THE FIRST SYLLABUS
for
Youth Bioethics Education
The Youth Bioethics Education Pilot Project

was promoted by

the European Centre for Bioethics and Quality of Life - UNESCO Chair in Bioethics Italian Unit

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THE FIRST SYLLABUS
for
Youth Bioethics Education

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First Syllabus for Youth Bioethics Education

Introduction

In 2001 UNESCO established the UNESCO Chair in Bioethics (Haifa) and authorized it to advance the education of ethics in academic institutes. The Chair has produced during its first cadence eight guiding books, and established more than seventy Units in the five continents. The first Unit has been established in Italy at the European Centre for Bioethics and Quality of Life under the leadership of its Head, Dr. Miroslava Vasinova. The Italian Unit has been involved for more than ten years in educational bioethical activities among children and youth. This active Unit undertook the mission of promoting a pilot project of First Syllabus for Youth Bioethics Education.

In 2005 UNESCO adopted the *Universal Declaration on Bioethics and Human Rights*. The Declaration embodies a set of bioethical principles.

In 2008 UNESCO has produced the Syllabus for Ethics Education Program: *The Bioethics Core Curriculum* (BCC) that includes fifteen principles of the Declaration. The BCC answers the question: What should be taught? The Chair has developed a new method for ethics education that answers the question: How should bioethics be taught. The new method consists of a few basic components.

First of all, waiver or abandonment of long speeches as teaching tools for ethics education. Second, the initiation of and call for active involvement of the students in the discussion and decision-making process. Thirdly, the collection of such cases from different countries and variety of cultures in order to formulate a universal method of teaching to fit any site. Finally, after the classroom’s discussion, the teacher may provide the students with a condensed ethical definition or explanation.

The Chair produced a series of guiding books for teachers and students thereby using the new method that was compiled by its experts. Through case studies, students may learn, firstly, to develop sensitivity for ethical problems and to describe an ethical conflict; secondly, to identify and analyze the underlying ethical principles and values which are relevant to the case, and, thirdly, to stimulate ethical decision-making in the practice of health-care. The aim is to produce a tool and a platform for active participation of students in the decision-making process.

The UNESCO's education project is designed to instill a culture of ethical reference to the patient's doctor. To achieve this goal the project should treat different populations: teachers, educators, medical students, doctors and even children and youth. The youngsters of our generation will be the citizens of the next generation. Socio-cultural tradition of ethics cannot be created in the classrooms of the medical schools. The students that arrive to these classrooms carry on their backs and in their hearts their own personal history. This history consists of values that they have adopted from their earliest youth in their families, in their social environments, in their kindergartens and schools. Educational activities in the advanced stage of the academic studies can be effi-
cient if and to what extent be brought forward by proper methodology to the younger population. This assumption led me to consider and initiate the creation of a training program for the younger age groups. In order to realize the idea I authorized the Italian Unit of the Chair to collect and establish in Italy a group of educators and other professionals who agreed to prepare voluntarily under my supervision a book on bioethics for children and adolescents. This book is based primarily on the educational methodology of the UNESCO's Chair. In addition, the authors were asked to create teaching tools tailored to the various different age groups.

The book refers to 12 general ethical principles. These principles are accepted by all, they are taken from the Universal Declaration of Bioethics and Human Rights of UNESCO. The syllabus of the book is designed for the general population of children and youth. The book refers to four separate groups, and offers various instructional materials to each group, depending on the various age groups: young children (3-5), elementary school children (6-10), teenagers (11-14) and teens (15-19). The book is written for teachers and educators. It includes materials (stories and games), and methodological explanations for the use of these materials. The book's units were written by different authors whose names and addresses appear at the bottom of each unit.

The book was written as a first pioneering edition. The UNESCO Chair in Bioethics operates an Education Department and an international forum of teachers. The book will be forwarded to hundreds of professionals of these two institutions, and to all the Units of the Chair. These experts will be asked to study the materials, probe them, use them, and transfer their criticism and suggestions to the editorial staff of the project towards the formation of the second edition of the book. Along with the exercise of this pioneering project, the Chair will study and monitor the consequences of using these teaching materials among the young population.

Prof. Amnon Carmi
Holder and Head of the UNESCO Chair in Bioethics (Haifa)
Principle no. 3

Human Dignity and Human rights

1. Human dignity, human rights and fundamental freedoms are to be fully respected.

2. The interests and welfare of the individual should have priority over the sole interest of science or society.
UNIT 1

Age Group I: 3 - 5 years

Ethical Principle no.3: Human Dignity and Human rights

1. Human dignity, human rights and fundamental freedoms are to be fully respected.
2. The interests and welfare of the individual should have priority over the sole interest of science or society.

Title

“The box of secret”

Learning Objectives

- Giving the children an opportunity to arouse their curiosity, and to develop their ability to describe their sense of touch, hearing and smell. After sufficient training and with the children being able to feel material objects using their senses (i.e. touching, hearing and smelling) it will be possible to introduce abstract concepts

- Creating the right conditions to consider the existence of a new world, made of feelings and principles, of which we must be aware. Transitioning from a material to an immaterial world is essential to be able, in the future, to become aware of dignity, human rights and fundamental freedoms. For instance, even if love or freedom cannot be touched or smelled, they can be described and expressed in a thousand different ways, underlining their importance, or rather their crucial needs.

The Game

Example no. 1
In our “box of secrets” we will hide a fuzzy dice. We will ask the children to describe what they are going to touch, asking them, if needed, some questions (for example: Is this soft or hard to the touch? What kind of smell does it have? What kind of shape is it?). It is important that the teacher collects all the comments, answers and guesses, and avoids interfering too much during the game.

Example no. 2
We are going to hide in the box a red sheet of paper. Our goal is to describe this color. In the beginning the children, who are used to interacting with different material objects using their sensory organs, will be confused. It will be up to the teacher to guide the children using clues and examples, which will stimulate their imagination. Guessing a color represents a turning point indicating that the children manage to adapt both to a material and an immaterial world, constituting a first abstraction process. Each color exists in the world around us but it isn’t possible neither to touch it, hear it, and smell it nor to see it as a separate entity.
Example no. 3
In the box of secrets, we are going to hide the feeling of fear.
In this case, we can put in the box a photo of a scared child or a mask representing a monster. The teacher will guide the children by giving them some clues. Fear could be connected to a color (for example, the color black in Western culture), to a facial expression like chattering teeth or to a feeling like a shudder of fear. It is possible to tell ghost or monster stories to frighten the children, to put them on the right track. At the end, it would be advisable to write down on a poster or blackboard the children’s remarks and feelings, expressed not only during the game but also when they began to feel fear, showing their thought process. This method can be helpful to “represent” and “personalize” fear to the group, and the poster could be enriched with drawings of fear made by the children or photos of them, showing their way to express fear.

Example no.4
We are going to hide in our box freedom, represented, for example, by a photo or drawing of a bird escaping from a cage. In giving explanations, (in this case some clues must be provided) the teacher could, through a color (white and yellow colors reminiscent of light or of the rainbow, depending on different cultures), a movement (a deep breath, a run), an expression (a smile, a sign of relief), engaging all possible channels, describe something immaterial. Through our senses, we know that we are deeply rooted in the human race. At the end of these exercises, it would be beneficial to collect all the children’s remarks by writing them on a poster or blackboard. By doing this, it will be possible to collect all the comments the children made during the guessing game. Then it will become obvious what freedom is and how it will be represented by the group (on the poster it will be possible to add drawings made by the children or photos of them when they are “expressing” freedom).

Teaching Methodology

The aim of this game is very simple: to discover what is hidden in the “box of secrets”.
We start by using the sense of touch: each child has the possibility to put his/her hand in the box and try, by touching the object, to guess what object is hidden in it. As each child expresses his / her own opinion, the teacher collects all the information, writing it down, and talking about the different clues until the object is discovered/identified/recognized.
Next, we will explore the sense of hearing. The children’s senses will be stimulated by using sonorous objects that can be heard by shaking the box, and, like in the last exercise, their sense of smell will be stimulated by smelling the objects. It is possible to hide objects that can stimulate more than one sense at the same time. The length of the activity should be defined considering how fast the children will guess the object, their level of concentration/fatigue and, of course, the level of difficulty of the object to guess.
The next step is going to be a more complex one, which is the description of “immaterial objects”: hidden in the box will be a drawing or a photo that can somehow represent a feeling or a principle. The children will become aware of the immaterial world that is rich of essential values necessary to their own life.
This activity can be used with children of two different age groups (3-5 years old) and (6-10 years old): objects, feelings and principles hidden in the box will have, of course, different levels of difficulty, adapted depending on the children’s age and capabilities.
Study materials

All what we need is a medium sized cardboard box, in which we can put the object that is to be guessed. The hole in the box must not be larger than a child’s hand. The box has to be closed on all the other sides. From time to time, it may be useful to choose what object or abstract concept is to be guessed.

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UNIT 2

Age Group I: 3 - 5 years

Ethical Principle no.3: Human Dignity and Human Rights

1. Human dignity, human rights and fundamental freedoms are to be fully respected.
2. The interests and welfare of the individual should have priority over the sole interest of science or society.

Title

“Art & co.”

"That since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed"


Learning objectives

- Considering the most important meaning of this concept, art represents the main expression of the human being and his/her essence. Through its broad forms, art is capable of disclosing in real terms the principles and emotions, which the artist translates into a universal and usable language in painting, sculpture, poetry, music, dance, etc. Often art is the only possible way to communicate our own mindset, to express ourselves so that art sometimes becomes an example and a warning to humanity as a whole.
- Teaching art through art means to sublimate the human being’s dignity, rights and fundamental freedom, stimulating people not only to develop their own creativity but, more particularly, to recognize its universal expression in detecting and transmitting values and principles.

The Game

Example no.1
There is a lot of artwork representing images, symbolic or not, that remind us of the idea of peace, freedom, solidarity and the likes. We have chosen some examples of masterpieces that can be used to introduce some ethical principles and transmit them to children through drawings, created with different kinds of color like tempera paintings, felt-tip and wax colors. For each child reproducing a masterpiece represents for him/herself an opportunity to think and concentrate to create, in his/her mind, a concrete image to which he/she can relate an abstract principle. Moreover, it would be better to create a masterpiece as a group: the image could be copied or modified, personalizing it according to the group’s decisions. Each child will make a part of it, like a mosaic, supporting the idea of cooperation and solidarity, drawing a principle, like freedom or peace, showing that in real life individual contributions are necessary. We’ve chosen two of Picasso’s masterpieces (the Dove, 1949, and Child with a Dove, 1901) to represent peace, one of the Doves of Magritte to
represent freedom, and Gustav Klimt’s Tree of life (1905) to represent the cycle of life. We may “hang” onto this tree, in order to personalize it, some little pictures of our group’s children. Of course, many other artist’s pictures could be considered, and we mustn’t forget to explain what we’re reproducing and why we are going to reproduce it (to “visualize” the principle to which they will be related) always highlighting that, exactly as in drawing or building a mosaic in a group, peace, freedom and human rights can be attained only with the contribution of each human being.

Example no. 2
Poetry could become an important tool to transmit deeply ethical values and to plant respect for human rights. The life of some men or women will be emblematic to sublimate principles such as human dignity, respect for others, devotion for peace and freedom. We choose two people of universal reputation, whose life was exemplary, like Mother Theresa from Calcutta and Mahatma Gandhi. Reading, learning and internalizing one of the poems could be used to teach, according to the different ages and characteristics of the group, the presented ideas.

Mother Teresa from Calcutta: LIFE
Life is an opportunity, benefit from it. - Life is beauty, admire it. - Life is bliss, taste it. - Life is a dream, realize it. - Life is a challenge, meet it - Life is a duty, complete it. - Life is a game, play it. - Life is costly, care for it. - Life is wealth, keep it. - Life is love, enjoy it. - Life is mystery, know it. - Life is a promise, fulfill it. - Life is sorrow, overcome it. - Life is a song, sing it. - Life is a struggle, accept it. - Life is tragedy, confront it. - Life is an adventure, dare it. - Life is luck, make it. - Life is too precious, do not destroy it. - Life is life, fight for it.

Mahatma Gandhi-Discover love
Take a smile and donate it to anyone who has ever had one.
Take a sunbeam and make it fly there where reigns the night
Take a tear and put on the face of anyone who ever cried
Take courage and put in the spirit of those who cannot fight.
Discover the life and narrate it to those who cannot understand it.
Take hope and live in his light.
Take kindness and donate it to those who cannot donate.
Discover love and make him see the world.

Example no. 3
While listening to music it is possible to educate and transmit ethical values. Music in all its types represents first of all pure harmony: from classical to pop music we have an infinite number of possibilities to choose from. We choose three songs having universally known melodies and texts that are engraved in each person’s mind. These marvelous words can be an opportunity to reflect and think. Songs can be learned even in their original version but we always have to explain their meaning. In fact, each song or poem has to be introduced by explaining the text or presenting the author’s intentions when they created it. This explanation will be more or less simplified, depending on the different ages or characteristics of the group.

IMAGINE-John Lennon
OVER THE RAINBOW - music by Harold Arlen, text by E.Y. Harburg
BLOWIN’ IN THE WIND - Bob Dylan
Example no.4
Children are very attracted to the artistic expression of dance. Even in this case, counting on the teacher’s choice as well as the children’s imagination, it is possible to improvise, for instance, a dance, like ring-around-the-rosie while repeating the following poem.

GIANNI RODARI-Memo
At the end, we hug each other. We can use a different piece of music, even classical ones (like Tchaikovsky’s waltz of the flowers or other pieces from his opera “the Nutcracker” or from Mozart’s Magic Flute and the likes) and prepare more or less simple choreographies taking each other’s hands, getting closer to each other to recall fraternity and peace among humanity.

Teaching Methodology

This unit offers the teachers and their students a broad range of possibilities to be able to know and express fundamental ethical principles. The most important thing is that each activity will not be an end in itself. It has to be highlighted and underlined as the end goal of each individual and of the group’s work. According to the different ages and characteristics of the group, it is possible to follow different paths, from the simplest to the more complex. Sometimes it can be presented as an author’s masterpiece, his/her life and ideals, or simply by trying to reproduce the masterpiece itself, even in a personalized version by the children, so that it will be more usable for them.

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UNIT 3

Age Group I: 3 - 5 years

Ethical Principle no.3: Human Dignity and Human rights

1. Human dignity, human rights and fundamental freedoms are to be fully respected.
2. The interests and welfare of the individual should have priority over the sole interest of science or society.

Title

“Giogiò and his dogs”

Learning Objectives

- Observing the dimensions of personal, social, intellectual, and socio-ethical development.

- Developing a learning path towards identity, autonomy, competence and citizenship by developing a sense of personal identity, sharpening the perception of their own needs and feelings, arousing interest in their personal history.

- Expressing their emotions, relating to peers, developing their emotions in relation to family and social relationships, taking a collaborative approach with others, living a serene life, respecting the children’s right to be listened to and to express their opinions.

The Case

In the cheerful and verdant village of Pallapalla where lots of extremely beautiful animals live, there was a boy, named Giogiò, who looked like a small mushroom with a large hat because his head was too big.

From an early age, it had been difficult for him to be with other children because they teased him for his big head.

In addition, his mates thought he was introverted and unsociable, and Giogiò’s gloomy and sad looks did not make socialization easier. He often stood on the sidelines for fear of not being accepted although he would have liked to play and have fun with his friends.

However, when he was alone at home, he managed to do a lot of things: he helped his father to chop wood, he could climb trees to collect acorns, he was able to build a tree house with mom and dad’s help, but, above all, he was a close friend of the dogs that ran to meet him and greeted him enthusiastically. One day, his friends were chased by two barking dogs that made the frightened boys run away. Giogiò immediately intervened and helped calm them by petting and kissing them. Then he called his friends and told them to approach the two animals which, as if by magic, gladly accepted their pets.

From that day the whole group of friends was looking for Giogiò, each time inviting him to play with them. And during the games Giogiò told them of all the work he did at home, thus earning their respect and admiration.
Teaching Methodology

The Dilemma

The teacher invites the children to give their opinion on Giogiò and his friends, by expressing their emotions.

The children

- I have a big head, too: my friend Martin who looks like a big ball, says so ...
- I have trouble playing with my mates too, because they say I’m slow and I cannot play...
- At home, my mom always yells at me because when I play I make too so much noise...
- But I stay at home with my friends, and we tell each other many stories. Then my mother comes and listens to all our stories...
- My dad won’t listen to me because he doesn’t have the time. He says that I say a lot of foolish things, my mum, however, says I have to clean the room...

Near my house there is a child who cries every day because he wants a cat. But his parents won’t listen to him...They tell him that they don’t want any pets in their home...

Activity phases:

- **Short, easily performable activities** that arouse the children’s interest;
- **Articulated and differentiated activities** so as to enable all children to adopt their own specific learning strategies;
- **Structured progressive activities** taking into account what the children have already learned and allowing them to increase their knowledge and skills; symbolic game; imitation/modeling; experimentations/discoveries; role plays.

Phase I

- **Free, guided conversation** aimed at identifying the children’s preferences when it comes to studying nature and animals.

Phase II

- **Circle time discussion** to select the children’s favorite characters in the story.
- **Elaboration** of a list containing each child’s preference.
- **Creation of the characters chosen by means of manipulative activities.** Manipulation is a mean to give different meanings to the employed material using fantasy and imagination. When the child is able to delve profoundly into an activity, at the end he/she is happy and gratified, although his/her work does not take a definite shape. That’s why the importance of manipulative activities lies primarily in the creative and imaginative processes stimulated by the material.
- **Experimentation of the roles**

Final phase: Check, through occasional and systematic observation, to constantly rebalance the teaching and learning process.

Giuseppina Iommelli

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Unit 4

Age Group III: 11 - 14 years

Ethical Principle no.3: Human Dignity and Human rights

1. Human dignity, human rights and fundamental freedoms are to be fully respected.
2. The interests and welfare of the individual should have priority over the sole interest of science or society.

Title

“A science fiction story”

Learning Objectives

- Knowing rights and fundamental freedoms and Article 3 of the Universal Declaration on Bioethics and Human Rights
- Becoming aware that the rights and fundamental freedoms of every human being must be guaranteed
- Making everyone aware of the fact that individual rights and welfare should have priority over the sole interests of science and society

The Case

In an unknown country in a “faraway future”, a serious plague has claimed thousands of victims. The illness was both unknown and lethal and could infect a person simply through a gaze. Its effects were devastating, and the patients’ blood got rapidly so thick that it couldn’t circulate and the sick person became like mummified. Scientists were working hard in order to find a remedy against such a terrible epidemic. One day, nearly by chance, a doctor discovered an effective cure; it was a medicine obtained through the distillation of his own blood belonging to a very rare blood type. A few drops injected into the patient’s body immediately stopped the coagulation and liquefied the blood once more.

The researcher was very happy to have made a great discovery but, unfortunately, it met its limit: it so happened that the blood type needed to produce this medicine was so rare that only very few people had it. This meant that, in order to save many lives, it was necessary to sacrifice some. For this reason, the scientist didn’t know whether to reveal his findings or not. He gathered his family and asked for advice, but the result was not satisfactory as his relatives’ opinions were very different. His mother immediately claimed that he should keep his findings secret as it’s not fair to use medical practice to grant benefits to someone at the expense of others. On the contrary, his son thought it right to sacrifice some lives in order to save many. His wife said that there could be a middle ground: to save as many people as possible, trying not to completely jeopardize the donors’ lives. His daughter affirmed that their mother’s position was defendable but the big problem was how could someone choose who was to be saved? Who could have the right to decide about people’s life or death? For this reason she suggested that he let things be and not to use the remedy.
Teaching Methodology

The teacher presents the case to the class. In order to facilitate a discussion between the pupils, he/she forms two groups, each of which is invited to reflect on what the most ethically appropriate solution might be.

At this stage, the teacher does not give concrete suggestions, but merely moderates the discussion. After having decided (probably as a majority) the best solution, each group presents it to the other group using a role play. In particular, some students may take on the roles of the various players in the story supporting their positions until they get to represent the agreed solution.

After the presentation, each student, if the two groups have adopted different solutions, expresses his/her opinion on the choice made by the other group.

At this point, the teacher explains the meaning of "right" and "freedom", terms that appear in Principle 3 of the Universal Declaration on Bioethics and Human Rights, which states that:

- Human dignity, human rights and fundamental freedoms are to be fully respected.
- The interests and welfare of the individual should have priority over the sole interest of science or society.

The teacher particularly highlights how the case proposed shows a conflict between the interests of individuals and those of society.

In light of these new facts, he/she invites the class to reconsider the solutions previously chosen and modify them if deemed necessary. In this phase the teacher leads the discussion and, using a brain storming technique, takes the opportunity to help the children think of other rights and freedoms they consider fundamental.

This work may then be used by the teacher to motivate the pupils for further reflection on the fundamental human rights and freedoms set out in the Universal Declaration of Human Rights.

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UNIT 5

Age Group III: 11 - 14 years

Ethical Principle no.3: Human Dignity and Human Rights

1. Human dignity, human rights and fundamental freedoms are to be fully respected
2. The interests and welfare of the individual should have priority over the sole interest of science or society.

Title

“A Russian Roulette: the denied rights in CDA (Immigration Centers)”

Learning Objectives

- Denouncing the inhuman practices and violations of the fundamental human rights reserved to migrants within the Immigration Centers;
- Awakening young people to respect the equality of all human beings in dignity and rights, so that everyone has to be treated fairly
- Describing the hidden side of Immigration Centers: “dictatorial and legalized outposts” in democratic Countries.

The Case

“I am no one, I have nothing to offer you except my Life and my Dignity”

We arrived by boat and it was dark. It was cold and the sun had not risen yet when we saw lights flicker in the distance.
Someone on the raft shouted “Land!” so we all turned our eyes in the same direction.
Our blankets and jackets were completely wet from humidity and our only source of heat was our own bodies, piled up on one another.
Soon after, some ships got closer to us with powerful spotlights. A man in uniform asked if there were any dead or missing people, and the only one among us who knew his language began listing a long number of names. It was dawn and the coastguard escorted us to the coast.
Once off the boat and after some administrative procedures, they led us into a strange structure with an old, central building.
There we found other unfortunate people like us, waiting for someone who could give them back the hope which they had before leaving their country.
We had to take off our dirty, smelly clothes and then, they gave us some food. It seemed to be all right but our stay within the structure turned into days, weeks, months.
Even today, “I am fed” in bowls like an animal, I do not have hot water to wash myself, and I do not even have a name. Here I’m nobody to them. I do not have my ID with me and, for that reason I am identified by an acronym made up by numbers and letters. The only ones that still recognize my identity are my adventuring companions, those few that still live. Ali, Mustafa and Fares call me by my name "Chaouki", so that I can remember my Land, my mother’s voice calling me. I am immensely grateful to them for that.
Maybe we will all be sent back to the place we escaped from. The only idea of living this nightmare again frightens me.
Once again, deprived of my freedom, my identity and, even worse, of my dignity as a man, I won-
whether it would have been better to die during the journey, at sea, like some of my friends. At least, in the deep sea, they preserve their inviolable dignity as human beings. I now miss my dignity.

**Teaching Methodology**

**The Dilemma**

Moving in the geographic space has always been man’s prerogative. However, with the advent of the “Nation-States” and, in recent years, with the fear of international terrorism after the attack on the Twin Towers in New York, the political boundaries are strengthened and, at the same time, xenophobia is spreading throughout the western population. Every immigrant arriving in the West is considered a potential terrorist and assassin of capitalist democracies. Checks are intensified and new Immigration Centers appear. These places are defined as "legalized dictatorships" in which the democratic Western State can give free rein to its own fears and xenophobic perversions. The violence and the violations of fundamental human rights are a daily routine there. The immigrants are deprived of everything, including their possessions and identity. Thus, a critical process of alienation, leading the individual to lose him/herself, begins and, at the same time, the fear of being sent back and reliving that old nightmare still threatens their wellbeing.

In recent years, however, reports of various international organizations and direct proof brought forth by videos, of those who live daily atrocities in the Centers, have led the population to rise up against this phenomenon and to support these unfortunate people in their ongoing struggle to live.

1. The teacher will read the aforementioned text with the students and each of them will write down the topic and the places where, in his/her opinion, the story develops
2. The students’ works are anonymous, read aloud and compared. The teacher will not choose any right answers
3. The students will watch a documentary where is described the tragic experience of migrants in CDA. The teacher will provide, with the help of visual tools, a brief explication of CDAs life, clarifying why they are also known as "places of legalized dictatorship in a democratic context"
4. Finally, once the topic of the text is clear, the students will try to identify themselves with the migrants, describing the emotions they would be feeling if they were deprived of their own possessions

**Tools**

*The following links concern videos in Italian language whose images are suitable for people all over the world*

https://www.youtube.com/watch?v=uADVre1vxNs
https://www.youtube.com/watch?v=HNkwVqoPesk
https://www.youtube.com/watch?v=PQLZeUsA76E
https://www.youtube.com/watch?v=PX3IDMdwjqk

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UNIT 6

Age Group IV: 15 - 19 years

Ethical Principle no.3: Human Dignity and Human rights

1. Human dignity, human rights and fundamental freedoms are to be fully respected
2. The interests and welfare of the individual should have priority over the sole interest of science or society

Title

“All I want is an Education”

Learning Objectives

- How education helps human beings better themselves
- The social benefits of education
- Why education must be for all
- How individual courage and the power of an idea can affect society

The Case

Malala Yousafzai: education as a human right

Malala Yousafzai is the youngest-ever Nobel Prize laureate. She is known mainly for human rights advocacy for education and for women in her native Swat Valley in the Khyber Pakhtunkhwa province of northwestern Pakistan, where the local Taliban had once banned girls from attending school. Yousafzai’s advocacy has since grown into an international movement.

Her family directs several schools in the region. In early 2009, when she was 11–12, Yousafzai wrote a blog under a pseudonym for the BBC detailing her life under Taliban occupation, their attempts to take control of the valley, and her views on promoting education for girls in the Swat Valley. The following summer, journalist Adam B. Ellick made a New York Times documentary about her life as the Pakistani military intervened in the region. Yousafzai rose in prominence, giving interviews in print and on television, and she was nominated for the International Children’s Peace Prize by South African activist Desmond Tutu.

On the afternoon of October 9th 2012, Yousafzai boarded her school bus in the northwestern Pakistani district of Swat. A gunman asked for her by name, then pointed a pistol at her and fired three shots. One bullet hit the left side of Yousafzai’s forehead, travelled under her skin through the length of her face, and then went into her shoulder. In the days immediately following the attack, she remained unconscious and in critical condition, but later her condition improved enough for her to be sent to the Queen Elizabeth Hospital in Birmingham, England, for intensive rehabilitation. On October 12th, a group of 50 Islamic clerics in Pakistan issued a fatwa against those who tried to kill her, but the Taliban reiterated their intent to kill Yousafzai and her father, Ziauddin Yousafzai.
The assassination attempt sparked a national and international outpouring of support for Yousafzai. Deutsche Welle wrote in January 2013 that Yousafzai may have become "the most famous teenager in the world." United Nations Special Envoy for Global Education Gordon Brown launched a UN petition in Yousafzai's name, demanding that all children worldwide be in school by the end of 2015; it helped lead to the ratification of Pakistan's first Right to Education Bill. (Source: Wikipedia; http://en.wikipedia.org/wiki/Malala_Yousafzai)

Teaching Methodology
The Dilemma

Today education is universally recognized as a basic human right but, in several cases, even this right has not been respected. Should a human being decide who can be educated and who cannot be? Should it be decided on the basis of gender and religious prejudices?

The teacher briefly introduces the history of the Universal Declaration of Human Rights, pointing out particularly the article related to the Right to Education.

After its birth in 1945, the United Nations created The Universal Declaration of Human Rights (UDHR): principle 26 of the Declaration spells out the parameters of education as a human right, as follows:

(1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.

(2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

(3) Parents have a prior right to choose the kind of education that shall be given to their children.

The teacher lets students watch the video of Malala's speech at the United Nations (https://www.youtube.com/watch?v=3rNhZu3ttiU), then invites them to reflect on the substantial significance of her words. Each student writes down what he/she considers to be the “key words” of her speech. Please, note that the students should simply express their own feeling without the influence of classmates or teachers; so, at this point, individual work is suggested.

After writing down a list of the main impressive key words of the speech, the students will be invited to consider that the story of Malala is just a famous example of denying the right to an education. We could recognize in different countries a lot of cases where going to school represents a special privilege rather than a respected right. Do students remember other cases and stories related to the subject?

The teacher will lead a short discussion on the basis of the question, then invite the students to participate in the story-telling. At the end, the youngsters, working in pairs, will write a short story responding to the following question: what would I do if I were deprived of an education?

Readings

http://en.wikipedia.org/wiki/Malala_Yousafzai
https://www.youtube.com/watch?v=3rNhZu3ttIU
https://secure.aworldatschool.org/page/content/the-text-of-malala-yousafzais-speech-at-the-united-nations/

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In applying and advancing scientific knowledge, medical practice and associated technologies, direct and indirect benefits to patients, research participants and other affected individuals should be maximized and any possible harm to such individuals should be minimized.
UNIT 7

Age Group I: 3 - 5 years

Ethical Principle no.4: Benefit and Harm

In applying and advancing scientific knowledge, medical practice and associated technologies, direct and indirect benefits to patients, research participants and other affected individuals should be maximized and any possible harm to such individuals should be minimized.

Title

“Music and dances from the world”

To forestall a potential issue of social exclusion of children coming from different cultures and customs.

Learning Objectives

- Building the child’s own identity
- Gaining self-confidence
- Relating to others
- Learning how to rely on others
- Knowing each other
- Respecting cultural differences
- Developing the capacity of self-orienting one’s self in an unknown space

The Game
The Dilemma

My classmates are in many ways different from me. The color of my skin differs from theirs, they are not used to my customs and traditions: should I try to know them better or to avoid them?

To forestall a potential issue of social exclusion of children coming from different cultures and customs.

Environment
- A large space that allows everyone to move;
- A heterogeneous group of children, so that the older children will stimulate the younger ones by imitating their behavior.

Materials
- Music and dances of the countries of origin;
- Typical clothing of the children’s own culture;
- Traditional makeup and hairstyles.
The game
- Children wearing clothes of their country of origin;
- The teacher proposes warm-up exercises;
- After warming up the children sit on the floor in a circle;
- Presentation of each child stating his/her name and country of origin;
- Each child shall present a song or a dance of the country of origin, wearing traditional clothes.

When the music stops, a new game will be suggested:
- Young children, will sit in a circle watching elder mates;
- Children 5 years old will be divided in couples;
- One of the children in the couple will be blindfolded;
- The other child of the couple helps his/her blindfolded partner, slowly, placing a hand on his/her shoulder to guide him in the right direction;
- Shortly after, on the teacher’s signal, the game will vary;
- A single blindfolded child will follow the directions of the other children (still sitting in a circle on the floor) then, in turn, they will begin to attract his/her attention using their voice or noises;
- Once the teacher says: “stop”, the blindfolded child’s task will be to guess in what spot of the room he is.

Teaching Methodology

Meeting other cultures and customs will allow a better understanding of these so called “differences”; through this unit, a difference will become a resource for personal enrichment of character rather than a danger to the child’s ethnic identity.

This teaching unit is meant to approach the problem of building an inter-cultural sense of belonging to the same society (Inter-cultural Citizenship). In order to succeed at this task, a gradual takedown of stereotypes and prejudices is needed. This approach will be of great help to prevent the effects of a potential marginalization and hopefully existing marginalizations; in other words it should actively contribute to a balanced and harmonic growth of the child increasing his self-confidence and improving his personal relationships with playmates.

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UNIT 8

Age Group II: 6 - 10 years

Ethical Principle no.4: Benefit and Harm

In applying and advancing scientific knowledge, medical practice and associated technologies, direct and indirect benefits to patients, research participants and other affected individuals should be maximized and any possible harm to such individuals should be minimized.

Title

“Pasi’s and Tat’s big dream”

Learning Objectives

- Promoting respect and knowledge concerning small animals living in our area;
- Being able to think about our fears towards animals in order to overcome them;
- Rehabilitating animals that are often the victims of unfounded prejudices;
- Stimulating knowledge on living beings’ life and habits;
- Gaining awareness that every creature deserves a respectable life;
- Gaining awareness that no one should be deprived of their health and freedom for other creatures’ sake;
- Being aware that every species is different, but the ability to suffer is the same for human and non-human beings.

The Case

In the village of Biglandia, Pasi and Tat are two poor kittens locked in two separate cages by people conducting research on animals. The two sweet cats suffer a lot in this environment of cruelty and monstrosity.

The two unlucky mates are victims of cruel experiments lead by researchers, who inject drugs in their bodies in order to observe their effects. If their body reactions are positive, the researchers can decide to administer those drugs to people, if not the poor animal is destined not only to be tortured, but even to die.

The two kittens become friends. One day they decide to run away but the place where they take shelter is quite hostile, leaving them to face cold and hunger. The animals cannot speak but they suffer as we do.

The poor kittens, exhausted and without strength, come across a nice little family that, moved by compassion towards them and distressed for their plight, takes them into their warm home, and adopts them.
**Teaching Methodology**

**The Dilemma**

- Who is different? Who is in trouble?
- How are the kittens handled? Who helps them?
- I would have helped the poor kittens to escape but my dad says that these animal experiments help to save human beings from diseases.
- Our teacher explained that sometimes research can be useful but sometimes it can be unnecessary.

Active and plural teaching approaches according to the socio-constructivist kind; teaching laboratory; cooperative learning.

**Dramatization**

Each group revises the text of the story, turning it into a simple script (they may change the text and even introduce new characters)
- In each group it is the students themselves who assign each other the different roles
- The students rehearse their parts in pairs to assimilate the content
- Each group prepares its own staging of the scenes, using simple posters and masks that represent the moods of the main characters of the story
- In the theatre room each group stages its own script
- Final discussion

The teacher invites the students to adopt an animal saved from laboratories

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The Universal Declaration on Bioethics and Human Rights  
[UNESCO, 2005)

Principle no. 5  
**Autonomy and Individual Responsibility**

The autonomy of persons to make decisions, while taking responsibility for those decisions and respecting the autonomy of others, is to be respected. For persons who are not capable of exercising autonomy, special measures are to be taken to protect their rights and interests.
UNIT 9

Age Group I: 3 - 5 years

Ethical Principle no. 5: Autonomy and Individual Responsibility

The Autonomy of persons to make decisions, while taking Responsibility for those decisions and respecting the autonomy of others, is to be respected. For persons who are not capable of exercising autonomy, special measures are to be taken to protect their rights and interests.

Title

“The Mirror: Learning to Communicate”

Learning Objectives

- Improving autonomy and individual responsibility as the result of a complex and progressive process that leads to self-awareness as well as to awareness of others along with the ability to communicate with other people.
- Using the mirror as a useful tool in learning how to understand non-verbal communication that allows us to examine and decode our own facial expressions and bodily positions, as well as those of others, in order to better comprehend the people with whom we interact. In fact, only through clear and conscious language we are able to responsibly express the decisions we are going to make.

The Game

Step 1

Mirror, mirror, on the wall, who in this land is fairest of all?

Taking inspiration from Snow-White, we can “ask” the child who is looking at herself/himself in the mirror. While he/she is standing there, we ask the child to describe what he/she can see and observe. This simple approach is an effective way of illustrating the various reactions that each child experiences during this activity. The self-awareness that may result can render the child more self-confident, thus giving the child the opportunity to see many aspects of himself/herself that she/he might otherwise not be able to appreciate.

If this is not possible for the child, for whatever reason (e.g. shyness, poor self-esteem, etc.) the teacher might simply ask him to respond to such preliminary questions as listed below:

What’s your name? How old are you? What’s your favorite color? And so on. After this, the teacher continues with more questions such as:

Where are your lips? Are they thin or thick? Where are your eyes? What color are they? Does anyone in your family have the same color eyes? .and so on.

As the child looks into her/his own eyes, this simple interview technique gives him a chance to create a friendly rapport with herself/himself and the image she/he sees in the mirror, resulting in a deeper feeling of self-confidence. This activity addresses fundamental issues in building autonomy and awareness. This first exercise might be done individually, with each child from the group, taking the necessary amount of time for each of them.
This is important especially when it comes to shy children, in order to let them express themselves far from the prying eyes or the frustrating remarks of their classmates. Afterwards, the child is given the opportunity to “play” by making faces in the mirror, making himself/herself up as various characters such as a clown or a monster, or whatever the child would like to do: this helps the child to get “in touch” with him/herself.

**Step 2**

Another exercise consists of children being divided into pairs, each one facing the other while standing about three feet apart. One acts as the leader, while the other acts as a "mirror." By making movements from the waist up, the leader begins to perform simple movements. The "mirror" duplicates them exactly, just as a mirror would. After a while, they can switch roles, so the mirror becomes the leader, and vice-versa. The aim of this exercise is not only to improve coordination, but also to learn how to look at someone else and to become comfortable with alternative ways of communicating.

**Step 3**

With the children lined up facing the teacher, they try to imitate the instructor’s (leader) movements. This exercise can even be done with a large group of children. The leader might, for example, mime simple activities such as face washing, getting dressed, brushing teeth, etc. This exercise promotes creativity, playfulness, timing & coordination: the children should be encouraged to be as specific as they can with each movement. When the children are trained enough, we can try to mirror emotions like happiness, sadness and so on. The leader might also repeat a familiar speech or sing a well-known song while the children try to follow him/her, even repeating the speech or the song. Communication becomes more difficult using three channels (eye, movement and ear) at the same time. Another exercise using the ear channel, in order to show the importance and at the same time the difficulty in communication, is the Moral Game n.12 or the so called “telephone”. Children sit in a circle and whisper a message from person to person. By the time the message gets back to its original source, it has invariably changed. The teacher tells the original message, and explains the importance of correct communication. These simple and powerful exercises help to improve and hone observation and concentration skills, developing self-esteem and self-control that are fundamental in building autonomy and individual responsibility.

**Teaching Methodologies**

The mirror represents a very fruitful and unexpected resource: it is easily available and might be used in lots of manners. That’s why we consider it a very precious tool that puts us in front of our image. Even if it seems to be obvious, our approach in front of a mirror could readily disclose fundamental salient features of ours and our children’s personality and give everyone the chance to build self-esteem and self-control which are fundamental skills in developing autonomy and individual responsibility.

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UNIT 10

Age Group I: 3 - 5 years

Ethical Principle no. 5: Autonomy and Individual Responsibility

The Autonomy of persons to make decisions, while taking Responsibility for those decisions and respecting the autonomy of others, is to be respected. For persons who are not capable of exercising autonomy, special measures are to be taken to protect their rights and interests.

Title

“The Island: a Message in a Bottle”

Learning Objectives

Developing goals at different levels, and according to the age of the group, at different degrees of difficulty:
- Trying to stimulate children to think about what the essential elements are for the survival of a human being;
- Highlighting the importance of protecting our ecosystem, introducing the principle of autonomy and responsibility that each person has towards his/her self;
- Considering the group/class as a whole.

Example no.1
Some basic scientific knowledge is required to find out the essential elements needed by a castaway to survive on a desert island. The teacher/educator will explain what elements will be necessary for human life such as drinking water, food, fire, etc. For example, by explaining how one can have drinking water by filtering sea water, the teacher can highlight the importance of drinking pure and clear water. Moreover we can underline that fish can survive only in non-polluted water. We can use them as an important source of food, castaways or not. We can also point out that trees give us wood to light a fire, some of them give us fruits to nourish ourselves and we could even explain the importance of vegetation in providing oxygen through photosynthesis, and so on. The essential elements will be collected and drawn on a poster, where we could, synthetically, through vignettes, see the results developed by the group. So our life on Earth depends on some fundamental elements of nature. Our autonomy, regarding the physical capability to survive, is strictly bound to it. Protecting and defending nature go hand in hand with recognizing the importance of the world surrounding us and of all its creatures, as well as with understanding that taking these actions is essential for self-protection and self-defence.

Example no.2
Each child will be asked “to go to the island” taking with him/her only two/three objects or two/three people or animals that he/she cannot live without. The teacher/educator will collect all these suggestions on paper on which the child could draw all the elements he/she has chosen. This sheet of paper will be put into a little plastic bottle with the child’s name on it. All the bottles
could be fastened on a poster or a palm tree. Each individual’s autonomy is strictly dependent on our loved ones. Autonomy is not simply based on our physical survival, it is also connected to the relationships that we have with our families, friends, and even our pets. What would our lives be like if we only had food, water, and nothing else? Once again, our autonomy, meaning our ability to live a full and purposeful life, is based on respect and love for our loved ones through which we cultivate respect and love for ourselves.

Example no.3
If 6 to 10 year old children play this game, each child will choose something he/she thinks is important for the group’s survival on the island, a material and an immaterial element (like courage, solidarity, peace, cooperation, friendship, etc.). All their suggestions will be collected on one sheet of paper, upon which the children will illustrate their choices. This message will be put inside a big bottle where we will write the name of the class and of all the castaways. Autonomy and responsibility are fundamental elements for the existence of human relations, not only as a single individual, but also as an integral part of a society, regardless of its size. Learning to live together in a community means to be responsible for ourselves and towards others by letting our autonomy, as well as that of others, become one.

Teaching Methodology
The teacher/educator will create, through the story and the educational tools, the conditions to imagine the castaway’s life on a desert island, underlining his/her first real needs, first the material needs and then the emotional needs for each person and for the group as a whole. Of course, the language and the examples we will use will be more or less simple according to the age and maturity of the group. The teacher/educator, as usual, will manage and stimulate the children’s observations about the means to survive, not forgetting to collect all of them. We consider material goods, like, for instance, drinking water, fire, food and so on. This way we are going to realize how many things in our daily life are not necessary or rather superfluous and useless (in particular in the consumer world of the so called developed countries). We are, as human beings, connected to nature, just like plants and animals are dependent on basic elements to survive on this planet. After the essential material elements needed for our physical survival, we will analyse things, animals and people that are essential for our emotional life, asking each child which things/animals/people he/she cannot live without. In this manner, we are going to explore the child’s private life and stimulate thinking about the degree of autonomy, not only physically but also emotionally. Each person has his/her own world made up of different elements that are characteristic and let us distinguish people from one another, each individual being absolutely unique.

If 6 to 10 year old children play this game, we will ask each child which would be the material and the immaterial element that allow the group to survive, in the light of the principle of general autonomy and responsibility. We must not forget to point out in what way such a decision, according to these principles, influences each person, the group and the surrounding environment. Then we will collect all the observations about the group’s survival, concerning material and immaterial elements: all of them will become “messages in a bottle” that the castaways will ship.

Items needed
To create the right setting of a desert island we will need a green or brown carpet, and we have to imagine that it will be surrounded by water. We can build a palm tree, using foam board or cardboard in the shape of a palm tree, that can be painted by the children. We will need:
- Plastic coloured bottles (one big one and some little ones for each child)
- Paper sheets
- Colours
- A poster board
- Whatever the teacher needs to complete/personalize this project.

**Readings**

A good tool could be Daniel Defoe’s book “The Life and Strange Surprising Adventures of Robinson Crusoe”, in its original or simplified version for children.

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UNIT 11

Age Group II: 6 - 10 years

Ethical Article no. 5: Autonomy and Individual Responsibility

The autonomy of persons to make decisions, while taking responsibility for those decisions and respecting the autonomy of others, is to be respected. For persons who are not capable of exercising autonomy, special measures are to be taken to protect their rights and interests.

Title

“The hourglass”

“Only those who will risk going too far can possibly find out how far one can go”. T.S. Eliot.

Learning Objectives

- Being fully aware of what time is and how valuable it is, in order to be autonomous and to have a sense of individual and common responsibility: Time cannot be bought and we often realize how important it is only when we don’t seem to have enough of it left
- In learning how to recognize and to organize time, we can optimize our energy, and live our lives more fully, and more actively take part in the society to which we belong

Step 1

To visualize time passing by we can make an hourglass. First of all, it may be useful to explain what an hourglass is and how it is made, possibly showing a real one. There are a number of ways to build an hourglass. For example, to make the two hourglass bulbs we could use two plastic bottles, two little glass jars, or two light bulbs. Depending on the material we are going to use, we will need different tools in order to join them together. We will need some cardboard as a base between the two halves of the hourglass: we will make a hole in the center of it through which the sand will flow, in a controlled way, from one part to the other. To see how much time has passed when all the sand has completely run out, we need to time it and adjust the quantity of sand accordingly, depending on how much time we would like our hourglass to represent. The hourglass can be finished in a variety of ways (e.g. painted, decorated with shells, glitter and glow, etc.). But the most important thing is to have made a very simple tool through which we will start to visualize the passing of time by measuring the daily activities that we perform every day, like drawing, coloring, reading, writing, and the likes. This is the first step in becoming aware of how time passes.

Step 2

The history of timekeeping devices

There are different ways you might carry out this activity. We could ask the children to reflect on this subject, possibly with the help of fellow classmates and/or even their parents. Afterwards,
they can share their results through drawings or photos representing different timekeeping devices throughout the centuries. It would be ideal to visit a museum where all these instruments are displayed: from the sundial to the hourglass, from the water clock to the pendulum clock, all the way up to the modern quartz and atomic clocks that we discover along our journey. Man came to understand the value of time and the importance of measuring it, and as a result, the progress of mankind sped up. Although this exercise may not be strictly scientific, it plays an essential role in understanding the importance that Time plays in living a responsible and autonomous life.

Step 3
There are many ways to demonstrate how time passes and how much of it has gone by through engaging in various age appropriate activities. For instance, we might organize competitions such as races, or endurance trials, preferably involving teams (although would be possible to participate individually). Another possible option might be solving math problems or riddles as quickly as possible using a timer, or even doing jigsaw puzzles or collages. Even though playing games, the children may appear to focus on speed or endurance, the real aim being to help them to understand that there are different ways that they can choose to spend their time. Learning how to optimize time, both qualitatively and quantitatively, means developing autonomy and responsibility in our daily activities, and in the choices we make.

Step 4
We can divide the children into little groups, representing different teams of a relay race. In the RELAY RACING Game, each runner must hand off the baton to the next runner within a certain zone. In sprint relays, runners typically use a "blind handoff", where the second runner stands on a predetermined spot and starts running when the first runner hits a visual mark on the track. The second runner opens his hand behind them after a few strides, by which time the first runner should have caught up and been able to hand off the baton. Usually a runner will give an auditory signal, such as "Stick!" repeated several times, so that the recipient of the baton knows when to open his hand. Instead of “Stick” the first runner should say: “Don’t waste our time!” and the second runner will answer: “I will take care of it!”. In fact, even if a runner is fast, the game will be won only if all the members of his team are fast, too. The RELAY RACING game is a metaphor of responsibility, the duty to refer to the time/needs of others and to respect them.

Teaching Methodology
Depending on the age group, it is possible to plan various teaching methodologies. The first step should be to make the children aware of the fact that time goes by, even before understanding its value. Once again, through games, it will be possible to represent the passing of time in different ways, and knowing this fact is invaluable. The sand flowing in an hourglass, the history of time-keeping devices, and the direct observation of the passing of time through playing a game, or during any other activity, might allow them to understand this concept. The ability to make an autonomous and responsible choice in the appropriate amount of time is an essential skill in life: a late or hasty response might have negative consequences and repercussions on the individual and even on the community to which he belongs.

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UNIT 12

Age Group IV: 15 - 19 years

Ethical Principle no. 5: Autonomy and Individual Responsibility

The Autonomy of persons to make decisions, while taking Responsibility for those decisions and respecting the autonomy of others, is to be respected. For persons who are not capable of exercising autonomy, special measures are to be taken to protect their rights and interests.

Title

“To feel good, it all depends on me”

Learning Objectives

- Explaining to the students the meaning of the "bipolar disorder" or "Manic-Depressive Disease", characterized by severe mood swings, emotions, thoughts and behaviors: if not treated with proper care, it can cause serious damage to the sufferer.
- Informing teens about the symptoms and the physical and mental pain that this disease entails with the consequences that may result, if the patient doesn’t decide to follow proper treatment.
- Explaining to the students that those who suffer from this disease might choose to heal. If they are not able to have respect and take responsibility for their condition, it is necessary that people, who are close to them, try to help them.

The Case

"Me and my mind"
Alessandro, a 19 year old boy, lives in a small town. He has friends and a family that support him in everything he does. Often, however, he goes through periods when he is happy with his life, being grateful for everything, and others when he feels depressed and without any motivation. These times are a bit long to pass, particularly those where he feels bad.

During these times, all the efforts made by his friends and family to help him seem useless. One day, Alexander, following his mother advice, decided to go to a psychotherapist who heard, throughout his history, that doctors diagnosed him with a form of depression. The therapist prescribes him drugs that the boy agrees to take. After only one week, Alessandro decided to stop the treatment, being in the throes of a frenzy in which he believed to be completely fine, not needing any care. His parents requested in vain that he continue his therapy: later they paid the price of his refusal.

A few weeks passed by and Alexander started to feel depressed again, unable to react to any external stimulus. Therefore, his family, worried about him, required him to call his therapist to seek his help. In fact, during these phases of depression, Alessandro could be seriously hurt, even becoming a danger to other people.

Alessandro finally agreed. The doctor suggested admitting him to a mental hospital where he could take mood stabilizers and pharmacological therapy. But the doctor needed Alessandro’s consent: otherwise, his parents had to take action to force him to get treatment, because he could also commit violent acts against himself and others.
Teaching Methodology
The Dilemma

Bipolar disorder consists in alternating phases of depression with "euphoria" or mania. Usually, the disease begins during adolescence. In the depressive phase, the patient presents some of the following symptoms: depressed mood for most of the day without any real reasons, decreased appetite and difficulty in sleeping or staying concentrated, irritation and recurring thoughts of suicide and death. The manic phase includes increased self-esteem, decreased need for sleep and food, difficulty in controlling impulses, tendencies to consume drugs or alcohol and behaviors that can be harmful to themselves and others.

To cure the disease it is essential to be monitored by experts and to take a mood stabilizing pharmacological therapy that varies from person to person. Unfortunately, sometimes the patient may need hospitalization to ensure him a firm control. Moreover psychotherapy is essential for the patient to understand where such psychological and physical discomfort comes from, allowing him to learn more about his disease in order to treat and prevent it. The behavioral approach is fundamental, teaching the patient to recognize negative thoughts and attitudes, and to replace them with positive ones:

- Explaining the text, the students have to interpret the story and try to clarify what Bipolar Disorder is and what its causes might be.
- Watching a documentary that explains what this disease is.
- The students might expose what they have understood, heard and seen, opening a debate to exchange their ideas about such a discomfort and its therapy, highlighting the need of self-respect and responsibility for the patient himself and others.
- The students might write short essays about bipolar disorder, how it can affect the patient and his close relatives’ lives.

After reading the story, the teacher should try to focus the students’ attention on the difficulties that the boy suffers from in the story, what might be the causes of his disease, the necessity for the patient to be aware of it, and how the patient’s close relatives could help him. Later, after watching a documentary on the subject, each child will present his opinion on this topic.

Then the students will write down their thoughts on this issue, and their ideas about it.

At the end, the teacher explains what bipolar disorder is, its possible causes, and its pharmacological treatment, underlining how the patient’s awareness is fundamental to getting better. The teacher highlights the importance of the patient’s responsibility for his own body and actions, not forgetting the necessity to follow the patient in order to avoid any possible violent act against himself or other people.

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The Universal Declaration on Bioethics and Human Rights
[UNESCO, 2005]

Principle no.6

Consent

1. Any preventive, diagnostic and therapeutic medical intervention is only to be carried out with the prior, free and informed consent of the person concerned, based on adequate information. The consent should, where appropriate, be express and may be withdrawn by the person concerned at any time and for any reason without disadvantage or prejudice.

2. Scientific research should only be carried out with the prior, free, express and informed consent of the person concerned. The information should be adequate, provided in a comprehensible form and should include modalities for withdrawal of consent. Consent may be withdrawn by the person concerned at any time and for any reason without any disadvantage or prejudice. Exceptions to this principle should be made only in accordance with ethical and legal standards adopted by States, consistent with the principles and provisions set out in this Declaration, in particular in Article 27, and international human rights law.

3. In appropriate cases of research carried out on a group of persons or a community, additional agreement of the legal representatives of the group or community concerned may be sought. In no case should a collective community agreement or the consent of a community leader or other authority substitute for an individual’s informed consent.
UNIT 13

Age Group I: 3 - 5 years

Ethical Principle no. 6: Consent

1. Any preventive, diagnostic and therapeutic medical intervention is only to be carried out with the prior, free and informed consent of the person concerned, based on adequate information. The consent should, where appropriate, be express and may be withdrawn by the person concerned at any time and for any reason without disadvantage or prejudice.

2. Scientific research should only be carried out with the prior, free, express and informed consent of the person concerned. The information should be adequate, provided in a comprehensible form and should include modalities for withdrawal of consent. Consent may be withdrawn by the person concerned at any time and for any reason without any disadvantage or prejudice. Exceptions to this principle should be made only in accordance with ethical and legal standards adopted by States, consistent with the principles and provisions set out in this Declaration, in particular in Article 27, and international human rights law.

3. In appropriate cases of research carried out on a group of persons or a community, additional agreement of the legal representatives of the group or community concerned may be sought. In no case should a collective community agreement or the consent of a community leader or other authority substitute for an individual’s informed consent.

Title

“Peter the brave”

Learning Objectives

The children should understand the meaning of “consent” and the importance of expressing mutual and responsible consent.

The Case

We are the eldest children in our kindergarten. Next year we will enter school. We already know how to write our name and read new words. There are a few children who already know stories. Peter is one of our classmates. I think that he is a genius. He knows all the words of the prayers by heart, and can count to a thousand without making any mistakes. But Peter is different from us. He is short and thin. One may think that he is three years old. But he does not mind. He is always happy and active. His Mom and Dad worry very much about his future. They know that if they don’t do anything about his height now it will be too late afterwards. The physician told them that he should get special injections during one year in order to encourage his bones to grow. Peter somehow heard about the physician’s decision and firmly rejected it. "I do not want any injec-
tions”, he said. "I am not ill and I do not mind being short. I am happy as I am". Peter did not sleep that night. He was afraid, and unwilling to do anymore tests. "What shall we do?" the parents asked themselves, "the boy must grow. There are not any other options". Some of their friends suggested to force him, some of them suggested to put him under anesthetics and then to treat him. The parents did not agree to any of these suggestions. Dina, the teacher, suggested asking Peter’s friends in the kindergarten what to do with Peter. One day when Peter stayed at home, his parents came to Peter’s class to participate in the special discussion about Peter. After telling the class about the serious problem there were several suggestions. One of them, offered up by Debbi, the youngest girl of the group, was to tell Peter that he will not pass to a higher grade with his friends because he is not as mature and as brave as a pupil in the school should be. Dina and Peter’s parents agreed to try this suggestion. That was a miracle. When Peter heard that there was a risk of being held back another year in kindergarten with small children and without his friends he was faced with a real dilemma. For one whole day he did not say one word. At night, before falling asleep he came to his parents and said:" Tomorrow I will start the treatment! You will see! I will be brave!"

Teaching Methodology

The teacher should develop a discussion by presenting questions such as the following ones:
- Who has ever gotten an injection?
- How did you feel? Before the injection? After the injection?
- Should we force Peter despite his refusal to get an injection?
- Is Debbi’s solution correct?
- Do you have another solution?

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UNIT 14

Age Group I: 3 - 5 years

Ethical Principle no. 6: Consent

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2. Scientific research should only be carried out with the prior, free, express and informed consent of the person concerned. The information should be adequate, provided in a comprehensible form and should include modalities for withdrawal of consent. Consent may be withdrawn by the person concerned at any time and for any reason without any disadvantage or prejudice. Exceptions to this principle should be made only in accordance with ethical and legal standards adopted by States, consistent with the principles and provisions set out in this Declaration, in particular in Article 27, and international human rights law.

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Title

“It is up to me to decide”

Learning Objectives

The children should understand the concept of belonging in general and the belonging of their own body in particular, the limit of self-decision, and the need to understand different opinions.

The Case

Recently, I’ve been a little nervous, angry and restless. Whenever I suck my thumb my mother tells me: “You are a big boy! Stop sucking!” She gently removes my finger from my mouth, sometimes without saying anything. I think that she also told my teacher to tell me to remove my finger from my mouth. It is not fair, I think, to prevent me from sucking. They tell me frequently: "It is not nice", "You are a big boy", "What will people think of you". I know what is good for me. Even when I was very little I was sucking my thumb. Mom and Dad were very happy back then. They told my grandmother how smart I was. "Look", they said, "Jonathan found his thumb by himself. Whenever he wants to sleep he tells us by sucking his thumb". They were then so proud of me. Last month they tried to prevent me from sucking. I really tried to please them but I cannot stop...
and do not want to stop. "You are already a big boy", they say, "It is a bad habit. You will ruin your teeth, your thumb". They never told me this before. "It is my thumb", I told them. "I can do with it what I have done for years". My elder sister teases me, "Humby Thumby" she calls me. "I do not care, nobody can stop me" I told her. Once, my mother tried to smear mustard on my thumb. Another time she put plaster around my thumb. I refuse to allow anyone to do anything to my finger. It is up to me to decide what to do with my body.

**Teaching Methodology**

The teacher should develop a discussion by presenting questions such as the following ones:
- Did you ever suck your finger? At what age?
- When did you stop?
- Why did you stop? (or: why did you not stop?)
- May we do whatever we want to our bodies?

May a child refuse to do the following things, against his parents’ will:
- To eat?
- To take medicine?
- To go to school?

_Hanna Carmi_

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UNIT 15

Age Group III: 11 - 14 years

Ethical Principle no. 6: Consent

1. Any preventive, diagnostic and therapeutic medical intervention is only to be carried out with the prior, free and informed consent of the person concerned, based on adequate information. The consent should, where appropriate, be express and may be withdrawn by the person concerned at any time and for any reason without disadvantage or prejudice.

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Title

“Informed Consent, the Right of Choice”

Learning Objectives

The teacher focuses on the concept of self-assessment, getting to the heart of the concept of informed consent and to the contemplation of the right of choice in a given situation.

The Case

Tom was a teenage boy who suffered from adolescent acne and whose face was full of pimples for some time. This is a problem that didn’t particularly affect many of his peers; in fact, you can find a solution to it in a natural way. Unfortunately, adolescents perceive it as a difficult phase because they often become the butt of their mates’ jokes. Tom decided to wear a mask not showing his face, thus attracting everyone’s curiosity and his family and teachers’ concern. In his neighborhood and at his school the worrying speculations surfaced, concluding to a serious illness, an accident, a huge Maori tattoo. Tom, who is very shy, decided to react this way to this normal growth phase. He disclosed the reason of his behavior to his parents who delivered the information to the teachers. At this point, the teacher seized the opportunity to trigger a reflection among the students and decided to distribute a questionnaire among them. This questionnaire contains personal questions and does not include topics that are part of the school’s educational program. The problem is
whether the teacher needs to ask the students’ consent and whether he needs to obtain it from their parents in using and developing this tool. The teacher is interested in understanding how the adolescents develop the meaning of informed consent.

The Game

The students propose an exchange of roles. The teacher helps them to structure this idea for an educational experience. Divide the class into two groups: some students play the role of the children whereas others are their parents. The child who participates in the game plays the role of the one who acts in a negative way: with “his response instead of .” With the teacher’s help, the students ask the questions discussed in the form of a dialogue, finding the answers to give in the questionnaires by playing a typical familiar scene. Now they must identify the problem, sharing their doubts and emotions. The game takes on a cathartic character. It allows children to become implicitly aware of what it is like to be a "subject" because of their role-agent position, and it opens up the children’s minds rather than giving them the feeling that they’re absolutely able to exercise the right of consent, in a conscious way.

Teaching Methodology

The Dilemma

A shared, harmonious solution can be a first step towards building a scale of values. In regards to the two situations posed by the students the question arises as to how the adolescents have perceived the situation and, as a result, reacted to studying a situation where the main reflection, concerning article 6 of the Declaration, is based on the concept of informed consent. The students are actually able to grasp the concept of freedom of choice and responsibility after being informed about a situation, in this case linked to their age and their cognitive abilities.

What is surprising is the fact that, at first, the subject of the role play dealt with through the exchange of referential roles (pupils/parents), finds the students’ approval as an innovative practice which allows them to get to the heart of the concept of informed consent and contemplate the right of choice in regards to a given situation.

In this case, the teacher has to guide and support, in a neutral manner, their attitude towards the decision to join experimental pathways consciously. The questions dealing with the ethical dilemma are put in a way that, in this case, allows the students to become the actors of the initiative. It is actually their free and informed consent that is required to activate the project and the actions for their benefit.

The teacher focuses on the concept of self-assessment to promote the integration of the different opinions given by the students playing different roles.

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Age Group III: 11 - 14 years

Ethical Principle no. 6: Consent

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Title

“The second-hand book fair”

Learning Objectives

Making out what and how students can understand the concept of freedom and responsibility of choice after being informed about a situation, according to their age and their living conditions. The teacher’s role is to support, in a neutral manner, their attitude toward the decision to consciously express what they want by means of consent.

The Case

The students of the 2nd form (section A) ask their teachers permission to set up and manage their first flea market on their own. They offer to set up a list of no longer needed old school books and other things they want to swop. The teacher decided to support them. The first question the students asked him was if they needed their parents' consent to give their books away. The teacher tries to lead a constructive discussion by integrating all the opinions and expectations of the students that set up the second-hand book fair. The main dilemma they faced was: Who has to fill in the consent form about yielding or swopping their old books? Should it be the students themselves or their parents, who originally purchased the books they wish to swop? Some students offered to swop the books for others, other students wanted to sell their used books, i.e. the
buyer gives them a small voluntary sum of money. The money raised will go into the class fund and be used to buy other teaching materials, or for a guided tour/a class trip. So in this case, they ask to be assisted in their decision making: Who needs to give the necessary consent? Their parents as the original owners of the books bought in the past? Or can they do it themselves as users of the old books to be swopped? The students put a lot of effort in solving these questions and understanding the resulting mode of consensus. Only after that will it be possible, with the help of their teachers, to hold the two-day book fair that will involve the whole school and other forms invited to swop or sell their old books.

Teaching Methodology
The Dilemma

Concerning this training opportunity, the students want to know who, and under what conditions, has the right to consent to giving up or selling old books once used by the pupils. They wonder if the right to give consent depends on who owns an item, in this case it is the parents who originally bought the books. Or is the consent related to the function, as a result the students themselves are the only users of the books and are therefore also their owners? So the students asked if they can exercise full rights and are at liberty to draw up a request for informed consent as laid down in the UN Convention on the Rights of the Child. They also wanted to know how they can exercise this right according to the principles of autonomy and the right to make their own choices. The methodology is that of field experience: activities in which the students move like in everyday life, speak, take actions no longer simply observing, but playing an active role, gaining knowledge of the world around themselves and the others. The aims are: expressing their emotions by debating with others in order to arrive at a shared solution, relating with their peers, developing their own capacity of making responsible choices with regard to family relationships, assuming a responsible attitude, willing to collaborate with others.

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The Universal Declaration on Bioethics and Human Rights
[UNESCO, 2005]

Principle no. 7
Persons without the Capacity to consent

In accordance with domestic law, special protection is to be given to persons who do not have the capacity to consent:
(a) authorization for research and medical practice should be obtained in accordance with the best interest of the person concerned and in accordance with domestic law. However, the person concerned should be involved to the greatest extent possible in the decision-making process of consent, as well as that of withdrawing consent;
(b) research should only be carried out for his or her direct health benefit, subject to the authorization and the protective conditions prescribed by law, and if there is no research alternative of comparable effectiveness with research participants able to consent. Research which does not have potential direct health benefit should only be undertaken by way of exception, with the utmost restraint, exposing the person only to a minimal risk and minimal burden and, if the research is expected to contribute to the health benefit of other persons in the same category, subject to the conditions prescribed by law and compatible with the protection of the individual’s human rights. Refusal of such persons to take part in research should be respected.
Ethical Principle no.7: Persons without the Capacity to consent

In accordance with domestic law, special protection is to be given to persons who do not have the capacity to consent:

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Title

“What happened to Sofi’s hair?”

Learning Objectives

- Understanding the meaning of consent
- Understanding those who are not able to give consent (youngsters, animals, other living beings)
- Understanding the responsibility that one must assume when making decisions for others

The Case

Sofi is a doll, she is the biggest doll in our kindergarten. She has long, black hair, we can comb her, make pony tails or curl her hair. Her eyes lashes are long, she is able to open and close her eyes and always smiles. Sofi has a lot of clothes. We change them frequently and keep them in a special drawer. A very hot day, which I remember very clearly, I wanted to play with Sofi. When I approached her, I did not recognize her. Someone had cut her hair, shortened it. It was so ugly, I took Sofi and hugged her. "Who did it?", I shouted. All the children gathered around me to see what happened to her. When they saw Sofi they were shocked. Sofi’s beautiful hair almost disappeared. Our Teacher heard the commotion, came quickly and saw the disaster. "Who did it?" she asked. "I did it", said Gabi, the eldest child in our class. "It is very hot today" he said, "I think that Sofi was suffering. Her hair kept her too warm. I think that she would prefer to have short hair". We looked at him, he is a smart boy, he knows that Sofi cannot speak or give her consent to any-
thing. "Did she tell you to shorten her hair?" asked Amos. "Did you ask her if she wants to cut her hair?" asked the teacher. "I know what is best for her" Gabi answered, "It is so hot. Don't you understand? Look what kind of clothes she’s wearing. A woolen dress and heavy coat! Nobody thought to change her clothes. I know what is best for her" he said again and again. "This is for all of us to decide. Sofi belongs to all of us, and we all share responsibility for her" said the teacher. "If tomorrow it gets colder, what will you do?". Gabi was embarrassed. He thought that he was entitled to decide for Sofi who cannot speak, cannot cry, cannot make her own decisions. Time passed. We slowly forgot what happened, we played with Sofi as usual and got used to her short hair. She was happy as always, she did not stop smiling. She did not care.

Teaching Methodology

The teacher should develop a discussion by presenting such questions as the following ones:
- Can a doll speak and talk to us? If not, why?
- Who should decide what should be done to the doll?
- Can a young baby speak and talk to us? If not, why?
- Who should decide what should be done to a baby?

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UNIT 18

Age Group I: 3 - 5 years

Ethical Principle no.7: Persons without the Capacity to consent

In accordance with domestic law, special protection is to be given to persons who do not have the capacity to consent:
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Title

“Stork on the roof”

Learning Objectives

The children should develop empathy towards vulnerable beings, to learn to respect every living being’s right to freedom, and to understand the limits of our own freedom.

The Case

My name is Kelly. I have many friends in my class and in my neighborhood. I also have other friends, like my dog, my two cats and two storks who come once a year to stay in their nest on the roof of our home. They already know me and fly down very close to see me. I feed them and even pet them. They come in the autumn on their way to warm countries where they can find food. The male is white and has grey feathers on his head. The female is totally white. I can recognize them from a far. It seems that they recognize us and our house even after a whole year. They are so smart! We keep their nest when they leave, we know that they will return next autumn. They will only add some small branches to their nest to warm their newborn chicks. This year mother stork laid four eggs. After few weeks we heard chirping from the nest. Four small wooly and yellowish chicks were there. One of the two storks was always guarding the nest while the other was flying here and there to bring food. One day I saw father stork standing by the nest, one of his wings did not seem normal. It seemed to me that it was broken. I called my father: "Look, something is wrong with father stork's wing". My father was very worried. He said: "Father stork cannon fly. Mother stork cannot bring enough food to her chicks on her own. The chicks will not grow enough
to fly to the warm countries. They will die". My father went up to the roof trying to catch the fa-
ther stork in order to bring him to the vet. The poor stork was afraid, as he never had someone
forced him to do anything. He jumped on the roof around the nest and turned his beak as if to say:
"no, no, don’t harm me! Do not touch me!". In a quick moment my father caught the struggling
stork’s legs and carried him to the vet.
The vet put a bandage on the broken wing. He told us that within a few days he will be able to fly.
Meanwhile we brought special food for the hungry chicks. Mother stork could relax. I am not sure
that father stork understood and forgave my father’s actions, but after two months, before the
family left on their long journey, father and mother storks and the four grown up chicks knocked
with their beaks on the window pane as if they wanted to say: "Bye bye, thank you, see you next
year".

Teaching Methodology

The teacher should develop a discussion by presenting questions such as the following ones:
- Why don’t the storks stay in the same place during a whole year?
- Why do the storks return to the same place every year?
- Are we the storks’ owners?
- Can we talk with storks? Can we play with them?
- What would have happened to the stork without the father’s help?
- Did the stork agree to get help?
- Did father do the right thing? Why?
- If you were a stork, would you agree that the father helps you?

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UNIT 19

Age Group III: 11 - 14 years

Ethical Principle no.7: Persons without the Capacity to consent

In accordance with domestic law, special protection is to be given to persons who do not have the capacity to consent:
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Title

“I do not see, but I feel you”

Learning Objectives

- Looking for a way to bring the students’ shared awareness to something that is hard to imagine even for adults
- Conducting this trial through a game of identification and of sensory feedback through a creative response and graphics
- Eliciting an aware opinion arising from accurate information about the case discussed
- Enshrining the values of the Universal Declaration, which should contemplate: Sacredness / quality of life; Charity / autonomy; Protection / self-determination; Solidarity / Individualism; Research and scientific / health-individual.

The Case

In the class, the teacher and the children discuss current events and the news: many of them also reach the attention of children in various ways. Opportunities for discussion, a way to understand life, current events and thus providing a thirst for information and awareness surrounding specific themes over the year to generate their own opinions on the dilemmas of bioethics. "Eluana, the
right to choose to live or die exercised by parents” is a case that captured the world’s attention and the students have heard of it. Unfortunately, all over the world there are similar cases: people in a state of unconsciousness, whose ability to make choices may be questioned. Eluana, after a car accident, has been in a deep and irreversible coma for years, and no miracle could change her state. It has been almost 20 years since the tragedy occurred: her parents are now elderly and had tests done before realizing that they could not change the fact that machines are keeping their only child alive, and therefore decided to put an end to her treatment. A certain and direct consequence of this is the death of their daughter. The whole world discovers this painful and heart-breaking family affair and everyone tries to put themselves in the shoes of the patient’s last living relatives. Many years were spent in court to determine who should exercise the right to preserve Eluana’s life, her being without a state of consciousness (although it is impossible for science and doctors to be absolutely certain of a total absence of subconscious perception). In Italy, the Constitution does not recognize the right to euthanasia and the only living parent exercising parental authority had to fight his battle to ensure his daughter Eluana’s right to a dignified life and death. The parent stayed true to his convictions and his daughter’s will and agreed to ending her days knowing that his daughter would no longer be at the mercy of a respirator, without economic resources and alone in a hospital bed.

Teaching Methodology
The Dilemma

Ask the 1st question:
How would you behave if, after 20 years, you could not have been more caring for her: what would they decide about her existence, being not able to determine its length;
2nd question:
if there is the possibility of an experimental treatment presenting a high risk for the patient’s health, even with statistical probabilities of success, what would you decide about giving or not the consent to administer the risky experimental treatment?

The teacher notices that the students cannot give strong opinions: many answers are vague, some of them try to mimic, in an ironic way, that the condition "was unconscious." The teacher proposes a game of sensory identification.

The teacher, before the discussion, asks some questions aimed at guiding the children, and contemplating concepts like: unavailability of goods for personal integrity and life; inability to exercise the powers of discernment; evaluating the supremacy of the person’s own best interest. Then, he/she informs the students of the legal constraints of the parent and/or guardian: maintenance obligation (which is connected to the function of care); the necessary consideration of capacities, inclinations, aspirations of the child or the person who does not have the capacity to express consent; the exercise of power is understood in the exclusive interest of the person. Finally the teacher gives information about the physician’s role: he must provide adequate and clear information, must observe the obligation to protect and care, and must ensure the acquisition of consent. The restrained use of medical treatment, when it comes from the articles of the Universal Declaration, descends from the respect due to the human person. The same limit might be applied to all unwanted health treatments. The teacher tries to play a role where he himself might be in the same condition of Eluana, having a loss of consciousness clearly established by doctors, and the students, as the sole heirs of his will and testament, and therefore his tutors, are called to exercise the right of protection over him.

The most difficult goal in teaching bioethics is explaining everything to young girls and boys aged 11 to 14 who quickly give attention to all that seduces them from the network and the media, of-
ten without adequate attention to their personal responses. The function of the teacher in the context of article 7 becomes especially crucial for choosing the right methodology and ability to elicit an aware opinion arising from wide and accurate information, contemplating a plurality of points of view.

Readings

Film “See no Evil, hear no evil” Gene Wilder 1986

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UNIT 20

Age Group IV: 15 - 19 years

Ethical Principle no.7: Persons without the Capacity to consent

In accordance with domestic law, special protection is to be given to persons who do not have the capacity to consent:
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Title

Autism - "A new way to communicate"

Learning Objectives

- Explaining to the students that "autism" is characterized by a special way for some children to react to external situations and communicate with. Often, these autistic children hide in their own reality, where outsiders have no access and cannot communicate with them.
- Informing the students about the behavioral symptoms of this disorder in order to try to help the autistic child to communicate with others and vice versa, in an easy and efficient way.

The Case

"Angelo"

Anna is an Italian teacher working in a primary school. Today was her first day at work in a new school. In her class, there were twelve children, all very excited to have a new teacher. But there was only one child, named Angelo, who, instead of laughing and playing with the others, was sitting alone, not talking with others and not looking directly at the teacher. Unfortunately, all children isolated Angelo, considering him to be "strange" because he did not ever want to play with them.

Anna, realizing that this child's attitude was not sociable and interested, decided to approach him. So she asked him his name, trying to establish a dialogue. The child, however, did not answer and continued to gaze down at some sheets of paper and to color. Anna saw him scribbling, using the
colors in a strong way. So Anna, with a calm and quiet voice, asked the kid to explain what he was
drawing, but Angelo did not answer again. During the next few days, the boy’s behavior continued
to be strange; in fact, he did not socialize at all with other children and he constantly repeated the
same gestures, like drawing circles or moving his hands. Moreover, he often had angry outbursts
against his companions when they didn’t pander to him, as, for example, when he asked for a pen.
The other children do not always understand his behavior and, for that reason, try to keep away
from him as much as possible. One day, while the children were drawing, Angelo started to throw
down his color pencils. The teacher, instead of scolding him, tried to calm him, but the boy did not
care about anyone. Only when Anna told him that if he didn’t keep calm, she would call his mo-
ther, did Angelo seem to calm down. The other children, who were at the scene, were frightened,
and for this reason, Anna decided to met Angelo’s mother to speak of his behavior.

Teaching Methodology

Autism is a disorder first identified by the psychiatrist Leo Kanner in 1943. In his studies, Kanner
described the behavior of some children who acted the same way for instance not being intere-
sted in the world, not socializing with other children, not even answering the simplest questions,
being delusional and even having uncontrollable outbursts. Symptoms of this disorder usually ap-
pear early on in a child’s life and mainly appear in difficulties in learning language and communica-
tion, and an apparent emotional distress with both parents and with peers. The causes of this disorder are not yet clear, but several studies suggest that autism may be cau-
sed by damage to the nervous system during the child’s development.
Unfortunately, it is extremely difficult to manage a child with this problem, although in schools,
you always try to include them in learning activities and make them socialize with other children,
with the help of the teacher’s support, working both on a verbal and non verbal level. So, our di-
lemma is to identify what are the possible solutions to try to integrate the autistic child in the class
and how to communicate effectively with him; for example, first and foremost, try to communica-
te with the autistic child through gestures to establish a first contact, and then, give direction and
show what to do, instead of telling him. In fact, initially it is crucial to make eye contact. The que-
stions asked to the child should be very simple, clear, and in addition they have to be shown. The
demands must be made little by little, and as a result of the progress made, still needs to be re-
warded. Finally, we should try to ensure that the child focuses on what the other kids do, to inte-
grate him well into the class. For teachers, it is important to have and transmit tranquility, calm
and patience because only by having these qualities, can they follow a path with an autistic child
and get results.
Read to the children Angelo’s story. After that, ask the kids to interpret the story, focusing their
attention on Angelo’s behavior and why he has violent in some situations and with new people.
After watching a documentary or reading some articles related to this topic, ask the children to
clarify what they think about autism and how it would be to have a family with an autistic child
who is difficult to interact with. Later, ask the students to try and find possible solutions for the
integration of autistic children in the school. Then explain what autism is, focusing on the behavior
of the autistic children, their problems in reacting, establishing a relationship and communicating
with people they do not know. Finally, ask the children to write down their thoughts on this su-
bject, giving particular importance to their solutions for an inclusive education and communications
techniques that they would adopt to speak with autistic children.

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UNIT 21

Age Group IV: 15 - 19 years

Ethical Principle no.7: Persons without the Capacity to consent

In accordance with domestic law, special protection is to be given to persons who do not have the capacity to consent:
(a) authorization for research and medical practice should be obtained in accordance with the best interest of the person concerned and in accordance with domestic law. However, the person concerned should be involved to the greatest extent possible in the decision-making process of consent, as well as that of withdrawing consent;
(b) research should only be carried out for his or her direct health benefit, subject to the authorization and the protective conditions prescribed by law, and if there is no research alternative of comparable effectiveness with research participants able to consent. Research which does not have potential direct health benefit should only be undertaken by way of exception, with the utmost restraint, exposing the person only to a minimal risk and minimal burden and, if the research is expected to contribute to the health benefit of other persons in the same category, subject to the conditions prescribed by law and compatible with the protection of the individual’s human rights. Refusal of such persons to take part in research should be respected

Title

“And if I could decide to give a kidney to my Brother”

Learning Objectives

- Developing analytical skills in regards to the decisions children may express when giving their consent in cases where their health is at stake;
- Promoting a discussion on the principle of autonomy and self-determination of patients that are minors;
- Acquiring an ability to enquire about and compare ”open” ethical questions related to human health through debates and reports.

The Case

Nicholas and David have always shared everything: interests, games, adventures. As inseparable allies, they are linked by a common destiny, an invisible thread that binds their lives. At the age of eight, David, the youngest brother, contracted a streptococcal inflammation that caused nephritis
resulting in a kidney immune-mediated damage, later leading to renal impairment. All the possible treatments have so far proven to be useless. Nicholas is deeply anxious about David’s disease and is left breathless when his mother tells him that the only solution proposed by prof. Parker is a kidney transplant. In the case of organ donation by relatives, the risk of rejection is minimal. His parents offer to donate one of their kidneys to save David's life but the size of their organs does not fit in the limited space offered by eight-year-old child’s body. The only solution is to look for a donor presenting histocompatibility with the patient. As a result, there remains nothing else to do but to get on the waiting list. Unless ...

A thought creeps into Nicholas's mind, pounding at him like a drum: donating his kidney to save David's life. He decides to talk to his mother. The kidney of a teenager will be the right size and his organ could be perfectly compatible. You can live with only one kidney: he read it in a scientific magazine. After consulting several websites, he has removed any uncertainty or fear from his mind. Wikipedia reports many cases of survivors who are in excellent health. He decides to talk to his parents. The idea is absurd, impractical, and horrifies Paula, his mother, who does not even want to hear about it. His father Thomas brings forward convincing arguments to dissuade him. Risking his health at the age of 13 to save his brother's life is a brave but unreasonable decision. Nicholas insists. He wants to complete his mission even against his parents will. During a medical examination that David undergoes to assess the prospect of an organ transplant, Nicholas tells Prof. Parker about his intention to donate his kidney. Prof. Parker promises to think about it. Nicholas’ parents completely disagree.

The law is clear: In the case of minors, the consent to medical treatment, experimentation and health interventions can only be expressed by parents or a legal representative in their absence. It's up to Paula and Thomas to decide. Nicholas's request cannot be satisfied. Nicholas will not give up. No one respects his wish to donate his kidney, no one listens to his opinion. The principle of autonomy and self-determination works only for grown-ups. Yet it is a choice regarding one's health. At school, the teacher spoke of "exceptional cases" concerning the consent of youngsters under 18 years of age and over 12 years of age in regards to their psychophysical maturity, in the presence of health-related interventions. The book on bioethics says that the principle of the protection of life must be measured against the principle of "responsible freedom". But then, what is the right thing to do? Why do Nicholas’s peers not have the right to choose about their own health? Nicholas does not find an answer.

Teaching Methodology

The Dilemma

Do minors have the right to be involved in the decisions concerning treatment regarding their own health?

When considered fully capable, minors under 18 and over 12, because of their psychophysical maturity, may be allowed to express an opinion regarding non mandatory healthcare treatments such as vaccinations, the donation of biological material, trials, interventions or invasive treatments on their bodies?

Does the principle of autonomy and self-determination apply only to adults?

- The teacher presents the case by reading the story that features two brothers that are minors.

- He focuses the students' attention on the bioethical dilemma: is it right to involve minors in decisions that concern the health of only one of them?

- He promotes and guides the discussion on the issue, urging proposals and solutions to
the dilemma.

- The students are invited by the teacher to examine similar cases in which minors are involved in decisions concerning their health and are asked to give an opinion on whether or not to introduce "exceptions" to the law on the ability to act in the field of medical treatment when the minor protagonists are fully aware.

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Principle no. 8

Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.
UNIT 22

Age Group I: 3 - 5 years

Ethical Principle no.8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

"The green world"

“We shall not cease from exploration, and the end of all our exploring will be to arrive where we started and know the place for the first time.” T.S. Eliot

Learning Objectives

- Through the following activities, we will try to open the children up to a new world, where they may get to know, respect, and become familiar with the many aspects of “vulnerability”.
- By travelling deeply inside the green world, they will learn a new and gentle approach so that they will be ready to recognize and to be involved in new and profoundly emotional experiences.

The Case

As is often the case, Nature inspires us by transmitting a sense of vulnerability and harmonious integrity. Trees, flowers, and the entire plant kingdom are an integral and fundamental part of our environment, even if they do belong to a “silent world”. And although they do not communicate “loudly”, these awesome creatures make it possible for us to live our life on Earth, allowing us to breathe, nourish ourselves, and to be surrounded by great beauty, all without asking anything of us in return. We can even compare these marvelous creatures to vulnerable people who are extremely sensitive on many levels, and who are unable to communicate with us in an understandable manner. They enrich our wealth of emotional experience and our human knowledge.

There are many ways to introduce “the green world” to children. For example, we might use tools such as books, videos, cartoons, vignettes, drawings, and photos, but the best way to familiarize young people might be through a “full immersion”, walking in a park, in a botanical garden or just in the school backyard. Direct contact with Nature appears ideal to get in touch with this new kind of feeling. To keep the children curious and awaken their interest, we might describe particular inhabitants of “the green world”. A very impressive example should be the description of the *mimosa pudica* that means shy mimosa also called sensitive plant, sleepy plant or touch-me-not.

This creeping herb’s leaves fold inward and droop when touched or shaken, to defend itself from harm, and re-open a few minutes later. It really represents vulnerability in particular of creatures communicating differently from us, often victims of our overbearing behavior, because of our ignorance and insensitivity.

Another interesting example is a carnivorous plant: children will be particularly attracted to this
kind of creature that seems to be motionless but employs a trapping mechanism when particular insects touch it.
Moreover, we might describe the different, and often incredible, features of a cactus that can live in a desert, of an oak or an olive tree that can survive hundreds years and so on.
We should be aware of the existence in our world of vulnerable living beings.
We are not all the same but there should be a place for each creature. And each of them deserves respect.

From seed to plant
The best way to understand how vulnerable plants are is by starting to cultivate them from their seeds. If we don’t have a backyard in the school, we can, at the very least, use a very simple method by cultivating some beans or seeds in wet cotton wool. We just need some water, sunlight and our care and love. Day by day, we will learn how to nourish the seed becoming a plant, understanding how vulnerable and dependable this new creature is. This is not a gardening exercise, but a practical example of a living creature and an opportunity to understand that there are different living beings that deserve respect and protection especially because they do not communicate like us. We have to become sensitive to all creatures living and belonging to our and other environments.

Teaching Methodology
“Observing” the vegetable and the animal kingdom is a basic task in educational school programs. Games, fairy tales, experiments and excursions to get to know Nature, learning to respect, appreciate and defend it are not something new. What we are changing is the approach as well as the aim. Vulnerability characterizes the world of plants, flowers, trees, and seeds. We can see with our own eyes a living and extremely sensitive universe that, like some human beings, cannot communicate like others but is alive, and present although being particularly fragile and delicate. Learning to face each other and to interact with somebody else, who expresses his emotions and needs through different channels, means to open our own perspectives, taking into account that every creature deserves respect and its own freedom to express itself, regardless of its “diversity”.

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Unit 23

Age Group I: 3 - 5 years

Ethical Principle no.8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

"Partosh has no friends"

Learning Objectives

Children should be acquainted with the notion of vulnerability, its various aspects, its acceptance and the need to respect it. The children should understand that all human beings share vulnerabilities, that they must have concern for others be aware of the fact that they rely on others. The children should understand that this human condition requires solidarity.

The Case

In my kindergarten there is a boy whose name is Partosh. I do not know any other child whose name is Partosh. The children call him Partoch the Hippo which means: Partosh the fatty boy. Not only is his name different and strange, Partosh himself is different. He has a special, large and heavy chair, because he did not fit in the ordinary small chairs, and he already broke few while sitting on them. When everyone was running or climbing on a tree or playing with a ball, he was sitting aside, lonely. Most of the time he remained inside the classroom, painting. Partosh liked painting more than anything else. His painting was fascinating. He painted flowers, animals and children playing. Don and Shon, two children in our class teased him and called him Hippo or Piggi, and asked him to do things which he could not do: to run, to climb on a ladder, or to jump on the trampoline. Partosh could not do any of these things, he just gazed at the floor and his eyes were wet with tears. One day Partoch did not come to our class, neither did he come the next day, nor afterwards.

Lidia, our teacher, called his parents in order to know what happened to Partosh. His mother told her that he stayed in his bed, sad, and hardly spoke. The physician examined him and did not find any illness. He thought that Partosh did not want to go to the class because he felt very miserable there. Some children insulted him whenever they saw him. Lidia told the children why Partosh did not come. Gabriel offered to visit him and to prepare a photo album for him with the children's paintings and to hang all of Partosh’s paintings that were kept in the classroom on the walls. The next morning the teacher and the children gathered at Partosh’s home. They entered the house holding a poster on which was written "Partosh, we love you, come back to our class", and they
gave him the beautiful album. Partosh could not believe what he had seen. Not one of these children had ever come to his home. He quickly climbed out of bed, put on some clothes and joined the children. "Mom", he said very excited, "they want me, they love me". He went with the children back to the classroom. When he saw his paintings hanging on the wall, his eyes filled with tears.
"Why are you crying?" asked Lidia, "It is because I am so happy" he replied. Sometimes we cry because we are happy.

**Teaching Methodology**

The teacher should develop a discussion by presenting such questions as the following ones:
- Do you know other children with strange names?
- Who names newborn babies?
- Is it possible for us to change our names?
- Why did Partosh refuse to go to kindergarten?
- How will the children behave towards Partosh from now on? Why?

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UNIT 24

Age Group I: 3 - 5 years

Ethical Principle no. 8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

“In the country of Woodland”

Learning Objectives

- create learning opportunities aimed at becoming aware of the events of everyday life
- get used to asking questions concerning the meaning of the world and human existence
- reflect on the meaning and moral value of our actions
- learn to listen to children’s questions
- the students must acquire an attitude of constructive listening, and be able to cheer each other up, understand and explain different positions

The child plays with the others in a constructive and creative way, being able to argue, discuss, and back up his reasons with adults and children.

The Case

Once upon a time there was the country of Woodlandia. All toys were made of wood, except one little glass man.
Unfortunately, the wooden toys did not want to play with him because he was too fragile, much more fragile than wood: he easily broke, and got hurt several times!
One day the glass man decided to escape from the country of Woodlandia, and during his journey to who knows where, he met many other toys: Peter, the tin soldier, Fiorella, the china female ballet dancer, Bob, a cuddly dog. Unexpectedly, the new toys immediately welcomed the glass man.
He didn’t have to conceal his fragility, his weaknesses, and his diversity; on the contrary, his new friends accepted him immediately, and the glass man learned to accept his frailty.
The little glass man spent much time with his new friends. They played together, took long walks, told stories. One day, however, the little glass man became a bit sad: he missed the country of Woodlandia and asked his "real friends" to accompany him.
Together they arrived and the wooden toys, amazed, saw the glass man's new friends, all different and happy to be together. From that moment, the wooden toys, happy to have been reunited with an old friend again, invited him to stay with them and learned to be with him....
Teaching Methodology
The Dilemma

...Why did the glass man live in the country of Woodlandia, if he wasn't made of wood?
...I think that the glass man must stay with his glass brothers otherwise, the glass objects can
cause damage to the other toys.
...And you, what would you have done in the tin soldier's / female ballet dancer's/ the dog's place?
...I would have played with him and would have taken great care not to break him.
...Do you feel that the wooden toys were right in accepting the glass man to their community?
...You, what would you have done?

Setting:
classroom or reading workshop, circle-time, seated on the flying carpet of imagination classroom
or painting workshop where children use the colors to delimit spaces and personal belongings.
The teacher starts with a brainstorming. Taking advantage of the information received from fo-
reign children about their culture of origin, the teacher asks the students a series of questions/
stimuli to talk about and explain the differences between people and different cultures.
Then there are activities aimed at "designing an intervention to develop the child's ability
(regardless of his/her being able-bodied or disabled) to use the colors as a symbol of identification
of the spaces and of personal belongings, choosing the age range."The children express their
thoughts and feelings in an imaginative and creative way: art fosters this propensity, teaching the
pleasure of beauty and the aesthetic feel. The exploration of the materials available allows them
to have their first artistic experiences, which are able to stimulate creativity and infect other learn-
ing processes.

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Age Group II: 6 - 10 years

Ethical Principle no.8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

"A child divided in half"

Learning Objectives

- Feeling free to defend their own opinions
- creating motivating situations to bring up conflicts, disagreements that will lead to question and reflect on situations, beliefs
- getting used to "critical awareness": the ability to explain to themselves and others the reasons of their beliefs, their own choices
- know how to find strong arguments in defense of their own positions (aptitude for dialogue and confrontation)

The Case

Andrew, a 10 year old child, lives alone with her single mother. Later on his mother’s new partner moves in. Andrew feels uncomfortable because he does not accept another man’s presence in his home. Andrew is very sad and distances himself from his peers. One day, his teacher addresses the problem of parents separating in class. Finally, Andrew, urged by his teacher’s thoughts, gives free rein to his emotions and talks about his experience thus indicating that perhaps he is responsible for his parents’ separation. During the break, one of his classmates, a big and tall bully named Mark, teases him, mocks him and tells him that his family's situation entirely his fault. Andrew does not know how to answer, is afraid, hides, dodges his provocations, seeks comfort and protection in his other companions' company, but in vain. After school Andrew secretly follows Mark and discovers that this big and violent kid's family is in the same situation as well. Mark continues for many days to tease Andrew who finally finds the courage to face him. After a long discussion, the two become friends, being able to help each other having a similar family situation. Mark revealed his sensitive side, no longer hiding behind a mask of anger and violence.
Teaching Methodology
The Dilemma

- Why does Mark tease Andrew?
- Why doesn’t Andrew react immediately?
- How does it feel to have separated parents?
- How would I act in Andrew’s place?
- I would feel lonely and sad as well because I would feel different from the others...
- How would I act in Mark’s place?
- How does it feel to live with two families?
- How do you think the story will end?
- Will Marco keep bullying people?

During class, the work should be collaborative (cooperative learning, group work, tutoring) to engage teachers, students and educators, and to strengthen communication and self-esteem. The learning goal is to resolve is problems, preparing pupils to the real world’s complexity. The discussion, confrontation and debating of different subjects stimulate the exchange of ideas and respect for others. Common objectives to the above methodologies are necessary in understanding the mechanisms that bring about stereotypes, prejudices and racism, the development of the student’s ability to put themselves in someone else’s place and to look at situations from different points of view by questioning their mental categories and the increase of their intercultural skills, in order to improve their relationship with diversity.

A program simulating visual, motor and psychological impairment (game of the beautiful statues, the surprise bag, the game of smells, etc.) allows children to understand how difficultly the environment is perceived by a disabled person. Experimenting the perceptive and emotive modalities of a disabled child can help the children to establish a more empathetic relationship with their fellow mates, reducing the boundaries and fears that this situation creates, thus promoting integration and socialization. At the end of the proposed static and dynamic group games, there will be a moment when the children will verbalize their experiences by processing the contents dealt with.

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UNIT 26

Age Group II: 6 - 10 years

Ethical Principle no.8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

“In search of Light...”

Learning Objectives

- Feeling free to defend their positions
- Dealing with any possible situation with the purpose of bringing out conflicts, and disagreements that will lead to question and reflect on situations, beliefs
- Getting used to "critical awareness": the ability to explain to themselves and others the reasons of their convictions, of their choices
- Knowing how to find effective arguments in defense of their positions (aptitude for dialogue and confrontation)

The Case

A star named Splendour was the most beautiful of the firmament. Her light shone and made the other stars that played in the infinite sky happy. They even created a Great Bear, sometimes a magnificent comet... She was the joy of her mom and dad who, through their love for her, ignited her with a long and intense light that made her more graceful with each passing day.

One day, unfortunately, it just so happened that her father fell ill and his light was becoming dimmer and dimmer every day until it went out completely...

Splendour became desperate and missed the safe and loving light and often confessed her melancholy to her mother.

She didn't feel like playing lots of games with the other stars...

But one day, when Splendour was feeling drowsy, she was invaded by a strange light that gave off a surprisingly strong heat; and this heat slowly awakened her from her slumber...

It was a wonderful feeling that Splendour experienced. She had the feeling that her father had returned to flood her with light and love.

Actually, it was not her father but another magnificent star who, seeing Splendour sad and melancholic because of her father’s disappearance, offered his help.

So, he decided to adopt Splendour, giving her all his love so she could grow stronger and brighter.
Once the “new Dad” surrounded her with light, another day he embraced her, another time he carried her around with him to play with thousands of lights...until one day he saw Splendour born again in all her loveliness. Day by day, Splendour’s joy became so big and beautiful that it left smiles as bright as diamonds on the faces of all the stars she’d befriended.

Teaching Methodology
The Dilemma

- Why is Splendour sad?
- Why doesn’t she have her dad anymore?
- All children have a dad and a mum.
- But now she is happy because she found a new dad...
- I wouldn’t like to have a new dad ....
- How would you behave if you were Splendour?

The teaching method used must enhance collaboration (cooperative learning, group work, tutoring). Teachers, students and educators are all involved in order to improve communication and to strengthen self-esteem. Learning requires solving problems which will mold the pupils so that they may face the complexity of the real world. Discussing, confronting and debating different subjects teach students to exchange their ideas and to respect others. The common objectives to these teaching methods are the understanding of the mechanisms that underlie stereotypes, prejudice and racism, the development of empathy and of the ability to look at situations from different points of view by allowing the students to question their state of mind to grow of their intercultural skills and to improve their perception of diversity.

A simulation program (game of the beautiful statues, the surprise bag, the game of smells ....) regarding visual, motor and psychological impairment allows children to understand how a partner in obvious discomfort perceives the surrounding environment. This can help children to establish a more empathetic relationship with their mates, reducing the boundaries and fears that this situation creates, thus promoting communication and socialization. Both static and dynamic group games will be played, and at the end there will be a moment where the children can speak of their experience, and try to process all of the information that was brought up.

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UNIT 27

Age Group III: 11 - 14 years

Ethical Principle no.8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

“An agonizing decision”

Learning Objectives

- Knowing the contents of art. 8 of the Universal Declaration on Bioethics and Human Rights.
- Knowing the meaning of an individual’s vulnerability and integrity.
- Becoming aware that, for subjects or groups that are particularly vulnerable, it is necessary to adopt suitable measures in order to protect their rights, their interests and their integrity.

The Case

For his fourteenth birthday, Carlo asks his parents to organize a party with his schoolmates in their farm situated about 100 kilometers away from the town.

Of his 20 classmates, 17 immediately accept his invitation, 2 (Andrea and Giuseppe) say they are already busy with another party and 1 does not answer. (It's Federico, a boy with a quite serious mental retardation). Carlo's father rents a mini bus with 21 seats, including the driver's, to carry the children to his farm.

Two days before the event, Andrea and Giuseppe announce that they will be coming, since the other party they were supposed to be going to had been cancelled. At first, this does not seem to create any problem, as there are 2 seats free on the bus.

But when Carlo's father asks why Federico is not coming, his son can't give him an answer and says that his classmate had simply not replied. Carlo, however, immediately realizes he had not taken into the due consideration Federico's disadvantage, vulnerability and weakness that had prevented him from clearly expressing, within the expected time, his will to take part in the event. As a matter of fact, the boy's parents confirm that their son would like to go to the party and they would be happy if he could come.

They only ask that his assistant go with him. Now two seats on the bus are missing and Carlo decides, regretfully, to exclude Andrea and Giuseppe and to favor Federico’s participation. This decision is disapproved by all his schoolmates, though they all have different motivations:

- Some say that Carlo was wrong in excluding Andrea and Giuseppe after telling them that their seats were available. It is not fair to get their hopes up, after all, even if with some delay, they had confirmed their presence before Federico.
- Others say that Carlo was wrong because, as Federico needs an assistant, in order to let him participate to the party two people had to be excluded, not to mention that the presence of an adult is not particularly appreciated.
Carlo, on the other hand, rejects his friends’ disapprovals and justifies his choice by saying that Federico, given his particular situation, had more difficulties in giving a clear answer within the required time, while Andrea and Giuseppe had willingly decided, initially, not to go to the party because they were busy.
Who do you think is right?

Teaching Methodology

The teacher presents the case to the class and asks whether they share Carlo's opinion or his classmates’ point of view, writing the answers on the board. He/she invites the guys to consider the following statements, before giving their answers:
1) First come, first served. This is always fair.
2) It is fair to sacrifice one person’s rights if this allows to protect other people’s rights
3) In life everybody should have the same starting point, even if their individual conditions are different.

In this phase, the teacher does not give any advice and simply records the answers and builds up a map of the class' opinion about the problem presented.

Then the teacher explains the meaning of “human vulnerability” and “personal integrity”, terms which appear in art. 8 of the Universal Declaration on Bioethics and Human Rights that states:

In the application and progress of scientific knowledge, of medical practice and of the associated technologies, the human person’s vulnerability is to be taken into the due consideration. Individuals and groups in situations of particular vulnerability must be protected and their personal integrity shall be respected.

The teacher highlights that the case presented does not specifically deal with a person’s vulnerability and need for protection as far as the progress of scientific knowledge is concerned, nevertheless Federico, given his personal situation, is definitely more vulnerable than his mates, and finds it harder to solve his everyday problems and, therefore, needs help and protection.

In the light of new knowledge, he/she asks the class to think about the solutions previously chosen and to change them, if deemed necessary. In this phase, the teacher leads the discussion.

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Age Group IV: 15 - 19 years

Ethical Principle no. 8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

“Stitch to be pure”

Learning Objectives

- Importance of the physical and psychological condition of a human being
- Respect for traditions in line with the respect for the person
- Importance of confronting each other in making final decisions
- The importance of being made aware of the risks and benefits in making a choice

The Case

Hasha is a 10 year old girl who lives in a village where most of her peers are subjected to FGM (Female Genital Mutilation). Her playmates often ask her to show her purity and Hasha doesn’t know what to say. She begins to understand that the symbol of purity, for a woman, is the stitching that is carried out on female genitals by other women in the village. Hasha believes it is a painful event, but the other girls explain that after that, there will be a big party where relatives and neighbors will bring many gifts. But, above all, from that point on, she will be able to find a man and will be accepted in the social group. Excited about the big party, Hasha asks her mother to be infibulated, but Mum does not accept it, aware of the painful consequences that this intervention will have on her daughter’s body and soul. Hasha asks her father, who, eager to respect the tradition of his village, willingly accepts. This opens a debate between Hasha’s parents which her father wins. The mother claims that the intervention will cause painful, serious and dangerous consequences for Hasha’s health, but her father considers it necessary for social reasons. At the time of surgery, Hasha discovers that the pain is stronger than any desire to celebrate. After 7 days in bed, with her legs tied to dry the wound, Hasha gets up and goes out with her friends. Then she shows her "purity", realizing soon that she isn’t free to run and play because of the risks of tearing. After a few years, Hasha is given in marriage, and, during the wedding night, her husband opens her wound using a knife. Hasha suffers again a lot more than when she has to urinate or during the days of her menstrual cycle. Childbirth becomes a torture for her as well as the following mending. In that moment she asks herself whether becoming pure at any cost was worth it pure at any cost, or if it would have been better to follow the advice of her mother, who had already undergone the operation and knew what was best for her.
Teaching Methodology
The Dilemma

- How can the traditional practices typical of a culture be reconciled with the respect owed to the safety of the individual?
- How can you protect Hasha, as a potentially vulnerable individual, respecting the social norms of the group?
- How can the debate dissolve between her parents?

At first, the teacher will give an explanation of FGM around the world to let the students understand this practice. Then he/she submits to the attention of the class some testimonials of women who have experienced excision. The testimonies will be different, showing how the consideration of this practice could be related to the social context. The teachers will stimulate the discussion, asking some questions.

The children can communicate their response starting with the phrase: I agree, disagree or I’m not sure... This allows the teacher to easily view the position taken by the class given the dilemma. At the conclusion of the discussion, the students, divided into groups according to the answers given previously, will have to seek a common solution.

At this point, the teacher will provide a full explanation of Article 8, which states: “In the application and in the advancement of scientific knowledge, medical practice and associated technologies, you must take into account the vulnerability of the person human. Individuals and groups in a particularly vulnerable situation should be protected and the personal integrity of such individuals must be respected.”

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UNIT 29 I

Age Group IV: 15 - 19 years

Ethical Principle no.8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

“Inclusion, a fundamental aspect of living together I”

Learning Objectives

Pupils should be able to:
1. Develop empathy
2. Learn how to take different perspectives and points of view (self-decentralization)
3. Develop respect for others and otherness
4. Become aware of the difficulties and obstacles faced by people with disabilities
5. Become aware of the difficulties that can arise from the inner aspects (mental barrier)
6. Understand how the environment affects the quality of life of normal and disabled people
7. Learn to appreciate the richness inherent to diversity
8. Learn to relate to disability
9. Learn how to take an inclusive attitude in the broadest sense, as a fundamental aspect of communal life

The Case

First section
Francesca is a 17 year old high school pupil who suffers from a severe mental retardation and sensorial and motor disability. Her cognitive age is the same as that of a 4 year old girl. She is able to express herself in a comprehensible way, but she is not able to understand some concepts. Francesca is also quadriplegic, having difficulty in coordinating her arms and legs. For this reason, she is forced to use a wheelchair. She also has strong visual difficulties. She is cross-eyed and her visual field is variable. Often she is not able to recognize people, as she is not fully aware of the environment around her. At home, Francesca is a cheerful and smiling person, and she loves joking. While at school she is unfortunately not able to interact with her schoolmates, she does not look for their company and she always stares at the floor. It is very hard for Francesca to interact with her schoolmates because of different interests and different ways of communication. Her infrequent awkward attempts do not give good results. Therefore, at school, Francesca is completely isolated; she does not even know the names of her schoolmates. She spends almost all of her time alone in a room with some specialized staff that is there to help her. Her schoolmates do not know how to
relate to her and interact with her. Very often, they do not understand what she says because she speaks very softly without looking at them. They prefer to stay away from her in order to avoid embarrassing situations.

Teaching Methodology

Introduction
The eleventh article of the universal declaration on bioethics and on human rights states that: "No individual or group should be discriminated against or stigmatized on any grounds, in violation of human dignity, human rights and fundamental freedom."
We developed a didactic path focused on the subject of disability with the aim of helping pupils develop a greater awareness of the principle above. In our society, disabled people experience very often isolation and discrimination. On the other hand, the principle of inclusion is emerging. According to that principle, every person, independently from his or her capacities, gender, ethnicity, culture, and social condition, should become an integral part of the social fabric. "If ever there can be a community of individuals in the world, it can be (and it is necessary that it is) only a community interwoven with common and mutual interest; a community responsible of insuring the equal right to be considered human beings and equal ability to act in accordance with that right". Z. Bauman Community. Seeking Safety in an Insecure World, 2001. The selected case studies are based on real projects for the inclusion of two pupils with disabilities and they will deal, then, with the real difficulties faced in the integration processes and concrete results achieved. The focus will be placed on the skills and competences acquired by students.
Thus, starting from the analysis of two persons experiencing disability and through a series of participatory activities, pupils will have the opportunity to be in contact with others. They will understand how difficult it is to live in disadvantageous conditions and they will become more aware of the positive value of inclusion.

Group Discussion on first section’s case study
The teacher introduces the first case to the class. Afterwards he divides pupils in groups of about 4-5 people and he provides a profile sheet introducing the case and the questions. He appoints in every group a coordinator who will moderate the discussion and he appoints a secretary who will take note on reflections and proposals. During this consultative phase, the teacher will stimulate the discussion in every group without giving any specific directions.
Let’s try to think about how tough it is for a young girl to be experiencing difficulties like Francesca when interacting with her peers.
• If you were her school mates, what would you try to do in order to help her?
• What kind of projects could be organized by her teachers in order to facilitate her inclusion in the class?
• How important could it be for Francesca’s general wellbeing cultivating friendship with her peers?
Every group will organize a dramatization in order to share with others the reflections which emerged. At the end of every artistic presentation, pupils will express their opinions and ideas on the different suggestions.

Second section
Through the training period that included specific activities aimed at promoting inclusion, such as interviews with classmates about their personal interests, the pupil was able to get out of her isolation, to get to know her classmates and, with the passing of years, to become attached to them and seek their company. For her classmates, seeing the girl’s transformation has been a very sig-
nificant experience. In addition, in order to promote her integration, her classmates offered to plan, organize and implement an educational visit, taking into account the specific needs of the pupil with the disability. In this project, the students have become aware of all issues related to transportation with the wheelchair and the daily difficulties that she faces. These experiences have matured comrades who have become aware of how the environment and people's attitudes affect one’s quality of life.

**Group Discussion on second section’s case study**

The teacher introduces the case to the class. Afterwards he divides pupils into groups of about 4-5 people and he provides a profile sheet introducing the case and the questions. He appoints in every group a coordinator who will moderate the discussion and he appoints a secretary who will take note on reflections and proposals. During this consultative phase, the teacher will stimulate the discussion in every group without giving any specific advice.

- How has the example of Francesca’s life helped her classmates in their human development?
- What principles have been understood by her classmates in experiencing her difficulties and the challenges she faces every day?

After the second presentation offered by every group, the teacher will start a discussion with the class giving more depth to the concept and the importance of inclusion. At the end, the teacher will ask each pupil to deeply reflect on this concept and to write a brief text to be shared with the rest of the class.

**Output**

The pupils are asked to go over in the group what has been discussed in the unit, producing short stories, comic books, videos, and artistic works (street art, photography, posters ...) on the theme of inclusiveness / exclusiveness, working in groups of about five pupils.

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UNIT 29 II

Age Group IV: 15 - 19 years

**Ethical Principle no. 8:** Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

**Title**

“Inclusion, a fundamental aspect of living together II”

**Learning Objectives**

Pupils should be able to:
1. Develop empathy
2. Learn how to take different perspectives and points of view (self-decentralization)
3. Develop respect for others and otherness
4. Become aware of the difficulties and obstacles faced by people with disabilities
5. Become aware of the difficulties that can arise from the inner aspects (mental barrier)
6. Understand how the environment affects the quality of life of people in general and of disabled people
7. Learn to appreciate the richness inherent in diversity
8. Learn to relate to disability
9. Learn how to take an inclusive attitude in the broadest sense, as a fundamental aspect of communal life

**The Case**

**First section**

Alex is a 15 year old autistic boy attending high school. Autism brings about difficulties in communication and interaction with others and in understanding other people’s behavior. It therefore leads to isolation and repetitive actions. Furthermore, Alex’s cognitive age is the same as that of a 5-6 year old boy. He is able to understand simple subjects and to communicate about his own experience. He hardly understands abstract concepts, though. Alex is a sensitive boy who is able to perceive others’ emotions and attitudes, even though he is not able to interpret them. The boy often repeats the same things, using swear-words frequently even to adults. Chaotic noises affect him badly, causing severe unrest and confusion. New situations are also a source of distress and disorientation. Alex is able to express himself correctly, but he is not able to nurture constructive relationships with his peers. He often tries to communicate with his classmates, but because of his difficulties, his efforts do not often produce positive results, causing him sadness and discouragement. His aggressive and unexpected attitudes create a barrier between himself and others, who...
become afraid of his reactions and then prefer to avoid his company. As a result, even the support workers were initially hesitant about including him in the class.

**Teaching Methodology**

**Group Discussion on first section’s case study**
The teacher introduces the case to the class. Afterwards he divides pupils into groups of about 4-5 people and he provides a profile sheet introducing the case and the questions. He appoints in every group a coordinator who will moderate the discussion and he appoints a secretary who will take note on reflections and proposals. During this consultative phase the teacher will stimulate the discussion in every group without giving any specific advice.

Let’s try to reflect on how difficult it is for an autistic boy facing situations that are apparently normal, but that for him are always a test and a source of anxiety.
- If you were his classmates, what attitudes would you adopt in order to reduce his stress?
- What kind of strategies and tools could his teachers use in order to help him in controlling himself when facing a new situation?

Let’s try to reflect on how difficult it is to Alex to establish constructive relationships with his peers.
- If you were his classmates what you would do in order to help him?
- What projects could be organized by his teachers in order to facilitate his inclusion in the class?
- How important could it be for his general wellbeing cultivating friendship with his peers?

Every group will organize a dramatization in order to share with others the reflections which emerged. At the end of every artistic presentation pupils will express their opinions and ideas on the different suggestions.

**Second section**
With the aim of reducing Alex’s anxiety, the support workers set up a secure environment just for him where he can feel relaxed and at ease, and where he can carry out some specific projects training him to face class activities. Furthermore, in order to reduce his confusion posters and calendars have been prepared displaying daily and weekly activities. With the aim of encouraging integration with his classmates, a gradual involvement in Alex’s class activities has been planned, starting with artistic and sport activities, in which Alex can express himself more easily. In that way, his classmates had the opportunity of getting to know him better and better. Through the process of inclusion and maturation of the boy, the comrades learned to relate to him and to abide by his specific needs. Now they often seek his company and help him in various educational activities. Furthermore, the relationship with peers was crucial for the development of the boy’s skills, who further seeks the company of others and isolates himself less.

**Group Discussion on second section’s case study**
The teacher introduces the case to the class. Afterwards he divides pupils in groups of about 4-5 people and he provides a profile sheet introducing the case and the questions. He appoints in every group a coordinator who will moderate the discussion and he appoints a secretary who will take note on reflections and proposals. During this consultative phase the teacher will stimulate the discussion in every group without giving any specific directions.

- (What capacities and sensitivity have been acquired by Alex’s classmates thanks to their relationship with him?)
- How can diversity become a source of human enrichment?
After the second presentation offered by every group, the teacher will start a discussion with the class giving more depth to the concept and the importance of inclusion. At the end, the teacher will ask each pupil to deeply reflect on this concept and to write a brief text to be shared with the rest of the class.

**Output**

The pupils are asked to rework in the group what has been discussed in the unit, producing short stories, comic books, videos, and artistic works (street art, photography, posters ...) on the theme of inclusiveness / exclusiveness, working in groups of about five pupils.

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UNIT 29 III

Age Group IV: 15 - 19 years

Ethical Principle no.8: Respect for Human vulnerability and Personal integrity

In applying and advancing scientific knowledge, medical practice and associated technologies, human vulnerability should be taken into account. Individuals and groups of special vulnerability should be protected and the personal integrity of such individuals respected.

Title

“Inclusion, a fundamental aspect of living together III”

Learning Objectives

Pupils should be able to:
1. Develop empathy
2. Learn how to take different perspectives and points of view (self-decentralization)
3. Develop respect for others and otherness
4. Become aware of the difficulties and obstacles faced by people with disabilities
5. Become aware of the difficulties that can arise from the inner aspects (mental barrier)
6. Understand how the environment affects the quality of life of people in general and of disabled people
7. Learn to appreciate the richness inherent to diversity
8. Learn to relate to disability
9. Learn how to take an inclusive attitude in the broadest sense, as a fundamental aspect of communal life

Activities

Movies
The course includes the organization of two projections of films like "Red as the sky" by Cristiano Bortone, "I Am Sam" by Jessie Nelson, "The Rainmaker" by Barry Levinson, "The eighth day" by Jaco van Dormael and "Thinking in Pictures" by Mick Jackson. For each film club a summary sheet of the film will be prepared to stimulate reflection and discussion on key issues. This will be carried out through group and class discussions. The other films will be recommended to the students as filmography. The proposals are examples. As a matter of fact, there is a wide film and theater production on the theme of integration.

Baskin
The project provides a path of Baskin, a sport activity inspired from basketball but with special and innovative features. The 10 essential rules, underline its dynamic and unpredictable features. This new sport was designed to allow young able-bodied and disabled young people of both sexes to play on the same team. Baskin allows the active participation of players despite any kind of disability (physical and / or mental) to shoot to the basket. The regulation gives value to the contribution...
of each member of the team: in fact, common success actually depends on everybody. This adaptation, which empowers each player, allows to successfully overcome the spontaneous tendency to having an “assisting” attitude towards persons with disabilities, fostering a climate of real inclusion, talent enhancement and appreciation of all the richness that diversity brings. Baskin has a profound effect on students who learn to integrate themselves as part of a group with different skills. Students develop new communication skills, using their own creativity and they engage in loving authentic relationships. With disabled children, Baskin promotes the development of psychomotor skills, of soft skills, confidence in themselves and their ability to combine commitment and pleasure.

Baskin rules: http://www.youtube.com/watch?v=u4vjynEg7jc

Dinner in the dark
The educational path includes a dinner in the dark in which pupils will live the experience of eating in a room without light, without the use of cell phones or ipods to avoid any “electronic” temptation. The waiters and tour guides are all visually impaired men and women, who cater to every need, even accompanying them to the toilet. The students will see their ability to adapt to a situation where they have no control tested. The activity allows the reversal of the usual roles according to which the person who can see is also the person who helps. The boys will be able to empathize and realize firsthand the difficulties caused by this disability, and reflect on the importance of sight and non-verbal communication in relationships. In the following day will be organized a discussion to bring out the emotions and thoughts that emerged. In places where these kinds of experiences are not organized, it could be possible to set up an activity in the school, where teachers could propose different kinds of food to be tasted, eaten and recognized with closed eyes.

Activities in the gym
The course provides an educational unit in the gym where pupils try to empathize with a person with a disability through a series of hands-on activities and reflect on the obstacles and difficulties that a person encounters in everyday life. Through various exercises students will experience different types of sensorial and motor disabilities. In order to simulate the situation of the blind, activities are provided in which blindfolded pupils rely on hearing and touching to perform different actions. In order to simulate quadriplegia a circuit with several obstacles to be gone through with the wheelchair may be organized.
The experience of picking up kids in a wheelchair is very useful: the students can understand the effort that a disabled person has to make and should consider to be encouraged by developing awareness and participation.

Teaching Methodology
Each activity will be followed by sharing stimulating questions in order to express feelings both from the physical and emotional point of view.

Group discussion on video, movies and theater
Example of questions for the film analysis.
"I am Sam".
- What is the scene that touched you the most?
- Which character did you feel more attached to? Why?

Reflect on the following lines from the movie:
• Lucy (Sam’s daughter): “You are not like the others, dad.” He replies: “I’m sorry” and she says: “You don’t have to be sorry, because other fathers do not bring their kids to the park like you do.” Try to reflect on the meaning of diversity. In which way could it become a source of enrichment?

• Lucy learns how to read better than her father, but she says: “I don’t wanna read it if you can’t.” And he says: “If you read that word I’m happy.” What emotions does Sam convey to his daughter? Notwithstanding his intellectual limitations, does he succeed in helping her development?

• The lawyer (Michelle Pfeiffer) defending Sam states: “The intellectual faculties of an individual do not jeopardize his loving capacities.” People with different intellectual capacities have the same needs as others?

• Sam says to the judge: “I want to sound like myself as a father. I had enough time to reflect to what a good father means, and I understood that perseverance, patience, the ability to listen, pretending to listen even when you can’t listen anymore… I am not a perfect father, but we built a life together and we love each other.” In your opinion, is Sam a good father? Would you leave his daughter under his care?

• The lawyer (Michelle Pfeiffer) confesses to Sam: “I’m feeling guilty for having earned much more than you in our relationship.” Reflect on how we can learn from every person. Try to think about people close to you and to what qualities you have learnt from them.

• What positive values are encapsulated in Sam’s character?

• Do disabled people need to conduct a “normal” life? Do you think it would be possible? What actions can a society enact in order to foster the opportunity of a normal life? What can the individual do?

Questions about activities no.2-3-4

• What emotions did you feel when you were blindfolded?
• What difficulties have you encountered in relying on other senses?
• What strategies have you tried to carry out in response to your lack of sight?
• What emotions did you feel putting yourself in the hands of another person who was leading you?
• Now that you experienced lack of sight, what would it mean living your life in that way?
• What emotions did you feel while sitting on a wheelchair?
• What effects did changing perspectives have on you?
• What did you feel when you had to face obstacles?
• After all these experiences, how do you think it is for a disabled person living in a world conceived for “normal” people?

Practical experience in the first person is very effective to stimulate reflection and foster the development of empathy. Where it is not possible to find a gym, these activities could be organized outdoors using natural tools and objects to create the path.

Output

The pupils are asked to rework as a group what has been discussed in the unit, producing short stories, comic books, videos, and artistic works (street art, photography, posters.) on the theme of inclusiveness / exclusiveness, working in groups of about five pupils.

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The Universal Declaration on Bioethics and Human Rights
[UNESCO, 2005]

Principle no. 10
Equality, Justice and Equity

The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably.
UNIT 30

Age Group I: 3 - 5 years

Ethical Principle no.10: Equality, Justice and Equity

The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably.

Title

“The scales of Justice”

Learning Objectives

- The aim of this unit is to plant a seed of equality, justice, and equity inside each person.
- All children may get used to thinking that within every situation, there are pros and cons, and they must construct an opinion or explanation regarding the specific situation.
- Justice and the right of every human being to be treated equally, according to this principle, are basic and fundamental concepts that should be deeply rooted in each person in every society. However, to take this concept for granted is a mistake: in fact, it is necessary to receive a proper education in justice and equality that cannot disregard, under any circumstances, the concept that everyone has rights as well as responsibilities.

The Case

Introduction

Here we propose a simple fairy tale whose main characters are animals that live in the forest. The story can go on by presenting other forest dwelling animals such as an owl, a hummingbird, a snail, a snake, a bear, a wolf, a fox, and so on. The most important thing to keep in mind is to not stray from the subject. Remember to alternate one apparently “good” animal (described by using a positive qualifying adjective), with another apparently “bad” or “dangerous” one (described by using a negative qualifying adjective). In this way, we are able to encourage the children to think that “nothing is at it seems”, and not to judge by appearances. Of course, this represents only one of the countless possibilities to bring to children’s notice a simple “dilemma” to analyse in order to find a solution.

NOTHING IS AS IT SEEMS

Once upon a time, Little Bunny left his home to go into the forest to meet new friends. Little Bunny did not know anybody other than his family, so he really wanted to find new playmates. He was very curious about who lived in the forest, and he was not scared at all. His parents were worried about his future, and especially his naivety and lack of life experience. Before he set off on his journey, they told him: “Little sweetheart, don’t forget that nothing is as it seems!”. Little Bunny did not understand the meaning of his parents’ warning; anyway he promised he would not forget this sentence. As soon as he entered the forest, Little Bunny met a marvellous long-tailed swift squirrel that was running up and down a big oak tree, collecting acorns for his dinner. Little Bunny tried to talk with him, but he just answered: “Now I have no time for you so, please, wait here till I
get back.” and disappeared. The poor rabbit stopped there for a couple of hours but the long-tailed squirrel did not come back. Little Bunny was disappointed because the squirrel, with his elegant long tail, seemed to be sincere. At that moment, he remembered what his parents had told him: “Nothing is as it seems!” Little Bunny did not let himself be discouraged and resumed his journey. On and on and on he went, until he stumbled upon a rounded heap of needles. He pricked himself, and hopped around, scared out of his wits. But he soon realized that two little bright eyes were peeping out from the pile of needles. A little kind voice cried out:” I am so sorry; I didn’t intend to hurt you! Can you forgive me?” It wasn’t a pile of needles, it was a little hedgehog who invited Little Bunny for a snack and they became friends. Little Bunny was surprised that after such a great fright he could feel so happy and comfortable with such a dangerous “ball of needles”. When he expressed his feelings, the funny hedgehog said “Remember my friend: nothing is as it seems.” After a while, Little Bunny decided to leave and resume his journey. On and on and on he went, until he heard the beautiful song of a nightingale. He lifted his head and saw such an amazing bird; he wanted to become friends with it. However, when Little Bunny said: “Hello, what a beautiful voice you have! Will you become my friend?” The nightingale was outraged, and answered Little Bunny with a condescending tone: ” Never! I don’t need your company!” and he flew away, leaving poor Little Bunny with his nose out of joint. How could such a marvellous voice say such ugly words! Oh, that is true: “Nothing is as it seems...”. Little Bunny became sad and pondered. Suddenly, a big brown bear emerged from a blackberry bush. Little Bunny was so scared that he froze with fear. He could not move and was unable to speak a word. He thought that this enormous hairy beast would swallow him in one mouthful, but Teddy (this was the big brown bear’s name) smiled and invited Little Bunny to his home where he could have a rest and eat a very tasty dinner. It was getting dark and being alone in the forest can be dangerous. Little Bunny was once again surprised; he could never have imagined becoming the good friend of such a seemingly ferocious giant. Again, he was reminded that “nothing is as it seems”. The following day he left Teddy and the forest, and went back home. He was very happy to see his parents and very excited to tell them about his adventures. They were very proud of Little Bunny, first because he came back safe and sound, and then because he had met his goal of making new friends. But the most important thing that Little Bunny learned was that appearances can be deceptive: don’t judge a book by its cover because it’s very easy to judge someone by the way he looks:

- A marvellous long-tailed swift squirrel may not be dependable;
- A funny needle-ball hedgehog may not be dangerous;
- An amazing nightingale with a beautiful voice may not be kind;
A big brown bear may not be dangerous.

Before reading the tale, we will present the children the groups of animals that the main character (Little Bunny) of the story is going to meet in the story. We can describe those forest inhabitants using pictures/drawings.
- A marvellous long-tailed swift squirrel /a funny needle-ball hedgehog
- An amazing nightingale with a beautiful voice/a big brown bear
And so on if the teacher wants to invent the arrival of more groups of animals (respecting the aforementioned criteria).
Then, we ask the children which animal seems to be the best one between the two in each couple. The children will answer using pebbles: for instance, a red pebble if they prefer the squirrel, the green one for the hedgehog, and so on.
We will write down the individual and overall choices of the children.
After reading the story, we will present again the groups of animals and ask the children once
more, which seems to be the best animal in each couple. They will make their choice using pebbles again, and we will compare the new individual and total results. At the end, we will ask the children if and why they changed their mind, solving altogether the tale’s “dilemma”.

**Teaching Methodology**

The scales of justice represent the symbol of fairness. If you do not have little scales like this available, we could simply make one using two bowls of the same size and, two rounded pebbles per child. We will choose two main colours, red and green, for instance: this way each child will colour the pebbles using tempera paints. Alternatively, you could use two different coloured marbles. “The game” is simple: the teacher/educator, depending on the age and characteristics of the group, will choose one or more fables/stories of different difficulty levels and will bring the children’s attention to them. At the end of the story, we will ask the children a question, to which each of them will answer using one of the coloured pebbles. Each of the two colours will be linked to a different answer.

The children should choose their pebbles by themselves, trying not to be influenced by the teacher or their classmates. At the end, we will count how many pebbles of each colour we have collected in order to understand where the scales will tip. Once “the combined results” are declared, the teacher will try to analyse some crucial points of the tale together with the children to give them an opportunity to consider the story and try to understand why it ended the way it did. At the end, we will ask the children to confirm or change their previous choices by putting one of the two pebbles into one of the two bowls.

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UNIT 31

Age Group II: 6 - 10 years

Ethical Principle no.10: Equality, Justice and Equity

The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably

Title

“Travelling on a flying carpet”

Learning Objectives

- Each human being has the right to see his/her dignity respected and to be treated justly and equitably like any other human being. Theoretically, this concept seems to be taken for granted, in practice it is very difficult to be realized, even in those societies considered to be “more advanced”. Man himself creates an insurmountable barrier, segregating those who are ethnically, culturally and socially different from him, resulting in deeply rooted prejudices. Administering justice and being equitably treated seem to be impossible.
- Respect for cultural diversity and pluralism represents an extraordinary source of human heritage. Being ignorant and afraid of what is “different from us” creates huge barriers and seemingly insurmountable prejudices. We can build the right conditions for new societies where each person can find its own place and freedom to express themselves through, for example, proper and early education.
- A multi-ethnic world that is open to welcoming a great variety of human expression is one viable solution for living a life of peace and solidarity.
- Discovering different countries, cultures, and traditions will help children to understand just how huge and diversified the world is, stimulating not only their curiosity, but also educating them to deeply respect those who are “different from me”, planting the seeds for a sense of justice and equality for each human being.

The Game

Example no.1

“Today we are going to take a trip on our flying carpet...let’s go to China. China is a very big country that’s really far away from us.” This is an example of how we can introduce a journey to a foreign country. First, the teacher will ask the children if they have ever heard of the country and what they know about it. All of the children’s suggestions will be written down. Some children, one by one, will be asked to take an object from the travelling bag. This bag will have been filled with all the tools useful in describing the more typical characteristics of the studied country ahead of time. If we don’t have real objects, we can draw them on some sheets of paper. When talking about China we could, for instance, draw a pagoda, a typical article of clothing, some Chinese ideograms, a typical Chinese dish (such as rice), and the likes. We could tell one of their stories or legends, or listen to a Chinese song that we could learn to sing. If one of the children in the group happens to be Chinese, he or she could help the rest of the group to discover their place of origin,
through describing traditions, teaching some words in their native language (like, for instance, how to say hello or thank you), or even possibly eating some traditional food together. Getting to know new cultures and traditions might possibly help us to consider them not so far and different from us, to seed deeply in our souls a sense of equality between all human beings, starting from his/her daily life.

Example no.2
Our flying carpet might, for example, travel around and explore different regions of the same country. There is often rivalry and prejudice between the north and the south, or between the east and the west. Within the same region of a particular country, it is possible to observe the evolution of different cultures influenced by historical/geographical factors. At the beginning of the game it is always useful to ask the children what they know about that region and, after that, to provide them with some of its characteristics. For instance, dialects are, often real languages in their own right, that reflect a rich heritage of poetry, songs, and tales through which we can better understand the land that we are visiting. Even in this case we could describe the typical traditions and special celebrations or events, like Carnival, that give popularity to the place we are exploring. Once again, the typical dishes and sweets might be shared, and some of the simplest recipes could be prepared as a group. The most important thing is to appreciate the differences as strengths and cultural treasures, while we try to overcome any possible hidden discrimination that often focuses on some unfortunately deeply rooted negative stereotypes. If there are any children in the group who come from the place we are talking about, “our journey” could promote their integration in a positive way.

Example no.3
In this case our flying carpet will explore small communities, ethnic and other types of groups, according to the different ages and characteristics of the children. When looking at a Gypsy community, a monastery, a kibbutz, and other minorities, which are worlds that may be far removed from ours, they should be carefully examined by observing their lifestyles, and, of course, fully respecting their right to express themselves. Equality, justice, and equity all belong to humanity: we can build a better world through an open mind, always ready to encounter new worlds, while at the same time, respecting ourselves and others.

Teaching Methodology

Once again, the teacher/educator could use various methodologies, according to the different ages and characteristics of the group, while keeping in mind that each “journey” on the flying carpet will require careful preliminary groundwork. Cultural diversity and pluralism can offer lots of opportunities: our flying carpet will be able to travel not only around different countries of the world, but within the same country and its various regions and small communities in order to observe and to learn about who is “different from me”, other lifestyles, and other ways of being. A very important resource might be the presence of one or more foreign children in the group. In fact, they could even work together with the teacher as a guide on our “journey” to their place of origin. In this way, we will promote their integration in the class as well as the respect for different cultures and worlds that are essential preconditions for an equitable and just world.

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UNIT 32

Age Group III: 11 - 14 years

Ethical Article no.10: Equality, Justice and Equity

The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably.

Title

“Equality, Justice and Equity”

Learning Objectives

- Knowing the meanings of equality, justice, and equity and Article 10 of the Universal Declaration on Bioethics and Human Rights.
- Becoming aware of the fact that the fundamental equality of all human beings in dignity and rights must be respected, so that all are treated fairly and equitably.
- Knowing how to distinguish what is the real respect for fundamental equality among human beings by the apparent non-compliance in specific and contingent situations in social life.

The Case

PART ONE

In one school, situated in a rural area, attended by pre-adolescents (11-14 years) a science teacher, during a lesson on the importance of preserving the environment around us, explains to her pupils the degradation prevailing in the town in which they live. She invites them to take action to try to improve this situation and therefore she offers to found a charity to protect the environment in order to keep it clean.

A group of pupils are enthusiastic about the idea and ask the Head of the institution permission to call a meeting of all pupils of the school to discuss the matter. The vast majority of these agree, but the differences of opinions show when it comes to deciding which requirements the individuals must possess in order to become members.

In order to bring order to the work the promoter group, which seeks to coordinate the meeting, decides to make a precise collection of all the proposals that emerged from the individuals to then submit them to the approval of the assembly. The discussion shows that:

1) Some argue that all, without exception, should be able to participate and therefore it is not necessary to establish any requirement for admission. Being a student enrolled in the school is sufficient.
2) Immediately someone highlights the contradiction of the first proposal. If is claimed that everyone can participate, the association must be truly open to all.
3) Others argue that it is necessary to make a selection of members because not everyone has the physical and cultural characteristics to fulfil the association’s purpose.
4) Others agree with the solution n. 2, but points out that this selection must present criteria
that are absolutely relevant and appropriate to achieve the goals of the association.
At this point, the assembly is invited to vote on the proposal.

The teacher interrupts the story and proposes the activity of point A presented in teaching methodology.

PART TWO
Following the voting, the assembly as a majority decides that all without distinction have the right to participate in the association and therefore it is not necessary to establish any criteria for admission. At this point the science teacher, who until then had said nothing, intervenes by writing on the blackboard this sentence, which defines good behaviour, and invites the assembly to reflect.

"The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably."

Immediately the majority of participants believe that the choice made is the right. As a matter of fact, everyone is guaranteed the right to participate. The teacher at this point raises the following question. A two year old child might be able to actively participate in the activities of the association? All say no. The teacher continues with another question. If this child was not allowed to participate, would it really respect her fundamental right to be considered equally by fellow human beings?

We do not know how the assembly has responded and what decisions were taken. Try to find the solution that you feel is right.

The teacher proposes the activity of point B presented in teaching methodology.

Teaching Methodology

Point A
The teacher presents to the class the first part of the case. She invites the students to imagine that they are members of the Assembly and to reflect on the four proposed solutions and then vote one of these or propose new ones. Even these must be put among the possible choices.
Then, the two most voted solutions will again be subject to a vote and the one that gets the most votes is the position of the class. In the discussion the teacher should not give an indication, but ask the individuals their reasons for the choices they made.

Point B
The teacher presents the second part of the case. It compares the choice made by the class with the one made by the assembly presented in the case. These, of course, may be the same or different.
Later, she asks the group to give the answers to the questions posed in the described case, and finally explores the meaning of the sentence:
"The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably."
In terms of equality, justice, equity.

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UNIT 33

Age Group III: 11 - 14 years

Ethical Principle no.10: Equality, Justice and Equity

The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably

Title

“Same behavior: same punishment?”

Learning Objectives

- Knowing the meanings of equality, justice, and equity and what the Article 10 of the Universal Declaration on Bioethics and Human Rights states
- Becoming aware that the fundamental equality of all human beings in dignity and rights must be respected, so that everyone is treated fairly and equitably.
- Knowing how to distinguish what the real respect for fundamental equality among human beings is, as compared to the apparent non-compliance in specific and contingent situations of social life.

The Case

A school building for pre-adolescents is situated on a hill and has a large courtyard in front, backed by a high retaining wall with a well-cultivated vegetable garden below it. Waiting to get in before lessons, some students throw paper, bottles and other objects in it, just for fun. The owner, fed up with finding and picking up rubbish, goes to the headmaster and asks him to do something to stop the trouble. The latter decides to add to the regulation of the institute the prohibition of throwing garbage in the garden and to put signs in the yard as reminders of that ban. Despite this, a teacher sees a boy named Bob throw a plastic bottle in the garden and leads him to the headmaster who punishes the boy by suspending him from class for one day. The boy protests that it is not fair that he will be the only one to be punished and complains that, a few days earlier, he had seen his classmate Luke do the same thing. A friend of Bob’s, in order to support him, says that his brother Charles, the same day, had thrown a punctured balloon and 2 glass bottles in the garden. He admits, however, that he hadn’t actually seen this take place, having read it in his brother’s personal diary, where the boy boasted of the action performed. At this point the Head of the Institute, not knowing what to do, decides to gather all the teachers of the school to find a suitable solution. Various proposals arose from the debate and the headmaster summarized them as follows:

1) Luke shouldn’t be punished because he did his wrongdoing before the ban had been added to the Regulation, while Bob and Charles knew that they were breaking a clearly defined rule.
2) Only Bob should be punished, because Charles was charged only as the result of a violation of his privacy (unauthorized reading of his diary by his brother) and then he himself was a vic-
of a violation of one of his rights. (Right to privacy).
3) Since the three boys committed the same act, the same punishment must be applied. All three failed to meet a social norm that they couldn’t possibly be unaware of.
4) It is not fair to punish any of them because not complying with a social norm is not a punishable act.

As it can be clearly seen, the various solutions proposed are very different and conflicting. The Head of the Institute has more doubts than before. What piece of advice can we give him so that he can take the most ethically correct decision?

**Teaching Methodology**

The teacher presents the case to the class. In order to facilitate discussion between the pupils, he/she makes up two groups, and invites them to reflect on which solution could be the most suitable, from an ethical point of view.

In this phase, the teacher does not give any concrete suggestions, but merely to moderate the discussion. After choosing (probably by majority) the solution considered the best given the situation, each group presents it to the other one using a role play. In particular, some students may take on the roles of the various protagonists in the story supporting their positions until they get to represent the agreed solution. After the presentation, each child in a group, declares whether he/she agrees or not with the solution proposed by the other group, motivating his/her choice.

At this point, the teacher explains the meaning of “equality”, “justice” and “equity”, and presents Article 10 of the Universal Declaration on Bioethics and Human Rights, which states: “The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably.”

He focuses the children’s attention on the question asked in the title of the case presented “Same behaviour: Same punishment?” and highlights that there can be equality, justice and equity even if same situations are treated in different ways.

In light of these new facts, the teacher invites the class to reconsider the solutions previously chosen and modify them if necessary. In this phase, the teacher leads the discussion.

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UNIT 34

Age Group IV: 15 - 19 years

Ethical Principle no.10: Equality, Justice and Equity

The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably.

Title

“Me, as a human being”

Learning Objectives

- Developing a sense of respect for themselves and others
- Developing attitudes and behaviors leading to respect their neighbors’ rights
- Consolidating respect for human rights and the fundamental freedoms
- Supporting a real equality of gender and the same opportunities for both sexes
- Knowing the concept of “equality” and that provided by article n.10 of the Universal Declaration of Bioethics and Human Rights

The Case

M.B., the wife of a famous rock singer, decided to break her silence by posting a statement on a social network. She asks, through an announcement to the media, to leave her (in peace), to respect this moment, and, in particular, to stop talking about herself. «If you wished to hurt and shut us out, you succeeded in it» she wrote.

Some important web-channels posted a video where her husband was giving her a punch in a hotel corridor. With a single blow, she fainted. The CCTV cameras of the hotel shot this event. This event occurred in winter 2012. The following spring, some well-informed sources reported on this attack. She first reported it to the police but then she decided not to press charges.

During a press conference, M.B. explained to «feel regret about the role she played during the argument».

Both the singer’s lawyer and manager tried to blame her, unjustly making her out to be responsible. A fist is always a fist. However, she still stood by him.

M.B. was mentioned by the media as “the only real victim”. This event became in a few hours a trending topic on social networks: it lead to thousands of comments, declarations of women who stayed at home instead of leaving. All of them talked about how difficult it is to leave, and the mechanisms behind being in a violent relationship.

«I thought I loved him». Or: «I didn’t know where to go ». Or even: «It was my fault; he didn’t want to beat me».

The point is to be able to recognize when abuse happens. Many of them suggested that M.B. go to therapy. «You are not alone,» they wrote to her on the web. Others attacked her. She only asks to be left in peace and explained: «This is my own personal businesses».
Teaching Methodology

The teacher presents the case to the class, inviting them to divide into workgroups and express their opinions by asking the following questions:
- Is there a relationship between the sense of possession, property and violence against women?
- What role do the media still play in the development of particular female or even social models?
- Why does a humiliated and beaten woman decide to stay in the family?
- Do power and control give satisfaction?
- Is violence against women characteristic only of modern cultures?
- Which are the correct behaviors to have in the family or more generally with people?

At this point, the teacher does not give concrete suggestions but limits him/herself to moderating the discussion. After that, he/she highlights the class’s majority opinion. Only at this point, the teacher explains the meaning of “equality, justice and equity” and then presents the 10th article of the universal declaration of bioethics and human rights that states: “The fundamental equality of all human beings in dignity and rights is to be respected so that they are treated justly and equitably.”

In the light of this new information, the teacher asks the class to think about the previous considerations and to eventually change them. At this point, the teacher leads the discussion and takes this opportunity to investigate the presented concepts.

Teaching Materials

Are to be searched on the web and chosen by the teacher

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Principle no. 11

Non-Discrimination and non-Stigmatization

No individual or group should be discriminated against or stigmatized on any grounds, in violation of human dignity, human rights and fundamental freedoms.
UNIT 35

Age Group I: 3 - 5 years

Ethical Article no.11: Non-Discrimination and non-Stigmatization

No individual or group should be discriminated against or stigmatized on any grounds, in violation of human dignity, human rights and fundamental freedoms.

Title

“My little ginger cat”

Learning Objectives

Children should understand the phenomenon of discrimination. They should be able to identify and deal with situations of discrimination.

The Case

Tori is our cat. In fact, she belongs to all the children in our neighborhood. Everybody likes her. She has long angora silky hair, smooth and shiny. She knows where to find left over meals, where to lick milk from small dishes, and who leaves his garbage open. One day Tori disappeared. We called her, looked for her everywhere, and we did not find her. A day passed, and another day, Tori was gone. We were very sad. After a week, early one morning, we heard a familiar voice: "Meow... meow...". "It is Tori" I cried. I jumped from my bed, opened the entrance door, and what did I see: Our beautiful Tori was lying down on the little entrance carpet, surrounded by four kittens. "Tori has returned" I announced loudly. "Come and see!"

There were three grey kittens next to her belly, wooly and soft, and one ginger like me, small and thin. I brought a woolen blanket to warm Tori and a small bottle with warm milk. Tori lay down on the woolen carpet and called her kittens to suck milk. The three grey silky kittens came to her. The little ginger one also came but the three others pushed him away with their legs. "Meow, meow, I am hungry", cried the little one. Tori pulled the little kitten to her belly, hoping that there was enough milk left for him. When the kittens grew up we wanted to find good homes for them. All our friends wanted to adopt the wooly silky kittens.

One by one they were taken. Nobody wanted to adopt the ginger cat. "He is ugly", they said, "he almost has no hair. He is too thin, too weak". The little tiny kitten did not understand why nobody even looked at him. I took pity on him. "What will we do?" I asked my mother. She looked at the little kitten and afterwards at my ginger head, and said:" The little one will stay with us. He and Tori are going to be a part of our family". My mother added: "There are cats with all kinds of colors: White and black, silver and ginger, but under their skins all of them are cats". I was very happy to have our old Tori and my young, new, ginger brother.
Teaching Methodology

The teacher should develop a discussion by presenting questions such as the following ones:
- Why did the wooly kittens keep the ginger one away from the mother and did not enable him to suck milk?
- How did the ginger kitten feel at that moment?
- How do you feel about it?
- What did the mother do?
- Which would you like more: The wooly kitten or the ginger one? Why?
- If we would allow you to receive and adopt one kitten: Which would you like to take home, a wooly kitten or the ginger one? Why?

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Age Group I: 3 - 5 years

Ethical Principle no.11: Non-Discrimination and non-Stigmatization

No individual or group should be discriminated against or stigmatized on any grounds, in violation of human dignity, human rights and fundamental freedoms.

Title

“The Other Unlike you”

Learning Objectives

- providing a certain amount of time and proper space in which the children may express their emotions and deal with others to improve their verbal and non-verbal communication skills by becoming aware of their emotional and bodily experience, enhancing their expressive corporeal capabilities
- perceiving a second-degree diversity in terms of accuracy in language and participation, attention paid to the others, assuming that the cognitive and social skills are closely related
- integrating who is different from themselves in order not to discriminate him/her

The Case

Once upon a time, there was a wolf that was born white. None of the other wolves had ever seen anything like that. The wolf's mother looked at her son with interest and amazement. Growing up, however, all rejected the white wolf. Even his parents did not take any notice of him, not even giving him a name. Therefore, one day the white wolf without a name left his pack. In his travels he met a black wolf named Leo. The nameless white wolf wished to become his friend, but not having a name of his own, he felt sad and uneasy for not having an identity. But the black wolf gave him a name, calling him "Snow" because he was as white as snow. From that moment on, they lived happily and were inseparable companions of many great adventures.

Teaching Methodology

The Dilemma

What do we think when we meet someone who is very different from us? How much are we alike, and how different are we? If he isn't just like us, how different is he? To promote a process of inclusive learning and understanding debates and the exercise, sheets can be a useful tool where, to write down precise questions on diversity so that the children are stimulated to give a reply and to set up their own value scale. The goal is not to judge but to help them develop their own map including the other, appealing only to true emotions. The children start a debate sitting in a circle, in order to bring out different emotions. The teacher's first question will introduce the children's papers: When we meet someone who is very
different from us, what do we think?

**Guiding questions:** When we are sad, do we smile? When we are happy, what expression does our face show? What does our face do then? When we fail to do something at the first attempt, how do we feel? When someone helps us, how do we know if we are happy or sad?

**Based on the answers given by the children:** 1) he/she is a foreigner, she/he is not from my country, she/he isn't alright. 2) If she/he is a foreigner, she doesn't speak my language. How can I communicate? 3) If she/he doesn't speak my language, does it mean that he/she can't speak? 4) She/he doesn't understand me, either; that's why I can't speak with her/him. How do we communicate through emotions?

Show the children how to express their emotions. The activities will favor the search for solutions to the dilemmas by playing games, "discovery", handling, questions, curiosity and the active participation of the pupils.

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Age Group III: 11 - 14 years

Ethical Principle no.11: Non-Discrimination and non-Stigmatization

No individual or group should be discriminated against or stigmatized on any grounds, in violation of human dignity, human rights and fundamental freedoms.

Title

“What is the proper punishment to be imposed?”

Learning Objectives

- Knowing the concept of discrimination and what Article 11 of the Universal Declaration on Bioethics and Human Rights states.
- Becoming aware of the fact that no human being should be discriminated against because everyone is entitled to the same treatment.
- Being able to distinguish what real discrimination is - that is to say an action deliberately exercised by a human being towards another person - from apparent discrimination, not caused by a specific will, as in the following case where using different kinds of punishments can’t be considered discriminating.

The Case

Andrea and Marco, two boys aged 14, are classmates. Because of their impolite behaviour, they were punished by the Math teacher who gave them many additional exercises, forcing them to spend their weekend doing homework. The two boys, as revenge against the teacher, decide to slash the four tires of his car parked in the school courtyard not realizing, however, that the whole area is equipped with a CCV system. As a consequence, they are easily recognized and ascertained guilty.

The school principle, given the gravity of the offence committed, gathers all the teachers of the class to decide what action should be taken. Everyone agrees that it is necessary to inflict the same punishment to both pupils, equally guilty, consisting of a week’s suspension from class. The Music teacher points out, however, that Andrea’s father is known to be a very violent person who often beats his son for trivial reasons, so the punishment imposed by the school could seriously endanger the boy.

This statement brings forth a lively discussion among the teachers. The P.E. teacher argues that, in this situation, Andrea would be submitted, for the same fault, to a heavier punishment than Marco and would be discriminated against. The Geography teacher believes it is essential to ensure the physical safety of Andrea and thinks that the boy, living a violent family environment, does not deserve any further sanctions and suggests that the punishment be inflicted only on Marco. Immediately, the Math teacher replies that, in this case, that there would then be a real
discrimination against the latter. The P.E. teacher speaks again arguing that, at this point, rather than taking the risk of discriminating against one of the boys, it is better not to punish anyone. The school principle, considering the event too serious to be ignored, excludes the possibility that no disciplinary action is taken: this would create a dangerous precedent. Considering the facts and the various opinions expressed, what might be the most ethically correct decision that teachers should take?

Teaching Methodology

The teacher presents this case to the class. In order to facilitate the debate, he makes up two groups and invites them to reflect on which solution could be the most suitable, from an ethical point of view.

In this phase, the teacher doesn’t give any concrete advice, and simply moderates the discussion. After choosing (probably by majority) the solution considered to be the best, each group presents it to the other one using a role play. In particular, some students take on the roles of the various actors of the story, supporting their positions until they get to represent the agreed solution.

At the end of the presentation a child in each group declares whether he/she agrees or not with the solution proposed by the other group, motivating his/her choice.

At this point the teacher explains the meaning of "discrimination", a term which appears several times in the texts that describe the case and presents Article 11 of the Universal Declaration on Bioethics and Human Rights, which states:

“No individual or group should be discriminated against or stigmatized on any field”

The teacher gives some concrete examples of discrimination that may be due to differences of sex, religion or social position. In the light of these new facts, he/she invites the class to reconsider the solutions previously chosen and change them if deemed necessary, with reference to the case presented and asks the following question:

Would it be real discrimination if Andrea and Marco were punished in a different way, because of their different situations?

In this phase, the teacher leads the discussion and takes this opportunity to deepen the concepts introduced.

In the examined case, there is no discrimination: inflicting different punishments for the same act is merely the consequence of the different living situations of the people involved.

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UNIT 38

Age Group III: 11 - 14 years

Ethical Principle no.11: Non-Discrimination and non-Stigmatization

No individual or group should be discriminated against or stigmatized on any grounds, in violation of human dignity, human rights and fundamental freedoms.

Title

“Is it fair to make that school trip?”

Learning Objectives

- Knowing the concept of discrimination and what Article 11 of the Universal Declaration on Bioethics and Human Rights says.
- Becoming aware that no human being should be discriminated against because everyone is entitled to the same treatment.
- Being able to distinguish what is real discrimination, which is deliberately exercised by a human being towards another person, from apparent discrimination, caused not by a specific desire, but by the influence of negative living conditions of a particular individual.

The Case

The art teacher suggests a class project consisting in studying in-depth the medieval architectural structure of a thirteenth century castle located about fifty kilometres from the school. The project implies not only visiting the castle itself, but also that students carry out, for the whole day, the role of guide for the visitors. All pupils are enthusiastic and work hard for about two months. At the end of the theoretical work, the teacher organizes the visit to the castle and only then does he realizes that he had committed a serious inadvertency. The castle, in fact, is situated on a rock and can only be reached, for the last stretch, by taking a narrow, bumpy trail. Among the students, there is a disabled girl who is confined to a wheelchair and who would, in fact, remain excluded from the activity. The girl’s father does not accept that she be excluded from the activity, seeing it as being discriminating and complains to the school principle. His preoccupations reach the art professor who justifies himself by saying that the choice had fallen on the castle both because it is a typical example of medieval architecture thus educationally suitable given the learning program, and because it can be reached during the day and at a low cost, within all the students’ families’ budget.

The girl’s father insists that his daughter has the same right as her classmates to participate in the teaching activity to which she was enthusiastically involved and committed and underlines that she cannot be discriminated against because of her disability, therefore, he suggests that the class visit another castle although being much farther away, there will be a greater expense for the
families since an overnight stay is needed. The teacher answers that in so doing the educational work completed so far would lose much of its meaning, and certainly the students would not be able to act as guides to the visitors. In addition, he goes on to say that some families may not be able to cope with higher spending and some pupils may be, therefore, excluded from the activity and discriminated against for economic reasons. He concludes by saying that at this point, albeit with regret, he believes it is better to abolish the school trip. The girl’s father says he has no other advice to give, but he would not want the field trip cancellation to be attributed by the other students, to his daughter with possible negative consequences for her. Facing this situation, the school director hasn’t any immediate solutions to offer and reserves the right to give an answer.

What advice can you give so that he can take the more ethically correct decision?

Teaching Methodology

The teacher presents the two cases to the class. He forms two groups of students, each of which is invited to reflect on what might be the most ethically appropriate solution. In this phase, the teacher does not give concrete suggestions, but merely guides the discussion. Each group, after having decided (probably by majority) the solution considered the best, presents it to the other group via a short dramatization. In particular, some students take on the roles of various players of the story supporting their positions until they get to present the agreed solution. At the end of the presentation a student in each group declares whether he/she agrees or not on with the solution proposed by the other group, and possibly stating the reasons. Only at this point, will the teacher explain the meaning of "discrimination", a term which appears several times in the texts that describe the cases and present Article 11 of the Universal Declaration on Bioethics and Human Rights, which states: "No individual or group should be discriminated against or stigmatized on any grounds (...)"

In the light of this new knowledge, the teacher asks the class to think about the conclusions to the case taken earlier and change them if deemed. At this stage, the teacher guides the discussion and takes the opportunity to deepen the concepts presented. In both cases and in particular in the first there is a situation discrimination even if, in reality, some characters may, depending on the solutions adopted, be subjected to different treatment. The teacher, however, as mentioned above, has the opportunity, having certainly grabbed the attention and motivated students with the discussion of the cases, to investigate the various forms of discrimination that still exist in the world and must be fought.

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Principle no. 12
Respect for Cultural diversity and Pluralism

The importance of cultural diversity and pluralism should be given due regard. However, such considerations are not to be invoked to infringe upon human dignity, human rights and fundamental freedoms, nor upon the principles set out in this Declaration, nor to limit their scope.
UNIT 39

Age Group II: 6 - 10 years

Ethical Principle no.12: Respect for Cultural diversity and Pluralism

The importance of cultural diversity and pluralism should be given due regard. However, such considerations are not to be invoked to infringe upon human dignity, human rights and fundamental freedoms, nor upon the principles set out in this Declaration, nor to limit their scope.

Title

“The flags”

Learning Objectives

Being aware that we belong to a world where people with different languages, customs and traditions can live together and where flags represent their identity, it opens our own minds to new life styles and different ways to express ourselves, with mutual respect. At the very end, despite our differences, we all belong to one big human family.

The Game

Example no. 1

Learning to know and recognize the different flags requires, first of all drawing and colouring them. We then present them in small groups, starting from the most characteristic ones (which will be remembered more easily such as, for example, the Canadian flag, that has a red maple leaf, or the Japanese flag, with a red circle in the centre), and continuing with the ones presenting the same colours but with horizontal or vertical stripes (such as, for instance, the ones from Belgium and Germany). Once coloured, they can be cut out. Each one can then be placed, on the map, on the country it represents. Depending on the age and characteristics of the group, we can give more information, for example the name of the capital and the spoken language. Each child, in time, will repeat this information, after guessing the country to which the flag belongs. We could even learn three or four words of some of the foreign languages of the countries represented by the flags. These words might be: WELCOME, THANK YOU, LOVE, PEACE because they help to express friendship and solidarity among all children. Moreover, some of the words might be written in their original alphabet, using for instance Chinese ideograms or Arabic scripts. A very useful game in order to remember the different flags and the words will be the memory game: of each flag (twenty, at least) we will reproduce and cut out two samples on cardboard, while for some words we will make only one copy. The other side of the cardboard will be of the same colour for all the flags and the words. Once all the flags on the cardboards are ready and mixed up together, each child will then have to turn over two of them to search for the two samples of the same flag, after recognizing the name of the country. The game will be won by determining who has the most flags. The cards representing the words allow the player to take the second card he/she
wishes to turn. This should be a metaphor of how words always offer a successful solution. Using the right words will offer the chance to solve problems all over the world.

Example no. 2
A second game, a little more dynamic, will require dividing the children into two groups: in each group a child will represent a country, whose flag will be printed on his/her t-shirt, or more simply, drawn on a little piece of cardboard to be hung around the child’s neck. Two children, one of each group, will represent the same country. The teacher or the child not included in the two groups will choose a colour and all those who have that colour on their flag have to run as quickly as possible to take the scarf of the same colour, placed at equal distance between the two groups. Before taking the scarf, the child should pronounce one of the words of the country he/she is representing. The game will be won by the group that has collected the most scarves of the right colour. Another option could be to choose the name of the capital of a country whose representatives in each group have to run on a path coming back to their seat as quickly as possible. Before taking the right seat, the child should always pronounce some of the words of the country he/she is representing. This is not only a way to learn a language but is also a means of expressing a positive message in all the languages of the world. A point will be gained by the faster one. The game could be played in the most varied ways: the aim is to learn and recognize the flags, while having fun.

Example no. 3
Playing a game of “ring-around-the-rosie” of the world will consist in keeping all the children in a circle, each of them with a different flag, one country next another other, according to their position on the map. Like in the previous game, each child will represent a different country whose flag will be printed on his/her t-shirt or simply hung around his/her neck. The child without a flag has aligned the classmates according to the place that each country has on the map. Once he/she succeeds, he/she will choose which child will take his place, giving him/her his/her own flag. During this step the children have to exchange some of the words of the country he/she is taking the place of. The use of these words represents a polite approach that should always be taken in order to welcome foreign people and to communicate with them. At the end of the game all the children will play ring-around-the-rosie singing a song or repeating a nursery rhyme about the world.

Teaching Methodologies

Children have been always fascinated by flags. Their colours and their signs arouse children’s curiosity and can allow for different games and creating fun moments. We must not forget that flags represent the different nations of the world, therefore they’re a practical tool for introducing cultural diversity and pluralism. The flags can be used in countless ways. The most important thing is that each game is not an end in itself. In fact the fundamental aim must be highlighted, which is to promote cultural diversity and pluralism, solidarity and respect among the different nations. Moreover the use of some foreign words is not a memory game itself but represents a way to learn how to welcome people coming from all over the world. Learning to recognize and reproduce different flags is only the first step in learning about the world that surrounds us that constitutes the real human heritage.

Readings
Ring around the Rosy Around the World (Gianni Rodari) - The Eskimo (Gianni Rodari) - A long Journey (Gianni Rodari)

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UNIT 40

Age Group III: 11 - 14 years

Ethical Principle no. 12: Respect for Cultural diversity and Pluralism

The importance of cultural diversity and pluralism should be given due regard. However, such considerations are not to be invoked to infringe upon human dignity, human rights and fundamental freedoms, nor upon the principles set out in this Declaration, nor to limit their scope.

Title

“A foreign student has joined your class”

Learning Objectives

- Knowing the contents of the related Art. 12 of the of the universal declaration on bioethics and human rights.
- Interiorizing the importance of respecting cultural diversities and pluralism

The Case

A pupil from China called Dong is assigned to a class of twelve-year-old students in the school of a small village of a European country, only marginally reached by immigration. The teacher recommends that the students welcome the new classmate, so that he can feel accepted, in spite of unavoidable communication difficulties due to the differences between the two languages. When Dong gets into the classroom for the first time, he greets everybody with a big smile and a bow. Giovanni, a good tempered and sociable pupil, goes towards him immediately and hugs and kisses him. Dong does not appreciate at all Giovanni’s friendliness and responds by pushing him backwards so hard that Giovanni falls down. Shocked and angry, Giovanni reacts violently and punches Dong. The teacher promptly separates the two boys and announces a disciplinary measure as the school rules clearly forbid and punish any kind of violent behavior among the students. This inevitably triggers a harsh discussion and all the students defend Giovanni and consider absolutely unfair that he should be punished. At this point, the teacher points out the reasons of Dong’s strange reaction, saying that in his country, physical contact is considered reproachable and impolite, which explains why he abruptly pushed Giovanni back. The teacher adds that, however, Dong shouldn’t have reacted as he did because, even if we are right, we are not allowed to take the law into our own hands just because we are offended. The students are not completely convinced by the teacher’s arguments, but give different opinions. One thinks that Giovanni mustn’t be punished as he reacted to a situation that was unintelligible for him, since he showed friendship and had a rude response. Another one says that if Giovanni must absolutely be punished, so must be Dong. A third one asserts that if the violence was caused by the misunderstanding of different customs, nobody should be punished.
Someone else thinks that the teacher should have immediately underlined these cultural differences, so as to prevent any misunderstanding from occurring. 
Finally, one also maintains that Dong should have previously been informed about the customs of the place where he was to settle, accept them and adapt himself. 
What’s your opinion? Do you agree with some of the arguments mentioned above? Do you have any other proposals?

**Teaching Methodology**

The teacher presents this case to the class. In order to facilitate the debate, he makes up two groups and invites them to reflect on which solution could be the most suitable, from an ethical point of view.

In this phase, the teacher doesn’t give any concrete advice, and simply moderates the discussion. After choosing (probably by majority) the solution considered to be the most suitable given the situation, each group presents it to the other. At the end of the presentation, should the two parties have opted for different solutions, each student of a group gives his/her personal opinion on the choice made by the other group. 

At this point, the teacher presents and comments Art. 12 of the universal declaration on bioethics and human rights, stating that:

> “An adequate emphasis must be given to the importance of respecting cultures different from ours and to pluralism but, at the same time, this must not violate the respect of human dignity, of human rights and of fundamental freedoms.”

In the light of the new facts, the teacher invites the class to reconsider the solutions previously chosen and change them if deemed necessary. In this phase the teacher leads the discussion and particularly highlights the importance of knowing other people’s cultures and habits.

**Readings**

Through Google, it is possible to find on the Internet people’s different habits that we might consider bizarre and perhaps funny, but getting acquainted with them can prevent unpleasant misunderstandings. Here below some examples:

**In Spain**, throwing rubbish paper on the floor in a bar means that we have appreciated the food. **The more rubbish there is, the more the people will stop at that bar!**

**In China and in Taiwan** chopsticks, used to eat rice, may also be used **to remove food stuck between your teeth.** It is even accepted that people spit **on the side of the dish.**

**In Togo,** wearing a necklace made of beads would make everybody laugh as **beads are exclusively used to clasp slips with a belt.**

**In India** it’s the bride who must wait for her groom. He can come on foot, on a horse or on an elephant and **must bring a coconut to his mother-in-law so he doesn’t look impolite.**

**In Central Asia** it is **forbidden to blow one’s nose in front of other people,** it’s considered a shameful and embarrassing action, particularly if you use a handkerchief. Asians tend to not blow their nose but, if they really need to, they hide and use their hands.

**In Australia** there is an awkward law according to which **children can smoke** but they can’t buy cigarettes.

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Age Group III: 11 - 14 years

Ethical Principle no.12: Respect for Cultural diversity and Pluralism

The importance of cultural diversity and pluralism should be given due regard. However, such considerations are not to be invoked to infringe upon human dignity, human rights and fundamental freedoms, nor upon the principles set out in this Declaration, nor to limit their scop.

Title

“Let’s play to get to know each other”

Learning Objectives

- The principle of diversity as a richness
- The importance and construction of personal identity
- Respect for differences

The Case

Mark is a survivor from a wreck on an island. He is scared and walks around in search of shelter and something to eat. Soon, he realizes he is not alone: in fact, on the island lives a tribe who welcomes him. At first, Mark is afraid because all seems too different from the people he met before: they do not use clothes, but animal skins, they run barefoot, eat only fruits and vegetables cultivated in the forest, and live in huts. The children of his age have neither phones nor computers so he feels bored, considering the tribe’s life to be too precarious. One day, he finds that a group of children is mocking him: the tribal chief explains to him that even their children think he’s strange because he always wears a lot of clothes, cannot run among the trees, and does not know the names of the animals or plants. Mark and the children don’t respect their differences and make fun of one another. But day by day, they get to know each other, learning lots of new things and games. For example: Mark finds out that walking barefoot on the grass is very pleasant and the children find out that, when it is cold, it is better to cover themselves with some clothes. They all finally understand the richness and the importance of appreciating their differences, respecting one another.

Teaching Methodology

The Dilemma

- Would it be better for Mark to live on the island or to come back home?
- What are the differences between life on an island and life in a city? Can people of different origins co-exist as a group, or should they change to avoid conflicts? **(Point 1)**

- And you, (pointing to each student in the class) have you got a feature that you cannot give up? **(Point 2)**

At this point, the children shall write in the diary their own response, as a solid basis where they can build their identity.

- What could you teach your peer? **(Point 3)** Each teen will write down his answer to this question in his notebook, too.

- Have you ever been in a completely different context from the one in which you normally live? If so, how did you behave? What kind of difficulties did you meet and who helped or annoyed you? Imagine yourself in a foreign country, very different from yours: what would you like to know about it? What would you be afraid of? Who will become your friend and who won’t? **(Step 4)** The pupils should write a short paper in their diary on this issue.

At the end of the discussion, the pupils, with the help of their diaries and working in groups, will carry out the description of their "class world":

- The class will represent its world identified by the adjectives used in the responses in the diary in step 2.

- In the "class world" will be included the "friends" and the "fears" that emerged from points 3 and 4, too.

- Each "adjective identifying a person" will join, through a connecting vector, another one, according to its feature: the choosing of these words has the aim to react to a certain "fear". In this way, a different group will appear, formed by individuals who, depending on their different characteristics, will help each other in dealing with everyday problems, making diversity an essential tool to achieve success. Some "adjectives" or some "fears" will probably have no connections to other elements of this diagram, representing the tolerant minorities.

Finally, the children could imagine an ending to the story, explaining what happened when Mark came back home. Has he found new friends? Has that experience changed him?

At this point, the teacher will explain the meaning of article 12 and the children could rewrite the story, using the information provided during the discussion.

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UNIT 42

Age Group IV: 15 - 19 years

Ethical Principle no.12: Respect for Cultural diversity and Pluralism

The importance of cultural diversity and pluralism should be given due regard. However, such considerations are not to be invoked to infringe upon human dignity, human rights and fundamental freedoms, nor upon the principles set out in this Declaration, nor to limit their scope.

Title

“Cultural diversity is the enrichment in everyone's life”

Learning Objectives

Getting to know the concept of "cultural pluralism" and what is expected from art. 12 of the Universal Declaration on Bioethics and Human Rights.
- The importance of cultural diversity and pluralism.
- Diversity, when it is an enrichment, means equality
- At school nobody is a foreigner

The Case

Story 1
Diversity is one of the fundamental values of our century. Diversity means color, culture, richness, exchange, growth: all these elements are part of everyone’s history, but they also become history of the world.

Ilias is a young boy with olive-colored skin, black curly hair and he doesn't wear fashionable clothes.
He was born in Europe and here he started and continued to go to school.
His family is foreign. His mother works occasionally as a cleaning lady, his father is a worker and his youngest sister is a student.
In his family they all speak their own native language and they follow their own traditions.
At school he is not part of any particular group of students but the schoolmates often speak with him even though they complain he "smells" of food since he lives inside a kebab shop.
Outside the school, Ilias only has friends coming from his Country of origin.
He is viewed as a "foreign" student...so teachers prepare simplified lessons for him, using an easier language, giving him additional explanations because they are afraid he cannot follow their lessons properly, because of his different culture and origins.
From a certain point the other students, who had previously accepted the simplified lessons, started to complain.
Why does this student deserve all the attention? He was born here, so he should know the language just like the other students! Why has he got not respect for the others and why does he not come to school cleaned and properly dressed just like everyone else? And why does he often get higher marks than deserved? Why did he not remain in his home Country if he continues to live as if he were still there?

The teacher interrupts the story telling and suggests the activity A presented in the teaching methodology.

PART TWO
A teacher, after hearing the students’ objections, explains that Ilias, just like other boys and girls, lives between two very different cultures; different language, religion, traditions and mentions as an example the women in other Countries, that cook very spiced food early in the morning, that is why Ilias comes to school smelling of food, not because he does not wash himself, but because in his family they still do that. Lots of students are still not convinced and they insist that everyone should live in his own home Country.

The teacher asks the students if they like kebab or Chinese spring rolls or couscous: they are all dishes coming from other Countries that they learned to eat and appreciate. He asks two boys why they wear a "kefiah" which is the Middle Eastern traditional scarf used as protection from wind and desert sand.

The students start to observe that they are wearing an Arab item of clothing, while Ilias is wearing Western clothes and they think of the fact that when they go to have lunch, Ilias eats pizza while they order a kebab.

The teacher interrupts the story telling and suggests the activity B presented in the teaching methodology.

Teaching Methodology

These questions should help the students to think on the content of the art. 12 "the importance of cultural diversity and pluralism should be given due regard. However, such considerations are not to be invoked to infringe upon human dignity, human rights and fundamental freedoms, nor upon the principles set out in this Declaration, nor to limit their scope."

The teacher suggests activity B presented in the teaching method.

Activity A
The teacher presents to the class the first part of the story. He asks every student to express his/her own agreements or disagreements on what Ilias’ schoolmates said:
- Is it right that teachers pay particular attention to Ilias?
Ilias was born in this Country, so he should know the language just like the other students.
- Should they tolerate Ilias' lack of respect toward his classmates when he comes to school smelling of food?
- Is it right that teachers give him higher marks than what he really deserves?
- Why he did not remain in his home Country if he continues to live as if he were still there?
This way the teacher can understand whether the majority of the students agree or disagree with Ilias' schoolmates.
In this part of the activity the teacher should moderate the discussion.

**Activity B**
The teacher introduces the second part of the story and asks the students to confirm or not to confirm what they said during activity A. Then he asks the class, split into groups, to give their opinion on the problems underlined in the second part of the story:
- What kind of traditions belonging to different cultures do we know?
- Are there some points in common between our traditions and others concerning other countries?
- What are the dynamics and motivations of migratory fluxes?
- Can we measure the level of civilization of a nation according to how the other cultures are accepted in it?
- What does respect of dignity and human rights mean?
- Respect and dignity = freedom?
- Can the possibility of getting in touch with a person from a different culture than ours, be considered an enrichment?

In this phase the teacher does not give particular suggestions, but he supervises the discussion and the work. After this step, the teacher underlines the aspects of the opinions that emerged the most during this class activity. At this point the teacher explains the meaning of “cultural diversity and pluralism” and introduces the art.12 of the Universal Declaration on Bioethics and Human Rights that says: “The importance of cultural diversity and pluralism should be given due regard.” However, such considerations are not to be invoked to infringe upon human dignity, human rights and fundamental freedoms, nor upon the principles set out in this Declaration, nor to limit their scope.

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Principle no. 13

**Solidarity and Cooperation**

Solidarity among human beings and international cooperation towards that end are to be encouraged.
UNIT 43

Age Group I: 3 - 5 years

Ethical Principle no. 13: Solidarity and Cooperation

Solidarity among human beings and international cooperation towards that end are to be encouraged.

Title

“Love yourself”

Learning Objectives

Paradigm unit of learning for the harmonious and integral development of the person-identity:

- Building his/her own identity
- Implementing positive relationships between children and between children and adults.
- Understanding and responding appropriately to questions relating to feelings and expressed emotions.
- Acquiring listening skills and understanding one’s self and others.
- Acquiring pro social behavior and social skills.

The Case

Duck and duck

A duckling got lost in a field, and asked for help to the animal friends he meets. There is a cat to which he asks:

- “Do you know where my mother is?”
  The cat answers: “I don’t know who you are, go away!”
  Then he meets a frog:
  - “I lost my mother, have you seen her?”
  The frog answers: “I’m in a hurry, I have no time to help you”.
  The duckling becomes more sad and desperate but he doesn’t give up.
  - He continues his search and there is another duckling to which he asks: “Hi, I got lost, have you seen my mother?”
  The duckling answers: “Don’t worry, let’s go and look for her.”
  The story could go on meeting other animals invented by the teacher or asking the children themselves to finish the story.
Teaching Methodology
The Dilemma

I’M LOOKING FOR THE HUMANS, SEEKING FRIENDS
- Should we help the duckling?
- What should the animals met by the duckling do?
- Why?
- Ask the 5 year old children what they would do in the place of the duckling.
- Which animal, among the ones met by the duckling, behaved well?
- Is it right to help somebody who is in trouble and to be on his/her side?

Background
In a space dedicated to reading, with a carpet, or sitting in a circle with the children;
Group of children of different ages (3-5 years old), where the oldest children will stimulate the
youngest, who will listen and imitate their behaviors.

Materials
- using the images made purposefully by the adult/teacher, a game with “memory” cards to match
with the story and allow the children to explore different solutions to finish the story:
- paper sheets and colors for all the children to represent the story.

Activities
- Building the stage design together with the children: the landscape backdrop, recording sounds/
oises to include while the story is being told or reenact;
- After the teacher’s solicitations, asking the children to dramatize the story, choosing the role
they would like to play;
- Asking the children to play the different characters and their roles.

Tools
1. Books with pictures of the animals mentioned in the poems;
2. Multimedia images;
3. Use of sounds, music, facial expressions and hands;
4. Graphical representation of poems with the use of sheets of different sizes, pencils, markers
made available to the children.
5. Puppies

The teaching approach is to structure the experience in a socio-cultural perspective, with an em-
phasis on the individuals and their interaction with others, and more generally with the con-
text. We analyze the actions mediated by tools and implemented with an aim to achieve a signifi-
cant and common goal for the whole class. In the socio-cultural dimension, learning is by nature a
social activity: there is no learning without interaction with a partner who helps to build knowl-
ledge with us.

Readings

From the Little Prince that at the fox’s question “what are you looking for?” Replied: “I’m Looking
for the humans, seeking friends”, is from the world of animals, from which many writers of children’s literature have taken a cue that reaches the values of friendship, solidarity, sharing and reflection. The poems, rhymes, stories, onomatopoeic assonances, which we can use to convey to children bioethical values are endless. Just looking for inspiration from nature and animals that take care of each other and are not even indifferent to human affairs can be helpful. In nature you can find wolves, snares and pitfalls, but at the same time this shows that there is a world of solidarity, and solidarity exists in many parts of the earth; proposing to the children a fairy tale, nursery rhyme, a circle, a poem, can give the basis to learn the principles of bioethics and build hope for the future. But also and especially for the children who lack food, and who are facing difficult situations in which the sound of a bell does not herald the arrival of friends, but lurking dangers, the actions that we propose in teaching units can help and support the children of today in building a better world for tomorrow.

Rapid changes in the social, cultural and technological developments have resulted in an increase of forms of early violence. This phenomenon is closely related to the loss of personal identity and in particular the loss of moral values in many children, sometimes the victims or perpetrators of violence.

The absence of policies, coordination among institutions, strategies, instruments, educational continuity between school and home, and between all stakeholders involved in the growth, in the education of children, led to a decline of moral values and a rise of violence. Often adults are unable to help and guide children's behavior, which is why it is important to structure educational projects and specific teaching units in educational services (0-3 years old) in continuity with preschool (3-6 years old).

Designing an educational program that insists on the transmission of bioethical values, the respect for others different from oneself, friendship, cooperation, sharing and reflection, solidarity, in educational curriculum and instruction in the school band 0-6 years old, requires training the adults involved in education, in order to convey an educational culture from early childhood, while respecting the principle of the enhancement of specificity, the originality of the needs and learning paths, and diversity of each individual child.

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UNIT 44

Age Group I: 3 - 5 years

Ethical Principle no.13: Solidarity and Cooperation

Solidarity among human beings and international cooperation towards that end are to be encouraged.

Title

“The land of colors”

Learning Objectives

- Teaching and educating children about colors represents a priceless resource for educators to draw from. They belong to the world surrounding us: through them we can express our emotions and make room for our fantasies.
- In addition, colors could become a believable symbol of solidarity and cooperation. In fact, by explaining what primary, secondary, tertiary colors are, we can easily show how each color is important, not only by itself, being part of Nature, but especially to create other colors with all their different nuances. The world wouldn’t be so beautiful and diverse if each color could not combine with another one and, in greater or smaller quantities, create a huge spectrum of different tones.
- Moreover, the phenomenon of light and rainbow consolidate this fundamental concept: from nature we learn that only through the contribution of each one and everyone’s cooperation can we create the light that is an essential source of life. Solidarity means to build all together, with the value of each one, something stronger and more important as the result of everybody’s value.

EXAMPLE no.1

Learning to recognize colors by their names, their presence in nature and their characteristics can become a fun game full of meaning. We will introduce the primary, secondary and tertiary colors thanks to a short explanation, using poster boards that we can set up with the children. Once the boards are ready, we could hang them on the wall as a memo for the following steps. Tempera paintings are perfect for this activity, especially because they let the children directly see how two colors we can form a third one, and, depending on their quantities, we can obtain different nuances of it. We can organize little workgroups to let the children experiment, helping them to keep in mind various color schemes while they are having fun. We can start from the world surrounding us, asking the children to describe which “objects” are colored in yellow, red and so on. The children know how to draw and color them all together. Otherwise we can draw some objects and color them, choosing our favorite colors. The most important thing is to highlight the importance and the beauty of all the colors, in particular, when combined, they can make plenty of other colors with their nuances, making the world around us awesome and variegated. This is figuratively the result of solidarity and cooperation.

EXAMPLE no.2

Once the children get used to primary, secondary, tertiary or whatever colors, we could strengthen the concept of cooperation and solidarity by telling a simple interactive story/tale.
called “the magic wheel”. We will need a white piece of cardboard to create a poster where we will draw a circle as big as the poster itself. This circle will be divided in sectors, and each sector will be completed with a different color and its multiple nuances (according to Isaac Newton’s color circle diagram) by the children during the story. “Once upon a time there was a beautiful and colorful world exactly like ours...” now we will ask the children to pick a color and describe which objects surrounding us have this color. Suggestions and ideas are always welcome. Some children of the group can “include” the color we are talking about in the right sector, following the diagram that the teacher should have shown them before.

“One day a strange wizard decided to steal all the colors of the world. Each time he touched something this object lost its color, becoming transparent. Flowers, fruits, lawns, cows, dogs, cats, clouds, birds, seas, and fishes: everything became colorless, sad and transparent as the wizard walked by. There seemed to be no solution to this calamity. The desperate colors got closer and huddled together. But, as soon as they made a circle, they felt so strong, smart and full of energy, starting to spin faster and faster. They became braver and, as they got closer, they changed into a magic wheel from which a white ray of light made the wizard lose his power. The world was safe: unity is strength!”

Now we have to demonstrate what we described in the story: we have to make the magic wheel. The big circle, drawn on the cardboard and colored in each of its sectors, will be cut out. Then we will make a hole in its center where a hub lets the wheel turn. If we make the cardboard wheel spin faster, its colors will disappear giving a white circle: together we are going to win, be stronger, braver and, support each other.

**EXAMPLE no.3**

Rainbows have always had an important role in adults’ and children’s imaginary world. This awesome multi-colored arch is like a bridge between the real world and our fantasy: it seems to have something magical about it. There are plenty of legends, tales, nursery rhymes, songs and poems that speak of natural phenomenon. For example, we might tell a fairy tale where will be the main characters the colors and the storm. Each child will play the part of a rainbow’s color and he/she might wear a t-shirt of that particular color. So each color, each child, might list its qualities and which objects are colored by it. Another child or the teacher might play the role of the storm that lets all the colors hold hands, explaining to them how beautiful and important they are when they, all together, are creating a rainbow etc. At the end, they could all sing a song or repeat a nursery rhyme about the rainbow. This is only a simple cue from which you could develop a lot of variations on the theme.

The most important thing is, once again, to highlight that cooperation and solidarity represent the fundamental choice to live together in harmony, as Nature itself shows us.

**Teaching Methodology**

Colors, light, rainbow: what can be more beautiful and simple? Once again, Nature gives us the possibility to benefit from its endless resources. The teacher/educator will have no shortage of choices, using current or invented tools to realize this unit’s aims. According to the different ages and characteristics of the group you can choose auditory, visual, tactile activities, following the children’s different predispositions.

The principle of solidarity and cooperation should be strengthened by the direct observation of the colors, of the phenomenon of light and rainbow, and by doing the activity itself because it requires the contribution of all, collaborating in harmony.

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UNIT 45

Age Group II: 6 - 10 years

Ethical Principle no.13: Solidarity and Cooperation

Solidarity among human beings and international cooperation towards that end are to be encouraged.

Title

“Road safety”

Learning Objectives

"To educate children to become good citizens means essentially to teach them how to live in a community of people who are different from you: this is the school’s commitment ... Today, the challenge is to find out the irreducible importance of the school in comparison to other ways of learning." (Howard Gardner’s interview on “La Repubblica” Italian Newspaper of the 04/17/2004)

This kind of activity regarding traffic regulation offers many opportunities to consider respect and autonomy, towards ourselves and others.

- The children are going to be engaged in physical and coordination activities that encourage civilized and correct behavior, ultimately becoming second nature to them.
- There is no better way to learn about road safety rules than by letting children be the actors in a play where daily life can be acted out. Using role-playing to sensitize children about road safety and to teach them how to become good citizens represents one of the best methods for engaging children’s attention on this subject.
- The children, while having fun as actors, will learn to understand how following rules will make it possible for them to defend theirs, and other people’s rights. In theory, they will be able to sensitize their other family members whenever they observe potentially dangerous behavior when out on the street, or in an automobile as a result of having taken part in the role playing activity.

The Game

STEP ONE
The teacher has to collect the children’s observations and suggestions in describing “the road life”: who are the “road traffic” actors (the traffic policeman, the pedestrian, the drivers, the motorcycling, etc.) and tools (the traffic-lights, the zebra-crossing, the cars, the car-parks, etc.)? After that road signs are simply shown and their use explained (starting from the simplest ones recognized by the children like the stop sign, the car-park for disable people sign and so on) the teacher can introduce new and more complex road signs.

STEP TWO
Now we have to realize the useful road traffic tools that will be used to recognize the different
road traffic actors. What we need is cheap and easy to find and the tools are simple and colorful. While working on them we have to remind the children of the names of the tools and what are they for. Each traffic actor will have his own tool that makes him recognizable. For instance, the traffic policeman has a colored hat and a whistle, his helper has a pencil and a notebook to write fines, the drivers wear seat belts and have a steering-wheel, the motorcyclist has a cardboard crash helmet, the pedestrians wear white belts, like a zebra-crossing, and always walk together hand in hand. The road signs are “alive”: each child has one and plays this role. Car traffic-lights and cross-walks are “alive”, along with their own different and characteristic options (green, orange and red or walk e doesn’t walk).

**STEP THREE**
For the game setting it would be advisable to have enough room, such as an open space (for example out in the courtyard where the colored chalks can be used to underline car parks and zebra crossing on the ground). Otherwise, it is possible to play even in a narrower place like a classroom using carpets of different colors as car parks or zebra crossing.

**STEP FOUR**
The children are divided into little groups and take turns at the role-play. Each child starts to play a role decided collectively. Each actor has his/her own characteristic tool.

**STEP FIVE**
Now the game is going to start. At the beginning, the teacher should slowly direct the road traffic, showing each child the possible moves he can make according to his role. It is better to start playing with little groups of children so as to have the best control of the road traffic flow. At every traffic offence the game stops and the teacher explains which was the mistake and what kind of direct or indirect after-effect should result (for instance, exceeding the speeding limit or to drive through a red light). In time children are going to acquaint themselves with the game, becoming free to play by themselves even faster. After proper training the teacher’s guidance will no longer be needed, the road traffic will flow steadily according to the road rules. Autonomy and individual responsibility are fundamental in road safety, and not only. The ability to understand that our decisions will have an influence on ourselves and on others will become obvious during this game. We will directly see the consequences of our actions: if we run too fast, we risk our life; if we cross the road against the traffic-light, we may get run over. Every decision has its direct effect, not only in our life, but also in our neighbors’ lives. We are, indeed, personally responsible for ourselves and for others. What we do has a domino effect. This should be kept in mind when making all our decisions: from the simplest ones to the most difficult ones. Through this game, we will be able to clearly understand the importance of individual responsibility.

**Teaching Methodology**

A “Road safety” project has to be presented to the children. Starting from what the children know about road traffic, the people who are involved, and the tools they use, we have to collect their observations and suggestions in describing “life on the road”. After that, the basic rules of traffic are to be simply explained, presenting the tools that are involved. Even during the making of these instruments, we have to stimulate the children’s curiosity, letting them think about: What are the traffic-lights useful for? How do they work? Or what are the seat belts used for? In playing “the game” the children can directly experience what rules are for and how they can be used and by whom. The children themselves will soon become aware,
through their own direct experience, of how important it is to respect the rights/duties of a good citizen, according to the different roles played during the game (the traffic policeman, the driver, the pedestrian, etc.). Furthermore, it will be important to understand how important fines are to correct wrong and often harmful behaviors for him/her and the others (exceeding the speed limit, not parking in car-parks for disabled persons, and the likes). This activity is quite simple to elaborate all over the world: in fact, road safety rules are identical worldwide except for a few differences (see UK).

**Materials:**
- cardboard, paper, colors, plastic straws, glue, scotch tape and scissors (to draw, color and cut out the traffic policeman hat and the note-book to fine, the seat belts, the steering-wheel, the car traffic-lights with its three color options, the cross-walk with its two options, the road signs etc.): a whistle, a horn, colored chalks (to outline, if possible, zebra crossing and car parks).

For this activity you must have enough room, if possible an open space (it depends on how many children are playing together at the same time). It is possible to play inside the classroom (carpets can be used as car parks or zebra crossing) or in the courtyard (where the colored chalks can be used to underline car parks and zebra crossing on the ground).

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UNIT 46

Age Group II: 6 - 10 years

Ethical Principle no.13: Solidarity and Cooperation

Solidarity among human beings and international cooperation towards that end are to be encouraged.

Title

“We are all Ditta”

Learning Objectives

Children should be aware of the existence of suffering and loneliness in the world, and know that these feelings concern both adults and other children. Feeling empathy for people in these situations should be encouraged and developed.

The Case

Ditta, my best friend, did not come today to school. She was also absent yesterday and the day before. Ditta’s mother told Linna, our teacher, that Ditta is very ill and needs a lot of medicine. After a whole month, Ditta returned to class but she did not look the same. She was very pale, quiet and sad. Her head was covered with a headscarf. “Are you cold?” asked Dan. “No” she whispered. “Did you injure your head?” asked Ron. “No”, she nodded. “Don’t ask questions!” ordered Linna our teacher. “Ditta got very sick and her beautiful hair disappeared, but it will grow back. She is confused and embarrassed”.

A few children were laughing and asked Ditta to show them her new bare head. Debby, the smallest girl in our class, approached Ditta and said softly “Don’t be sad, Ditta, your hair will grow back very soon and it will be more beautiful than ever”. She gathered many children outside the room and said firmly:” Tomorrow all of us will come to the class with headscarves on our heads, and boys will wear hats. We will all be like Ditta. We won’t let Ditta feel different. We will wear scarves and hats till her hair grows back”. The next morning and during a whole month afterwards all of us came to class wearing scarves and hats. Linna decorated them with flowers and with colorful feathers. Ditta’s hair grew back slowly, so she could take off her headscarf. That day was a great day for all of us. Ditta was very happy, Ditta’s Mom and Dad brought a big cake on which they’d written “Friendship – above all!”.

Teaching Methodology

The teacher should start a discussion by presenting questions such as the following ones:
- What happened to Ditta's hair? Why?
- Why was Ditta unhappy? Sad?
- Why did a few children laugh at her?
- What made a change in those children's behavior?
- How did Ditta feel at first and towards the end of the story?

Solidarity means to feel with... to feel as... to express empathy.

_Hanna Carmi_

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**Age Group II: 6 - 10 years**

**Ethical Principle no.13: Solidarity and Cooperation**

Solidarity among human beings and international cooperation towards that end are to be encouraged.

**Title**

“Cooperation”

**Learning Objectives**

- Setting aside individual opinions for the good of the group.
- Adopting a cooperative state of mind.
- Developing cohesion and the concept of doing things together.
- Learning to live together.
- Coordinating motion and balance.
- Sharpening reaction skills.
- Strengthening attention.

**The Game**

“Magic cat”

**PLACE:** the gym or outside

**STRUCTURE:** the rat-players are put in one row, in front of the cat-player, who is 5 m. away from them

The rats are lined up on one side of the field, the cat is located on the other side of the field and says: “Rats come to my realm” and runs towards them to catch them. The rats are supposed to run away from him to the opposite side of the field. When a rat is caught by the cat, the rat becomes a rat trap. Rat traps can't move, they stay right where they are, trying to catch other rats passing by using only their arms. Every time a rat is caught, the rat trap turns towards the part of the field where the rats are running. The last rat remaining becomes the new cat.

The following questions help to verbalize emotional experiences, the children’s observations (towards one and towards others) in regards to what happened in the game:

- Did you like the game?
- Were there any moments where you found yourself in difficulty?
- Did you feel like the others helped you out? Did you help someone?
The Dilemma

- Is it right to cooperate with others in order to achieve a common and shared goal?
- When the goal is common, if only one person in the group achieves that goal, is it as if everybody else achieved it as well?
- Does knowing that we can count on other people make us feel more secure and relaxed in life?
- Can everyone be an important element if they feel like they are part of the group?
- Can each person’s actions influence other people’s lives?

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UNIT 48

Age Group III: 11 - 14 years

Ethical Principle no.13: Solidarity and Cooperation

Solidarity among human beings and international cooperation towards that end are to be encouraged.

Title

“Solidarity and Cooperation”

Learning Objectives

- Knowing Article 13 of the Universal Declaration on Bioethics and Human Rights.
- Knowing the meaning of solidarity and cooperation.
- Becoming aware that every individual must be supportive and must know how to cooperate with others.

The Case

Charles, George, Elizabeth and Henry live in the same village, which is several miles away from their school and attend the same class. One day, Charles goes cycling, has an accident and badly breaks his leg. After the operation, he is forced to stay at home for a long recovery. His teachers, worried that Charles might remain too far behind in the program, ask George, Elizabeth and Henry not only to bring him the homework, but also to explain to him the topics studied in class. The three children’s reactions at the teachers’ request are different. George says that he won’t help Charles as, in a similar situation, he had not been of any support to a classmate. He justifies his position by saying that it is not a personal attack, but a way to make him think and make him understand his bad past behavior. Basically, he wants to give him a life lesson. Henry says that he agrees that Charles needs help, but he adds that neither him nor Elizabeth would be able to repeat the Math lessons word for word to him. To do so, some other people from the town would have to intervene Charles says, however, that he does not feel like involving other people and asking them to cooperate by spending their time at such a task. Elizabeth confirms that she does not feel able to help Charles in Math, but she says that it is necessary to take the necessary steps to help him, even if this means involving other people. She is sure that, by doing so, Charles will also have the opportunity to understand the importance of being supportive towards others in times of need.

In your opinion, what is the proper attitude? Do you have any other solutions to propose?

Teaching Methodology

The teacher presents the case to the class. He/she forms small groups of three or four students,
and invites them to reflect on every position taken by the three characters of the story, and in particular asks them to highlight any possible negative or positive aspect that will then be shown on the board for each solution proposed.

Taking into consideration whatever comes out, every student is then invited to say which behavior they consider to be the best. The majority opinion is thus defined.

In this phase, the teacher does not give concrete suggestions, but simply moderates the discussion, and then explains the meaning of "solidarity" and "cooperation", words that appear in Article 13 of the Universal Declaration on Bioethics and Human Rights which states:

*Solidarity among human beings and international cooperation towards that aim is to be encouraged.*

In the light of new knowledge, he/she asks the class to think about the previously chosen solutions and to modify them, if deemed necessary. In this phase, the teacher leads the discussion and points out that the story presented was about solidarity and cooperation among individuals, but the same principle should always be applied among communities and populations. In order to make the concept clearer, some concrete examples are shown.

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UNIT 49

Age Group III: 11 - 14 years

Ethical Principle no.13: Solidarity and Cooperation

Solidarity among human beings and international cooperation towards that end are to be encour-
geraged

Title

“Did he make the right decision?”

Learning Objectives

- Knowing Article 13 of the Universal Declaration on Bioethics and Human Rights.
- Knowing the meaning of solidarity and cooperation.
- Becoming aware of the fact that every individual must be supportive and must know how to co-
operate with others.

The Case

The Math teacher assigns class work to his/her students. Giovanni, a very diligent pupil, goes
through it perfectly and rapidly. His desk-mate Angelo who, during the lessons, never listens, dis-
turbs the class and doesn’t study, not being able to complete it, asks Giovanni to pass him the test.
Similarly, Luigi, having big learning difficulties and not being able to do the work either, calls for
help.
Giovanni, in spite of his two classmates’ insistence, decides not to satisfy their requests. At the
end of the lessons, once out of school, Giovanni is criticized by his other classmates for his deci-
sion and is accused of not being supportive or cooperative.
He’s particularly criticized for not helping Luigi, whose objective difficulties are well known. Gio-
vanni defends his right to make autonomous decisions and asserts that his behavior does not re-
veal a lack of solidarity or cooperation because Angelo could have carried the test out on his own
if he had studied hard enough.
Concerning Luigi, though recognizing his difficulties, Giovanni says that passing him the test
wouldn’t have solved his learning problems. Giovanni adds that only the teacher can help Luigi by
setting easier tasks that he can complete given his abilities.
Do you think that Giovanni’s behavior was completely correct and his motivations shareable?
Do you only agree with some aspects of Giovanni’s position and not with others? If so, which ones
and why?
Do you think that Giovanni’s behavior was not correct and that he proved to not be supportive or
cooperative towards Angelo and Luigi? Explain your choice.
Teaching Methodology

The teacher presents the case to the class. He/she writes the three answers on the board and asks each child to choose the one considered to be the best and to explain their choice. In this phase, the teacher does not give concrete suggestions. He/she builds then up a “map” of the class’ opinion concerning the chosen case.

At this point, the teacher explains the meaning of "solidarity" and "cooperation", words that appear in Article 13 of the Universal Declaration on Bioethics and Human Rights which states: *Solidarity among human beings and international cooperation towards that aim is to be encouraged.*

In the light of new knowledge, he/she asks each child either to confirm or change their previously expressed opinion, thus obtaining a second map of the class' opinion about the studied case. At this point, the teacher compares the two maps highlighting any possible difference. He/she explains how solidarity and cooperation didn’t really lack in the story presented and gives some practical examples of real solidarity among individuals underlining the relevance that such an attitude should have in everybody’s life. He/she concludes by calling the students’ attention to the fact that solidarity and cooperation should not only exist among individuals, but also throughout different communities and populations.

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UNIT 50

Age Group IV: 15 - 19 years

Ethical Principle no.13: Solidarity and Cooperation

Solidarity among human beings and international cooperation towards that end are to be encouraged

Title

“The story of Muslims who saved Jews”

Learning Objectives

The following Holocaust history shows that there isn’t a deep-rooted enmity between Muslims and Jews going back thousands of years, a hatred which makes conflict inevitable. People who supported the Nazis (like the Grand Mufti of Jerusalem) or those involved in the anti-Jewish rampages in Iraq did not do so because of long-standing religious hatreds but because of modern political rivalries.

So, the learning objectives of this case are:
- To show which and how many aspects of Muslim traditions favor tolerance and coexistence
- Genocides are not inevitable or unstoppable.
- Looking at individuals who made a difference showing precisely that individuals can make a difference.
- The meaning of Solidarity.

The Case

In Bosnia, there were three major “national” groups (determined by religion as they all spoke the same language and lived in the same place): Serbs (Orthodox), Croats (Catholics), and Muslims. The Jews were a smaller group (40,000 in Bosnia and Croatia together; about 11,000 in Bosnia alone), but they were also considered to be a distinct national community. After the German invasion of Yugoslavia in 1941, Bosnia and Croatia were united to form in the “Independent State of Croatia.” The Croatian fascists (Ustasha) ruled, but the Bosnian Muslims were also declared “Aryans.” The Croats’ main enemies were the Serbs (and if the Germans pressured them enough, the Jews were second), so there was a brutal reign of terror with horrible concentration camps for Serbs, Jews, Roma (gypsies), and political prisoners who protested against the regime.

Bosnian Muslims formed a significant part of a multi-ethnic resistance force against the Nazis that saved many Jews, some stories also tell tales of true bravery. Jews lived and prospered in Sarajevo since the sixteenth century, but by the Second World War broke out, things took a tragic turn. The city was bombed by the Germans in 1942, and the home of Josef Kavilio, a Jewish man, was destroyed in the raid. He was captured by the Ustaše, a Croatian separatist movement whose ideology was a mix of fascism and Nazism. He joined other prisoners, chained at the ankles, to clear roads of heavy snow – roads that would lead them to the horrors of Jasenovac, a massive concen-
ration camp spread over ninety three square miles. Zejneba, Josef’s Muslim friend Mustafa Hardaga’s wife, came across the scene, weeping, and returned bringing food for all the prisoners. Josef managed to escape. Weak and malnourished, he sought refuge with the Hardagas where he was nursed back to health. The Hardagas defied warnings plastered on the walls of Gestapo headquarters, which were dangerously close, since the officers threatened to kill those who harbored Jews. Josef feared for his protectors and fled to Mostar. After the war, he learned that Zejneba’s father had been transported to Jasenovac concentration camp for rescuing another Jewish family. There were also those who protected the cultural heritage of the Jewish people. Dervis Korkut was the chief librarian of the Bosnian National Museum. He saved a precious Jewish medieval manuscript, the Haggadah, from the hands of the Nazis who wanted to ‘purge’ Bosnia not only of Jewish lives but also of their history. The Haggadah, Hebrew for ‘telling’, contained the illustrated story of the Passover, and was one of the oldest Haggadahs in the world. Korkut hid the book in his jacket when the Nazis came to claim it, smuggled it out of Sarajevo and placed it into the caring hands of a Muslim imam in Zenica who hid the fourteenth century text within the floorboards of a mosque. The Haggadah survived the war and was returned to the Bosnian National Museum.

Teaching Methodology
The Dilemma

Solidarity is based on a combination of feelings, purposes, responsibilities and/or interests, whereby in the spirit of cooperation, people are concerned about those who are less fortunate or vulnerable and strive for equity and justice for all.

Should we apply this principle in daily life? Could it be a way to protect and save the human race from wars and any kind of violence and persecution?

Starting from the story of Josef Kavilio, the teacher is going to introduce the topic of Muslims who saved Jews during the Second World War; then students will be invited to watch an interesting video related to the subject (suggestion: https://www.youtube.com/watch?v=2MdxW6SnVNI) (free source)

Let the students write a short story about what they have understood; then they will be invited to tell any similar stories they may know which are symbolic of the principle of “Solidarity and Co-operation”.

At the end the students should write two lists; the first will contain some words which have a similar meaning to that of solidarity, the second one will represent words contrary to the first e.g.: cooperative/obstructive; selflessness/selfishness; tolerance/prejudice and so on...

The aim of this kind of activity is to show how important words are and what they could represent in the drawing of conceptual frameworks; each student should ask themselves in a given situation if they are acting in a cooperative and supportive manner or not.

Readings

http://discover-the-truth.com/tag/josef-kavilio/

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The impact of life sciences on future generations, including on their genetic constitution, should be given due regard.
UNIT 51

Age Group III: 11 - 14 years

Ethical Principle no.16: Protecting future generations

The impact of life sciences on future generations, including on their genetic constitution, should be given due regard

Title

“Can a scientific discovery really solve a great problem affecting mankind?”

Learning Objectives

- Knowing the contents of the related Art. 5 of the universal declaration on bioethics and human rights
- Become aware that:
  a) The progress of scientific knowledge directly affects people’s lives and, consequently, also that of future generations.
  b) It is crucial to pay due attention to the possible negative influence that such progress may have on humankind.

The Case

The year is 2080. A completely automatized world requires a huge amount of energy to function but, on the other hand, the non-renewable sources of energy (coal, oil, gas) are going to be used up and the renewable ones are not sufficient to cover the planet’s needs. Nuclear energy has been banned in every country, because of the many catastrophic accidents that it had caused. All the Governments are highly worried. Such a lack of energy would send mankind back to the Stone Age. A great scientific discovery may be able to solve the problem: it’s a process involving a rapid transformation of wood to coal, in order to obtain a highly efficient heat-producing fuel. Unfortunately, the production of such a fuel requires a great amount of wood and, in a few decades’ time, the planet would end up without vegetation, even by systematically replanting trees to replace those cut down, and this would prove to be a terrible issue for future generations. This matter inevitably opens a serious debate not only among the different Governments, but also within universal public opinion. The question asked is: “Is it fair to solve a present problem to the detriment of future generations?”.

The different voiced opinions are, obviously, very different and also conflicting:
- Some people maintain that it is right because they believe it important to solve the present problems of living human beings: each civilization belonging to a different historical period must solve its own problems.
- Someone agrees motivating his/her choice with the idea that scientific progress could solve, in the future, a negative situation caused by the necessary present remedy.

- Some other people think it’s not fair to solve present problems to the detriment of those who will come afterwards.

- Somebody has an even more inflexible opinion than the previous one, saying that scientific researches that may lead to harmful discoveries shouldn’t even be made and their results should be censured anyway.

What’s your point of view?
Do you share any of the opinions mentioned above or can you give another point of view?

**Teaching Methodology**

The teacher presents this case to the class. In order to facilitate the debate, he makes up two groups and invites them to reflect on which solution could be the most suitable, from an ethical point of view.

In this phase, the teacher doesn’t give any concrete advice, and simply moderates the discussion. After choosing (probably by majority) the solution considered to be the best given the circumstances, each group presents it to the other. At the end of the presentation, should the two parties have opted for different solutions, each student of a group gives his/her personal opinion on the choice made by the other group.

At this point, the teacher introduces Art. 16 of the universal declaration on bioethics and human rights that reads:

“It is crucial to pay the due attention to the impact of life science on future generations, including their genetic complexion”

and comments the article itself.

In the light of these new facts, the teacher invites the class to reconsider the solutions previously chosen and change them if deemed necessary. In this phase, the teacher leads the discussion.

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UNIT 52

Age Group IV: 15 - 19 years

Ethical Principle no.16: Protecting future generations

The impact of life sciences on future generations, including on their genetic constitution, should be given due regard

Title

“Environmental Conservation means protecting Future Generations”

Learning Objectives

- Inducing the students to reflect on their lives and environment, to recognize injustice, avoid danger, assume responsibility, seek cooperation, and demonstrate morality, which enables us to develop ethical principles;

- Raising awareness about the important part played by the international community in establishing the universal principles providing a foundation for humanity's response to the increasingly pressing dilemmas and controversies that science and technology pose to the human race and the environment;

- Becoming aware of the fact that human beings are an integral part of the biosphere, having an important role in protecting each other as well as other forms of life and in preserving the planet for future generations.

The Case

The History of Easter Island

“At the end of the first millennium, when humans set foot on it, Easter Island was a thriving land covered in forests, with rich sources of food from the land, sea and air. It accommodated up to several thousand people, divided into twelve clans and living together in peace. When the first European navigators landed there, they found a wasteland like nowadays: completely deforested with devastated and barren soil, where only a few hundred people survived with difficulty. The riddle of Easter Island, according to the scholars who tried to solve it, is a grand and ominous parable about how societies themselves can destroy their own future for delusions of grandeur and improvidence. The collapse is said to be mainly due to deforestation, i.e. the dissipation of the main natural resource on which the island's life was based. "nel-nome-dei-figli-se-il-diritto-ha-il-dovere-di-pensare-al-futuro/ Gustavo Zagrebelsky
Teaching Methodology  

The Dilemma

The history of Easter Island is a warning. It does not speak only of Polynesians living a millennium ago. It speaks of us: improvident exploitation of resources with disastrous effects on the generations to come.

How can we condense the parable of Easter in one sentence? To satisfy today’s appetites, no attention has been paid to the needs of tomorrow. Did each generation act as if it was the last one, handling natural resources as it pleased as if it were its only owners? Could it be used and abused by them at will? Must we deal with intergenerational prevarications today? Are today and tomorrow’s men endowed with the same right to equal respect because their dignity is equal to ours? The story of Easter Island forces us to question ourselves and our duties.

The work will be done using active and experimental methodology, promoting interactive mediums with the participants.

The teaching method will not be theoretical and abstract, but will rather consist in a "laboratory of experiences" and "educational strategies" through:

- fighting problems related to real situations
- working in groups in a cooperative manner
- collecting data and formulating hypotheses
- sharing educational experiences.

The web will be used as: 1) an archive to draw upon learning materials; 2) an editor to assemble and print materials on paper; 3) a means of instant communication among the students and between students and teacher (blogs, emails, Skype, etc.).

Readings

- Essay on the Collapse of the Easter Island Civilization - Clio 92  www.clio92.it/public/.../
  DIAMOND_PASQUA_COLLASSO.pdf
- www.libertaegiustizia.it/.../nel-nome-dei-figli-se-il-diritto-ha-il-dovere-di-pensare-al-futuro/
  Gustavo Zagrebelsky
- www.youtube.com/watch?v=oktdSO-j3Vc the history of things

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Principle no. 17
Protection of the Environment, the Biosphere and Biodiversity

Due regard is to be given to the interconnection between human beings and other forms of life, to the importance of appropriate access and utilization of biological and genetic resources, to respect for traditional knowledge and to the role of human beings in the protection of the environment, the biosphere and biodiversity.
UNIT 53

Age Group I: 3 - 5 years

Ethical Principle no.17: Protection of the Environment, the Biosphere and Biodiversity

Due regard is to be given to the interconnection between human beings and other forms of life, to the importance of appropriate access and utilization of biological and genetic resources, to respect for traditional knowledge and to the role of human beings in the protection of the environment, the biosphere and biodiversity

Title

“Let us share food”

Learning Objectives

Children should be able to understand that the environment consists of all sorts of animals, that animals have rights, and that these rights should be respected.

The Case

Nearby our house, there, is a big oak tree. I like to sit under its branches. Sometimes I lay there dreaming, reading or watching birds, squirrels and ants under my feet. Most of all I like to watch these very small black ants working so hard from morning till night. They made their homes in a crack under a big stone. Those who entered the crack were holding grains in their mouth; I think they were grains of rice. Those who went out did not carry anything. They had already put the grains in the hole and hurried off to bring more back.

"Wherefrom do they bring such precious food?" I asked myself. I decided to follow the long black line of ants. I joined the convoy step by step being careful not to step on the ants. They climbed on stones, went around bushes and trees. I traced them, staring on the ground. I did not realize that I had arrived straight home. The ants were on the floor, rushing through a hole to our pantry.

"Where have you been?" I heard my mother unexpectedly.

"Sh...sh...sh..." I whispered, "don't disturb them, just look at my friends".

"What friends?" my mother asked. Then suddenly she saw the ants on the pantry’ shelves. She ran across the kitchen carrying a can of insecticide. "No, Mom! Don't spray them! These are my ants. They’re bringing food to their babies", I cried. "I do not like ants in our home" my Mom said.

"I bought the rice just yesterday for us". "No, no, do not spray them", I begged her. "Who is more important?" asked my mother, "us or the ants?" I did not know what to answer. I must think about it, I must find a solution. Mom took the torn rice bag and put it out next to the garden’s fen-
ce. "This is for your ants" she said. I collected the ants from the pantry and brought them to the bag. "Take food to your babies" I told them,"but do not enter our home again". My Mom cleaned the shelves and sent me to the shop to buy another bag of rice. I bought the bag, went home and asked my mother to share it with my ants.

Teaching Methodology

The teacher should develop a discussion by presenting questions such as the following ones:
- Are there ants at your home?
- How do you treat them?
- Did you see where they come from?
- What food do the ants eat?
- Where do the ants stay during the winter?
- What can we learn from ants?
- Should we spray poison on ants? Why?
Guidance: Go outside your home, look for ants, follow a few of them and tell us what you saw?
What did you discover?

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UNIT 54

Age Group I: 3 - 5 years

Ethical Principle no.17: Protection of the Environment, the Biosphere and Biodiversity

Due regard is to be given to the interconnection between human beings and other forms of life, to the importance of appropriate access and utilization of biological and genetic resources, to respect for traditional knowledge and to the role of human beings in the protection of the environment, the biosphere and biodiversity.

Title

“Turtle in a box”

Learning Objectives

Children should be able to understand that the environment consists of all sorts of animals, that animals have rights, and that these rights should be respected.

The Case

"Sally! It's time to mow the lawn. Take your small lawn mower and start working!". My mother told me while I played with my dog Bonny. I took my little machine and went out to the garden. My dog Bonny followed me jumping and barking at something in the lawn. I got closer and saw something round and grey creeping on the green lawn. I got closer and surprise! It was a small turtle pushing itself along very slowly. I ran back home calling my brother, sister and parents: "Turtle! Turtle in our garden!" I cried. Our neighbors' children heard my cry and came quickly to our garden to see the turtle. The turtle stopped moving and hid itself in its shell. "Get out! Get out!" we begged. But the turtle did not show any sign of life. "He is frightened" my father said. "Just stop making noise!". Lizi, my sister, suggested we keep the little turtle in a big box, to feed it and to play with it. She brought from behind the house a big cardboard box and gently put the turtle into it. Our neighbors ran to their home and brought carrot, green leaves, slices of bread and some water in small plates. Lizi put all the food around the little turtle. We all sat around the box, waiting for some action. We waited for a long time, but the turtle did not move and did not show any sign of life. We were disappointed. My father was there watching with us. "I think", he said, "that the turtle wants to return to his family. He probably lost his way, he would not like to spend his life in a cardboard box, would you?". "Should we bring him back to where he came from?" I asked. A few children disagreed with me, but my sister Lizi did not pay attention. She carefully took the turtle and left the garden. All the children followed her, some of them were angry, some were happy. "Be quiet!", she demanded while putting the turtle in the bushes. Everybody was silent, waiting for some action. Suddenly we saw a head and four legs coming out of the shell. The turtle started mo-
ving and disappeared. We were sure that he was very happy.

**Teaching Methodology**

The teacher should develop a discussion by presenting questions such as the following ones:
- Did you ever find a turtle?
- What did you do?
- What does a turtle eat?
- Is it right to keep a turtle in a box?
- What is the difference between adopting a dog and adopting a turtle?
- Why was the turtle sad in the box?
Why was the turtle pleased to return to the bushes?

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UNIT 55

Age Group III: 11 - 14 years

Ethical Principle no. 17: Protection of the Environment, the Biosphere and Biodiversity

Due regard is to be given to the interconnection between human beings and other forms of life, to the importance of appropriate access and utilization of biological and genetic resources, to respect for traditional knowledge and to the role of human beings in the protection of the environment, the biosphere and biodiversity

Title

“World life game”

Learning Objectives

- creating an interactive game to educate and entertain the students
- learning more easily the basic rules of environmental education
- focusing on the concept of social responsibility “as a fundamental objective of human action at all levels”

The Games

The teacher proceeds to the creation of four teams: to each of them will be assigned an element of nature (Air, Water, Earth, or Fire), easily distinguishable by their respective colors. A teacher, leading the game, will offer all the teams lots of signs that indicate the origin of the various wastes: the participants will have to choose the types of waste interacting and interfering with the basic element of nature they represent. In the first game, the students will, as quickly as possible, draw the largest number of products transitioning "from household waste to new reused and recycled material" and the most harmful events caused by the lack of respect of the safeguards rules, such as the discharges industries dumped in rivers and streams, not recycling glass or plastic, etc. In the second game, the two teams that got the highest score in the first game will compete against each other by writing an illustrative text, like a simple theater scene and/or cabaret, or even a video - spot lasting 180 seconds. Its content, with the support of the involved teachers, may draw attention to certain behaviors and therefore to the advantages and/or disadvantages of different ways of collecting organic waste and discharges from industrial sources, highlighting the benefits of an effective waste cycle, its potential for our environment, and its strengths preserving "our living space." A jury will be randomly selected among the students belonging to the teams that have already participated in the first game. At the end, the jury will select the four most creative texts that will be played out. One of them will be rewarded and will receive a prize/title as
best in the course.

**Teaching Methodology**

**The Dilemma**

From rapid developments in science and technology have arisen ethical dilemmas, creating a contrast between these advancements’ beneficial and harmful effects to man and his natural environment. It is necessary to have an overall point of view that goes beyond national borders and establishes universally recognized principles. The debate introduced by this article has a high educational value for the students, depending on each learning path, which can be supported by classical and modern literature and film and theater contributions. But what is most interesting are the students’ answers to the questions, the opinions of today’s younger generation, the "digital natives", who bring forth a new way of thinking for the teachers themselves. It is important to focus on educational exploration in a manner that is as broad and detailed as possible, highlighting the concept of "human intervention in his living space, being himself, as its user and beneficiary, an integral part of it." The main goal is to give much more information so as to trigger the child’s a simple but inherent ability to reason, by orienting the debate towards the application of ethical principals. In this sense the UNESCO Declaration leaves an opening for the construction of a realistic form of "citizenship". The importance of a common curriculum among the UNESCO Member States is required, even if each State has the possibility of adopting its own legal texts and implements according to its own culture, in order to determine its "proper legal rule".

Thanks to the team game and to the assimilation of the students with the natural elements, the studied materials and recycled products elicit the children to express original opinions and come up with possible solutions to a given problem. The creative element of the test-game provides a cathartic effect, is very educational and promotes a great cohesion among the pupils. But above all, it can bring to light a natural awareness that young people have concerning humanity’s obligation to responsibly use the Earth’s resources.

The teacher introduces an open debate about the value of article 17 of the UNESCO Declaration for protection of the environment and the living space through environmental education. The teacher informs the students of the existence of crimes against the environment, mentioning the concept of "organic material and the product created by man”. This way the pupils will participate in a logical process so as to acquire scientific knowledge surrounding the pollution of ground water, soil, air and its disastrous consequences resulting in the increase of grave and fatal diseases, the more damaging aspect being that these illnesses may penetrate an individual’s genetic makeup and be passed on to future generations.

*Francesca Piccolo*

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UNIT 56

Age Group IV: 15 - 19 years

Ethical Principle no. 17: Protection of the Environment, the Biosphere and Biodiversity

Due regard is to be given to the interconnection between human beings and other forms of life, to the importance of appropriate access and utilization of biological and genetic resources, to respect for traditional knowledge and to the role of human beings in the protection of the environment, the biosphere and biodiversità

Title

“Let’s save our planet”

Learning Objectives

- Highlighting the importance of the precautionary principle in terms of environmental protection, as a guide for scientific and technological development as well as social, economic and environmental transformation.
- Reflecting on our lives in the surrounding environment.
- Illustrating the important part played by the international community in establishing universal principles providing a foundation for humanity’s response to the increasingly pressing dilemmas and controversies that science and technology pose to the human species and our environment.
- Recognizing that health does not solely depend on the development of scientific and technological research, but also on psychosocial and cultural factors: the right to a healthy environment is implied in the right to health.

The Case

The environmental disaster in the Gulf of Mexico caused by the Deep-water Horizon oil-drilling rig. April 20th 2010, 9:47 am, Gulf of Mexico.

The Deep-water Horizon oilrig exploded, causing the largest environmental disaster in US history. Due to the explosion, the entire structure changed its position, and eventually sank after the pipes had been subject to so much traction and distortion that oil spilled out uninterruptedly.

After the first rescue operations - 11 dead and 115 injured workers - all attention was drawn to stop the massive flow of crude oil coming out of the reservoir with a capacity of about 10 million liters per day.

The oil spill was cut off on September 19 of that year. The ensuing environmental, economic, and health consequences were huge and very serious.
Teaching Methodology

The Dilemma

- Do we too often limit ourselves only to clean up the disasters?
- Have our societies become dependent on extreme risk?
- Is there a backup plan?

We have to put in practice the precautionary principle, the principle that reminds us that life is too precious to be put at risk in the name of any profit.

The pedagogical methodology will be active and experimental in order to offer interactive tools to the participants.

The teaching method will not be theoretical and abstract, but will rather consist in a "laboratory of experiences" and in "educational strategies" through:
- working for problems related to real situations;
- working in groups that must cooperate;
- collecting data and formulating hypotheses;
- sharing educational experiences..

The web will be used as: 1) an archive to draw upon learning materials; 2) an editor to assemble and print materials on paper; 3) a means of instant communication among students and between students and teacher (blogs, emails, Skype, etc.).

Ida Appignani
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