The LITTLE Guide for Teachers of Ethical Education
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1. Introduction: What is this Guide About?

This guide addresses Ethical Education and is aimed at teachers and other educators. It is the second output of the project Little - Learn Together to Live Together.¹ We have also produced a comprehensive online course on Ethical Education that is freely accessible for anybody to undertake.² While the course provides support on methodologies for Ethical Education the guide is focused more specifically on gaining knowledge, skills and capabilities related to active learning or active classroom approaches in combination with co-created teaching. In line with the aims and the contents of the guide our ambitions are to:

- encourage you to reflect on your teaching practice, gain new knowledge, insights and skills from the domain of Ethical Education, and acquire new teaching methodologies to facilitate a move away from the fixed role of teacher as instructor/expert to a more active engagement with a classroom where students become co-creators of content

- shift your practice as a teacher and educator from relying on ready-made teaching resources to developing your own Ethical Education resources which reflect your personal style, local context, student interests, etc.

- and guide you on the path of development and integration of Ethical Education across different subject areas and domains.

The guide begins with a very brief introduction to encourage reflection on the importance, scope and dimensions of Ethical Education. Chapters 3 and 4 introduce Active Learning Classrooms and the Co-Created Teaching and Learning approach and point out how these two educational modes interconnect with Ethical Education. In addressing ethical issues in the classroom, it is important to leave behind instruction-centred teaching and to move to learning-centred, active educational teaching that emphasises that learning is a collaborative, reciprocal, and relational process into

¹ This is an Erasmus+ co-funded project. More about the project and its outputs are available at http://ethicaleducation.eu/.
² The link to the online course is here: https://learning.educatetogther.ie/course/view.php?id=144. At several places in the guide we will make connections to the relevant parts of the online course to further supplement the content of the guide.
which all contribute on different levels. This includes not only educational methodologies but also content. Chapter 5 adds to this the perspective of higher order thinking skills (e.g. understanding, application, analysis, evaluation, creative thinking) and discusses how these are essential to Ethical Education. Chapter 6 “Examining Ethical Issues Together” connects the issues discussed so-far with the core of education, i.e. an amalgamation of the “an examined life” and “a life lived well”. The aim is to connect Ethical Education with the lives of students today. The chapter contains methods for motivating and engaging students while making a shift from the teaching “about ethical issues and values” to examining ethical issues together. The subsequent chapter begins by tackling the issue of how to address ethical issues in different subject areas of education whilst applying a differentiated approach. and differentiation. The core part of the guide thus contains models, practical tips and examples of good practice that address ethical issues in different subject areas of education. This is important since Ethical Education extends beyond dedicated subjects like ethics, citizenship education, peace education, etc. to other curricular domains. The domains covered in chapter 7 include:

- Literature
- Language
- Social Sciences
- Sciences & Technology
- Physical Education
- Art & Music
- Religion & Ethical Education

The concluding two chapters address the question of how to examine contemporary ethical challenges and further emphasise the importance of EU values in the context of Ethical Education. The appendix provides a list of other learning and training opportunities in your country (e.g., training, professional networks, educational resources repositories, peer-to-peer learning platforms and more).

Teachers and schools face many challenges in relation to Ethical Education. One challenge is how to situate it within the curriculum, especially given the ever-increasing time demands. Another is how to obtain specific knowledge about Ethical Education and related competencies and to tackle them in the classroom in a coherent and integrative way. We hope that this guide will make substantial steps toward meeting the latter challenge.

We invite you to use this guide as part of your professional development, helping you make connections with your students and colleagues that will help the whole school community to live well together.
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2. What is Ethical Education?

Ethical Education focuses on promoting ethics and values such as, justice, equality and human rights. It is an education, which includes aspects like nurturing a respectful attitude towards others (both individuals and communities alike), the positive formation of character, building capacities for reflective and informed moral judgment, putting one’s beliefs and values into practice. Education as a process is inherently value-laden, in what is conveyed (content) and how this is achieved (methods), in the consequences of that process (educational outcomes) and the relationships that are formed in the educational setting. “Education implies that something worthwhile has been intentionally transmitted in a morally acceptable manner.” Ethical Education takes this internal or implicit ethical dimension, reflects upon it and sets it as an explicit aim. This is connected with a recognition that ethical or value-laden aspects of the education can never be excluded from this process.

Commonly cited goals of Ethical Education include:

- to promote ethical reflection, attentiveness, autonomy, and responsibility in the educational community that is established in a given educational setting,
- to enable the examination and understanding of important ethical principles, values, virtues, and ideals, and to cultivate the intellectual and moral abilities (critical thinking, reflection, comprehension, appreciation, compassion, valuing, etc.) needed for responsible moral judgment, decision-making, and action,
- to guide individuals to explore different values and different moral viewpoints
- to commit to the recognised basic values and the fundamental human rights, while at the same time enhance self-esteem and the feeling of self-worth
- to help individuals to overcome possible prejudices, biases, and other unethical attitudes and practices, and at the same time help them to create an appropriate, respectful attitude towards themselves, others around them, society and the environment
- to promote cooperative, collaborative behaviour and to deepen the motivation for creating a group, class, or school environment which is a genuine ethical community
- to build character (with intellectual and moral virtues) in a way that will enable a person to achieve a morally acceptable, flourishing and personally satisfying ‘good life’ - the ancient ideal of eudaimonia
- to reflect on how to situate the individual as an active member of local and global communities

3 Different terms are used to designate this domain or part of it, including ethics education, moral education, values education, education for values, character education, etc. In this guide we will understand Ethical Education in its broadest sense and also use this term for all of its aspects unless otherwise indicated.
5 See Strahovnik 2016 and Ainsworth and Johnson 2000 for more on this topic and for a general understanding of Ethical Education.
Education, especially early education, is a fundamental element supporting the development of autonomous, caring, resilient individuals who will contribute to their communities both locally and globally. Ethical Education can play an important part in nurturing such an individual. This broad understanding of Ethical Education follows what John Dewey defined as the general goal of education, “the formation of a cultivated and effectively operative good judgment or taste with respect to what is aesthetically admirable, intellectually acceptable and morally approvable”. To expand this definition we may add that “[o]ne purpose of moral education is to help make children virtuous – honest, responsible, and compassionate. Another is to make mature students informed and reflective about important and controversial moral issues. Both purposes are embedded in a yet larger project – making sense of life”.

Ethical Education leads individuals to establish values relevant to their lives in a concrete social context and in an experiential and expressive manner. This process must go beyond straightforward inculcation of values or passive assent based on authority. This is the main reason why we are focusing on infusing Ethical Education with critical thinking, philosophy for children, collaborative and co-created active learning. Such an integrative approach secures the essential balance between the individual and societal aspects of Ethical Education. “As Socrates would have it, the philosophical examination of life is a collaborative inquiry. The social nature of the enterprise goes with its spirit of inquiry to form [a] bifocal vision of the examined life. These days, insofar as our society teaches us to think about values, it tends to inculcate a private rather than a public conception of them. This makes reflection a personal and inward journey rather than a social and collaborative one and a person’s values a matter of parental guidance in childhood and individual decision in maturity”.

Developing ethics and values together in an educational setting fosters such a collaborative perspective and enables an individual to gain several different and comprehensive perspectives on ethical issues.

Another reason for such integration is to put the focus on the community, beginning from the “community of enquiry” as being promulgated by a “philosophy with children” approach. This complements the ancient focus on the “life well lived” with that of “living together”. What

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6 Dewey 1980, 262.
7 Nord and Haynes, 1998.
8 Cam 2014, 1203.
ultimately matters for ethics, claims Alasdair MacIntyre, “is the construction of local forms of community within which civility and the intellectual and moral life can be sustained”.9

Within the plethora of possible approaches to Ethical Education one trend is the move towards multidimensional, integrative or holistic approaches. These approaches combine both traditional educational methods and goals with recent insights into moral psychology and other sciences resulting in new methods for fostering moral development. Kirschenbaum, who initially developed the so-called “values clarification” approach, emphasises four aspects of Ethical Education:

- When it comes to content, comprehensive Ethical Education includes both personal and social values, and ethical as well as moral issues.
- Secondly, an integrated approach to Ethical Education should include a range of diverse methodological approaches and tools.
- Thirdly, an approach to Ethical Education extends throughout the entire area of school endeavour and life, including all school subjects as well as accompanying activities.
- Finally, the holistic approach involves not only children and their teachers or educators, but the whole community and institutions as agents of Ethical Education.10

Ethics Education is a challenging undertaking, which must incorporate aspects of thinking, understanding, empathizing, embodying and community in order to be effective.11 The central aim of striving to cultivate an autonomous, responsible, and caring individual is a worthy task, and, as the saying goes, “it takes the whole village to educate a child”. Together with parents, teachers are at the centre of such a village.
3. On Active Learning Classrooms

3.1. What is Active Learning?

Active learning, as the name suggests, engages students as active participants in the learning process. It is a *student-centred* approach to teaching and learning, beginning with students and involving them in meaningful activities that support their learning. This is in contrast to a traditional *teacher-led* approach which places the teacher as the “expert” who disseminates knowledge, sets tasks and decides the entire learning process, without meaningful/significant input from students.

**Active learning:**

- “Is “anything that involves students in doing things and thinking about the things they are doing”.”
- “Is “all kinds of learning beyond the mere one-way transmission of knowledge in lecture-style classes (passive learning)”.”
- “Is “student-centred, collaborative, participative, and self-reflective”.”

In active learning:

- Students are involved in more than mere listening.
- Less emphasis is placed on transmitting information and more on developing students’ skills.
- Students are involved in higher-order thinking (analysis, synthesis, evaluation).
- Students are engaged in activities (e.g. reading, discussing, writing).
- Greater emphasis is placed on students’ exploration of their own attitudes and values.

3.2. Teacher as Facilitator

In the active learning environment, the teacher adopts the role of facilitator, encouraging students to participate and share their views and opinions and supporting students to take responsibility for their own learning.

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13 Mizokami 2014.
17 The LITTLE Online course in methodologies for teachers of Ethical Education contains six modules designed to enhance teachers’ skills and confidence in this area. The course is free to access at: [https://learning.educatetogther.ie/course/view.php?id=144](https://learning.educatetogther.ie/course/view.php?id=144)
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### 3.3. Why Engage in Active Learning in Ethical Education?

Active learning is recognised as a valuable pedagogical approach for students at all levels and for all subjects and a focus on active learning has become the norm in education systems both within Europe and further afield.\(^\text{18}\) As the table above outlines, there are many benefits to Active Learning. In addition to the benefits of Active Learning for learning generally, it is particularly well suited to Ethical Education as:

- Active learning assists students to develop and practice the skills required in Ethical Education e.g. debate, discussion and critical thinking.
- Active learning allows students to work with others and exchange views and perspectives, which is central to Ethical Education.
- Active learning puts students at the heart of the education process, which ensures that the content and information addressed in class is relevant to students. Enabling students to connect with the material is essential in Ethical Education.
- Ethical Education concerns not just a focus on knowledge and the philosophical consideration of values and ethical decision-making but also on skills and real-life experience.
- In using active learning methodologies, students learn by doing, reinforcing the message that participation and action are important.

4. Co-Created Teaching and Learning Approach

Co-Created Teaching is a collaboration between teacher and students in which the development of learning skills is put at the centre of education as students are given the opportunity to decide what, how and why they want to learn. By working together, teachers and students generate new ideas, solutions, skills and procedures using different educational methods as well as creating new ones. When students become directly responsible for their own education, Ethical Education becomes an essential part of Co-Created Teaching as we deepen and expand the understanding of our own value system.

Traditional educational approaches embed the well-established roles of teachers and students, where the teacher occupies a position of authority, passing the information to the student and the student’s job is to return that same information to the teacher. Then the teacher evaluates how quickly and accurately the student repeats the information back. In the 21st century, where information is constantly readily accessible, we need to rethink our educational system and question its main purpose. As Mathew Lipman stated:

There’s a growing awareness that much of what schools teach young people is not particularly appropriate for the world we are moving into, that knowledge grows rapidly out of date, and that the most important thing we can do for children is teach them to think well.\(^{19}\)

If we want young people to “think well”, then the main question in our education systems should shift from what to think (or what is information) to how to think (or how to process and reflect on that information) and WHY (or why is that information relevant to us/our work and our everyday life). The same questions should apply for educational curricula as we consider not just what we teach, but also how we teach and why. Today’s schools should not be based solely on information and knowledge. Instead, the emphasis should be on research, understanding, reflection and critical thinking – equipping students to shape their own opinions and ideas on the society in which they live, and to find the life orientation that is most suitable for them. But how do we do this?

Co-Created Teaching is becoming a more common approach in school environments, providing a wider spectrum for different Learning Approaches better suited to 21st century education and the concept of democratic schools and classrooms. Such classrooms involve collaboration among teachers and students in the learning process as they work together on deciding and planning what, how and why they should learn. If we give students the freedom to co-create with their teacher their own classroom content, this would include the following:

- deciding on a theme or subject
- deciding on appropriate methodologies
- assigning tasks
- agreeing an evaluation framework

\(^{19}\) Brandt 1988.
In this way students become responsible for their own educational development. This approach gives students an opportunity to be directly involved in their own learning and empowers them to be creators of their own educational environment.

“When students take authentic responsibility for the educational process, they shift from being passive recipients or consumers to being active agents; at the same time, they shift from merely completing learning tasks to developing a meta-cognitive awareness about what is being learned.”

This also changes the role of the teachers as they are no longer a source of knowledge but become moderators and facilitators who keep the focus on given tasks and challenge students to take the next step in their work and self-development.

“This means neither leaving the responsibility of the learning with the student nor placing the responsibility of the teaching on the teacher. It is a position where the social space of teaching and learning is co-created in a crossfield of emergence and control. With the teacher not playing the role of curricular custodian and bearer of answers, knowledge can be regarded, then, as something occurring in a shared space of teaching and learning.”

When it comes to addressing different ethical issues, Co-Created Classrooms provide opportunities for teachers and students to engage in dialogue, build creativity, share information and experience, explore new concepts, ask questions and seek solutions. This approach allows teachers and students to be directly involved in creative and thinking process taking place in the classroom. By sharing their thoughts and experience they can develop empathy, active listening skills and self-awareness.

“It repositions teacher and student as co-directors and co-editors of their social world. [...] it means less time giving instructions and more time spent being a usefully ignorant co-worker in the thick of [the] action, less time spent being a custodial risk-minimiser and more time spent being an experimenter and risk-taker; less time spent being a forensic classroom auditor and more time spent

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20 Cook-Sather et al. 2014.
21 This view is in line with Paulo Freire’s critical pedagogy (1970; 1974). Freire was critical of traditional approaches to teaching that treated students as containers of information to be filled by the teacher. He referred to this as the banking concept of education. Instead, he believed education should create critical thinkers that would lead students to develop critical consciousness. This would allow students to recognise inequality and take action to reduce it, resulting in social transformation. In Freire’s view, the aim of education is humanization and liberation and, in order to achieve this, a crucial component of the educational process is dialogue with and between students. Dialogue empowers students and teachers to learn with and from one another.
being a designer, editor and assembler; less time spent being a counsellor and “best buddy” and more time spent being a collaborative critic and authentic evaluator.”

Additionally, when we tackle ethical dilemmas, we need to take into consideration how our conclusions, decisions and potential actions affect not only ourselves but also the people around us. If we question and search our moral values directly in correspondence with our environment, we are no longer fixed in a theoretical space as the doors to direct experience are opened. This is the place of co-creation where understanding and reflection is obligatory for the further development of our thoughts and ideas, where learning starts from curiosity as we, or the people around us, are affected by each subject being discussed or researched. By involving the students in the educational decision-making process through active learning, they become responsible for themselves which leads to a clearer and stronger sense of who they are and what they want to be.

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23 McWilliam 2008, 263.
5. Higher Order (Thinking) Skills and Ethical Issues

Thinking skills are the mental processes that we apply when we seek to make sense of experience. They enable us to integrate each new experience into the schema that we are constructing of “how things are”. Better thinking can help us to learn more from our experience.

The central aim of education must be to improve the quality of thinking because better thinking will enable us to become more successful learners.

Different authors have proposed a range of models and approaches to teaching thinking skills:

- **Edward De Bono’s “Six Hats”**
- **Tony Ryan’s “Thinkers Keys”**
- **Bob Eberle’s “Scamper”**
- **Benjamin Bloom’s “Taxonomy of Cognitive Domain”**

**Bloom’s Taxonomy** of cognitive domains provides a way to organise thinking skills into six levels. These can be summarised as: Knowledge, Comprehension, Application, Analysis, Synthesis and Evaluation.

Anderson and Krathwohl amended the taxonomy in the following manner: Remembering, Understanding & Applying were designated as Lower Order Thinking Skills, while Analyzing, Evaluating and Creating were designated as Higher Order Thinking Skills.

- **Remembering** - Recalling information, recognizing, listing, describing, retrieving, naming, finding.
- **Understanding** - Explaining ideas or concepts, interpreting, summarizing, paraphrasing, classifying, explaining.
- **Applying** - Using information in another situation, implementing, carrying out, using, executing.
- **Analysing** - Breaking information into parts to explore understandings and relationships, comparing, organizing, deconstructing, interrogating, finding.
- **Evaluating** - Justifying a decision or course of action, checking, hypothesizing, critiquing, experimenting, and judging.
• **Creating** - Generating new ideas, products or ways of viewing things, designing, constructing, planning, producing, inventing.\(^{24}\)

**Multidimensional Thinking (Matthew Lipman)**

Matthew Lipman, founder of the ‘philosophy for children’ approach, talks about multidimensional thinking. This encompasses higher order thinking with emphasis on critical thinking. For Lipman, multidimensional thinking in its entirety consists of **critical, creative and caring thinking**. He emphasises that the goal in critical thinking is “good judgment”, which “includes such things as solving problems, making decisions, and learning new concepts, but it is more inclusive and more general. Every outcome of inquiry is a judgment.”\(^{25}\)

**Creative thinking** is connected with critical thinking. Creative thinking is inventive (creating new directions), exploratory (exploring new opportunities and ideas), developing (developing new ideas), changing (new approaches and ideas change the existing state, ideas, opinions), generating (creating new approaches, ideas that recreate new approaches and ideas) and constructive in that it constructs new ideas and put them into action.

The final aspect of multidimensional thinking is **caring thinking**. If we are thinking about a particular problem, then we must also consider the values implicit in this problem.

> “Without caring, thinking is devoid of a values component. If thinking does not contain valuing or valuation, it is liable to approach its subject matters apathetically, indifferently, and uncaringly, and this means it would be diffident even about inquiry itself.”\(^{26}\)

Caring thinking is essentially connected with values. “As musical composition is thinking in sounds, fiction writing is thinking in language, and painting is thinking in paints, so caring thinking is thinking in values. And just as the painter cannot think in paints unless she can appreciate colour, so to think in values one must first be able to appreciate what is of value.”\(^{27}\) If we use our multidimensional thinking this means that we employ critical, creative and caring thinking.

Since we develop our values through **caring thinking** the teaching of **caring thinking** is part of Ethical Education. Critical thinking examines the consistency, foundation and material value of attitudes, problems or opinions. Creative thinking creates a solution to the problem, providing a multitude of alternatives and new opportunities, so that, in the end, with critical reflection, we reach a final decision, attitude or solution. Throughout, certain values help to establish the value base of this

\(^{24}\) Handoo 2018.  
\(^{25}\) Lipman 2003, 270.  
\(^{26}\) Idem.  
\(^{27}\) Lipman 2003, 130.
process. Without this third component of multidimensional thinking, the valuation would not be possible.

There are several criticisms of Lipman’s theory on caring thinking. One of the arguments against caring thinking is that this theory suggests that children or young people can’t be unethical if they learn how to think critically. This means embracing ethical intellectualism. If we know what is not good, then we will not do that. Of course, that is not always the case. Nonetheless, caring thinking is an aspect of our lives, notwithstanding the strength of the connection with critical thinking. It helps us to develop ethical values and moral attitudes through logical thought processes. If we look all components included in Lipman’s diagram below on caring thinking we can see there are many elements in the theory of caring thinking which we can use to develop approaches and learning activities for Ethical Education.

6. How to Engage Students and Make Them the Centre of Ethical Education

6.1. Engagement

The following chapter discusses the strong consistency between the characteristic features of engagement theory and the principles of ‘ethics of care’ regarding the role, nature and quality of relations between teachers and students among students.

6.1.1 Engagement

First of all, we should establish a common understanding of ‘engagement’. Are ‘motivation’ and ‘engagement’ interchangeable? In her joint research Fredricks defines motivation as something which relates to individual psychological processes that are more difficult to change, whereas engagement reflects on interactions with others. Engagement with an activity should be conceptualised as a multidimensional construct encompassing three areas: behavioural, emotional, and cognitive. Each area is vital to a complete understanding of student engagement.

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28 One of the most concrete critics is Brenefier (2018).
29 Fredericks 2004; 2014.
**BEHAVIOUR** includes **observable student actions** or participation:
- Level of participation
- Task involvement/effort
- Pro-social conduct in class activities

**EMOTION** refers to the **student’s feeling towards the school, learning, teachers and peers**:
- Positive and negative reaction to teachers, classmates, school
- Individual sense of school connectedness
- Feeling of belonging

**COGNITION** includes a **student’s perceptions of beliefs associated with school and learning**:
- Thoughtfulness, and willingness to master difficult skills (cognitive processing)
- Individual learning strategies

### 6.2. Culture of engagement

Choosing the most appropriate engagement strategy for your students depends on several factors including age, maturity and the objective(s) of your lesson. However, it is clear that regardless of the strategy the aim of maximising student engagement is extremely important.

You can create the basis for a culture of engagement by following these guiding principles:

- 6.2.1 Positive Peer Culture
- 6.2.2 Project Based Learning
- 6.2.3 Phenomenon Based Learning
- 6.2.4 Good Teacher - Student relationship

Following a short description of each principle a number of ‘ethical considerations’ or ‘points for discussion’ are presented.

#### 6.2.1. Positive peer culture

Peer dynamics within a class group play a significant role in the overall atmosphere of a classroom. The degree to which that atmosphere is one where all students feel accepted and valued will impact on their ability to engage fully in class activities. Understanding the emotional aspects involved in peer dynamics is an important aspect of the teachers role in the classroom.
### Ethical Consideration / Points for discussion

| Individuals have inherent **worth and dignity**. Has our personal experience of kindness or unkindness influence how we value others? |

### Teaching strategies you can follow

| Create opportunities for students to know their classmates by using collaborative games. |

| We are enriched through our relationships with others this is why we should appreciate **diversity** (explore other cultures). |

| • Use Socratic questioning and conflict resolution skills to help students become aware of their own attitudes and values. |
| • To find out more about collaborative games please refer to LITTLE module 4 (Socratic questioning). |

| The **emotions** we experience are fundamentally important to how we live in the world. |

| • Talk about emotions in the class. |
| • Make students aware of the connection between how they feel and how they act. |
| • To find out more refer to LITTLE module 5 (the role of emotions). |

| Expressions of anger, irritation or annoyance can be interpreted as a **judgment** and a form of protest against the person we believe to have provoked the anger. How do we view such emotion, do we view it as a negative, positive, or neutral feeling? |

| • Remind the class of the norms/rules that are in operation in the classroom or school. Discuss what rules affect our daily life at home, school, community, work, leisure activities, etc. Analyse and discuss them together. |
| • Use **stories** to support students in their ethical development. Stories work both on a symbolic and operative level. Analyse the story, discuss its context. At the end invite students to reflect on the story in written form. |

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### 6.2.2. Project Based Learning (PBL)*

The basis of engagement theory is that students should be meaningfully involved in their learning through interactive and worthwhile tasks.

Learning that happens in school can often be very different to how students learn outside the formal school setting. Active learning strategies, in particular Project Based Learning (PBL) has resulted in high levels of student engagement. Even if it is time consuming and challenging to find the balance between students’ interest and the curriculum requirements, PBL is a powerful tool to help make learning meaningful. It is meaningful because students create knowledge instead of reproducing it.

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30 For more on collaborative games please visit to LITTLE online course: https://learning.educatetogether.ie/course/view.php?id=144.
31 Mortari 2017.
because the learning process takes place in a real world context and because they learn to share what they know. Key elements in PBL are; participation (of the student in his/her own learning process), responsibility (in relation to his/her own student work and also to his/her peers or colleagues), reflection (on the meaning of his/her own meaningful action and his/her role as student), sharing (of his/her own ideas, information, materials, data), taking care of others (caring).³²

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<th>Ethical Consideration / Points for discussion</th>
<th>Teaching strategies you can follow</th>
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</table>
| The task is to devote myself to develop ideas to be compared with the ideas of others, making every effort to argue in support of my idea without imposing it but trying to reach an agreement. | • Choose concrete questions/topics that students have about the world around them.  
• Choose topics that generate discussion (i.e. are interesting both for students and teachers, are accessible and have interconnections).  |
| It is important to cultivate a passion for finding an answer to what, in Aristotelian terms, is the essential question: What does the ‘good life’ consist of? The answer to this question is always provision, never definitive. Our convictions must be constantly judged against a fixed point. | • Leave room and time for inquiry and interpretation.  
• Support students to understand that the results of their work is not predetermined or fully predictable.  
• Having a variety of entry points is important for student choice and for engaging students at all levels in a task they can value.  |

³² Antes et al. 2009.

*PBL in Ireland is generally understood as Phenomenon Based Learning*

Phenomenon Based Learning in second level education is a form of integrated, cross-disciplinary learning where students take responsibility and work together to explore an area, theme or concept of interest to them. It presents a different model of learning that is not differentiated or separated by subject. Instead, the regular school timetable may be suspended and students are encouraged and supported to investigate real-world issues and learn about them by engaging in research and peer teaching and learning across multiple disciplines.

In phenomenon based teaching, understanding and studying the phenomenon together starts from asking questions or posing problems e.g. How does an aeroplane fly and stay up in the air? At its best, phenomenon-based learning is problem-based learning, where the learners collectively build answers to questions or problems posed concerning a phenomenon that interests them.

Phenomenon-based structure in a curriculum can also create better opportunities for integrating different subjects and themes as well as the systematic use of pedagogically meaningful methods, such as inquiry learning, problem-based learning, project learning and portfolios.

Phenomenon Based Learning is relevant to Ethical Education as it encourages student-centred, active learning and critical thinking approaches to teaching.
### 6.2.4. Good teacher – student relationship

The teacher cannot disregard the significance of the teacher student relationship. All students need attention and care and all teachers need positive feedback to feel that they are acknowledged as an authority and caregiver. Encounters with students teach teachers that a caring attitude and thoughtful behaviour change more than one individual - they can change an entire group.

<table>
<thead>
<tr>
<th>Ethical Consideration / Points for discussion</th>
<th>Teaching strategies you can follow</th>
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</table>
| Caring teachers listen and respond differentially to their students (Nel Noddings, 1999) and as a consequence they may experience personal dilemmas. This statement by Nel Noddings\(^{33}\) does not suggest that the establishment of caring relations will accomplish everything that must be done in education, but that these relations can provide the foundation for successful pedagogical activity. | • Permit and even encourage different forms of expression and views.  
• Clearly articulate the criteria for success.  
• Provide clear, immediate, and constructive feedback.  
• Support autonomy  
• Be responsive and respectful  
• Demonstrate positive emotions\(^{34}\) |

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Students and teachers from Celbridge Community School at WorldWise Global Schools Showcase Event in Hansfield Educate Together Secondary School (Ireland - May 2018)

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\(^{33}\) Noddings 1999.  
For more on the elements that distinguish a positive teacher student relationship please refer to LITTLE online course, module 6: [https://learning.educatetogther.ie/course/view.php?id=144](https://learning.educatetogther.ie/course/view.php?id=144).
7. How to Address Ethical Issues in Different Subject Areas of Education?

This section is aimed at developing confidence amongst teachers of all subject areas and levels to integrate Ethical Education into their teaching. It will:

- Demonstrate how Ethical Education issues can be incorporated into all subject areas
- Highlight active learning methodologies in Ethical Education
- Provide an overview of ‘differentiated’ learning and assessment for learning approaches relevant to Ethical Education

The approach taken in these guidelines assumes that, while allocating discrete time to Ethical Education is important, an integrated subject approach is key and consequently Ethical Education should not be confined to a single, discrete subject area.

National curriculum content and programmes vary greatly, despite this it is common for school curricula to focus on preparing students for life-long learning and developing all aspects of their potential in a broad spectrum of areas. This chapter provides guidance to teachers in the following subject areas:

- Literature
- Languages
- Social Sciences
- Sciences and Technology
- Physical Education
- Art and Music
- Religion and Ethical Education

7.1. Differentiated Learning

It is important to adopt an approach in your teaching that addresses differentiated learning by students, thus making your teaching more inclusive. It is assumed that you will take account of differentiated learning as you apply some of the ideas in this chapter.

What is Differentiation?

Differentiation allows for adapted content and methodologies which take account of students with differing abilities. No two children are alike. To differentiate effectively and support individual and diverse students in the classroom the teacher is required to be flexible in their approach in order to adjust:

* What students will learn (content)
* How students will learn (process)
* How they will demonstrate their learning (product)

Heacox defines differentiation as ‘changing the pace, level or kind of instruction you provide in response to individual learners’ needs, styles or interests’. Below a number of strategies are outlined that are suitable for differentiated teaching.

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35 Heacox 2002.
Differentiated Learning Strategy 1: Ongoing assessment in lesson

Aim: To involve students in their own learning.

When would you use this? When the teacher needs to assess understanding of content or methodology.

Method: Students hold up red, orange or green cards to indicate their understanding of the lesson so far. Alternatively, students use thumbs up, thumbs down, thumbs level to do likewise.

- Red or thumbs down: Can’t do it / don’t understand
- Orange or thumbs level: Not sure
- Green or thumbs up: Can do this / understand

The teacher can create the cards and keep them in the class for use throughout the day.

Differentiated Learning Strategy 2: Increase Wait time / Thinking time

Aim: To allow students to formulate answers in their own time.

When would you use this? At any stage during the lesson

Method: Increase ‘wait time / thinking time’ for learner response to at least 5 seconds. This allows learners to answer open questions and not those simply based on recalled facts. Another technique involves learners recording their ideas on mini-whiteboards or paper before displaying their answers.

Differentiated Learning Strategy 3: Think-pair-share

Aim: To encourage students to act as resources for each other.

When would you use this? When open-ended / challenging questions have been posed.

Method: Learners are posed a question, given time to think individually, then time to discuss ideas with a partner and finally they share their ideas with the rest of the class. Pairs could be organised so as to allow those of similar ability to work together. However, mixed ability teaching is based on children of mixed ability working together as much as possible.

Differentiated Learning Strategy 4: Adapted worksheets etc.

Aim: To facilitate the differing learning needs of students

When would you use this? Usually but not exclusively at the conclusion of a lesson
A one-size-fit-all approach should be avoided in written tasks. Alternative worksheets should be available for those who may experience difficulties in literacy or numeracy.

**Assessment for Learning (AFL)**

As with differentiated learning, to ensure student engagement and enable you to assess what students are learning, applying an assessment for learning (AFL) approach will assist in meeting these two aims.

**What is Assessment for Learning?**

Assessment for learning emphasises the students’ active role in her/his own learning, in that the teacher and student agree what the outcomes of the learning should be and the criteria for judging to what extent the outcomes have been achieved. In essence, AFL helps teachers and students to focus on three key questions:

1. Where are students now in their learning?
2. What is the next step for students in their learning?
3. How will students get to this next step in their learning?

Black & Dylan argue that ‘one of the outstanding features of studies of assessment in recent years has been the shift of focus of attention, towards greater interest in the interactions between assessment and classroom learning and away from concentration on the properties of restricted forms of test which are only weakly linked to the learning experiences of students.’

Below are outlined a selection of strategies applicable to AFL

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<thead>
<tr>
<th><strong>AFL Strategy 1: No hands up</strong></th>
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<tbody>
<tr>
<td><strong>Aim:</strong></td>
<td>To encourage participation by all students.</td>
</tr>
<tr>
<td><strong>When would you use this?</strong></td>
<td>At any stage during the lesson</td>
</tr>
<tr>
<td><strong>Method:</strong></td>
<td>All learners are expected to contribute, and all answers valued. The teacher may select anyone in the class to answer questions. Therefore, all students need to frame an answer to the question in their head.</td>
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<tr>
<th><strong>AFL Strategy 2: Whiteboards</strong></th>
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<tbody>
<tr>
<td><strong>Aim:</strong></td>
<td>To encourage participation by all students.</td>
</tr>
<tr>
<td><strong>When would you use this?</strong></td>
<td>At any stage during the lesson</td>
</tr>
<tr>
<td><strong>Method:</strong></td>
<td>The use of mini write-on/wipe-off whiteboards, either as individuals or in groups, allows all learners to make a contribution. All individuals or groups can display their boards and the teachers can select a few to read out loud.</td>
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<tr>
<th><strong>AFL Strategy 3: Learner to learner dialogue</strong></th>
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<tbody>
<tr>
<td><strong>Aim:</strong></td>
<td>To encourage peer-to-peer learning</td>
</tr>
<tr>
<td><strong>When would you use this?</strong></td>
<td>At any stage during the lesson</td>
</tr>
<tr>
<td><strong>Method:</strong></td>
<td>Encourage a dialogue between learners rather than between teacher and learner. The learners can take it in turns to be</td>
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the ‘teacher’ when pair marking by discussing each other’s work together.

**AfL Strategy 4: Talk partners**

**Aim:**
To encourage peer-to-peer learning

**When would you use this?**
At the conclusion of a lesson

**Method:**
Learners share with a partner three new things they have learned, what they found easy or difficult, what they need to improve.37

### 7.2. Literature

One of the core concepts out of which philosophy and ethics were developed was myth, or the art of storytelling. This connects philosophy with literature's first form, oral tales, even before the invention of writing. Such literature had a mostly educational and ethical purpose – to teach people, especially children, how to behave in society. Ethical thinking follows this lead, it allows us to examine concrete situations and discuss their consequences and actions. In this way we can engage students to think critically about such actions, predicaments and scenarios which literature provides us with. Literature is also about creativity, about imagination and wonder, closely connected to a philosophical way of thinking. What the elements of ethical discourse allow is a space to widen perspectives on issues, depending on the viewpoint of the interlocutors or actors in a given situation. By combining imaginative tales and critical notions of engaged thinking, we provide a space for expression and discussion which fosters dialogue and cooperation between participants.

### Literature: Ethical Argumentation and Fairy tales (primary school)

**Overarching aims and goals:**
- Development of critical thinking
- Development of creative thinking
- Development of ethical argumentation when thinking about ethical dilemmas
- Development of ethical values
- Encourage reflective thinking

<table>
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<tr>
<th>Activities</th>
<th>Methodologies and tools</th>
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<tr>
<td>Start with introductory talk on fairy tales: what are they, do students like them, which ones do they prefer, why do we read them, and what do we like about them? Facilitators should provoke questions which motivates students to talk about fairy tales in a Socratic Dialogue method and then introduce the topic of fairy tales to the class.</td>
<td>Socratic dialog and Conceptualization (Module 2)</td>
</tr>
<tr>
<td>In this activity you can use fairy tales from world literature or you can create your own fairy tale/story with your students (as a group or with individual students). Give the students the main guidelines for their story, for example:</td>
<td>Creative writing</td>
</tr>
<tr>
<td>- Characters in the story (they can be real people or characters from fairy tales e.g. Peter Pan, The Snow Queen and Cheshire Cat).</td>
<td>Thinking time (For more methodologies and tools on how to address ethical dilemmas see Module 3)</td>
</tr>
<tr>
<td>- Task they need to accomplish (find something, save someone, create something etc.)</td>
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<tr>
<td>- Set an ethical problem/dilemma in the story</td>
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<tr>
<td>Using these guidelines students need to create a short story and implement the moral of the story by choosing their characters’ actions and how they want the story to end.</td>
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37 For more on AFL strategies see the website of the Department of Education and Skills (Ireland) Professional Development Service for Teachers: [Http://www.pdst.ie/pp/literacynumeracy/aflresources](http://www.pdst.ie/pp/literacynumeracy/aflresources).
### Example

**Workshop - step by step**

Explain to students that they will work on a fairy tale in this activity.

Choose one fairy tale which has an ethical message at the end. It can be a folktale or a story from national mythology, or an international tale from Eastern traditions e.g. Hindu, Sufi or Zen. Print out the tale for each student and give them the handout (the tale should not be longer than one page). Each student has to read the tale.

After they finish reading it make sure everyone has understood it. Engage them in discussing it and the characters: can they relate to them, did they find themselves in similar situation, how did they/how would they act in the same circumstances, or how would they solve some of the issues presented by the fairy tale, etc.

The next task is performed individually. Hand each student a piece of blank paper. They need to think about and write down the main message/moral of the story, in one short, clear sentence.

Then, students must write one argument which explains why theirs is the best explanation of the story. Here you may need to help them understand what an ‘argument’ is, perhaps ask them to explain it in their own words. If necessary, help them get a clear sense of a general argument.

After they finish writing both the moral of the tale and their argument, we divide them into small groups.

Each group has the same task: discuss what they have written as individuals, compare their morals and arguments, and choose one moral for the story and one argument which they think fits best with the story.

On a new piece of paper, they should write in capital letters their agreed moral and argument. Once everyone is finished, pin those papers around the classroom (blackboard, walls, windows), not too close to each other.

Each group should then constructively criticise the work of the other groups, going around the classroom and looking at what others have done and finding at least three issues e.g. the moral is too general or does not apply in this case, the argument is subjective or false, etc. In order to constructively criticise others, they need to defend their criticism giving specific arguments.

They then engage in a general discussion.

This activity does not require a conclusion. It is an exercise in ethical argumentation and thinking about ethical issues and values.

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<th><strong>Literature: Freedom of speech (secondary school)</strong></th>
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<tbody>
<tr>
<td><strong>Overarching aims and goals:</strong></td>
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<tr>
<td>Development of critical thinking</td>
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<tr>
<td>Development of creative thinking</td>
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<tr>
<td>Developing an understanding of the idea of freedom of speech</td>
</tr>
<tr>
<td>Developing ethical argumentation skills</td>
</tr>
<tr>
<td>Understanding the concept of freedom and the responsibility that comes with it</td>
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Biographical learning (Module 4)

Conceptualization (Module 2)

Group discussion

Group work and self-assessment among the group

Socratic dialog (Module 2)
For student’s motivation, you can use the pictures in Powerpoint or print them out and, with the help of listed questions/sub – questions in each slide, encourage the students to find their own definition of freedom of speech.

The role of the activity leader is to encourage the dialog among the students in order to exercise critical thinking.

You can also adjust the activity and combine it with lessons about writers and their work, some literary trends/movements or some historical area where freedom of speech was limited or celebrated.

Use the materials and examples that are most familiar to your students and are related to freedom of speech (if some of students work on the school newspaper, in the debating club or creative writing club etc.). You can divide these workshops in two parts, the step-by-step examples and freedom of speech exercise can be implemented separately.

Example Workshop - step by step

Slide 1:
Start a presentation with a simple analysis of this picture: What does this picture represents? Encourage the students to become aware of situations in which they can/cannot express their own opinion freely: state, school, society, friends, family...
Ask the following questions to start a discussion: Have you ever been in situation in which you weren’t able to say what you really think? When?
How did that situation make you feel? When and where do you feel most comfortable to speak your mind?

Have the students discuss the effect that the absence of freedom of expression has on the person who cannot speak his/her mind.
Questions: Have you ever thought that your opinion was wrong because you were in situation in which you couldn't speak freely?

Raise the awareness of creative possibilities for expressing yourself.
Questions: Do you write diaries / letters / poems / notes just for yourself? In those writings have you ever expressed something you couldn’t express in front of others?

To become aware of a conflict between two ‘worlds’ within each person - one that we keep for ourselves and one that we show to others. Questions: Have you ever thought that the voice you have in your writings (diaries, poems etc.), should break through in world outside of your diary? Why yes/no?

Slide 2:
Connect writing, as a way of expression, with verbal expression. Questions: Do you think that freedom of writing belongs to the same category as freedom of speech? /Is the freedom of writing same as the freedom of speech?
Define the concept- “freedom of speech”.

To become aware of personal opinion in expressing intimate thoughts of each person.
Questions: Do you write diaries / letters / poems / notes just for yourself? In those writings have you ever expressed something you couldn’t express in front of others?

To become aware of a conflict between two ‘worlds’ within each person - one that we keep for ourselves and one that we show to others. Questions: Have you ever thought that the voice you have in your writings (diaries, poems etc.), should break through in world outside of your diary? Why yes/no?
**Slide 3:**
Connect the previous discussion about writing with a student’s knowledge of literature. Questions: Which writers do you know? From the writers you just mentioned, do you know which writers were oppressed/punished because of what they wrote? Which writers were celebrated because of what they wrote? (E.g. comparison of Aristophanes (c. 446 – c. 386 BC) and Voltaire (18th century) – the Greek writer Aristophanes was celebrated and even had the power to affect people’s opinion about public figures – other writers, politicians, philosophers etc., while the French writer Voltaire was imprisoned for his writings).

To become aware of the different purposes of writing. Question: Do you think that famous writers wrote deliberately to promote some of the artistic/philosophical/political ideas or did they write for the same reasons as you are writing your diary (something like self-therapy or personal expression in a certain situation/emotion etc.)?
Comment on Voltaire’s quote. Question: Would you defend somebody’s right to express his/her opinion even though you disagree with that opinion?

What does it mean to be open minded to another’s opinion? Are people often afraid of different opinions? Why? Are you afraid of different opinions? Why? What skills do you need in order to participate in discussion (e.g. thinking, listening, argumentation skills etc.)?

**Slide 4:**
To become aware of the current situation in literary and journalistic writing, and in the expression of their own opinion. Start a dialog with/among students with the help of the question on this slide - "How freely can we write today?" – can writers, journalists, screenwriters and other writers, including the students (with their homework, essays etc.) write freely in everyday life?
How careful do they need to be with their words?
Are we restricted to defined topics for our writing? In what ways can we jeopardise ourselves if we take a risk of not following the rules (e.g. if you use the “forbidden” words).

Discuss with students the French adage - "Think what you want, speak what you must". Questions: Do you agree/disagree with this adage? Why?

**Freedom of speech exercise**
Give the students a blank piece of paper. In one corner of the paper, they must write a code that no one can identify but themselves. It is very important to separate the students so they are not able to look at other people’s essays, and also to provide them a space for privacy.
When you are sure they are far enough from one another and that they have writing surface (desk, notebook, chair etc.), tell them that they need to write one text/essay with a completely free choice of topic.
Meaning, they are free from any restriction, so they can write about anything they want and with any style they want (prose, poetry, journalistic style etc.), they can also use informal language if they want.

In their text they can: swear; express their view or feelings about some situation in everyday life (school, politics, society, unhappy love stories etc.); they can criticise or openly praise people/ideals/ideas; write about literary masterpiece which they like/dislike and say why; choose any topic they want to address and they can write anything what they usually wouldn’t write publicly under their own name.

Once they are done, they should turn the paper upside down so nobody can see it and give it to the activity leader.

When the last student submits his/her paper, the activity leader shuffles the papers and randomly gives one to each student.

Now each student has somebody else’s text (they should not know the author) and their next task is to step into the role of censor as they will be censoring the text that is in front of them. They are free to do the censorship on any part of the text, meaning they can change or cut out anything they find rude, inappropriate, or unnecessary, politically or socially threatening etc. But they must have a reason/justification to explain why they have intervened in that part of the text.

If the students have difficulty entering in to the role of censor, they can imagine that they are living in a totalitarian country (for example Orwell’s 1984 or Huxley’s Brave New World). Together you can decide about a general political regime of a “Big Brother” and the social atmosphere around what is forbidden or allowed under totalitarianism.

For each part of the exercise students should have 10 minutes (10 minutes for writing a text and 10 minutes for censuring somebody else’s text). When they are done, students should read out the original text before their censorship and then the corrections they made. They need to explain why they intervened what criteria they relied on.

At this part of the activity, ask the students the following question: Is there a difference between censorship and editing? Ask the students to explain their answer. Connect the discussion with the first part of the activity about freedom of speech with the help of the following questions:

What was harder for you – to write freely or to censor a text? Why?
How did you feel when someone censored your text?
How much was your idea changed by the censorship?
Can censorship manipulate public opinion?
Do we need to have restrictions when it comes to freedom of speech?
What about hate speech or open invitations to violence?
How would you define freedom of speech now, would you change the definition you made at the beginning of the activity?

It is very important to emphasise to students that the authors of the original text do not need to reveal their identity. Also, make sure that there isn’t any guessing among the students about who is the author of which text. Each student can decide for her/himself if he/she wants to reveal their identity as the author, but it is not necessary and they can choose to remain incognito.
7.3. Languages

Language provides us with the means of doing philosophy, so the examination of language plays a crucial role in the development of our minds when training for a philosophical education. Thinking in abstract terms always demands special dedication, concentration and attention to detail, it engages us in a different way than other sciences or disciplines. It provides us with a path to go way beyond what is obvious and present – in order to stretch our minds and exercise deeper thinking skills. Ethics, on the other hand, is usually practical or pragmatic. A combination of the two, the abstract and concrete, offers a unique insight into the capacity of our mind to discuss, explore and understand such connections in life situations and their application to human interactions.

| Language: Root word’s in meaning of one’s name (primary school) |
| Overarching aims and goals: |
| Development of critical thinking |
| Development of creative thinking |
| Overcoming prejudices |
| Understanding cultural diversity |
| Development of self-awareness |

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<th>Case Studies/examples</th>
<th>Methodologies and tools</th>
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<tr>
<td>The concept of this activity can be implemented in different phases of language learning, for example if you are learning about prefix and suffix, conversion and compounding in word-formation or if you are learning homonyms, homophones, homographs and heteronyms. Also, if you are just starting with a language family or etymology. Basically, any teaching activity that can lead to root words. This activity could also be combined with other school subjects at an interdisciplinary level (for example: history when you are learning the great human migrations; literature when you are analysing book characters and their names – especially if the name describes a character’s personality; religious studies when you are exploring similarities between different religious holidays etc.). Although this is a step–by–step activity, feel free to adjust it to the needs of your school subject, lesson plans and above all your students.</td>
<td>Socratic dialog (LITTLE Online Module 2)</td>
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<td>Biographical learning (LITTLE Online Module 4)</td>
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<th>Example Workshop - step by step</th>
<th>Group work and research</th>
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<tr>
<td>Ask the students if all words have meaning and where do we look for it? Use the sub-questions to lead the students to a concept of root words, or take one word as an example: Reaction – re (prefix) act (root word) (ion) suffix</td>
<td>Socratic dialog (LITTLE Online Module 2)</td>
</tr>
<tr>
<td>Ask them which part carries a meaning of the word ‘reaction’? Compare the words ‘act’ and ‘reaction’: what are their similarities or differences? Explore with students the concept of meaning with the help of the following questions: Does each word root have its own meaning? Where do these meanings come from? Can different languages have the same root word?</td>
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Show students a picture of language tree (see below) and ask them to analyse it in groups. Ask them which language(s) do they think most of their everyday language originally derives from?
Does their language have some similarities with other languages? Which ones?

How much do they think about the meanings of words in everyday life and where the roots of those words come from?
For example, if each word has a meaning is their name also a word?
Do they know what their name means and which language the word root of their name comes from?

Ask them do they usually associate some names with specific people?
For example, if they meet somebody who is called Monica and for some reason they don’t like her, will that effect their opinion about the next person they meet who is also called Monica? Or will they have more affection when they meet Peter because their grandfather’s name is Peter and they really like him?
With questions like these try to explore how much we associate a person’s character with their name based on our previous experience and do we sometimes give our own meanings to names and words.

Now, give each student a piece of paper and ask them to try to describe the meaning of their name.
Ask them to write some associations that their name brings to mind (by its pronunciation, is it short or long, do some letters sound soft or hard, in which dialect is it used the most, which people in history had that name and how would they describe those people, can they identify the root word of the name etc.)
For the students who already know the meaning of their name, ask them to try to identify the root word and which language they think it comes from.
Do they know how they got their name?

When the students are done, use group discussion to analyse what each student wrote and what their assumptions are about the meaning of their name.
Explore the similarities or differences in these assumptions.

To find out the meaning of a name you can use the following website or some other etymological dictionary:
https://www.behindthename.com/
Use the website or dictionary as a group.
(We recommend that you research your student’s names before the activity).

The next step is to ask students to compare their answers with the meanings they found on the website.
Are they different or similar, and do they understand the origin of their name?
Can they trace the root language of their name in the language tree and which other languages use it?

Do they see themselves as described by the meaning of their name, for example: Mateja – is a female version of the name that comes from the Slavic version for Matthew which comes from Greek form of Hebrew name Mattityahu (מַטִּיתוֹח) meaning “gift of YAHWEH”. Yahweh was a name of Hebrew God that might have been derived from the old Semitic root הוה (hawah) meaning "to be" or "to become".

What does it mean to be a gift from god?
Do we reflect on the meaning of the name which was given to us?

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Does its meaning have any meaning for us? Do we see ourselves differently now that we know the meaning which our name carries? Were people in the past expected to live up to or “justify” their name? Are we expected to do that nowadays?

Has that name been in our family for a long time and do we preserve the memory of our ancestors by using it? Should we be given the choice of deciding our name for ourselves? If yes, what would it be and why?

Using the language tree, explore how many languages our name travelled through to get to the form that it has now. How did one root word carry our name’s meaning through different cultures? Are we connected to different cultures through our language?

When we hear somebody’s name do we associate them with the culture that they come from?

How open are we to exploring different cultures?

If you were born somewhere else, would you have different values?

To what extent are we defined by our culture? Are we scared of other cultures? Why?

The purpose of this discussion is for students to understand how cultures are interconnected and to realise if we are defined by our own culture (starting with our name, customs, cultural habits, values etc.).

Also, how deeply do we understand different cultures and do we make assumptions about somebody based on their culture. If we can trace the beginnings of a root word, then should we also understand how our own experience gives added meanings to the names we give events and people.

Source: From the webcomic Stand Still. Stay Silent ; Author: Minna Sundberg

**Language: Antonymy (secondary school)**

**Overarching aims and goals:**

- Development of critical thinking
- Development of creative thinking
- Understanding ethical values and their opposites
- Development of self-awareness through personal oppositions
**Case Studies/examples**

In the introduction we show one of the versions of Munch’s ‘Scream’ to the students, together with the text next to the image. The students should first look at the image and then read the text. We engage them in discussion on what the image means to them and what effect does it have, as well as recognizing any oppositions they recognise in the accompanying text (thick/thin, dark/bright, straight/wavy). Using questions, we encourage them to answer and then we introduce the topic of antinomy.

The forms were created by parallel lines. Lines are diagonal, horizontal and vertical. They are different in character: straight and wavy, thinner and thicker, longer and shorter. They are unequally distributed, at times condensed to form a black background or separated, so the background seems white. In between there are shades which lead us from darker to brighter. Since the lines are interrupted, unequal and wavy they seem to move restlessly, creating feelings of mobility and disturbance. (Jadranka Damjanov)

You can use any picture/text/literary work/architecture example etc., that emphasises oppositions.

**Methodologies and tools**

Visual Thinking Strategy

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**7.4. Social Sciences**

Social science is, in its broadest sense, the study of society and the manner in which people behave and influence the world around them. Subjects such as History, Geography, Civics Education, Politics, Economics, Sociology, Anthropology and Psychology are relevant to Ethical Education as:

- They enhance students’ awareness of the politics, society, religion and cultural practices of their local and global communities.
- They imbue in students’ an awareness of the existence of a multitude of perspectives and teach them that questioning and the search for evidence are important pursuits.
- They provide opportunities for students to analyse and assess evidence and make judgments.

**7.4 Social Sciences**

**Overarching aims and goals:**

To develop students’ awareness of democracy and the right to vote

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38 [http://www.esrc.ac.uk/about-us/what-is-social-science/]
To enhance students’ understanding of women’s suffrage
To enable students to practice critical thinking and reflection
To enable students to practice analysis
To create critical thinkers with an awareness of current and past events
To increase students’ knowledge of global geography and world maps
To enable students to explore their images of the world (their world view)
To enable students to reflect on how our world view influences our attitudes and behaviour towards people from other countries

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<th>Case Studies/examples</th>
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<td>Example 1: Womens’ Suffrage</td>
<td>Tools &amp; Methodologies for the Active Learning Classroom</td>
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**Subject areas:**
- Civics - Democracy and voting
- History - suffrage movement
- Geography - Maps
- Sociology - Social class and privilege
- Anthropology - cultural groups and differences in society

**Age:** 10-14 years (Higher primary, lower secondary)

**Aim:** To develop students’ knowledge of the democratic process and the history of women’s suffrage, to encourage critical reflection on why voting is important

**Learning outcomes:**
Students will be able to:
- Explain the terms “women’s suffrage” and “democracy”
- Compare different contexts in which people vote
- Identify rules and laws for voting in different contexts
- Discuss why it’s important to vote
- Debate whether it’s fair that some people can vote when others can’t

**Materials required:**
- Some cards/ slips of paper with the word “vote” on them
- PC and projector/ interactive whiteboard with speakers
- Access to the internet

**Active Teaching Methods:**
Think Pair Share
Walking debate
Thinking Circle

**Assessment for Learning Strategies:**
Higher and lower questioning during class
Thumbs up/ down or Traffic light system (showing red, yellow or green cards) to check for understanding
Written reflection

**Resources:**
https://www.britannica.com/topic/woman-suffrage
https://www.youtube.com/watch?v=M-qTa1yPfzg
### Opening

Review learning outcomes with students and check for prior knowledge of key terms “women’s suffrage” and “democracy”

Inform students that the class will vote to decide what homework will follow the day’s lesson. Options: 1-page written reflection, picture/poster or prepare presentation (amend as appropriate to yeargroup and ability).

Distribute slips of paper with the word “Vote” to some students in the class (can be distributed based on gender, eye colour, hair colour, whether they have siblings etc.) Do not explain to students why some receive voting cards.

Inform students that anyone who holds a vote card can participate and attempt to begin the vote.

### Development

Students will notice that not everyone can vote and ask why (if this doesn’t happen ask students if they think it’s fair only some students get to vote)

Questions to ask students to consider:
- Who should decide which people can vote?
- Who has the right to vote in different contexts? eg. student council/class election, government election, games played at breaktime etc.

Is it fair that some people don’t get a say in some things? Why?
Should it be just one person or should everyone affected by the decision have a say?
If everyone has a say then that is an example of democracy in action.
If only one person or a small group of people decide, that isn’t democracy. The term for that type of decision-making is dictatorship.


Can they think of any examples in history or in the present day where people had/have to fight for their right to vote? (Non-landowners, women, African Americans, Asylum seekers, under 18s (eg. the movement in Ireland to reduce voting age to 16)

What year did women first get the right to vote anywhere in the world? (1893)
What country was the first to give the right to women to vote? (New Zealand)
When did women first get the right to vote in this country?

Play video on [https://www.britannica.com/topic/woman-suffrage](https://www.britannica.com/topic/woman-suffrage) (further info also available on this page)

Ask students to reflect on the video clip and share something new they learned or found surprising. (Points may include that women in some parts of the world still don’t have the right to vote, why different rules applied to women from different races or backgrounds in some countries, the impact of WW1 on the changing place of women in society)

| Think Pair Share (See Module 5 of online course) |
| P4C thinking Circle (See Module 3 of online course) |
| Walking debate (See Module 5 of online course) |
| Brainstorm |
Take feedback from students

Cross- curricular link to Geography - pause video and ask students to identify countries as they appear in the Youtube clip [https://www.youtube.com/watch?v=M-qTa1yPfzg](https://www.youtube.com/watch?v=M-qTa1yPfzg)

How important is the right to vote?
How important is it to use your vote?

Take feedback from each group.

**Conclusion:**

Review learning outcomes and check for progress with students

Hold a vote involving all students to decide the homework.

**Example 2: Mapping the World (Geography and Ethical Education - Higher primary, lower secondary 10-14 years. Lesson adapted from Changing Perspectives by Mary Gannon available at:**

[https://www.pobal.ie/Publications/Documents/Changing%20Perspectives%20City%20of%20Dublin%20VEC%202002.pdf](https://www.pobal.ie/Publications/Documents/Changing%20Perspectives%20City%20of%20Dublin%20VEC%202002.pdf)

**Subject areas:**

- Civics: Stereotyping
- History: Colonialism and “Age of exploration”
- Geography: Maps and country profiles
- Sociology: Maps as an indicator of social change and changing attitudes
- Anthropology: First Peoples, Importance and methods of recording events and spaces
- Psychology: Cognitive Bias and Norms and Behaviour

**Age:** 10-14 years (Higher primary, lower secondary)

**Aim:** To develop students’ knowledge of world geography and to reflect on their worldviews and what impacts on them

**Learning outcomes:**

Students will be able to:

- Explain the term worldview
- Compare different maps and consider why they might be used
- Identify things that impact on their own worldview
- Discuss why some maps might be viewed as “right” or “wrong” depending on perspective

**Materials required:**

- Photocopied maps pgs. 29- 31 of Changing Perspectives
  [https://www.pobal.ie/Publications/Documents/Changing%20Perspectives%20City%20of%20Dublin%20VEC%202002.pdf](https://www.pobal.ie/Publications/Documents/Changing%20Perspectives%20City%20of%20Dublin%20VEC%202002.pdf)

- PC and projector/ interactive whiteboard
- Access to the internet

**Active Teaching Methods:**

Think Pair Share
Placemat
Groupwork and discussion
Assessment for Learning Strategies:
Higher and lower questioning during class
Thumps up/down or Traffic light system to check for understanding
Written reflection

Resources:
https://geology.com/world/world-map.shtml
http://www.coloringpagebook.com/world-map-coloring-page/world-map-coloring-page/
http://www.pdst.ie/sites/default/files/PDST%20GRAPHIC%20ORGANISER%20ENG%20FINAL.pdf

Background
How we see our place in the world and our perceptions of how the world should look have a strong influence on our attitudes towards, and perceptions of, other countries and peoples. Traditionally, the Mercator projection of the world has been used in schools and businesses and any place where a map of the world appears. This projection was devised in the 16th century by a cartographer named Gerhard Mercator, who drew it for the European explorers who were exploring the “New World” and needed a map that was directionally correct. It is directionally accurate but greatly distorts the relative sizes of countries, with the northern countries being shown as twice the size of countries in the southern hemisphere. The position of Europe at the top and centre of the map supports a Euro-centric view of the world. The fact that the southern countries, which are generally the poorer countries of the world, are shown as smaller that their actual size, supports the perception that they are not as important as the richer northern countries.

Maps using other projections have been used for centuries by different groups of people for specific purposes, but it is only recently that projections other than the Mercator projection have been used and promoted by international organisations. In the late 1970s, a German historian named Arno Peters produced an alternative projection whose main purpose was to correct the distortions of country size in Mercator and, in showing the size of countries in a more accurate way relative to each other, to be fairer to the poorer countries of the South. However, in doing this, the shape of the countries and their relative size in relation to one another changes. It is known as an equal area projection and is now used by most development agencies.

The Eckert IV map, introduced in the 1980s, is another equal area projection that aimed to show the shape of countries more accurately. However, it makes countries at the top and bottom slant and New Zealand is either moved from its correct position in order to fit it in, or is left out altogether. This projection is used by some UN agencies, including UNICEF. Other equal area projections may be found in some school atlases.

Opening
Review learning outcomes and check for students’ understanding of the term worldview.

Questions for students to discuss:

- What is a map? (A document that shows the layout of an area)
- Why might you need a map? (To find your way somewhere, to calculate a route, to find out what facilities or places are nearby, to get a better idea of a place)
- Are all maps the same? (Maps can be of real and imagined places e.g. in fiction books, maps can cover large areas or very small, maps of the same place can be presented differently e.g. sizes/ colours)
● Can anyone create a map? (Yes)
● How do you know if maps are accurate? (If they lead you to the right places)

**Development**

Show students a map of the world where the countries aren’t identified e.g. like this one available at [https://geology.com/world/world-map.shtml](https://geology.com/world/world-map.shtml) or print out copies of world map for students from [http://www.coloringpagebook.com/world-map-coloring-page/world-map-coloring-page/](http://www.coloringpagebook.com/world-map-coloring-page/world-map-coloring-page/)

Questions for students to consider:

How many countries can students identify? (Numeracy)

Invite students up in front of the class to demonstrate location of countries. (Geography)

Which are the countries that students cannot locate or aren’t as familiar with?

Why is this the case? (e.g. further away from their own country, smaller, different language/culture, less likely to be talked about on the news, don’t learn as much or anything about them in school etc.)

Take feedback from groups about the reasons why this might be.

Photocopy maps 1-6 from pgs. 29- 31 of *Changing Perspectives* available at: [https://www.pobal.ie/Publications/Documents/Changing%20Perspectives%20-%20City%20of%20Dublin%20VEC%20-%202002.pdf](https://www.pobal.ie/Publications/Documents/Changing%20Perspectives%20-%20City%20of%20Dublin%20VEC%20-%202002.pdf)

**Description of Maps**

Map 1: Mercator projection
Map 2: Peters Projection

Map 3: Eckhart IV Projection

Map 4: Eckhart IV Projection centred on Australasia – this would be used in countries in the Far East
Divide the class into groups of four. First give a set of the world maps to each group.

Ask them to rank the maps in order of preference, using a diamond ranking method. Each group...
should then explain the reasons for their choices to the rest of the class.

Then ask them to discuss the following questions:
Which of the world maps do you think is the most correct?
Which do you think is the least correct? Why?
Who do you think might prefer to use each of the world maps? Why?
What impression does each of the world maps give of your country and its place in the world?

Explain to the students the reasons behind the different projections, relating them to their responses to the discussion. Ask them how would they feel if the map used in the school was one that showed their country at the edge of the map or in a different position than they are used to.

What things can influence our worldview and our thinking about other places and people? Why is it important for us to be aware of our worldview and what influences it?

Closing

Review learning outcomes and check for understanding with students

Suggested homework/ follow up activity

Ask students to create a map of their “world”. It can include people as well as places. What features in it? (Home, school, parents, friends, TV, social media/online platform etc.)

Invite them to share their maps with one another during the next class.

What are the similarities and differences?

Do people always have the same worldview? What can influence this worldview?

7.5. Sciences & Technology

Introduction
The relationship between philosophy and science & technology goes back to the very beginning of our civilization, even before the word “philosophy” assumed its current meaning. The first Ancient Greek philosophers were actually scientists trying to figure out what nature is and the laws behind it. The so-called pre-Socratic philosophers are particularly well known for their contribution to several branches of science: Thales of Miletus studied water as the basis of human life; Anaximander worked in what we now call geography and biology, studying heat and the structure of materials; Anaximenes considered air as the force animating the world; Pythagoras is well known by all children starting their studies in arithmetic; Leucippus, Democritus and Epicurus paved the way for understanding the atomic structure of matter.

Today scientific subjects have somehow lost their direct connection with philosophical and ethical issues. However, the evolution of scientific knowledge has been always accompanied by relevant philosophical issues, since they share the same questions: where do we come from? What are we? Where are we going? This shared effort to improve our knowledge and understanding of the world around us and the role of humankind within it, has been, and always will be the bridge connecting science and ethics.

Overarching aims and goals:
We want to provide the teachers with practical examples of strategies that help children gain a better understanding of value-oriented actions in scientific education.
Stories of past experiences, as well as recent news, can provide us with some useful suggestions. We present three stories involving different branches of science and technology (some information was enriched thanks to Wikipedia).

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<thead>
<tr>
<th>Activities</th>
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<td>The life and story of Galileo Galilei immediately associates science with one of the key elements of Ethical Education, which is critical thinking. Other famous scientists also investigated key ethical themes, such as <strong>self-esteem</strong> (“I think, therefore I am”, René Descartes), <strong>conflict resolution</strong> (“Let us calculate”, the logical principle proposed by Gottfried Wilhelm von Leibniz to solve disputes among people), <strong>ethical action</strong> (e.g. the nuclear technicians entering the Fukushima plant to reduce the risk of radiation to the population around the burnt reactor), <strong>responsibility</strong> (the Danish physicist, Nobel Prize winner, Niels Bohr ended his long friendship with his colleague Werner Heisenberg when requested to help the Nazi regime build the atomic bomb), <strong>respect</strong> (e.g. the approach to be used by a researcher to protect biodiversity, or when testing a new drug on animals) and many others. French positivist scientists and philosophers of the 20th century dreamed of creating a scientific morality. They focused on the educational virtues of science and the benefits it provides to humans, and expected science to put morality above all, with a stated moral commitment to egalitarian values. Other philosophers thought of all the possible evil in science, seeing it as a school of immorality, reducing the sense of respect: they said that science would turn off the lights of the stars, reducing them to the state of vulgar street lamps! As we can see, the discussion is still open and can evolve in endless directions. The consideration of science and technological progress in a context of ethical reflection, rooted in the cultural, legal, philosophical and religious heritage, is one of UNESCO’s priorities. The <em>Ethics of Science and Technology Programme</em> was launched to generate ethical reflection on science and technology and its applications. The research projects funded by the European Union’s programmes for Research and Technological Development must also detail any activity which could have an ethical implication.</td>
<td></td>
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<tr>
<td>Conflict resolution</td>
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<tr>
<td>Storytelling</td>
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**Example 1: The story of Galileo Galilei**  
This story is based upon a historic episode which occurred in 1609. Thomas Hariot and Galileo were working separately on a careful observation of the moon. They set out to make some drawings and images from their respective laboratories, using the same material and similar lenses. Once the work was concluded, it happened that they had produced different images. Galileo’s work illustrated the moon with depressions, mountains and...
rough surfaces, which went against the scientific conception of the time, when it was thought that the moon was smooth, and without any cavities. On the contrary Thomas Hariot had adapted his observations in order to respond to the common thinking, without considering the evidence coming from the experiment. Galileo took a critical position against the scientific consensus of the period. This shows us the difference between watching and observing: a glance only requires vision, while observation requires knowledge and critical capacity.

Some years later, Galileo published a book presenting his new astronomical vision of the universe – including support for Copernicus’ theory of the Earth revolving around the sun and the philosophical implications this would have for the position of human life at the center of the universe. The Inquisition, the office in charge of defending the point of view of the Roman Church against heretical thinking, banned this volume. Galileo was requested to admit that he was wrong, and finally he accepted this decision in order to save his life. A legend says that, after having retracted his idea, he commented: “And yet it moves”, meaning that the Earth is running around the Sun.

Proposed exercise with the classroom: you can tell the story and ask the class to divide in two groups. The first one will follow the ideas of Galileo, the other one will defend the fact that we do not have personal evidence of what Galileo said, since every day we see the Sun moving in the sky around us, and we do not perceive any movement of the Earth.

Example 2: The story of Henrietta Lacks
Henrietta Lacks was an African-American woman who was diagnosed with cervical cancer when she was 31, in 1951, after she had given birth to her fifth child. During treatment at the Johns Hopkins Hospital, some cells from
the tumor were biopsied and cultured by George Otto Gey, a biologist at the hospital. From the experiments performed in this occasion, he created the cell line known as HeLa (Henrietta Lacks), which is still used for medical research. Henrietta’s cells do not need a glass surface to grow, and therefore are very useful for scientific research: they have helped save numerous lives and made the fortune of many pharmaceutical companies. As was then the practice, no consent was requested or obtained to culture Henrietta’s cells, neither were she or her family compensated for their extraction or use. Only in March 2013, when some researchers published the DNA sequence of the genome of a strain of HeLa cells, were the Lacks family informed by the journalist Rebecca Skloot about the importance of their ancestor. Finally, in August 2013, sixty-two years after Henrietta died, an agreement was announced between the family and the National Institutes of Health, that gave the family some control over access to the cells’ DNA sequence, along with a promise of acknowledgement in scientific papers. In addition, two family members joined the committee, which will regulate access to the sequence data.

Proposed exercise with the classroom: after presenting the case, ask the students to debate the relevance of personal consent and authorisation requested from each person: do we have to respect his/her will, or should we operate on behalf of the general interest where there is a conflict?

Example 3: The story of Laika
Nowadays we are used to seeing astronauts working in laboratories in space, however sixty years ago nobody was sure that life outside our atmosphere was possible. Laika was a Soviet Union space dog who became the first animal to orbit the Earth. Laika, a stray dog from the streets of Moscow, was launched into outer space in 1957. At that time there was no information about the impact of spaceflight on living creatures, and the technology to bring the space capsule back to the Earth had not yet been developed, so Laika was not expected to survive. Some scientists believed humans would not be able to live in outer space, so engineers viewed flights by animals as a necessary precursor to human missions. Laika died within
hours, from overheating, and the true cause and time of her death were not made public until 2002. Instead, the Soviet government initially claimed that she was euthanised prior to oxygen depletion. In 2008, a monument was unveiled in honour of Laika near the military research facility in Moscow that prepared her flight to space.  

**Proposed exercise with the classroom:** once more presenting the case, divide the classroom into two groups, and ask them to debate if is fair to sacrifice an animal or a man to increase the knowledge of humankind and promote our progress.

**How to create your own Case Studies**  
Take some news from your local newspaper about recent issues with a scientific interest (e.g. a doctor who stopped treating a person with a terminal illness, the effect of an industry providing benefits for people today, but polluting the environment and reducing biodiversity for the future generations, etc.), or ask your pupils to reflect about the improper use of social networks on mobile phones and tablets, e.g. for bullying another child.

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### 7.6. Physical Education

**Introduction**  
“Sport, like most activities, is not *a priori* good or bad, but has the potential of producing both positive and negative outcomes\(^{39}\).”

However, there is an “intrinsic value” which lies at the very heart of any physical activity: the sense of joy and achievement we all have felt on finding out something new that our BODIES can perform. All children “learn to move and move to learn”\(^{40}\) and every achievement increases their confidence in their abilities. MOVEMENT that is repeated and trained eventually results in strength, poise, agility, dexterity and speed. And then there is PLAY, which is one of the most important aspects of childhood. PLAY enables children to practice communication, respond to feelings, experiment roles and find out that there are different point of views.

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\(^{39}\) Patriksson 1995.  
\(^{40}\) Position paper for the World Summit on Physical Education [CITATION NEEDS MORE SPECIFIC DETAIL – WHO WHERE WHEN PAGE?]
While physical activity is intrinsically value-neutral, celebrating achievement in competitive physical activities can drive some competitors to what is considered unethical behaviour. In particular the introduction of economic elements into competitive sport, and the “triumph of commerce and technology”,\textsuperscript{41} has somehow corrupted the pure play quality, bringing in corruption, doping and fraud.

The difference between PLAY and GAME is that games have rules. Since, from a developmental point of view, children progress from an egocentric view of the world to an understanding of the importance of social contracts and rules, learning to play games is considered an effective way to gain this social competence.

TEAM games and sports have been seen as an effective vehicle for promoting socially desirable values like: fairness, integrity, equality and respect.\textsuperscript{42}

\textsuperscript{41} “Now with the increasing systematization and regimentation of sport, something of the pure play-quality is inevitably lost” Huizinga 1944, 197 [This quotation may need some explanation – it is just hanging here.]

\textsuperscript{42} For more on sports as a “moral laboratory” see: Hardman et al. 2010.[REPOSITION FOOTNOTE NUMBER AT END OF SENTENCE IN TEXT]
Team sports help to level differences in gender, race, class and religion because cooperation and group cohesion counts more than the abilities of individual players. In history, sportsmen and women have engaged in social and political activism by fighting for a variety of human rights causes like racial, gender, and sexual equality as well as freedom from political persecution.

The idea that sport is a human right is already fairly well-established. Everybody should have the right to participate in sports. UNESCO has recognised Physical Education at school as a “low-cost high impact tool for value education”. Video URL: https://youtu.be/K4mhtXPVAI0

Physical education and sport both have the potential to contribute to the development of several dimensions of human capital.

Overarching aims and goals:
What can we do to help children and young people gain an understanding of value-oriented actions in physical education?
Both, Physical Education and Physical Activity, are important for learning through MOVEMENT. Physical Education is planned learning that takes place in the school curriculum and is conducted by teachers. It combines intellectual, social and emotional learning with motor-skill development. Experience with Physical Education should be positive and enjoyable irrespective of the ability, gender, social class and race of the performing student. Physical Activity, instead, can be related to a recreational purpose, either for enjoyment or competition or both.

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<td>Reflective practice</td>
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<td>The individual story of sportsmen and women who have become, deliberately or by chance, human rights activists can be discussed with students.</td>
<td>Storytelling</td>
</tr>
<tr>
<td>The story of Jesse Owens and Luz Long</td>
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<td>At the Olympic games in 1936, the Nazi regime expected German athlete Carl Ludwig ‘Luz’ Long to win the gold medal, showcasing Adolf Hitler’s obsession with Aryan supremacy. But Luz Long helped African-American competitor Jesse Owens to qualify for the long jump final</td>
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Unesco runs a campaign promoting Values Education Through Sport (VETS) programmes in partnership with the International Council of Sport Science and Physical Education (ICSSPE), the International Fair Play Committee (IFPC), the International Olympic Committee (IOC), the International Paralympic Committee (IPC) and the World Anti-doping Agency (WADA).
by giving him advice in front of thousands of spectators and regardless of the consequences. Owens won the gold, thus ridiculing Hitler’s claims about Aryan superiority, and went on to build a friendship with Luz Long. Long was sent to fight on the front line shortly afterward and died in combat in 1943. His body is buried in a military cemetery in Sicily, Italy. In his autobiography Jesse Owens wrote: “It took a lot of courage for him (Long) to befriend me in front of Hitler... You can melt down all the medals and cups I have and they wouldn’t be a plating on the 24-karat friendship I felt for Luz Long at that moment”. (Owens, 1985)

Example 2: Moral Dilemma
Sport has the potential both to improve and to inhibit an individual’s personal growth. Questions like, “what conditions are necessary for physical activities to have beneficial outcomes?" must be asked more often, and can be at the centre of class activities. The following example is an adapted version of one of the training activities developed by the programme “Physical Education and Sport for Democracy and Human Rights (SPORT)". The activity supports students in developing a deeper understanding of ethical issues in physical education.

Duration: 60 minutes
Purpose: students reflect on dilemmas in a Physical Education setting. They develop a readiness to take responsibility and to be accountable for their actions and choices. Furthermore, they develop their aptitude to evaluate situations and issues and to look for solutions with all parties involved.

Methods used: Personal Reflection, Dialogue, Presentation

Resources: Scenarios

Scenario 1 (fairness)
Sean is a 15-year-old. He only recently moved to the neighbourhood with his single parent. He lives with his father and younger brother. At school he has hardly any friends. The Physical Education teacher realises that John is very good at handball and makes him join the team. John reluctantly accepts but has issues bonding with the team. The school team makes it to the Regional Championship. It is a close game. At the last minute, John scores a winning shot, committing a foul in so doing. No one realises, except for the teacher. The game is over. John becomes the school’s hero.

45 This is part of trainer training course organised by the Pestalozzi Programme of the Council of Europe in cooperation with the Enlarged Partial Agreement on Sport (EPAS) of the Council of Europe.
Scenario 2 (inclusion)
Nick is on the school swimming team. His performance is outstanding, but he feels intimidated when in the changing rooms. He is not comfortable with the practical jokes and sexual banter. He is often the target of such jokes, with his clothes regularly going missing. Rumour has it that he is gay. When he complains to the coach, he is told to just take it in his stride.

Scenario 3 (well-being)
Maria is a promising gymnast. The coach notices a worrying drop in her weight. She uses extreme dieting to maintain a thin figure. School competitions are coming up.

Scenario 4 (topic equal opportunities)
By accident the male and female soccer team have to dispute a home game on the same day, but the school has only one pitch. The school authorities assign it to the male soccer team and ask the female team to use a pitch a 30-minute drive away from the school.

Billie Jean King winning the female vs male tennis match with Bobby Riggs.

Practical arrangements
Students are sitting in a circle with a noticeboard that is clearly visible by all.
Procedure
Step 1 – Introducing the Scenario and Personal reflection (10 min)
Have one student read a scenario
Invite students to reflect on their own experience in sport or physical education. Ask them:
Have you ever found yourself in a similar situation?
What happened? What did you do? What determined your choice? Looking back, are you happy/proud/ashamed of your choice?
Invite anyone to share, but do not insist if participants do not feel comfortable.

Step 2 – Group discussion (20 min)
Invite groups (max. 4 participants) to discuss the scenario and to identify the issues at stake. What ethical issues, if any, are at stake in these scenarios? Whose responsibility is it to address such situations? What can they effectively do about it? Next invite the participants to consider the same scenario from different points of views (student, teacher, team member, other peers). What changes?

Step 3 – Presenting the Scenarios (20 min)
Taking turns, each group of 4 presents the scenario and their outlook to the entire class. Allow comments after each presentation and ask if they can identify with any of the situations discussed?

How to (co) create Educational Material
Tips for the teacher
Add scenarios as necessary. You may also change the scenarios to examples with which the participants are familiar and that come from your direct work experience.

Example 3: Cooperative Learning in Physical Education
Participation in physical education and sport does not necessarily facilitate ethical development. However, physical educators can organise young people’s experiences of games and activities in such a way as to make the ethical dimensions explicit. Cooperative games are particularly effective for this purpose. They provide exercise, show the importance of teamwork and relationships, they increase confidence and enhance strategic thinking. Cooperative games differ from competitive games like basketball or soccer, which are focused on winning or losing, cooperative games do not have a sole winner as the objective is for all teams to succeed. Competitive games sometimes result in poor self-esteem for students who are on the losing side and not all students feel comfortable with competition.

LINE GAME
Cross the river (Recognise challenges for children whose rights have been violated)
Elementary school grade: 3-4
Objectives:
EDUCATION THROUGH SPORT
DEVELOPING TEAM SKILLS AND SELF-EMPOWERMENT
COOPERATIVE LEARNING IN PHYSICAL EDUCATION
DEVELOPING MOTOR SKILLS
SPORT EDUCATION
Duration: 60 min.
Goal of the activity: cross the river using stepping stones made out of paper
Practical arrangement: paper, pens or markers to write on paper and markers to create lines

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46 Version prepared by Right To Play International, a global organization that attempts to teach children in need through educational games. It was founded in 2000 by Olympic gold-medallist Johann Olav Koss.
Procedure:
Step 1
Create 3-7 stepping stones for groups of participants by writing a different children’s right on each sheet of paper. Use the UN Convention on the Rights of the Child
https://unchildrights.blogspot.it/2009/03/summary-childrens-rights-convention.html
Ask the participants to gather around you and introduce the name of the game: CROSSING THE RIVER

Step 2
Start the game by asking the opening questions one at time:
“What is a right?”
“What are some things children need in order to be safe?”
Divide the participants into groups of 4 to 6 and give them a different amount of stepping stones which you have created in advance (between 3 to 7 sheets per each group). Ask participants to read the rights on the sheets to their group.

Step 3
Draw a clearly visible start and finish line.
Ask each team to line up behind the start line. Pretend that the room between the two lines is a river filled with crocodiles. Each team has the same mission: cross the water without touching the water using effective cooperation. The only way to cross the water is to use the stepping stones. When participants step on the papers they have to read out the children’s right. Provide time to groups to find their strategy. If any team member touches the water with any part of their body the whole team must return to the start and begin again. Stop the activity when all teams have successfully crossed the river, or after 10 to 15 minutes.

Step 4 - REFLECT QUESTION
To conclude the game, have participants regroup and sit in a circle around you. Use this part to ask the reflect question: Was the game fair? What was the most challenging part of it?
Allow participants to discuss about their experience of playing the game.

Step 5 – CONNECT QUESTIONS
Why do children need access to more rights than others?
What happens if these rights are not respected?
Do they know about any part of the world where they think these rights are ignored?

Finally ask the APPLY questions:
What can we do to protect one another?
What can we do to show that we care about protecting everyone’s rights?
### 7.7. Art and Music

**Introduction**

Art and music are essential parts of human life and are used as vehicles for self-expression, stimulation, imagination, exploring emotions and moods, establishing relationships with others, expressing worldviews etc. They have the potential to bring us together and provide an opportunity for shared experience. Being a central part of our individual life and community life, they are also very relevant for Ethical Education. In this section we present a series of educational activities that serve as a starting point for ethical reflection using the active learning and co-created teaching principles while at the same time stimulating higher-order thinking skills.

**Overall goals and relevance of art and music for Ethical Education:**

| Encouraging curiosity, interest and positive attitude towards art and music |
| Creating a positive attitude towards national and world art, music heritage and contemporary music |
| Developing sensitivity and tolerance towards different cultures and expressions |
| Learning how to express and reflect upon social, emotional, aesthetic and personal characteristics |
| Developing abilities for shaping and forming views on creativity and creative expression |
| Understanding how and why it is important to create and maintain a positively oriented environment |
| Developing (musical and artistic) skills and skills with active forms and methods of work |
| Developing and learning about different forms of communications (musical language, dance, art, etc.) |
| Connecting music with the other arts and with different subject areas |
| Raising awareness of art and musical activity in terms of sustainable development |
| Developing a meaningful and critical use of modern technology |
| Getting to know the effects and usefulness of artistic and musical activities as relaxing techniques for body and mind |
| Developing emotional intelligence |
| Developing aesthetic appreciation/evaluation as connected with ethical evaluation |

Art and music are more relevant for Ethical Education given their following specific aspects:

- **a.** Art and music stimulate and cultivate imagination: “*Imagination cultivated through art fosters and stimulates a sense of wonder and curiosity.*” (Nussbaum 1997, 89). Imagination enables a person to comprehend their own motives and choices and those of others. Imagination helps us to understand and learn about compassion (the concept of compassionate imagination) and responsibility for ourselves, others and the environment.

- **b.** Art and music are vehicles for addressing emotions. Art and music are first and foremost about emotions. They deal with our emotions. One way to address and learn about emotions is through imagination stimulated by art, i.e. music, drawings, literature, singing, etc.

- **c.** Art and music challenge conventional wisdom, worldviews, and values.

- **d.** Art and music encourage and stimulate critical and creative thinking (thinking outside of the box).

- **e.** Art and music illuminate our sense of identity.
f. Art and music can give a voice to the voiceless.
g. Art and music establish an understanding of others and a sense of our own community.
h. Art and music foster a holistic and integrative approach to education.

In what follows we present some ideas for educational activities from the field of art and music that are intertwined with Ethical Education.

### Art and Music: Music

**Aims and goals:**
- Development of critical thinking
- Development of creative thinking
- Development of ethical argumentation by reflecting about ethical/practical dilemmas.
- Addressing ethical values
- Development of reflective thinking

<table>
<thead>
<tr>
<th>Case Studies/examples</th>
<th>Methodologies and tools</th>
</tr>
</thead>
<tbody>
<tr>
<td>The overall aim is to recognise that we have different tastes in music. We like to listen to different musical genres and different songs. In this activity, students will learn how and why differences between people can enrich and improve us and the world around us. Students will learn how to be respectful and how to respect boundaries. They will also learn about the cooperation and collaboration needed to live together. This activity also gives them the opportunity to understand in what way they influence others and how others influence them. Another central aim is to recognise what we feel, or how can we express ourselves, with/through certain types of music. Here, students will learn about the connection between music, body, and emotions, how the music affects the body and how music can incite different emotions. Students will learn how to reflect upon the music they listen to and understand how (in what way) the music they listen to affects their lives. For older students you can also expand the starting points above by adding the activities of thinking, reflecting and debating how certain music/songs, in particular protest songs, are used to convey ethical and political messages. Students will learn to critically and creatively think about ethical questions or dilemmas that certain music can contain. They will discover how to creatively express their own perspective and their personal viewpoints with a song.</td>
<td>Thinking time (For more methodologies and tools on how to address ethical dilemmas see Module 3)</td>
</tr>
<tr>
<td>This activity can be delivered in three parts. The teacher can easily connect them into a single activity or carry them out as separate activities.</td>
<td>Group discussion</td>
</tr>
<tr>
<td>You will need: a radio/music player, music (different songs), speakers, computer, smartphones, crayons, pencils, paper, access to the internet</td>
<td>Group work and self-assessment in the group</td>
</tr>
<tr>
<td>1. The first part is about differences in our musical tastes and how we can use these differences to reflect on them.</td>
<td>Creative writing</td>
</tr>
<tr>
<td>Activity 1 The day before the activity, ask your students to think about what kind of music they like and ask them to bring some songs they like with them (e.g. on their phones) to your class. You should also have a computer and access</td>
<td>Role playing</td>
</tr>
</tbody>
</table>
to the internet. If your school policy does not allow students to have their phones in the classroom, students can sing their songs.

Start with an introductory talk about music and discuss with them what kinds of music students listen to, which songs do they prefer and why? When do they listen to specific music? What do they like about certain music?

Next, invite students to stand up and to prepare their songs on their phones and mingle in the classroom playing their music as they like. Before you start with this step, agree with your students a signal to denote the start and the end of this activity.

When you decide on a sign (e.g. clapping your hands) invite them to start playing their songs out loud while they are walking around the classroom. At a certain point, you stop (clapping your hands) the activity and students can sit down where they are. Next, you can start a dialogue.

Here are some questions you can begin with:
- Could you hear your music/song playing?
- Could you hear what was the person closest to you playing?
- Did you enjoy listening to your song? (Why not?)
- Is it OK to listen to whatever we like out loud? Why/why not?

At this point you can give a small task to your students or just continue with a debate. Possible task: Ask them to find similar “music fans” and make groups based on what they like to listen to. Give each group the following question to discuss, they should write down a few answers/ideas/solutions:

“What can you do to stay connected with other groups and at the same time enjoy your own music?”

Students can suggest some ideas and you can try them to see if they work.

At the end make some concluding remarks.

2. The second part is about how music affects the body and how it can elicit or activate different emotions. Students will learn how to reflect upon the music they listen to and understand how (in what way) the music they listen to affects their lives. What kind of emotions does different music incite?

Activity 2

Ask students to start walking around the classroom while you are playing selected music/song for 1 minute. After 1 minute you stop the music. Each student should pose like a statue (using the body) based on that song and the emotion they had while it was playing, they should hold that statue position for a minute. After a minute all students should relax their bodies (shake legs and arms, jump a little bit) for 30 seconds, and then you play another/different song. You should play at least three different songs from different musical genres.

After this exercise, invite your students to sit in a circle and debate the exercise. Here are some questions you can use:
- How did your body feel in certain positions/statue poses?
• Was it hard for you to recognise or associate an emotion with each song?
• Is music stressful or relaxing? Why?
• How would it be if there were no music? Whether and how deaf people can “hear” music?

At the end make some concluding remarks or, if you have time, you can create a simple dance with your students. The dance should be without recorded music, just use your hands, legs, fingers to make a rhythm as the basis for dance.

3. The third part is about what kind of message certain types of music or songs carry and why is that important to talk about them. The primary examples to include here are protest songs, rebellious songs, anthems, etc.

Activity 3
Start with an introductory talk about protest songs and other similar musical genres. Ask students if they know some of these songs? What do they represent? Who wrote them and who usually chooses to sing/perform these songs? Why/how are they different from other music? Do you like such songs? Is it OK if you do not like them? Etc.

Ask students to carefully listen to the upcoming piece of music, asking them to pay attention to the lyrics, melody and rhythm. Play a protest song that is well-known in your country. Ask your students if they know this song? Discuss its contents, what does it mean? Discuss the melody and rhythm of the song. Is the song catchy? Do they like it? What do they like about it? And what they do not like about this song? Briefly explain the background to this song and have a debate about it. Do they like or dislike it now? Is it morally acceptable to manipulate people with songs? What about using songs to empower people?

At the end give short instructions to the class to write a song that represents them.

They should pay attention to the lyrics, melody and the rhythm. The song should be simple but at the same time it must represent them as a group.

**Art and Music: Art**

<table>
<thead>
<tr>
<th>Case Studies/examples</th>
<th>Methodologies and tools</th>
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<tbody>
<tr>
<td>The goal of this activity is:</td>
<td>Thinking time (for more on methodologies and tools on how to address ethical</td>
</tr>
<tr>
<td>• to learn about different perspectives</td>
<td></td>
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<tr>
<td>• to discover how images and stories can carry ethical messages</td>
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<tr>
<td>• to recognise and connect abstract ethical themes with concrete issues/examples</td>
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<tr>
<td>• to learn about our own life experiences and the experiences of others</td>
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</tbody>
</table>
• to encourage reflection about our own experiences
• to encourage a desire to engage in a (genuine) dialogue with others

The basic methods used for the activity are reflection, discussion, narrative method, autobiographical writing, roleplaying, associative techniques, etc.

One simple way to address our own lives or the lives of others is through photos.

Bring with you one or more photos. You can find these in a newspaper or some nature-related journal. Pay attention to the artistic quality of the image. The theme of the photo should be about some ethical issue or some current ethically relevant subject you want to present to your class. In the photo there should be at least one person. Instead of a photo you can use other works of art.

Example (see the explanation below)

Next, divide students into smaller groups based on the photo they like. If you only choose one photo just distribute it to each group.

Students should examine the photo and what it depicts and then write a story they think is behind this photo (what they think happened, etc.).

When writing a story, students should also include answers to following steps/questions:
• What do I see?
• How do I feel (when I look at a certain person in the photo) or what do I think of a certain person’s expression?
• What interests/intrigues me?
• What could be the title of the photo?

After writing their stories, sit in a circle and read a few of their stories (if you have time, read all of them) for one photo at a time.

After reading, you can read or tell students the real story behind the photo.

Discuss the different perspectives we have regarding the same starting points (photo/work of art).

Ask students to reflect on the ethical dilemma represented in the photo.

Does anyone have their own experience related to this dilemma?
The story addresses the question: why we lie? Why, on the one hand, is it so easy to lie to others - even to loved ones, and on the other hand is it fundamental for us to trust others? Scientists claim that we learn to lie in childhood and that it is a natural stage in childhood development. A psychologist Kang Lee researched how and why children become more sophisticated liars as they age. In the picture research assistant Darshan Panesar, and nine-year-old Amelia Tong, demonstrate functional near-infrared spectroscopy technology, which Lee uses in his studies. (Bhattacharjee 2017).

You can find a link to a whole story here: https://www.nationalgeographic.com/magazine/2017/06/lying-hoax-false-fibs-science/

Themes/questions you can address are:
- Can deceiving and manipulating others be good?
- When can lying be good?
- Why do we feel bad when we lie?
- Can we improve our brains in an artificial way?
- Can we simulate our experience?

You can also discuss any other relevant moral questions contained in the stories that students will write in relation to the photo.

### 7.8. Religion & Ethical Education

Religion can be taught from an instructional or educational perspective. Religious Instruction incorporates an approach grounded in faith formation. Religious Education adopts an objective approach which incorporates students ‘learning about’ and ‘learning from’ religious beliefs and world viewpoints. Ethical Education is more applicable to the latter.

Religious beliefs incorporate views of the world and philosophical outlooks which are positioned in a certain perspective. Ethical dilemmas are common to all world views. However, as religious beliefs are deeply personal and involve an active engagement on the part of the believer, the introduction and analysis of ethical issues within the context of religious beliefs should be approached in a sensitive manner.

Lessons on Religious Education which are linked to Ethical Education have the following outcomes:
- They enhance understanding of differing world views
- They promote an approach based on critical-thinking to beliefs and values
- They promote respect for cultural and religious diversity

It is likely that any cohort of students will encompass a diversity of deeply-held beliefs and worldviews. As such, knowledge and understanding of this subject area should be considered a precursor to the introduction of ethical issues. The tools and methodologies below will include those which facilitate and nurture such a knowledge and understanding.

#### 8.1. Religion

**Overarching aims and goals:**
To highlight the relevance of religion to Ethical Education
To provide practical examples of tools and methodologies which facilitate the application of ethical issues and dilemmas to the study of religious beliefs
To develop critical-thinking

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<tr>
<th>Case Studies/examples</th>
<th>Methodologies and tools</th>
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**Example 1: Religious Practice e.g. Fasting**

**Age:** 10-14 years (Higher primary, lower secondary)

**Subject areas:**
- Literacy – Research / reporting
- Science – the benefits / disadvantages of fasting

**Aim:**
- To develop students’ knowledge and understanding of religious practices such as fasting.
- To encourage critical thinking when researching and analysing these practices

**Learning outcomes:**
Students will be able to:
- Explain the term “fasting”
- Compare and contrast ways in which fasting is incorporated into differing belief systems
- Discuss the benefits and disadvantages of fasting
- Debate issues related to the practice of fasting

**Materials required:**
- Mobile phones
- Virtual reality glasses
- QR codes
- Relevant books
- Access to the internet

**Active Teaching Methods:**
- Working in pairs
- Virtual Reality

**Assessment for Learning Strategies:**
Higher and lower questioning during class
Thumbs up/ down or Traffic light system (showing red, yellow or green cards) to check for understanding
Written reflection

**Opening:**
KWL chart:

A KWL chart is a graphical organiser designed to help in learning. The letters KWL are an acronym for what students already know, want to know, and ultimately learn in the course of a lesson. It is typically divided into three columns titled Know, Want and Learned.

**Reflection**

**Topic:** Religious practice: e.g. fasting
<table>
<thead>
<tr>
<th>Development</th>
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<tbody>
<tr>
<td>Working in pairs or small groups, students research ways in which fasting is incorporated into the practices of the six main world religions (Buddhism, Sikhism, Judaism, Christianity, Islam, Hinduism). Students use the internet, books etc. to carry out this research.</td>
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</tbody>
</table>

Alternatively, the following strategies can be used:
- Virtual reality glasses used in tandem with mobile phones. Apps available (see photos below). Pupils explore religious practices
- QR codes around classroom used in tandem with mobile phones (see photos below). Codes link to information on aspects of particular religious beliefs.

Students report back to class.

**Conclusion / During course of lesson or day**

Teacher uses Twitter Wall – a vertical display in classroom incorporating twitter logo, whereby teacher and students ‘tweet’ during the day / lesson, posting short messages.
Playing ‘Devil’s Advocate’ teacher tweets incendiary comments on twitter wall during the lesson / day such as:

- Fasting is an obsolete practice
- What use is fasting in the modern world?
- Fasting is a form of abuse.

Students post their own tweets in reply to the original posts
Discussion during Religious Education period on tweets posted
Teacher refers back to KWL chart.

Written reflection

Example 2: Debate

Age: 10 -18 years (Higher primary, secondary)

Subject areas:
- Verbal language – formulation of opinion; expression of opinion
- Drama - use of techniques such as conscience alley, whereby students argue from a contrary point of view

Aim:
- To encourage critical thinking when learning about beliefs and values

Learning outcomes: Students will be able to:
- Formulate an opinion
- Express an opinion
- Change this opinion if convinced by others’ arguments

Materials required:
- Classroom space – students will be active throughout

Active Teaching Methods:
- Students will not be seated – moving around classroom

Assessment for Learning Strategies:
Thumbs up/ down or Traffic light system (showing red, yellow or green cards) to check for understanding
Written reflection afterwards

Debate
- Walking Debate – teacher calls out statements in relation to religious beliefs and students position themselves along lines of agreement / disagreement, changing position as debate develops
- Conscience Alley – student walks through ‘alley’ of opposing opinions, listening to each before reaching end
- Topics could include:
  - There is a god / There is no god
  - There is too much emphasis in Religious Education on Abrahamic faiths – Christianity, Judaism, Islam - to the detriment of learning about Eastern beliefs such as Buddhism, Hinduism or Sikhism
- Throughout history religion has caused war and violence
- The world would be a better place if more people were religious
- Respect for beliefs doesn’t generally extend to atheists and agnostics. They get a raw deal.

- *The topics addressed in the previous lessons (Fasting is an obsolete practice; What use is fasting in the modern world? Fasting is a form of abuse) could be debated as outlined above.*

Written reflection
8. How to Examine Ethical Challenges in Contemporary Societies?

One of the main challenges when examining ethical challenges in contemporary society is to cultivate and promote an educational practice that develops autonomous and critical thinking, allows pluralistic views and teaches “the difference between knowing and thinking”\textsuperscript{47}. People can be prone to accept generic mainstream opinion without questioning, entering what Hannah Arendt identified as one of the most insidious states of the mind: “thoughtlessness”. Reasoning and cognitive ability is not something we can “reach” by exchanging information. It results from argumentative dialogue with others\textsuperscript{48} and it is this argumentative dialogue which should be introduced into our educational practice. One of the most promising ways to examine ethical challenges in contemporary societies are civic educational projects that simply follow the red thread indicated by Hanna Arendt: \textit{Nothing more than thinking about what we do}. We present an example in the next pages.

8.1. Connecting school to the world outside

“Education for active citizenship needs a pedagogical turn in favour of pedagogies of engagement. Pedagogies of engagement refer to those teaching methods that value strategies aimed not only at promoting learning processes in relation to the topics and problems present in real life, but also at facilitating the learning of competences essential to the exercise of active citizenship”.\textsuperscript{49} Experiential learning (like problem-based learning or service learning) and cooperative learning are both well-established methodologies for active citizenship because they connect school work to the world outside the school. The educational strategy is to establish meaningful connections between classroom learning tasks and the skills required for participative community life.

Experiential education includes all educational activities based on the principle that meaningful learning is promoted by building learning situations that are \textit{not abstract but rooted in real life settings}. This is why the learning process begins with a person/student \textit{carrying out a particular action for the community} and then seeing the effect of their action in this situation\textsuperscript{50}. It is important that the students understand the intentions of the process, action and outcomes.

\textsuperscript{47} Arendt 1978.
\textsuperscript{48} Mortari 2008, 30.
\textsuperscript{49} Mortari 2008.
\textsuperscript{50} Kolb & Fry 1975.
Examples of civic actions that help children learn about larger social issues like poverty, or environmental degradation can be: preparing care packages to help somebody in difficulty in the neighbourhood; any form of “collecting and donating”, taking care of the environment by cleaning up an area.

Any civic engagement project with children can be structured according the PARC\textsuperscript{51} model.

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Preparation & Action & Reflection & Celebration
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8.2. The importance of reflection

In all forms of experiential learning, an important element should be the space reserved for reflecting on the experience. Students should take a structured cognitive pathway to fully understand, and then evaluate, the impact of the actions they have implemented. Students are far more likely to remain engaged when they can see that their participation is effecting (positive) change. Hence reflection plays a central role in the educational strategy. Students are invited to critically question the experience, to critically identify the experience, to identify critical elements and to propose other possible operative paths. The reflective process we propose here is part of MELARETE\textsuperscript{52}, a very well-defined methodology for enhancing cognitive processes resulting from critical thinking in ethics education.

MELARETE is structured in three main learning activities to promote the faculty of thinking, however there are two principal pillars: dialogue and writing.
- Dialogue on ethical issues
- Ethically significant story reading and writing
- Writing about personal and ethically relevant life experience

Students are asked to reflect, imagine, dialogue, communicate, create, write about, artistically express and play with values.

8.3. Dialoguing and Writing

Students’ ideas are developed in a dialogue and in relationship with others but also in the silent dialogue with themselves (Mortari & Mazzoni, 2009). Today there are few spaces where students can think by themselves, it is important to safeguard the contexts in which they can both reflect on and express their personal thoughts.

General approaches to incorporate dialogue into the classroom are:
- Class Discussion – this is an open forum in which students simply share their views on the ethical situation presented (e.g. reading of an article, a photo etc.) This approach is best if the teacher is focusing on the awareness objective.
- Class Debate – the class is divided into different factions (e.g. pros and cons) and asked to

\textsuperscript{51} The Psychology Applied Research Center (PARC) is a grant-funded centre that collaborates with a variety of community-based organizations and groups to inform social change and community empowerment through applied, action-oriented research.

\textsuperscript{52} MELARETE an approach developed by Luigina Mortari and Valentina Mazzini.
debate an ethical situation. This approach is best if the teacher is interested in having students look at alternative points of view.

- Writing: Following Descartes, we “are” what we think. Our thinking moves our emotional life and determines the way we choose to be in this world. Raising thoughts to the level of consciousness is an important developmental action that can be achieved through writing. “Writing is a crystallised thought” (Mortari). To materialise thoughts through writing allows us to elaborate on experience and to understand how we give sense to the things that happen to us. A good cognitive education does not just teach cognitive techniques, but develops the different states of the mind. It trains the mind to think critically. Writing is essential in teaching mindfulness (Mortari 2013) because it is based on reflection. To train the mind, writing must be disciplined, regular and continuous. Writing regularly, even when nothing relevant seems to happen, cultivates the inner examination of the mind and refines our awareness to the way our mind works. To be effective, reflective reasoning must become a regular exercise that evolves into a discipline and habit.

For this reason, MELARETE teaches students how to keep note of their thoughts. In particular it encourages them to write down what they do and what they see with respect to virtues.

General Approaches to incorporate writing into the classroom are:

- Written Exercise – students are asked to express their views in writing on the ethical situation presented. The teacher selects students at random and asks them to share their comments with the class during the feedback period. This approach is the most comprehensive since it supports the objectives identified earlier.

- Reflection Journals: “gratitude journals”, “quiet time journals”, “weekly think books”.

8.4. Example of a civic school engagement project

“Dear friend I am writing to you and ... meet you”^53

You don’t write because you want to say something, you write because you have something to say.  
F. Scott Fitzgerald

This quote has been chosen as an introduction to the educational project called “Dear friend I am writing to you and ... meet you”. The project is the product of an encounter between a teacher of religion and a teacher of literature. While the first had been dealing with teenagers and their daily conflicts, peer pressure, inflexible judgment or close-mindedness, the second had been struggling with the sadness and apathy of young offenders.

The aim of the project is to use letter writing and encounters in prison to connect the world of teenagers who are on the “outside” with the world of teenagers who are confined to jail on the “inside”. Initially the project was a stimulating idea to make the incarcerated start writing, which then evolved into something unexpected. The project has become a regular part of the annual training offer (POF) of the Secondary school ITC “Salvemini” of Casalecchio di Reno, in Italy, and the Youth Detention Centre of Bologna. Participation is optional.

The correspondence between the correction facility and a group of students creates a bridge step-by-step. The teenagers introduce themselves to one another and ask questions. In writing their response the inmates have to reflect on what brought them into jail. The dialogue then progresses to face-to-face communication with weekly jail visits that continue over several months. For both sides it is a rare opportunity to have a closer look at life inside and outside the prison walls, to revise their opinions and to overcome fears.

The educational purpose it extremely strong. It breaks through cultural and language barriers and fosters empathy despite the diversity of life experience.

At the end the similarities far outweigh the differences. What prevail are distinctive features of all adolescents: questions regarding affection and love, desire, life projects and the pains of growing-up.

The regular encounters in prison bring out the fragility, insecurity and state of neglect of the young offenders, a profound humanness they share with step-by-step anybody because of mistrust and shame.

Students that come from a protected family environment are deeply affected when they read and learn about the hardship, lack of care and the poverty documented in the letters they receive from their peers, or when they speak to them in prison. Visiting a jail can be an unsettling experience. It demonstrates how easy it is to lose freedom simply due to poor decision-making.

On the contrary, the compassion expressed by the students in their letters deeply touches the inmates (“the words in your letters are so wonderful and important. Nobody close to me is able to tell me words like yours”. “It feels good that peers care about us, communicate with us, meet with us. Generally, people do not want to speak to us because to them we are just criminals, bad people they abhor and they do not want to think about.”)

The project “dear friend I am writing to you” is a wonderful and amazing example of peer-learning about the consequences of breaking rules, the making mistakes, about justice, punishment, responsibility, understanding, acceptance, solidarity and forgiveness. It makes the teenagers realise that they are just the same: young people trying to figure out life.

Photo: origami prepared for their teacher by young offenders, so-called “illegal immigrants”, who crossed the Mediterranean in search of shelter.
9. Ethical Education in the Context of EU Values

The European Union and European society in general are centred on particular core values, namely human dignity, freedom, democracy, equality, respect for human right and the rule of law.

These values are enshrined in Article 2 of the Treaty on the European Union and are reiterated in the Paris declaration (or Declaration on Promoting citizenship and the common values of freedom, tolerance, and non-discrimination through education; 2015) as key values in the context of education:

These values are common to the Member States in a European society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail. …

We therefore call for renewed efforts to reinforce the teaching and acceptance of these common fundamental values and laying the foundations for more inclusive societies through education - starting from an early age.

The primary purpose of education is not only to develop knowledge, skills, competences and attitudes and to embed fundamental values, but also to help young people - in close cooperation with parents and families - to become active, responsible, open-minded members of society.

Children and young people represent our future and must have the opportunity to shape that future. We must combine our efforts to prevent and tackle marginalisation, intolerance, racism and radicalisation and to preserve a framework of equal opportunities for all. We must build on children’s and young people’s sense of initiative and the positive contribution they can make
through participation, while reaffirming the common fundamental values on which our democracies are based.

This Declaration emerged, in part at least, as a response to the rise in terrorist attacks, and was seen as a ‘noble challenge’. But we must move from this focus to a range of open questions and practical obstacles. First of all, are these values really universal across Europe, are they understood in the same way in Dublin and Zadar, in Jyväskylä and Cádiz, etc.? Secondly, are there shared guidelines and mechanisms for their implementation in education, or specifically in the field of ethics education?

Early in 2018 a Proposal for a European Council recommendation on promoting common values, inclusive education, and the European dimension of teaching, was put forward that may help to bridge this gap in the future. Its core message aligns with what we have already emphasised above when discussing Ethical Education. Here are the relevant recommendations in relation to these of core values.

1. increase the sharing of the common values set out in Article 2 of the Treaty on European Union from an early age and at all levels of education to strengthen social cohesion and a common sense of belonging at local, regional, national and Union level.

2. continue to implement the commitments of the Paris Declaration, notably through:

   (a) promoting citizenship and ethics education as well as an open classroom climate to foster tolerant and democratic attitudes;

   (b) enhancing critical thinking and media literacy, particularly in the use of the internet and social media, so as to raise awareness of risks related to the reliability of information sources and to help exercise sound judgment;

   (c) developing structures that promote the active participation of teachers, parents, students and the wider community in school governance; and

   (d) supporting opportunities for young people’s democratic participation and an active and responsible community engagement.

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3. make effective use of existing tools to promote citizenship education, notably the Council of Europe’s Competences for Democratic Culture framework.

For Ethical Education to address these issues, one possibility is to make connections with citizenship education, civic education, society, or other similar subjects within the existing curriculum (see Section 8.3. above). This would provide an opportunity to discuss ethical issues and values in the context of community, state or across the EU. This implicitly also promotes active citizenship, which is specifically highlighted in the ET2020 strategic framework and its 3rd objective (Promoting equity, social cohesion and active citizenship means that education and learning should “foster further learning, active citizenship and intercultural dialogue” as well as “promote intercultural competencies, democratic values, and respect for fundamental rights”). In this way Ethical Education can encourage individuals to play an active part in democratic society on the basis of their knowledge and understanding of society, becoming or being informed citizens and by developing skills of enquiry, communication, participation and responsible action.55 This can also be done by broadening the perspective beyond the EU to include common European values (the framework of the Council of Europe with 47 member states) or global democratic values as embedded in the United Nations.

The Council of Europe stresses democracy, human rights and the rule of law. It also formulated several important policy documents on education as well as educational guidelines and materials that promote active, democratic citizenship, human rights and other values such as combatting prejudice, hate speech, violence etc. These documents are freely accessible and can be included in Ethical Education or civic education.56 All these are based on the recognition of interdependence and the fact that, as European society is becoming more diverse, the role of education in promoting and transmitting shared values is more significant than ever. The UN, and UNESCO in particular, stress the importance of peace education as being committed to the promotion of common values such as peace, mutual respect, solidarity and democracy in education, sustainable development and intercultural dialogue. They also offer useful manuals and other tools for teachers/educators that you can use.57

With the perspective of an individual as being part of a larger society, you can use the “ethical circles” approach to Ethical Education, which places the individual in the centre and then situates

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55 Davies et al. 2005, p. 342
56 https://edoc.coe.int/en/224-education
57 https://en.unesco.org/themes/education
her or him within ever-widening circles of ethical concerns, as demonstrated in the picture below. The model of “the expanding circle” - made famous in a book by Peter Singer with this very title\textsuperscript{58} - can be modified in various ways, but the key thing is that such a model could help to structure Ethical Education in a way that not only differentiates between the inner circles but also highlights their interconnectedness (image below).

\begin{figure}[h]
\centering
\includegraphics[width=\textwidth]{expanding_circle.png}
\caption{The expanding circle model.}
\end{figure}

\begin{itemize}
\item \textit{Nature and cosmos}
\item \textit{Global and future domain}
\item \textit{Societal domain}
\item \textit{Inter-personal domain}
\item \textit{Individual}
\end{itemize}

\textsuperscript{58} Singer 1981/2011.
10. Appendix: A Short Outline of Ethical Education Continuous Professional Development and Personal Development Opportunities in Participating Countries

10.1. Ireland

Training

Educate Together online courses are run during the summer and are all official Department of Education and Skills CPD courses.


The Ethical Education Network is a professional network for teachers with an interest in Ethical Education. The network is run by teachers for teachers but is open to all. The Network aims to support and promote Ethical Education. It brings together teachers from all subject disciplines to develop their knowledge and skills to teach Ethical Education across all subjects. The Network organises regular events and professional development opportunities throughout the school year.

Web: https://www.ethicaleducation.ie

FB: https://www.facebook.com/Ethical-Education-Ireland-848167592005883/

The Irish Development Education Association (IDEA) is the national network for Development Education in Ireland and a leading voice for the sector. IDEA’s vision is of an equal, just and sustainable world where empathy, solidarity and active citizenship are fostered, and where people are empowered to analyse and challenge the root causes of injustice, poverty and inequality.

Web: https://www.ideaonline.ie/

Useful online resources

Educate Together maintains an expansive online resource bank which anyone can access. The bank is divided first into primary and second-level and then into themes.

Web: https://learning.educatetogether.ie

Recommended books

The Learn Together Curriculum – primary – Educate Together
Ethical Education Curriculum – second level – Educate Together

Parker, Michael. 2014. Talk with your kids: Ethics. Conversations about honesty, bullying, difference, acceptance and 105 other things that really matter. Jane Curry Publishing; Australia.

Civic actions to encourage positive change

- Young Social Innovators
- Gaisce – The President’s Award
- One World Irish Aid Awards
- Worldwise Global Schools (Irish Aid)
- Comhairle na nÓg / Dáil na nÓg
10.2. Croatia

Here you can find some useful information for teacher’s development in Croatia. Some webpages of listed organizations have English language options but most of them are in Croatian.

Trainings

- **Forum za slobodu odgoja** - The Forum for Freedom in Education is a well-recognised civil society organization that constantly offers activities and seminars for teacher’s development in mediation, civic education, health education and so on.  
  [http://www.fso.hr/](http://www.fso.hr/)

- **Gong** - GONG is a civil society organization focused on enhancing democratic processes and institutions. Based on many years of experience working on the topics of public policies, elections and other forms of civic participation, GONG has developed a range of informal educational programs for citizens, especially for youth and those working with youth, in cooperation with topic experts and its associates.  
  [http://www.gong.hr/hr/o-gong-u/](http://www.gong.hr/hr/o-gong-u/)

- **Centar za mirovne studije** - Centre for Peace Studies (CMS; CPS) is a non-governmental and non-profit organisation promoting non-violence and social change through education, research and activism. They offer a wide range of projects, seminars and conferences in both formal and informal education.  
  [https://www.cms.hr/](https://www.cms.hr/)

- **Petit Philosophy** – Association Petit Philosophy, annually organises two training courses for teachers and educators who want to practice critical thinking and Philosophy for Children in their classrooms: Philosophical Weekend and View into One’s Own Thinking.  

- **Mreža mladih Hrvatske** - The Croatian Youth Network is an alliance of youth-led and for-youth organizations, both national and local. MMH is a heterogeneous platform connecting different organizations (advocacy, culture, ecology, exchange, minorities etc.) which share an interest in developing youth policies on national and regional/local levels. Their training is directed towards youth and educators/teachers who work with young people.  
  [http://www.mmh.hr/hr](http://www.mmh.hr/hr)

Useful online resources

- Official curriculum for Ethics high school subject  
  [http://dokumenti.ncvvo.hr/Nastavni_plan/pmg/etika.pdf](http://dokumenti.ncvvo.hr/Nastavni_plan/pmg/etika.pdf)

- **Metodički ogledi** - Journal for philosophy of education  
  [https://hrcaiksrc.hr/metodicki-ogledi](https://hrcaiksrc.hr/metodicki-ogledi)

Recommended books


Civic actions to encourage positive change

Most of the organizations that are listed in the training section, offer a wide range of civic actions that are related to an Ethical Education. Here you can find additional organizations that annually or periodically organise civic actions that bring positive changes at the national and local level.
Festival Tolerancije - The Festival of Tolerance – the Jewish Film Festival Zagreb is a unique film festival whose rich programme includes film projections, thematic exhibitions, education, discussions and music events. The task of the Festival is to spread the truth and memory about the Holocaust and to raise awareness and promote tolerance in daily lives. [https://festivaloftolerance.com/zagreb](https://festivaloftolerance.com/zagreb)


Volonterski centar Osijek; [http://vcos.hr/](http://vcos.hr/)

10.3. Italy

Training

**Teacher training (Continuing Professional Development - CPD)**

Continuous professional development of teachers in Italy has only recently become mandatory (Act 107/2015). The law now obliges schools to develop a three-year teacher-training plan. The principle that teacher training is part of the work obligations is already anchored in the National Labour Contract. In October 2016 the Italian Ministry of Education, University and Research published a NATIONAL TEACHER TRAINING PLAN, elaborated by the National Directorate for School Staff and the Regional School Departments. The initiative is part of the ongoing school improvement plan called the “the good school” (la Buona Scuola). Starting from 2017, 52,000 school teachers must participate in CPD until the end of the three-year teacher training plan in 2019.

For the period 2016-2019 the National Italian Teacher Training Plan defines three training priority competence areas, which are:

<table>
<thead>
<tr>
<th>Competence area</th>
<th>Training fields</th>
</tr>
</thead>
</table>
| Competences related to the educational system | • Teaching autonomy  
• Competence-based assessment  
• Methodology innovation |
| Competence for the 21st Century         | • Foreign language  
• Digital skills and new learning environments  
• School and Work |
| Competence for an Inclusive School      | • Integration and global citizenship competence  
Key educational contents: Intercultural dialogue, Interreligious dialogue, Cultural Identity, Active citizenship, Global links and interdependence, Critical thinking, Respect, Distinctive features of European Culture, Tolerance  
• Inclusion and disability  
• Social cohesion and prevention of youth problems (student welfare)  
Key educational contents: Respect for others, Diversity as a value  
• Discrimination, Bullying and Cyber-bulling/violence prevention, Life-skills, Complementary skills that contribute positively to the education process |

Useful online resources

The Italian Ministry of Education (MIUR) has created a digital platform called S.O.F.I.A (Operating System for Teacher Training), the official online teacher training catalogue linked to the ministerial teacher training accreditation system. Since 22nd May 2017, teachers can enrol directly in the courses offered in the catalogue of training initiatives, download attendance certificates and, if necessary, add teaching content to the system. The course catalogue includes on-line as well as traditional courses. The following are e-learning courses regarding:

- Active citizenship and lawfulness
- Intercultural and interreligious dialogue
- Classroom management and solving relational problems

[59 http://www.istruzione.it/piano_docenti/](http://www.istruzione.it/piano_docenti/)
Psychological roles in bullying and cyber bullying, 50h, Training field: Individual and social needs of the students; Active citizenship and lawfulness; Class management and relational issues; School and social inclusion, training provider: ASNOR. Link: https://asnor.it/area-scuola/ruoli-psicologici-nel-fenomeno-del-bullismo-del-cyberbullismo/

Expert in cyber bullying, 300h, Training field: Individual and social needs of the students; Active citizenship and lawfulness; Class management and relational issues; School and social inclusion, training provider: ASNOR. Link: https://asnor.it/area-scuola/esperto-bullismo-cyberbullismo/

Active citizenship, promotion of culture and sustainable development, 40h, Training field: Active citizenship and lawfulness; training provider: EUROSOFIA Link: https://iscrizioni.eurosofia.it/interculturalita-a-scuola-e-competenze-trasversali-nuovi-orizzonti-di-apprendimento&id=97:corsi-di-aggiornamento-professionale-2017-2018

Education for European Citizenship; 25h, Training field: Active citizenship and lawfulness; Transversal competence. training provider: Editrice la Scuola, Link: http://www.lascuola.it/it/home/formazione_corso?fc=SPE_003909


Culture of Good Mood - Become the hero of your life (face-to-face course), Training field: Leading teachers to acquire new ways of interacting with and developing pupils' self-esteem and unique skills, broadening their opportunities; Training provider: ANITel associazione Tutor Animatori Digitali, Link: http://www.anitel.it/fad/mod/page/view.php?id=5921

Holistic Trainer Meditation and Medieval Sword (practical training + online material); 300h, Training field: Acquisition of Meditation Techniques and Martial Psychophysical Discipline capable of providing teachers with new tools to carry out and integrate their teaching activities and promote personal development in the pupil according to a holistic vision; Training provider: www.crisma-university.it, Link: http://www.crisma-university.it/course/spada-medioevale/

Recommended books


Luigina Mortari e Valentina Mazzoni, Le virtù a scuola, questioni e pratiche di educazione etica, Edizioni universitari Cortina, Verona 2014.


Alessandro D’Avenia, il peso dei desideri, Rubrica Letti da rifare, Corriere della Sera, 2 luglio 2018.

Civic actions to encourage positive change

The following are examples of national initiatives for schools promoted by the Italian Ministry of Education for the year 2017/2018 (targeting primary schools). Most of the initiatives listed here give preference to the category of “social values”, followed by the “environmental values” category. It is noteworthy that the “values regarding personal growth and one-self” category is definitely underrepresented.

<table>
<thead>
<tr>
<th>Name of the good practice</th>
<th>Violence no thanks! Let’s learn to respect each other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Type of good practice (Training Programme, Teacher Training, Handbook/Guidelines, Online Tool / Learning Platform, etc.).</td>
<td>National Initiatives for schools – promoted by the Italian Institute of Donation in co-operation with the Italian Ministry of Education, Research and University. The activities are organised in all Italian Schools that want to join the initiative and the results displayed on an annual base on the dedicated website <a href="http://giornodeldono.org/2016/?page_id=102">http://giornodeldono.org/2016/?page_id=102</a></td>
</tr>
</tbody>
</table>
This event became State Law the 9th July 2015. It is celebrated every year on the 4th October. The regulation underlines the enormous importance placed on new generations continuing to reflect on the need to “give one-self” to the other as well as on the positive effects that actions aimed at solidarity and generosity can generate. Primary schools are part of the “words and images category”. Both individual students and their classes are invited to write a text on a theme dealing with the idea of gift/giving. In 2017 a video contest was organised. The videos had to describe the experience with gifts or the meaning of donating or receiving.

The “idea of gift” can be expressed in terms of: free, reciprocity, creator of binding relations and in any form: blood, time, money...

The project was created to spread the culture of gift in all its aspects and is aimed not only at secondary schools but also primary schools. The project addresses the Value regarding personal growth – “oneself”.

10.4. Slovenia

Here is some relevant information and useful resources for Ethical Education continuous professional development and personal development opportunities for teachers in Slovenia (all resources are in the Slovene language. For resources in English you can reference the section for Ireland.)

Trainings

- Each year the Ministry of education publishes a catalogue (Catalogue of programs of further education and training of professionals in education) of continuous professional development trainings for teachers and other educators that are reviewed and officially acknowledged. You can search the catalogue for trainings in the field of ethics, values, philosophy for children etc. [https://paka3.mss.edus.si/katis/uvodna.aspx](https://paka3.mss.edus.si/katis/uvodna.aspx)


Useful online resources

- Zofijini ljubimci – a website for philosophy that includes a subsection on philosophy for children and critical thinking. Also included are plans for individual lessons. [http://ucilnica.zofijini.net/category/otroke/](http://ucilnica.zofijini.net/category/otroke/)

- Philosophy for children – a documentary movie that present the origins, aims and methods of philosophy for children; [https://www.youtube.com/watch?v=byp4tXQ_a4A](https://www.youtube.com/watch?v=byp4tXQ_a4A)

- Filozofija na maturi – a journal covering the themes of philosophy in schools with an open archive of past issues. [https://www.ric.si/splosna_matura/predmeti/filozofija/](https://www.ric.si/splosna_matura/predmeti/filozofija/)
Vzgoja - an interdisciplinary journal about education and pedagogical approaches, [http://www.revija-vzgoja.si/](http://www.revija-vzgoja.si/)

**Recommended books**


**Civic actions to encourage positive change**

There are several civic actions and volunteering project that you and your class or school can join as a part of Ethical Education. Since only some projects operate on a continuous basis we list here links to organizations that regularly organise such actions.

- Slovenska Karitas: [http://www.karitas.si](http://www.karitas.si)
- Slovenska filantropija: [http://www.filantropija.org](http://www.filantropija.org)
- Prostovoljstvo: [www.prostovoljstvo.org](http://www.prostovoljstvo.org)
- Misijonsko središče Slovenije: [http://www.missio.si](http://www.missio.si)
- Humanitas: [http://www.humanitas.si](http://www.humanitas.si)
- Zveza prijateljev mladine Slovenije: [http://www.zpms.si](http://www.zpms.si)
- Unicef: [http://www.unicef.si](http://www.unicef.si)
11. References and Additional Resources

References

- Chemi, Tatiana and Lone Krogh (Eds.) Co-Creation in Higher Education. Students and Educators Preparing Creatively and Collaboratively to the Challenge of the Future. Rotterdam: Sense Publishing.


• Yenna, Monica. 2018. The Teaching Learning Process. Available at: [https://www.slideshare.net/ymdp08/the-teaching-learning-process?next_slideshow=1](https://www.slideshare.net/ymdp08/the-teaching-learning-process?next_slideshow=1)

### Additional Resources

- LITTLE project online course for teachers: [https://learning.educatetogther.ie/course/view.php?id=144](https://learning.educatetogther.ie/course/view.php?id=144)

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