

THE FIRST SYLLABUS

FOR
YOUTH BIOETHICS EDUCATION



2nd Edition



United Nations
Educational, Scientific and
Cultural Organization



UNESCO Chair
in Bioethics
University of Haifa

The Youth Bioethics Education Pilot Project

was promoted by

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

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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 lots of guiding books, and established more than 200 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 twenty 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: 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 a call for active involvement of the students in the discussion and decision-making process. Thirdly, the collection of many cases from different countries and from a variety of cultures in order to formulate a universal method of teaching to fit any place. 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 in order to activate the 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 medical schools. The students that arrive in 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 years in their families, in their social environments, in their kindergartens

and schools. Educational activities in the advanced stage of academic studies can be efficient if and to what extent they are brought forward by proper methodology to the younger population. This assumption led me to consider and initiate the creation of a training programme for younger age groups. In order to realize this 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 different age groups.

The book refers to several ethical principles. These principles, accepted by all, are taken from the Universal Declaration on 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 diverse 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 its use.

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 was forwarded to hundreds of professionals of these two institutions, and to all the Units of the Chair. These experts were 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 is studying and monitoring the consequences of using these teaching materials among the young population.

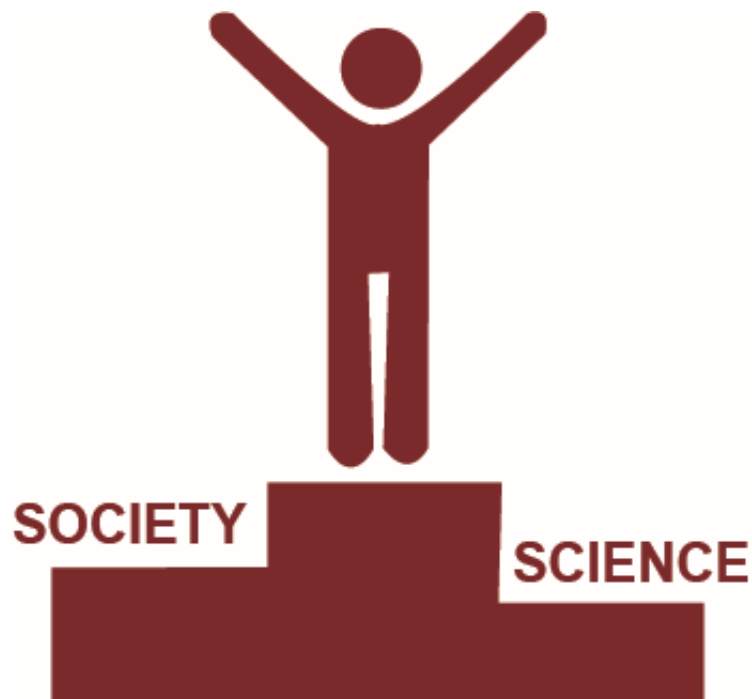
The second edition gathers a selection of the units of the First edition and new units written by authors from other countries that participate in the project "Youth Bioethics Education".

Prof. Amnon Carmi
Holder and Head of the UNESCO Chair in Bioethics

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

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"

Constitution of the United Nations Educational, Scientific and Cultural Organization, 16 November 1945, preamble.

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 it 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.

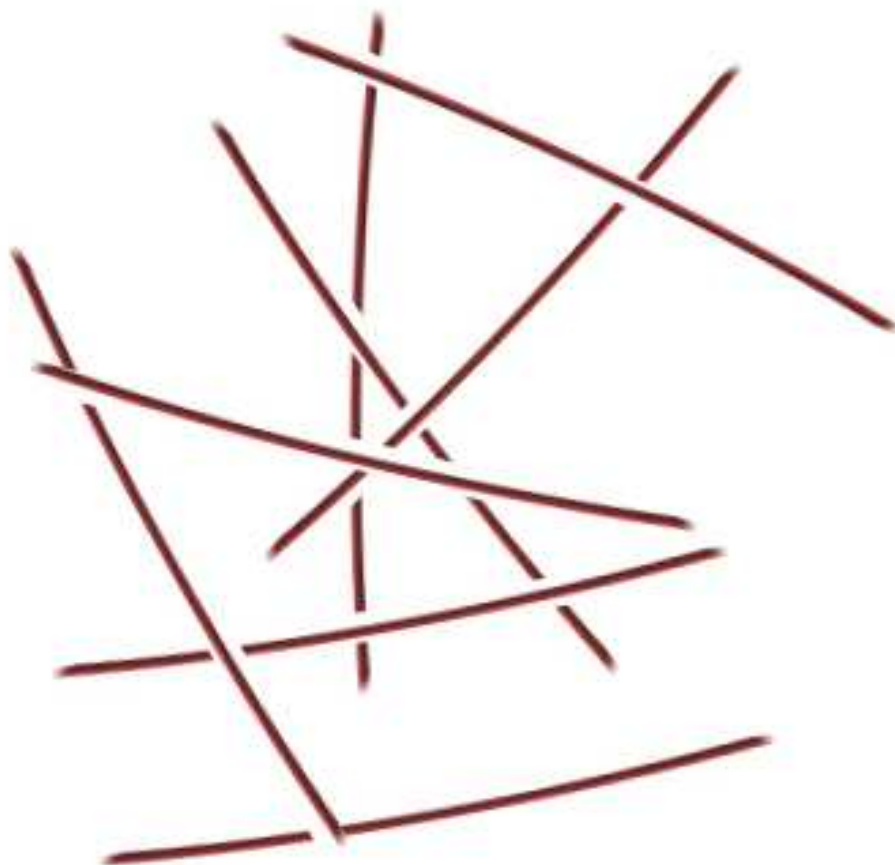
GIANNI RODARI-Memo

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

“Giorgio 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 Giorgio, 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 Giorgio'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. Giorgio immediately intervened and helped to 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 Giorgio, each time inviting him to play with them. And during the games Giorgio 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 Giogìo 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 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.

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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 had 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 defensible 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:

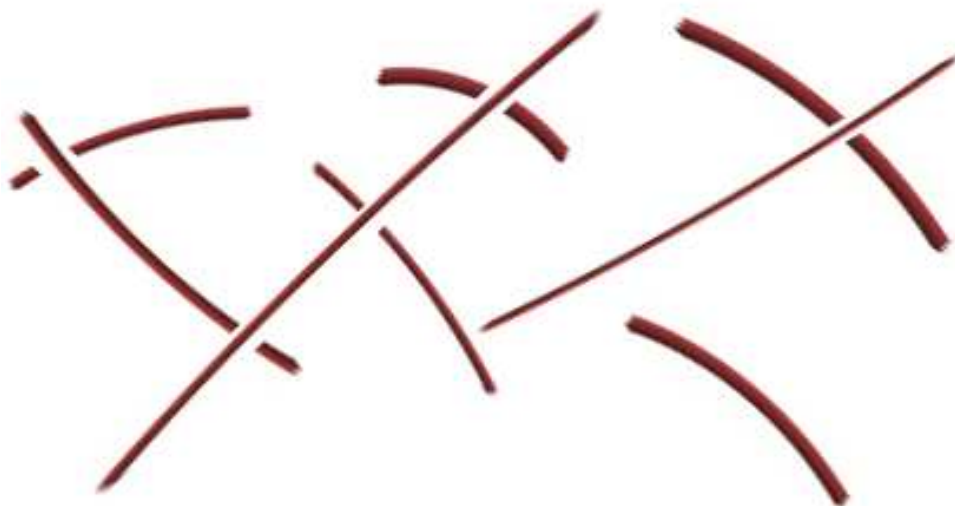
- *Human dignity, human rights and fundamental freedoms are to be fully respected.*
- *The interests and welfare of the individual should have priority over the sole interest of science or society.*

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: 1 - 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-

der 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 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

“My friends are doing that...and why not me too?”

Learning Objectives

- Encouraging pupils to think what is ‘right’, ‘freedom’ and ‘duty’;
- Considering who can help them understand it;
- Learning the concept of ‘right’, ‘freedom’ and ‘duty’;
- Understanding Article 3 of the Universal Declaration on Bioethics and Human Rights;
- Making students aware of the fact that the rights and welfare of the individual should prevail on the sole interests of science and society;
- Relating to others and their views;
- Motivating people to consider their duty, while exercising their rights and their freedom;
- Encouraging students to realize who could help them make a decision and fostering them to take responsibility for what they do.

The Case

My name is Symran. I am 13 years old and I study in Grade 8. My father works in an office, far away from home, and my mother is a housewife. My father comes home whenever he has a break, at least once a fortnight. Hence, we always wait for him and look forward to spending time together. My mother does all chores and she takes care of my little cute young sister Sirjan, who is 7 years now.

I am the first child of our extended family. My mother, father and everyone else care about me; they call me ‘prince moon’. I have found my mother and father many times seriously talking about me and my little sister: our studies, characters and future are often the topic of their conversation. My mother wants to give us all the things we need for our pleasure and happiness. My dad is a little strict and considerate: he wants us to do our tasks on our own so that we become independent. He also reminds us from time to time that we should think whether it is right or wrong to do a thing, before doing it. Often, we do not get the things we wish and we feel bad, but every time my father talks to us about that. Though I do not understand it immediately, later I realize why my father does not let us do something. I usually become upset when I am not allowed to do what my friends are permitted to do by their parents. My friends sometimes tease me for that.

One day, all of us (dad, mum, myself and my little sister) were invited to a function. Many friends of mine and their families would come too. My friends had already purchased clothes for the event. They bought very short, tight mini skirts and T-shirts. Since my friends were proudly talking about their costumes, I thought it was all right. My mother, sister and myself went to buy clothes.

My mother usually does not oppose my choice. However, this time she was a little hesitant about it, though she accepted at the end.

My father came home a day before the function. My mother explained to him everything about the preparations.

Then she showed him the costume I would have worn. My father's happy face immediately turned sad. He did not say anything. Probably, dad was going to discuss with mum. The next day, my mother said that I would be wearing a traditional costume to attend the function. Dad also nodded, 'yes'. I was a little disappointed, since my friends would be wearing more fashionable clothes. However, I liked the traditional costume too.

When we reached the venue, my friends teased me and their parents commented jokingly about my clothes. In the middle of the function, we came to know that the chief guest had come from abroad and happened to be a National award laureate. Much to our surprise, she approached and praised me. She spoke about the need to respect and preserve traditional culture; she praised my parents' effort.

Teaching Methodology

The teacher tells the story to the class, forms 2 groups of students and suggests reflecting and discussing on the following issues:

- Who was 'prince moon' and why was she called so?
- How are Symran's mother and father?
- Why did not her father let her wear the same clothes as her friends?
- Since she is not allowed to wear the clothes she has bought for the function? What is her 'right' and 'freedom'?
- What should be taken into account when speaking of 'right' and 'freedom'?
- What can foster 'right' and 'freedom'?
- Who can help an adolescent understand the concepts of 'right' and 'duty'?

Rather than giving concrete suggestions, the teacher moderates the discussion. The class is divided into two groups and they discuss the point of view of Symran's parents and of the rest of the community. After the debate both groups present their conclusions to the other group through a role play.

After the presentation, each student is encouraged to express his/her opinion.

The teacher explains the meaning of 'right', 'freedom' and 'duty', terms that appear in Principle 3 of the Universal Declaration on Bioethics and Human Rights - Human Dignity and Human Rights, which states that

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.

The teacher wants the students to consider the concept of duty, while exercising the 'right' and 'freedom'. During the discussion, he/she invites the class to consider the risk for girls with provocative clothes. This work may motivate the pupils to reflect on who is in a better position to decide what is good and what is wrong for children and how a culture can be best preserved.

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UNIT 7

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 led 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>

<http://www.bbc.com/news/world-asia-23241937>

http://www.nobelprize.org/nobel_prizes/peace/laureates/2014/yousafzai-lecture_en.html

<https://secure.aworldatschool.org/page/content/the-text-of-malala-yousafzais-speech-at-the-united-nations/>

<http://www.theguardian.com/world/video/2014/dec/10/malala-yousafzai-accepts-nobel-peace-prize-video>

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UNIT 8

Age Group IV: 15-19 years old

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

“How much is human life worth?”

“The right to life is the most fundamental of all human rights. It lies at the heart of international human rights law... There is no right more sacred than the right to life.”¹

Ban Ki-moon , OHCHR Secretary-General

Delivered on 3 July 2012 at the OHCHR panel on abolition of the death penalty, United Nations, New York

¹https://www.ohchr.org/Lists/MeetingsNY/Attachments/27/moving_away_from_death_penalty_web.pdf

Learning Objectives

- Awakening young people to respect human rights and dignity;
- Inform and raise awareness of the death penalty, its administration, its purpose and the available of alternative custodial measures;
- Objectively assessing the duty to serve a fair and adequate penalty for the crime committed while not denying the possibility of redemption and being welcomed back in the context of the social fabric;
- A careful and thorough reflection on the principle of individual freedom and the principle of justice in accordance with the "living together" social rules.

The Case

Today is the last day of my life. For days I can't sleep thinking about the last few hours left to me. I feel like I'm living in a nightmare from which, alas, I won't be able to wake up. I've been living in prison for twenty years, having committed a series of heinous crimes. I was 15-years-old when I started stealing. The road was my home: after a while even killing became absolutely normal for me. Making others suffer did not raise any emotions in my heart. I knew nothing but violence and anger against everything and everyone. I never imagined my life in prison would change so significantly. Day after day my anger became despair and then turned into a resigned acceptance. The endless time behind bars have taught me to live a painful routine, during which I had the opportunity to think a lot. Sharing my terrible life experiences with some of the inmates and even with a few jailers made me feel that I was no longer alone on this earth. I began to understand what compassion means. For the first time in my life I also had the pleasure of feeling the taste of my tears. I found out I was a human being, just like everyone else. And from that moment on I became aware of my guilt. This incredible burden will never leave me. I tried so very hard to be forgiven by my victims' relatives but none of them wanted to listen to my desperate request. This new life makes sense to me and I want to live. Unfortunately now all this is coming to an end. What I fear most is that nothing and no one cares about my life: neither the relatives of the victims, thirsty for justice, as nothing can give them back their beloved ones and who will most

likely witness my execution, nor the country, for which I represent only another unnecessary and onerous burden at community expense. To whom or what can my death serve? How much is human life worth?

Teaching Methodology

Death penalty represents, even today, in several countries, the maximum sentence inflicted for serious offences.

Highlight on a map the countries where death penalty exists, the countries where it was abolished and those where, although it has not been abolished, it has not been applied for years. Quantify how many people are executed every year and for what offences, by trying to draw a general profile of the current situation.

Carry out a survey to assess what pupils know about this issue. Divide them in two groups, according to who is for and who is against the death penalty. Write down the motivations of pros and cons and all useful information that will be compared with the pupils' opinions after having thoroughly addressed the topic.

Deepen the role that death penalty has held in man's life over the centuries, as a cultural and social event and, when and how the law of retaliation ("*eye for an eye, tooth per tooth*") turned into a penalty inflicted to the offender in order to act as a deterrent to violent crime.

STARTING THE DISCUSSION:

As an extreme punishment that inexorably undermines the good of life itself, the death penalty raises/elicits the following dilemmas:

- What's the use of death penalty? Who has the right to decide on life or death of a man beyond his innocence or guilt?
- Has the state, although in the name of the law and for the good of the community, the right to inflict such a penalty?
- Is the death penalty really effective as a deterrent to the crimes for which it is intended?
- what about the chance of redeeming a convict by commuting his death penalty into a socially useful penalty?

Tools

Documents

<https://www.ohchr.org/EN/Issues/DeathPenalty/Pages/DPIIndex.aspx> (visited 04/07/2018)

https://www.ohchr.org/Lists/MeetingsNY/Attachments/27/moving_away_from_death_penalty_web.pdf (visited 04/07/2018)

MOVIES

The green mile 1999

Dead man walking 1995

The life of David Gale 2003

Let him have it 1991

Pierrepont-the last hang-man 2006

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UNIT 9

Age Group IV: 15 - 19 years old

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

“Do we need a road for the future? The rural road paving in Paradise Island Community”

Learning Objectives

- Debating on cultural and social values concerning individual needs and wishes;
- Reflecting on the impact engineering has on community life in terms of health, education, culture, economics and environment for present and future generations;
- Learning and understanding the third principle of the 2005 UNESCO Declaration on Bioethics and Human Rights;
- Understanding the challenges of Bioethics and making decisions about society dilemmas.

The Case

Paradise Island Community has been barely integrated by external communities since XIX century. Living is based on fishing and family farming; traditional medicine is in use for healing sick people. Almost all of them are members of an extended family, a matrilineal clan of African origin. There are at least 400 individuals living and working on the island. They have an elementary school, a soccer field and two churches as community spaces, but their favorite place is a paradisiac beach. They rarely head to the mainland because they do not have motorboats, just traditional and fragile canoes. Anyway, they cannot count on a high school and medical facilities because it is impossible to find professionals who sail to the island every day. Now the city prefecture has proposed to pave the rural road and build a bridge connecting the island to the mainland. The road and the bridge will also involve the construction of a high school and of medical facilities for the community.

The community has a very ancient decision pattern, that is a council of the elders. It is composed of old women and men all aged over 50, married, with children, whose behavior is considered a good example for the youngsters and is approved of by other old people. They can decide everything that has an impact on the community, its destiny and its future, based on a shared past, life experiences and a future vision for their people. This council has been effective until now. However, this time, the community is divided: the elders vote against the road paving and bridge building. They allege that it will endanger their culture, their rhythms, their traditional values and their

sanctuaries; it will attract undesirable visitors and tourists, bring pollution, modify their habits and make them lose their identity and pride – turning them into employees at the service of mainland people. However, the youngsters want to have their high school on the island and a medical facility – they think traditional medicine and elementary school are not enough anymore.

Teaching Methodology

Dilemma

What do you think the public authorities should prioritize: the youngsters' interests and welfare or the ancient traditions of Paradise Island Community, represented by the elders? Why?

First step: approaching the subject.

The teacher gives a survey about the context and the people involved in order to promote an initial understanding of the issues related to the problem: it is important to highlight people's history, their cultural background, health and educational conditions, the decision-making model and inter-age relations.

The teacher will explain the third principle of the 2005 UNESCO Declaration on Bioethics and Human Rights.

Second step: interpretation, mapping and information about this principle.

It is appropriate to discuss the issues related to the road paving and bridge building, the social and cultural values and the perception of benefits and damages in that context.

In the case of Paradise Community Island, what does it mean to prioritize the interests of a society rather than those of individuals?

At first, the students may be divided into two groups, one representing the elders and the other representing the youngsters' point of view. Each group will try to understand and express the reasons of the people they are representing.

The teacher may offer an example of dilemma contrasting the reasons of each group.

Third step: ideation and elaboration of hypothesis and solutions.

The students will propose different solutions by considering Human Dignity and Human rights as an Ethical Principle. They should choose the best solution among all those proposed, describe all the possible benefits and damages deriving from this and explain why this proposal is the best possible to solve the problem of Paradise Community Island.

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UNIT 10

Age Group IV: 15-19 years old

Ethical Principle No. 3: 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

“Dignity beyond life”

Learning Objectives

- Sensitizing young people to understand what dignity and fundamental freedoms are;
- Considering the use of human corpses, in accordance with different religions, traditions and tendencies, throughout the centuries until today;
- Highlighting the importance of corpses' sections in medical schools for the progress of medicine and science;
- Informing and raising awareness of the right that every human being has to decide what to do with his/her body after his/her death.

The Case

This morning, while I was going and bring a hot drink and something to eat to the homeless of my neighbourhood, I saw an ambulance stopping near the dumpster where Larry usually lives. I immediately rushed, fearing that something had happened to him. I arrived just in time to see his corpse being loaded into the ambulance. I asked the paramedics what had happened and one of them laconically told me that they had found his body frozen: probably he did not bear the harsh temperatures of the last night. "Where are you carrying him?" I asked. "To the University Hospital: at least he will be more useful dead than alive!" the other paramedic ironically exclaimed. I was shocked: I had known Larry for years, since he had chosen the area of my neighbourhood as his dwelling. He was a very taciturn man, he didn't use to smile, but his eyes expressed much more than a thousand words. His dignity and his gratitude for a warm meal had made him particularly dear to me. I had lost a friend. But what did that sentence mean "At least he will be more useful dead than alive"? Much to my horror, Larry's body would be used by medical students to practice anatomical sections. Unfortunately, no one had asked him permission to donate his body to science. The same would happen to the other homeless people.

Teaching Methodology

Before starting the discussion, in the light of dignity and the fundamental principle of freedom, it may be useful to study the use of human corpses through the past centuries, according to different

cultures and traditions.

The following questions should be discussed:

- Is it right that Larry's corpse is being used for medical students' anatomy exercises without his consent?
- Is it okay to use Larry's body just because no relatives or friends claim it?
- Whom does our body belong to after our death, if our wishes are not explicit ?
- Does a human being lose his dignity after death?
- How important are corpses' sections in medical schools for the progress of medicine and science?
- Can you suggest other solutions instead of using human bodies?

Tools

<http://brainblogger.com/2011/08/20/human-dissection-from-galen-to-the-great-revelations-of-andreas-vesalius/> (visited 05/08/2018)

<http://brainblogger.com/2011/09/17/human-dissection-part-2-murderers-body-snatchers-and-burkers/>
(visited 05/08/2018)

<https://journalistsresource.org/studies/government/unclaimed-bodies-burial-medical-examiner-cremation>
(visited 05/08/2018)

<https://onlinelibrary.wiley.com/doi/full/10.1002/ca.21223> (visited 05/08/2018)

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

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.

BENEFITS



DAMAGES

UNIT 11

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:

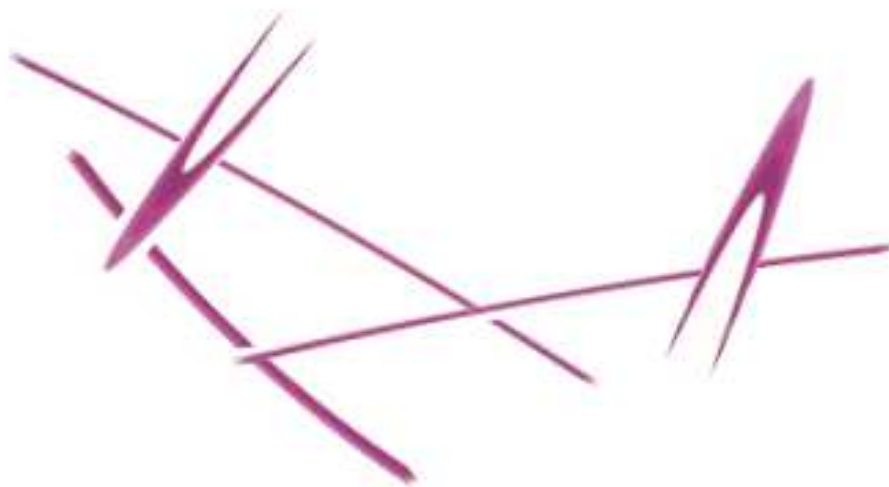
- Young children, will sit in a circle watching their older mates;
- Children of 5 years old will be divided in couples;
- One of the children in the couple will be blindfolded;
- The other child of the couple helps his/her blindfolded partner, slowly, placing a hand on his/her shoulder to guide him 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 the child's character rather than a danger to his or her 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 take-down 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 12

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 led 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 being 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.

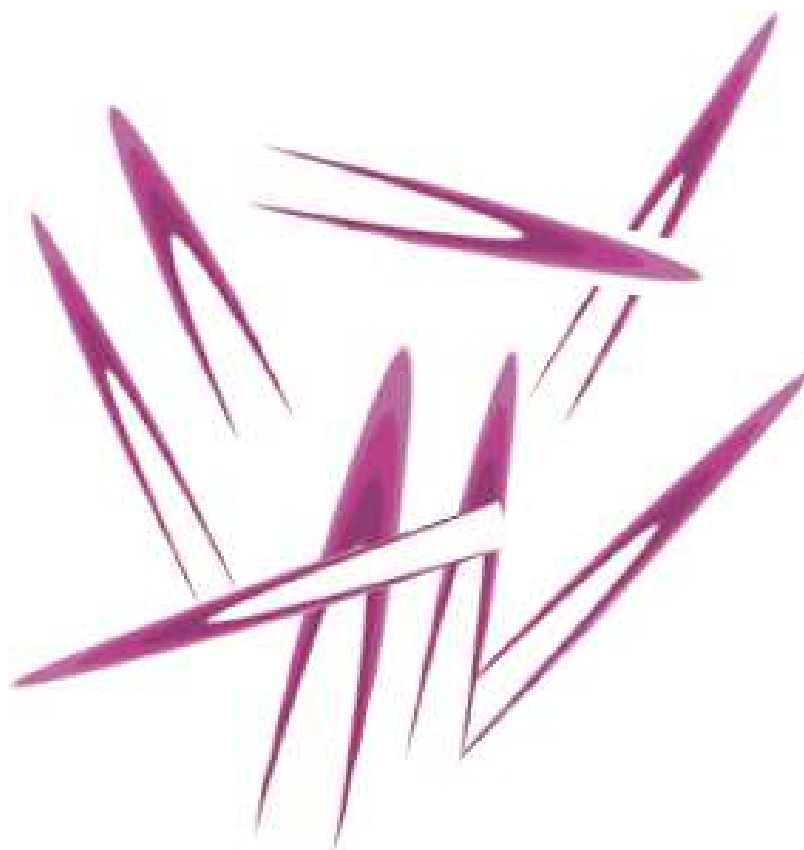
Dramatization

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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UNIT 13

Age group: 6-10 years-old

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

"A bird in a cage"

The Case

My friend Yotam has a small zoo at home. He has three dogs, two cats, an iguana and a small turtle. However, from all Yotam's animals I prefer the two colored parrots. I can talk to them in front of the cage for many hours. Their cage is small, a branch of a tree stuck in it. On its bottom there are bowls for grains and water. I've been thinking for a while that these parrots are unfortunate. They fly from branch to branch, from one side of the cage to the other. I just want to open the doors and let them go. "It's not fair", I think, "to imprison birds in a cage, for our own pleasure". Neither I would want to be in a cage even if it was made of gold. One day, when I was at Yotam's house, standing in front of the cage as I always do, I reached for the door handle in order to open it and release the parrots once and for all. Suddenly there was a noise behind me, Yotam's father entered. I immediately pulled my hand from the handle. "What are you doing?" He asked me, "Do not touch the door, the parrots will fly away!" I was a little frightened, but I strained myself and told Yotam's father: "Poor parrots, they have wings in order to fly outdoors, they are not made to entertain people with their wonderful twittering and colours. You do not understand", said Yotam's father, "if I let them go, they will not survive. Their wings are too weak to escape from predators and they do not know how to look for food". "Living in a half-meter cage is not really life", I said sadly. "You should release them." "Is it true that you want to be free?" I asked the colored parrots. "Tweet, tweet" was their response, and I did not know if they meant "yes" or "no". "If these were my own parrots, I wouldn't know what would be the right thing to do", I thought.

Teaching Methodology

Who has birds in a cage at home?

Why do people keep birds in cages?

Is it right to maintain zoos?

Why are animals kept in cages in zoos?

Do animals feel sad?

Do animals that were born in a zoo feel sad?

What kind of dilemma do people owning birds in a cage face?

What would you do if you would receive a cage with birds as a present?

Tell about your visit to a zoo: What did you feel?

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UNIT 14

Age group IV: 15-19 years-old

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

“Do hope and science always go together?”

Learning Objectives

- Giving meaning to the expression "scientific progress";
- Explaining the concepts of respect, charity, non-maleficence, justice;
- Defining the concept of self-determination of the individual, taking into consideration the involvement of all subjects.

The Case

The case of the English child Charlie Gard became a flashpoint for debate from spring 2017 until the day of his death, July 28, 2017. Diagnosed when he was eight weeks old, Charlie was born with a very rare genetic pathology: the syndrome of depletion of the mitochondrial DNA, that causes a serious progressive weakening of the muscles and brain function. There is currently no cure for this disease. The child was hospitalized in a British Pediatric Hospital in October 2016. The baby was put on life support and sedated by morphine since it was not possible to establish his degree of suffering. In March 2017, the Hospital declared that it was advisable to disconnect the machines that kept him alive artificially, because there was currently no possibility of recovery and the child's condition progressively worsened. The parents opposed and, since the child could not express himself directly, the decision was left to the judicial bodies, who accepted the decision of the hospital. The parents asked for an extension.

They were granted this extension because in the meantime, based on the great clamor that the case had aroused in the world, they had come to know of the possibility of a pharmacological therapy, developed by an American neurologist, Michio Hirano.

This treatment, even if it could not heal the child, would enable Charlie to go off life support. This therapy, however, was only experimentally tested on pathologies not similar to that of Charlie. In fact, after been given the medical records and having consulted the staff of the hospital, the American doctor declared that it would be useless to apply the experimental treatment. The patient's condition had progressively deteriorated. Charlie was deaf, blind and suffered irreversible brain damage. The parents renounced a legal battle and, after hearing the judge, the child was transferred to a hospice where he was removed from life support. Little Charlie died on 28 July 2017, not yet one year old.

Teaching Methodology

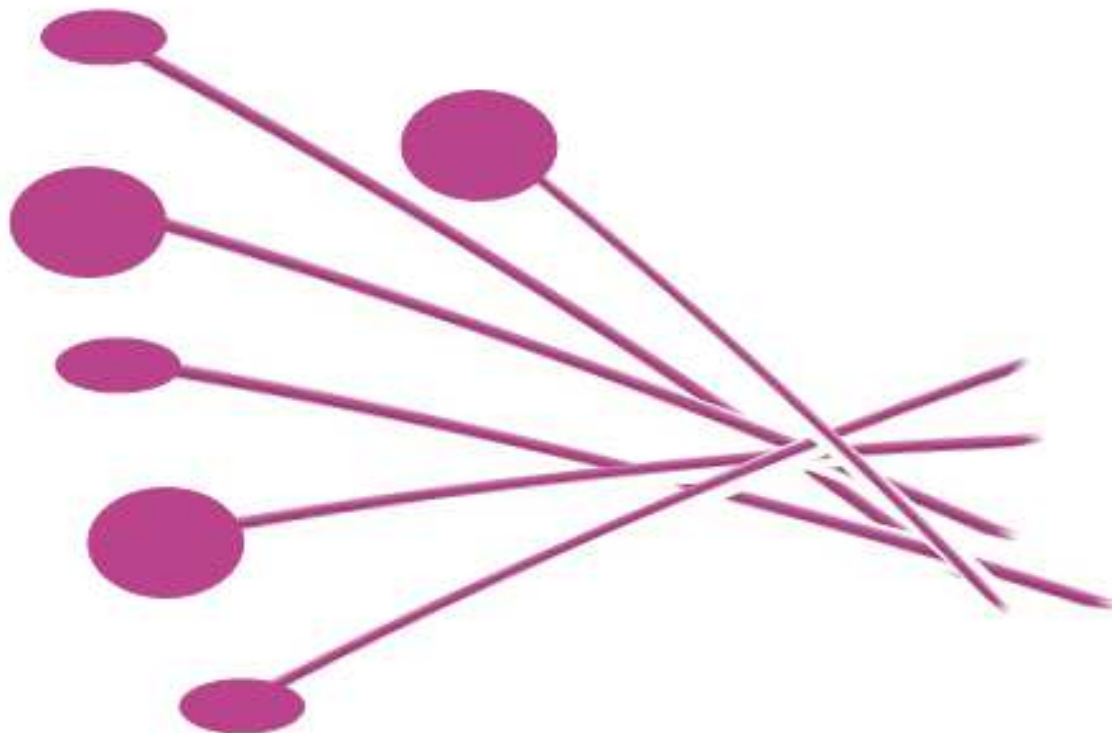
Before the discussion of the case, a brief review should be offered about what clinical experimentation and experimental protocol mean, as well as what the diagnostic and therapeutic tasks of the medical staff are.

The problematic nature of this case allows us to identify different ethical dilemmas:

- Despite the incompetence in medical matters, is it right that parents choose life for their child, agreeing to experiment with any protocol available?
- Should a judicial body have the right and authority to make a decision in such cases?
- What about the principle of justice with regard to the distribution of health resources in cases where the situation will not get better?

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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 15

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 him-/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 16

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. In 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

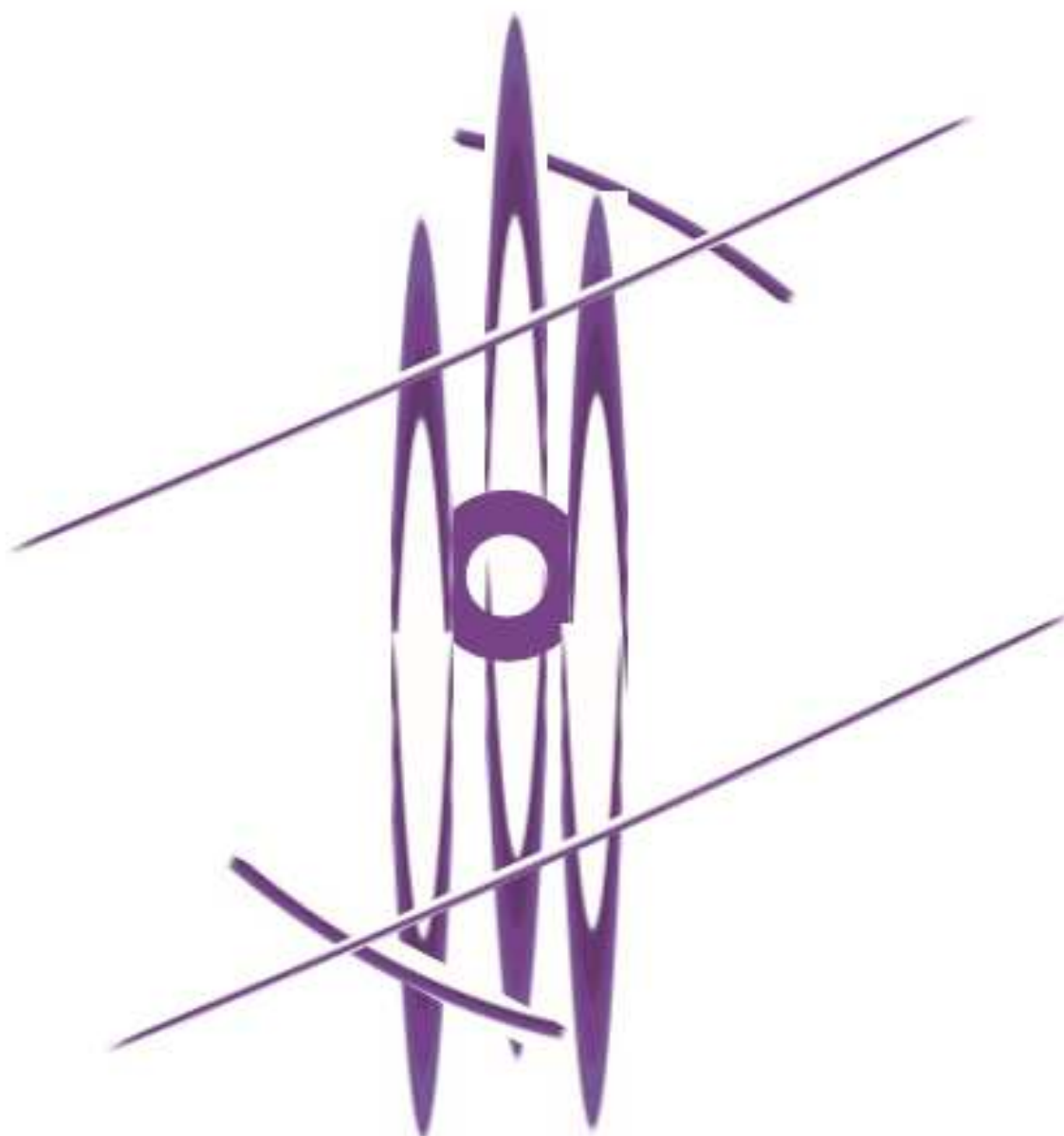
To create the right setting of a desert island we will need a green or brown carpet, and we have to imagine that it will be surrounded by water. We can build a palm tree, using foam board or cardboard in the shape of a palm tree, that can be painted by the children. We will need:

- 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 17

Age group II: 6-10 years-old

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 will is stronger than any obstacle”

The Case

Einat is already five years old. Next year she will go to school. She already reads stories to her little brother, and she knows how to count up to 10 and back and even ride a bike with two wheels. Einat is a very mature girl but ... she doesn't like eating. She is very thin and short for her age. Everyone thinks she's three years old. Einat does not like neither cakes nor pizza, she does not eat cheese, vegetables, fruit, or pasta.

Her parents are worried and they bring her to the doctor, who examines Einat and says: "Einat is healthy ... Einat has no problem. If she wants to grow up, she simply needs to eat healthy food".

Mom and dad think how to make sure that Einat eats. Mother tells her stories and father invents magic games. Whenever Einat is surprised and opens her mouth, Mama serves her a spoonful of soup. That's how Einat eats until she shouts out loudly, "It's enough, I do not want to eat anymore".

Mom and dad are sad. They don't know how to make sure that Einat eats. Grandpa offers to open her mouth forcefully, and grandmother suggests not to let her play in the garden or meet friends until she finishes eating, but Einat's parents do not like these suggestions. What should they do?

Here the teacher may stop telling the story and start the discussion with the children. Then the teacher may read the rest.

If Einat were in your kindergarten, what would you recommend her parents to do?

What do you think of grandfather's suggestion to force Einat to eat?

There are children who suggest moving her to a class of younger children. What do you think?

Continuation of the story

Einat's parents think again ... and again ... and then an idea comes up to them ... They decide to ask for the teacher's advice. Coral, the teacher, suggests telling Einat that next year she won't be able to attend the first grade school, but she will have to stay with the little children in the kindergarten. Einat's parents agree and the next day the teacher tells Einat: "Sorry, I do not think that you can go to first grade school the next year, as you do not want to grow up." When Einat hears that the teacher doesn't want her to leave the kindergarten, she is really frightened. "I will not stay even one day longer with the little ones," she thinks. "I'm not staying in the kindergarten," she tells her mother and father, "I'll grow up, and I'll go to the first grade school with my mates".

The same evening, Einat asks to sit with the whole family at the table. "No magic games, no stories this evening?" Mom and dad ask. "Nothing" replies Einat, "I eat as my brothers, and everyone else." Mom and dad look at each other, impressed by the change. "You will see, next year I will go to school with all my friends," Einat declares.

The same evening, Einat asks to sit with the whole family at the table. "No magic games, no stories this evening?" Mom and dad ask. "Nothing" replies Einat, "I eat as my brothers, and everyone else." Mom and dad look at each other, impressed by the change. "You will see, next year I will go to school with all my friends," Einat declares.

After supper Einat washes herself, brushes her teeth, puts on her pyjamas, and goes to bed. "Good night," Mama says. "Good night," Father says. "We have a new child," father and mother think. "Next year, she will certainly go to first grade school".

Teaching Methodology

The teacher should develop a discussion by presenting such questions as the following ones:

Why are Einat's father and mother worried?

Why isn't Einat worried at all?

Should Einat be given a prize in order to convince her to eat?

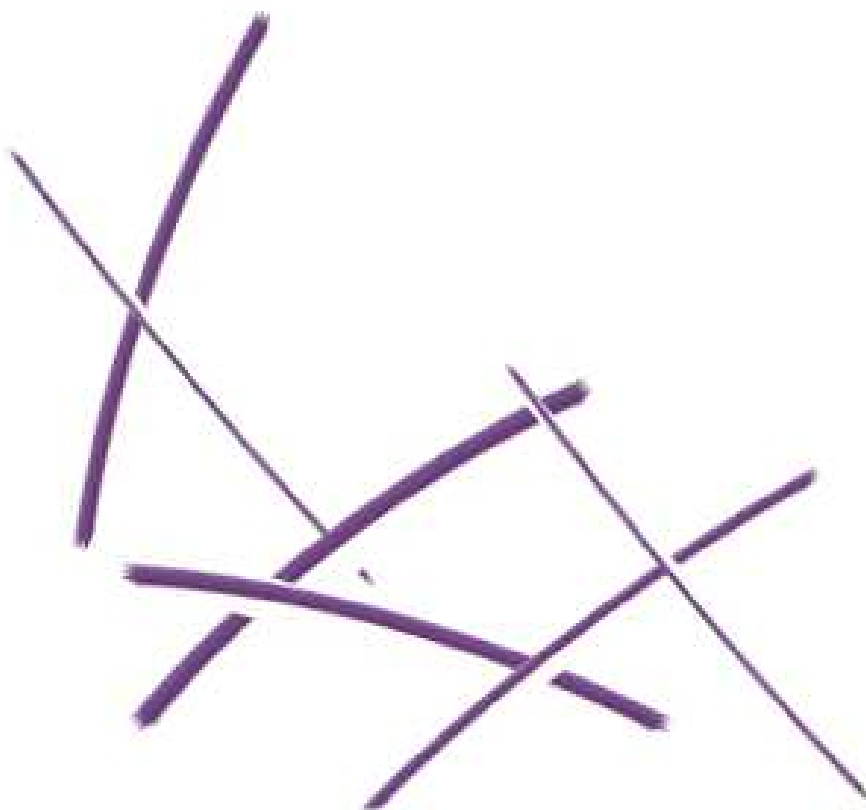
What do you think of Coral's solution?

What would you say to Einat?

Principles and topics for discussion: autonomy, personal responsibility, rewards, punishments.

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UNIT 18

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 it 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 jig-saw 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 19

Age Group III: 11-14 years old

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

“Mandatory vaccines in order to attend school”

Learning Objectives

- Understanding what "autonomy" and "individual responsibility" mean;
- Raising awareness of the autonomy and responsibility of every person and participating in decisions related to the body and the health of people that are not capable of exercising their own autonomy;
- Introducing and explaining what vaccinations are, for which purpose they are administered, and their importance during the centuries in eradicating devastating epidemics;
- Focusing on the importance of preserving "herd immunity".

The Case

Mary and Wendy are thrilled. In a few days Mary will go back to kindergarten where she will see her little friends, and Wendy will go to elementary school where she intends to show how good she is in reading and writing, and where she will learn a lot of other things. The two sisters do not stop talking about their excitement. However, their parents have some bad news: Wendy will only be accepted at school if she will have the appropriate vaccinations within the next six months, and Mary will not be accepted at kindergarten unless she is vaccinated at once. In fact, a new law has established a mandatory number of vaccines to be administered to children of different ages, according to a precise calendar. The problem is that Mary and Wendy's parents do not want to vaccinate their girls. Their father argues that these vaccinations are unjustified and that there are too many of them. Their mother is terrified that any of these vaccinations will cause harm like autism or similar diseases. The parents claim that the State does not have the right to impose vaccinations by denying education to children, and they argue that there is no state of epidemic emergency.

Michael's parents are very upset: If Wendy will be allowed to go to school without being vaccinated (according to the law, she has six months time to be vaccinated), their son, who will be her

schoolmate, will be at high risk if, during this interval, Wendy will contract one of the infectious diseases she is not yet being vaccinated for. In fact, Michael suffers from immunodeficiency which means that he is very sensitive to contract any infectious disease. Therefore his parents are very happy with this new law. Michael's parents claim that Mary and Wendy's parents' decision will put their son's life at risk.

Teaching Methodology

Questions:

- What is of best interest for Mary and Wendy?
- Are the fears of their parents concerning vaccines reasonable? Why?
- What about the worries, claims, and rights of Michael's parents?
- Why are vaccinations not mandatory in all countries around the world?

Tools

<http://www.loc.gov/law/foreign-news/article/italy-vaccinations-for-children-made-mandatory/>
(visited 03/08/2018)

<http://vaxxed.it/italy-mandates-12-vaccines-tripling-mandatory-vaccines/> (visited 03/08/2018)

The MMR vaccine and autism: Sensation, refutation, retraction, and fraud <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC3136032/> (visited 03/08/2018)

Wakefield's article linking MMR vaccine and autism was fraudulent

<https://www.bmj.com/content/342/bmj.c7452> (visited 03/08/2018)

U.S. Media Blackout: Italian Courts Rule Vaccines Cause Autism

<https://www.infowars.com/u-s-media-blackout-italian-courts-rule-vaccines-cause-autism/>
(visited 03/08/2018)

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UNIT 20

Age group III: 11-14 years-old

Ethical Principle No. 5: Autonomy and personal 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

“An annual trip”

The Case

Before the end of every school year, there is an annual trip for the graduates. All students are expected to attend this traditional trip, except those who are released for health reasons. The school authorities - the management, the teachers, the instructors and all those responsible for transportation, health, security and accommodation - take part in the preparation for the trip. Voluntary parents also join in.

I am happy and excited while telling my father about the upcoming trip. Surprisingly I am confronted with strong opposition: "You are not going on the trip!" Shocked by his reaction, I ask, muttering, "Why? All my friends are going. We have been waiting for the trip throughout the whole year!" However, my father is stubborn and decisive: "It was enough of what happened to your brother. There will be no second similar event". My father refers to what happened to my brother on the annual trip last year. My brother went on a walk and dad enthusiastically joined in. I remember that my brother told me that they received endless instructions to keep them safe: not to turn aside from the route, not to get wild, not to push, not to bring alcoholic beverages and other warnings and prohibitions. My brother said that on the first day, walking was relatively easy and he walked with his good friend Kobi.

On the second day, it became more difficult: the roads were hard to pass, steep, slippery on the banks of the river. They walked slowly and supported each other so as not to slip. Kobi walked in front of my brother and our father followed him. Kobi made them laugh all the way and told jokes. My brother was getting angry. He wanted to concentrate on walking and did not want to be disturbed. The guide drove them, calling: "Go ahead guys! You hold up all the others!" My father, who was enthusiastic about the route, silenced him: "Oh, really, we've already done such paths." Mickey, who was walking in front of Kobi, began to sing aloud, and then, in one moment of inattention, my brother stumbled, grabbed a blow from the rock, and fell into the rushing stream. There was a lot of uproar, everyone tried to get him out of the water, but it was to no avail. Having no choice, a rescue crew was called to the scene. My brother suffered of a broken leg, two cracked ribs and a slight blow to the head. The rehabilitation process took about three months. At the

same time, accusations were heard from all sides: my brother accused Kobi of making him laugh, Mickey of singing and disturbing him, and mainly blamed himself. My father blamed the management for choosing a dangerous course, even though he was pleased with the trip. In short, everyone blamed everyone and kept busy asking who was responsible for my brother's injury. Today, a year after the incident, my brother is still limping, and I understand my dad's worry. He does not want me to be hurt. But I want to travel with my friends. I beg him to let me join the trip.

Teaching Methodology

Did you encounter a refusal from your parents to allow you to participate in a trip?

Why do parents refuse to allow their children to go on a trip?

Who is responsible for the pupils during a trip?

What does personal responsibility mean?

To what extent can a guide or a teacher be responsible for what happens during a trip?

Who was responsible for the brother's fall?

Was it right that the father forbade the participation of his other son in the trip?

How would you persuade dad to let you go on a trip?

Principles for discussion:

Responsibility, personal responsibility, autonomy

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UNIT 21

Age group IV: 15 -19 years-old

Ethical Principle No. 5: Autonomy and personal 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

“Today’s Trend”

Learning Objectives

The lesson will lead students to

- Reflect on their own life and surroundings;
- Respect the autonomy of others;
- Take responsibilities of their own and others ‘s health;
- Help understand that human beings are here to protect each other.

The Case

Sandy and Ziya are best friends and they study in a City Public School. The school arranges monthly health checkups for the students. During one of the last checkups, Sandy observed that Ziya has been losing weight over the last six months. He also noticed that Ziya was getting skinny. He became very concerned for Ziya. He further noticed that she often skipped lunch and took pills between classes. Sandy sought on the internet information about Ziya’s problem and discovered that she might be affected by Anorexia Nervosa. He learned that Anorexia Nervosa is an eating disorder characterized by an obsessive desire to lose weight and by refusing food. Sandy showed his concern to Ziya and tried to convince her to make an appointment with a counselor and a physician. However, Ziya denied having any problem and asked Sandy not to tell her parents and her teachers his "imaginary story".

Teaching Methodology

The teacher should develop a discussion about the ethical dilemma that Sandy had to face by posing the following questions to the students:

Should Sandy ignore Ziya’s request and tell her parents her condition?

Should Sandy respect Ziya’s right of autonomy, and keep the information confidential?

Was Sandy right to seek on the internet Ziya’s problem, in order to understand it, without telling her?

Should Sandy consult a doctor, receive his advice, and transfer it to Ziya without her permission in advance?

While discussing these questions, the teacher should encourage collaborative learning. Students may be divided into groups and each group may be given one or two questions. Students should

start the discussion and come up with a summary that will be presented in front of the class in order to stimulate further reflections. The teacher may ask the students what they would do if they were in similar situations: would they try talking and explaining the negative effects of this condition to their friend?

Would they encourage their friend to ask for help from doctors / counselors / nutritionists? What would they do if their friend didn't agree to any of their suggestions?

Should they warn their friend that they might give up a friendship if he or she didn't accept any treatment for his or her condition?

If it is possible, the teacher may bring the discussion to a higher level. In the most severe cases of anorexia nervosa, what should they do, if people don't want to die, but refuse eating?

If someone is not capable of exercising autonomy and therefore special measures are required to protect his rights and interests, is it right that a doctor forces someone when death is a better alternative than eating, in his or her opinion?

Should the doctor feed the patient or, respecting his or her autonomy, should he allow him or her to starve to death?

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UNIT 22

Age Group IV: 15-19 years old

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 be totally responsible for one's own choices.”

Learning Objectives

- Understanding what "autonomy" and "individual responsibility" mean;
- Raising awareness of the autonomy and responsibility of every person and participating in decisions related to the body and the health of people that are not capable of exercising their own autonomy;
- Debating about abortion laws, mapping where women's rights and those of the unborn are recognized;
- Explaining Down's syndrome, not simply as a disease but, in particular, describing the difficulties, the chances, and the challenges concerning the life of people affected by this syndrome.

The Case

For years George and Helene have desperately wished and tried to have a child. After an endless series of attempts conducted with different procreation techniques, they have opted to adopt a child.

Just when they are at a good stage of completion in the long bureaucratic process, Helene becomes pregnant. At the age of forty she didn't expect to become a mother in a natural and spontaneous way. The couple is really happy. But then they receive the result of the amniocentesis: Down's syndrome. Helene, despite having wished maternity so much, can't imagine that her child is not "healthy". She can't believe that children affected by this syndrome can have a dignified and full life. Helene is adamant: she wants to miscarry.

On the contrary, her husband George desires this child more than anything. First of all, he condemns abortion for religious reasons. This child is a gift from heaven and has the right to be born like all other children. Parenting means taking responsibility for the child, regardless of her/his state of health. In order to dissuade Helene, George tries to instill guilt in her. According to established scientific studies, Down's syndrome is more frequently found in children of older mothers. Helene accuses her husband of being sanctimonious and not understanding what could be the real consequences of giving birth to a child affected by this syndrome: she will likely be orphaned and alone in the world one day, given the advanced age of her parents.

Teaching Methodology

Before starting the discussion, it may be necessary, with regard to the principle of autonomy and individual responsibility, to give a concise review about the existing local law and how the rights of

women and unborn children are preserved or not. The second step will be to inform about Down's syndrome, not only as a disease itself but describing the life of the people affected by it, with its difficulties, chances, and challenges.

The analysis of the case elicits the following questions:

- Why Helene wants to miscarry? Are her reasons valid to justify an abortion?
- Has Helene the right to decide by herself, neglecting the right of her unborn child and that of her husband?
- Why does George want the baby to be born? Does he have the right to become a father and raise the child without his wife?
- What kind of rights does the unborn child has, if any?
- What would you think and do if you were Helene or George?

Propose your personal solution suitable for the case.

Tools

<https://legal-dictionary.thefreedictionary.com/abortion> (visited 04/08/2018)

<https://worldabortionlaws.com/> (visited 04/08/2018)

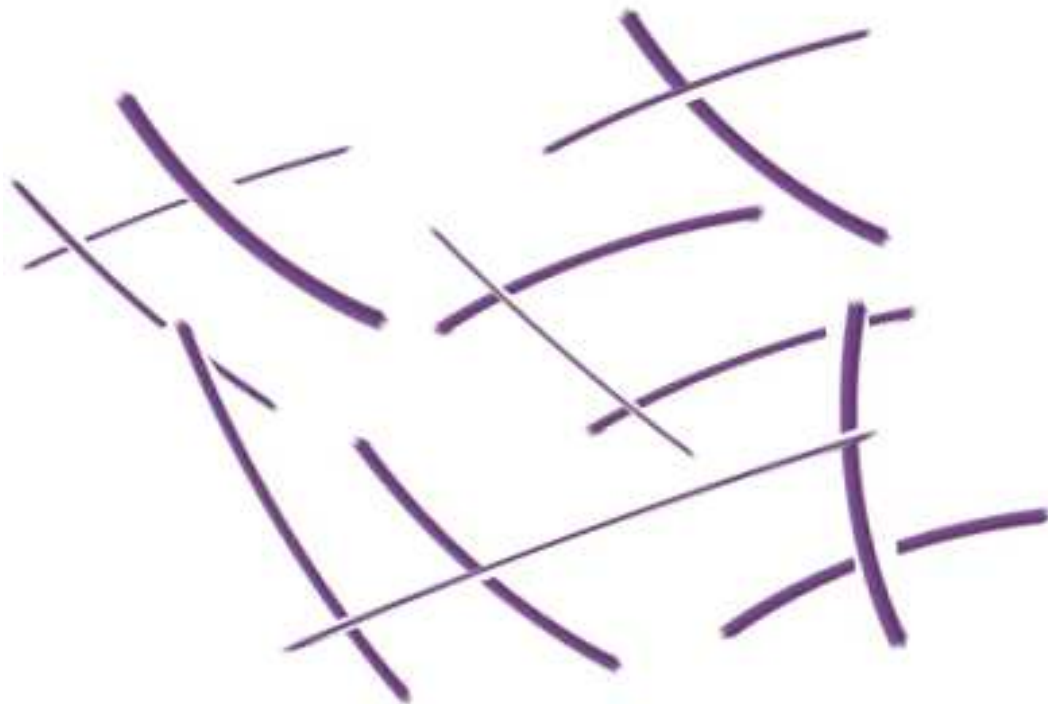
<http://www.pewresearch.org/fact-tank/2015/10/06/how-abortion-is-regulated-around-the-world/>

(visited 04/08/2018)

<https://www.ndss.org/about-down-syndrome/down-syndrome/> (visited 04/08/2018)

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UNIT 23

Age Group IV: 15-19 years old

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

“Refusal to Live”

Learning Objectives

1. Learning to understand one’s decision, looking at different perspectives, respecting other people’s autonomy by being empathetic;
2. Learning to understand the consequences and to what extent our decisions may bring us and how they can affect others;
3. Learning to make our decisions and taking into account the responsibility for relationships.

The Case

John is a seventeen years old teenager. When he was fifteen, he was a normal high school boy and a very famous soccer player in his school team. At sixteen, he started to notice swellings all over his body and after going to a doctor, he was diagnosed with an end stage kidney failure. This means that he had to start undergoing a weekly schedule with three sessions of hemodialysis until there would be a new kidney for him.

After a few months undergoing three hemodialysis sessions per week, he refused to continue to have these sessions and consequently being transplanted. He claimed that he did not want to live anymore, because the hemodialysis sessions were extremely painful and he appealed to respect his dignity as a human being. The Healthcare team tried to explain him that hemodialysis was not going to last forever but only until the transplantation. This could occur in a very short time. However their attempt failed. His mother, Mrs. Silva does not agree with her son’s decision. Since she is not able to change his mind, she appeals to court.

While being questioned by the judge, John demands to respect his dignity and expresses his desire to die peacefully.

Teaching Methodology

Role-play:

Step 1

Attribute the following roles to each of the participants:

- John;
- Mrs. Silva (John’s mother);
- John’s Lawyer;

- Chief physician of Healthcare Team;
- Mrs. Silva's lawyer;
- Judge;
- Five or more members of the jury.

Each actor should express his belief according to his role, and should defend his point of view, trying to convince other parties to change opinion.

Step 2

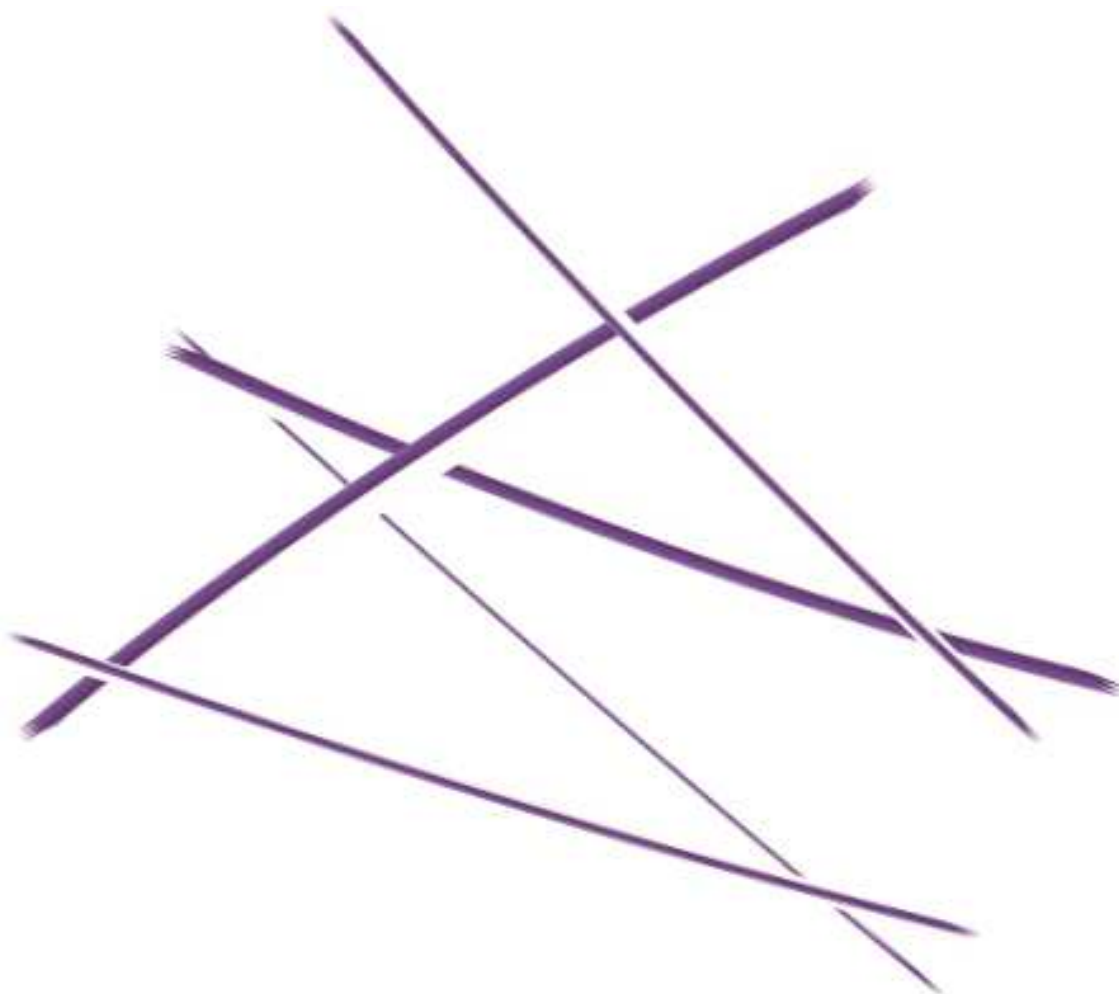
Change of roles, the actors should leave their previous roles and play roles of the other side.

Step 3

The moderator should promote a debate, based on the learning objectives.

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UNIT 24

Age group IV: 15-19 years old

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

“I don’t want to know my future”

Learning Objectives

- Developing analytical skills where complex issues, with ethical aspects such as genetic screening, are concerned and can change a person’s expectation for his/her future (health);
- Understanding and discussing the principles of autonomy and self-determination when personal genetic information is concerned, as well as the responsibility one may have when his/her autonomy affects the autonomy of others and their right to information;
- Being able to discuss and reach conclusions for “open” ethical questions that do not have a clear answer.

Case

Andreas is a 45-years-old father of two children, who learns that his mother (now 67) is at the end stage of a kidney disease. When talking to his mother, he discovers that his maternal grandfather died at an early age, possibly from kidney failure without ever being diagnosed while alive. While discussing this information with his GP, the doctor suggests genetic screening as she suspects the two cases of kidney disease in the family to be due to a genetic disorder called polycystic kidney disease. The doctor explains that the disease is autosomal dominant, which means that Andreas has a 50% chance of being a carrier and if he is, he will have a very high probability of developing kidney disease at an early age. If he is indeed a carrier, then his own two children, now 16 and 12 years old, also have a 50% probability of being carriers. The doctor indicates that Polycystic kidney disease has no cure but if diagnosed early, it can be better managed so that symptoms are eased and life can be prolonged. Andreas faces serious dilemmas. Should he get screened himself and find out about his carrier status? What if he is indeed a carrier? How will he deal with this information while seeing his mother undergoing dialysis? What about his children: should he give them the information? Should they be screened too? What about their own right to the information? Are they old enough to decide for themselves?

Teaching Methodology

The disease:

Polycystic kidney disease (PKD) is a genetic condition that is inherited in an autosomal dominant manner, i.e. if one of your parents carries the defective gene, you have a 50% chance of carrying

the gene and developing the disease as well.

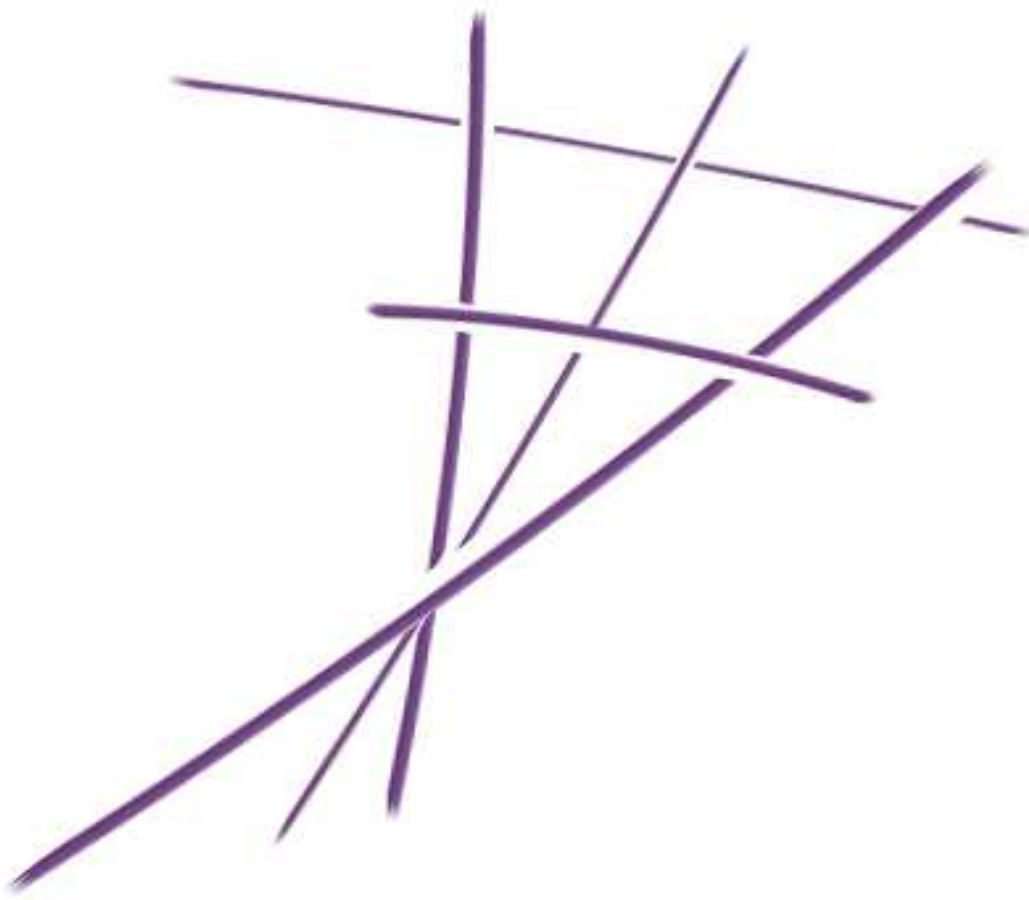
Autosomal dominant polycystic kidney disease (ADPKD) affects individuals of all races worldwide. About half of the people with ADPKD develop kidney failure.

After reading the story, the teacher offers some additional information on PKD and kidney failure, such as discomforts of frequent dialysis and other related health issues, as well as treatment options. After this, the students can be split into two groups and each group should discuss one approach to the dilemma. One should discuss the decision to be screened while the other group talks about the refusal to be screened, discussing the patient's right to know or not to know the information available and how this could affect him/her, his/her family, etc.. If the father chooses not to undergo screening, should he inform his children of the possibility once they are 18 years old? If the children choose to be tested as adults, should they inform or not their father of the results? (a positive result would inform him of his own status, too). Does Andrea's wife have the right to know of her husband and children's health so that she can decide for herself how to deal with all the possibilities?

Students should debate all possible dilemmas with the teacher's guidance and each group should present their arguments to the other group.

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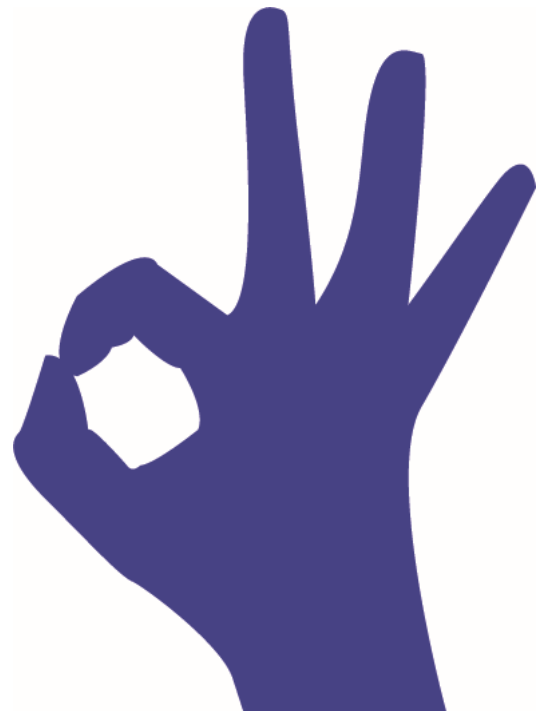


The Universal Declaration on Bioethics and Human Rights [UNESCO, 2005]

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 25

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 injections", 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 no 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 this serious problem there were several suggestions. One of them, offered 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 26

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

"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 it from my mouth, sometimes without saying anything. I think that she also told my teacher to tell me to remove my thumb 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 so proud of me then. Now they try to prevent me from sucking. I really try 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 tell them. "I can do with it what I have done for years". My elder sister teases me, "Humby Thumbby" she calls me. "I do not care, nobody can stop me" I tell 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:

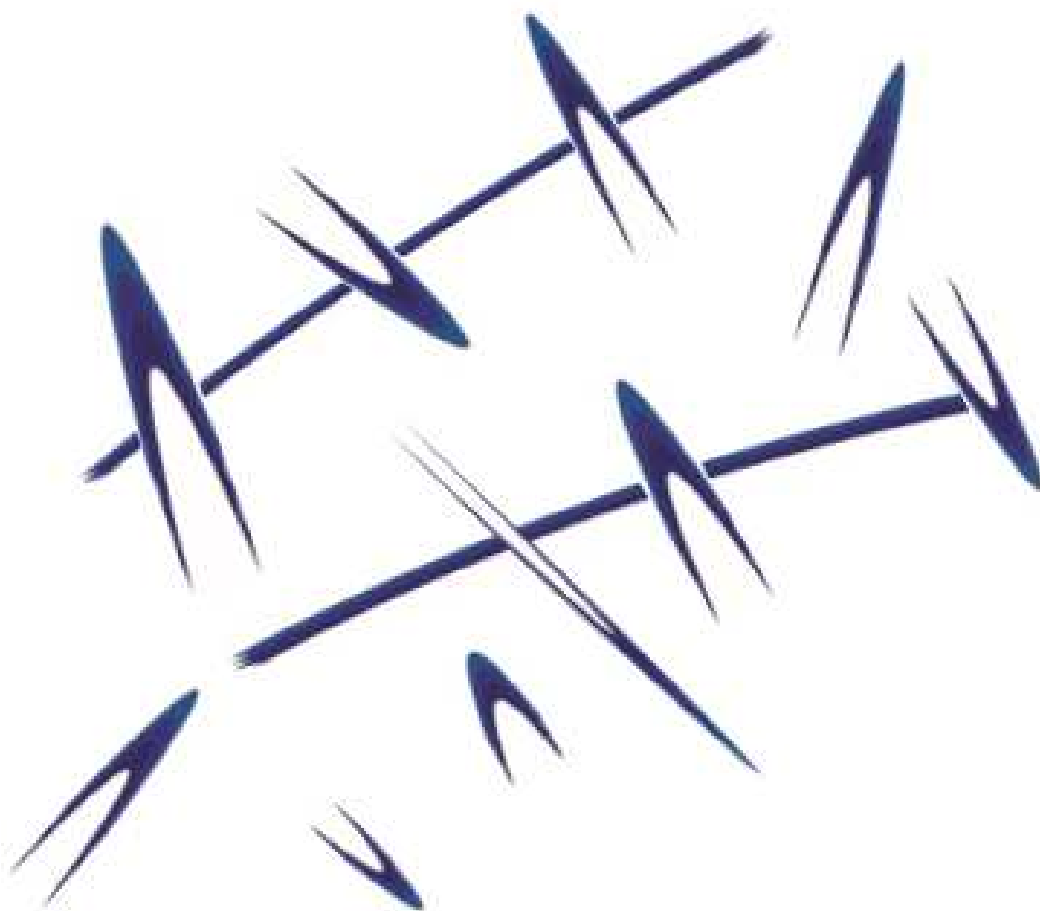
- Did you ever suck your finger? At what age?
- When did you stop?
- Why did you stop? (or: why did you not stop?)
- May we do whatever we want to our bodies?

May a child refuse to do the following things, against his parents' will:

- To eat?
- To take medicine?
- To go to school?

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UNIT 27

Age Group IV: 15-19 years old

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.
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Title

“Clinical trials“ behind bars“: benefit and harm”

Learning Objectives

- Thoroughly analyzing the bioethical principles of Beneficence and Autonomy;
- Introducing and describing clinical trials, their purpose, their research protocol and their possible available alternatives (i.e. clinical trials involving animals instead of human beings);
- Objectively assessing pros and cons of clinical trials in different contexts, evaluating their consequences in the long and short terms;
- Understanding the fundamental role of informed consent, the milestones of complete information and of free consent;
- Carefully reflecting on the benefit and harm of clinical trials, especially concerning vulnerable people like inmates;
- Raising awareness of the terrible exploitation of human beings involved in clinical trials, with the devastating consequences that in the past, in the name of science and progress, these disrespectful attitudes have produced.

The Case

Today is the third time I vomit: I feel definitely weak, but now I am almost used to it. Since I have decided to join the experimentation of this new drug, exactly for six months, a few hours after its administration I have a great nausea and I vomit several times a day. Then the shivers come and my body temperature goes up, but only for a few hours. Then everything goes back to normal. I

know, it is not pleasant at all, but...what can I do? I have no choice. I have been detained in jail for five years and two years ago, I discovered to be HIV positive. The only chance I had to cure myself without paying was to undergo this experiment. In fact, the state would never have undertaken the cost of this treatment for a citizen, let alone for a prisoner! I hope this trial will reduce my pain, so that I can keep AIDS at bay. A month ago, I saw my cellmate dying, due to this terrible disease. That is why I volunteered to take part in a test. I recall how much pain and sorrow this woman suffered, as she decided she would never undergo any trial, and not to be cured for her disease. I do not want to die in this way. I want to live.

Teaching Methodology

Human recruitment is essential for pharmacological studies in clinical trials in order to verify how effective the treatment is, so as to evaluate its contraindications, its side effects and any other reactions in patients. The involvement of human subjects must be based upon voluntary consent: they are bound to volunteer, after having received adequate information concerning their experimentation.

After explaining to the pupils what a clinical trial is, its purpose, its research protocol and the alternative to recruiting human subjects (i.e. clinical trials involving animals), it would be interesting to submit a simulated experimental protocol to the students. In this way, they could understand its fundamental steps and consequences in the short and long terms, in particular when, why and how informed consent should be given.

After that, the teacher may elicit the following dilemmas, in order to start the discussion concerning the case:

- Is the inmate's consent given "*without the intervention of any element of force, fraud, deceit, duress, over-reaching, or other ulterior form of constraint or coercion*"¹?
- Do you think that the "opportunity" given to inmates to be involved in clinical trials, in exchange for medical care and benefits, approaches blackmail?
- Should such a vulnerable group like the prisoners be excluded from clinical trials, in order to avoid any kind of "compromise"?
- Is there any risk of exploitation? How and why?
- Should we consider the voluntary donation of the bodies of inmates a way to pay their debt to society?
- What about the lack of treatment of the other inmates who refuse to be involved in clinical trials?
- Write down a draft balancing benefit and harm for inmates, scientists, pharmaceutical societies, state and community. Compare the results and highlight who should be protected more and for what reasons;
- Analyze a real case of human exploitation in clinical trials (e.g. the Tuskegee syphilis experiments) or other kind of human experimentations (e.g. Nazi medical experiments) with their terrible consequences in the present and over the long time.

1 article 1 The Nuremberg code <https://history.nih.gov/research/downloads/nuremberg.pdf> (visited 08/07/2018)

- Evaluate the importance of the Nuremberg code as well as the Helsinki declaration;
- Consider which of the 2005 UNESCO declaration on Bioethics and Human rights principles fit this case (e.g. no. 4 Benefit and harm, 5 Autonomy, 14 Social responsibility and health);
- Think about ethical implications in using placebo in clinical trials.

Tools

The Nuremberg code

<https://history.nih.gov/research/downloads/nuremberg.pdf> (visited 07/15/2018)

The Belmont report

https://videocast.nih.gov/pdf/ohrp_appendix_belmont_report_vol_2.pdf (visited 07/15/2018)

The Declaration of Helsinki

<https://www.wma.net/what-we-do/medical-ethics/declaration-of-helsinki/doh-oct2008/> (visited 07/15/2018)

The 2005 UNESCO Declaration on Bioethics and Human Rights

http://portal.unesco.org/en/ev.php-URL_ID=31058&URL_DO=DO_TOPIC&URL_SECTION=201.html (visited 07/15/2018)

Casebook on bioethics and holocaust 2013

9.2 Informed Consent in Human Experimentation 9.4 Utilitarianism in Clinical Research

http://www.unesco-chair-bioethics.org/?mbt_book=364 (visited 07/15/2018)

Informed consent casebook 2003

<http://www.unesco-chair-bioethics.org/wp-content/uploads/2015/08/1.-Informed-Consent.pdf> (visited 07/15/2018)

the Tuskegee syphilis experiments

<https://www.sciencedirect.com/topics/medicine-and-dentistry/tuskegee-syphilis-experiment> (visited 07/15/2018)

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UNIT 28

Age Group IV: 15 – 19 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.
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Title

“Paternalism or self-determination? A family conflict”

Learning Objectives

- Reflecting on parents' powers and duties in relation to their children;
- Reflecting on communication of painful news;
- Reflecting on the modification of the physician-patient relationship during the last 50 years;
- Reflecting on the concepts of duration and quality of life.

The Case

When Bruno was 15 years old he was diagnosed with severe leukemia. Bruno is a brilliant and sensitive guy. His parents do not want Bruno to know this diagnosis. They strongly believe that their duty is to protect their child from such a shocking truth, not to threaten his psychological balance and not to provide distress.

Anna, Bruno's older sister, has a different opinion. She maintains that her younger brother, though underage, is perfectly capable of understanding. Therefore, he has the right to be informed by doctors about his real conditions and not be deceived by his parents 'for his own sake'. Eventually, Anna's opinion prevails. Bruno, informed and made aware of his situation, reacts courageously and expresses his consent to treatments.

Unfortunately, after two years, Bruno's condition gets worse. His leukemia, after many cycles of chemotherapy and a bone marrow transplant, is at the last stage. The conflict within the family starts again. His parents do not accept the idea of an imminent death and want to prolong the

treatments, though they are useless and painful. Bruno, supported by Anna, asks to be relieved from pain and does not want to prolong treatments any more. Doctors are in a difficult situation. They have to decide between respecting the patient's will or accepting the parents' request. They eventually decide to prolong the treatments, as they fear legal actions on the part of the parents. Bruno dies during a blood transfusion.

Teaching Methodology

A short review on bioethical issues is to be followed by a class debate on the question: which solution should we prefer, self-determination or paternalism?

It is strongly recommended that the analysis is focused on the changes in the relationship between doctor and patient in the last 50 years. There has been a shift from a paternalistic model of medicine to a new one, more complex in its features. In the first pattern, the doctor made all sort of decisions as he was the depositary of scientific and technological knowledge; the main aim of medicine was to heal diseases and prolong life, without taking into account the patient's will of relief from suffering. In the new perspective, both doctor and patient are active agents of the relationship: the doctor provides information about the disease, the treatments and the predictable consequences; the patient accepts or refuses his proposals and he is bound to withdraw his consent on the base of self-determination principle.

Then, different questions can be asked to the students:

- Is it right for parents not to let Bruno know the truth? Would it be better for him to know the truth, through adequate timing and information? In proposing this dilemma, it is possible to compare different ideas about when it is proper to inform others or to be informed about one's own condition.
- Does the fact of being a minor mean not to have the right to be informed and to make decisions about treatments? Further information could be added: does self-determination mean also the right 'not to know'?

Discussion should lead to reflect on the antithesis between duration of life in pure quantitative terms (strongly supported by Bruno's parents even though it means a prolongation of suffering) and quality of life, on which the patient's expectations and interests are focused.

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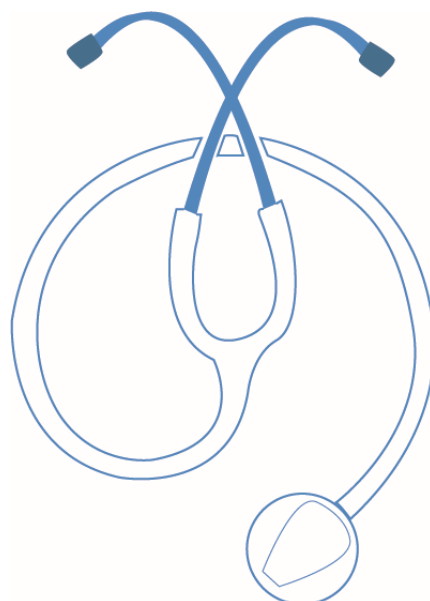
The Universal Declaration on Bioethics and Human Rights [UNESCO, 2005)

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.



UNIT 29

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

“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. One 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 anything. "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 30

Age Group I: 3 -5 years

Ethical Principle No. 7: Persons without 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 a 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 cannot 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 would 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".

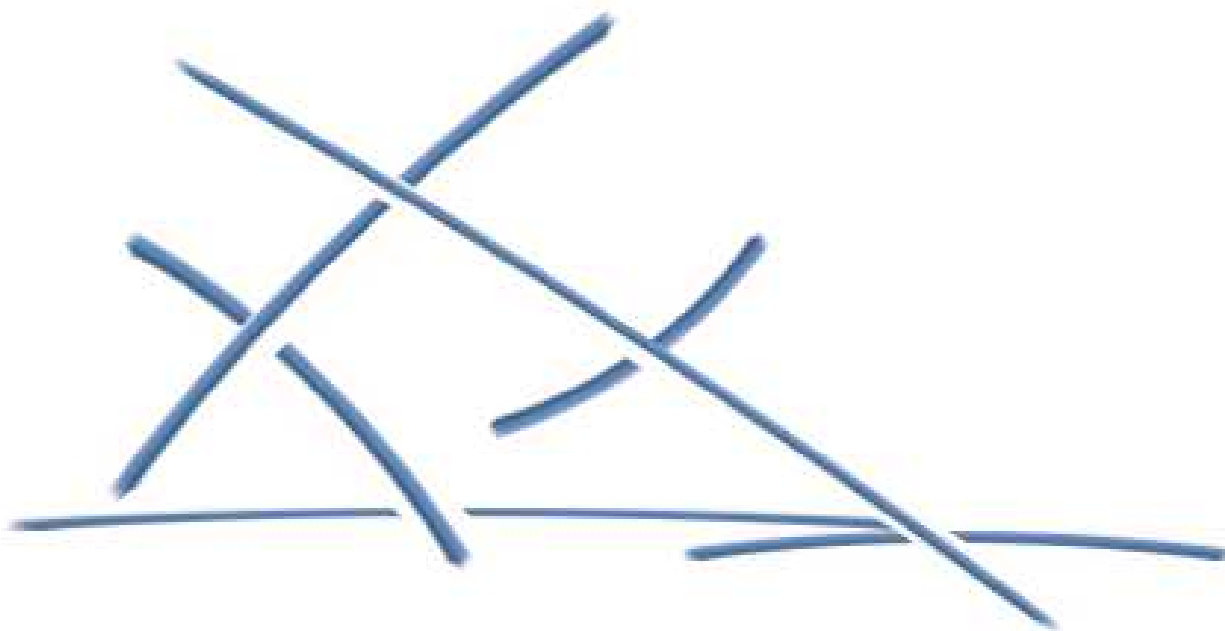
Teaching Methodology

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 31

Age Group III: 11 - 14 years

Ethical Principle No. 7: Persons without 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, being older now had tests done in order to realize that they could not change the fact that machines were 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, often 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 32

Age Group III: 11-14 years old

Ethical Principle No. 7: Persons without the capacity to consent

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Title

“Informed consent: a right and a duty for everyone”

Learning Objectives

- Leading young people to respect the inviolability of human life and human freedom;
- Understanding and analyzing bioethical principles of autonomy and beneficence;
- Introducing and explaining informed consent, its purpose, its different forms in a large variety of social and cultural contexts;
- Raising awareness of the autonomy and responsibility of every person regarding one's own body and health and about the body and health of people without capacity to consent;
- Reflecting on scientific research and the professionals who apply ethical standards to different international contexts.

The Case

Today there is a great turmoil in the village: many mothers with their children have come from neighboring villages. The rumor has spread that doctors have arrived from far away to give children a free of charge vaccine against a terrible infectious disease. The doctors are conducting a research in the next months, but what matters now is that these vaccines are free. The wise men of the village have been informed that these cures could have unknown side effects during or after their administration. In addition, the vaccine could also be ineffective for some subjects. Since most of the mothers cannot read or write, the villages wise men are responsible for informed consent about this research. They think that the risks are worth the positive effects. The mothers trust the old wise men of the village and ask that their children are selected for research. Medical researchers are satisfied: if they had had to conduct this experimentation in their own country, they

would have spent years collecting the appropriate permissions. This research has found very favorable conditions in this village: many participants, few explanations and little responsibility for any unpleasant consequences.

Teaching Methodology

*"A person's basic rights are based on recognition of his human status, the inviolability of his life and the fact that he was born, and will always be, free. Respect for the values and wishes of the individual is a duty which is even stronger if the individual becomes vulnerable. Since autonomy and responsibility of every person, including those who need health care, are accepted as important values, making or participating in decisions concerning one's own body or health must be universally recognized as a right."*¹

1 <http://www.unesco-chair-bioethics.org/wp-content/uploads/2015/08/1.-Informed-Consent.pdf> (visited 07/15/2018)

Beginning with this statement, pupils should answer the following questions:

- What does it mean to you to be a human being?
- Can you explain what human inviolability and freedom mean? Give some examples.
- Are you responsible for your own body and health? Do your parents play a part in these areas?

After writing down and collecting the different answers and opinions, the teacher should analyze the principles of Autonomy and Beneficence with the students.

After that, let the pupils answer a questionnaire like this:

- In the story, who is informed, and about what? Make a draft.
- Who should be informed, and how?
- Who are the most vulnerable people and why? Who is directly responsible for them? And who is indirectly responsible?
- If you could change something in the story, what would you like to change and why? Explain your suggestions.
- Is it fair to have different ethical considerations for different cultural and social contexts?
- How should scientists and medical researchers behave in your opinion and why?
- What kind of influences and pressures could they receive? How could they be avoided?

Tools

Informed consent casebook 2003

<http://www.unesco-chair-bioethics.org/wp-content/uploads/2015/08/1.-Informed-Consent.pdf> (visited 07/15/2018)

<https://biotech.law.lsu.edu/cases/consent/Schoendorff.htm> (visited 07/15/2018)

<https://law.justia.com/cases/california/court-of-appeal/2d/154/560.html> (visited 07/15/2018)

The 2005 UNESCO Declaration on Bioethics and Human Rights

http://portal.unesco.org/en/ev.php-URL_ID=31058&URL_DO=DO_TOPIC&URL_SECTION=201.html (visited 07/15/2018)

Alessandra Pentone
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UNIT 33

Age Group IV: 15 - 19 years

Ethical Principle No. 7: Persons without 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 even 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 did not always understand his behavior and, for that reason, tried 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 mother, did Angelo seem to calm down. The other children, who were at the scene, were frightened, and for this reason, Anna decided to meet 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 interested 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 appear early on in a child's life like difficulties in learning a language and communication, as well as showing 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 caused 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 dilemma 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 communicate 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 questions 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 rewarded. Finally, we should try to ensure that the child focuses on what the other kids do, to integrate him well into the class. For teachers, it is important to be calm and patient 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 is 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 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 subject, giving particular importance to their solutions for an inclusive education as well as for communication techniques that they would adopt to speak with autistic children.

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UNIT 34

Age Group IV: 15 - 19 years

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

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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 an 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 reads 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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UNIT 35

Age group: 15-19 years old

Ethics Principle No. 7: Persons without the capacity to consent.

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Title

"I need to know"

Learning Objectives

- Developing analytical skills about the decisions of minors consenting to tests regarding their own health and personal genetic information;
- Understanding and discussing the principles of autonomy and self-determination of patients who are minors and/or competent minors (over 16 years old);
- Discussing and reaching to a conclusion together for "open" ethical questions that do not have a clear answer.

The Case

John is 16 years old when he finds out that his paternal grandmother is undergoing dialysis for kidney failure. He overhears his parents discussing the issue, with his father telling his mother that his GP suggests genetic screening for a disease called polycystic kidney disease, as she suspects this to be the case behind the kidney disease cases in his family. His father does not seem to wish to be tested as he is unsure how he would handle the possibility of being a carrier of the disease at the same time as his mother is undergoing dialysis. John takes advanced biology at school and knows about the disease. He knows that if his father is indeed a carrier, he and his sister Anna, now 12, also stand a 50% chance of being carriers and ultimately developing the disease. He believes in science and wants to be a doctor or scientist one day. He also knows about new gene editing techniques that may soon be able to treat single gene disorders such as this. If given the choice he

would like to be screened now, however none of his parents mentions the issue in the next few months. Growing impatient he reads up on the possibility of getting screened himself without his parent's consent as he is older than 16 and the law allows him to provide consent for himself as a competent minor. As such, he can even ask for confidentiality for his tests. In fact, he could even choose to take the test using a pre-ordered kit from direct-to-consumer companies offering genetic screening. Should he go ahead and get screened? Can he handle the information alone, without telling his parents? What if the result is negative/positive? Should he tell his father and little sister as they could be carriers? Should the doctors disclose findings to his parents even if John does not wish to?

Teaching Methodology

The disease:

Polycystic kidney disease (PKD) is a genetic condition that is inherited in an autosomal dominant manner, i.e. if one of your parents carries the defective gene, you have a 50% chance of also carrying the gene and developing the disease. PKD results in the development of numerous cysts in both kidneys, progressively reducing kidney function and leading to kidney failure. About half of the people with ADPKD progress to kidney failure. Autosomal dominant polycystic kidney disease (ADPKD) affects individuals of all races worldwide.

After reading the story, the teacher offers some additional information on PKD and kidney failure, such as discomforts of frequent dialysis and other related health issues, as well as treatment options. The teacher also offers information on the law regarding minors over the age of 16, allowing minors in most countries to provide consent for themselves. After this, the students can be split into two groups and each group should discuss one approach to the dilemma. Does John have the right to his own information, that also relates to his father's right of not wanting to know? Was the father right in choosing not to undergo screening, if his decision affects his children? Should John inform his father (or mother) about his results? What about his sister? What would you do if you were faced with John's dilemmas?

Students should debate all possible dilemmas with the teacher's guidance and each group may present their arguments to the rest.

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UNIT 36

Age Group IV: 15-19 years old

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

"Who will decide who I am?"

Learning Objectives

- Analyzing the bioethical principle of Autonomy;
- A careful reflection on the rights of people without the capacity to consent;
- Introducing and explaining the difference between genetic sex, sexual differentiation, sexual appearance, gender assignment, and gender identity.

The Case

Maria is thirteen years-old and her parents are concerned about her health: she has not had her period yet and so they want her to perform a clinical check-up.

After some routinary laboratory tests, Maria undergoes a gynecological examination and a genetic test: the diagnosis is Morris syndrome or androgen insensitivity syndrome. This *"is a condition that affects sexual development before birth and during puberty"*¹ explains the doctor to Maria's parents.

*"People with this condition are genetically male, with one X chromosome and one Y chromosome in each cell. Because their bodies are unable to respond to certain male sex hormones (called androgens) people with this form of condition have the external sex characteristics of females, but do not have a uterus and therefore do not menstruate and are unable to conceive a child (infertile). They are typically raised as females and have a female gender identity. Affected individuals have male internal sex organs (testes) that are undescended, which means they are abnormally located in the pelvis or abdomen."*¹ The doctor explains that, given the increased risk of malignancy of the undescended testes tissue after puberty, testes should be surgically removed (orchidectomy).

There are two options: 1) Maria can undergo surgery now, or 2) the operation can be delayed until she becomes an adult, being able to decide for herself if she wants to consider orchiectomy and eventually secondarily surgical intervention (to reconstruct her vagina and uterus).²

The decision is up to Maria's parents because she is a minor.

Maria's parents are shocked but immediately share their controversial opinions with the doctor. Maria's father wishes the orchiectomy to be performed immediately.

His daughter should not know about the real reason of the operation and the syndrome she is affected by, claiming she is "normal". Maria's mother wants to tell her child the truth because there is nothing to feel ashamed of. She's not afraid for Maria's stigmatization and believes that the final decision belongs to her daughter when she will become an adult.

1 <https://ghr.nlm.nih.gov/condition/androgen-insensitivity-syndrome>

2 Clinical guidelines for the management of disorders of sex development in childhood,
<http://www.accordalliance.org/dsd-guidelines/>

Some medical researchers propose to include Maria in a pioneering project: concerning the possibility of a genetic modification that could sensitive her tissues to androgens, transforming her from female to male.³ The doctors ask the court's help to deliberate the final decision.

Teaching Methodology

Considering the age of the pupils and their sensitiveness for this kind of topic in this stage of their life, the debate has to be led clearly and carefully.

After a scientific review concerning genetic sex, sexual development and differentiation, the discussion should be focused on the bioethical principle of Autonomy and the rights of people who are without the capacity to consent. Parental responsibility should not entail personal prejudice that could irreversibly affect children's physical and mental health. The analysis of the case raise the following questions:

- What is in Maria's best interest?
- Does she have the right to know about her syndrome and its consequences?
- What would you think if you were Maria?
- Does her opinion play a part?
- What would you think if you were Maria's father and/or mother?
- What is the doctors' duty concerning the disclosure of Maria's diagnosis and prognosis?

Tools

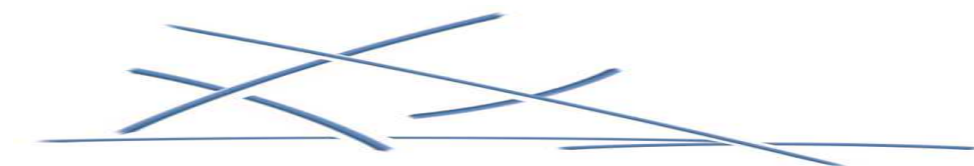
<https://www.ncbi.nlm.nih.gov/books/NBK1429/>

<https://ghr.nlm.nih.gov/condition/androgen-insensitivity-syndrome>

<http://www.accordalliance.org/dsd-guidelines/>

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

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 37

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 used to be a boy whose name was Partosh. I had never heard the name Partosh. The children used to call him Partoch the Hippo which means: Partosh the fatty boy. Not only was his name different and strange, Partosh himself was different. He had a special, large and heavy chair, because he did not fit in the ordinary small chairs, having already broken a 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 chil-

dren 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.

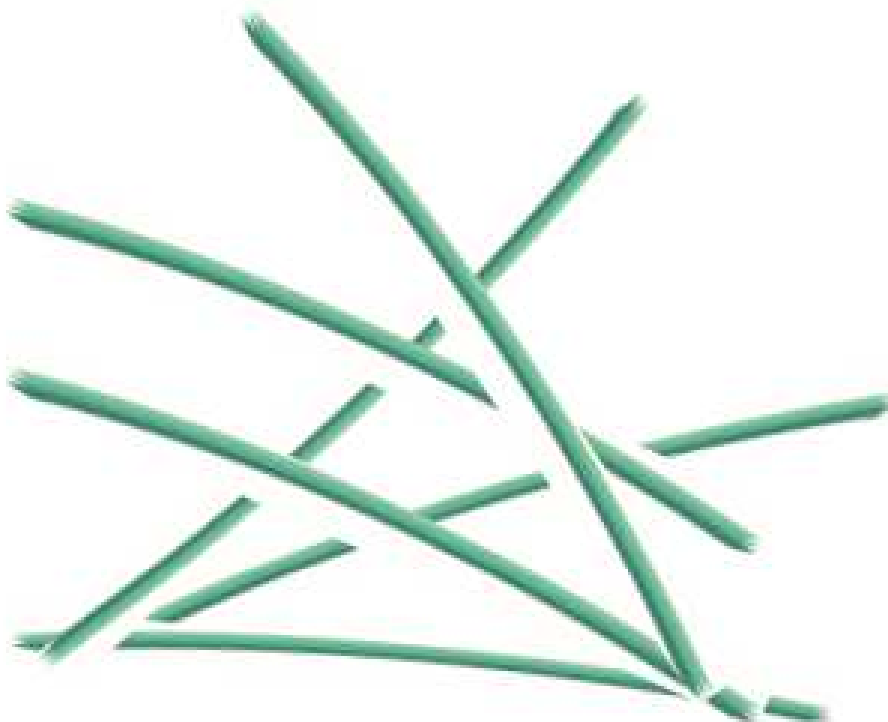
Teaching Methodology

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 38

Age Group II: 6-10 years-old

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

“Do not touch me”

Learning Objectives

- Increasing the sense of expression of personal identity in children;
- Sharpening the perception of their own feelings and expressing their opinion;
- Listening to children’s opinions and respecting them.

The Case

Part 1:

Ria, a cute, playful and cheerful girl of 5 years old started going to primary school. She used to go to school by school bus and was very happy. After one month, one fine Monday Ria was not getting up from bed.

Her mom was calling her “Come on Ria, you are getting late for school!”

Ria yelled “Mom! I am not well, I won’t go to school.”

Mom: “What is happening, dear?”

Ria: “I want to sleep.”

Mom: “My sweet little fairy! Come on, I’ll drop you to school today.”

Ria: “Mom! Will you come to pick me up from school in the afternoon?”

Mom: “I shall be in my office, come back by bus, baby!”

Ria: “I don’t want to come back by bus; I want to come with you. Promise me that you will come and pick me up from school.”

Ria was losing interest in going to school. She was a very bright girl, liked to read storybooks, performed well in class. Now she had turned into a frightened girl who didn’t want to go to school. While coming back from school, little Ria used to be the last one to get off the bus. She would be alone in the bus with Uncle Paul, the attendant, until her house. Uncle Paul liked her very much. He used to sit beside her as she was alone and felt sleepy. He used to utter rhymes, mimic animals and birds and would also cuddle her. Initially she was happy, but later on little Ria didn’t like his cuddling anymore. Slowly she was developing a fear when Uncle Paul would come and sit beside her and start cuddling her... his touch was painful for her.

Part 2:

Ria started to become more quiet every day. She had stopped talking at school and even to her parents. She started getting afraid of people. Her parents became worried and took her to Mrs. Raina, a child psychologist. She spent more than half an hour talking with Ria alone. The noteworthy part of their conversation was like this:

Mrs. Raina: "Ria, why don't you like Uncle Paul?"

Ria: "He ... he ... he ...hmmmm, no he is..."

Mrs Raina: "Yes dear, tell me... Uncle Paul is very funny! Isn't he?"

Ria: "No, he is not funny, he is harsh, and he is bad!"

Mrs. Raina: "Why do you say so? He mimics barking and chirping..."

Ria: "He does not pat me as my Papa... I don't like the way he touches me...he is bad!"

Mrs. Raina: "Where does he touch you? Did you tell your Mom?"

Ria showed and then sobbed: "No, I can't say , nor can I say Uncle Paul, DON'T TOUCH ME!"

Mrs. Raina: "Why are you crying Baby?"

Ria: "His fingers are bad, he pains me..."

Mrs. Raina: "Ria, you are a very brave girl! You must tell your Mom. She is there to take care of you. She will say NO to Uncle Paul! When you will grow up, you will be able to say so, nobody can touch your body if you don't allow it..."

Teaching Methodology

Part 1: The teacher introduces the story to the children. The teacher invites the children to enact (Role Play) the same to enable other children to understand the situation. Following this, the Teacher can ask the questions below:

1. What was Ria's problem?
2. Did she tell her problem to her Mom?

If you were Ria.

Would you tell your Mom about Uncle Paul?

What would you have said to Uncle Paul?

This simple question-answer type of discussion will allow the children to increase their thought and perception of their own feelings and express their opinion (First two objectives).

Part 2: The question/dilemma remains: Why was Ria not able to speak about her problem?

This can be made clear through a second Role-play of Mrs. Raina and Ria followed by a discussion.

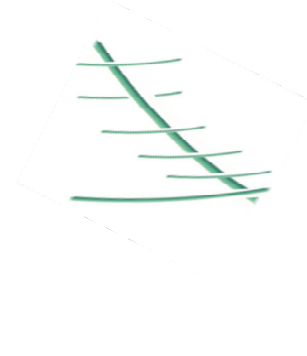
In the second Role-play, the teacher has to take the role of Mrs. Raina, the Child Psychologist.

The children will be able to delve deeper into the question through discussion. This will provide a different type of awareness of the individual rights and priorities of the child's welfare (child abuse) related to "good touch and bad touch", that, at times, cannot be provided by parents.

Finally, children should be motivated to think and reflect further on Human Rights and Dignity and to overcome their vulnerability.

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UNIT 39

Age group II: 6-10 years-old

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 princess of dolls”

The Case

My name is Orit and I am attending the third grade. They say that I am a good pupil, as I always study lessons and participate in class debates. I do not have many friends. Dana Moore is my best friend. I have always wanted to have many friends and I invite them to my house, but everytime they find an excuse not to come. The most annoying thing to me is the fact that our teacher chooses the same few girls on the occasion of public performances during celebrations. These girls read aloud, sing loudly, are beautiful and sociable.

Next week our class is going to prepare a show for the whole school about a princess, a prince, a frog, dwarves and other jugglers. I asked the teacher to let me play the part of the princess. I wished so much that she would agree. She looked at me and said: "Look, I have not decided yet." The next day, we started the rehearsal by reading the story. Then the teacher asked who wanted to be the princess; I climbed a chair and I raised my hand up high so that she could see me, as I'm a little short. Everyone raised up their hands, and finally the teacher chose Zivit. All of us knew she would choose her. I got on the desk in front of the teacher and shouted "Teacher, you're unfair! You always choose the same girls! I do not have long hair like her, I have a bridge on my teeth, I'm the shortest in the class, so what? I also have the right to be a princess". The teacher came up to me, took me off the table and said: "This is not a nice behavior. A real princess does not behave like this". The girls around me whispered: "It's really inappropriate for her to be a princess. "When I came back home, I lined up my doll collection, put a crown on my head, wrapped myself in a velvet scarf, and put on pompons. "Dear dolls", I announced, "Now I'm your princess. Bless me and applaud!"

"Hurray! Hurray!" I heard a voice behind me.

My mother got into the room and clapped her hands. "Hurray to the most beautiful princess in the world". She hugged and kissed me.

I should have been happy, but I was a little sad.

Teaching Methodology

What should Orit be happy about? Why was she a bit sad?

Why doesn't Orit have many friends?

Why doesn't the teacher choose her as the princess?

How should a princess be?

Is it not suitable for Orit to be a princess?

Would you choose her as the princess for that show?

How was Orit consoled?

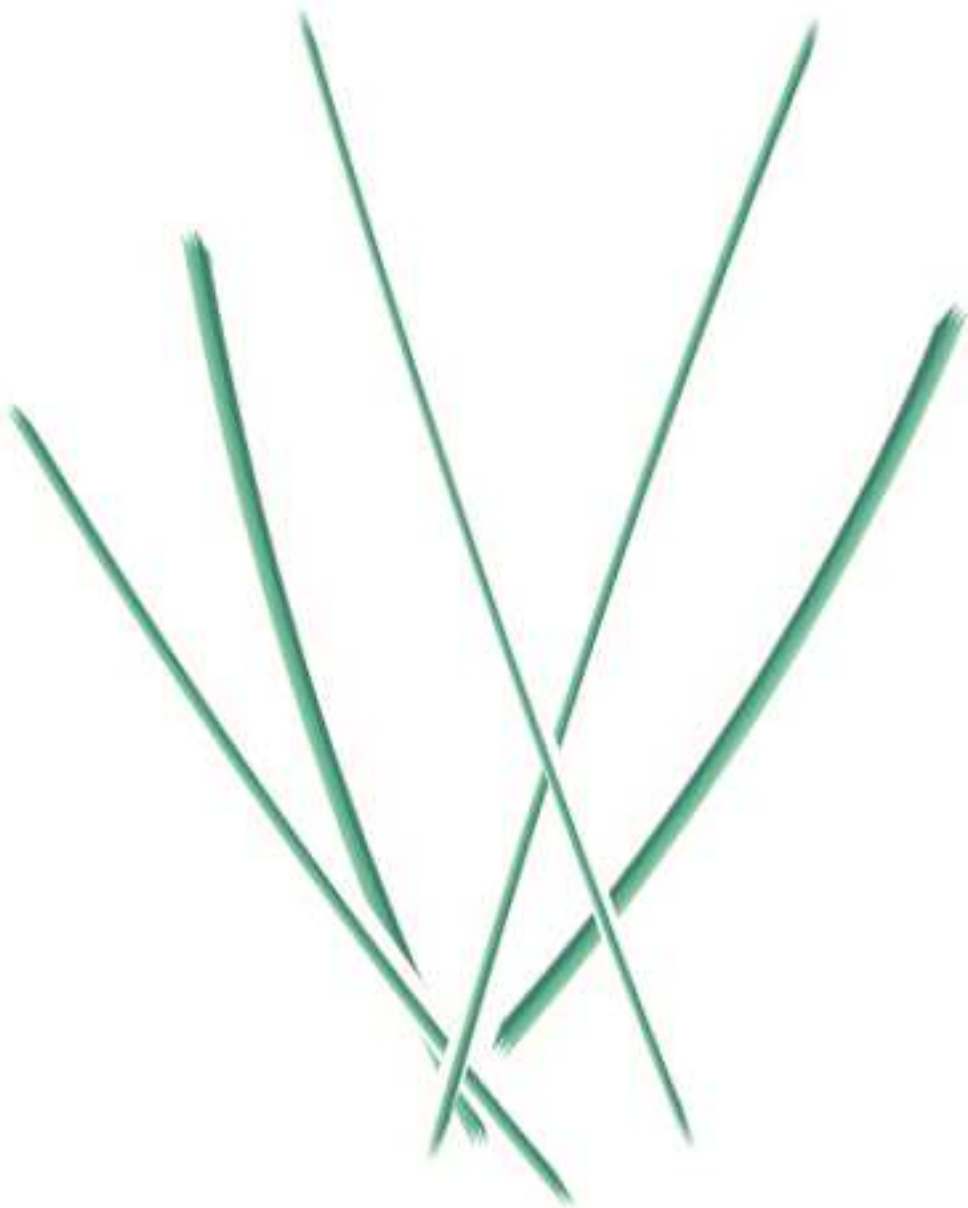
What did her mother feel?

What should the teacher have done?

A debate should be developed about human vulnerability, discrimination, justice.

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UNIT 40

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 has 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 has not taken into 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.

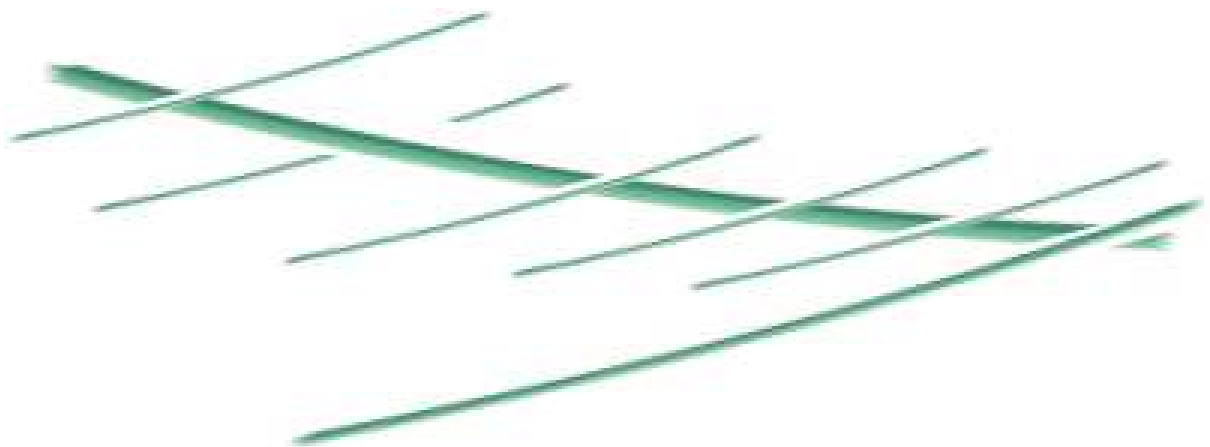
Then the teacher explains the meaning of “human vulnerability” and “personal integrity”, terms which appear in art. 8 of the Universal Declaration on Bioethics and Human Rights that states:

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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UNIT 41-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.

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 significant 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.

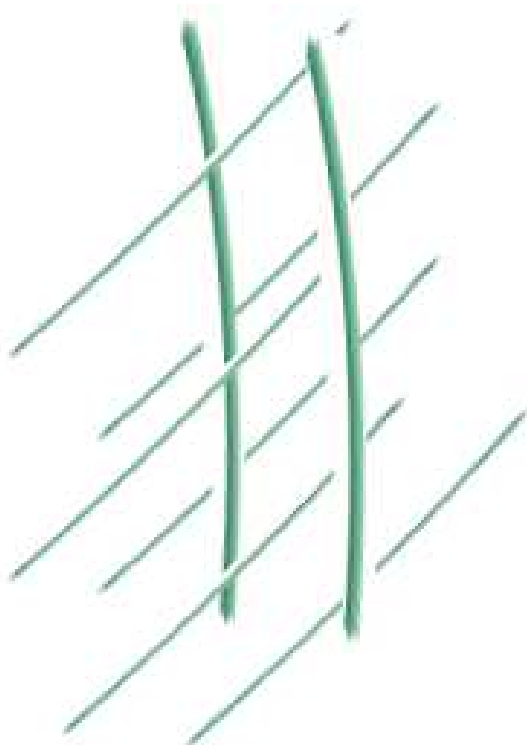
- How has the example of Francesca's life helped her classmates in their human development?
- What principles have been understood by her classmates in experiencing her difficulties and the challenges she faces every day?

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 41-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 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 of 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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UNIT 42

Age Group IV: 15-19 years old

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 need to change”

Learning Objectives

- Understanding what "vulnerability" and "personal integrity" mean;
- Introducing and explaining the difference between genetic sex, sexual appearance, gender assignment, gender role, and gender identity;
- A careful reflection on the importance of each human being to be him/herself and to be able to express his/her nature freely;
- The importance of the 2001 WHO (World Health Organization) definition of health as *"a state of complete physical, mental and social well-being and not merely the absence of disease or infirmity"*;
- Children's relationships with their transgender parents or with the ones changing their gender, even in a future perspective.

The Case

When I was a child, I used to play in my granny's bedroom.

There was a huge closet full of clothes, shoes, hats and trinkets.

The door of this closet was a great mirror in which I would turn into a prince or a princess, a magician or a dancer, a clown or a housewife.

As I grew up, I could multiply the characters in which I could disguise myself, becoming sometimes a man, sometimes a woman, or both at the same time.

Before this mirror, I was simply myself without any need to pretend, to explain or justify who I am, what sex I was given at birth, to which sex I seem to belong, what are my sexual tastes and why.

Every day of my life, I am in front of mirrors in which I do not recognize myself. I have to show myself how others want me to be. It doesn't matter if it makes me feel bad and it doesn't match the reality. The most important thing is to appear.

Now it is time to say: "enough!". I'm tired of masking myself. I have decided to embark on a journey from which I can no longer go back. It will entail a years-long hormones therapy, and more than one surgical operation, not forgetting the psychological path I will have to follow.

I have two young children and their father, from whom I divorced some years ago, says that I cannot change sex now. This would create problems for the children, who might not recognize me and feel the absence of their "old" affectionate parent, not to mention the discomfort they would experience compared to their schoolmates. In addition, who can tell what identity disorders could

generate in them during adolescence? My psychologist claims that I can not wait any longer: for my psychophysical health, this is the path that I have to follow as soon as possible. Before being a parent, I am a person with specific duties to myself.

Teaching Methodology

Considering the age of the pupils and their sensitiveness for this kind of topic in this point of their lives, the debate has to be led clearly and carefully.

After a scientific review concerning genetic sex, sexual development and differentiation, the discussion should be focused on gender role and gender identity.

In particular, gender identity is "*a person's innermost sense of himself or herself as boy or man, girl or woman. This is not simply determined by "sex chromosomes," by surgery, or by how a child is raised. It is also not chosen by an individual.*"¹

Analysing this case, the following questions elicit the discussion:

- Have you ever heard about such a topic? Where and how?
- What's your opinion concerning this issue and the case? What about your family and your friends' opinion?
- Who is more vulnerable in the case? Why?
- Who deserves more protection?
- Do you agree or not with the doubts expressed in the case related to the children?
- What do you think about the psychologist's suggestions?
- Try to give your personal solution to the case.

¹ Handbook for parents 2006 <http://www.accordalliance.org/dsd-guidelines/> (visited 07/25/2018)

Tools

<http://www.accordalliance.org/dsd-guidelines/>

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UNIT 43

Age Group IV: 15-19 years-old

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

“Do all traditions deserve respect?”

Learning Objectives

- Make students reflect on historical traditions of different human groups in multicultural societies;
- Clarify the distinction between cultural relativism and ethical relativism;
- Make students reflect on both ethical principles implicit in certain traditions and on the practical consequences of being faithful to those traditions.

The Case

Aisha is a preadolescent girl whose family came to Europe from an African country. In that country, female genital mutilations are regularly carried out although banned by domestic law. Her parents wish to keep this tradition in order to ensure their daughter and themselves the esteem and the respect of their belonging group. They address public health structures because they wish the operation to be done with hygienic and sanitary guarantees.

The requested operation is refused: based on the medical code of ethics, doctors are only supposed to perform operations whose aim is prevention, diagnosis, therapy and rehabilitation. Healthcare treatments ought to be based on scientific evidence, on the best use of resources and on the respect of the principles of clinical efficacy, security and appropriateness. Those mutilations without a diagnostic or therapeutic scope are prohibited even in case of explicit requests. Moreover, in the country where Aisha's family is hosted, female genital mutilations are forbidden by criminal law. The girl's parents express their dissatisfaction by means of the media. They think their request is justified, being faithful to their tradition and to their community. They believe that their daughter will be psychologically serene only conforming herself to such a tradition and that the authorities' position are highly Eurocentric. They also add that in western countries purely aesthetic and highly invasive operations exist, and are tolerated, if not encouraged, without being justified by millenary traditions.

Teaching Methodology

A collaboration between two courses can be planned. The Biological sciences (or similar) teacher illustrates the two different typologies of practices which are nearly always undergone during puberty as a “passage ceremony” to adulthood. He or she also explains to the class the most serious

consequences of those practices (chiefly in their most radical form) on women's health, sexual and psychological life. The second teacher (history or similar) recalls the history of mutilations, that date back to the Egyptians. Therefore, they do not derive from Islamic rules, but they are typical for traditional societies, characterized by the exercise of a strong discrimination towards women, whose virginity and sexuality are under a strict male control. The same teacher also recalls that the parental authority recognized by law must be exercised on minors in their interest, with regard to the protection of their health and their future liberty of choice, and not exclusively in order to carry out the parents' choices.

Concerning the parents' request for respecting their tradition and the alleged Eurocentric prejudice of the hosting laws and authorities, the class is invited to reflect upon the following distinction:

- "ethical relativism" is radically different from "cultural relativism". The former postulates that the correctness and admissibility of a particular behaviour descends from its conformity to history and to the habits of a small or big human group that continues to perform and to preserve it. In this case, the justification of a certain practice (in terms of good/bad, right/wrong, legitimate/illegitimate) is derived from the bare fact that such a practice was employed in the past and is still (more or less widely) employed in the present (true/false criteria).

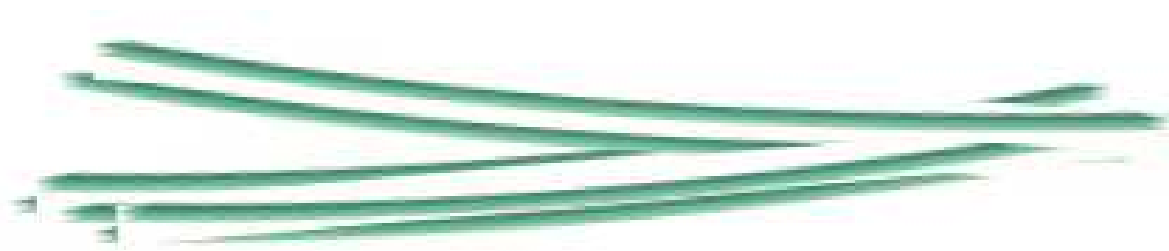
In order to provide a clearer understanding of the problematic characters of traditions, the class is divided into two groups: the first group will be asked to recall and to describe traditions, that deserve to be maintained, the second group, instead, those traditions that should not be preserved within a society, that respects fundamental human rights.

For instance, the first group might recall the most important feasts, traditional clothing used for festivities, music, songs, popular dances, youth games, legends and myths perpetuated from unmemorable time.

The second group might point out: slavery, torture as a means to obtain the confession of a suspect; persecutions towards religious minorities; brutalities and discriminations towards women.

At this point, the discussion concerning traditions could come to a critical point: traditions, that are incompatible with the respect of liberty, autonomy, and equal dignity of people, cannot be allowed. Saying that something must be done because it has always been done is never a sound argument.

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

Principle no. 9
Privacy and Confidentiality

The privacy of the persons concerned and the confidentiality of their personal information should be respected. To the greatest extent possible, such information should not be used or disclosed for purposes other than those for which it was collected or consented to, consistent with international law, in particular international human rights law.



UNIT 44

Age group IV: 15-19 years-old

Principle No. 9: Privacy and confidentiality

The privacy of the persons concerned and the confidentiality of their personal information should be respected. To the greatest extent possible, such information should not be used or disclosed for purposes other than those for which it was collected or consented to, consistent with international law, in particular international human rights law.

Title

“Confidential information”

The Case

Amir is a member of a group of cyclists. He travelled all the paths in the country and was envied by all his friends.

He twice won the championship for difficult road trips and looked forward to participating in the Tour de France the following year. This is an excellent bicycle competition that takes place once a year and is considered one of the most prestigious races in the world.

Six months ago during one of his trips, Amir fell and was severely injured. Due to the great distance from the hospital and an open wound, he lost much blood and had to be given two units of blood.

After a short time, he was called to the clinic and was told that a terrible mistake had occurred: one of the blood units had been infected with the AIDS virus. Amir could not easily face this news, asked the doctor for information, and tried to understand what it would mean. After the initial shock, Amir decided to keep the information he had received hidden from his family and his friends. He required his doctors not to tell anyone any news about his health condition. He did not even tell his girlfriend this information. Later he wondered whether his decision was right.

Teaching Methodology

- What is AIDS?
- What did Amir feel when he received the news?
- What were the dilemmas Amir had to cope with regarding himself, his family, his friends, his girlfriend?
- What values did Amir take into account during his deliberations?
- What would you recommend to Amir?
- Should the doctor inform his family?
- In which case should the principle of confidentiality be violated?

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UNIT 45

Age Group IV: 15 -19 years-old

Ethical Principle No. 9: Privacy and confidentiality

The privacy of the persons concerned and the confidentiality of their personal information should be respected. To the greatest extent possible, such information should not be used or disclosed for purposes other than those for which it was collected or consented to, consistent with international law, in particular international human rights law.

Title

“To share or not to share confidential data in order to get a job?”

Learning Objectives

Students should be able to:

1. Understand the issue of confidentiality;
2. Learn how to make decisions in difficult situations;
3. Take the right path without compromising ethics;
4. Understand how to be decisive while facing a group of people;
5. Be firm in their decisions and have no regret.

The Case

ABC pharmaceuticals is a big multinational company and is your current employer in Singapore. You are working there as a Manager – Scientific Research, in the area of drug development-. Your company is developing a new antibiotic for the treatment of nosocomial infections. This antibiotic acts in a unique way: it does not meet with any resistance. Because of your unique work, you are well known in the pharmaceutical industry, despite the fact that you are not getting a good salary from your present employer. XYZ Pharmaceuticals is bigger than ABC: this new company invites you for an interview as Director - Drug development area. This position involves a bigger role, wider opportunities, big team management, and of course a more substantial wage. Your workplace will be in Amsterdam where you come from. You would certainly like to return to your origins, with all the advantages you know.

The interview session is very friendly and informal. You talk about your current role, the teams you lead and the future career path you want to choose. At the end of the interview, the R & D director asks you about the antibiotic you are working on. You choose not to answer these questions during the interview.

Then you are invited to lunch by the R & D director and you accept. During the lunch meeting, she (R & D director) asks you about the structure of the new chemical compound, its properties, safety issues and so on. She indicates that you will be certainly selected for this managerial position.

How would you react and what will be your response to the following questions?

Teaching Methodology

The students will be asked to discuss the following questions:

What are the interests of the R & D director?

What are the competitors' interests?

Is there a conflict of interest?

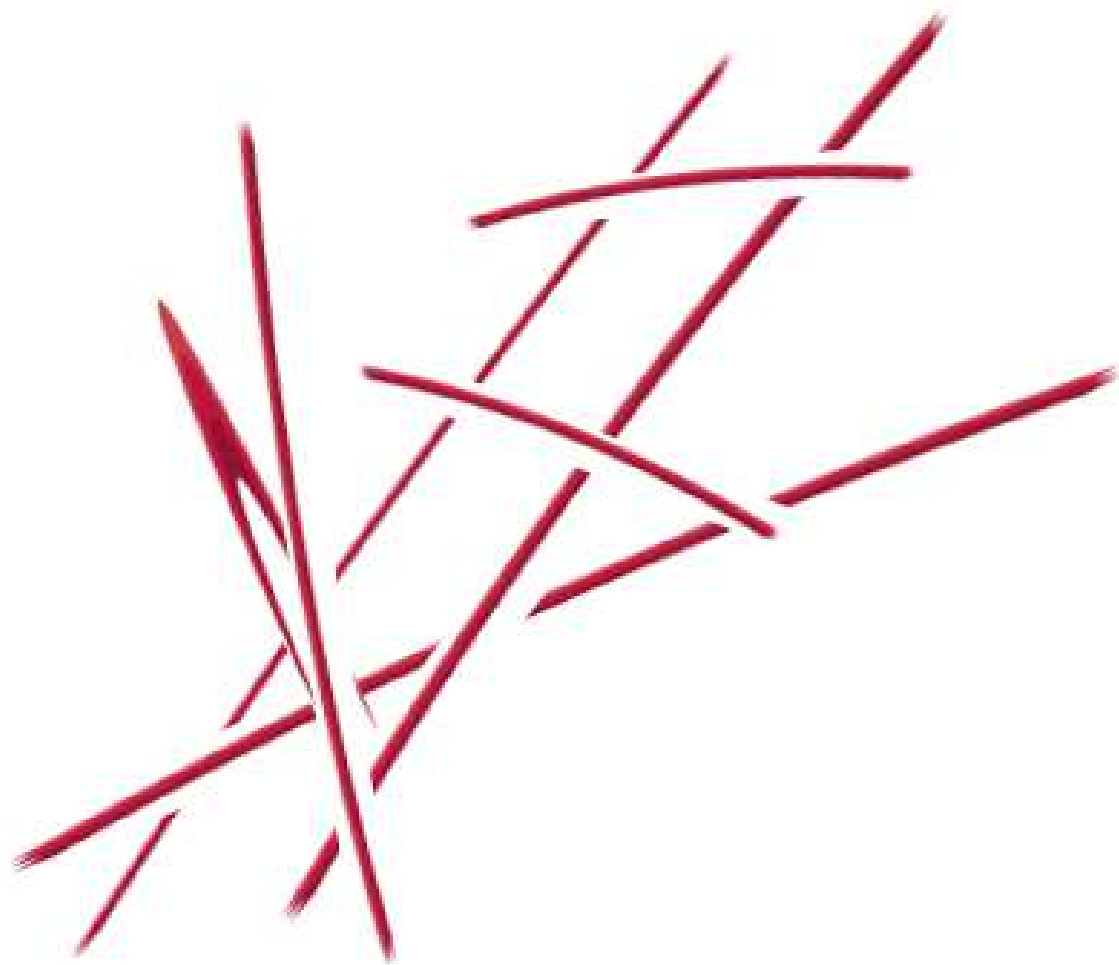
What options would you choose?

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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 46

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 as 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 all togeth-

er 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 47

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 has been filled with all the tools that are useful to describe the 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, 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 48

Age Group II: 6 – 10 years old

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

“Small Change”

Learning Objectives

- Sensitizing children to the poverty around them, thinking of children who live with far less than they need, whether it is food, clothing, health or education;
- Developing empathy for children who endure physical hardship, deprivation and hunger on a daily basis;
- Encouraging children to be grateful for their homes and their lives, to share with others, and to reach out to less fortunate children;
- Beginning discussions regarding the dignity of each person, and children's rights;
- Thinking about the children as construction workers, maids and cleaners;
- Discussing what communities can do for children who are deprived of basic rights and opportunities (inequalities and injustice).

The Case

My wife and I were playing outside our house with our two-years-old daughter, Niharika. When I tossed a shiny new one-rupee coin up into the air, it sparkled in the sunlight, and my daughter put out her hands eagerly to catch it before I snatched it out of the air again. She enjoyed this game, jumped, and laughed at her inability to catch the coin. When she finally did, she threw the coin with all her might and it flew over the gate and landed in the drain. Niharika burst into tears.

“It’s okay, Niharika” I said. “These things happen. Come, let’s go and get another coin”.

As I walked into the house, I wondered about how little one rupee is worth today.

A few days later, I was traveling on a bus out of the city to work. It was a cold winter morning and the bus stopped at a small town halfway our destination. I looked out through the mist at the roadside shacks and tea stalls doing brisk sales serving the bus passengers. Steaming cups of tea and hot breakfast meals were in demand. There was also a stall selling sweet items but at this time in the morning there were no buyers.

At some distance from this stall, a small family huddled together. The father and mother wore tattered clothes and appeared to be farm labourers. The son was about eight and wore a torn shirt several sizes too small for him. In contrast, his shorts were too large and held up with a coir rope. His little sister must have been as old as my daughter. The word “hunger” was written on their faces, their bodies lean and shivering. I felt guilty looking through the bus window – warm within my jacket and without a pang of hunger. At the center of the huddled family I could see a single tumbler of steaming tea – they passed it around, enjoying a sip each.

The mother reached for the cloth purse tucked into her torn sari, and slowly extracted a dirty, pre-

cious, one-rupee coin and gave it to her son – “Go!” she said, “Get yourself something to eat”. Her son’s hand closed around the coin as he broke into a broad smile. I winced – what could one rupee possibly buy?

The boy went quickly towards the stall with sweets. He reached out with his coin and tapped a jar of sweets – “How much for these?”

“One rupee!” said the man with a smile.

“And how much for these?” He pointed to some larger sweets.

“Those are one rupee too!”

“And if I take one of each? How much would that be?”

“Oh! That would also be one rupee!”

The boy returned to his family with his hands full of sweets.

Just then, the bus groaned forward – we were ready to move on.

“How much can one rupee buy?” As much as a human heart can give – this is what I learnt that day.

Teaching Methodology

The teacher could read out the story, emphasizing the dialogues and descriptions of poverty. Alternatively, older children could be asked to read the short story aloud.

Discussion

Ask the children about coin denominations. What can this money buy for the children?

What do children do with the change they receive from the shop? Do they collect it?

Ask if the children have coin change in their pockets. Put together all the change. What can they buy with it?

Ask children to list all the people who work in the school and in their homes as cleaners and servants. Do they know where their children study?

Activity

Ask the children to draw the scene from the story at the bus stop.

Challenge the children to collect for one month all the coins they receive as change. They can make a pledge to use this amount to buy a small useful school item like pencils or notebooks for the child of a helper in school or at home.

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UNIT 49

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.

The promoter group, which seeks to coordinate the meeting, decides to make a collection of all the proposals that have emerged from all individuals in order to 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 it 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 the participants believe that the choice made is the right one. 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. She asks them to reflect on the four proposed solutions and then to vote for 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 50

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 victim 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 would be the most suitable one, from an ethical point of view.

In this phase, the teacher does not give any concrete suggestions, but merely to moderates 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 different characters in the story supporting their positions until they get to represent the agreed solution. After the presentation, each student, 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 "Same behaviour: Same punishment?" and highlights that there can be equality, justice and equity even if the 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 modifies them if necessary. In this phase, the teacher leads the discussion.

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UNIT 51

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

“Who should go first: the victim or the thief?”

Learning Objectives

- Understanding that individuals have the right to be assisted when in need;
- Realizing that, although priorities in healthcare are mainly assessed on the base of clinical and social criteria, these priorities are often influenced by unconscious (and conscious) biases;
- Understanding that, when taking care of people, we should try to recognize biases and avoid judging individuals for what they’ve done, in order to treat them justly and with equity.

The Case

John is a medical student who is on holiday in a small town by the coast. One evening, while he is strolling along the shore, he meets a young woman in her twenties (Anna), who is taking her puppy for a walk. Suddenly, before John has the time to warn her, he sees a thief coming out of nowhere who steals Anna’s purse and quickly runs away. Anna falls to the ground and is slightly wounded on her right hip and shoulder. However, the thief, while running, slips on the stairs and falls down violently, hitting his head against the pavement. John can see the man lying on the ground and bleeding from the back of his head.

Which of the two people injured should John tend to first before the emergency services arrive on the scene?

Teaching Methodology

The teacher should invite the students to imagine being John. If needed, it might help to clarify, for the sake of the discussion that, although Anna is sore, her wounds do not seem to be serious. The thief, on the other hand, is bleeding and can barely move. Therefore, though both need help, it seems that the thief is in a worse condition than Anna.

The ethical question focuses on how priorities in health care should be assessed. The discussion could start by identifying which criteria students think should be more relevant for John’s decisions and why. Should he tend to the thief, since he is more seriously injured? Or should he turn to Anna, since she is the victim of the theft and none can place the blame on her for what has happened?

After giving the students some time to express themselves and argue their opinions, the teacher should explain how priorities in healthcare are normally guided by clinical needs. Though it might

seem right to take care of the victim of the assault first, it should be noticed how this idea is biased by what the thief has just done. However, since the thief is more seriously injured, he should immediately receive aid. This does not mean that whoever attends him shouldn't also attend Anna, but it is important to understand that treating people with fairness and respect implies avoiding whatever (conscious or unconscious) bias.

Another question might be added in this case:

Should John call the police first, in order to report the crime, or should he help the people wounded? Though nowadays both actions could be done practically simultaneously, it is worth outlining how our duty to protect the health of both injured people should prevail. (It should be further noted that, sometimes, the best way to protect the health of all the people involved is precisely to call the police).

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UNIT 52

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 in the media, to leave her (in peace), to respect this moment, and, in particular, to stop talking about her.

«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 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”. In a few hours, this event became a trending topic on social networks: it led 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. should go into 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 business».

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 does 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?
- What is a correct behavior to adopt in the family or more generally with people?

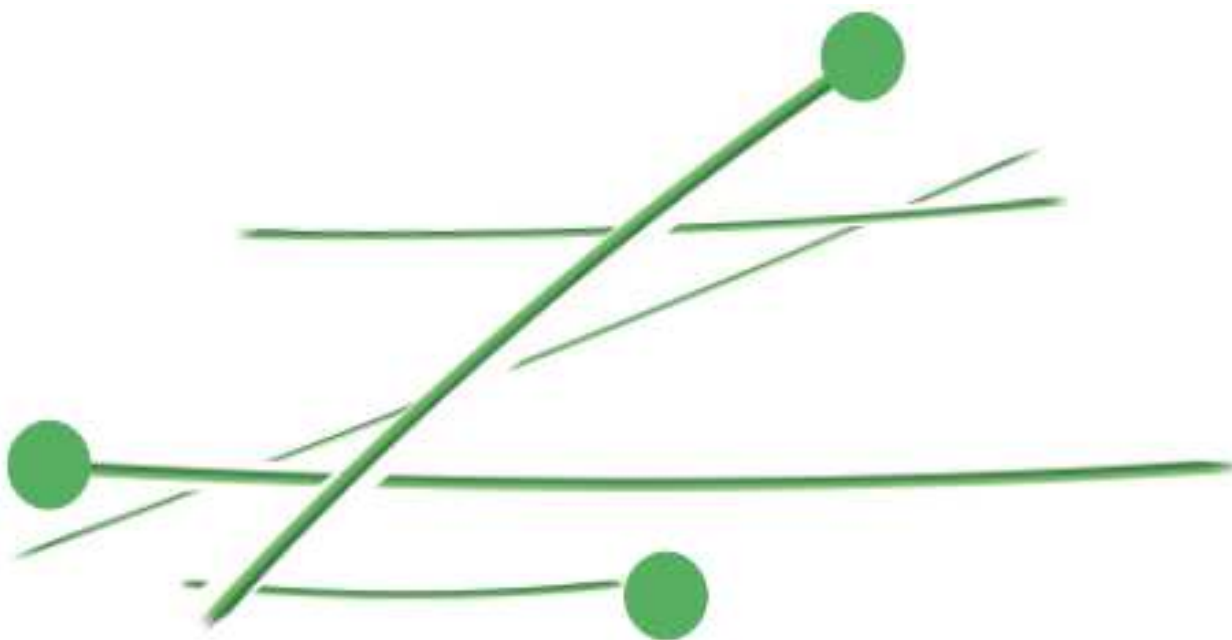
At this point, the teacher does not give concrete suggestions but limits him/herself to moderate the discussion. After that, he/she highlights the opinion of the majority. Only at this point, the teacher explains the meaning of “equality, justice and equity” and then presents the 10th article of the 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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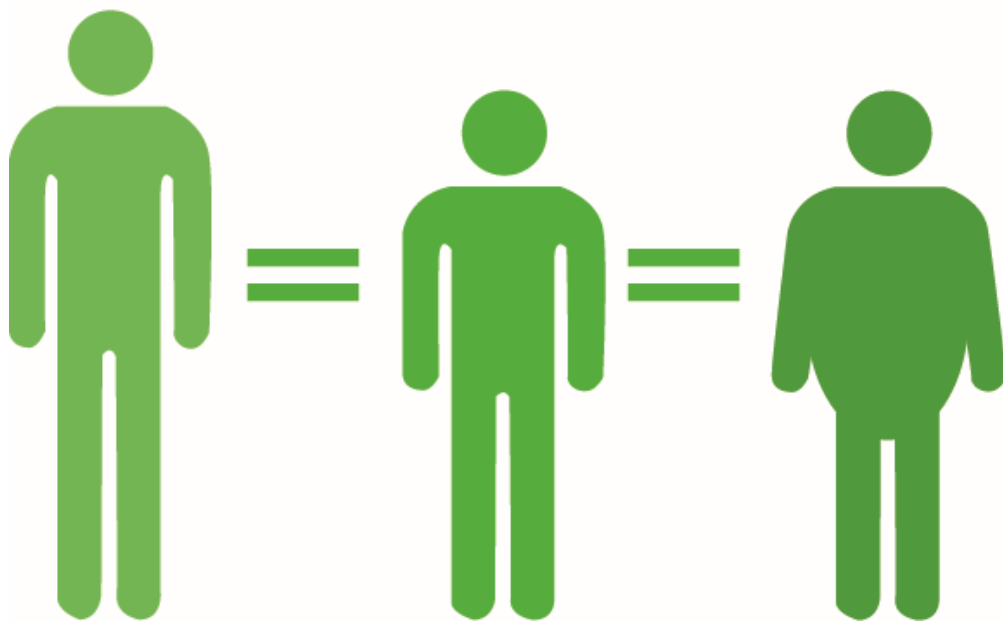


The Universal Declaration on Bioethics and Human Rights
[UNESCO, 2005]

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 53

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, Tory was gone. We were very sad. After a week, early one morning, we heard a familiar voice: "Meow... meow...". "It is Tory" I cried. I jumped from my bed, opened the entrance door, and what did I see: Our beautiful Tory 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. Tory 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:

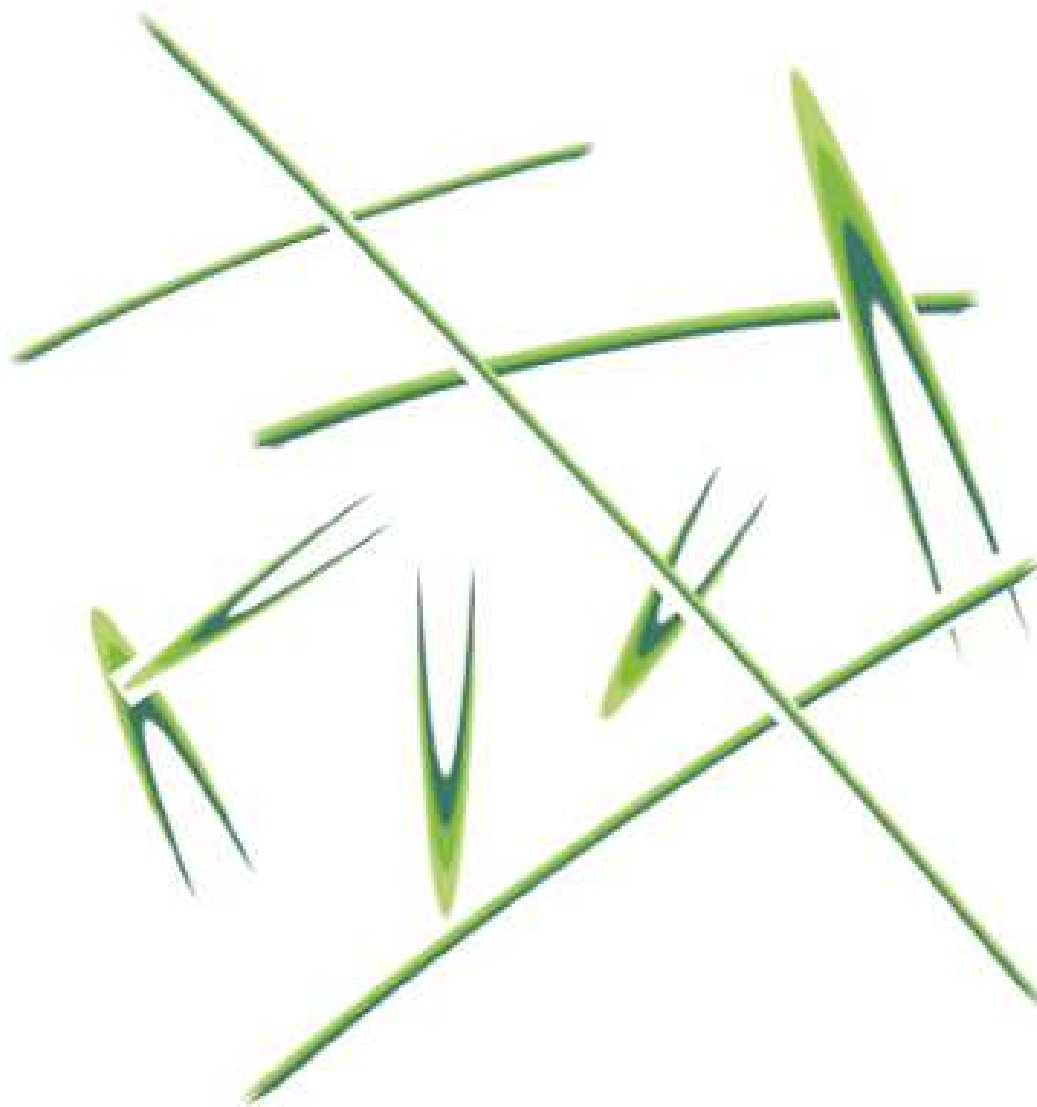
- Why did the wooly kittens keep the ginger one away from the mother and did not enable him to

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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UNIT 54

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 in 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 would be a case of real discrimination 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 discipli-

nary 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 each child 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"

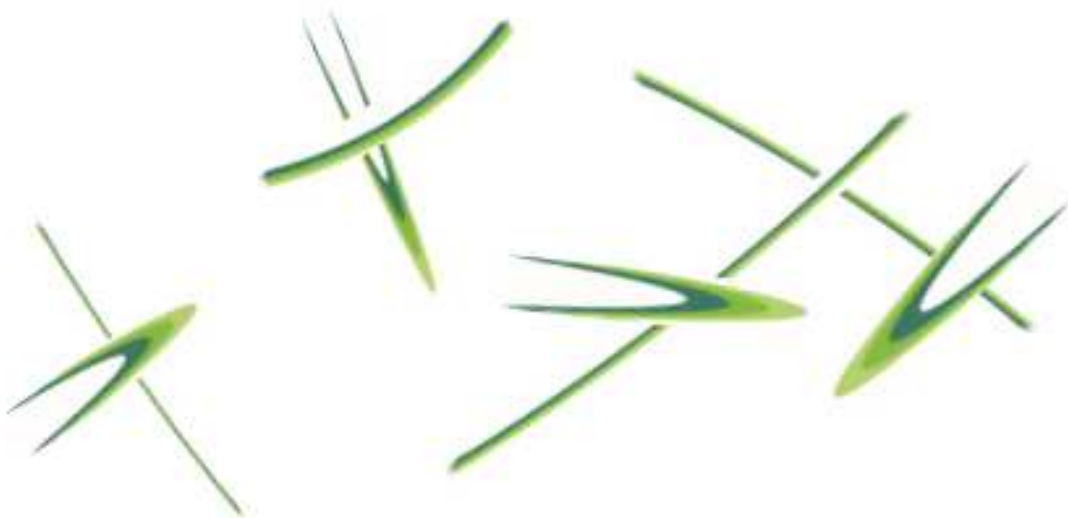
The teacher gives some concrete examples of discrimination that may be due to differences of sex, religion or social position. In the light of these new facts, he/she invites the class to reconsider the solutions previously chosen and change them if deemed necessary, with reference to the case presented 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 55

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 Bio-ethics 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, during 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 realize that he has 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 also be a greater expense for all 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 to be 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 each student declares whether he/she agrees or not on with the solution proposed by the other group, and possibly stating the reasons.

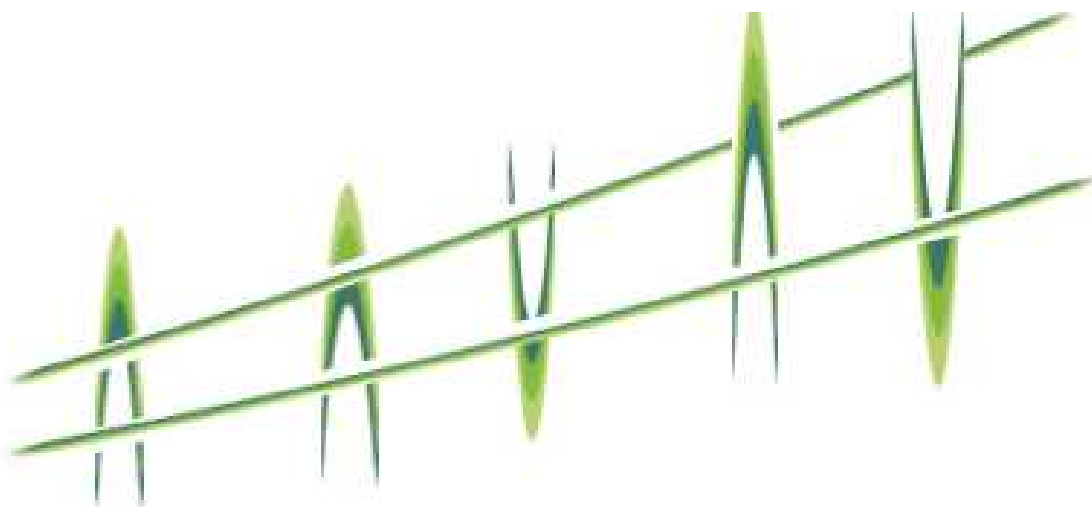
Only at this point will the teacher explain the meaning of "discrimination", a term which appears several times in the texts that describe the cases and present Article 11 of the Universal Declaration on Bioethics and Human Rights, which states:

"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 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 of discrimination even if, in reality, some characters may, depending on the solutions adopted, be subjected to a 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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UNIT 56

Age group IV: 15-19 years-old

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

“Genetic tests run in the process of hiring a person”

Learning Objectives

- Students should be able to identify the implications in the different uses of genetic tests;
- Students should be able to explain the concepts of discrimination and stigmatization in the context of genetic testing;
- Students should be able to define the concept of genetic privacy.

The Case

After some months spent in applying for a job and after several failed attempts, Sarah receives an offer from a big international company. She goes through many job interviews where she proves to have, besides her academic qualifications, great knowledge in order to perform the new job. At the final interview, she is asked to take part in a genetic test to know whether she has any predisposition to some genetic diseases. Sarah, who is healthy, confidently agrees. After some weeks, the test results come out and Sarah is called by the Company. The genetic analysis shows that she is a carrier of a mutation, that is responsible for a late development pathology. This may compromise the functionality of the muscular system by causing slowdown movements and the degeneration of the nervous system. The HR, considering the results of the genetic test, offers to hire Sarah but only for a limited period of time. Her contract may be renewed but on less favorable terms than the ones previously offered to Sarah. Sarah, disappointed about her professional future, goes back home. She is also worried about her health. Sarah wonders: when will the symptoms of this disease appear? How to live with the likelihood of developing the disease? Is it right what's happening to her? What to do? Is she not undergoing a priori discrimination?

Teaching Methodology

A genetic disease is caused by a mutation which takes place in an individual's DNA sequence. This mutation may be due to an error in DNA duplication or to environmental factors. A genetic disease can be inherited because the mutation is also present in germ cells.

A genetic test is an analysis of DNA or a part of it that shows a mutation in a gene or in a chromosome. Genetic data are very important because they can predict an individual's genetic predisposition: they can have a significant impact on the family, on future generations and on the biological group to which the individual belongs.

Before the discussion of this case, it may be necessary to review briefly the structure of DNA, the

concepts of genes, chromosomes, mutations that can cause a pathology. These are essential prerequisites for a correct understanding of molecular mechanisms.

After reading the case, the students are invited to a free discussion, by expressing their points of view: at this stage, the debate is free, carried out at an intuitive, preanalytical level (morality of common sense). The discussion may be followed by deeper insights into this topic, aimed to find answers to the questions asked and to verify the initial positions.

In analyzing this specific case, the students will be asked to express their opinion about some ethical issues:

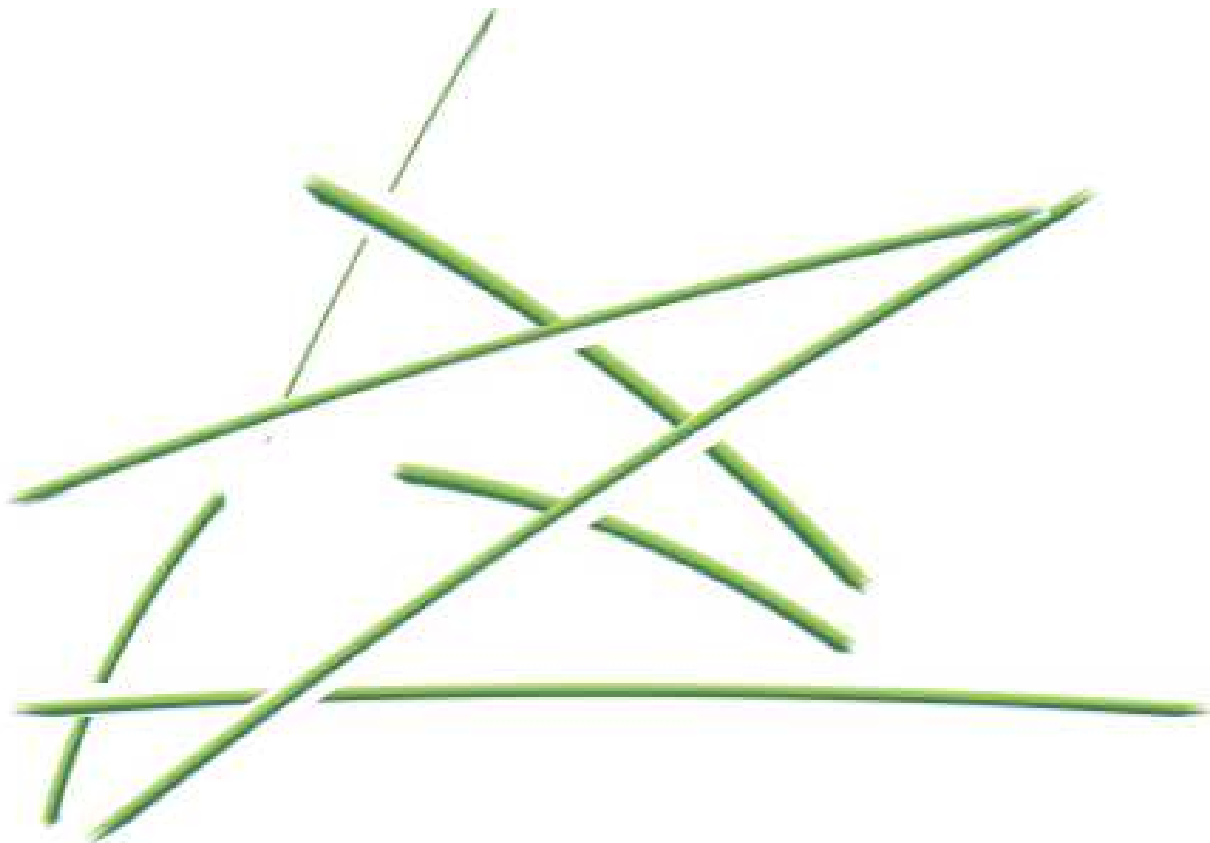
- During the recruitment, are companies allowed to request a genetic test to assess professional aptitude?
- Is it legitimate to refuse to undergo a genetic test for a hiring?
- Can insurance companies use genetic information, in order not to let people, susceptible to developing a disease, subscribe an insurance?
- Is the risk of contracting a genetic disease a good reason to refuse a job or to exclude a person from certain tasks?

Tools

- film Gattaca. The door of the universe, directed by A. Niccol, 1997
- role-playing games
- meeting with an expert, such as a geneticist.

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UNIT 57

Age Group IV: 15-19 years old

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 Clock”

Learning Objectives

- Understanding the concepts of discrimination and stigma, in accordance with article 11 of the Universal Declaration on Bioethics and Human rights;
- Becoming aware of the fact that no human being should be discriminated due to his/her race, religion, and/or ethnic identity;
- Leading young people to respect all human beings’ equality in dignity and rights, in order to treat everyone fairly;
- Making everyone aware that individual rights and welfare must be always guaranteed.

The Case

When Ahmed Mohamed went to his high school in Irving, Texas, on Monday morning, he was ecstatic. He had always dreamt of becoming an engineer, so he made a clock from a pencil case in order to show it to his engineering teacher in his first days of school. However, the school called the police and he was arrested for a crime he had not committed. The praise that he had expected for building such a beautiful clock turned into a punishment. At the beginning of the day, when Ahmed showed his clock to his engineering teacher, he was warned not to show his invention to any other teacher. Although he was disappointed, he kept the clock in his school bag for the rest of the day. During his English class, Ahmed's clock began to beep and his teacher told him to take the object out of his bag.

Later in the afternoon, the principal and a police officer pulled Ahmed out of class, led him into the office and interrogated him with four other police officers. They were convinced that Ahmed was trying to make a bomb and showed their skepticism when he continued to claim that it was just a clock. The principal threatened to expel him. He was led handcuffed out of the school and he was sent to a juvenile detention center. His arrest became public, and students decided to protest. Many concerns were expressed about the fact that Ahmed was treated with such suspicion because he is a Muslim. Eventually President Barack Obama invited him to the White House to show him his invention. Mark Zuckerberg too invited him to Facebook, the Twitter management offered him an internship and Google executives said they were reserving Ahmed a spot at their weekend science fair. Even MIT asked him to visit the campus. Ahmed and his family got a compensation and received written apologies.

Teaching Methodology

The teacher presents the case to the class and opens the discussion.

Points for discussions:

- Should Ahmed's teachers or principal have reacted differently?
- What do you think of the behaviour of Ahmed's engineering teacher and of the advice he gave to Ahmed?
- What should the police do differently in such a case?
- Should Ahmed move to another school? Why or why not?
- Should Ahmed's family be compensated and how? Please explain.

The teacher invites the students to reflect on what the most ethically appropriate solutions might be. Students declare whether they agree or not with the solution proposed by the other students and state the reasons. At this point, the teacher will explain the meaning of "discrimination" and present Article 11 of the Universal Declaration on Bioethics and Human Rights.

Readings

<http://www.theguardian.com/technology/2015/sep/16/sudanese-american-boy-handcuffed-homemade-clock-school>

<http://edition.cnn.com/2015/09/16/us/texas-student-ahmed-muslim-clock-bomb/>

<http://www.independent.co.uk/news/people/ahmed-mohamed-demands-15m-compensation-for-homemade-clock-arrest-a6745706.html>

<http://www.telegraph.co.uk/news/worldnews/northamerica/usa/11868543/Teenage-Muslim-schoolboy-in-US-arrested-over-homemade-clock-mistaken-for-bomb.html>

<http://www.npr.org/sections/thetwo-way/2015/09/16/440820557/high-school-student-shows-off-homemade-clock-gets-handcuffed>

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

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 58

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, 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 to another, 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 be taken into account, in order to welcome foreign people and to communicate with them. At the end of the game all children will play ring around the Rosy 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 are ideal 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, which is to promote cultural diversity and pluralism, solidarity and respect among the different nations, must be highlighted. 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 and 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 59

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 will 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 Giovanni's friendliness at all and responds by pushing him 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 it 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, and 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 immediately have 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.

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 think about the best suitable solution, 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 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 not to 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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UNIT 60

Age Group III: 11 - 14 years

Ethical Principle No. 12: Respect for Cultural Diversity and Pluralism

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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 stay apart to avoid conflicts? (Point 1)
- And you, (pointing to each student in the class) have you got some characteristics that you cannot give up?
(Point 2)

At this point, the children shall write in a diary their own answer, 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 with 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 answers in the diary in step 2.

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

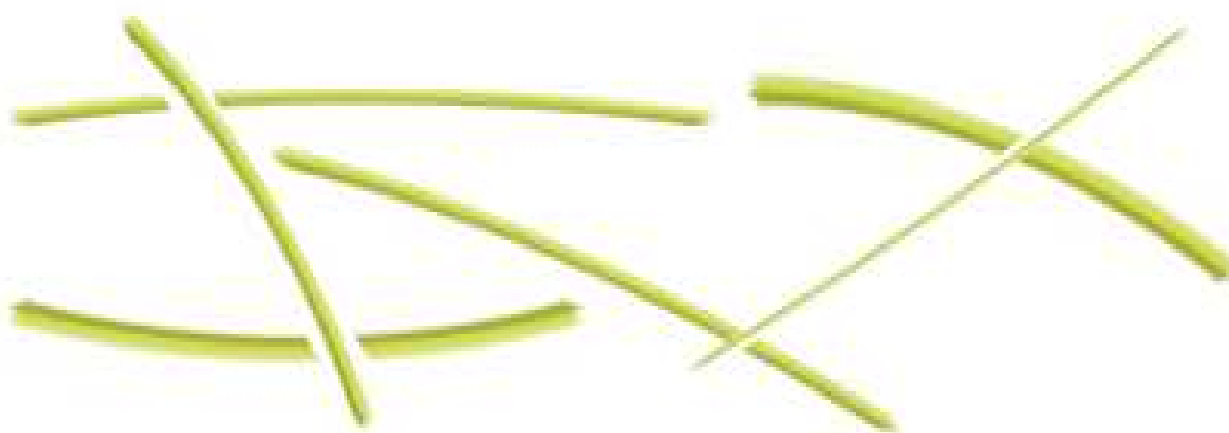
- Each "adjective identifying a person" will join, through a connecting vector, another one, according to its feature: the choosing of these words has the aim to react to a certain "fear". In this way, a different group will appear, formed by individuals who, depending on their different characteristics, 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 the 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 61

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

PART ONE

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.

At 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 doesn't he have respect for the others and why is he not clean and properly dressed, like everyone else, when he comes to school?

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. He mentions as an example that women in other countries cook very spiced food early in the morning. This is why Ilias comes to school smelling of food, not because he does not wash himself, but because his family still have breakfast in this way. 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 and suggests 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 to split into groups, and 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?

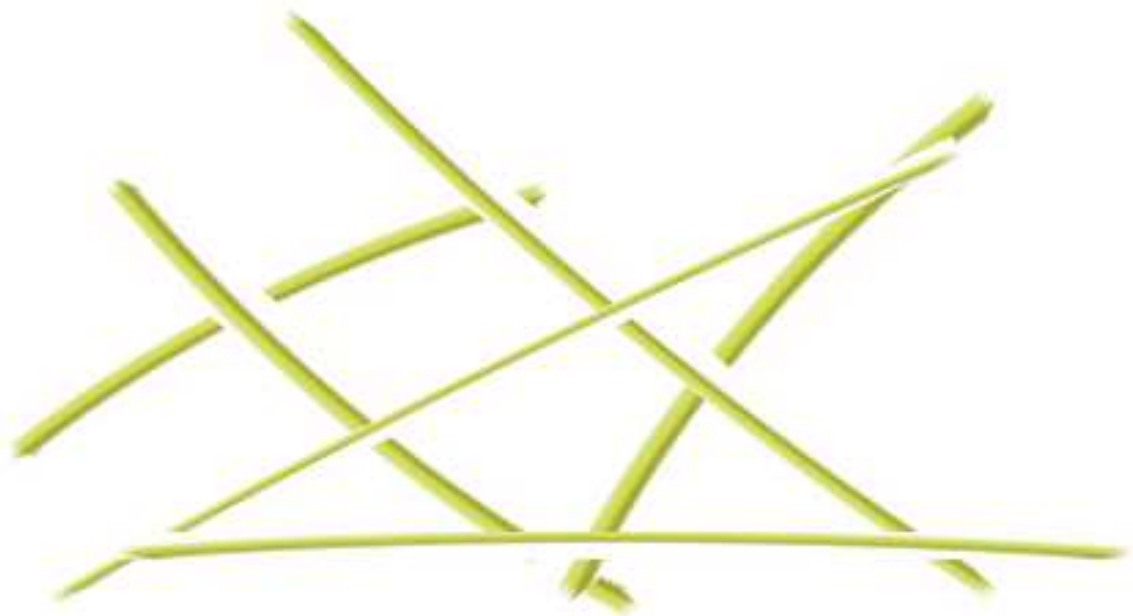
- Are there some points in common between our traditions and others concerning other countries?

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

Principle no. 13
Solidarity and Cooperation

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



UNIT 62

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/ noises 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 emphasis on the individuals and their interaction with others, and more generally with the context. We analyze the actions mediated by tools and implemented with an aim to achieve a significant 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 knowledge 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 pre-school (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 63

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 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 com-

pleted 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 the main characters will be 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 of the rainbow, and by doing the activity itself because it requires the contribution of all, collaborating in harmony.

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UNIT 64

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 65

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 to school today. 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.

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UNIT 66

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.

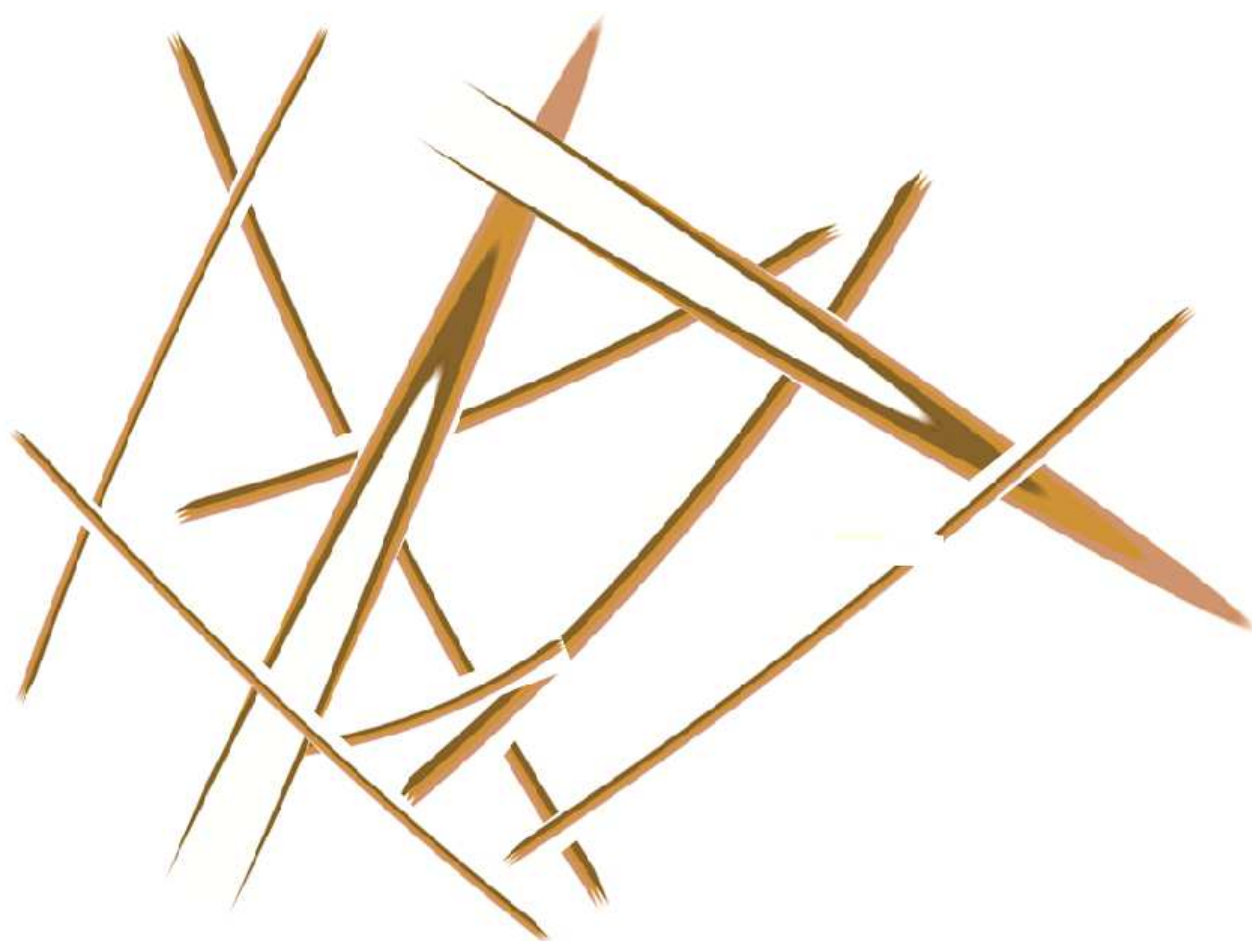
In this phase, the teacher does not give concrete suggestions, but simply moderates the discussion, and then explains the meaning of "solidarity" and "cooperation", words that appear in Article 13 of the Universal Declaration on Bioethics and Human Rights which states:

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 67

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

“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 cooperate 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, disturbs 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 decision and is accused of not being supportive or cooperative.

He's particularly criticized for not helping Luigi, whose objective difficulties are well known. Giovanni defends his right to make autonomous decisions and asserts that his behavior does not reveal 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 would not 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

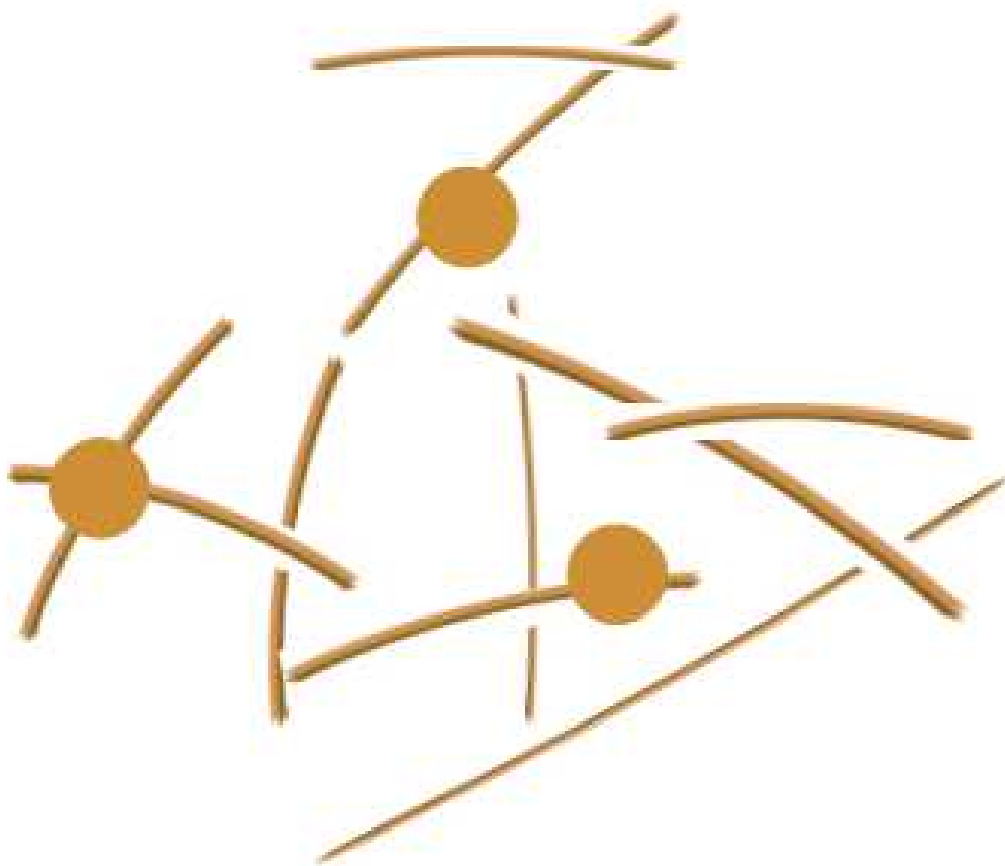
each child to choose the one considered to be the best and to explain their choice. In this phase, the teacher does not give concrete suggestions. He/she builds then up a “map” of the class’ opinion concerning the chosen case.

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 68

Age Group: 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 End of the year party”

The Case

Since the beginning of the year, high school students had been preparing their graduation party. The girls had been examining prom dresses made of expensive fabrics in luxury stores. The boys were asked to come wearing a tuxedo and a bow tie. Between one examination and another, when the date of the event approached, the students couldn't speak of anything else. A committee was set up in order to hire a DJ and an appropriate hall, as well as to determine the cost of a delicious dinner and of the entrance to the party. Photos of dresses and suits passed from one hand to another. The preparations ended the day before the party, the excitement was sky high, and then the bitter news came. Eitan's father, who was one of the members of the committee, died suddenly on the same evening of the expected event.

The whole class went to the funeral. When the ceremony was over, Eitan's friends began whispering about going to the party. Many students expressed their opinion: it was not appropriate to give a party while Eitan mourned over his father. Two of Eitan's friends immediately announced that they would not come to the party and said that all should share Eitan's grief. Others thought that agreements with the hall owners, the DJ and the catering company could not be cancelled. It was impossible to postpone the party, due to the commitments and payments already made. The school management did not express its opinion because the students prepared everything on their own. Eitan himself had sunk into his grief and did not express his opinion, in spite of his deep involvement in the project. The matter was brought to the Students' Council.

Teaching Methodology

What do you think the Students' Council will decide?

What ethical principles are involved in this case?

How does Eitan feel?

How do his friends feel?

Is solidarity an absolute value? In any condition? In any situation?

Where is the line separating solidarity from personal damage?

What would you suggest the Students' Council do?

It is advisable to express a vote.

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

Principle no. 14
Social Responsibility and Health

1. The promotion of health and social development for their people is a central purpose of governments that all sectors of society share.
2. Taking into account that the enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic or social condition, progress in science and technology should advance:
 - (a) access to quality health care and essential medicines, especially for the health of women and children, because health is essential to life itself and must be considered to be a social and human good;
 - (b) access to adequate nutrition and water;
 - (c) improvement of living conditions and the environment;
 - (d) elimination of the marginalization and the exclusion of persons on the basis of any grounds;
 - (e) reduction of poverty and illiteracy.



UNIT 69

Age Group II: 6 – 10 years old

Ethical Principle No. 14: Social Responsibility and health

1. The promotion of health and social development for their people is a central purpose of governments that all sectors of society share.
2. Taking into account that the enjoyment of the highest attainable standard of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic or social condition, progress in science and technology should advance:
 - (a) access to quality health care and essential medicines, especially for the health of women and children, because health is essential to life itself and must be considered to be a social and human good;
 - (b) access to adequate nutrition and water;
 - (c) improvement of living conditions and the environment;
 - (d) elimination of the marginalization and the exclusion of persons on the basis of any grounds;
 - (e) reduction of poverty and illiteracy.

Title

“Just One Diya for Diwali”

Learning Objectives

1. Sensitizing children to the poverty that exists around them, thinking of children who live with far less than they need, whether it is food, clothing, health or education;
2. Developing empathy for children who run away from the unbearable poverty only to find their lives at risk;
3. Understanding that painful realities may force children to beg or turn to crime;
4. Encouraging children to be grateful for their homes and their lives and inspiring them to share with the less fortunate ones;
5. Beginning discussions about the dignity of each person, each child and about a child's rights;
6. Discussing what communities can do for children who are deprived of basic rights and opportunities (Inequality and injustice).

The Case

(*Diwali* or *Deepavali* is a Hindu festival of light that celebrates the victory of light over darkness, and of good over evil. A diya is an oil-wick lamp).

Raju was upset. Ever since his father had walked out the door, never to return, things had gotten progressively harder. Still, no matter how difficult life was, Diwali always managed to break the cycle of despair – but not this year...

“There's just no money!” Raju's mother said, and so there were no sweets, no firecrackers, no new clothes, and no special food – just the single diya by the doorway of their hut.

Raju walked over to his friend's house. Bholu's house was lit up as usual – perhaps more so this year.

“How beautiful your house looks!” exclaimed Raju.

“Oh! This is nothing. You should see the lights of the city! There are possibly a million lights there!”

“Could such a place truly exist?” Raju wondered excitedly.

Two weeks later, Raju found the courage to carry out a plan that had kept him awake every night. He lifted the mat off the floor, put the five-rupee coin into his pocket and walked out to the little railway station a few miles away.

Raju squeezed himself into the crowded compartment and as the train pulled away, he was excited about this journey to his destiny – now he could leave all his pain and hunger behind!

As darkness fell, Raju could see the glow of the city lights in the distance and as the train moved closer, he tried to count the lights!

“Surely there are a million!” he thought to himself.

Four months later, Raju had become part of a street gang. They lived together and worked on the street.

“The gang is family!” they said – but Raju never felt at home.

“The gang provides warmth!” – but Raju was scolded and beaten.

“The gang will look after you!” – but Raju was often hungry, cold and tired.

“We will teach you how to cope in this world!” – but Raju felt bad about stealing and begging.

The city soon lost its gloss and when summer came, it even lost its lights!

One day Raju decided to escape and return home. It was quite easy because it was the day before Diwali. Everyone in the gang was excited – there were crowds on the streets – more pockets to pick – more money to be made! The sky was filled with brilliant displays of fireworks. Raju was unmoved.

On the train back to his village, Raju huddled in a corner away from the door. His life in the city had taught him to be afraid. His heart was filled with a longing for home and he decided to help his mother and make a better future together.

As he made his way along the unlit village path, he could see his hut in the distance – a single diya burning resolutely, with his mother beside it staring into the darkness. As she saw him, she ran towards him with a cry. As they hugged, their tears mingling freely, he looked over her shoulder – the single Diya was burning proudly – it was a light of hope for the future – it was enough!

Teaching Methodology

The teacher, putting emphasis on the poignant parts, may read the story out loud. Alternatively, older children of this age group could be asked to read out the story.

Discussion:

Ask the classroom to think and share thoughts about Raju and his actions.

Why did he run away? Who is responsible for Raju’s unhappiness? What do you think his living conditions were like? Why was Raju unhappy in the city? Do you know or see any children like Raju? Have you spoken to them? What can we do for children like Raju?

Activity

Show the children a Diya or oil lamp. It is a tiny earthenware shallow bowl into which some oil and a wick are placed. The wick can be lit to create a small flame.

Show pictures of the celebration of the festival of Diwali and the lamps lit in houses on the occasion.

Ask the children to draw houses decorated with lights, or lamps.

Take the children to an orphanage to share a meal with the children there.

Ask the children to write a letter to Raju.

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

Principle no. 16
Protecting future generations

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



UNIT 70

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 re-

searches 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.

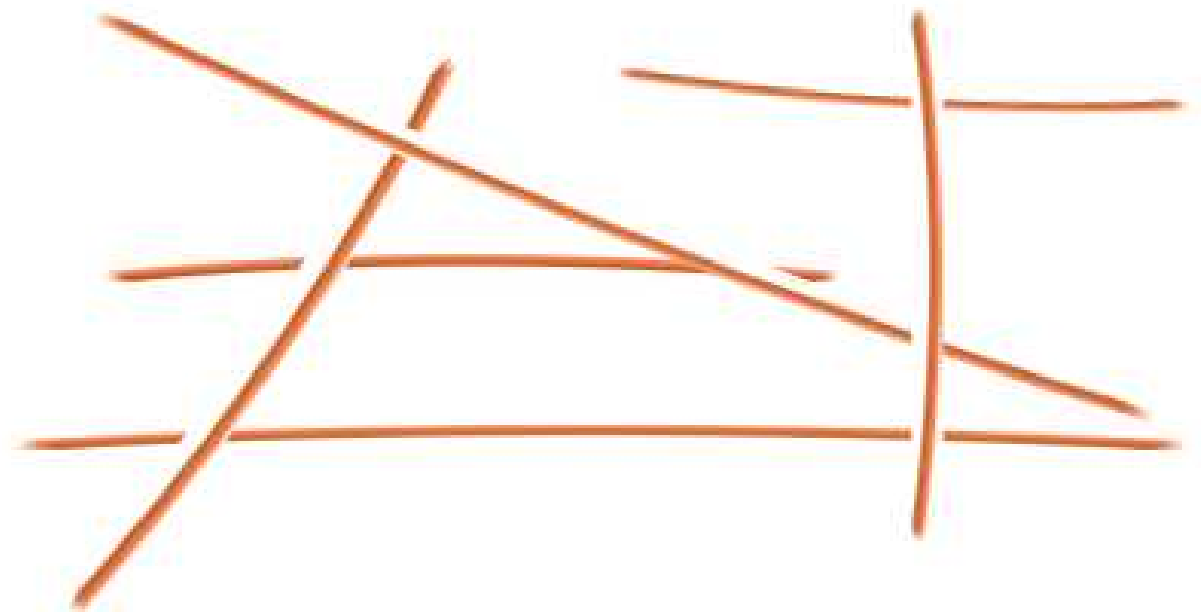
At this point, the teacher introduces Art. 16 of the universal declaration on bioethics and human rights that reads:

"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 71

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/G. Zagrebelsky
- www.youtube.com/watch?v=oktdSO-j3Vc the history of things

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UNIT 72

Age Group IV: 15-19 years old

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

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

Learning Objectives

- Reflecting on the impact of life sciences on future generations, in particular on children born through assisted reproduction;
- Introducing a brief explanation of what assisted reproduction is, its main techniques, and its possible "side effects";
- Trying to understand the rights and the needs not only of the minors but also of the biological and birth parents.

The Case

It looks like the plot of a novel or a movie but, unfortunately, it isn't.

A couple turns to a center of assisted fertilization in order to have a child. So far, nothing new. The man and the woman deposit their sperm and their eggs, respectively, in order to be fertilized in vitro. In a few weeks, the pair is recalled in order to implant the fertilized ova. After some checks, great is their joy in learning that the implant has been successful and that there will not be one baby but two! After a couple of months, a genetic test reveals that the twins are not developing in their original mother's womb. The embryos belonged to another couple: they were mixed up and implanted in a wrong woman's uterus because the surnames of the two couples involved were very similar. A legal battle starts: the biological parents claim the custody of the twins while the birth parents announce they will never give up.

Teaching Methodology

After a brief description of assisted reproduction techniques, the discussion should focus on the case, trying to highlight and understand the rights and the needs of the newborns, of the biological parents, and of the birth parents.

The analysis of the case elicits the following questions:

- What are, in your opinion, the rights and the needs of the newborns?
- What kind of impact and future consequences will the situation have on the twins?
- What are, in your opinion, the rights and the needs of the biological parents?
- What are, in your opinion, the rights and the needs of the birth parents?
- How can such assisted reproduction "side effects" be avoided?

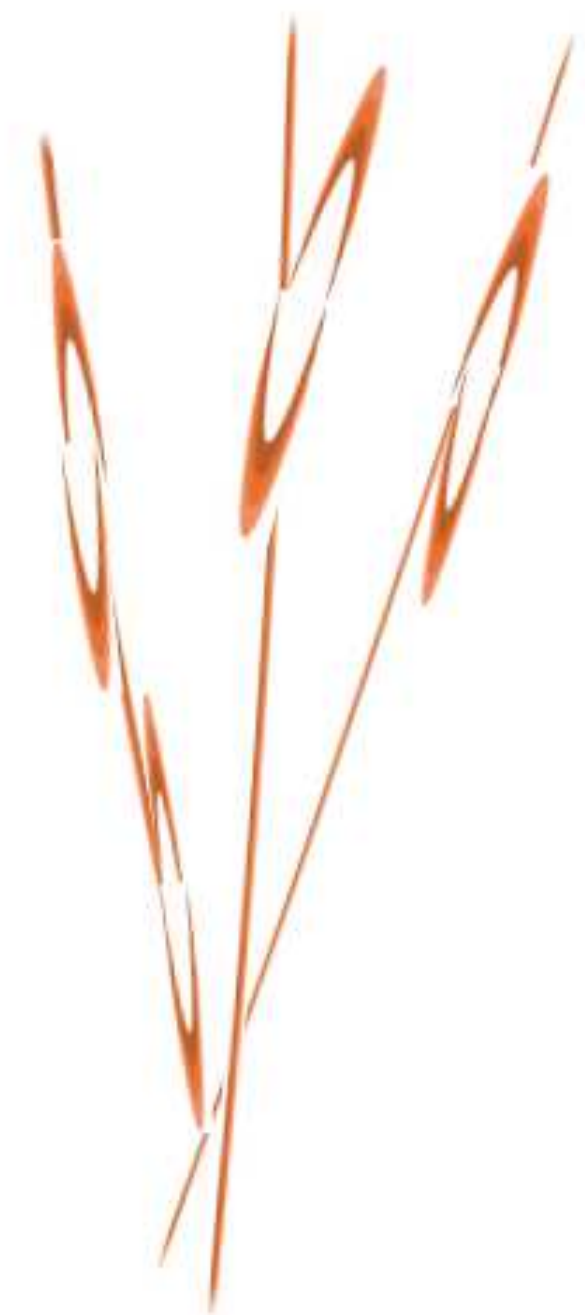
Tools

<https://www.telegraph.co.uk/news/worldnews/europe/italy/10765245/Pregnant-Italian-woman-to-keep-twins-after-IVF-mix-up.html> (visited 08/15/2018)

<https://www.thelocal.it/20140414/italian-ivf-patient-pregnant-with-wrong-baby> (visited 08/15/2018)

Alessandra Pentone

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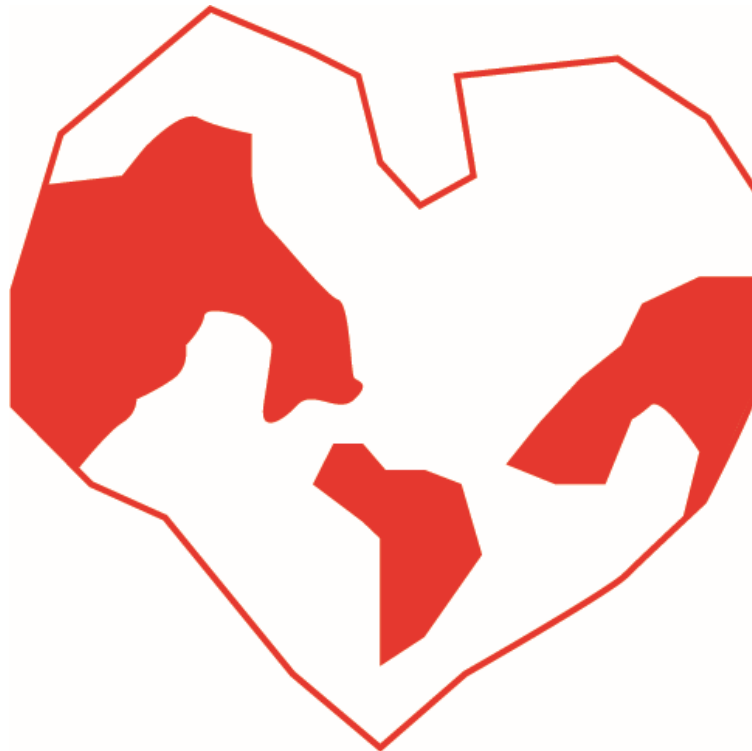


The Universal Declaration on Bioethics and Human Rights
[UNESCO, 2005)

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 73

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".

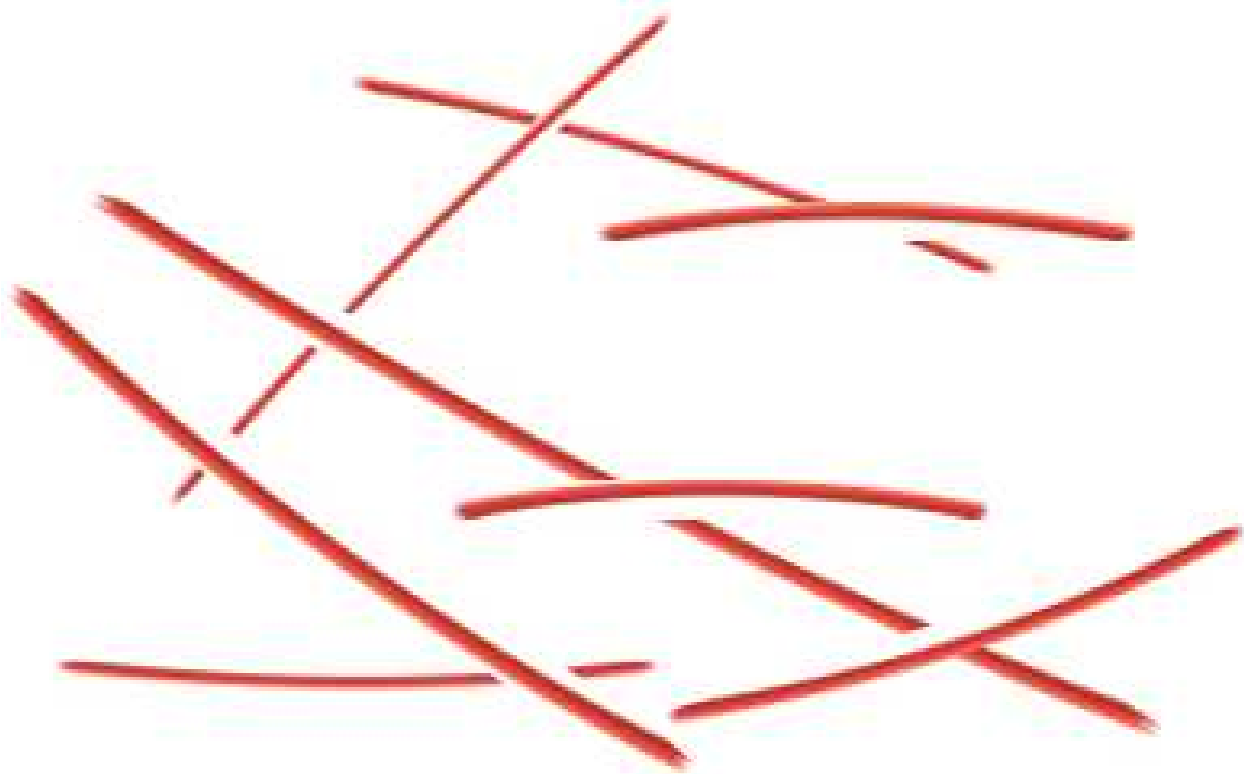
"What friends?" my mother asked. Then suddenly she saw the ants on the pantry' shelves. She ran across the kitchen carrying a can of insecticide. "No, Mom! Don't spray them! These are my ants. They're bringing food to their babies", I cried. "I do not like ants in our home" my Mom said.

"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 had to think about it, I had to find a solution. Mom took the torn rice bag and put it out next to the garden's fence. "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 74

Age Group I: 3 - 5 years

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

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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 moving and disappeared. We were sure that he was very happy.

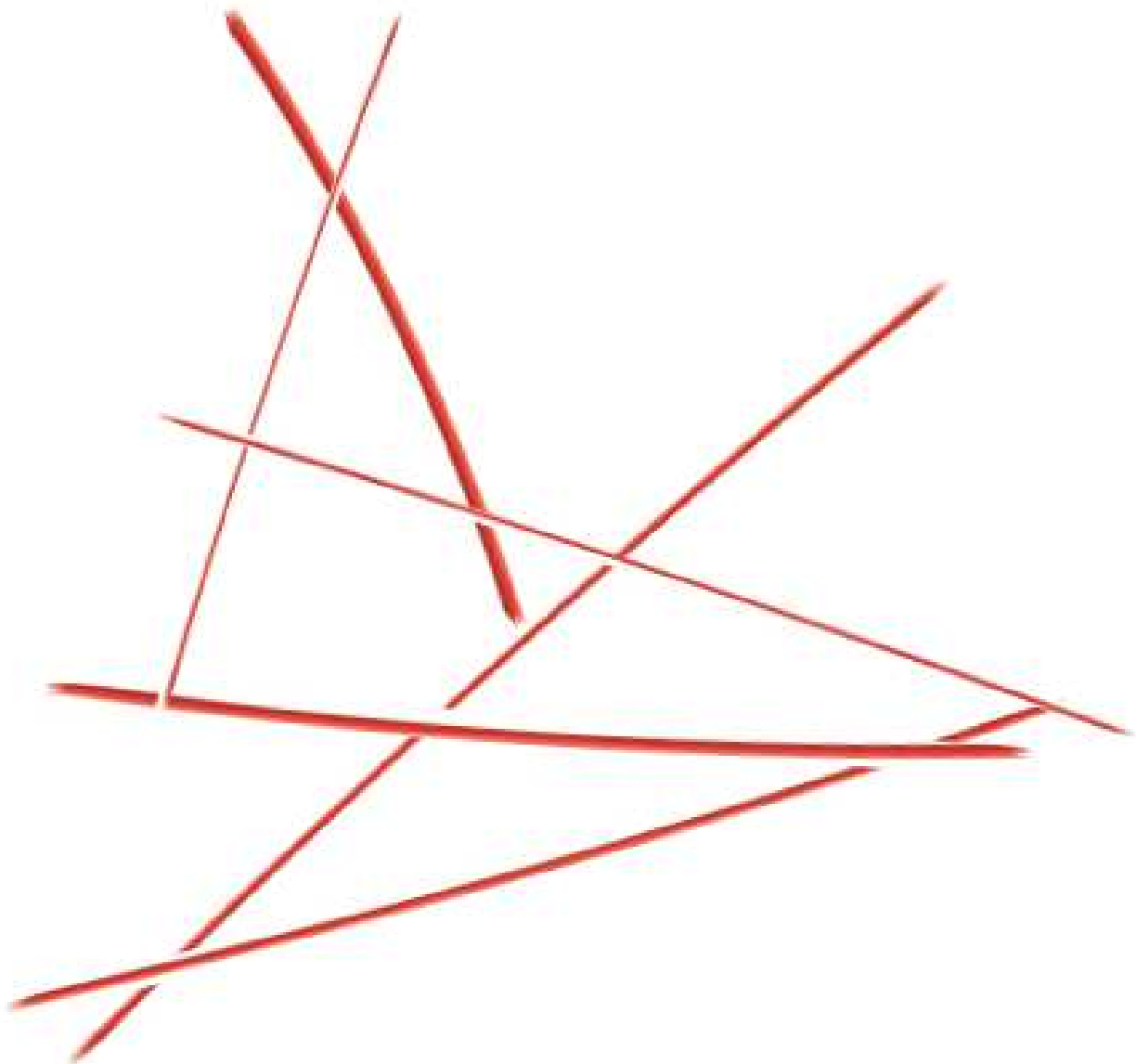
Teaching Methodology

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 75

Age Group I: 3 - 5 years old

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

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Title

“Birthday of the Almond tree”

The Case

Last fall, the leaves of the almond tree fell and gathered around the tree trunk. Then winter came. The rain washed the dust from the branches. The green tree turned gray and brown. The street-lamp, usually hidden by the leaves, suddenly shone through the tree branches.

All winter the almond tree stood naked, no leaves, no flowers. Many almonds were scattered everywhere. The crows who had built a nest among the branches had already left. The chicks grew, learned to fly and flew away. All winter we played inside the kindergarten.

Winter passed, the rain stopped, and the strong winds weakened. Spring had arrived.

We went out into the garden, dry leaves covered the grass, broken branches scattered around the trees. We raised our heads up and what did we see?

Little pink buds appeared on the branches.

A week passed and one day, when we went down to the park to play, a surprise awaited us.

All the almond branches were decorated with white pink flowers. A sweet smell spread in the environment and bees hummed and sucked from the honey flowers. A real celebration!

"The birthday of the almond tree!" Said Netta the teacher. "Tomorrow we'll celebrate her. We'll celebrate the spring, and we'll come to the garden wearing white shirts with flower crowns on our heads".

All afternoon and evening, the children were busy making crowns for the celebration. Chen's mother picked a small branch of flowers from the almond tree to make her a crown. Yaron's brother also picked a small branch from the tree. "Only small", he said, "for Yaron." Erel's mother bought a plastic crown of flowers, but Erel had already prepared some almond blossoms threaded on a string for his crown. More and more children did not want to spoil the beauty of the almond tree and each picked only a few flowers or soft branches.

In the morning, the children gathered in the garden with white shirts and crowns on their heads and walked together to the almond tree.

When they reached the tree and raised their eyes, they were astounded. The almond tree had changed its appearance. There were many flowers scattered on the ground. Its branches were broken. Only a few flowers had remained. "What happened?" The children asked.

"Look at your heads and you'll understand," said Netta the teacher. The children looked at each other's heads; all the crowns were decorated with almond flowers. Even though each one had picked only a small branch.

"I'm ashamed," Chen said. "I'm ashamed, too," Yaron whispered, lowering the crown from his

head. One by one, the children removed the crowns from their heads.

"There's no birthday," said Netta sadly.

"Sorry, Almond tree", said Erel. "Excuse me", said another child.

We did not have an Almond tree celebration. We promised the Almond tree that next year we would celebrate its birthday with much more love.

Teaching Methodology

What did the children think while they made the crowns?

How did the almond tree feel?

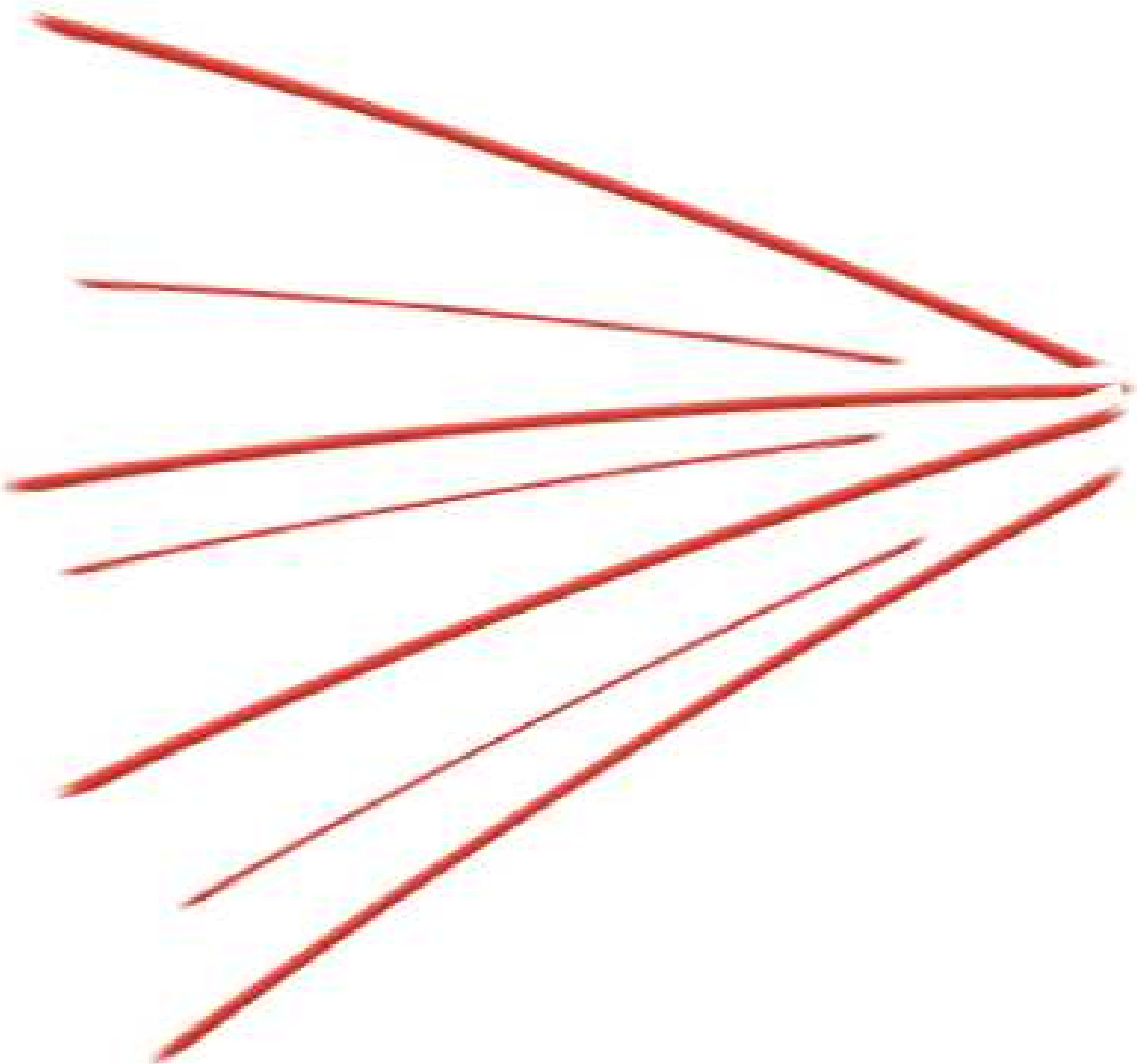
Are there flowers that can be picked and flowers that should not be picked? Why?

Is there a difference between almond flowers and flowers from the field or from the store?

Principles and topics for discussion: conservation of nature, protected plants / flowers.

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UNIT 76

Age group II: 6-10 years-old

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

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Title

“Who will preserve the salamanders?”

The Case

Next to our school, there is a beautiful oak forest. In the heart of the forest, there is a cave. In the cave, there is a little pool. My friends and I spent many hours in the cave. Nature lovers explored the cave and found salamanders in the pool. Salamanders can live both in water and on land. They're like lizards, but they do not belong to the family of lizards. They are black and have a round head, a tail and long fingers. Round or elongated spots are scattered in orange-yellow colors on their back. Because of these colors, some call them "fire salamanders".

During vacations, the area is full with hikers who come to see these rare animals. My friends and I take care that they will not pollute the pool, and hurt our salamanders.

One morning, we heard some noises coming from the direction of the cave. We hurried to the place and to our horror, we saw two bulldozers straightening the ground. "What are you doing?" we asked. "We are building a sports hall for the school and five more classrooms", the workers replied. "Stop! Stop!" we shouted, "Do not go up to the cave!" The sound of the bulldozers was loud and the workers could not hear our shouts. We ran to the cave, waved our hands, excited and frightened until the bulldozers stopped. The workers called the school principal, who came and happily declared that the school could finally be expanded and a gymnasium hall would be built there. "And what about the salamanders, and what about the spring and the cave?"

We asked anxiously. "There is nothing to do," said the principal. "The school should be enlarged, there is no other place." Then the school principal ordered the workers to continue the work. We were determined to prevent them from entering the cave. We stood there, at the entrance and did not move away. We stayed there for many hours and did not return home. After a long time, our parents, worried, started to look for us and found us in the heart of the woods. We told them about the destruction of the cave and about what would happen to the salamanders. "There's probably nothing to do", they said, justifying the manager. "We have been waiting for a long time for new classrooms", they added. Now we were really desperate. What would become of the Salamanders? Ron's father suddenly said: "But we have a solution!"

What do you think was Ron's father's solution?

Teaching Methodology

- What does the cave mean to the children?
- Why was it so important to take care of the salamanders?

- There was a certain kind of war. Who was fighting who?
- What does each of the "fighters" claim?
- Can you tell something about other similar "wars"?

(Construction of new highways that cause damage to animals and vegetation, construction near the beaches, air pollution in power stations, soil pollution caused by pipelines).

The end of the story:

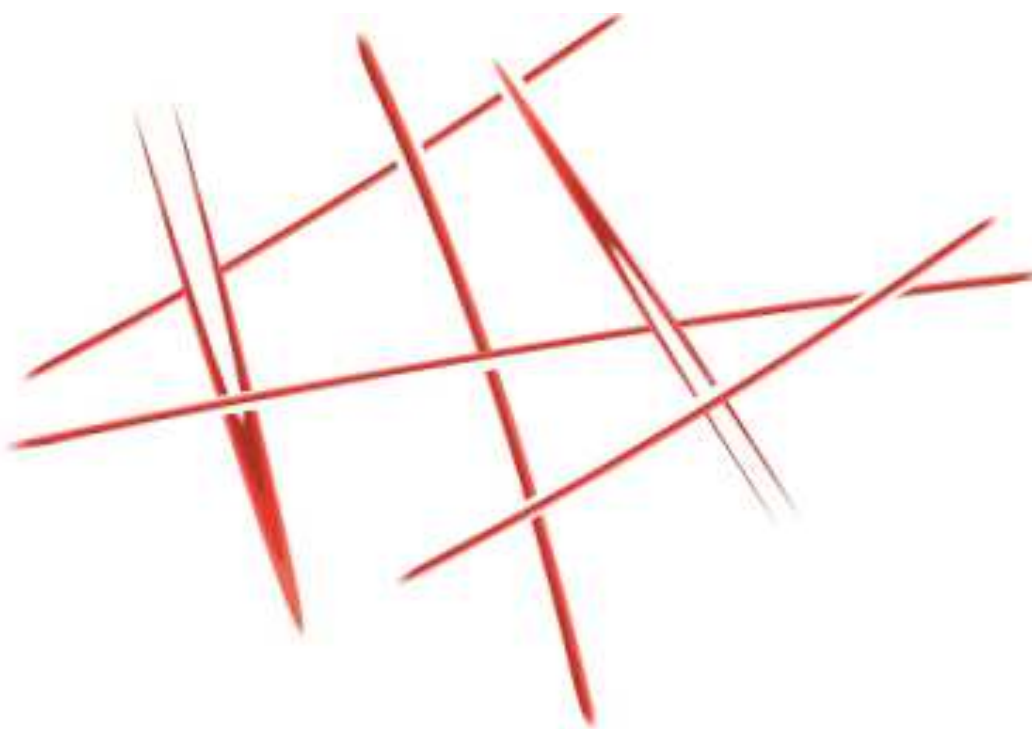
"On the mountain opposite to our place", said Ron's father, "there is a small cave with a spring and a pool, it is far away and no one knows about it. It is almost at the top of the mountain. Let's move the salamanders there!" The solution seemed good to us, but we were sad. We knew that the beautiful days of our cave had ended. Our natural forest was going to be destroyed.

The next day, we brought nets and water tanks of all sizes. It was almost impossible to hunt the salamanders because they had large, dangerous venom glands. We grabbed them one by one in small nets and put them in the water tanks. When we were sure we had captured them all, we, a group of children and some parents, climbed the high mountain. We finally reached the cave and the pool: we poured the water with the salamanders into the small pool and, as if they did not care, dived into the water. We bent down to the water: "Bye bye, salamanders" we cried, happy and a little sad. "We will have an upgraded school and you will have a new apartment to live in." We collected the containers and returned to the forest. The area was straight; there was no sign of the cave. Soon we will have a new gymnasium hall and five new classrooms, but we will no longer visit any more the old cave that was so dear to us.

Teaching Methodology

There is a need to develop a conversation about the topics: progress against the destruction of nature, the importance of preserving nature.

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UNIT 77

Age Group II: 6 – 10 years old

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

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Title

“The Rag Picker”

Learning Objectives

1. Sensitizing children to the poverty that exists around them, thinking of children who live with far less than they need, whether it is food, clothing, health or education;
2. Developing empathy for children who forage for leftover food in dustbins and garbage heaps.
3. Understanding that children are used to collect recyclable material from garbage dumps. This material can be sold for money but the child’s safety is at risk;
4. Encouraging children to be grateful for their homes, comforts and their health, and inspiring them to share with less fortunate children;
5. Beginning discussions about the dignity of each person, each child and about a child’s rights;
6. Thinking about what communities can do for children who are deprived of basic rights and opportunities. (Inequalities and injustice);
7. Beginning a discussion about garbage disposal, segregation of waste and recycling.

The Case

I rummage through all of your rubbish
I’m never sure what I will find
And just when I’m tired and weary
I find something hidden behind.

It may be a bright colored bottle
Or a toy that has had its heyday
But for me, these are treasures enormous
That I’m glad have made it my way.

There’s an art of going through rubbish
It’s clear you need a trained eye
Coz there’s rubbish that’s really worth picking
And there’s rubbish that you can pass by.

I sit on this big pile of rubbish
People hold their nose in distaste

I wonder if they've given a thought
It's they that create all this waste!

Teaching Methodology

The teacher can read out the poem. Alternatively, children of this age group could be asked to read out the poem.

Discussion

Ask the children to comment on the poem. Have they seen children going through waste bins or garbage heaps?

Should this activity be allowed? Is it dangerous? Why?

What are the reasons why the child of the poem is not in school?

How is garbage created? How is it cleared? Where is it sent?

Why is uncleared garbage unhealthy and dangerous?

How can we help to reduce garbage in school and at home?

Activity

Ask the class to map all the waste bins in the school and the school compound.

Children can make a list of all the things they throw in the waste bin at home.

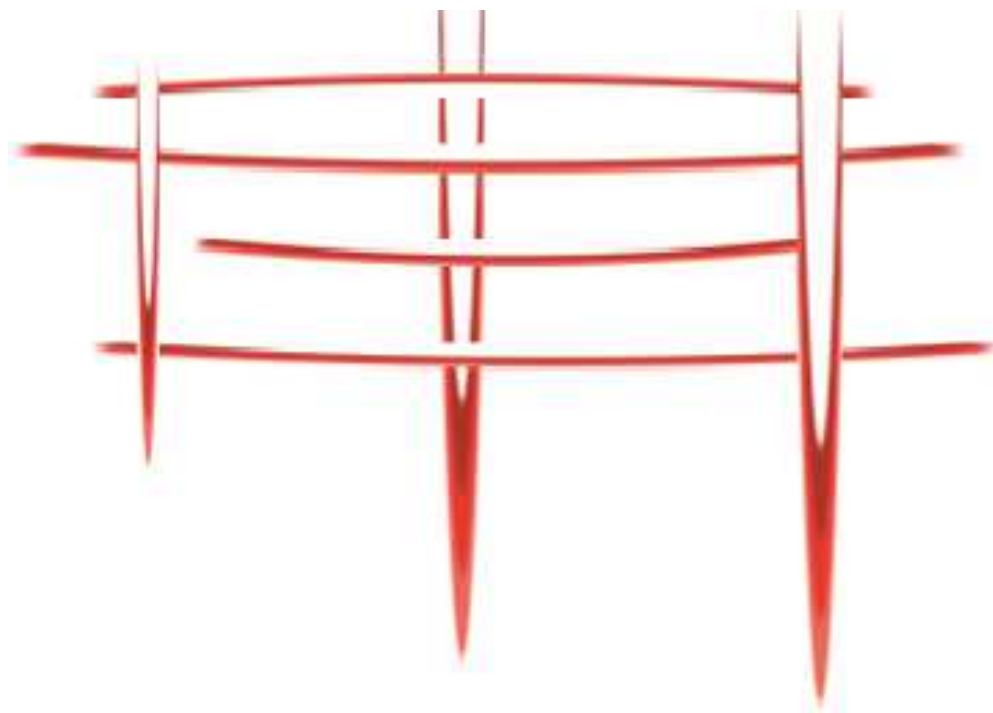
Demonstrate recycling and the various materials that can be recycled.

Discuss waste segregation and the importance of recycling.

Children can create charts about the recycle of common materials.

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UNIT 78

Age Group III: 11 - 14 years

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

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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 divides the class in four teams: to each one of them will be assigned an element of nature (Air, Water, Earth, or Fire), easily distinguishable by their respective colors. Another 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 like not recycled glass or plastic etc. industries dump in rivers and streams. 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

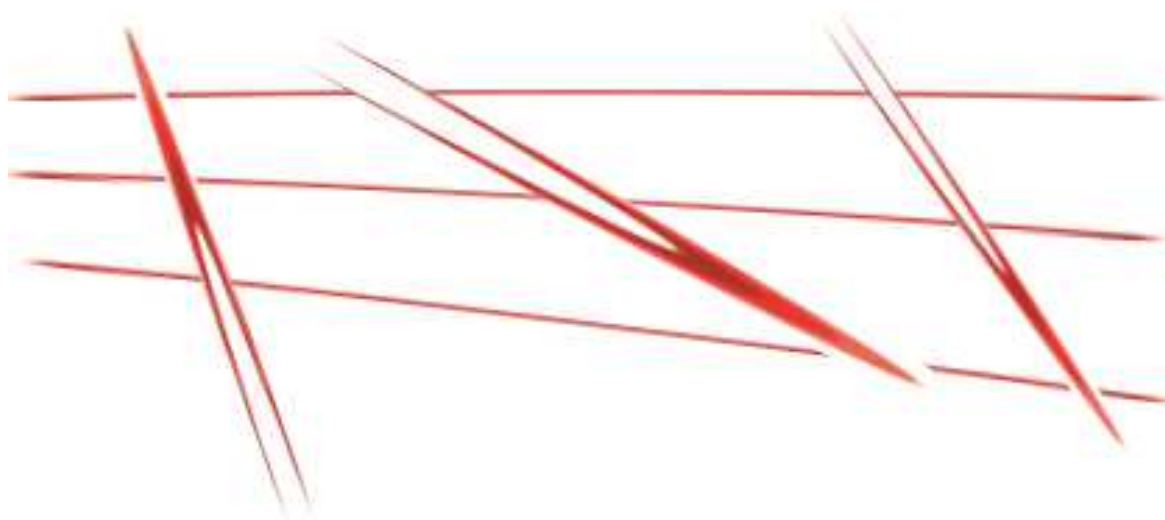
Ethical dilemmas have arisen from rapid developments in science and technology, creating a contrast between these advancements' beneficial and harmful effects to man and his natural environ-

ment. 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 as much information as possible to trigger the child's 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, that may penetrate an individual's genetic makeup and be passed on to future generations.

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UNIT 79

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 biodiversity.

Title

"The End"

Learning Objectives

- Highlighting the importance of the precautionary principle in terms of environmental protection;
- Reflecting on the relationship between our life and the surrounding environment;
- Raising awareness on the possible ways of saving environment.

The Case

The Earth is dying. The ground is dry, the grass is yellow and fresh drinking water doesn't exist anymore. Most animals and plants are extinct and it has become impossible to breathe the air. The wind that rarely blows is full of sand and dust and any sort of power source is long gone. Spiders, snakes and lizards roam around on the ground and it's only thanks to the few plants survived that our planet is kept together. Saving the Earth has stopped being an option. Surviving is all what we can do. My family died a couple of years ago; my mother suffered from dehydration, my father from breathing polluted air and my brother didn't have enough to eat. Considering that most families lost all their members, the fact that I am surviving is quite amazing. As I walk across the hot sandy desert, my thoughts go back to the time when we were living on a planet that had some hopes of being saved. If only we had tried harder, if only more people had been aware of what was going on, if only we had stopped killing all what was keeping us alive! We might have been in a different situation right now. Suddenly, I see something unusual; the yellow desert fades away into something blue. Something that the sun hasn't killed yet. I see the ocean. My feet carry me with shocking speed and I am soon standing knee deep in salty seawater. I notice fish swimming around and clouds that are formed above me. After years of mindlessly roaming on the Earth, I have no idea where I am, but everything I see reminds me so much of our old planet.

I think I'm in heaven. Raindrops hit my face and I hear someone screaming my name. I turn around and, before I am able to see who is calling me, I open my eyes. The dream is over. It wasn't real. I release a breath I wasn't even aware of keeping. I smile as the smell of pancakes greets me, giving the illusion of serenity. In this moment thousands of trees are being cut down and animals are either dying or getting killed. The atmosphere is being polluted and the sun rays UV are burning everything they touch. The world that I dreamt of isn't fake; it's where we will be living if we continue behaving as we have always behaved. Being negligent and taking without giving, being wasteful and narcissistic are the perfect rules to destroy everything.

Teaching Methodology

The Dilemma

The dream is a small picture of what the world might look like. It portrays the inevitable ending of our planet. This forces us to ask:

- Have we passed the point of no return in destroying the environment?
- Do our actions actively damage the life of future generations?
- Are we bartering our survival with limited happiness?

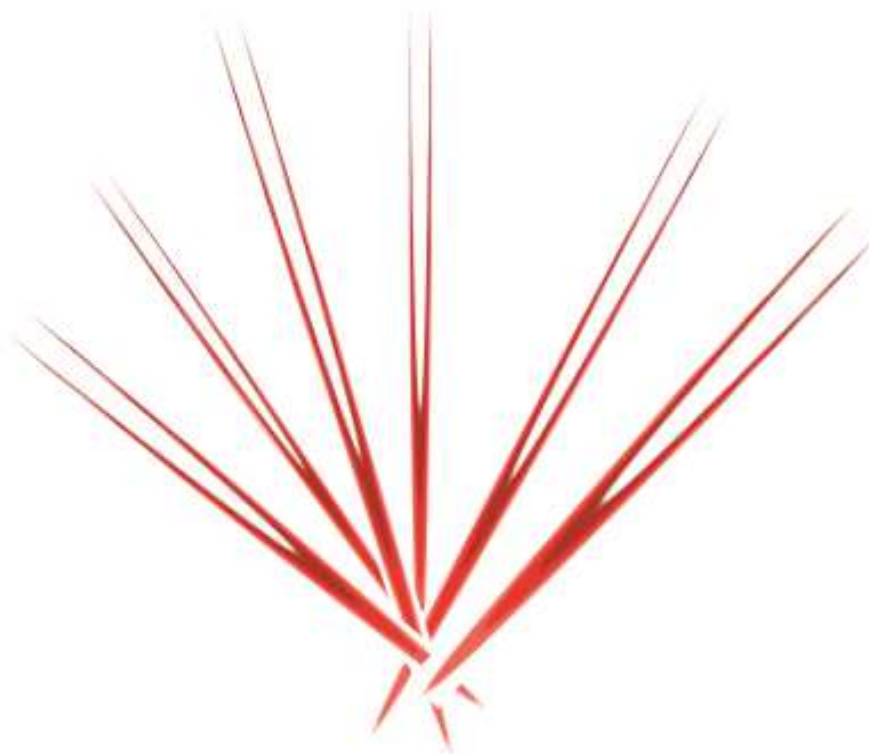
Raising awareness is the most important step that we need to take. When our society is finally aware of the catastrophic consequences of its actions, we can start saving the environment. Furthermore, implementing experimental teaching methods and interactive communication among different countries should be useful to learn more and share experiences. This could help others understand the importance of saving the environment.

Teaching methods should not be theoretical and abstract, but will rather consist of a "laboratory of experiences" and of "educational strategies" through:

- Facing problems related to the actual situation;
- Working in groups in a cooperative way;
- Collecting data and formulating hypotheses;
- Sharing educational experiences.

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UNIT 80

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 biodiversity.

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.

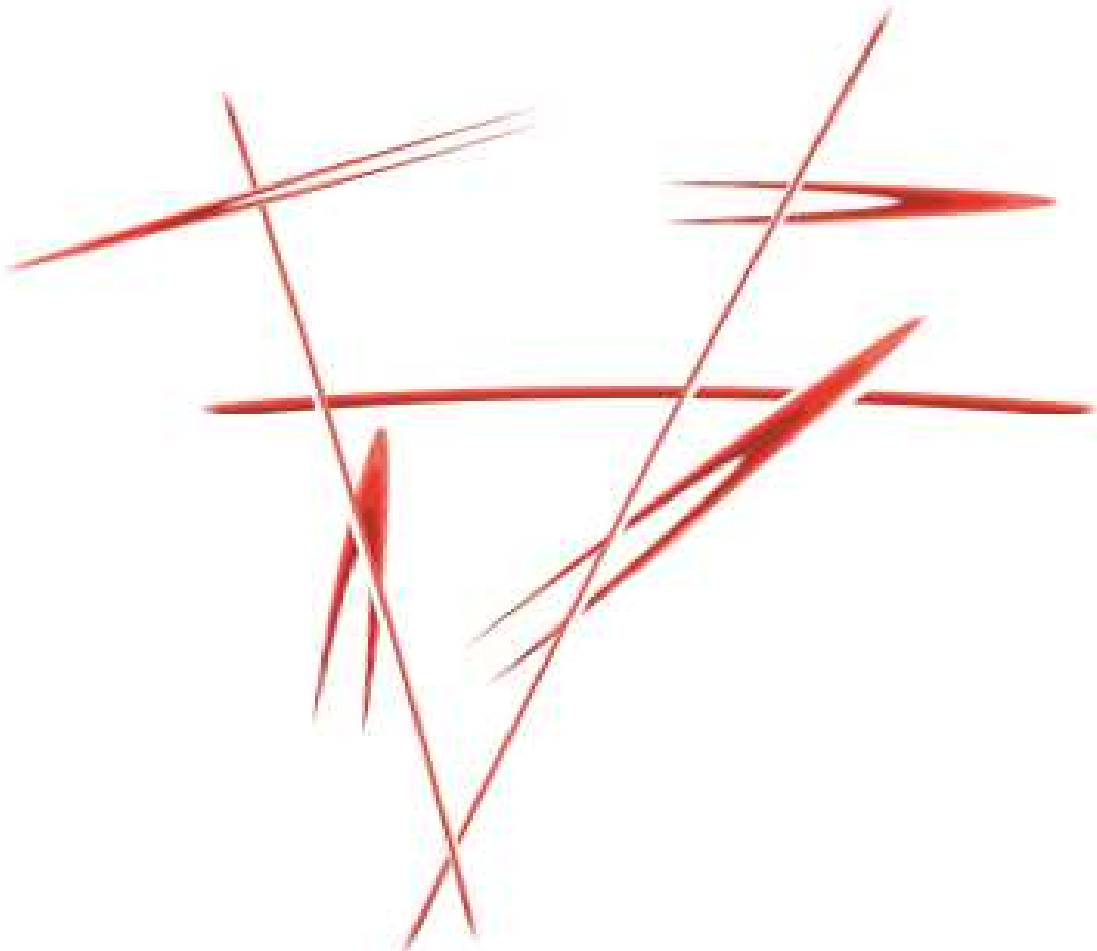
The teaching method will not be theoretical and abstract, but will rather consist in a "laboratory of experiences" and in "educational strategies" through:

- working on problems related to real situations;
- working in groups that must cooperate;
- collecting data and formulating.

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 teachers (blogs, emails, Skype, etc.).

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UNIT 81

Age group IV: 15-19 years-old

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

“Water as a resource: awareness, responsibility and beauty”

Learning Objectives

- The students are to understand the concept that water is a primary resource, without taking it for granted and thinking it to be a good of ordinary consumption;
- The students are to analyze how the availability of water affects the daily lifestyle and the costumes of people;
- The students are to highlight the close link between the availability of clean water and the global quality of life, for all the inhabitants of the Earth.

The Case

In an area of Central Africa a big dam is about to be built in order to satisfy the need of electricity of the neighbouring areas. In view of this, the water collected from some rivers of the surrounding basin will be used and, therefore, those rivers will follow a deviation from their natural course. The experts and the organizing committee believe that the possibility of producing low cost energy for agricultural improvements can start the economy of these poor countries. Nevertheless, the construction of this artificial basin has resulted in some protests and human tragedy: in order to build the dam, thousands of people will have to emigrate, leave their belongings their homes, their habits and their memories.

Now the inhabitants of this area have to face a long series of important choices concerning their future: will they consent to the construction of the dam that will provide a higher production of electricity and, as a consequence, a higher quality of life or are they going to stay in the same area, without altering the natural landscape, the rivers' course and their life?

Teaching Methodology

The lack of water is part of the bigger picture of the environmental emergency. As life on Earth depends on water, a poor management of water resources on our planet compromises the ecological balances and the quality of life. It's a great issue everyone directly deals with and that is at the center of many debates: it may be taken into consideration with regard to small and close situations (one's own territory), or to far and large perspectives (other realities, the Southern part of the world...).

It favors an interdisciplinary approach and it boosts individual and collective awareness of the need to change some global behaviours: as water is a “limited resource”, it is necessary to use it wisely.

After reading the case, the students are invited to a free discussion and to express their points of view by comparing their lifestyle to the one described above; the students will then be led to think about the similarities and the differences of the two contexts, considering the condition of the lack of water in African countries and the waste of water in our society.

By analyzing this specific case, the students will be invited to consider how the availability of water affects the lifestyle of different populations.

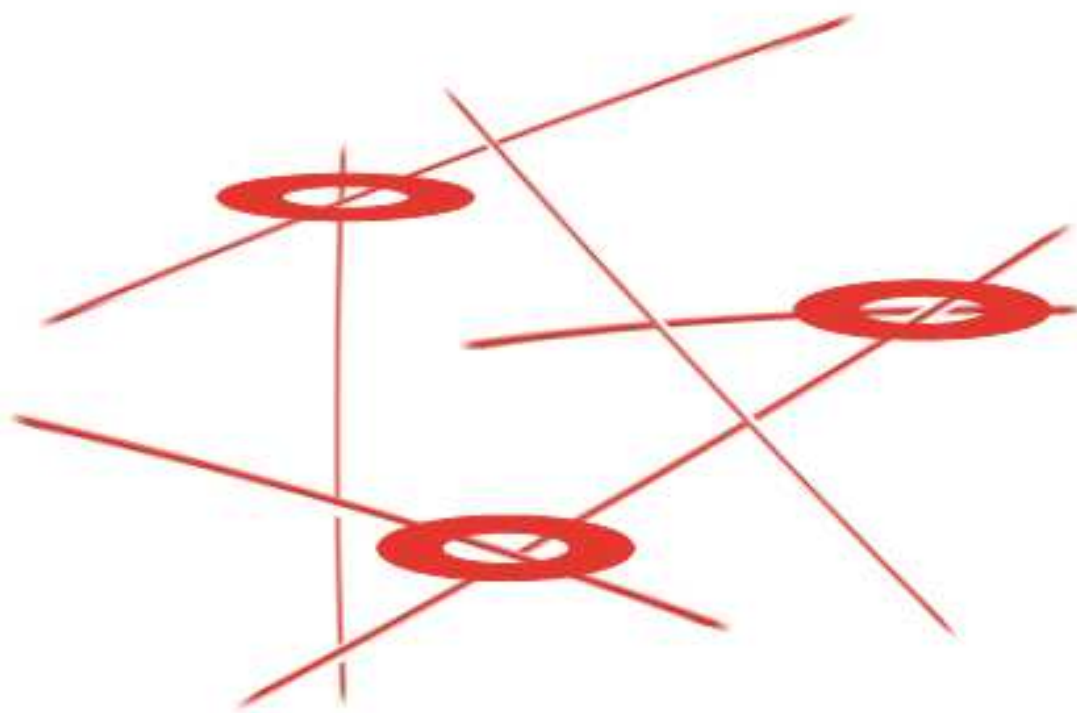
The whole class will have a brief debate about human interventions that have led to dramatic changes in the landscape, that have cancelled pre-existing balances and modified even indirectly the surrounding environment. At the same time, the whole class will be involved in a research about the activities and the improvements from which the human community and the environment benefit in relation to water.

Tools

- Role play;
- Collect documentary material;
- Dilemma game (the entire class undergoes an ethical dilemma related to the topic and starts a respectful debate);
- Meetings with one or more experts in the field: in this case, a geologist, a hydraulic engineer and a sociologist.

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Principles of the Universal Declaration on Bioethics and Human Rights (2005)

Principle 3 – Human dignity and human rights

Principle 4 – Benefit and harm

Principle 5 – Autonomy and individual responsibility

Principle 6 – Consent

Principle 7 – Persons without the capacity to consent

Principle 8 – Respect for human vulnerability and personal integrity

Principle 9 – Privacy and confidentiality

Principle 10 – Equality, justice and equity

Principle 11 – Non-discrimination and non-stigmatization

Principle 12 – Respect for cultural diversity and pluralism

Principle 13 – Solidarity and cooperation

Principle 14 – Social responsibility and health

Principle 15 – Sharing of benefits

Principle 16 -Protecting future generations

Principle 17 - Protection of the environment, the biosphere and biodiversity

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