them work together to transform their communities. This contributes to transforming education from solely knowledge-based learning to including a focus on children's holistic well-being.

Programme objectives

The main aims of the EEFP are to:
- Create space for participating countries to share their approaches, practices and experiences, and to advance their thinking on ethics education for children.
- Build capacity of formal education institutions and educators to implement ethics education programmes in their countries.
- Support the implementation and strengthening of ethics education programmes in participating countries.
- Learn through action research from implementation experience, advance knowledge and create evidence on the benefits of ethics education to contribute to intercultural and interfaith learning and the achievement of SDG target 4.7.

[10] Nederstigt, W. and M. Mulder (2011) Competence Based Education in Indonesia. Evaluating the Matrix of Competence-Based Education in Indonesian Higher Education, paper presented at the ECER conference, Berlin, September 15.

[11] Partnership for 21st Century Skills (2012) Framework for 21st Century Learning; Voogt, J. and N. Pareja Roblin (2012) "A comparative analysis of international frameworks for 21st century competences: Implications for national curriculum policies", Journal of Curriculum Studies 44(3): 299–321, https://doi.org/10.1080/00220272.2012.668938 (last accessed 16 March 2024).

[12] European Commission (2019) Key Competences for Lifelong Learning, Directorate-General for Education, Youth, Sport and Culture, Publications Office, https://data.europa.eu/doi/10.2766/569540 (last accessed 16 March 2024).

[13] UNICEF (2020) Violence against Children and Adolescents in the Time of Covid-19, ECLAC-UNICEF Office of the Special Representative of the Secretary General on Violence against Children, https://www.unicef.org/lac/media/19616/file/violencia-against-children-and-adolescents-in-the-time-of-covid19.pdf (last accessed 16 March 2024).

[14] IF20 Education Working Group (2023) Developing Well-being Focused Education Ecosystems: Towards One earth, One family, One future, IF20 Education Policy Brief With Recommendations for Practical Action by G20 Leaders, https://www.g20interfaith.org/app/uploads/2020/09/IF20_Edu-Policy-Brief_2023_Final-to-Print_SINGLE-PAGE-SPREADS-1.pdf (last accessed 16 March 2024).

Conceptual framework

The EEFP aims to foster teachers' intercultural and interreligious awareness and competencies and provide them with the necessary skills to integrate transformative and relational pedagogical approaches in the classroom to enhance children's social, emotional and spiritual well-being and development. In so doing, it aims to foster the transformation of each learner and create opportunities for dialogue and active global citizenship, thereby empowering them to contribute collectively to the transformation of their communities. The EEFP is structured around three interconnected pillars: relationships, ethical reflection and dialogue, and collective action (Figure 1).

Figure 1: Ethics education conceptual framework

GLOBAL CITIZENSHIP
PEACEFUL, INCLUSIVE SOCIETIES

EMPOWERED LEANERS

PILLAR
I
RELATIONSHIPS

PILLAR
II
ETHICAL REFLECTION AND DIALOGUE

PILLAR
III
COLLECTIVE ACTION

LEARNER-CENTRED TRANSFORMATIVE PEDAGOGY
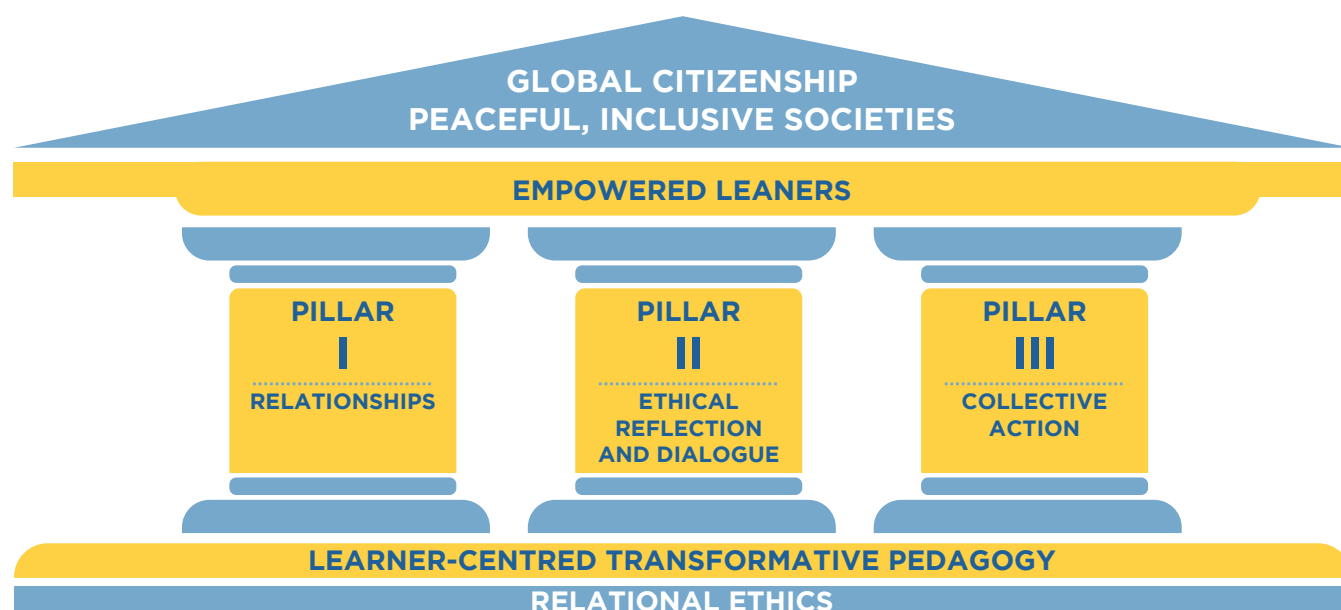
RELATIONAL ETHICS

Ethics education affirms the dignity of every person. It fosters positive relationships among people of diverse backgrounds, and nurtures empathy and respect for the other as key capacities for living together in an interdependent world. Ethics education deepens learners' sense of care, responsibility and human fraternity by fostering ethical reflection and collective action. Ethics education fosters positive relationships by facilitating dialogue and inviting learners to explore shared values, which are foundational processes for learning to live together.

Ethics education focuses on nurturing the capacity of learners to think and reflect critically, and to become consciously aware of their contexts and realities through dialogue. It nurtures learners' ethical sensitivities by encouraging positive relationships and interconnection and fosters ethical reflection and dialogue that deepens learners' sensitivity to ethical concerns and serves as the basis for developing and strengthening positive relationships based on principles of mutual understanding and respect. It fosters the inner transformation of learners, empowering them to work with others to contribute to the transformation of their communities, and supports collective action amongst learners.

The EEFP adopts a transformative pedagogy methodology that embraces a relational approach and enables learners to actively engage in participatory processes, connecting learning to real-life situations and learning with and from peers. Such processes create opportunities to examine the perspectives and views of others and critically reflect on their own context, beliefs and values. A key element is that ethics education takes a whole-school approach that is inclusive of subject, works with the wider school community and parents, and is connected to community realities.

The EEFP aims to develop the following competencies in learners:

Self and other awareness	Recognising how the thoughts, feelings and emotions of oneself and others impact individual attitudes and behaviours.
Appreciating differences and similarities	Acknowledging and appreciating differences and similarities with others, challenging prejudices, and forming positive relationships with people from diverse backgrounds.
Sense of interconnectedness	Experiencing a stronger sense of interconnectedness, recognising the interdependence of all living things, and being better able to address ethical dilemmas and challenges considering the impact on self, others and nature.
Affirming human dignity	Listening and acting more empathetically, and being able to examine own behaviours, identify violations of human rights and injustices, think critically, and use non-violent alternatives to transform conflicts.
Engaging in dialogue	Engaging in empathic listening and respectful communication, establishing meaningful dialogue, and building positive relationships with people of diverse cultural, ethnic, and religious backgrounds and views.
Taking action	Identifying needs in the community and being empowered to act collaboratively to positively transform the immediate environment.

Programme partners and delivery

Inception phase

The EEFP was developed and launched as a multi-country initiative to strengthen the capacities of ministries of education to implement ethics education through a national pilot programme, and to build a global community of practice across formal education institutions. In 2022, six countries from Asia and Africa were identified to participate in an initial pilot: Bangladesh, Indonesia, Kenya, Mauritius, Nepal and Seychelles. The ministries of education of these countries were supported by the National Commissions for UNESCO in participating countries, the UNESCO Regional Office for Eastern Africa and the UNESCO New Delhi Cluster Office.

The first phase of the programme began in early 2022 with the co-creation of the EEFP conceptual framework and training guide,[15] which harnessed the unique technical expertise of the project partners. National agreements were then established with each MoE to develop

[15] Arigatou International (2022) Ethics Education to contribute to global citizenship and building inclusive and peaceful societies, training guide.

a contextualised ethics education programme in each country. Each MoE nominated five 'fellows', with at least one official representing the MoE and a range of technical experts from relevant teacher training and curriculum development institutes with technical knowledge of peace education, global citizenship, morals, ethics and character education. The 28 fellows were brought together to participate in a global capacity-building training workshop in Indonesia in October 2022. The training workshop strengthened their conceptual understanding of ethics education and their technical competencies to design and implement ethics education activities in their respective countries. After the training, fellows finalised their country's implementation plans in consultation with the ministries of education and submitted them to the EEFP partners.

OCTOBER **2022**	DECEMBER **2022**	JANUARY ▶ MAY **2023**	MACH ▶ OCTOBER **2023**
Training of trainers workshop	**Community of practice monthly meetings kick-off**	**Teacher training workshops**	**Implementation with children**
The 30 fellows gathered for the first time in Indonesia to sharpen their knowledge, skills, and competencies in ethics education and a transformative pedagogy that support dialogue, reflection and action.	Starting in December 2022, the group of fellows formed a CoP that will meet every month.	Supported by international trainers from Arigatou International and KAICIID, the fellows conducted National Training Workshops for teachers in their respective countries, the teacher training workshops reached 323 teachers in total.	Trained teachers will implement ethics education programs in schools according to their country´s plans. In its inaugural year, the program is expected to reach 7,014 children.

Country implementation

In early 2023, fellows initiated country-specific training programmes with a selection of teachers in their respective countries. Through this process, more than 330 teachers and 18 teacher trainers were trained on the ethics education conceptual framework and transformative pedagogy, as well as equipped to design ethics education programmes at the classroom level. Following this training, ethics education interventions were rolled out across 66 schools, reaching a total of just over 8,034 learners (Table 1). Ethics education interventions were typically embedded through existing social studies and life skills classes, or as an extracurricular 'ethics club'. In Kenya, fellows and teachers attempted to integrate ethics education into the wider educational curriculum through values-based education, and in Indonesia through integration into and enrichment of its flagship character education model, the 'Pancasila student profile'.

Community of practice

A global community of practice was developed to strengthen the network and share new knowledge and experience among fellows and teachers. This was made possible through eight online webinars on themes including ethics education concepts, transformative pedagogy, dialogue, global citizenship and supporting learner-led action. A bespoke programme webpage was also created to share information and resources about the initiative.[16] Country visits were organised by technical partners to Bangladesh, Kenya, Nepal and Seychelles to engage in discussions with fellows and key stakeholders, as well as potential partner institutions that could support the sustainability of the project. These visits also served to reflect on the importance of the fellowship and advance discussions on scalability and sustainability.

Table 1: Ethics education uptake across countries

Country	Number of teachers[17]	Number of schools	Total number of learners
Bangladesh	38	19	2,280
Indonesia	200	64	2,904
Kenya	42	8	1,620
Mauritius	29	8	480
Nepal	18	9	350
Seychelles	20	15	400
Total	348	123	8,034

[16] https://ethicseducationforchildren.org/ethics-education-fellowship-2 (last accessed 13 March 2024).

[17] Includes 14 teacher trainers – 2 teacher trainers in Nepal, 10 in Kenya and 6 teacher trainers in Mauritius.

Monitoring, evaluation and learning (MEL) methodology

The purpose of the MEL was to 1) evaluate the EEFP's overall achievements against the project's planned objectives; 2) provide learning to determine which strategies and elements worked well and in which contexts to strengthen, replicate and scale-up interventions; and 3) inform relevant stakeholders of the value of the EEFP approach and programme.

The objectives of this evaluation were to understand:

- Progress made by fellows and teachers in terms of their confidence and capacity to deliver ethics education in their context.

- Benefits for learners in terms of nurturing competencies in the following domains: self and other awareness, appreciating differences and similarities, sense of interconnectedness, affirming human dignity, engaging in dialogue, and taking action.

- Benefits for ministries of education in terms of positive outcomes linked to the integration of ethics education programmes in the targeted schools and influence on wider education system processes.

- What worked well and what challenges have arisen in the implementation of the ethics education fellowship.

The evaluation took an appreciative approach that was primarily formative, prioritising learning as the fundamental purpose of evaluation, although some summative elements were included in its scope. The evaluation process gathered both quantitative and qualitative data to help understand the aspects of the EEFP that best support relevant learning and development, and observed changes to provide practical guidance and recommendations on EEFP development, strengthening and scaling-up. The MEL processes engaged participants in reflecting upon the strengths and opportunities of the programme, and sought a deeper understanding of the experiences of the fellows, teachers and learners by capturing stories of most significant change throughout the project. The evaluation methodology also incorporated the Kirkpatrick model, which involved exploring participants' reactions to the training, their learning of knowledge and skills, and their ability to apply them.[18]

This report evaluates the extent to which the EEFP met the core aims articulated in Table 2. More details on the EEFP project objectives, outputs and indicators reviewed through the MEL process are outlined in the evaluation matrix in Annex 1.

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[18] The Kirkpatrick model of evaluating training, see https://www.kirkpatrickpartners.com/the-kirkpatrick-model/ (last accessed 17 March 2024).

OVERALL OBJECTIVES	EXPECTED RESULTS
• **To equip the fellows from the six participating ministries of education to design, implement, adapt, monitor and evaluate ethics education programmes.**	**1.1:** 30 fellows are equipped to design ethics education workshops and deepen their knowledge, skills and capacities to implement ethics education.
• **To learn from the programme and create evidence of the benefits of ethics education.**	**1.2:** 300 teachers are equipped to deliver customised ethics education programmes and deepen their knowledge, skills and capacities to implement ethics education.
• **To use evidence gathered to support sustainability and scale-up at the national level that can influence curricula and policies.**	**1.3:** 2,000 learners increase their knowledge, skills and capacities in relation to: self and other awareness, appreciating differences and similarities, sense of interconnectedness, affirming human dignity, engaging in dialogue, and taking action.

Sampling and data collection

Purposive sampling was used to identify a range of stakeholders to participate in the MEL processes, including a selection of fellows, teachers and learners across the six countries.

The sample sizes and selection approach were agreed upon in consultation with country teams and partners.

The findings in this report draw on data gathered via the following tools and methods:

- A review of key programme documents, including progress reports, concept notes, EEFP teacher training handbook, training reports and planning documents.
- Pre- and post-pilot surveys with all participating fellows and teachers, and a sample of 100 learners in each country.
- 23 key informant semi-structured interviews with fellows and stakeholders.
- 35 focus group discussions and learning circles with teachers and learners.
- Most significant change stories captured from fellows, teachers and learners.
- Six country-specific case studies.

The evaluation used a mixed-method approach, gathering rich qualitative data alongside broad and detailed quantitative data. It conducted a comparative analysis by synthesising the similarities, differences and patterns among the six countries to facilitate understanding of how and why particular programme approaches, or sequences of approaches and interventions, were successful or unsuccessful. It applied triangulation to validate the data through cross-verification from multi-data sources and evaluated the consistency of findings obtained through different tools and methods. The MEL team worked closely with MEL focal points in each country to capture the relevant data. This included regular check-in meetings and email communications. MEL focal points took responsibility for coordinating collection and, where relevant, the translation of country-specific data, including surveys, focus groups and country reports.

Ethics and consent processes

All data collected through this evaluation was subject to strict ethical protocols to ensure informed consent was obtained from participants and to guarantee confidentiality and data protection. An information sheet explaining the purpose of the evaluation was provided and informed consent was obtained before participation in all questionnaires, interviews and focus group discussions. Confidentiality and anonymity were ensured in the recording and reporting of the evaluation, and individual feedback has been anonymised throughout the report to protect individuals being identified.

Challenges and limitations for MEL

Some limitations and challenges were encountered during the data collection process:

- Due to the international nature of the programme and regular data collection requirements throughout, the MEL team were dependant on the support of in-country focal points for data collection. The time constraints and conflicting priorities of country focal points meant that not all countries were able to deliver all anticipated data to the MEL team as planned. This impacted the scope and quality of data responses collected.

- The MEL processes had significant translation requirements, including translation of tools and responses, as a large proportion of participants gave responses in their first languages. Additional support was provided to country teams to support the translation of final data collection to support this needs gap; however, in some cases this may have affected the quality of data, in particular the level of detail available in the qualitative data.

- While the team were highly conscious of positive bias, and attempted to triangulate indicators of positive outcomes across a range of stakeholders, it is possible that positive feedback is over-represented due to the propensity for positive reporting.

2

* Summary of findings across programme indicators

Achievements across outputs

Achievements across expected outcomes indicators

2. Summary of findings across programme indicators

The following section provides an assessment of programme outputs and outcomes against expected results.

Achievements across outputs

Expected results	Target	Achievements
Fellows		
Targeted fellows participate in International Ethics Education Capacity Building workshop	30 fellows trained	28
National country teams design country programmes	6 programmes designed	6
Ethics education teacher training workshops held in each participating pilot country	6 national teacher training workshops	6
Training guide and activity book produced to support teacher training	1 training guide and activity book	1
MEL focal points equipped to implement MEL	6 focal points	6
MEL focal points implement MEL during EEPP	6 focal points	6
Teachers		
Teachers participate in Ethics Education Teacher Training Workshops across countries	300 teachers	330
Teachers implement ethics education programmes	300 teachers	330
New activities developed by teachers during the implementation	None specified	4 resources[19]
Learners		
Targeted learners and schools reached by pilot	2,000 learners	8,034 learners, 121 schools
Collective actions developed by learners	None specified	15 collective actions held to date[20]
Activities implemented to connect learning to the wider community	None specified	All countries held intercultural events in schools connecting the wider community and local leaders to the school community

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[19] Cultural country map (Mauritius); values-based education resource book (Kenya); tailored learner activities for use in kindergarten (Indonesia); sensitisation materials (Nepal); none reported in Bangladesh and Seychelles.

[20] Three primary schools created peace gardens and planted trees in Kenya; three actions in Indonesia on anti-bullying advocacy, involvement in national independence day events and community research project; one in Seychelles hosting a national interfaith and intercultural gathering; eight projects in Nepal, including peer mediation, anti-bullying campaigns, environmental awareness initiatives, community service projects and series of awareness-raising campaigns; none in Mauritius and Bangladesh.

Achievements across expected outcomes indicators

Expected results	Target	Achievements
Fellows		
% of fellows reporting an increased understanding of ethics education and how to integrate transformative pedagogies in the training of teachers	30	100% of surveyed fellows reported an increased understanding of ethics education and how to integrate transformative pedagogies
Number of ethics education programmes that continue after EEFP implementation at the country level	6	6
Teachers		
% of teachers reporting an increased understanding of ethics education and the use of transformative pedagogy	None specified	100% of teachers
% of teachers reporting observed changes and progress in learners and classroom relations	None specified	100% of teachers
Learners		
% of learners reporting improved confidence in relation to key ethics education competencies	None specified	79% felt they had learned something new and reported improved confidence in competency domains
% of learners reporting improved relationships with others as a result of ethics education programmes	None specified	76% of learners reported they can become friends with people from any culture, religion or background. Frequent anecdotal stories across countries of learners gaining new friends and learners able to better understand other people's emotions and tendency to engage more with other peers; some stories about improved relationships out of school environment.
% of learners using dialogue to build positive relationships with people of diverse backgrounds and to reconcile differences with others	None specified	72% of learners reported they know how to talk and listen to others to help understand their points of view. While cited frequently as an enjoyable part of the ethics education curriculum, there were limited anecdotal stories of its use in the classroom.

Expected results	Target	Achievements
% of learners developing collective actions with others towards positive transformation in their communities as a result of ethics education programmes	None specified	63% of learners reported that they have started or been involved in community projects with friends/teachers/family/community. Some anecdotal stories in Bangladesh, Indonesia and Kenya, with 15 projects reported across the three countries, but delays meant not all collective action projects had been initiated at the point of the evaluation.

3

* Relevance and coherence of the EEFP to international and national frameworks

Key findings: Relevance of the EEFP

Key findings: Collaboration with stakeholders and exploring synergies

3. Relevance and coherence of the EEFP to international and national frameworks

This section evaluates the relevance and coherence of the EEFP to international and national frameworks and the unique contextual requirements and situations of participating countries. It poses the following questions:

- How relevant is the EEFP to national contexts?
- How does EEFP design ensure relevance across diverse contexts?

Key findings: Relevance of the EEFP

- The EEFP was found to be highly relevant to all six country contexts and well aligned with international commitments to global citizenship education.
- The programme was found to be well aligned with and supportive of existing national curricular offerings and to strengthen the implementation of other values-based educational programmes or similar programmes that support citizenship and life skills.
- Many stakeholders confirmed that the EEFP was relevant to ongoing education and curricular reforms.
- Stakeholders believed that the programme has excellent potential to address wider educational and societal challenges, such as discrimination, bullying, harassment or radicalisation.

The core principles underlying the EEFP are to build learners' capacities to contribute to global citizenship and more peaceful and inclusive societies. The data from this review indicates that the EEFP is well aligned to international frameworks and UN commitments to increase the participation of learners in peacebuilding, as well as commitments for education to play an integral role in the holistic development of children to enable them to reach their full potential.[21]

The EEFP responds specifically to Article 29 of the Convention on the Rights of the Child,[22] which states that a commitment of education systems must be to develop learners' commitment to human rights, respect for the child's own cultural identity, language, values and national country values, as well as preparation of the child for responsible life in the spirit of understanding, peace, equality and tolerance, and respect for the environment.

The EEFP is aligned with UN SDG target 4.7,[23] which proposes that all learners must acquire the necessary skills and knowledge for sustainable development and sustainable lifestyles, understanding human rights and gender equality, promotion of a culture of peace and non-violence, global citizenship, appreciation of cultural diversity, and of culture's contribution to sustainable development. The EEFP is also aligned and contributing to the UNESCO 1974 recommendation concerning international understanding, cooperation and peace.[24]

In pre-programme consultations, stakeholders reported that ethical challenges faced at

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[21] Bosio, E. and Gaudelli, W. (2018) Dr. William Gaudelli Global Citizenship Education — Interview Series Emiliano Bosio [Video file], 7 February 2018, https://www.youtube.com/watch?v=CuiAEL45fDw (last accessed 14 March 2024).

[22] United Nations (2001) The Convention on the Rights of the Child, Article 29, https://www.unicef-irc.org/portfolios/general_comments/GC1_en.doc.html (last accessed 14 March 2024).

[23] United Nations (2015) UN Sustainable Development Goals, 4: Quality Education, https://www.un.org/sustainabledevelopment/education/ (last accessed 14 March 2024).

[24] UNESCO (2023) Revision of the 1974 Recommendation concerning education for international understanding, co-operation and peace and education relating to human rights and fundamental freedoms, https://www.unesco.org/en/education/1974recommendation (last accessed 14 March 2024).

personal and institutional levels could be found in contexts related to bullying and harassment on physical, emotional or verbal levels; gender discrimination; favouritism; drug and substance abuse; social inequalities; and lack of care and concern for other people. It was also identified that many learners lacked competencies for ethical decision-making, critical thinking and self-awareness, often due to a lack of existing supporting curricula. Other concerns were raised around school environments themselves often being unsafe and not conducive to learning. It was also highlighted that students are often disaffected and alienated by an education system that does not connect with their real lives, but rather views them simply as units to be measured.

It was noted that these contexts have raised public awareness of the need for values-based education and global citizenship-oriented approaches, which have gained increasing traction in participating countries. All stakeholders reaffirmed the relevance of the EEFP focus, indicating the importance of sustained commitment to children's participation. Stakeholders recognised the need for education approaches that respond to these contextual issues, in particular the potential for the programme to support country responses to issues of discrimination, harassment and radicalisation.

> *"The ethics education program is based on transformative pedagogy as an innovative pedagogical approach that empowers our young learners to critically examine their context, beliefs, knowledge, experience, attitudes and values. It helps [learners] think critically [so that they can become] global citizens."*
>
> ***Fellow, Bangladesh***

The EEFP was considered to be well aligned with and strengthening or adding value to existing national education policies and curricular reform processes in all six participating countries (Table 3). It was found to be particularly relevant in supporting participating fellows and teachers implement values-based education, and in supporting the rollout of new competency-based curricula through the application of the EEFP innovative transformative pedagogy.

Table 3: Ethics education alignment to curriculum and international conventions

Country	Alignment of EEFP to national education curriculum	Curriculum links
Kenya	Fellows and teachers identified opportunities to enrich their existing values-based education curriculum. Fellows also integrated the programme across the curriculum, with most significant applications being in global citizenship education, peace education and values-based education, as well as in peace clubs in schools. A bespoke teacher training programme for pre-service teacher trainees was trialled.	Values-based education Global citizenship education Peace education
Bangladesh	The fellows team identified a clear connection between the ethics education curriculum and existing values-based education. The relevance of ethics education was particularly well aligned with the latest curriculum reform amendments (introduced in 2021 and emphasising themes around solidarity, tolerance, respect and integrity).	Citizenship education Values-based education
Nepal	The EEFP was implemented through social studies and human values education classes, and complemented via 'peace clubs'.	Social studies Human values education

Country	Alignment of EEFP to national education curriculum	Curriculum links
Indonesia	The pilot was designed to contribute to greater integration of the national Pancasila learning profile (which incorporates faith, fear of God Almighty, noble character; global diversity; cooperation; creativity; critical reasoning; and independence) and thereby to be integrated across the curriculum.	Pancasila learner profile
Mauritius	Fellows integrated the EEFP within the extended programme for learners, which involves learners who have not yet achieved the curricular targets for their age. This enabled work with smaller classes, with the intention that the EEFP would support students' general learning outcomes. The pilot was designed to contribute to greater integration of the life skills and values education (LSVE) curriculum.	Values and citizenship education (VACE) (primary level) Life skills and values education (LSVE) (lower secondary level) Socio-emotional well-being (lower secondary level)
Seychelles	Fellows and teachers identified opportunities to enrich their existing values-based education curriculum. In Seychelles, the ethics education modules were found to be relevant in strengthening the methodological approach in the curricular subjects of personal social and citizenship education (PSCE) and religious education (RE).	Personal social and citizenship education (PSCE) Religious education (RE)
Global	• Convention on the Rights of the Child, article 29 • Sustainable Development Goal 4.7 Global Citizenship Education (GCED) • UNESCO 1974 recommendation	

> *"Personal competencies, safe learning environment – all these are already in our curriculum. But the ethics education programme can help us to take it forward in different subject areas and strengthen our approaches to values education, civic education, citizenship education, history or social science curricula and textbooks. This programme gave us the platform to deliver that in the classroom."*
>
> ***Stakeholder, Mauritius***

The evaluation found that the EEFP is relevant to and responds to teachers' knowledge and skills gaps regarding nurturing approaches, teaching methods and tools that support learners' respect for diversity, holistic development and capacities for global citizenship. The EEFP supports the contextualisation of subject matters taught, as well as teachers' own ethics and values. At the same time, it responds to learners' needs for affirmation of values in real-life contexts and provides space for reflection and dialogue.

During pre-programme consultations and evaluation interviews, stakeholders across all six countries expressed high expectations that the programme will support the learning achievements of participating students in the longer term, as well as have the potential to transform wider educational and societal challenges, such as discrimination, favouritism, bullying, harassment and radicalisation.

The level of integration of the EEFP into the curriculum varied across countries, and more

technical and financial support and coordination with national education authorities are needed to ensure the scaling-up of the pilot and full integration of ethics education into the formal curricula, as discussed further in section 7 on sustainability. Overall, all country teams confirmed the continued relevance of the programme, as evidenced in their ongoing commitment to ethics education and the EEFP and plans for further integration in cooperation with the international consortium of partners.

Key findings: Collaboration with stakeholders and exploring synergies

- While the EEFP was well aligned with national policies and supported solid stakeholder relations for future endeavours, participating teachers and fellows noted that there were many ongoing development projects in this area of education.
- There is limited evidence that the EEFP established strategic synergies with other ongoing projects/initiatives related to similar thematics.
- The EEFP, through its fellows, established good coordination with ministries of education across all six countries, as well as with other stakeholders, including institutes responsible for the development and approval of curricula and teacher training, and wider communities.
- The EEFP could be strengthened by showing clearer contextualisation and greater linkages between existing policy priorities, activities and national curriculum in each country.

Ethics education fellows successfully established collaboration with the ministries of education, and in all participating countries there were a high number of fellows directly representing ministries or pooled from other relevant educational institutions, including representatives from teacher training and curriculum development institutions. UNESCO National Commissions coordinated and collaborated closely with ministries of education in Indonesia, Kenya, Mauritius and Seychelles.

Collaboration with other institutions from which the fellows originate was also established:

- In Bangladesh, the programme was supported by the National Academy for Educational Management (NAEM), the Teachers Training College (TTC) and the National Curriculum and Textbook Board (NCTB).
- Indonesia, the support of regional teacher professional centres that hosted EEFP teacher training was key to successful regional implementation. The engagement of the Interfaith Communication Forum also added value in fostering dialogue and cooperation among religious leadership, including Islamic schools and the Catholic diocese, the Buddhist Council in Batu, and the Hindu Parishadha in East Java.
- In Kenya, the programme was supported by Kenyatta University, Thogoto Model Teacher Training College and Kenya Institute for Curriculum Development (KICD).
- In Mauritius, the programme was supported by the Mauritius Institute of Education and the University of Mauritius.
- In Nepal, the Centre for Education and Human Resource Development, and the Curriculum Development Centre played an important role.

In Seychelles, the EEFP was supported by the University of Seychelles and the Teacher Training Institute. The programme received high-level direct endorsement by the President of Seychelles and was formally approved by the Minister for Education.

Although other institutions and organisations were involved during the programme, interviewed stakeholders suggested that a more strategic approach could have been taken to stakeholder engagement, including a more deliberate approach to organise consultations with key stakeholders to support synergies with similar initiatives. Stakeholders commented on the need to ensure clear linkages with the existing curriculum as important in enabling greater integration of ethics education content, and that this would help prevent the programme from being perceived as in tension or conflict with existing curriculum priorities. In addition to maximisation of synergies, it was noted that ensuring these linkages would be important to avoid the EEFP being perceived as "just another project" by teachers already overloaded with project interventions. This lesson learnt should be taken forward into the full implementation phase designed after the pilot.

" *"All the key institutions were on board – ministers were briefed, as well as the National Assembly, and they are expecting to be briefed on the progress. We have shared the project with the Seychelles Interfaith Council, there were some hesitations and questions, but we explained we are not replacing them, we are complementing their work."* "

Fellow, Seychelles

4

✳ Effectiveness: Outcomes for ministries of education and fellows

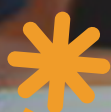**Key findings**

Capacity building of fellows

Personal growth of fellows

Nurturing ethics education champions

Curriculum development and integration of transformative pedagogy

4. Effectiveness: Outcomes for ministries of education and fellows

This section explores to what extent the EEFP has led to expected results and intended outcomes among targeted ministries of education and fellows. This section asks the question:

- To what extent has the pilot deepened fellows' knowledge, skills and capacities to implement ethics education, and built the capacities of MoEs to embed ethics education into national education systems?

Key findings

- A significant strength of the EEFP model has been the ability to leverage commitment and buy-in across high-level stakeholders, which has supported the rapid integration of ethics education programmes into pilot countries and created a cohort of skilled and motivated ethics education champions committed to further expansion of the programme.
- The EEFP has supported greater interaction between participating teachers and MoE staff.
- Coordinating the rollout of the EEFP through direct engagement of ministries of education remains a credible and effective modality. However, programme effectiveness, in terms of making the most of synergies with existing policy priorities and national curriculum, has been highly dependent on fellows' available time and resources and level of prior knowledge. Clearer selection criteria in identifying fellows, specifying anticipated time commitments and identifying training requirements in advance would be beneficial.

Across the six countries, 28 out of a targeted 30 fellows took part in capacity-building training in ethics education.[25] Fellows were selected by relevant MoEs and represented senior educationalists from ministries, universities and teacher training institutions, as well as those working in curriculum development and senior school leadership positions.

Fellows participated in a five-day, in-person participatory training workshop to strengthen their conceptual understanding of ethics education and their technical competencies to design and implement ethics education activities in their respective countries. They also participated in learning circles to share reflections at a national level, and had opportunities to attend further online training through community of practice webinars with global practitioners. The following sections present the key findings emerging from data gathered from fellows and MoEs via surveys, country reports, interviews and most significant change stories regarding the experiences of fellows and ministries.

Capacity building of fellows

Feedback from the in-person capacity-building training workshop was overwhelmingly positive, with 100% (N=28) of fellows reporting it to have been useful or extremely useful and to have met their expectations. At the endline (end of pilot evaluation), 100% (N= 19) of fellows who responded reported increased confidence in their understanding of ethics education and how

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[25] Five fellows from Bangladesh, six from Indonesia, five from Kenya, two from Mauritius, five from Nepal and five from Seychelles.

to integrate transformative pedagogies into the training of teachers. When asked how confident they now felt to design ethics education programmes, 50% (N=9) felt quite confident and 50% (N=9) felt extremely confident (see Figure 2). Fellows in Seychelles and Kenya reported the largest increase in confidence across the pilot; the smallest gains were found in Mauritius and Indonesia, which may be attributed to their pre-existing knowledge and skills which meant that they recorded higher rates of confidence at the start of the pilot.

Figure 2: Fellows' confidence in designing ethics education programmes

How confident do you feel in designing ethics education programmes?
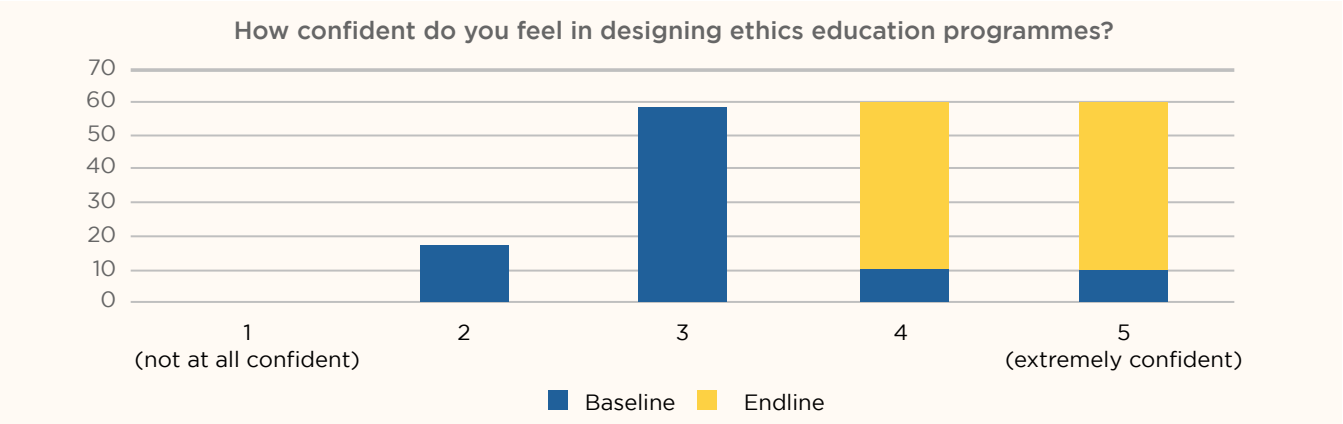
Endline survey results highlighted that fellows gained the most confidence in areas related to learner-centred transformative pedagogy and connecting learning to real-life contexts (see Figure 3). The areas where fellows felt least confident were related to intercultural and interreligious dialogue. These survey findings correlate with qualitative data collected which highlighted that fellows had found the learner-centred transformative pedagogy and dialogue and the experiential aspects of the training to be most supportive of positive changes. The evaluation noted that across contexts, explicit work to address interreligious and intercultural dialogue remains limited and challenging.

Overall, the end of pilot feedback showed that fellows felt better equipped with practical participatory approaches to implement ethics education training with teachers. The EEFP was seen to be supporting the development of learners' global citizenship competencies, in particular improved relationships and appreciation for diversity amongst learners. Fellows in Kenya and Seychelles also identified the potential for ethics education to support wider peacebuilding through promoting social cohesion in relation to inter-community conflict. In Indonesia, fellows commented on the role of ethics education in addressing respect for diversity through the Global Diversity of Pancasila. Overall, fellows felt that the initiative had been a valuable experience that helped to improve their understanding and implementation of ethics education.

Figure 3: Fellows' confidence in implementing ethics education methodologies

How confident do you now feel implementing Ethics Education with regard to the following aspects?
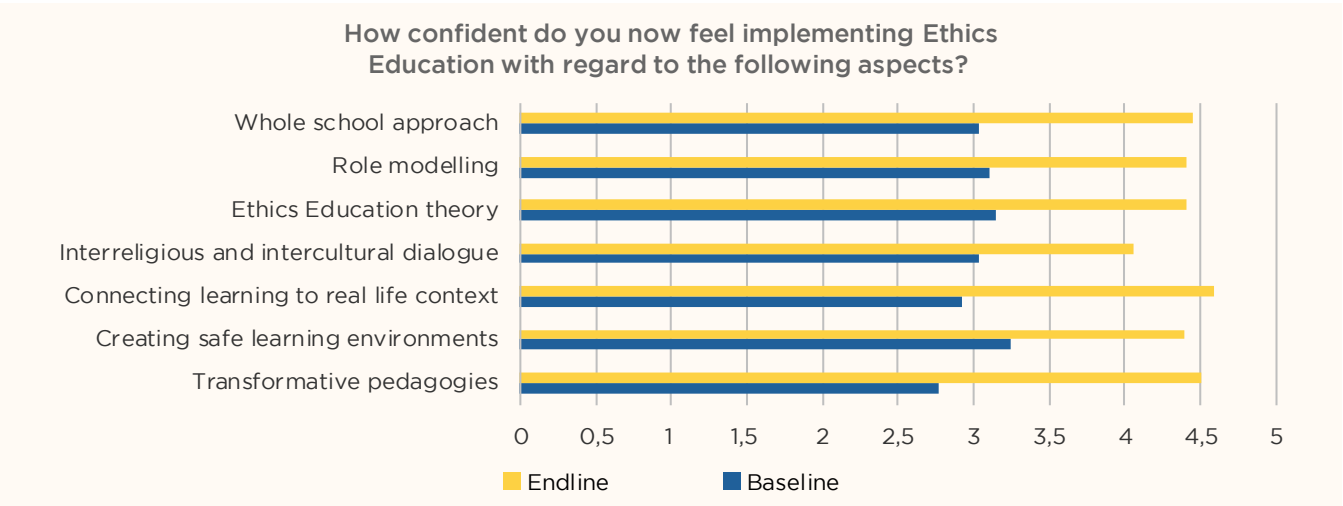
In comparing the different training elements, fellows found the face-to-face training workshop most helpful, with 78% rating it "helpful" or "extremely helpful". Fellows commented on the high quality of training and the value of in-person training and ongoing support provided by global partners. The learning circles and community of practice webinars were also valued as useful spaces to share experiences and gain new strategies (Figure 4).

Figure 4: Fellows' level of training helpfulness

How helpful did you find the Ethics Education Training?

Legend: Training workshop, Learning circles, Community of practice webinars
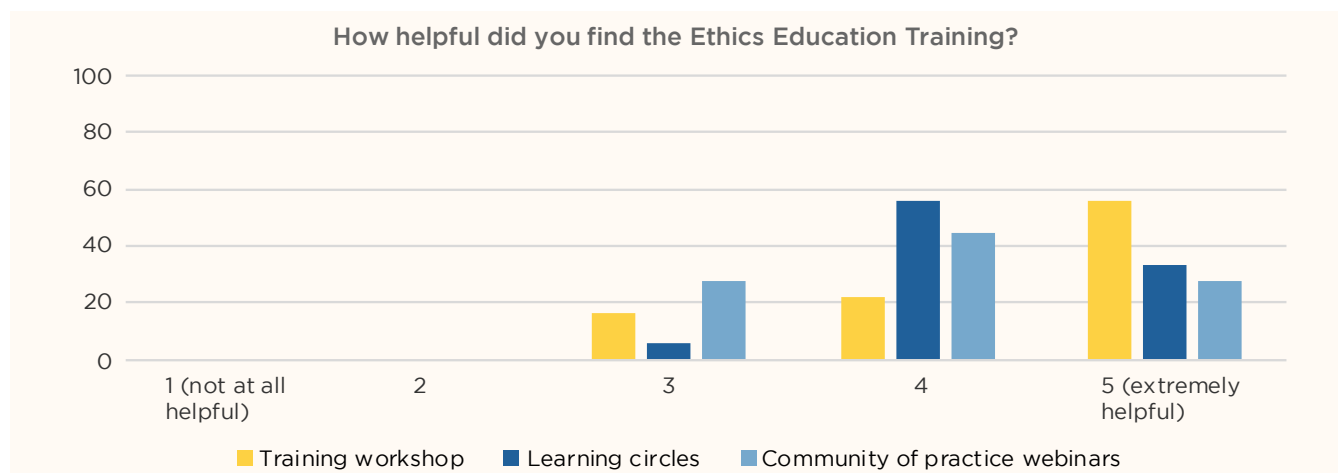
Personal growth of fellows

Fellows reported that the programme had a significant personal impact on their individual development in both their private and professional life experiences. Positive changes were noted in individual thought processes, awareness, and capacities and motivation for ethical decision-making, which was perceived as having a positive impact on their personal and professional relationships. This personal development was particularly attributed by fellows to the relational and experiential elements of the training.

Across settings and contexts, fellows talked at length about the positive contribution of ethics education to personal and professional growth and capacity, and how it had transformed approaches to teaching and learning and general interactions with learners. It had also impacted the design and development of educational/instructional materials. Fellows shared how they had adapted their approach to relationships with colleagues, embodying ethical leadership through leading by example and greater collaboration.

In Bangladesh and Nepal, this was cited as leading to greater ethical conduct, academic integrity and good governance at an institutional level through the development of institutional codes of ethics. In addition, the EEFP fellowship model of support, by which MoE fellows provide support to participating teachers/schools, increased engagement between MoE staff and teaching staff and the wider communities they support across all contexts.

> "It is inspiring to see the leadership, passion and commitment that the fellows have brought to the program. Taking full ownership, they have brought different stakeholders together to champion ethics education."
>
> **EEFP Stakeholder**

Depth of understanding and quality of delivery was impacted by fellows' level of prior knowledge and familiarity with ethics education concepts, with countries such as Kenya and Mauritius more comfortable and more able to support implementation as they were already using values-based approaches and were familiar with Arigatou's programmatic approaches.

Nurturing ethics education champions

A key to embedding the EEFP approach has been the buy-in from fellows who have gained personal growth through internalising ethics concepts and developing greater understanding and empathy for teachers' and learners' circumstances through more engagement with participating schools. This has created a greater awareness of the needs of learners and teachers among senior educationalists and MoEs, and a greater sense of interconnection and fellowship in achieving education outcomes. For example, each fellow in Kenya was designated a pilot school to mentor through implementation, this model has been seen to build strong rapport with the Ministry of Education and helped connect schools to other educational opportunities; it also familiarised fellows with local school contexts. Similarly, in Seychelles fellows reported closer working relationships with school management and pastoral teams due to pilot school visits.

Fellows reported having developed a deeper understanding of the importance of ethics education and its role in promoting responsible citizenship. Across all contexts, there was a noticeable shift in fellows embracing the value of learner-centred approaches and greater

recognition of how intersectionality impacts learners' educational experiences. Fellows have recognised the importance of learners' holistic development and the need for education systems to move beyond purely knowledge-based curricula. Fellows articulated how education institutions can take a more holistic approach to supporting learners' development and well-being. In Indonesia, for example, fellows saw ethics education as supporting holistic education to address incidents of bullying. In Kenya and Seychelles, fellows were advocating for the wider mainstreaming of values-based approaches for promoting social cohesion across the school community. Throughout the pilot, fellows have been seen raising awareness about the importance of ethics in the learning process.

The appreciation of ethics education was further evidenced in high-level expressions of support for the programme across participating countries, including support from ministers of education, the UNESCO National Commissions in Kenya, Seychelles, Mauritius and Indonesia, positive social media coverage across all contexts, and national media coverage of the programme in Bangladesh, Nepal, Seychelles and Mauritius.

> *"My previous understanding was that teaching was merely about transferring knowledge. After this training, I realized that building a child's ethics, guiding them to engage in ethical dialogues, and creating a more enjoyable learning environment are crucial for a child's future development."*
>
> **Fellow, Indonesia**

Curriculum development and integration of transformative pedagogy

Despite the relatively modest scale of pilot activities, the programme has achieved significant reach through integration within existing national curriculum. Most participating countries are in the process of implementing recent curriculum reforms or a new competency-based curriculum, which has provided a significant opportunity and entry points for the pilot's learning and approaches to be directly integrated into curriculum development initiatives. The pilot has therefore strengthened existing delivery modalities for a global citizenship and values-based education curriculum. This has created an

enabling environment for the greater inclusion of ethics education at the curriculum delivery level, with several countries looking to incorporate elements of the ethics education programme within its national curriculum, as well as designing specific modules on ethics education for pre-service teacher training (see Table 4). The prior knowledge and experience of fellows, together with their positions within relevant MoEs, has enabled the programme to leverage support for ethics education and buy-in from high-level stakeholders who have shown interest and support for the programme.

The transformative pedagogies highlighted throughout the EEFP have been highly appreciated by MoEs, and for many fellows have represented radically new approaches. Most participating countries (Bangladesh, Kenya, Indonesia, Nepal and Seychelles) are currently in the process of transitioning to learner-centric, competency-based education systems. The EEFP training approach and technical guide have provided practical tools and a model for integrating participatory approaches, not just within ethics education, but as effective teaching and learning strategies across all subjects/ learning areas. The desire of MoEs for support in integrating competency-based curricula provides a strong entry point for embedding transformative pedagogy and ethics education more holistically within curricula.

However, inconsistency of terminology between social studies, values-based and ethics education modalities made mainstreaming efforts more challenging, and risks ethics education being perceived as a new concept that conflicts with existing established curriculum formats. There was an initial lack of clarity around the role of the EEFP and whether it conflicted with or replicated existing curricular content. For example, in Seychelles a lack of understanding of how ethics education connected to the delivery of existing religious education and personal social and citizenship education (PSCE) created some initial confusion for teachers. All countries could benefit from further support to map concepts and approaches to their existing curriculum offer.

Table 4: Ethics education and curriculum development across countries

Country	Curriculum development
Bangladesh	The MoE is engaging the National Curriculum and Textbook Board and the National Academy for Education Management in considering preparations for a new teacher training manual to integrate ethics education into a new national competency-based curriculum.
Indonesia	The MoE has integrated the ethics education activity book into their national P5 module (Pancasila Student Profile) and is expanding the national teacher training programme and training of trainers for ethics education.
Kenya	The EEFP supported the Kenyan MoE and the Kenya Institute for Curriculum Development to integrate key ethics education concepts to allow better competency-based approaches to the delivery of the values-based education curriculum. Ethics education teacher training for in-service teacher trainees was also piloted.
Mauritius	The MoE is developing a cultural map of Mauritius, encouraging site visits and the educational exploration of religious and cultural sites. Ethics education has been included as an elective module in the national Post Graduate Certificate in Education (PGCE) level by the Mauritius Institute of Education, with fellows advocating for its inclusion as a core module.

Country	Curriculum development
Nepal	The MoE is developing and disseminating ethics education training materials for teachers, principals and other educators, as well as tools for parents. In-service teacher training has been piloted at one teacher training centre for secondary social studies teachers, with plans to extend training opportunities to 150 teachers across Bagmati province in 2024. The Center for Education and Human Resource Development (CEHRD) has also committed to design a bespoke teacher training module for ethics education.
Seychelles	Policy discussion is underway to appraise the integration of ethics education into the national curriculum as either a cross-curricular or stand-alone programme. The MoE is incorporating a transformative pedagogy component into in-service and pre-service teacher training.

The evaluative evidence indicates that the EEFP's technical support has contributed towards increasing the profile of ethics education across all six countries. All stakeholders interviewed indicated that ethics education offers a meaningful contribution to their curriculum offer and that MoEs were appreciative of partners' relevant technical expertise and financial support.

Overall, the evaluation found that the pilot has had a significant impact on fellows' understanding and delivery of ethics education programming, and their commitment to advocating for ethics education as a core component of their education systems. Fellows and MoEs are eager to continue and further embed learning approaches within national education systems. As one fellow from Bangladesh remarked: "The pilot has paved the way for a future where ethical awareness and action are integral to our school's DNA. Our commitment to ethics education will remain steadfast."

5

✳ Findings: Outcomes for teachers

5. Findings: Outcomes for teachers

This section explores to what extent the EEFP has led to expected results and intended outcomes among targeted teachers. It asks the question:

- To what extent has the EEFP pilot deepened teachers' knowledge, skills and capacities to implement ethics education?

Key findings

- The EEFP was found to enrich teachers' depth of understanding around the key concepts of ethics education, leading to schools embracing transformative pedagogy in the classroom and embedding learner-centred approaches, as well as a culture of inclusion and appreciation of diversity.

- It had positive benefits on teachers' personal and professional development.

Across the six countries, 330 teachers (67% female and 33% male) were trained in ethics education concepts and practices through an intensive five-day national training programme (Figure 5). This total slightly exceeded initial plans to reach 300 teachers through the pilot. Teachers also attended learning circles and follow-up training webinars, and received onsite school support from fellows throughout the pilot phase. Fellows identified teachers to participate based on geographical spread and their prior knowledge of global citizenship and values-based education. Participating teachers were mostly class teachers, with 20% of participating teachers being subject leads in subjects such as social studies, religious education or national equivalents. Feedback from teachers was overwhelmingly positive, with desire for the programme pilot to be extended.

Figure 5: Number of participating teachers across countries
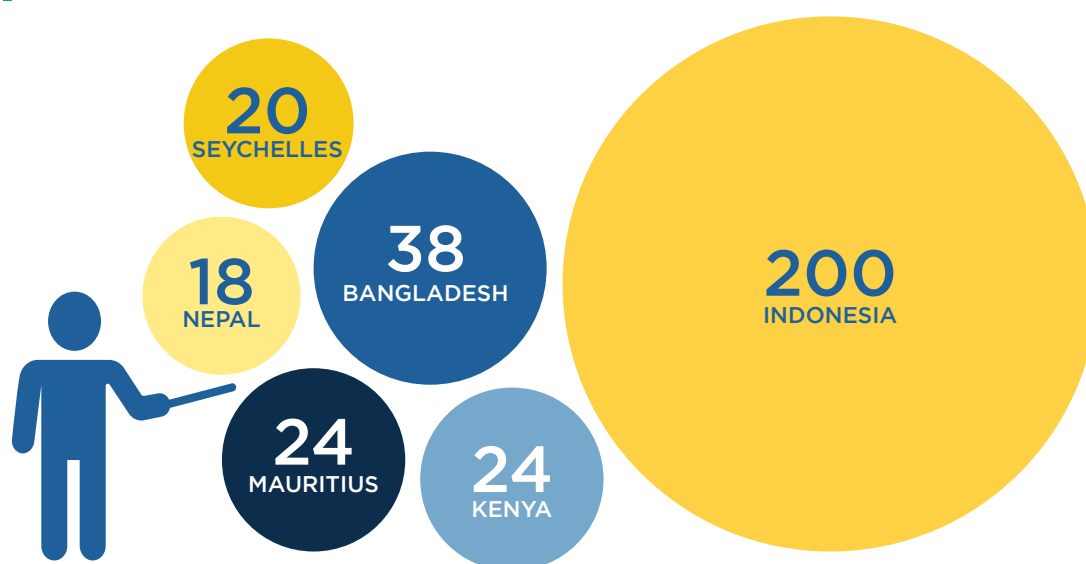
The EEFP was primarily delivered in primary and lower secondary settings, other than in Indonesia where it was also adapted for kindergarten settings. Learners participated in between 5 and 30 hours of ethics education-related activities, with the range of curriculum content covered with each cohort varying across schools and countries. Coverage was impacted by delays in starting the pilot, which meant that the implementation period coincided with

school holidays and school examination periods, and therefore not all planned activities were delivered. In Mauritius, fellows commented on how bad weather conditions from April to July 2023 had a significant impact on delivery and led to a significant gap between teacher training and delivery, which impacted teacher engagement and motivation.

Countries varied in their intervention approach and in how EEFP was integrated into the pilot schools. Ethics education interventions were typically delivered through existing social studies and life skills classes or embedded as an extracurricular ethics club (Table 5). However, some EEFP activities were mainstreamed.

Table 5: Subject integration approach and curriculum linkages, by country

Country	Grade targeted	Age range	Subject integration and mainstreaming	Curriculum links
Kenya	Primary and secondary school	10–14	The pilot was delivered through related subjects including life skills and social studies in secondary and through ethics clubs in primary, teachers also attempted to integrate and mainstream ethics education principles and approaches into the wider educational curriculum.	Values-based education/ global citizenship education
Bangladesh	Grades 6 and 7	11–14	Ethics education was piloted through extracurricular ethics clubs, attendance of which was not mandatory. Following a very positive response, national partners are looking to mainstream activities into the regular programme.	Citizenship
Nepal	Grade 6	11–14	Delivered through linked carrier subjects, social studies and human values education classes.	Social studies and human values education
Indonesia	Kindergarten, elementary, junior and high school	4–16	Mainstreamed across a number of subject areas to support the enrichment of the flagship character education model, P5 module (the Pancasila student profile).	Pancasila Learner Profile
Mauritius	Lower secondary extended programme (Grades 7–9)	11–15	Delivered through life skills and social and modern studies lessons.	Moral education and citizenship education Values-based education for holistic development
Seychelles	Primary and secondary	8–13	Delivered initially through religious education (RE) and personal, social and citizenship education (PSCE) to all school activities, some schools have extended engagement with ethics education beyond personal social and citizenship education (PSCE) to all school activities.	Religious education and personal social and citizenship education

The following discussion explores the data gathered from surveys, country reports, focus groups and most significant change stories regarding how the programme impacted teachers.

Teachers' knowledge, skills and capacities to implement ethics education

At the beginning and end of the pilot, teachers completed a self-perception survey regarding their competencies and confidence in implementing ethics education methodologies.

All teachers (100%) reported that the pilot had helped support their professional development and had aided them to implement ethics education in their setting (Figure 6).

Figure 6: Impact of pilot training on teacher professional development

Did the training help you implement ethics education and support your professional development?

In pre and post self-perception surveys, teachers were asked to rate their confidence in implementing the EEFP pedagogical approaches across eight statements, each on a scale of 1 to 5. Out of a potential score of 40, the mean average scores of teachers increased from 25 at the start of the pilot to 32 at the end, representing a 29% increase over the pilot period. The areas in which teachers recorded the greatest increase in confidence were transformative pedagogy, creating safe learning environments and a whole-school approach (Figure 7).

Figure 7: Teacher confidence in EEFP pedagogy, endline vs. baseline

Confidence in Implementing Ethics Education
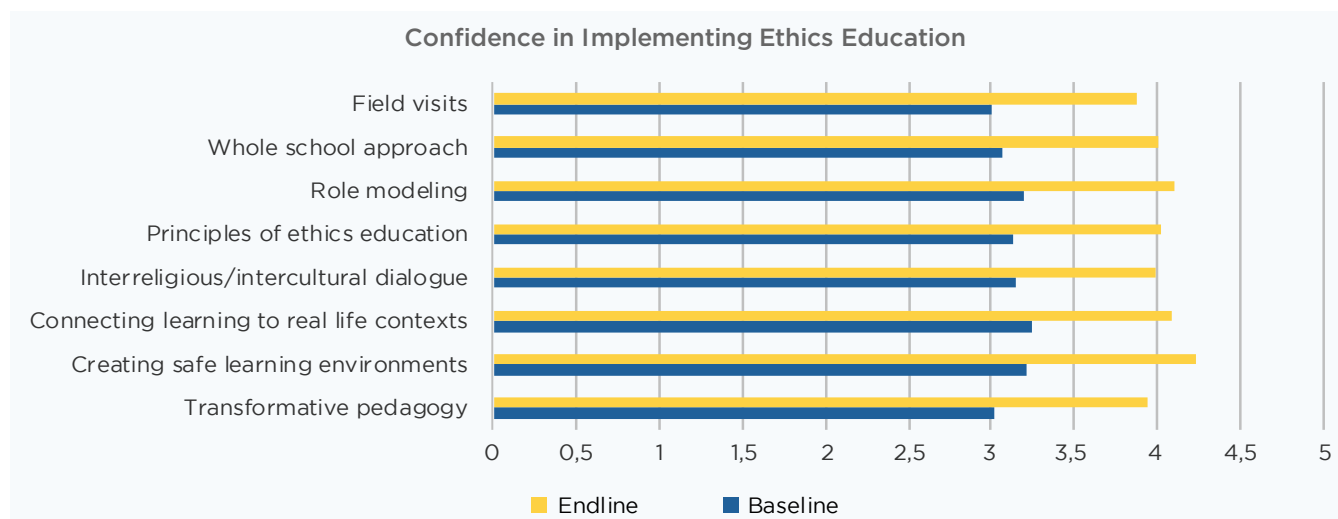
Despite this overall increase in mean scores across teachers, of those teachers who completed pre and post surveys, just over 50% (N=152 out of 262) did not record any increase in their overall score. However, across open responses, all teachers were able to articulate positive changes to their teaching practice and/ or positive impacts they had witnessed in their learners and the class environment as a result of the implementation. Among surveyed teachers, 84% (N=248) reported that the EEFP pilot had changed their teaching practice, with just 4% (N=12) reporting no change (Figure 8).

Figure 8: Impact of participation in EEFP on teaching practice
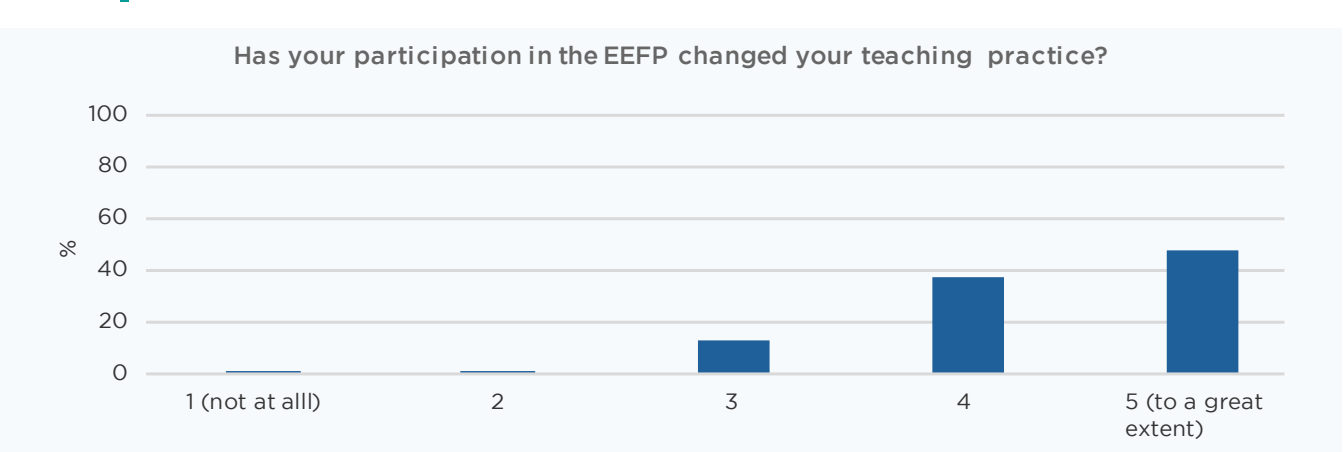
Teachers were also asked about their confidence in nurturing learner competencies. Out of a potential score of 30, teachers' mean score increased from 19 at the start of the pilot to 25 at the end (Figure 9). Teachers' confidence increased most in relation to nurturing learners' self-awareness, appreciation of differences and similarities, interconnectedness, and encouraging learners to take action.

Figure 9: Teachers' confidence in nurturing learner competencies in ethics education
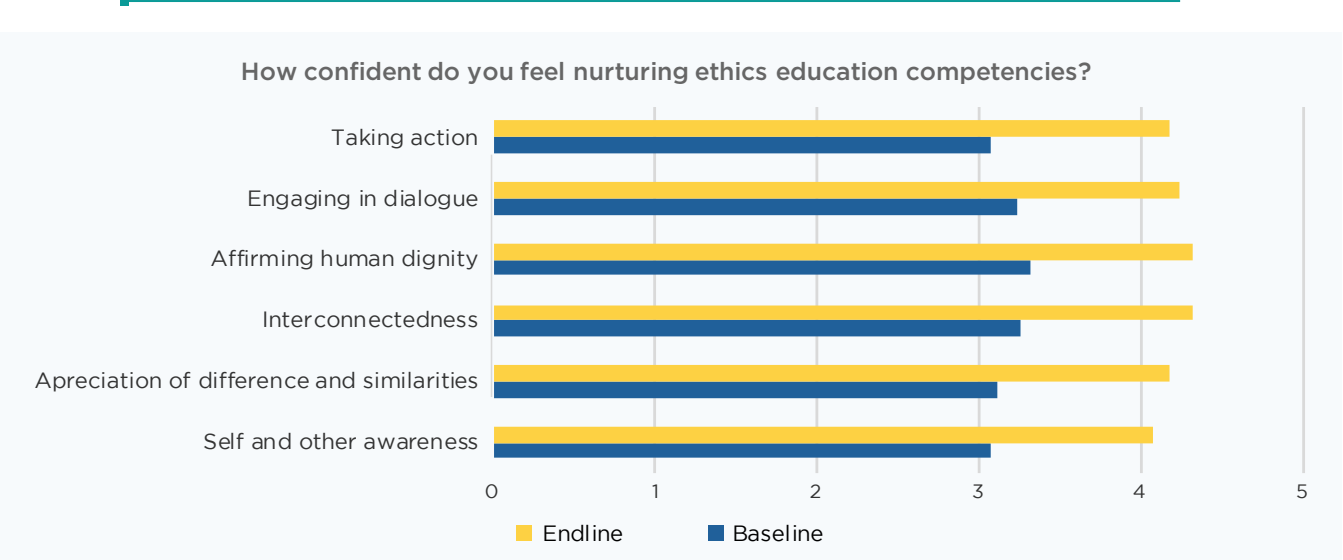
Regarding the training model, teachers noted a preference for face-to-face over online learning. They also stressed the importance of establishing a strong support network for fellows and ethics education champions to provide continuing mentorship, coaching and peer support for the programme's sustainability. Teachers also commented on the value of being connected to experienced global practitioners, including through online webinars, to share experiences and practice with teachers from other countries. They felt that this aspect had raised the importance of the pilot and helped increase teacher motivation and commitment.

Increased confidence of teachers in implementing ethics education and similar curricula

Teachers appreciated the value and ethos of the EEFP training, particularly the opportunities to listen to and share experiences with other teachers in different contexts. As a result of the training, teachers reported feeling more capable, confident and equipped to implement ethics education in schools and classrooms. They also felt that they had gained a relevant understanding of ethics education concepts and approaches, as well as the ability to provide relevant activities/ curriculum design and role-modelling of ethics education values.

Teachers appreciated the practical activities within the learning materials provided by the programme, and reported that the ethics education content had strengthened their delivery of existing life skills, values-based and citizenship curriculum. Some teachers also reported feeling more able to provide other parts of the curriculum thanks to the training and skills in new practices. Teachers particularly found that the flexible nature of the activities provided considerable scope for integration into existing subject areas. For example, in Indonesia, the ethics education pilot was seen to be strengthening teachers' understanding of the existing Pancasila programme. In Kenya, where sessions were mainstreamed, teachers reported how new strategies were helping to increase the engagement of learners in other subject areas, such as mathematics. Overall, the pilot has given teachers an appreciation for the importance of incorporating multiple perspectives and techniques into teaching to promote a well-rounded learning experience.

Professional and personal development of teachers

Teachers widely reported that they experienced significant personal and professional development through participating in the programme. At a personal level, this included character development, broadened horizons, or a change of perspective, attitude or mindset. Teachers commented on how the training had challenged them to consider their own ethics, in particular how activities had caused them to reflect on their own sense of tolerance and respect for diversity. This included reports of increased understanding of the holistic nature and complexity of ethics education.

Changes to perspectives are reported to have inspired, motivated or enabled relevant actions and behaviours, with reported improvements in personal relationships with family and friends. In Nepal, teachers also reported improvements in personal wellbeing, reduced stress levels, increased self-awareness and a greater sense of purpose in their work.

At a professional level, teachers gained a better understanding of ethics education, contextualisation of values, competency domains and methods, and strengthened relationships with colleagues. Teachers particularly appreciated how the new child-centred transformative methodologies gave them practical strategies to examine social issues with their learners, and how these new approaches influenced classroom practices.

Impact of learner-centred transformative pedagogy

Teachers reported a significant shift from their existing, primarily teacher-centred, pedagogical approaches to more learner-centred approaches that were more playful and interactive. Teachers noted that through encouraging learners to contribute more during lessons social bonds were improved in the classroom, which led to improved communication with children and more engagement in dialogue among them. Teachers reported that their classrooms, and the relationships and learning within them, are more relational, harmonious and inclusive as a result of the pilot.

Teachers reported that the use of new participatory approaches has resulted in improved self-esteem and active participation in classrooms. For example, in Seychelles teachers reported giving more space to students to express themselves, and that new activities had made them feel more at ease with curriculum topics. The interactive nature of activities connecting learning to real-life scenarios and appreciating learners' own views and opinions was seen to be giving learners agency and key in increasing the level of active engagement among learners. Teachers also reported a remodelling in their teaching emphasis and approach from competition towards cooperation and collaboration. They also reported increased confidence in learners' abilities to identify, analyse and respond to ethical challenges in the classroom. Teachers have developed a wider range of new strategies for addressing these challenges more effectively.

The EEFP provided learners with new learning experiences, which has resulted in them being more motivated and engaged in classes. Teachers reported that they themselves feel more open towards learners and more able to understand them due to knowing more about their context. In turn, they reported that learners feel more "safe" and "comfortable". They reported less conflict and bullying among learners, and a more inclusive and appreciative classroom culture. Overall, there was a common appreciation that classrooms and learning spaces feel more "fun" and learning more collaborative and engaging with a more focused approach to learning.

Teachers reported feeling more able to include learners' voices and agency in the learning process. Some teachers also reported using alternative approaches to behaviour management, for example through engaging in dialogue and reducing the use of corporal punishment. Teachers frequently reported how the EEFP has been transformational for disengaged learners, resulting in their re-engagement in learning, improvement in behaviour in school, engagement in academic studies and overall improving their well-being. In some contexts, schools have developed ethics education policies. For example, in Nepal fellows reported that schools have adopted formal policies that promote ethical conduct among students, staff and administrators as a result of the pilot.

Positive attitudes to diversity and inclusion

Teachers reported that their classrooms have become more inclusive, with frequent reports of changing attitudes towards diversity and a new recognition of learners' different needs and abilities. Shifts towards learner-centred pedagogy were seen to be building trust and increasing rapport with learners. Increased recognition by teachers of the importance of inclusive approaches, and of how and why to create safe learning environments, were also noted by teachers.

> *"It has changed my attitudes. Now I believe that all human beings regardless of colour, creed and religion have value and deserve to claim it."*
>
> **Teacher, Bangladesh**

Ethics education has helped to change teachers' attitudes towards and perceptions of their learners. As one teacher explained: "Learners are no longer looked at as an 'empty pot' but rather as one with knowledge to share". Teachers are more empathetic in understanding the challenges that learners face, not just in lessons but also socially, and how such challenges can impact their learning. Teachers reported greater consideration of less academically able, more disengaged and more disruptive learners, and that the programme had resulted in greater respect and appreciation among learners themselves of those with additional needs and disabilities.

Across all countries, the evaluation found evidence that the EEFP had resulted in increased respect for and appreciation of differences in schools through intercultural learning and cultural celebration events. In most contexts, schools led cultural events such as cultural days to share music, cuisine, dress and cultural practices. In Kenya, schools held cultural events for learners to share cultural practices, dress, songs and food from their different tribal traditions. In Seychelles, learners participated in school-based Creole festivals and an interfaith gospel show. These events provided learners from different religious and cultural groups with opportunities to celebrate their different cultural practices and traditions. Teachers reported that this is leading to greater respect and tolerance within their classes and has given space for minorities to be recognised. These events were also an opportunity to showcase the EEFP, and drew interest from learners who had not participated directly in the pilot programme.

> *"The EEFP has provided space for intercultural learning, participants had opportunities to acknowledge and understand their own and other people's cultures. Furthermore, this activity encourages students to respect the difference and similarities among cultures."*
>
> **Fellow, Indonesia**

Site visits for teachers to religious or cultural sites were organised as part of teacher training in three out of six countries (Bangladesh, Kenya, and Nepal). In Indonesia, teachers held interfaith dialogues instead of site visits, which brought local religious and cultural leaders together in each regional province to understand each other's practices and gain awareness of localised interfaith community frictions. Interfaith visits were also organised for teacher trainees in Kenya. Teachers in Bangladesh commented on how site visits to religious places and consultations with leaders had been an important process in local sensitisation, and had excited learners who talked of how the visits had opened their eyes and positively impacted their mindset towards other faiths and beliefs. Teachers and fellows in Kenya cited how site visits had been meaningful and the first time they had experienced another faith. Teachers in Indonesia talked of how dialogue had been an important part of the implementation process and helped to contextualise the programme.

"In Indonesia interfaith dialogue served as a valuable opportunity for teachers, to understand differences. These sessions provided us with a space to analyse and resolve issues related to religious and belief diversity in our schools, particularly in terms of religious practices and customs. As a result, we become more open and tolerant."

Teacher, Indonesia

Interfaith visits with learners were organised across a number of schools in Bangladesh, Kenya, Mauritius and Nepal. Learners engaged in respectful dialogue with members of different faiths to explore common ethical principles, traditions and shared values. In Nepal, teachers reported how interfaith visits provided learners with an opportunity to experience different religious traditions and cultures first-hand, and had fostered a deeper understanding of the values, rituals and practices of various faith communities. In Indonesia, several schools implemented interfaith dialogues, for example in West Kalimantan and Papua cultural and religious leaders visited schools, and learners had the opportunity to engage in interfaith and intercultural dialogue. In Kenya, students from a Nairobi boy's school participated in site visits to a Mosque and Hindu Temple. This was particularly significant as the school had previously faced issues of Islamophobia against Muslim students.

"There was a time when in this school we had some religious conflict, so through this interfaith visit, students were able to appreciate each other and able to blend and live together as one community. So I feel that with this ethics we will not have a repeat of what we had before."

Teacher, Kenya

The EEFP has created important spaces for intercultural learning and discussions of issues around diversity; however, not all teachers feel equally confident in examining these issues with their learners. Explicitly engaging in interfaith dialogue and intercultural learning in contexts where there are ongoing communal tensions/social cohesion problems remains challenging for many schools. For example, in Kenya, where issues of violent extremism are very present, teachers were apprehensive of engaging too deeply in subjects that they did not have the resources to fully and safely explore. The EEFP is providing new strategies for teachers to tackle challenging topics, with small signs of progress in some contexts, but discussions are still at the surface level. Although there is a desire across stakeholders to respond to issues of social cohesion through the EEFP, entering into explicit intercultural and interfaith dialogue on sensitive topics has been challenging for many, and teachers reported that they did not feel well-equipped to deal with the potentially sensitive discussions and impact. In many schools, interfaith and intercultural learning did not progress beyond teacher training.

Engagement of stakeholders

In all countries, consultations and national launch events were held alongside teacher training to better understand the needs of the country context and to garner support and buy-in from key stakeholders in coordinating implementation. The consultation process achieved significant success engaging high-level stakeholders. This included commitment of support from the Minister of Education in Bangladesh; endorsement by the Minister of Education in Kenya; support from the Secretary of Education Ministry in Nepal; Engagement of interfaith groups in Mauritius and Seychelles, and endorsement of the President's office and at cabinet level in Seychelles.

In some countries, examples of resistance to the EEFP were noted, particularly from parents (Bangladesh) and religious communities (Seychelles), with concerns raised over the content of the programme and its potential to conflict with academic priorities and religious education. These potential challenges were resolved through transparent communication about the content and benefits of the programme, and the evaluation suggests that this early dissent did not negatively affect implementation for teachers and learners.

In Indonesia, Nepal and Seychelles, the EEFP has been characterised by strong stakeholder engagement with parents and religious communities in the implementation phase. This engagement contributed to the programme's success and demonstrates the importance of collaboration and partnerships. In Bangladesh,

Kenya, Nepal and Seychelles, sensitisation workshops for parents and the wider school administration were found to be beneficial. These increased parents' interest in ethics education and built their trust. In Nepal, for instance, workshops were held to educate parents and guardians about the EEFP and to provide them with strategies for talking to their children about ethics and extending learning beyond the classroom. Some fellows and teachers reported that the curiosity and willingness of the guardians encouraged them to explore the issues further at home.

Several interviewees (Indonesia, and Seychelles) felt that better connections with and buy-in from other community groups and stakeholders would help ensure the sustainability and integration of the EEFP. Suggestions included bringing all relevant stakeholders on board (school headteachers, parents and religious leaders) with clear communication around the approach and benefits to pre-empt resistance. Across settings, buy-in from school leadership and headteachers was key to enabling the success and support through implementation.

In Bangladesh, Kenya, Mauritius and Seychelles, the EEFP engaged with universities to support the dissemination of learning through teacher training. The evaluation found interest from universities to network across countries and to support the evidence base for the value of ethics education.

Training of teacher trainees in Kenya

In addition to teacher training with in-service teachers, a bespoke teacher training programme was delivered to 44 pre-service teacher trainees at Thogoto Teacher Training College and Kenyatta University in Kenya. Feedback from training was extremely positive: across teacher trainees, 93% found the EEFP training helpful or extremely helpful, and 93% felt that it had changed their teaching practice. When trainees were asked about their confidence in implementing ethics education, they reported feeling most confidence in relation to engaging learners in dialogue and relating learning to real-life problems and local context. Teacher trainers also found that the training increased their confidence in nurturing learners' sense of interconnectedness, as well as encouraging learners to take action that contributes to active global citizenship. The participatory nature of the training was described by trainees as strengthening their own personal ethical capacities, and trainees commented on how they were now more open and better able to connect and collaborate with fellow students.

Feedback suggested that a key takeaway for teacher trainees was a recognition of the importance of taking an inclusive approach to creating conducive learning environments that engage all learners in the classroom. Other key highlights cited by teacher trainees related to the importance of nurturing understanding, celebration for difference and commitment to establishing a culture of care within the school environment.

There is a clear indication that teacher training has been meaningful, and that the opportunity for new teachers at the start of their career to develop more holistic teaching pedagogies and approaches to support the holistic well-being and nurturing of learners has been valued.

Expanding the programme

Overall, the EEFP has created a greater sense of community across teachers, with learning circles particularly valued as creating an important space for informal learning and exchange between teachers. How fellows have nurtured teachers has created stronger links between MoEs and participating schools. Strong prior knowledge and buy-in from school leadership have been key to the level of engagement with the EEFP, and therefore the impact for learners. However, teachers acknowledge that the EEFP pilot can only be a small step with limited outcomes due to the six-month timeline and limited reach, as well as competing curriculum demands. They indicated that it would be beneficial to extend activities more widely in the future, for example bringing in more stakeholders for wider buy-in, extending the programme to include more remote areas, and creating more space and time in participating teachers' timetables to fully engage with the programme. Teachers across all contexts highlighted the need for further training and greater support to expand the intercultural and interreligious dialogue elements of the programme, as well as support in how to further contextualise the programme to national contexts.

I am able to connect with people more warmly and friendly and also understand various situations in life. Ethics education has helped me understand the importance of connecting and caring for other people.

Teacher Trainee, Kenya

Transforming Education to Contribute to Global Citizenship and Peaceful and Inclusive Societies

6

✳ Findings:
Outcomes for learners

6. Findings: Outcomes for learners

This section explores how the EEFP has led to expected results and intended outcomes among participating learners. It asks the question:

- To what extent has the EEFP increased learners' knowledge, skills and capacities in relation to the following key areas: self and other awareness, appreciating differences and similarities, sense of interconnectedness, affirming human dignity, engaging in dialogue, and taking action?

Key findings

- The EEFP contributed to a change in learners at the individual level and in relationships in their immediate environment, indicated by raised awareness on ethical issues, increased self-awareness and self-confidence, better understanding of own and others' emotions, appreciating differences and similarities, increased awareness of religious and ethnic diversity, and increasing relationships with people of diverse religious and ethnic background.

- While it is expected that the EEFP would encourage collective actions and support greater social cohesion, the period of implementation was too short to evidence such change, but there was positive anecdotal feedback of how the EEFP had led to a reduction in peer conflicts and bullying.

- When fully integrated into schooling, ethics education can provide space for learners to foster the competencies necessary to relate positively with themselves and others. Through intercultural, interfaith and inter-worldview learning processes, learners can internalise the relational principles of dialogue and develop the knowledge, attitudes and capacities to flourish, foster positive relationships and transform their communities.

The EEFP engaged 8,034 learners across the six countries. A sample of 909 learners (55% female and 45% male) were tracked through the pilot to follow their progress and experience. The EEFP was implemented with learners from kindergarten and primary school through to higher secondary, with most (59%) of participating learners aged 11–13 years. Participating learners represented a range of faiths: 42% identified as Christian, 27% as Muslim, 25% as Hindu, 4% as Buddhist, 1% reported no religious affiliation and the remaining 1% represented other faiths, including Jewish, Sikh and Ba'hai (Figure 10).

Figure 10: Religious diversity across participating countries

Religion by country across learner sample

Legend: Buddhist, Christian, Hindu, Muslim, Jewish, Bahá'í Faith, Sihk, No religious affiliation

Learners attending EEFP sessions were asked to respond to a series of questions relating to changes in their confidence in EEFP competency domains at the start and end of the pilot. They responded to 22 statements on a five-point Likert scale, from 1 (strongly disagree) to 5 (strongly agree) to rate their capacities in the areas of self and other awareness, appreciation of differences and similarities, sense of interconnectedness, affir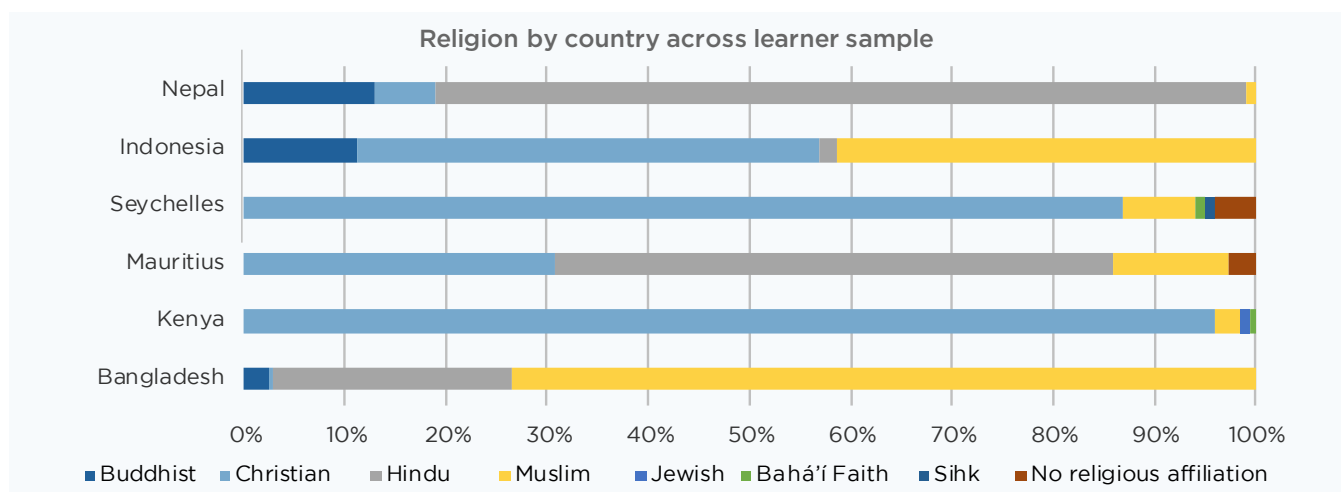mation of human dignity, engaging in dialogue, and taking action. Some 909 baseline forms and 706 endline forms were completed. Before and after average scores were analysed, providing a broad sample.

The mean average score increased from 79 out of 110 at the start to 89 at the end of the pilot. Figure 11 illustrates the impact of the pilot on individuals' capacities. After participating in EEFP activities, learners reported marginal or no changes in 11 of the 22 areas evaluated. However, there were more substantive changes in 8 of the 22 areas, where average scores increased from 2.6 to 4. These areas included appreciating differences and similarities, awareness of religious and ethnic diversity, increasing relationships with people of diverse religious and ethnic backgrounds, better understanding of themselves and where they come from, and better awareness of feelings and management of emotions. It is possible that the low impact of the programme on learners' self reported confidence was due to poor return rates, meaning that broadly different students completed the baseline to those completing the endline. It may also have been impacted by translation issues and a lack of understanding of the questions.

Figure 11: Learners' scores across competency categories before and after participation in pilot

Learner pre and post participation scores

In general, qualitative and quantitative feedback from EEFP learners was overwhelmingly positive, and there was a strong sense of pride among learners for being associated with the pilot. Some 95% of learners reported that they enjoyed the programme, with 72% enjoying the programme to a great extent; 79% felt they had learned something new because of participating in the pilot.

In post-programme feedback, learners highlighted the key takeaways from the EEFP as respect for differences and collaboration across learners, the desire to be a good student (e.g. through punctuality and maintaining a clean school environment), general good behaviour/manners,

and the desire to be more conscientious citizens within the wider community. Recognition of the value of dialogue and positive relationships was also commonly noted in learners' responses. Data on learner outcomes gathered from country reports, focus groups and most significant change stories has been summarised through the lens of anticipated learner competencies articulated by programme partners: self and other awareness, appreciation for differences and similarities, sense of interconnectedness, affirming human dignity, engaging in dialogue, and taking action. There were also observations on general changes in learner confidence and well-being.

Increased wellbeing, confidence and sense of fulfilment

Most participating learners reported that as a result of the programme they had learnt something that had positively helped their personal wellbeing, including their relationships, confidence and self-motivation. Learners attending EEFP sessions were asked to complete a recognised wellbeing tool, the Short Warwick Edinburgh Mental Well-being Scale (SWEMWBS). Over the project, 387 learners completed both a baseline and outcomes form, providing a good sample size that could be compared and analysed. The SWEMWBS asks learners to respond to seven statements about well-being functions on a five-point Likert scale, from 1 (none of the time) to 5 (all of the time), with an overall score between 7 and 35. Learners were asked to describe their experiences at the start of the activities and at the end of the pilot.

Before and after intervention scores were analysed and total raw scores transformed using the conversion table. The mean average SWEMWBS scores increased from 22.35 at the beginning of the project to 23.22 at the end (Figure 12). The SWEMWBS results demonstrated that learners' mental well-being meaningfully (though marginally) improved over the course of the project, and that results were statistically significant, meaning that this relationship was highly unlikely to have occurred by chance. Some 56% of learners saw an increase in their score following the intervention, while 43% saw no change or a reduction in their score. Across statements, the areas that learners reported as most increased related to feeling more optimistic about the future, feeling relaxed and being better able to deal with problems.

Figure 12: Impact of the programme on learners' wellbeing: SWEMWBS scores
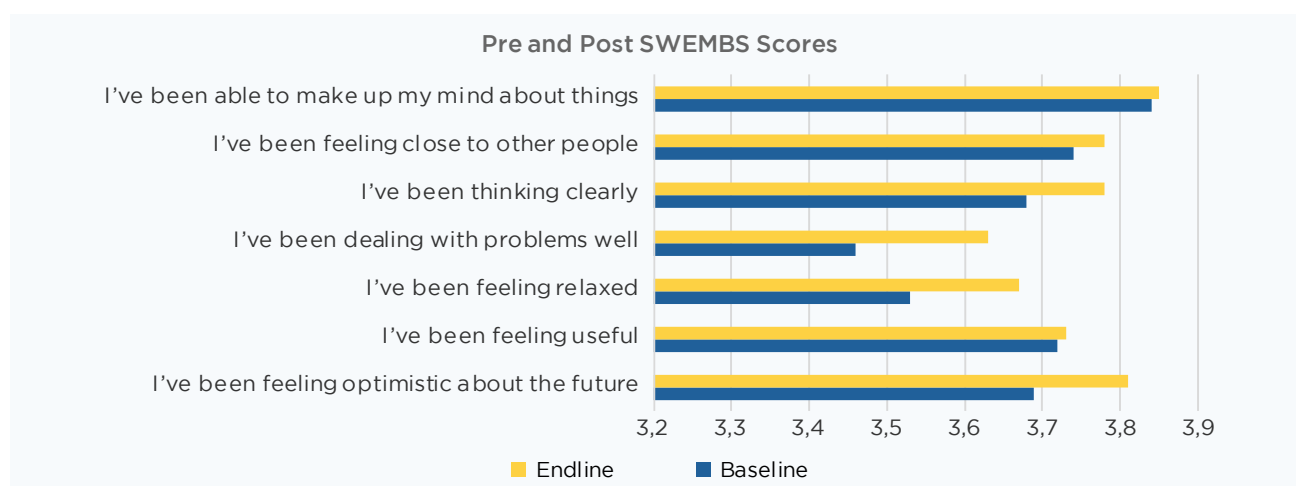
Additional qualitative data on changes to learners' competencies were gathered through focus groups and most significant change stories and are summarised in the following sections.

Self and other awareness

A high number of learners cited stronger self-awareness, self-knowledge and increased confidence as a result of the EEFP. In the words of one learner from Bangladesh: "It has made me stronger and stronger to appreciate myself" and as a learner in Nepal commented: "Ethics education has played a significant role in boosting my self-confidence". Learners' strengthened self-confidence was particularly noted in the case of vulnerable learners, such as those described as shy and introverted and those from minority groups.

Teachers also reported growth in their learners' personal development, including noticeable improvements in creativity, openness to express their views and opinions, critical thinking capacities, and care for others. By contrast, a small number of learners described ethics education as acquiring facts taught by elders and applied. This reflection was cited in a small number of most significant change stories, where learners described being told to act differently, and so doing so without engaging in deeper personal reflection and insight.

> "With the help of this activity, my class and I were able to form a stronger bond with our teacher."
>
> **Learner, Mauritius**

Overall, the programme was seen to have a positive impact on class interactions, and teachers and learners identified a correlation between personal improvement on an individual level and transformation across the classroom as a whole to create more collaborative learning environments. Across contexts, students reported that they felt happier, enjoyed school more and were more conscientious. Teachers reported improved behaviour within the classroom, as well as more empathy and respect and less judgment between learners.

As noted, the pilot led to improved relationships among students and with teachers. While pre- and post-pilot quantitative indicators did not reflect a significant impact on learners' capacity for empathy and awareness of their actions on others, a review of qualitative data found that when individuals in the class changed their ethical outlook they were more aware of the impact of their behaviour on others and exhibited the values of ethics education, through which the whole community can benefit.

Across all countries, teachers and learners reported a reduction in incidents of name-calling/shaming, bullying and conflict among learners. Teachers were able to cite examples of learners engaging in ethical decision-making and describe how EEFP activities had helped learners to better recognise the effect of their actions on others. Several learners gave examples of changes in the perspectives and actions towards children in their classes from marginalised and vulnerable groups (e.g. those living in poverty, those with poor personal hygiene, and those suffering from obesity), which made it possible for those individuals to build confidence, develop strengths, and find their place and happiness in the class. Several learners shared changes in their classroom/school culture towards including marginalised individuals who would usually be excluded, for example by sitting next to them, standing up for them when bullied and sharing food with them.

> "After participating in ethics education activities, I became [more] aware and I realized that when I say harsh words, it hurts the people around me. I now want to change myself to be a better person"
>
> **Learner, Indonesia**

Learners reflected on how they had appreciated the transformative and participatory pedagogy of the programme, and how it was resulting in increased learner engagement and in learners feeling more confident to express their opinions and speak in public. Learners commented on how these sessions had been the first time they could share their own perspectives and beliefs. A key unexpected outcome of this improved sense of self-awareness and improved relationships with teachers was increased incidents of learners seeking help and support from teachers (Bangladesh, Kenya, Nepal).

Appreciation for similarities and differences

"Ethics education has allowed me to appreciate and understand the concepts of differences and similarities among people. This has fostered unity and respect within my circle of friends, classmates and family, and I now see the world with a more open and inclusive perspective."

Learner, Nepal

In the survey, 77% (N=504 out of 706) of learners reported that they were able to befriend people from other cultures, religions and backgrounds. Across the qualitative data, learners were able to articulate how EEFP activities had enabled them to learn about new cultures and religions, and how through dialogue and site visits they had come to appreciate commonalities and differences between them. One learner from Kenya said: "It has been a great chance for me to be able to share at least few cultural aspects about my community and learn other cultural norms."

Learners reported positive changes in classroom culture because of this increased openness, including increased care and respect, and more appreciation for people with different backgrounds. Several stories captured reflect that learners are acting empathetically, in particular with repeated examples of sharing food from home with those who are hungry and being more considerate to siblings.

Four intercultural online meet-ups were held as part of the programme to give learners opportunities to connect with others from different participating countries. Meet-ups were held with learners from Bangladesh, Kenya, Mauritius, Nepal and Seychelles and allowed participants to share their culture and learn about cultures from other countries. Learners were extremely positive about these experiences and there was an eagerness to connect with opportunities globally. Learners in Mauritius were able to share experiences in school assemblies and those in Nepal reflected that this event had been something special where adults can learn from them.

"I used to be afraid to speak with teachers and friends about issues. The fear and embarrassment kept me from opening up. However, when I actively engaged in ethics education, I learned to communicate with my teachers, friends and strangers. Taking part in activities no longer makes me afraid and I gained courage to express my thoughts."

Learner, Nepal

Affirming human dignity

"Among the many sessions we went through, what was interesting was the sense of togetherness."
Learner, Indonesia

Learners reported greater empathy, compassion and solidarity among peers and families. Learner stories suggest an increase in learners' awareness of their social responsibilities, with examples of learners helping at home, standing up for others and caring for strangers experiencing challenging circumstances. A common theme was improvement in family relationships and friendships as a result of learners' actions. Learners also commonly shared how the ethics education programme had helped them develop dialogue as a strategy to seek non-violent alternatives and challenge injustices. For example, on witnessing a bullying incident, one student intervened and involved a teacher, who then involved the bullied child's parents to ensure joined-up support.

Sense of interconnectednes

Learners shared how the EEFP has helped them to make new friends more easily. Teachers in Indonesia, Nepal and Seychelles likewise reported how the pilot had built strong relationships among learners across social, ethnic and religious groups, where previously students had socialised within distinct cultural and religious groupings. As one learner from Nepal said: "Speaking to someone from another religion doesn't make me afraid anymore and my awareness that they are just like me and that we are the same has really developed."

Learners frequently shared how the EEFP had created strong group bonds and a sense of connection and mutual understanding. Learners cited greater empathy and recognition of other perspectives, as well as recognition of the impact of their actions on others. However, it was less common for learners to explicitly reflect on their sense of interconnectedness and interdependence in wider society beyond the school environment. While the pilot consultations raised a number of key social concerns affecting school contexts, such as truancy, mental health, drug taking, discrimination and harassment, learners and learning sessions did not connect to these broader issues and/or allow space for learners to examine how they might contribute to and address them.

Teachers reported how participatory group activities and class dialogue have improved learners' focus and attention and given them a sense of purpose and intrinsic motivation because they feel their own views, perspectives and values are recognised in the classroom. As one teacher from Kenya noted: "Now learners can feel respected when they are given opportunities to raise their issues and give ideas on the way their issues can be solved by themselves."

Learners reported being better able to deal with conflicts with fellow students, and that they feel better able to use dialogue opportunities in the classroom to raise concerns. Several learner stories described conflicting children finding friendship through the EEFP. One teacher in Bangladesh said: "I had two learners in my class who were very much against each other, every day they used to fight between each other. But when I brought them to the ethics club – now they have become friends."

Engaging in dialogue

Dialogue was cited frequently by learners as the aspect that they found most interesting and enjoyable in the EEFP. Learners' feedback highlighted how EEFP dialogue sessions helped teach them to respect other points of view and opinions without judgment. Through learning about each other's cultures, learners were able to appreciate diversity as a strength, and not something to fear. Learners commented on how they now felt able to ask questions that they had not been confident enough to raise previously, and how the more informal nature of sessions enabled them to relax and open up. In the words of one learner from Kenya: "Because it's a bit less serious than our regular classes, everyone feels a bit more relaxed and then they can really share their feelings and emotions more honestly."

Taking action

The EEFP has helped to raise students' awareness of a wide range of ethical issues, such as fairness, justice and respect for others. Learners' feedback highlighted increased recognition of the importance of individual responsibility and increased ability to apply learning to real-world issues. Outreach events in several settings as part of the programme helped learners to connect the school with the wider community. Teachers reported that learners were more likely to challenge antisocial behaviour, such as littering and bullying. Learners also commented that they were more considerate with their parents and played a more active role at home in household chores. Several stories reflected on improvements initiated by learners in connections between learners, teachers and families for the purposes of collaborative action.

Across contexts, a significant number of learners cited concern for their school environment, and EEFP classes in most schools have taken steps to improve the school environment as part of collective actions, for example through school clean-up sessions and planting trees and plants throughout the school site. In some cases, schools have created a designated peace garden as a tangible action emerging from the EEFP.

Other learner-led actions include: learners campaigning for a plastic-free school campus and setting up an honesty store with school stationary and self-payment box (Bangladesh); learners setting up their own wider ethics club activities (Kenya); learners becoming anti-bullying advocates and participating in national commemoration events (Indonesia); and learners organising various awareness campaigns around environmental protection and sanitation (Nepal). However, although learners have begun to take the initiative in these kinds of activities, collective action emerging from the EEFP is primarily at a nascent stage, and is largely facilitated by teachers.

"Involving learners in community affairs prepares them for the future and they are in a better position to solve problems critically and live in harmony."

Teacher trainee, Kenya

Unexpected outcomes

The evaluation found evidence from several learners that the EEFP led to increased academic focus, and that increased support and engagement by teachers is resulting in improvements in learners' academic performance in other subject areas. This particularly came up in the data from Kenya, where teachers described how learners participating in the EEFP had improved academic grades, particularly those who were previously disengaged from educational processes

Moving forward

Overall, the pilot has shown the value of ethics education in creating safe learning environments that support the wider holistic development of learners. This is resulting in improved classroom environments with positive outcomes for learners across the main domains set out by the project. Ethics education has provided learners with new learning experiences that have increased learner motivation through providing space for them to share their own views, perspectives and life experiences, and feel valued. However, the evaluation found that the depth of learners' experiences varied across contexts, with quality of experience influenced by many external factors such as timing and other competing pressures, as well as the school's approach to integration and the experience level of teachers. Thus, in the learner context there is a great deal of potential illustrated through the discussion, but also significant opportunities for further development and growth. Some approaches to fulfilling this potential are discussed in the following section on sustainability.

7

✳ Sustainability

Mapping relevant education policies to allow for effective integration of EEFP

Updating stakeholder mapping

Designing plans for scaling-up

Review of financial and time commitments required

Stakeholder sensitisation

Review ethics education curriculum and training materials

7. Sustainability

Key findings

- Although not an explicit intention of the EEFP, the programme integrated some sustainability elements into its design, through the direct engagement of relevant policy-making institutions and high-level practitioners in the education sectors of the six countries through fellows.

- The approach has aided the positioning of ethics education at the centre of country approaches to values-based education and competency-based pedagogies. Fellows have in turn been able to further tailor country-level interventions and begin to integrate them within existing curricula. As a result, the programme is showing evidence of potential for sustainability but is not sustainable without systemic integration at the regional or national levels, commitment from the national Government, and additional support, in the short term, from the EEFP technical partners.

The programme has seen ethics education champions nurtured across the education sector, with school leadership and teachers laying the foundations for wider country implementation. It should be noted that ensuring sustainability within the six-month pilot implementation period was not an intended objective of the pilot, although it was an intended long-term outcome. However, the programme structure was not developed to include a structured continuity and exit strategy for country teams. This section considers key aspects and learning that should be systematically considered in the next implementation stage to ensure better uptake and sustainability and that gains are maintained beyond project-level support and pilot schools.

The involvement of high-level committed fellows from each country's key education institutions (e.g. ministries of education, education institutes, teacher training institutes and universities) has proven a key factor in ensuring the smooth implementation of the project, and has built the foundation for further development and sustainability. Strong prior knowledge of ethics education or similar education programmes has proven important in achievements. As previously mentioned, in all six countries fellows were able to identify connections with national curricula objectives and avenues to pilot EEFP and further integrate EEFP training into regular education programmes. They were also able to bring other institutions and organisations on board and support school settings in addressing concerns in the communities. Many fellows remain committed to continue applying learnt knowledge and

skills in their work, while curricular initiatives in some countries are providing opportunities to integrate EEFP content.

In terms of capacities, the fellows and trained teachers in all countries felt they could apply ethics education principles and methodologies to integrate some ethics education content into their regular classes. However, high class sizes (over 30 in all countries, but reaching 50 in Bangladesh and Nepal) pose a practical challenge for integrating the modules and methodologies as currently designed. It has not been possible for all practical activities to be delivered with larger classes as it is hard for teachers to allow space and time for meaningful group reflection. Therefore, in some countries the EEFP curriculum was delivered as an extracurricular activity. In Bangladesh, the extracurricular ethics club is showing positive signs of having strong sustainability, but the country is also looking at ways to offer wider mainstreaming.

Post-pilot feedback suggests that there is space to strengthen understanding of transformative pedagogy and global citizenship education (GCED) and provide fellows with further support in translating ethics education concepts into more diverse contextual situations, as well as guidance and support on how to mainstream ethics education into regular curricula. There is scope for the programme to gain greater reach and traction in existing and new contexts through showing how it can support the shift towards desirable competency-based education approaches.

> *"The schools have to establish at least three clubs for children and that is one of the criteria based on which they will be scored by the Ministry of Education. For example, if they have more than 10 clubs - they will be category A, if less - category B. Ethics club is one of the most important clubs and it must be in all the schools as per directive of the authority. And this is a great opportunity for ethics education curriculum. As for the integration in the regular curriculum and full classroom, we have the five-year plan to decrease the number of students to 30 and then we can consider this methodology and to easily manage our classrooms."*
>
> ***Fellow, Bangladesh***

All fellows noted the importance of building financial sustainability, as well as addressing the challenges of heavy workload on teachers and of multiple educational reform initiatives and development projects being implemented simultaneously. Thus, despite positive signs of progress, involved stakeholders should consider that at this stage the EEFP is not fully sustainable without additional support. To gain on the excellent results of the EEFP pilot in each country, additional support is required in terms of technical capacity to further integrate the programme into the curriculum and national teacher training programmes, as well as financial support to encourage uptake. Sustainability will also be dependent on integration with formal curricula to ensure adequate timetabling, resources and buy-in. The EEFP could be further tailored to be more relevant and contextualised to ensure ease of integration for teachers and school settings.

The following sections explore key sustainability issues and areas for improvement to be considered in the next phase of implementation, based on project documentation analysis and findings from focus groups and interviews.

Mapping relevant education policies to allow for effective integration of EEFP

As full integration of the EEFP might require policy and/or curriculum changes, and mapping was not conducted in the pilot phase, a joint review with fellows and institutions in each participating country is necessary at the end of the pilot. This should include an assessment of the financial implications of wider integration and scale-up, as well as mapping similar initiatives/ education programmes and curriculum synergies to strengthen effectiveness, help avoid overlap, and address teacher workload and potential resistance. Best practice experiences from how curriculum mapping and synergies were identified in Indonesia should be shared to support other countries undertake this task.

The EEFP approach was found to be effective at nurturing learner competencies across both primary and secondary age settings. The adoption of a whole-school approach, where ethics education is reflected in the ethos of the school, has proved particularly practicable. However, the scope of this evaluation did not make it possible to determine which age group could most benefit from ethics education, with some fellows suggesting adjusting the content to different age groups. Further mapping could helpfully consider whether the programme should be focused on a specific age or cohort within the education system, or have variations for different age groups. It could also identify opportunities for operationalisation.

> *"Some clubs already running in schools (e.g. Peace Education, Human Rights, Integrity Clubs) had aspects of ethics education … It was not intended to combine the clubs together since Peace Clubs were set because of Sector policy on Peace Education Guidelines. However, fellows will be reviewing whether there are any overlaps with the aims and expectations of the clubs and identify possible replications."*
> ***Fellow, Kenya***

Fellows and teachers reflected that the key to sustainability is finding a home for ethics education within the curriculum so that it can be fully integrated and that activities are not an additional financial or resource burden to teaching staff and learner timetables. During the pilot, ethics education was seen linked to existing subjects such as life skills, social studies, human values education, religious and citizenship education (Indonesia, Kenya, Mauritius, Nepal, Seychelles); however, in countries where class sizes were larger, the extracurricular model also proved effective (Bangladesh, Kenya).

Ethics education programmes were most meaningful for teachers and learners when key principles of creating a safe learning environment and relational and participatory pedagogies were widely adopted across the teaching staff. Several fellows from Bangladesh, Kenya and Mauritius expressed the importance of and their desire to offer ethics education programmes more widely (e.g. to more or all schools nationally), as well as the importance of integrating ethics education beyond a single carrier subject so that the approach and ethos is embedded across all elements of the schooling process. This perspective should be considered when analysing options for integrating ethics education into formal curricula.

Updating stakeholder mapping

While initial stakeholder mapping identified key focal points and ethics education assets in each participating country, in some countries not all relevant stakeholders were involved from an early stage, with new relevant institutions and stakeholders sometimes identified during implementation. Additional stakeholder mapping could also identify other relevant MoE programmes and/or initiatives implemented by different development or civil society organisations to assess their relevance and identify potential for synergies. Stakeholder maps should be reviewed and continually updated to identify potential allies, as well as groups and organisations that may be resistant to the initiative. Such mapping could also identify existing teachers who would be well placed to be further supported as ethics education champions to ensure the continuity and propagation of expertise. This could include development of a group of ethics champions or stakeholder allies in each country to support the process, which could help raise the profile of ethics education within larger education forums.

Designing plans for scaling-up

To ensure sustainability, national teams in all six countries will require additional technical support to help initiate action plans, as well as advice on the best approaches for scale-up and sustainability beyond the pilot phase of implementation. Scale-up plans should be based on the recommendations emerging from previous country consultations and this evaluation report to ensure the development of sustainable teacher training and follow-up for ethics education pilot schools. Across all contexts, there is desire for a scale-up model to include ethics education within national curricula, as well as the development of dedicated ethics education modules to be included within national teacher training. This will ensure that an ethics education curriculum is prioritised and meaningfully translated in the classroom. Ongoing support to existing pilot schools should be sustained to ensure ethics education continues to be expanded and consolidated across settings, and these schools can be worked with to further refine, tailor and contextualise the programme, as well as provide further evidence to support stakeholder advocacy. Many stakeholders, including potential donors, would like further evidence from a broader sample of participating schools to make the case for ethics education.

Review of financial and time commitments required

The global partnership bringing together key technical partners with broad expertise in ethics education and GCED programming has provided key added value to the EEFP. This has been evident in the initial training of fellows and through ongoing professional development and support through webinars. Partners have had access to a global pool of experts and education practitioners and have been able to share experiences and learning across MoEs. However, as the process emerged based on the needs of the countries, the levels of partners' technical engagement varied.

At the country level, fellows across all contexts expressed a need for more time to be allocated to the EEFP pilot, including more time for implementation stages, and suggested that in future a minimum of one academic year should be assigned. It was also noted that the programme was very demanding on fellows' time, and that more streamlined coordination to reduce the number of programme meetings would have helped the programme fit better with individuals' other professional commitments. It would be helpful for roles and expectations around time commitment for participating fellows and teachers to be more clearly established in advance.

Fellows identified a need to consider potential financial and practical constraints in advance of implementation so that they can be strategically mitigated. This aspect could be further embedded as part of the pre-implementation training process. Despite strong commitment amongst fellows and recognition of the value of ethics education, in many contexts, the time allocation of teachers for non-core subject areas depends on external resources and project funding, which limited teachers' abilities to fully engage in EEFP. The resource intensity of the EEFP was also seen as impacting fellows' willingness to continue to prioritise the pilot.

Monitoring, evaluation and learning (MEL) is an important consideration for country teams, especially given the desire from stakeholders for a greater evidence base. It is therefore recommended that each country team assign a separate designated MEL focal point (not a fellow) who has relevant expertise and adequate time and resources to support the collection of data, transcription support, training and data analysis.

Stakeholder sensitisation

Achieving buy-in from the wider community is key to ongoing project sustainability. School interventions should include wider community stakeholder sensitisation that involves school staff, parents and local community leaders, including religious groups. Across settings, there was initial uncertainty, scepticism and in some cases resistance from school leadership, parents and wider religious and community leaders as to the content and purpose of the EEFP pilot and any potential conflict with religious education.

An example of good practice in setting up school programmes has been the implementation of school sensitisation sessions with parents and wider community members to allow them to experience the teaching process and understand more about the programme. One setting arranged direct meetings with stakeholders who had raised concerns to clarify the aims and benefits of the programme and reduce resistance. In all cases, sensitisation events and clear communication addressed resistance and helped lay the foundations for wider school outreach and engagement.

Reviewing ethics education curriculum and training materials

Variations in terminology around ethics education and country-level-equivalent curricula were a key challenge across all contexts, and created difficulties in sustainably integrating ethics education into curricula. Language barriers also impacted the dissemination of key concepts, with the requirement for translation of resources potentially impacting the quality of training materials for many, and possibly affecting the nuanced understanding of key ethics concepts through training dissemination. In future, ring-fenced funding should be allocated to ensure that resources are professionally translated in advance for contexts where English is not a national language.
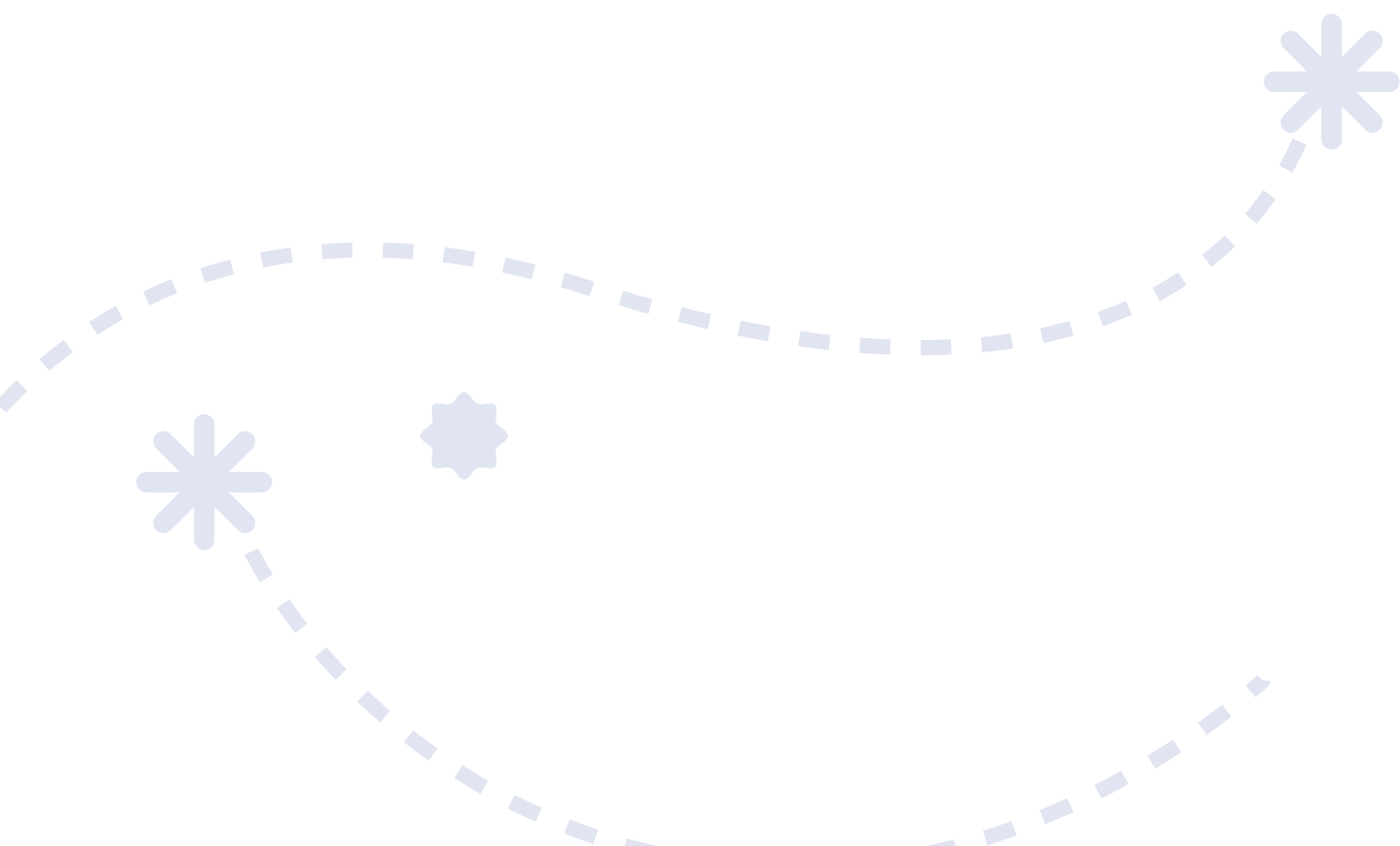
Existing fellows and teachers valued the international nature of training and connections with experienced global practitioners. The training manual was appreciated for providing both conceptual and practical elements for teachers to incorporate into lesson planning. The international nature of the programme added to the prestige and momentum for the project and encouraged motivation across participating teachers. Existing ethics education teachers should continue to be supported to further reinforce learning as ethics education champions, and should be involved in supporting the development of a revised manual and/or additional complementary resources to meet needs gaps.

Specific feedback and training needs identified by teachers as gaps in the existing resources included:

- **Adaptation of resources for younger learners and guidance on how to adapt activities for larger classes of 50+ learners**. The work in Indonesia has shown potential for further developing the approach with younger pre-school settings. Learning from this example should be considered and incorporated into the manual to share examples of how tools could be adapted to young age groups. The manual should also provide suggestions for how activities could be adapted for large classes, which are commonplace in many countries, but still allow for experiential and reflective approaches.

- **Additional content on psychosocial support for learners.** This could offer guidance for teachers in providing adequate follow-up support where the programme encourages learners to discuss personal circumstances. Teachers need assistance to feel able to provide adequate support in these cases.

- **Help with how to best support learners in engaging in positive online interactions, as well as how to critically analyse online content and understand the pitfalls of trends in fake news and propaganda**. As learners start to increasingly make use of online spaces there is a desire from teachers to support learners with the practical challenges of navigating online spaces, and how to support positive and healthy online interactions that are aligned with ethics education ethos, values and approach.

- **Help teachers with dialogue techniques**. Across all settings teachers lack confidence in using dialogue techniques when engaging directly in real-life situations of intercultural and interfaith conflict. Teachers would benefit from materials that support them to move conversations beyond the first stage of exploring cultural similarities and differences towards how to hold a safe space for more challenging conversations.

- **Help learners continue reflection**. An additional resource pack for learners to support continued learning beyond the classroom and encourage a practice of reflection amongst learners was frequently requested.

- **More support on how to further contextualise the programme to local contexts and facilitate addressing the wider social priorities**, such as social cohesion and inclusion, prevention of violence and bullying, and student well-being, as well as how to integrate intercultural/interreligious site visits. Further learning on how ethics education is translated into teachers' and learners' practice and engagement would also be welcome. For example, how the Indonesia team have utilised ethics education to strengthen the Pancasilla Student Profile and Mauritius's map of cultural importance both offer good practice examples of how the programme could be contextualised, and may be useful as a template and provide inspiration for other contexts.

8

* **Lessons learned**

8. Lessons learned

A coordinated approach that deliberately invests in relational processes with key stakeholders at each level – fellows, teachers and learners – is necessary for attaining a sustainable EEFP. Investment in training and nurturing educators from fellows through to teachers has been transformative and allowed for deep understanding and embodiment of ethics education principles. This has helped to build strong rapport between ministries of education and educators at the school level. At the same time, not all ministries of education will have the required time and technical resources to sustain the EEFP without continued external support such as strengthened technical resources and capabilities. Considerations of these issues and a long-term vision on how to systemically integrate ethics education and strengthen technical capacity and resource investment are needed.

The key lessons learned from the pilot are as follows:

1. Supporting teachers and incorporating ethics education into curricula.

Defined institutional arrangements for curriculum inclusion and teacher training are needed to guarantee the sustained prioritisation of the EEFP, as well as the quality and consistency of provision. Regular support and mentoring of teachers by the international partners' community of practice and fellows, together with ministry of education endorsement, has boosted confidence, motivation and technical capacity. However, ethics education is in most contexts an extracurricular activity and currently represents an additional layer of work for teachers. The incorporation of ethics education into existing curricula is essential for sustainability, as individual schools or MoEs do not have the additional resources to maintain ongoing extracurricular learning. There is great opportunity to connect ethics education to the competency-based education agenda as a potential hook for wider adoption in existing and new contexts.

2. The EEFP's role as a thought leader and go-to hub for knowledge sharing.

The EEFP partnership strives to be a thought leader on ethics education and relational transformative pedagogies, and a go-to hub for knowledge-sharing on policies and programmes to advance learning across educators. The EEFP has provided a unique opportunity to harness the collective knowledge of high-profile and well-established global partners, building a strong conceptual framework that underpins the pilot. Teachers have valued the direct access to highly experienced and knowledgeable trainers, which has created an important platform for learning around ethics education across a global community of practice. As a thought leader, the EEFP should consider its longer-term evidence planning, evidence generation and needs gaps, together with dissemination planning, to ensure learning from the pilot reaches relevant policymakers. This should be coupled with investment in the community of practice as a technical resource for participating teachers and as a space to continue to evolve programme learning, reflecting upon what works, the challenges and opportunities for scaling-up. Ongoing efforts for EEFP advocacy should look at ways to increase international awareness of ethics education and develop more universal language and terminology in conveying the methodology across target countries to support greater dissemination and uptake of key concepts.

3. Mainstreaming ethics education in schools.

EEFP pilot interventions have been most meaningful for teachers and learners where schools have embraced wider mainstreaming and are moving towards a whole-school approach. This requires support and buy-in from school leadership as well as ethics education champions, and wider sensitisation across teaching and administrative staff. Across all countries, teachers recognised that senior management buy-in was key for allowing adequate time for ethics education input in classes and for reinforcing learning across the school ethos, with teachers and school staff "walking the talk". Fellows value ethics education as both a subject area and a teaching approach, favouring wider mainstreaming to extend learning beyond a single subject or class and nurture richer, more collaborative and safe learning environments. The evaluation found that when ethics education is well embedded in the school it can result in better outcomes for learners in terms of creating more inclusive classrooms and improved learner wellbeing, levels of engagement, positive behaviour and academic performance.
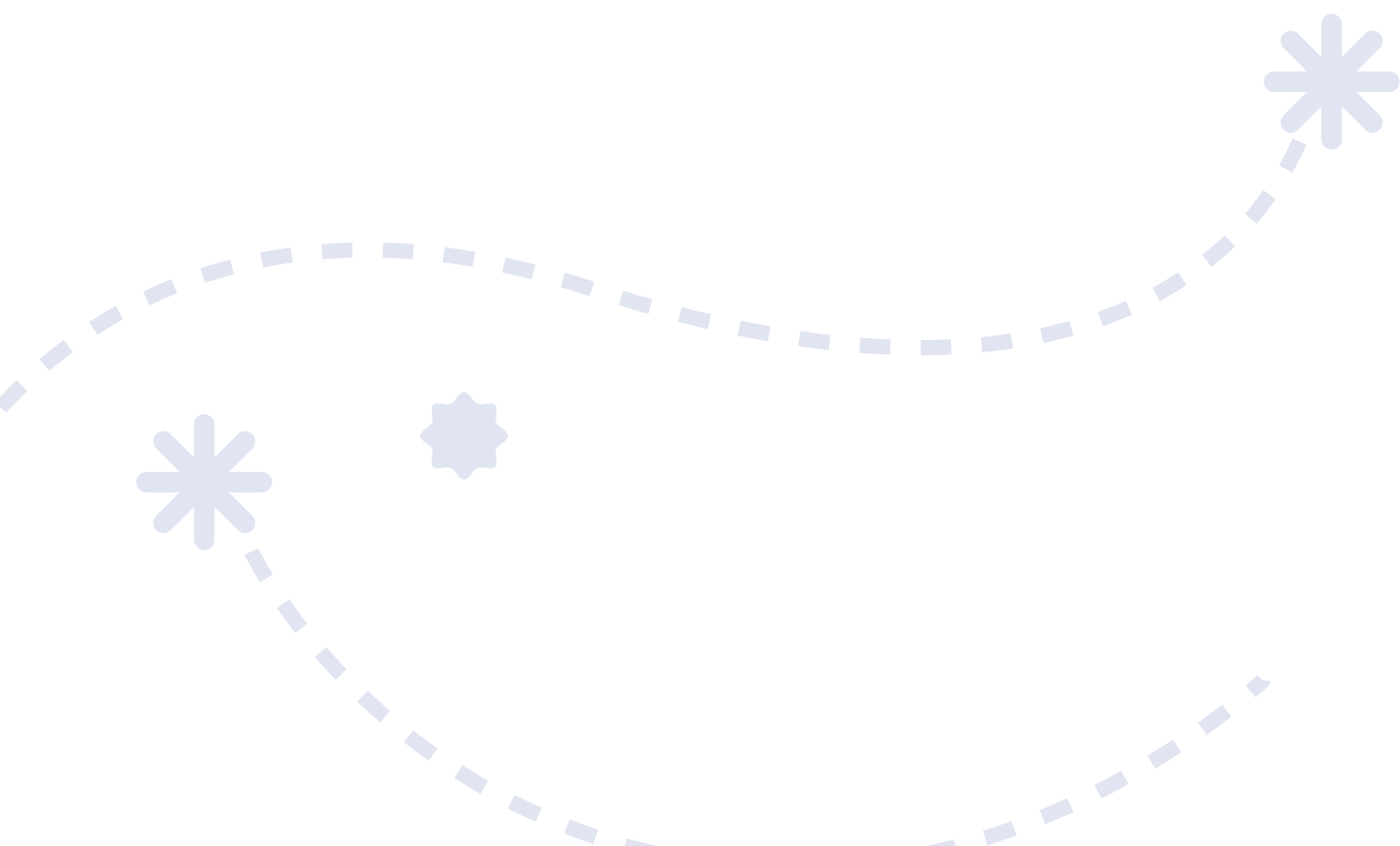
4. Creating more inclusive environments and celebrating diversity in schools.

The EEFP has supported schools to build more inclusive learning environments in which cultural diversity has been celebrated and minority groups have been given a greater platform. However, explicit work to embed interreligious and intercultural dialogue and directly address the social issues affecting learners remains limited. Despite expectations from fellows around the potentials of ethics education to respond to issues of inter-group conflict, teachers remain uncertain and lack the confidence to delve too deeply into inter-community conflicts. The pilot has shown a desire and potential for further work to support intercultural and interreligious dialogue, but more support is needed to give teachers the confidence to fully embrace these techniques. Teachers require further extended support to be able to promote dialogue in diverse and divided communities and would appreciate more contextualised examples in training resources to support their capacities.

5. Supporting the development of teachers and fellows.

A key strength of the pilot has been the nurturing of fellows' and teachers' development, which may be understood as a precondition for learner change. The evaluation found that the EEFP holds a great deal of potential, and that by investing in learner-centred transformative pedagogy and moving beyond the prioritisation of knowledge-based learning schools can achieve meaningful personal growth for learners and more collaborative learning environments. Feedback suggests that the success of ethics education interventions is dependant on the selection and up-skilling of teachers with existing background knowledge in similar education practices, together with a good level of capacity within the school. Strong prior knowledge among teachers and fellows of ethics education or similar education programmes, alongside supportive training in ethics education approaches, has proven an important factor in programme achievements and assisted dynamic implementation. Less experienced teachers, who may not have had the existing grounding to fully embed learning from the EEFP training, have struggled to create meaningful relational experiences in their classrooms. This has led to ethics education programming more likely to result in learners being told to think and act differently, without engaging in deeper personal reflection and insight. Countries might benefit from general introduction modules on ethics education for all teachers prior to in-depth training, as well as further monitoring of additional support needs throughout the process.

9

* **Conclusions
and recommendations**

9. Conclusions and recommendations

The EEFP conceptual framework is well aligned with international and national commitments and strategies for promoting the engagement of learners as agents of change towards building more peaceful and inclusive societies. The EEFP has proved relevant to the needs of participating MoE curriculum reform and/or implementation priorities relating to values-based education and competency-based approaches. The programme showed agility in responding to individual country needs and barriers to implementation. The intervention approach has proved to have built strong coordination and commitment for ethics education at a high level within MoEs and across participating schools. The relational approach engaging fellows and teachers as role models embodying the values of the EEFP has proven highly effective and supported the development of a cohort of skilled ethics education champions across the six countries. The EEFP could be strengthened by facilitating deeper contextualisation and seeking greater synergies between activities and the national curriculum in each country through a more strategic approach to stakeholder engagement.

At the school level, the EEFP pilot has resulted in teachers embracing transformative pedagogy in the classroom, embedding learner-centred approaches, and an ethos of inclusion and appreciation of diversity. Through greater classroom dialogue processes the EEFP is also leading to better outcomes for learners in terms of improved individual and collective wellbeing, levels of engagement, positive behaviour, and academic performance. The programme is enabling learners to deal with issues of bullying and conflict in more productive and caring ways, resulting in more harmonious learning environments. However, the programme has greater untapped potential to address wider societal challenges such as discrimination, harassment and radicalisation, which will require more tailored support to build teachers' confidence. EEFP capacity-building support should help countries consider mainstreaming approaches and could be further tailored to be more contextualised to the national curriculum to ensure ease of integration into school settings.

The EEFP coordination approach and investment in the key strategic partnerships with MoEs have been instrumental in achieving results. However, the intervention logic needs to focus more intentionally on sustainability and include an exit strategy with country partners and a longer-term implementation plan. While there have been positive gains in relation to curriculum inclusion, sustainability at the classroom level and investment of teaching resources are still highly dependent on continued external support. Countries need support to develop longer-term engagement strategies. These were initiated by country visits and further dialogue and reflections with diverse stakeholders in each country. At a global level the EEFP could achieve greater reach by building its global advocacy and evidencing the role of ethics education in supporting greater curriculum strengthening and meeting international education commitments. This could include refinement of the training guide, and making greater linkages in terms of how ethics education can meet the global citizenship agenda and address issues of social cohesion, discrimination and xenophobia. The programme should ensure that terminology is cognisant with the vocabulary of the wider values-based and citizenship education agenda.

Recommendations

This final section identifies key recommendations emerging from the evaluation, each accompanied with a series of tangible actions for EEFP partners to consider.

Recommendation 1:

The programme should continue to consolidate its MoE partnerships and support country teams to develop their forward engagement strategies to ensure adequate support from relevant institutions for curriculum development and teacher training. The programme should look to support greater contextualisation and synergies between ethics education and national curricula in each country.

Suggested actions:

- Support countries to undertake stakeholder mapping to identify potential allies and those who may resist the intervention, as well as identify links with existing curriculum to ascertain potential opportunities for synergies. This could include supporting partners to map the EEFP training manual across the existing national curriculum to set out synergies to aid teachers' incorporation of the programme into the current curriculum offering.

- Continue to invest in teacher training and support trained teachers as EEFP ethics education champions to ensure continuity and propagation of expertise. This should include additional support to strengthen fellows' understandings of transformative pedagogy and intercultural and interreligious learning, and how to translate ethics concepts into more diverse contextual situations, including guidance on how to mainstream ethics education into regular curricula and embed intercultural dialogue techniques.

- Support country teams to develop action plans for scale-up. This should include support for existing pilot schools to consolidate gains, advocacy to achieve greater incorporation of ethics education within the curriculum, as well as inclusion of ethics education as mandatory across teacher training to ensure the wider adoption of the ethics education ethos and transformative pedagogy across the education system.

- Continue to provide support to partner MoEs and guidance for independent resource mobilisation to ensure continued investment in ethics education at a country level.

- Engage in dialogue with MoEs in pilot countries to develop systemic sustainability strategies and long-term perspectives of full national ownership over the programme.

Recommendation 2:

Maintain focus on transformative pedagogy and the experiential nature of ethics education that gives learners the space to examine real-life concerns, learn across differences, share their own experiences and perspectives, and develop collective actions to address issues affecting their communities. Develop a clear programme plan for scale-up, including consolidation of intervention logic, assessment of financial needs to scale-up and identification of new countries for wider scale-up. Future scale-up should ensure rollout in new countries, look for efficiencies, and be mindful of the training and time commitments required from participating fellows and teachers.

Suggested actions:

- Provide additional training for teachers to support learner-led collective action and greater emphasis to their initiatives to contribute to transformation in their communities, including intergenerational dialogue with the wider community.

- Further refine intervention logic through creating a programme theory of change that considers the efficiency and sustainability factors raised in this evaluation and incorporates them into the programme design.

- Further refine the EEFP training manual to allow further flexibility across activities and greater country-level contextualisation. Development of the training guide should include further input from both technical partners and country teams to ensure relevance and broader scope. Online resources should be developed to broaden accessibility.

- Consider potential new countries based on likely opportunities for synergies with existing curriculum and/or those looking to develop education strategies responding to issues of intercultural/interfaith conflict that could benefit from the approach.

- Continue to nurture fellows and teachers through continued access to and investment in the community of practice as a technical resource, including continuing opportunities for learners to be engaged through virtual classroom exchanges.

- Ensure translation needs are sufficiently foreseen and adequately resourced through professional services. This should include verification and validation of existing manual translations.

Recommendation 3:

Technical partners should consider the EEFP evidence and advocacy strategy for reaching policymakers and consider its longer-term evidence planning, evidence generation and needs gaps, together with dissemination planning, to ensure learning from the pilot reaches relevant policy-level stakeholders.

Suggested actions:

- Incorporate evidence from the evaluation into the advocacy strategy, considering evidence gaps and targeted dissemination.

- Examine scope for local advocacy efforts to show how ethics education can support the shift towards desirable competency-based education approaches.

- Advocate for the provision of dedicated spaces in curricula for ethics education with a focus on nurturing dialogue, transformative pedagogy, and children's social, emotional, ethical and spiritual development and relations with others.

- Advocate for professional development opportunities for school leaders and teachers to strengthen capacity and ensure recognition of the importance of transformative pedagogy, ethics education, global citizenship, dialogue, and intercultural, interreligious and inter-world-view approaches to learning.

- Advocate for MoEs to finance and embed professional development opportunities for all teachers to strengthen global citizenship education and ethics education competencies and the capacity to use transformative pedagogy approaches that emphasise learner-centred and dialogue as central elements of classroom practice and school culture.

Recommendation 4:

Continue to embed MEL components to support the ongoing refinement of tools and approach to the EEFP, and support evidence generation for wider advocacy and scale-up.

Suggested actions:

- Consider a deeper review to identify whether the programme should be focused on a specific age or cohort within the education system or be advocated for use across the whole school system. Monitoring and learning should further investigate the ideal cohort, whether there is a most beneficial age group to target interventions as well as consider the need to further refine the approach and training guidance across different age groups/cohorts.

- The pilot evaluation has been resource intensive for focal points and partner time in terms of data collection and analysis. The ongoing process should be less resource intensive but ensure continuation of monitoring, evaluation and learning to support a continued feedback mechanism that allows for the refinement of training resources and needs gaps, and that encourages a culture of reflection and ongoing learning amongst fellows and teachers. It should also include a mechanism to measure progress among teachers and learners across competency domains.

- Further explore synergies with other international frameworks and pedagogies to support wider advocacy.

- For future iterations it would be helpful to recruit MEL focal points earlier in the process to ensure that they are onboarded in time to coordinate baseline surveys and translation.

✳ Country Case Studies

Bangladesh

Indonesia

Kenya

Mauritius

Nepal

Seychelles

Bangladesh • Country Case Study

FELLOWS:

5 fellows trained

including representatives from the MoE, Directorate of Secondary and Higher Education, head of schools and Dhaka TTC.

100% of the fellows reported an increased understanding of ethics education, and how to integrate it into the training of teachers.

100% of the programs continued after the pilot.

TEACHERS:

19 schools in 5 regions were reached.

38 teachers were trained and 36 implemented the program.

100% of the teachers reported an increased understanding of ethics education and the use of transformative pedagogy.

100% of the teachers observed changes and progress in learners and classroom relations.

LEARNERS:

2,280 learners reached from grades 6 and 7

79% reported improved confidence in competency domains and an enhanced relationship with their teachers.

89% reported they can become friends with people from different backgrounds.

89% reported they know how to talk and listen to others to help understand their points of view.

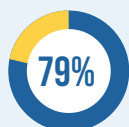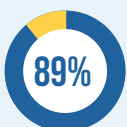### Learners-led collective actions:

- Plastic-free campus initiative, honesty store, cleaning and greening the school facilities.
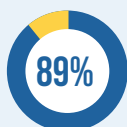- Personal initiatives by learners to support vulnerable groups of learners were recorded.

Activities implemented to connect learning to the wider community:

- Field visits to religious sites and dialogue with religious leaders.
- Online meet-up with EEFP learners in Nepal.

At a Glance

The Bangladesh ethics education pilot ran from January to October 2023, led by the Ministry of Education in Bangladesh, and supported by the National Academy for Educational Management (NAEM), the Teachers Training College (TTC) and the National Curriculum and Textbook Board (NCTB).

The pilot was well aligned with the existing values-based education introduced in the latest curriculum reforms in 2021, and national priorities to strengthen social cohesion and effective responses to antisocial behaviour. The project was implemented in schools through ethics clubs, organised as an extracurricular activity. While the pilot showed success and strengthened knowledge and capacities at an individual level and showed some initial changes in school dynamics, there is a long-term journey to integrate ethics education fully into the national curriculum. The evaluation noted that there is a strong commitment of all involved education stakeholders to continue towards that goal.

Implementation

> "The [ethics education] pilot … has paved the way for a future where ethical awareness and action are integral to our school's DNA. Our commitment to ethics education will remain steadfast, and we look forward to a future where ethical considerations are at the forefront of all our decisions and actions, both within our schools and in the larger community."
>
> **Fellow, Bangladesh**

The pilot began with a five-day national training reaching 38 teachers from across the 19 targeted schools together with a launch event to engage key national education institutions. The training covered key ethics education concepts, transformative pedagogy, and dialogue for the selected teachers, who were introduced to the ethics education curriculum and provided knowledge and skills to successfully deliver training in their respective schools.

Following the training, all 19 selected schools established ethics education clubs reaching 2,280 learners across five regions of Bangladesh. Teachers found the training very useful for the implementation of the programme, particularly in terms of developing engaging and interactive learning environments that foster reflection and dialogue, collaboration, active listening, ideas exploration, appreciating differences and rethinking prejudices. Transformative pedagogy and translation of ethics education into practice were topics of high interest and were explored further by teachers, even beyond the initial training.

The targeted learners reached were aged between 11-13 with an equal gender mix of both male and female learners.[26] Learners received a series of ethics education sessions to help foster positive classroom relationships and empower learners to contribute to the creation of more inclusive, respectful, and resilient societies. The ethics education pilot was rolled out in schools through extracurricular ethics clubs gathering groups of up to 15 school children. Due to large classes in schools in Bangladesh (between 60 and more students) the curriculum was not introduced in the regular education process, however, some of the teachers reported the skills learnt were useful to strengthen their teaching approaches in general and there is a commitment of the national stakeholders to take into account the possibilities of further integration of ethics education based on lessons learnt from the pilot. The teachers, school management and the communities were quite positive about the ethics education clubs. Resistance and doubts in a minor number of parents were overcome by clear communication of ethics education curriculum and benefits as well as over time by demonstrating the approach in practice.

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[26] 57% of learners were male and 43% were female. Most participating learners (73%) were Muslim, 24% identified as Hindu and the remaining reported as Christian or Buddhist.

Relevance

The fellows' team identified a clear connection between the ethics education curriculum and existing citizenship and values-based education. The pilot was well aligned with the existing values-based education introduced in the latest curriculum reforms in 2021, which emphasised themes around solidarity, tolerance, respect, and integrity. The ethics education curriculum developed in the pilot was found to be well aligned with the formal curriculum of grades 6 and 7 and that age was targeted for implementation in schools. In the longer term, national stakeholders see the potential for the EEFP to strengthen social cohesion and provide more effective responses to antisocial behaviour.

Programme Achievements

Highlights

- 100% of teachers reported improvements in their professional development and reported a greater ability to practice transformative pedagogy.
- 79% of learners reported improved confidence in ethics education competency domains, in particular enhanced confidence and self-awareness.
- 100% of teachers reported increased teacher-learner engagement and sharing of their perspectives to learn from one another.
- The pilot witnessed real-life applications for learning and positive feedback in ethical awareness and decision-making by teachers and learners.

The ethics education pilot resulted in positive changes for both teachers and learners. In pre and post-pilot surveys, teachers recorded increased confidence in implementing ethics education pedagogical approaches. 100% of participating teachers reported that the pilot had helped their professional development and 100% of teachers felt that the EEFP had changed their understanding and practice to some or a great extent. Teachers reported the most change in relation to understanding ethics education principles, conducting field visits, dialogue and relating learning to real-life experiences. When asked about nurturing learners' competencies, teachers had gained the most confidence in supporting dialogue and affirming human dignity and interconnectedness.

Across qualitative responses, the evaluation recorded the most change regarding improved knowledge and teaching skills, tools and ability to foster critical thinking and bring and discuss various social challenges in the classroom environment. Both in teachers and learners, changes are registered at the individual level (learning, attitudes and behaviours) and in relationships at the closest community level such as improved relationships in the classroom, with family and friends. Training in ethics education exposed teachers to theoretical and practical experiences related to teaching and ethics. Teachers reported strengthening their skills and capacities in the creation of engaging and interactive learning environments that foster reflection and dialogue; guiding students through critical thinking, ethical decision-making and how to facilitate ethical dialogues; discussing prejudices, stereotypes and negative views about vulnerable groups in the society. Some of the teachers used learnings from the ethics education teacher's training in their regular classes, particularly in moral education. There is a further need for support for the integration of transformative pedagogy in teaching and translation of the learnings to a diverse spectrum of socio-cultural challenges both teachers and learners face.

> *"My students changed their preconceived notions about many things. They are now more sensitive and empathetic than before. They are not just empathetic or compassionate, they are also taking responsibility in many cases and playing their role to the best of their ability."*
>
> ***Teacher, Bangladesh***

In addition, the programme has supported teachers' professional networking and exchange. Some teachers reported change in their own behaviour and increased interest in the socio-cultural environment, engaging in communication with different groups of society and a better understanding of certain behaviours or traditional and religious practices in children. Both teachers and learners reported increased children's self-confidence and change in communication. This included more tolerance, openness to listen, understand and reflect, empathy towards groups of different social and cultural backgrounds, vulnerable children, including those with disabilities as well as increased cooperation with their peers. In pre and post-intervention surveys learners reported increased confidence across all competency domains in relation to empathy and making a positive change in their community. Both teachers and learners also reported that learners are more engaged in learning and taking a more active role in participating in lessons, as well as improved hygiene habits. In pre and post-intervention surveys learners reported increased confidence across all competency domains in relation to empathy and making a positive change in their community. Both teachers and learners also reported that learners are more engaged in learning and taking a more active role in participating in lessons, as well as improved hygiene habits.

> *"I learnt from the program to think of others, and I also learned about the importance of unity and sharing problems"*
>
> ***Learner Bangladesh***

In some schools, children's agency was supported by teachers and school initiatives were implemented such as a plastic-free school campus campaign, or the 'Honesty-store' selling school stationery with a self-payment box. Multiple schools mentioned learner-led cleaning and greening of school facilities and environment. The initiatives seem to be still largely supported by teachers and longer implementation and empowerment of students is required for independent students' agency at the community level. Students reported being empowered and improving communication with parents and relatives.

> *"I am interested in doing something good for my community. Many people discriminate between religions by caste, religion, caste, but this is not correct, all people should be treated equally. All religions should be respected."*
>
> ***Learner Bangladesh***

Implementing institutions and fellows in Bangladesh reported that the teachers managed to deliver most of the activities successfully through ethics education clubs. Some challenges in delivery included: lack of time due to dynamics of school closures and exams and competing school commitments; some concerns of parents that the children's time spent in the clubs might impact their obligations and achievements in other subjects (which was successfully addressed); as well as the need for supplies and stationery for the delivery of innovative and creative workshops. Overall, there is a clear desire from other learners and teachers to participate in ethics clubs as well as the commitment of the involved education institutions to expand the programme in the future.

Next steps

- **Strengthening capacities:** The fellows involved assessed the project as a success but acknowledged that the achieved results are just a beginning and that the discussion of the avenues of full integration of ethics education needs to be continued. There is a commitment of involved schools to continue with ethics clubs as well as discussion in the MoE to make ethics clubs mandatory. A further 45 new schools, some madrasas and technical schools will also be targeted within the second phase of implementation, with support and mentoring from the existing trained teachers.

- **National buy-in:** With the support of the MoE, a Teacher Training Module will be prepared to be incorporated into the National Curriculum for Teacher Training for pre-service teachers through the participation of various stakeholders. The project will also aim to incorporate ethics education into in-service training of teachers-students in implementing the newly introduced curriculum.

- **Material development:** For further expansion of the concept there are plans to launch a free online video tutorial course on the Muktpath and Teacher Batayan web portal.

Recommendations

The Bangladesh programme should:

- Continue to support existing schools to further embed ethics education and training to strengthen capacities in particular on intercultural and inter-religious dialogue.

- Continue to advocate for the commitment to include ethics education as a core component of teacher training and build support across national stakeholders for ethics education.

- Consideration as to whether to mainstream the pilot into the regular curriculum should be discussed with cross-learning with other pilot countries that took different approaches in the pilot stage.

- Mapping of other similar programmes in the field for synergies and avoidance of overlapping should be considered.

- Plans to scale up need to be developed taking into account financial and human capacity requirements for such an effort as well as the size of the classes in Bangladesh and the current methodology used in ethics education fellowship.

- Further discussion and exchange may be needed to contextualise the curriculum, so it can address the diverse socio-cultural challenges in the country, beyond nascent environmental actions; and empower learners for ethical decision-making and action.
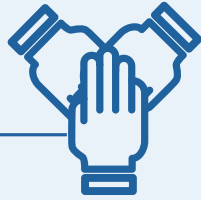
Indonesia • Country Case Study

FELLOWS:

6 fellows trained

representing the MoCERT, teacher training institutes, headteachers and educators.

100% of the fellows reported an increased understanding of ethics education, and how to integrate it into the training of teachers.

100% of the programs continued after the pilot.

TEACHERS:

200 schoolteachers were trained and implemented the program.

64 schools in 5 provinces were reached.

Teachers developed 2 new activities:

- ✓ Tailored activities for kindergarten settings.
- ✓ Regional training that simulated intercultural and interreligious dialogue sessions tailored to the local wisdom of each province.

100% of the teachers reported an increased understanding of ethics education and the use of transformative pedagogy.

100% of the teachers observed changes and progress in learners and classroom relations.

LEARNERS:

2,904 learners reached

66% reported that they started community projects in their community.

Activities implemented to connect learning to the wider community:

- ✓ Dialogue sessions for learners with local religious and cultural leaders.
- ✓ Collaboration with the parent associations.
- ✓ Engagement with environmental management practitioners to promote environmental awareness and good waste management practices.

Learners-led collective actions:

- ✓ Antibullying advocacy.
- ✓ Learner involvement in National Independence Day events.
- ✓ Community research project.

62% reported they can become friends with people from different backgrounds.

66% reported they know how to talk and listen to others to help understand their points of view.

At a Glance

The Indonesia ethics education programme pilot launched in March 2023 was concluded in August 2023, showcasing positive results for both teachers and learners. The pilot aimed to strengthen the sustainable delivery of ethics education programmes for children in formal education settings across Indonesia. The pilot was led by the Ministry of Education, Culture, Research and Technology (MoCERT) and covered implementation across five provinces, reaching almost 3,000 learners from kindergarten through to high school. The programme sought to foster ethics education competencies in children, promote global citizenship, and contribute to building a more peaceful and inclusive society. Connecting with the existing foundations of Indonesia's Pancasila Learner Profile (P5) model, the pilot brought valuable assets to strengthen existing character education delivery.

Implementation

The programme implementation began with a bespoke teacher training, in which 200 teachers were trained through a series of regional workshops held across five provinces (West Java, East Java, Papua, West Kalimantan and South Sulawesi).[27] The programme participating teachers were selected based on their experience of implementing the Pancasila Learner Profile and similar MoECRT programmes, and represented kindergarten, elementary, junior and high school teachers. Regional training was facilitated through regional teacher professional centres that hosted the EEFP teacher training and were key to successful regional implementation. In addition, the engagement of the Interfaith Communication Forum also added value in fostering dialogue and cooperation among religious leadership, including Islamic schools and the Catholic diocese, the Buddhist Council in Batu, and the Hindu Parishadha in East Java.

Teacher training was followed by school implementation across 64 participating schools, whereby trained teachers integrated new ethics education curriculum within the Pancasila profile activities. The pilot reached 2,904 learners from kindergarten to high schools, including special education classrooms. The selection of participating schools was decided to give prominence to the diversity of learners, their accessibility, and socio-political backgrounds.[28]

> *"Being part of this community means a lot to me. It's a place where I can learn and improve, not just in terms of knowledge but also in how I perceive things and connect with my inner self. Moreover, I get the opportunity to build connections and social networks with people from all over the world."*
>
> **Fellow, Indonesia**

Relevance

The ethics education pilot was found to be well aligned and supporting the implementation of the character education Pancasila Learner Profile model and supporting the wider development of transformative pedagogies utilised by teachers. The P5 model emerged out of concerns from educators of learning loss and learner motivation following the Covid-19 pandemic. The P5 programme focuses on creating space for learners to gain self-awareness and confidence through self-exploration that complemented the key pillars of the ethics education conceptualisation. Connecting existing foundations of the Pancasila profile together with new transformative

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[27] **73%** of teachers trained were female and **27%** were male.

[28] **60%** of targeted learners were female and **40%** were male. The learners represented a range of faiths **46%** identified as Christian, **41%** as Muslim and the remaining Buddhist (11% and Hindu **2%**).

pedagogy the pilot helped integrate the approach with learners across the school curriculum. Tackling many of the challenges left behind by the pandemic, ethics education implementation has positively influenced learner's behaviour, attitudes and motivation.

> *"Since the Pancasila project is still new, some teachers feel less confident in implementing the project. Fortunately, ethics education was introduced, and it gave a lot of ideas and inspiration that enriched the implementation of the project. The ultimate goal of ethics education and the Pancasila Learner Profile is complementing each other, and teachers have more insight into how to integrate our Pancasila Learner profile".*
>
> ***Fellow, Indonesia***

Programme Achievements

Highlights

- Contributed to the enhancement of the P5 programme and provided a strong model for replication and scale-up.
- Positively influenced Learner's behaviour and motivation.
- Encouraged appreciation for interfaith and intercultural learning amongst learners and beyond.

Teachers reported that their own capacities and teaching approaches had improved through implementation as well as their confidence in implementing the P5 curriculum. In pre and post-pilot surveys, teachers recorded increased confidence in implementing ethics education pedagogical approaches (See Figure 1). 100 per cent of participating teachers reported that the pilot had helped their professional development and 75 per cent of teachers felt that the EEFP had changed their understanding and practice to some or to a great extent. Teachers reported improvements in confidence across all aspects with the most increase in relation to understanding ethics education principles, transformative pedagogy and whole school approach. When asked about nurturing learners' competencies, teachers had gained the most confidence in facilitating learning experiences that foster learners' self-awareness, appreciation for differences and similarities and developing a sense of interconnectedness and belonging.

Fellows reported that the initiative had contributed to the enhancement of the P5 Pancasila program and developed a strong model with which to support wider implementation across the education system. The pilot has seen the development of new education prototypes that can serve as models for scaling up teacher training on a national scale to reach larger numbers of educators and students to make the positive impact of P5 more widespread and accessible. Ethics Education was also seen to be acting as a preventive measure in cases of bullying, and teachers reported that the program has contributed to creating a more comprehensive and holistic curriculum in fostering a more positive and respectful school environment.

Across schools' ethics education was seen to be providing new learning experiences and new ways of learning and teachers reported learners were more motivated to learn as a result. Students enjoyed their empowered role in the lessons and that classes were more participatory.[29] Across qualitative feedback, learners reported significant positive changes in relation to greater confidence and self-awareness and understanding of similarities

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[29] It should be noted that this finding did not corelate with pre and post learner surveys scores which reported a reduction in confidence across competency domains. This may have been because learners did not understand the question or that different learners completed the baseline and endline forms, but overall quantitative findings were inconclusive.

and differences across faiths and cultures through intercultural learning. Learners articulated how activities had improved their problem-solving and critical thinking skills in relation to dealing with issues within the school, such as bullying and gender equality. As shared by teachers, there have been clear improvements in students' relationships with peers, teachers and parents and improved capacity to make more reflective and informed decisions.

Of surveyed participants, 62 % of learners report they are now able to make friends with people from different backgrounds and 66 % of learners report they know how to talk and listen to others to help understand their points of view as a result of the programme. Learners and local communities also highlighted their appreciation for the open dialogue sessions and interfaith and intercultural learning opportunities.

> " *Among the many sessions we went through, what was interesting was the sense of togetherness."*
> **Learner, Indonesia**

Next steps

- **Strengthening capacities:** Further national teacher training is planned for a new cohort of teachers in 2024 to help scale up the programme and ensure it maintains consistent and high-quality implementation of ethics education programs. A training of trainers (ToT) for ethics education 2023 graduates will also be planned in 2024 to establish a pool of skilled trainers to support further dissemination of ethics education concepts and methodologies.

- **Engaging children:** The Indonesia team plan to implement a cascading programme across 38 districts in East Java to expand the programme's reach. This will include continued support provided to existing schools and teachers involved in the program with regular follow-ups, refresher training and resources to ensure the sustainability of the programme's positive effects.

- **Curriculum development:** Development of ethics education resources for teachers incorporating variations of further guidance on age-appropriate and engaging activities.

- **National buy-in:** Stakeholder engagement including with religious communities, local government and cultural organisations and advocacy emphasising the importance of ethics education in curriculum development.

Recommendations

Indonesia programme should:

- Continue to consolidate its MoECRT partnerships and their forward engagement strategy to ensure adequate support from relevant institutions for curriculum development and teacher training.

- Provide further support to existing ethics education teachers to show how ethics education can be a strong base for engagement in intercultural learning and Pancasila profile.

- Ensure to formalise adaptations to training manual in formal guidance, provide in Bahasa and to share experience of how activities have been adapted with the global community of practice for wider lesson learning.

- Development of further MEL to provide further evidence of the impact on learner competencies.

Kenya • Country Case Study

FELLOWS:

5 fellows trained

representing the MoE, the KICD, Kenyatta University and Thogoto Teacher Training College.

100% of the fellows reported an increased understanding of ethics education, and how to integrate it into the training of teachers.

100% of the programs continued after the pilot.

TEACHERS:

32 schoolteachers and 8 teacher trainers were trained.

6 schools were reached

New resources and activities developed by teachers:

- ✓ Values-based education resource book
- ✓ Introduction of ethics education clubs in all the schools

100% of the teachers reported an increased understanding of ethics education and the use of transformative pedagogy.

100% of the teachers observed changes and progress in learners and classroom relations.

LEARNERS:

1,620 learners reached ages 8-16.

Collective actions developed by learners:

- ✓ Peace gardens, and placement of posters for talking walls.
- ✓ 72% of learners reported that they have started community projects.

79% reported improved confidence in competency domains and an enhanced relationship with their teachers.

72% reported they can become friends with people from different backgrounds.

77% reported they know how to talk and listen to others to help understand their points of view.

Activities implemented to connect learning to the wider community:

- ✓ Intercultural events in schools connecting wider community and local leaders.
- ✓ Interfaith visits to religious sites conducted.

At a Glance

The Kenya ethics education pilot ran from March to August 2023 to strengthen existing values-based education curriculum delivery reaching 1,620 learners. The pilot was a collaboration between the Ministry of Education (MoE) and the quality assurance office, Kenya Institute of Curriculum Development (KICD), Kenyatta University and Thogoto Teacher Training College. The programme also engaged high-level stakeholders through its implementation, including the Kenya National Commission for UNESCO (KNATCOM) and Africa Nazarene University.

Kenyan society has experienced ongoing issues relating to community cohesion, inter-tribal conflict, and violent extremism, which has resulted in issues of negative ethnicity and learner displacement. In response, the Ministry of Education has invested significant resources into peace education.[30] Despite an ambition to mainstream peace education across the curriculum, budget restraints and reliance on partner support for funding and technical support have resulted in teacher capacity remaining low. The ethics education pilot was found to be aligned and supporting various elements of the Kenya values-based and global citizenship education curriculum and was seen to be supporting the development of learner competencies in relation to conflict management and peacebuilding.

Implementation

> *"The fellows are ethics education champions in their country. They will serve to strengthen the country's capacity for ethics education through the capacity development of teachers and teacher education as well as school-based initiatives"*
>
> *Fellow, Kenya*

The implementation period lasted from March to August 2023. The programme began with a bespoke teacher training. 32 teachers representing three primary and three secondary schools[31] in and around Nairobi were trained in ethics education transformative pedagogies. The implementation also included the training of 10 teacher trainers as well as a bespoke teacher training programme delivered to 44 pre-service teacher trainees at Thogoto Teacher Training College and Kenyatta University.[32] In addition, an online sensitisation programme was delivered to senior school leadership of pilot schools as well as relevant MoE Directors.

Ethics education implementation reached 1,620 learners across the six schools with learners involved in the pilot ranging from ages 8-16 years.[33] Learners reached received a series of ethics education sessions to help foster positive classroom relationships and empower learners to contribute to the creation of more inclusive, respectful, and resilient societies. Participatory lessons equipped learners with the requisite knowledge, skills, and attitudes to respond to ethical challenges, and become active citizens and agents of positive change. On average learners received five hours of ethics education learning. Learners were encouraged to practice the skills acquired in and out of their classroom contexts.

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[30] Sector Policy of Peace Education in 2009 and in 2014, together with the National Cohesion for Integration Commission, developed guidelines for the launch and conduct of Amani/Peace Clubs.

[31] The participating schools were: Kenyatta University Primary School, Thogoto Model Primary, Gicharani Primary School, Ushirika Mixed Secondary School, Jamhuri Boys High School and Musa Gitau Secondary Girls School.

[32] 76% of selected teachers and teacher trainers were female and 24% male. 60% of teachers trainees were female and 40% male.

[33] 68% of learners were male and 32% female. 97% of surveyed learners were Christian with a small number of Jewish, Muslim and Ba'hai learners.

Relevance

Ethics education was integrated through the pilot into both primary and secondary educational programmes within values-based education classes as well as being mainstreamed across subject areas and through establishing co-curricular activities such as ethics clubs. Ethics Education was well aligned and seen to be supporting the implementation of existing values-based education curricula and peace education through the use of innovative and transformative approaches.

The pilot was also seen to be supporting the integration of a wider competency-based curriculum and mainstreaming of citizenship education. Fellows highlighted the ongoing need to respond to issues of national cohesion and prevention of violent extremism in Kenya. Fellows recognised the value of the EEFP in supporting greater coordination or peace education efforts as well as supporting a needs gap in the capacity of teachers in relation to peace and citizenship education.

Programme Achievements

Highlights

- 100% of teachers reported improvements in their professional development and teaching practice and reported greater ability to practice transformative pedagogy.

- MoE and KICD strengthened the development of a values-based education resource book through the inclusion of ethics education pedagogical approaches.

- 79% of learners reported improved confidence in ethics education competency domains and reported better knowledge retention, engagement and interest/enjoyment of lessons.

- 25 faculty and teacher trainees from Kenyatta University and Africa Nazarene University trained in ethics education.

> *"Through participatory and collaborative learning, students who were once hesitant to ask questions now feel comfortable seeking assistance from their peers. I've also learned the importance of creating a safe learning environment, resulting in my students eagerly anticipating my lessons."*
>
> ***Teacher***

The pilot evaluation highlighted the following key findings. In pre and post-pilot surveys, teachers recorded increased confidence in implementing ethics education pedagogical approaches. 100% of participating teachers reported that the pilot had helped their professional development and 100% of teachers felt that the EEFP had changed their understanding and practice to some or to a great extent. Teachers reported most change in relation to transformative pedagogy, whole school approach and creating safe learning environments. When asked about nurturing learners' competencies, teachers had gained the most confidence in supporting learners'

self-awareness, and appreciation of difference and interconnectedness.

A highlight from the training was the site visit to a local mosque in which teachers recognised the need to appreciate learners' different religious and cultural backgrounds without judgement. For many teachers, this was the first time experiencing a place of workshop of a different religion. Fellows in Kenya identified opportunities to enrich their existing values-based education curriculum through the pilot as well as many schools taking a more mainstreaming approach. Fellows also integrated the programme across the curriculum, with the most significant

applications being in Global Citizenship Education, Peace Education and Values-Based Education, as well as in Peace Clubs in schools. This saw teachers adopting new transformative pedagogy approaches to create safe and enabling learning environments across the curriculum.

Teachers reported how the ethics education training had given them confidence in their teaching practice and provided innovative ways to engage and build rapport with learners and different approaches to delivering values-based education. Teachers particularly engaged with concepts around diversity and creating inclusive learning environments.

Teachers reported how the training has helped to change their attitude towards their learners and perception of them. As a result, teachers are more empathetic to the challenges faced by learners and able to recognise their learners' different abilities. Teachers are increasingly adopting learner-centred approaches and learners are no longer looked at as an 'empty pot' but rather as one with knowledge to share. This has resulted in more inclusive teaching approaches and learner support mechanisms that were seen to be leading to greater cohesion in the classroom. Teachers reported that implementation was more effective when school leadership were fully involved and supportive. The WhatsApp group consisting of teachers and Ethics Education champions has provided a platform for experience sharing and learning.

Teachers also reported increased confidence in exploring intercultural dialogue with learners. Jamhuri Boys High School conducted a site visit with learners to a local church, Hindu temple and mosque, which was particularly meaningful for learners who shared how the experience had been the first opportunity to learn about the cultural practices of a religion other than their own. Ushirika Secondary was also able to participate in an online class meet-up with learners from Mauritius to share and showcase their different cultures.

Across schools' ethics education was seen to be providing new learning experiences and new ways of learning and teachers reported better knowledge retention, engagement and interest/enjoyment of lessons amongst learners. In pre and post-learner surveys learners reported most substantive changes across the areas of appreciating differences and similarities, increasing awareness of religious and ethnic diversity and increasing relationships with people of diverse religious and ethnic backgrounds. 72% of learners reported they can become friends with people from different backgrounds and 77% of learners reported they know how to talk and listen to others to help understand their points of view. Learners reported the most significant change in relation to confidence in contributing to collective action, with 72% of learners reporting that they have started community projects. Furthermore, learners are now viewed by their teachers as positive agents of change if empowered and equipped with ethical values. One highlight across Kenyan schools' implementation was the integration of ethics assemblies and cultural days that saw learning disseminated across the wider school community. Teachers also reported how learners were using the new dialogue skills to resolve classroom disputes and how new friendships had formed through the pilot.

Next steps

- **Strengthening capacities:** Kenya will continue ongoing training and support to the existing 28 teachers involved in the pilot together with plans to upscale training over the coming year to reach new teachers and schools. Participating in teacher training institutions to collaborate with other academic institutions in Kenya to share experience and learning and advocate for a university common unit. The outcome of the ethics education programmes will also be shared in conferences and workshops organised by Kenyatta University.

- **Materials development:** In collaboration with the Kenyan Institute for Curriculum Development key concepts have been incorporated into the values-based teacher and leader resource books including transformative pedagogy, a ladder of participation and the learning cycle. It is hoped these will be disseminated through 2024.

- **Engaging children:** Programme activities will be maintained across existing schools and new schools.

- **National buy-in:** There has also been discussion on making ethics education a compulsory unit for in-service teachers. Kenyatta University has already implemented a core ethics education unit. The team also aims to hold a stakeholder-sharing forum. There is a clear desire for ethics education to play a role in building social cohesion and for further resources KICD to be developed to support further work to link into peace education and PVE agendas.

Recommendations

The Kenya programme should:

- Continue to support existing schools to further embed ethics education and training to strengthen capacities in particular focus on intercultural and inter-religious dialogue.

- Consider how the ethics education model could be further integrated to support sector policy on peace education and the work of the Amani Peace Clubs.

- Advocate for the commitment to include ethics education as a core component of teacher training and develop further guidance for teachers to integrate ethics education in values-based education ease in implementation.

- Continue to engage in advocacy to build national buy-in support across stakeholders for ethics education.

- Continue to engage in interfaith visits and gain high-level support and buy-in through interfaith forums.

Mauritius • Country Case Study

FELLOWS:

5 fellows trained

representing the MoETEST, the Mauritius Institute of Education and the University of Mauritius.

100% of the fellows reported an increased understanding of ethics education, and how to integrate it into the training of teachers.

100% of the programs continued after the pilot.

TEACHERS:

8 schools were reached

24 educators and 6 teachers were trained.

Fellows developed a Cultural Country Map of Mauritius.

Educators developed a series of new participatory classroom activities to link EEFP to the existing curriculum.

100% of the teachers reported an increased understanding of ethics education and the use of transformative pedagogy.

100% of the teachers observed changes and progress in learners and classroom relations.

LEARNERS:

46% of learners reported that they have started community projects.

480 learners reached from grades 7-9.

Intercultural evenings were held to connect learning to the wider community.

79% reported improved confidence in competency domains and an enhanced relationship with their teachers.

68% reported they can become friends with people from different backgrounds.

66% reported they know how to talk and listen to others to help understand their points of view.

At a Glance

The Mauritius EEFP pilot was launched as a six-month pilot in March 2023 to strengthen the sustainable delivery of ethics education programmes for children in formal education settings. The Mauritius pilot was a collaboration by the Ministry of Education, Tertiary Education, Science and Technology (MoETEST), the Mauritius Institute of Education and the University of Mauritius with support from the UNESCO National Commission and the Interfaith Council of Mauritius. The program sought to foster ethical values in children, promote global citizenship, and contribute to building a more peaceful and inclusive society. The pilot was integrated across secondary education to strengthen existing Life Skills and Values Education classes.

Implementation

The implementation period lasted from March to August 2023. The programme began with a bespoke teacher training, in which 24 secondary school teachers (19 female, 5 male) specialising in social studies and life skills education were trained in ethics education transformative pedagogy. School implementation took place in April and covered 8 secondary schools (4 public and 4 private) from across the islands of Mauritius, not including Rodrigues Island. The pilot reached 480 learners across grades 7, 8, 9 and 9+ with the majority of learners involved in the pilot aged 13-14. 68% of learners were male and 32% female. The learners represented a range of faiths including Hinduism (56%), Christianity (30%) and Islam (11%). Fellows in Mauritius integrated the EEFP through life skills and values education within the extended programme, which comprises learners who have not yet achieved the expected curricular targets for their age. This enabled the programme to work with smaller classes, with the intention that the EEFP would connect with the life skills and social and modern studies components and that it would support students' general learning outcomes.

Relevance

Ethics Education is well aligned and seen to be supporting the implementation of the new Mauritius curriculum framework (2017) for the primary and lower secondary levels. Principles of ethics education and citizenship education are integrated into subjects like Values & Citizenship Education (VACE) at the Primary level and Life Skills & Values Education (LSVE) and Socio-Emotional Well-being at the lower secondary level. Furthermore, Fellows were able to build on existing knowledge and curriculum materials across Social & Modern Studies, Life Skills and Citizenship Education to contextualise and further enrich the ethics education programme content. In particular, the Life Skills curriculum was seen as well aligned to ethics education with common aims to equip learners with a broad set of social and behavioural skills, including building resilience, developing self-regulation, increasing self-awareness, practising positive relationships and strengthening problem-solving skills.

Ethics education was integrated through the pilot into Life skills classes making use of common transformative pedagogical approaches. Educators have been able to make use of the new ethics education activities to explore existing themes covered by life skills curriculum around exploration of self, family, intercultural education, values education and human rights education. At the outset, Fellows were hopeful that the programme would also offer personal development for teachers to develop their individual capacities to act as strong ethical role models. The pilot also prioritised capacity building of non-teaching staff and education-related stakeholders like parents as an important step in helping build wider awareness of the positive benefits of applying ethics education at an early age.

Programme Achievements

Highlights

- 100% of teachers reported improvements in their professional development.
- 75% of teachers reported their teaching practice had been strengthened.
- Fellows developed a cultural map of Mauritius to support intercultural learning opportunities.
- 79% reported improved confidence in ethics education competency domains.

In pre and post-pilot surveys, teachers recorded increased confidence in implementing ethics education pedagogical approaches. 100% of participating teachers reported that the pilot had helped their professional development and 75% of teachers felt that the EEFP had changed their understanding and practice to some or to a great extent. Teachers reported most change in relation to understanding ethics education principles and in creating safe learning environments, transformative pedagogy and undertaking field visits. When asked about nurturing learners' competencies, teachers had gained the most confidence in facilitating learning experiences that foster learners' appreciation for differences and similarities and developing a sense of interconnectedness and belonging.

> *"Personal competencies, safe learning environment – all these are already in our curriculum. But the ethics education programme can help us to take it forward in different subject areas and strengthen our approaches to values education, civic education, citizenship education, history or social science curricula and textbooks. This programme gave us the platform to deliver that in the classroom."*
>
> **Stakeholder, Mauritius**

Teachers reported that school culture and teacher profile had played an important role in the smooth implementation (or not) of ethics education. Implementation was more effective when rectors/managers were involved and where Life Skills had already been fully implemented. Teachers' profiles were important when it came to the dynamic implementation of the project. It was noted that not all Life Skills educators have prior training in transformative learning or values education. It was found that teachers teaching Life Skills as a second subject were less engaged due to heavy and competing workloads and were not as comfortable to move outside their curriculum comfort zone. However, the pilot did report cases where ethics education and transformative learning had been successfully integrated into other subjects such as arts and divinity studies.

> *"With the help of this activity, my class and I were able to form a stronger bond with our teacher."*
>
> **Learner, Mauritius**

Across schools' ethics education was seen to be providing new learning experiences and new ways of learning. Teachers reported learners were more motivated to learn as a result. Students enjoyed their empowered role in the lessons and that classes were more participatory. In pre and post-learner surveys, learners reported substantive changes across the areas of appreciating differences and similarities, increasing awareness of religious and ethnic diversity, increasing relationships with people of diverse religious and ethnic backgrounds, better understanding of themselves and where they come from, as well as in the areas of self and other awareness through better awareness of feelings and

management of emotions. 79% reported improved confidence in competency domains, 68% of learners reported they can become friends with people from different backgrounds and 66% of learners reported they know how to talk and listen to others to help understand their points of view.

Next steps

- **Strengthening capacities:** Mauritius will continue ongoing training and support to the 24 educators involved in the pilot to further embed ethics education and transformative pedagogy into the existing Life Skills and Social and Modern Studies (SMS) curriculum. The island of Rodrigues for logistical challenges was not included in the initial training and it is hoped to be reached in the next round of the pilot with targeted teacher training.

- **Materials development:** Building on the intercultural dialogue element of the programme, fellows are developing a map of places of cultural importance across Mauritius that educators can use for field trips. A proposed outlier for paving the way for the first draft will be ready by the end of January 2024.

- **Engaging children:** Programme activities will be maintained across existing schools and across new schools. The Mauritius Institute of Education is holding sessions with Heads of Schools to look for further opportunities for implementation of the programme.

- **National buy-in:** Two modules covering Transformative Pedagogy have been approved by the Mauritius Institute of Education and will be offered for PGCE students as 'elective' modules from early 2024.[34] A further elective module, 'Ethics Education' is also being developed for PGCE students. It was also noted that a further module, 'Ethics in TVET Education' has also been designed for a new bachelor's in education (BEd) for trainers working in the Technical and Vocational Education and Training (TVET) sector. At the level of the Ministry, discussions underway requesting an earmarked budget for 2024-2025 and subsequent years to support further ethics education integration.

Recommendations

The Mauritius programme should:

- Continue to consolidate its MoETEST partnerships and their forward engagement strategy to ensure adequate support from relevant institutions for curriculum development and teacher training.

- Look at ways in which ethics education can support enrichment of the life skills and social modern studies curriculum, including incorporation of the innovative cultural map.

- Look at opportunities to widen the programme into primary settings and establish linkages with the Values & Citizenship Education (VACE) curriculum.

- Provide further support to teachers to show how ethics educations can be a strong base for engagement in intercultural learning and intercultural and interfaith dialogue.

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[34] The modules are Field Trip as a Transformative Teaching and Learning Strategy in Social Sciences and Education for Global Citizenship.

Nepal • Country Case Study

FELLOWS:

5
fellows trained

representing the MoEST, Centre for Education and Human Resources Development, Educate the Children and Curriculum Development Centre.

100% of the fellows reported an increased understanding of ethics education, and how to integrate it into the training of teachers.

100% of the programs continued after the pilot.

TEACHERS:

18
schoolteachers
and 2 teacher trainers were trained.

9
schools
were reached

Teachers developed sensitisation materials for parents and school management.

100% of the teachers reported an increased understanding of ethics education and the use of transformative pedagogy.

100% of the teachers observed changes and progress in learners and classroom relations.

LEARNERS:

350
learners reached
ages 11-13.

79% reported improved confidence in competency domains and an enhanced relationship with their teachers.

42% reported they can become friends with people from different backgrounds.

47% reported they know how to talk and listen to others to help understand their points of view.

Collective actions developed by learners:

✓ Peer mediation, anti-bullying campaigns, environmental awareness initiatives, community service projects and a series of awareness-raising campaigns.

✓ 63% of learners reported that they have started community projects.

Activities implemented to connect learning to the wider community:

✓ Field visits to religious sites and dialogue with religious leaders.

✓ Online meet-up with EEFP learners in Bangladesh.

At a Glance

The ethics education fellowship programme successfully concluded its implementation with children in Nepal, reaching 350 students across nine schools. The pilot ran from March through to September 2023 to support the delivery of ethics education programmes across targeted schools to further strengthen existing values-based education curriculum delivery. The pilot initiative was led by the Government of Nepal, Ministry of Education, Science and Technology (MoEST), in liaison with the UNESCO national office.

This unique programme had a significant impact on children, leading to positive changes in their interactions with their parents and their community. The programme had a significant impact beyond the targeted classrooms, creating a ripple effect throughout the school community, and fostering a safer and empowering learning environment for both students and teachers.

Implementation

The implementation took off in Nepal with bespoke teacher training for 18 secondary school teachers from Kathmandu, Hupsekot and Bardibas municipalities. Selected educators were specialised in social studies and human values education for Grades 6-8. The training covered key ethics education concepts and transformative pedagogies. The training process for teachers in Nepal contributed to enhancing their capacity for interfaith and intercultural learning. It used a comprehensive approach that addressed both theoretical knowledge and practical skills. Throughout the workshop, teachers improved their capacities to create safe learning spaces for children and were empowered to effectively support interfaith and intercultural learning in their classrooms, fostering mutual understanding, respect, and appreciation for Nepal's diverse religious and cultural heritage.

> "The training made me more aware of ideas such as ethics, integrity, and developing positive thinking. I have felt more responsible while performing the organizational work and consulting the stakeholders. I have taken ethics as a life philosophy"
>
> **Teacher, Nepal**

In the pilot implementation phase, schools and groups of students taking part were carefully selected using an inclusive approach to capture the rich diversity of the country. In its first phase, the programme attempted to integrate ethics education into the curricula and introduced the concept through the newly formed peace clubs. Ethics education implementation was conducted from April through to October reaching 350 learners across the nine schools. Learners involved in the pilot largely ranged from ages 11-13 years.[35]

Learners participated in a series of ethics education sessions to help foster positive classroom relationships and empower learners to contribute to the creation of more inclusive, respectful, and resilient societies. Participatory lessons equipped learners with the requisite knowledge, skills and attitudes to respond to ethical challenges, and become active citizens and agents of positive change.

On average learners received 35 sessions of ethics education learning. Learners were encouraged to practice the skills acquired in and out of their

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[35] 47% of learners were male and 53% female. 79% of surveyed learners were Hindu with a small number of Christian, Muslim and Buddhist learners.

classroom contexts. Teachers incorporated a variety of special activities to engage learners in meaningful ethical exploration and discourse. These activities aimed to foster an understanding of diverse perspectives, promote interfaith harmony, and encourage responsible citizenship. The activities included experience sharing, debates and role-playing, and inter-cultural celebrations. A significant activity cited was the interfaith visits they organized within their communities, which allowed the learners to visit different places of worship from various faiths. This provided learners with an opportunity to experience different religious traditions and cultures firsthand and foster a deeper understanding of the values, rituals, and practices of various faith communities. They also engaged in respectful dialogue with members of these religious communities, exploring common ethical principles and shared values that transcend religious boundaries.

Relevance

In Nepal, ethics education was implemented at the secondary level through social studies and human values education classes complemented by peace club activities. Values-based education and social studies function as compulsory modules in basic and secondary education. Coming from a values-based educational approach, the Nepali education system thrives to promote concepts such as cooperation, teamwork, empathy, social responsibility, and non-violence to their learners from a young age. The integration of ethics education to advance children's holistic development and ensure quality education was identified as a seamless intervention to add value to their existing educational framework. Stakeholders highlighted the importance of helping children embrace a world of diversity, where they can live together with empathy, responsibility and integrity. They spoke of the role of ethics education in creating transformative learning opportunities and facilitating dialogue across cultural and religious differences.

Programme Achievements

Highlights

- 100% of teachers reported improvements in their professional development and teaching practice and greater ability to practice transformative pedagogy.

- 79% of learners reported improved confidence in ethics education competency domains.

- Teachers reported better knowledge retention, engagement and interest/enjoyment of lessons among learners.

- Learners demonstrated improved ethical decision-making skills, enhanced critical thinking abilities, and a stronger commitment to social responsibility through collective action initiatives.

Following the implementation of the programme, teachers identified positive changes among their learners both within the classrooms and community settings. These changes are connected to their increased awareness of ethical issues in their community, increased participation in ethical reflection and discussion, enhanced capacity for decision-making, and the ability to connect ethical values with real-world issues. Furthermore, the learners showcased positive behavioural change among their peers, teachers, and families alike, contributing to creating a more peaceful, empathetic, and tolerant community. This change had seen teachers and learners better able to address certain conflicts that existed in the school, such as bullying and other forms of anti-social behaviours, while at the same time fostering better teacher-student relationships. The programme also had a significant positive impact on learners' interactions with their parents and the wider community.

"" *"I used to be afraid to speak with teachers, friends, siblings, or acquaintances about issues related to ethics education before participating in educational activities connected to my class. After enrolling in Ethics Education, I gained the courage to express my thoughts. This transformed my fear into courage and now, speaking to someone from another religion doesn't make me afraid".* ""

Learner, Nepal

The pilot evaluation highlighted the following key findings. In pre and post-pilot surveys, teachers recorded increased confidence in implementing ethics education pedagogical approaches. 100% of participating teachers reported that the pilot had helped their professional development and felt that the EEFP had changed their understanding and practice to some or to a great extent. Teachers reported significant improvements in confidence across all ethics education approaches with the most improvement in relation to transformative pedagogy, dialogue and ethics education principles. When asked about nurturing learners' competencies, teachers had gained the most confidence in supporting appreciation of difference, dialogue, affirming human dignity and collective action.

Learners have demonstrated improved ethical decision-making skills, enhanced critical thinking abilities, and a stronger commitment to social responsibility. In pre and post-intervention surveys, learners reported increased confidence in almost all ethics education competency domains. Furthermore, the programme had a significant impact beyond the targeted classrooms, creating a ripple effect throughout the school community, and fostering a safer and empowering learning environment for both students and teachers.

The implementation with children in Nepal reaffirmed the importance of introducing ethics education at an early age and the need for a comprehensive whole-school approach. The experience demonstrated the importance of having role models, the need for open and honest dialogue, the importance of real-world application, and the need for collaboration. The pilot in Nepal has been characterised by strong stakeholder engagement that has played a vital role in ensuring the success of the programme and in promoting ethics education throughout the school community. This has included sharing bespoke tools for parents to extend and reinforce learning in the home.

Next steps

- **Engaging children:** The programme in Nepal will be scaled up to reach more schools and students across Nepal, with a focus on underserved and marginalised communities.

- **Materials development:** Nepal will develop and disseminate new training materials for teachers, senior school management and other educators and parents on how to implement ethics education programmes.

- **National buy-in:** The programme will build partnerships with other organisations, such as the National Human Rights Commission, civil society organizations, universities, teacher training providers, religious organizations and related organisations to support the implementation and sustainability of ethics education in Nepal.

- **Monitoring and Evaluation:** The programme will continue to monitor and evaluate its effectiveness, to identify areas for improvement and to ensure that the programme is meeting the needs of students and educators.

Recommendations

The Nepal programme should:

- Continue to support existing and new schools to further embed ethics education and training to strengthen capacities.

- Advocate for the commitment to include ethics education as a core component of teacher training and develop further guidance for teachers to integrate ethics education in values-based education to ease in implementation.

- Continue to engage in advocacy to build national buy-in support across stakeholders for ethics education.

- Continue to engage in interfaith visits and gain high-level support and buy-in through interfaith forums.

Seychelles • Country Case Study

FELLOWS:

5 fellows trained

representing the MoE, the SITE and academia.

100% of the fellows reported an increased understanding of ethics education, and how to integrate it into the training of teachers.

100% of the programs continued after the pilot.

TEACHERS:

20 schoolteachers were trained and implemented the programme.

15 schools reached, covering all regions of Seychelles.

Teachers used stories to contextualize learning and held weekly professional development sessions for other teachers.

100% of the teachers reported an increased understanding of ethics education and the use of transformative pedagogy.

100% of the teachers observed changes and progress in learners and classroom relations.

LEARNERS:

400 learners reached ages 8-10.

Collective learner-led actions:

- school mass, interfaith gospel shows and environmental actions.
- 44% of learners reported that they have started community projects.

79% reported improved confidence in competency domains and an enhanced relationship with their teachers.

74% reported they can become friends with people from different backgrounds.

73% reported they know how to talk and listen to others to help understand their points of view.

Activities implemented to connect learning to the wider community:

- Teachers' Day.
- National interfaith and intercultural gathering.
- School-led Creole festival.

At a Glance

The ethics education pilot in Seychelles began in March 2023 and successfully concluded its implementation with children in December 2023, reaching 400 students across 15 different schools. The pilot was led by five women champions from across the education sector, including representatives from the strategic section at the Ministry of Education (MoE), Seychelles Teacher Training Institute (SITE), Head of Programme of Secondary Schools and one academic from the University of Seychelles.

In the Seychelles, ethics education is seen as a potential way to promote social cohesion through the school community and promote more harmonious living in the society.

The approach taken was to use ethics education to enrich the existing curriculum, particularly subjects of personal, social and citizenship education (PSCE) and religious education (RE), with a focus on character building, social resilience, ethos, culture and social and community factors that support youth development. The ethics education pilot in the Seychelles resulted in changes for all groups involved: fellows, teachers, and learners, at the individual level and witnessed positive results on dynamics across school classes, relationships among peers and student-teacher relationships and in relationships at the community level.

Implementation

Implementation launched in February with the endorsement of the project by the MoE executive committee and the selection of 15 schools (10 primary and 5 secondary). A bespoke teacher training followed to capacitate 20 teachers with knowledge and skills to deliver the pilot, integrating topics of ethics education, transformative pedagogy and dialogue. Teachers were selected based on their experience and dedication in covering PSCE and religious education and to ensure coverage of all regions, including the inner islands. The selection also ensured that identified schools had dedicated PSCE/religious education teachers and that religious education and PSCE were already being successfully delivered. The training process used a comprehensive approach that addressed both theoretical knowledge and practical skills. Throughout the workshop, teachers improved their capacities

to create safe learning spaces for children and were empowered to effectively support interfaith and intercultural learning in their classrooms. Some time and effort were required to transition teaching styles from teacher-led to interactive and reflective learning.

To ensure buy-in continuous consultation was coordinated with the MoE, the SITE, University of Seychelles (Education department, Health & Social Care department) and its research institutes as well as the Roman Catholic Diocese and Seychelles Interfaith Faith Council (SIFCO). At the school level, the ethics education pilot was introduced to key stakeholders - with the management, teachers, parent-teacher associations and school councils. Initial misunderstandings of the content of ethics education in the religious communities were overcome through continued dialogue and clarification of the purpose of the programme.

"All the key institutions were on board – ministers were briefed, as well as the National Assembly. We have shared the project with the Seychelles Interfaith Council, there were some hesitations and questions, but we explained we are not replacing them, we are complementing their work."

Fellow, Seychelles.

In its first phase, the programme attempted to integrate ethics education into PSCE and religious education curricula. Ethics education implementation was conducted from April through to October reaching 400 learners across the 15 schools. Learners involved in the pilot largely ranged from ages 8-10 with an equal mix of genders.[36] Implementation of the pilot at schools raised high interest of both staff and learners and was implemented relatively smoothly, through one-hour classes being organised within PSCE and religious education, participating learners received on average 16 hours of ethics education learning. Learners reached received a series of ethics education sessions to help foster positive classroom relationships and empower learners to contribute to the creation of more inclusive, respectful, and resilient societies. The activities included experience sharing, debates and role-playing, and intercultural celebrations.

A significant highlight for learners was participation in a school-based Creole festival and interfaith gospel show. These events provided learners from different religious and cultural groups with opportunities to celebrate their different cultural practices and traditions. Teachers reported that this was leading to greater respect and tolerance within their classes and has given space for minorities to be recognised. Strong stakeholder engagement (including with decision-makers, religious communities and media) as well as with those at the school level (head teachers, parents and religious leaders) was crucial for successful implementation and strengthening sustainability perspectives.

Relevance

In the Seychelles, fellows and teachers identified opportunities to enrich their existing values-based education curriculum. The approach taken was to use the ethics education curriculum to enrich the existing curriculum, particularly subjects of PSCE and RE, with a focus on character building, social resilience, ethos, culture and social and community factors that support youth development. The ethics education modules were found to be relevant in strengthening the methodological approach in both curricular subjects. Ethics education is also seen as a potential way to promote social cohesion through the school community and promote more harmonious living in society.

Achievements

> "During the 6 months implementation lot of changes with learners and myself happened. They were closed, didn't want to talk about their situations. We were practising. There are changes, they now accept their attitudes towards each other, they are more compassionate"
>
> **Teacher, Seychelles**

The ethics education pilot in the Seychelles resulted in changes for all groups involved, fellows, teachers, and learners. In most cases, changes are evident at the individual level and in their immediate surroundings, including dynamics of the school classes, relationships among peers or student-teacher relationships and in relationships at the closest community level such as with closest family and friends. Fellows reported improvement in their understanding of ethics education and strengthening of their confidence to run the project, promote and share the content.

In pre and post-pilot surveys, teachers recorded increased confidence in implementing ethics education pedagogical approaches. 100% of participating teachers reported that the pilot had helped their professional development and 100% of teachers felt that the EEFP had changed their understanding and practice to

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[36] 51% of learners were female and 49% male. The majority of learners 87% were Christian with muslim, sikh and ba'hai learners also reached.

some or to a great extent. Teachers reported significant improvements in confidence across seven out of eight ethics education approaches with the least improvement in relation to transformative pedagogy, which was a relatively new concept for teachers. When asked about nurturing learners' competencies, teachers had gained the most confidence in supporting dialogue with learners.

Following the initial training, teachers felt confident to use dialogue skills to share ideas and gather interest for learner collective actions. Teachers reported gaining a sense of transformative pedagogy and a new set of skills and tools to make their work more creative, practical and useful. During the implementation, teachers also reported providing more space for learners to express themselves, being more ready to listen and trust learners' potential so that they can design and lead their own school projects. The programme also created a more attentive and flexible working environment and boosted focus on learning. The Ethics Education Approach provided opportunities for teachers to better connect with their students and recognize their talents and aspirations.

> *"The programme helped to solve problems in my class. PSCE wasn't helping, but the pilot has given me more knowledge to understand them. It gave [learners] the chance to expose their situations. There were many conflicts in my class. Now they discovered their similarities – they bonded. They talk about accepting. Now in class, when one starts to quarrel – they stop them and say, 'Hey, let's remember our lesson on conflict'. They can recognize when things are going wrong."*
>
> **Teacher, Seychelles**

Results for learners included increased self-awareness and self-confidence, awareness of differences among peers and in society as well as similarities and joint interests and aspirations. In some cases, less engaged and misbehaving students were sent to join ethics education groups with positive results. Teachers observed changes in class dynamics, to be more welcoming of new children, improved peer-to-peer and teacher-learner relationships, as well as improved relationships with the family members. Groups involved implemented several initiatives, such as intercultural events and environmental activities, with learners demonstrating strong agency and leadership. Pre and post-surveys recorded mixed results in changes for learner competencies with most improvements relating to establishing friendships with learners from different cultural backgrounds and motivation to engage in taking action to improve their community.

> *"It is for the better. Now in my class we are better friends, more quiet in class and we play better together. I am now a peacemaker"*
>
> **Learner, Seychelles**

Next steps

- **Engaging children:** The programme in Seychelles will continue to engage existing schools and plans for the programme to be scaled up to reach more schools and students.

- **Strengthening capacities:** The MoE is incorporating a transformative pedagogy component into in-service and pre-service teacher training. The University of Seychelles is also incorporating elements of the EEFP in the development of a new Bachelor programme in secondary education and is involved in knowledge sharing with universities in other pilot programme countries. The Roman Catholic Church also plans to introduce transformative pedagogy to training for Religious Education teachers and catechists.

- **National buy-in:** Continued policy discussion with respective institutional stakeholders to appraise the integration of ethics education in the National Curriculum as a cross-curricula or stand-alone programme. Fellows are currently involved in a task force reviewing the entire PSCE curriculum for primary and secondary schools and lessons learnt from the pilot will be considered in the review.

Recommendations

Based on the learnings from the EEPF project, the following recommendations should be considered:

- Scale-up plans need to be developed taking into account financial and human capacity requirements and considering if the preferred approach is cross-curricular integration or tailored to different school subjects.

- A mechanism to provide continued support to teachers in applying transformative pedagogy and ethics education should be built.

- Cross-learning with other pilot countries can be welcome as some took different approaches in the pilot stage. Continuous cross-learning in future should be encouraged.

- Consultation with religious communities was found to be of great importance and should be continued and their suggestion to train religious education teachers in transformative pedagogy should be followed up.

- Learnings from applications beyond the pilot, e.g. New Technical School should be monitored and considered in future decision-making.

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Annex 1: Evaluation matrix

	Programme objectives	Outcome indicators	Means of verification/ data collection methods
Overall objective	• To equip fellows from the six participating MoEs to design, implement and evaluate ethics education programmes. • To learn from the programme and create evidence of the benefits of ethics education. • To use evidence gathered through the programme implementation with learners to support scaling-up and sustainable implementation at the national level that can influence curricula and policies.	• MoEs report increased capacity within the formal education sector in developing, adapting and integrating ethics education programmes. • Sharing of experiences at the national/regional level. • Integration or inclusion of ethics education in policy documents and or curricula. • No. of activities developed as part of the community of practice. • No. of advocacy events hosted by the fellows/MoE. • No. of advocacy events attended by fellows/MoE staff. • Evidence of scaling-up or replication of the programme beyond the duration of the EEFP pilot. • Evidence of change in knowledge, skills and attitudes in teachers and learners.	• Learning circles with fellows/teachers • Country reports, including details of online partner meetings, webinars and meetings with high-level officials of MoEs. • Data from teachers/ learners.
	Fellows		
Expected results	• 30 fellows are equipped to design customised ethics education teacher training workshops that respond to the contextual needs and ethical challenges in their societies. • 30 fellows deepen their understanding and capacity and acquire the relevant knowledge, skills and tools to deliver ethics education teacher training workshops using transformative pedagogy. • 30 Fellows are equipped to introduce MEL tools in their ethics education teacher training workshops. • MEL focal points are equipped to implement MEL tools to monitor and evaluate ethics education programme implementation.	• No. of fellows completing the Ethics Education Capacity Building Workshop. • No. of fellows reporting an increased understanding of ethics education and how to integrate dialogue and transformative pedagogies in the training of teachers. • No. of ethics education programmes that continue after EEFP implementation at the country level. • No. of teachers trained by fellows in ethics education using transformative pedagogy. • No. of MEL focal points using MEL tools to assess implementation.	• Country reports, including details from webinars. • Fellows baseline/ endline questionnaires. • Session feedback and evaluation forms. • Fellows learning circles. • Country action plans.

Teachers		
• 300 teachers are equipped to deliver customised ethics education programmes that respond to their learners' contextual needs and the ethical challenges learners face. • 300 teachers deepen their understanding and capacity and acquire the relevant knowledge, skills and tools to deliver ethics education programmes that use transformative pedagogical approaches.	• % of teachers reporting an increased understanding of ethics education and the use of transformative pedagogy and dialogue in the classroom. • % of teachers reporting observed changes and progress in learners in terms of the development of positive relationships, ethical reflections, use of dialogue and ability to work with others through the development of collective actions. • No. and type of programmes implemented by teachers that integrate ethics education to respond to the ethical challenges learners experience. • No. of activities implemented during the project to connect learning to the wider community. • No. of schools and learners reached by country programmes.	• Country report. • Teacher baseline/endline questionnaires. • Teacher learning circles. • End-of-programme teacher focus group. • Session evaluation forms.
Learners		
Expected results	• Participating learners increase their self-awareness about their emotions, feelings and thoughts. • Participating learners increase their capacity to relate positively with themselves, others (especially across ethnic, cultural, religious and other group divides) and the world beyond (including their communities and the environment). • Participating learners increase their capacity to make ethical decisions in consideration of the impact on themselves, others and nature. • Participating learners increase their capacity to use non-violent alternatives to transform conflict and affirm human dignity.	• No. of learners benefiting from ethics education programmes. • % of learners reporting improved confidence in relation to key ethics education competencies under the following domains: self and other awareness, appreciating differences and similarities, sense of interconnectedness, affirming human dignity, engaging in dialogue, and taking action. • No. of learners reporting improved relationships with others as a result of ethics education programmes. • No. of learners using dialogue to build positive relationships with people of diverse cultural, ethnic and religious backgrounds, and to reconcile differences with others. • No. of learners developing collective actions with others towards positive transformation in their communities as a result of ethics education programmes. • Improved classroom relations reported by teachers.	• Country reports, including country implementation and session plans and details of collective actions implemented by learners. • Learner baseline/endline questionnaires. • End-of-programme learner focus groups. • End-of-programme teacher focus groups. • Session evaluation forms.

"The [ethics education] pilot ... has paved the way for a future where ethical awareness and action are integral to our school's DNA. Our commitment to ethics education will remain steadfast, and we look forward to a future where ethical considerations are at the forefront of all our decisions and actions, both within our schools and in the larger community."

Fellow, Bangladesh