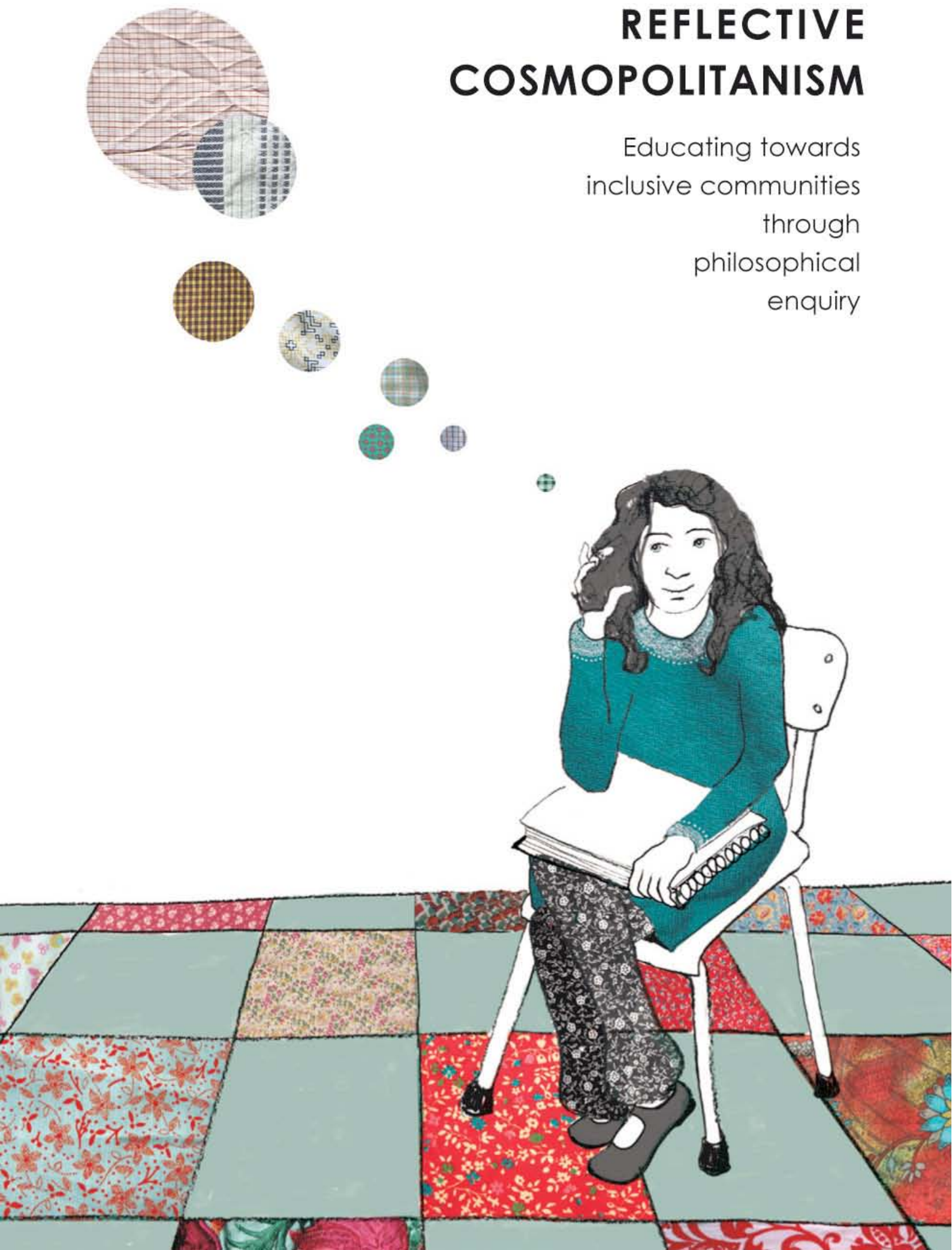


# REFLECTIVE COSMOPOLITANISM

Educating towards  
inclusive communities  
through  
philosophical  
enquiry





# **Reflective Cosmopolitanism:**

*Educating towards inclusive communities  
through Philosophical Enquiry*



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Through Philosophical Enquiry*

## Developed by:

Adolfo Agúndez Rodríguez, Daniela G. Camhy, Azucena Crespo Díaz,  
Félix García Moriyón, Ignacio García Pedraza, Jen Glaser, Klara Gruber,  
Juan Carlos Lago Bornstein, Maria Miraglia, Manuela Pitterà, Stefano Oliverio,  
Maria Rita Petitti, Lucía Sainz Benito, Jenny Schiff, Maura Striano

## Book cover design:

Virginia Pedrero

## **Reflective Cosmopolitanism:**

Educating towards Inclusive Communities Through Philosophical Enquiry

The texts included in this volume are the products of the EU project PEACE – Philosophical Enquiry Advancing Cosmopolitan Engagement.

[www.peace.tugraz.at](http://www.peace.tugraz.at)

### **ORGANIZATIONS INVOLVED:**

**University of Naples Federico II – Department of Humanities**

([www.unina.it](http://www.unina.it)), Naples (Italy)

**CFpN – Association Center of Philosophy for Children**

([www.filosofiaparaninos.org](http://www.filosofiaparaninos.org)), Madrid (Spain)

**Garua – Cooperativa de Iniciativa Social**

([www.garuacoop.es](http://www.garuacoop.es)), Madrid (Spain)

**ACPC – Austrian Center of Philosophy with Children**

([www.kinderphilosophie.at](http://www.kinderphilosophie.at)), Graz (Austria)

**Topaz – Leading Social Innovation**

([www.topaz.org.il/Eng/](http://www.topaz.org.il/Eng/)), Topaz, Bnei Brak (Israel)

### **EXTERNAL QUALITY ASSURANCE COMMITTEE**

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Alessandro Volpone (CRIF - Centro di Ricerca sull' Indagine Filosofica)

**EDITOR:** Ediciones La Rectoral

**ISBN:** 978-84-944521-9-2



Project number: 527659-LLP-1-2012-1-IT-COMENIUS-CMP

This project has been funded with support from the European Commission. This publication reflects the view only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

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# INTRODUCTION TO THE PEACE CURRICULUM

This curriculum is part of the Philosophical Enquiry Advancing Cosmopolitan Engagement (PEACE) educational Project. This project emerged from the fact that we live in a globalized world. The project responds to the need for new educational strategies with which we can face the challenges created by increased mobility, migration and diversity, which are all products of globalization.

With this PEACE project our goal is not to perpetuate the idea of cosmopolitanism as a unifying phenomena, but rather to focus on the tensions that can emerge from cosmopolitanism (between local and global, between tradition and innovation) to propose a more authentic way of building oneself both within a community and with others whilst boosting integration and mutual improvement.

We propose developing new educational strategies focused on intercultural philosophical dialogue in which we seek to find the possibility of building new identities through meeting others.

PEACE doesn't only focus on intercultural cohabitation and learning. By using philosophical dialogue within the Philosophical Enquiry Community, it aims to work with children (especially those at risk of exclusion) around a variety of areas, including topics and critical thinking skills which will allow them to both question their own reality and experience cosmopolitan reality from a critical viewpoint.

PEACE's final goal is to spread the idea that we can contribute to the development of a cosmopolitan identity by encouraging interaction between children (future citizens) and by using new practical educational resources.

Thus, the main objective of the project is the creation of six short stories designed for use as tools which will favor reflection and discussion about topics related to cosmopolitanism and interculturality. These stories aim to set the scene for philosophical discussion, which in turn seeks to encourage the building of such concepts as "global and local", "tradition and innovation" and "individual and community". The aim is not to learn or transmit these concepts, but rather to encourage reflection around them by connecting with the participants' own experiences and with their own development as people.

Additionally, we also strive to work on developing a range of skills and intellectual abilities required by intercultural and cosmopolitan education, such as those procedures, skills, abilities, strategies, and techniques which are essential to philosophical thought when related to interculturality and cosmopolitanism. This approach does not merely include the logical skills involved in formal reasoning; it also encompasses cognitive skills (such as giving reasons, establishing differences and similarities, providing alternatives etc.) and socio-affective skills (putting oneself in the place of others, developing empathy, assertiveness, etc.) which are necessary in developing a favorable attitude and state of mind towards reflexive cosmopolitan experience. Without these basic tools we would hardly be able to carry out proper enquiry, let alone come to think in a critical and autonomous way.

## The concept of cosmopolitanism: The development of cosmopolitanism as an idea.

Cosmopolitanism has a long history dating back to Antiquity. The word itself comes from the Greek *Kosmopolites*, attributed to Diogenes of Sinope who described himself as a ‘citizen of the cosmos’. In this early Western context, cosmopolitanism was associated with two aspects – a claim of freedom (free from the shackles of local cultural and political allegiances) and the embracing of a world beyond one’s local sphere of engagement. Both these dimensions have remained as strands in the Western tradition of cosmopolitanism. One hundred years later, in the 3<sup>rd</sup> century BCE, the Stoics developed a form of cosmopolitanism that was essentially political. Rather than focusing only on the rejection of one’s attachment to community, the Stoics emphasized our moral obligation to *reconstruct* community according to cosmopolitan principles – a reconstruction of community based not on local traditions and allegiances, but on moral virtues and a love of humanity.<sup>1</sup> Here, the emphasis was on what lies in common across all of humanity. This aspect of cosmopolitanism blossomed during the Enlightenment, taking the form of universalism and including the 1789 “Declaration of Human Rights” and Kant’s idea of a ‘league of Nations’.<sup>2</sup> According to the enlightenment version of cosmopolitanism, we have obligations to a global community beyond our local allegiances, because we are all human and our lives are inter-connected in multiple ways. In the words of Voltaire: “Fed by the products of their soil, dressed in their fabrics... why would we neglect to understand the mind of these nations, among whom European traders have travelled ever since they could find a way to get to them?”<sup>3</sup> 18th century cosmopolitanism took seriously: “the value not just of human life but of particular human lives, which means taking an interest in the practices and beliefs that lend them significance. People are different, the cosmopolitans know, and there is much to learn from the differences”.<sup>4</sup>

Over this long history and leading up to today, different versions of cosmopolitanism have distinguished between the sheer recognition of human difference and our moral obligation toward the other in different ways. With the linguistic turn, and its critique of universalism, new ways of constructing the relationship between local and global, particular and universal, emerged. These methods sought to start from the recognition of diversity and situatedness. New conceptions of cosmopolitanism began to emerge that sought to focus on how we might construct a moral social sphere (local and global community) that gave full recognition to human distinctiveness and diversity.

Moving beyond a multicultural conception of cosmopolitanism expressed as a *hermeneutic attentiveness to the Other* (one that emphasizes dialogue between cultures, empathetic understanding of the Other and recognition of a human condition shared across cultures), contemporary forms of critical cosmopolitanism emphasize the way in which *the self is transformed* through an encounter with the Other. The moral obligation to embrace human difference because it leads to an ‘enrichment’ of our understanding of the human (multiculturalism as hermeneutic attentiveness) now becomes entwined with the idea that we have a moral obligation to engage in a reflective critique of the self, and that this is made possible through our encounter with the Other. This also introduces an essentially evaluative component to cosmopolitan thinking.

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1 See Gerald Delanty, *The Cosmopolitan Imagination*, Cambridge, Cambridge University Press, 2009, pp. 20-21 and Martha Nussbaum, *The Fragility of Goodness*, Cambridge, Cambridge University Press, 2nd edition, 2001.

2 Kwame Anthony Appiah, *Cosmopolitanism: Ethics in a World of Strangers*, New York, W. W. Norton & Company, 2006, p. xiv.

3 Quoted in Appiah, *Cosmopolitanism: Ethics in a World of Strangers*, p. xv.

4 Ibid

Both these universal and contemporary strains of cosmopolitan understanding find their home in philosophical inquiry within the context of a community of inquiry, and they contribute to the kind of cosmopolitan orientation this project seeks to develop. On the one hand, the community of inquiry nurtures an engagement with the Other that attends to the unique particularity of the Other, and recognizes the moral obligation to engage across this difference in ways that are critical, creative, and caring. This is for the sake of both developing an enlarged sense of human possibilities and to create (as per the Stoics) a new political social order (one based on democratic principles and moral virtues). On the other hand, the community of inquiry also nurtures a critical re-assessment of the self, one in which our encounter with the Other places on us a moral requiredness to critique and challenge ourselves concerning our own commitments and understanding, as we search for truth and engage in the task of constructing our identities in relation to the Other (as individuals and as a community). This notion of self-correction, a concept which is central to Philosophical Inquiry with children, is a necessary condition for a vision of cosmopolitanism that seeks to engender “reflective loyalty to the known and reflective openness to the new”.<sup>5</sup> This reflexive dimension of self-critique transforms the community of inquiry from a process of cultural encounter (understanding the Other as Other), to one in which new emergent possibilities of growth and self-transformation emerge through the encounter.

***Foundational interests within different approaches to cosmopolitanism:***

Gerard Delanty outlines four main areas of interest within the field of cosmopolitan thought that define different forms of cosmopolitanism.<sup>6</sup>

- 1) Cosmopolitanism as a political philosophy concerned with normative principles relating to world citizenship and global governance. Global conceptions of rights and justice come together with a political commitment to democracy as a vehicle for moving beyond the nation-state.
- 2) Cosmopolitanism as a liberal multiculturalism, with an emphasis on plurality, hermeneutic understanding of the Other, and the embracing of difference in a post-national political community.
- 3) Cosmopolitanism as trans-nationality, with an emphasis on mixed identities (diaspora, hybridity). This emphasizes new modes of global culture and transnational processes (for instance played out in global patterns of consumption and lifestyles).
- 4) Cosmopolitanism as a method by which to address the reality of contemporary society. Here the emphasis is not on description but characterizes a method of response to living in a world that is both local and global. It can be characterized as “a method by which to theorize the transformation of subjectivity in terms of relations of self, Other and world”. This involves “cosmopolitan dimensions of ways of thinking, cognition and feeling that derive neither from the native culture nor from the culture of the Other, but from the interaction of both”.<sup>7</sup> This is to view subjectivity as essentially relational, and the social realm is a sphere of social relations and inter-subjective activity rather than an object (‘society’).

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5 David Hansen, *The Teacher and the World: A Study of Cosmopolitanism as Education*. New York, Routledge, 2011. Also see: “Introduction: Rethinking Globalization, Education and Citizenship”, *Teachers College Record*, 113 (10), 2011, pp. 1135-1153.

6 The following four characterizations are summaries of conceptions of cosmopolitanism in Delanty, *The Cosmopolitan Imagination*.

7 *Ibid*, p. 11.

This last characterization of cosmopolitanism as a method and process is especially helpful in understanding cosmopolitan engagement as an educational ideal. It is to see cosmopolitanism as an orientation, a way of negotiating the world, rather than as a concrete identity.<sup>8</sup>

The promise of philosophical inquiry in a community of inquiry, then, lies in its embodiment of this cosmopolitan ideal. It provides an educational method for generating “a social reality of immanent possibilities” through which students are able to develop the capacity to reflect in a critical, creative, and caring way on the multiple, fluid, and interactive nature of the social reality in which they live. Through such activity, children are able to reconstruct society as a new form of cosmopolitan community in which those at risk of exclusion belong as full members, and through which all children can reconstruct their identities through a transaction between self, other, and world based on a ‘reflective loyalty to the known and openness to the new.’

By approaching cosmopolitanism as an orientation and method, the center-periphery model of society is also transformed. Diversity is no longer on the outside, and commonality on the inside, whereby ‘difference’ places you at risk of exclusion. Once society is seen as a set of interactions rather than a defined space, then ‘occupying’ the public realm can be reconfigured to signify multiple overlapping spheres of engagement – this in turn means the social whole will be constituted by multiple overlapping social spheres or communities, and that hybrid complex of multiply-informed identities are the norm. Global forces interact with local forces in a way that will be multiple and overlapping with permeable and fuzzy – “no clear lines can be drawn between inside and outside, the internal and the external”.<sup>9</sup> boundaries, and individual and group identities will be mixed and overlapping rather than homogenous.

Such cosmopolitanism engagement will involve a process of problematization, pluralisation, and developmental change whereby the very act of explaining oneself to others constitutes an act of translation through which it becomes possible to open oneself to incorporating an element of another’s culture into one’s own, thereby giving rise to the possibility of a third culture – a space of possibility between the particular identities of those present that contains new emergent possibilities for the group as a whole.<sup>10</sup>

## Competencies addressed in this curriculum

This curriculum aims to provide a specific understanding of cosmopolitanism: reflective loyalty with a local and reflective openness to novelty and difference.

At the same time, this approach has to modify the way we address the core problems of multicultural coexistence: personal identity, relationships between local and global, relationships between the individual and the community, customs and traditions, human rights, justice, and truth.

Reflecting about these problems —in the context of a community of philosophical inquiry which accepts cosmopolitanism as a frame of mind— requires the development of myriad cognitive and affective competencies that are the heart of this curriculum. From amongst the competences that appear in this curriculum, we want to especially emphasize those that are foundational to the basic tenets of this proposal.

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8 For example, as described by Hansen and Delanty.

9 Delanty, *The Cosmopolitan Imagination*, p. 7.

10 Ibid.

## **Cognitive skills**

### **Problematizing:**

Students should analyze and criticize their own deep beliefs and assumptions, all they take for granted.

- Reflexive thinking about one's own assumptions
- Identifying, assessing, and using multiple perspectives (even conflicting ones): To learn to recognize and be attentive to different points of view
- To learn a better understanding of problems
- Ability to ask good questions. Exposes a philosophical approach to the problem (focuses attention on meaning and concepts rather than judgments; identifies a problematic aspect, for instance raises a question that exposes a counter example; asking questions that push the inquiry deeper and/or enters the topic from a different perspective)

### **Conceptualizing**

Students should explore and clarify the words they use, in order to overcome vagueness and ambiguity, and advance towards the use of more precise and clearer concepts.

- Student should understand the meaning of the words they use in their everyday life
- They have to learn to explain and to articulate their own opinions clearly (showing more clear use of language)
- Identifying moral values at stake in the discussion
- Contextualization: ideas and problems must be situated in a context
- Establishing relationships (making connections, analogical thinking...)
- Universalizing

### **Reasoning**

Students should warrant their own ideas and viewpoints and support them using logical reasoning

- Making good judgments
- Conditional reasoning: In conditional reasoning, the reasoner must draw a conclusion based on a conditional, or "if...then," proposition
- Anticipating the consequences
- Causal thinking
- Utilizing moral imagination: generating new possibilities (i.e. the third space), discovering new possibilities and alternatives through dialogue with others
- Explaining oneself to others
- Distinguishing between good and poor reasons (criteria: relevance, based on evidence, more understandable for other people, consistency)

## **Affective skills**

### **Self-oriented skills**

Students should develop a **balanced assertiveness** in such a way as to allow them to openly express their own ideas, think for themselves, and compare their viewpoints with those of their classmates. They should accept criticism from other people.

- Showing self-awareness
- Having confidence: To become aware that their own thoughts are valuable and everyone has unique ideas
- Developing resiliency of self
- Being appropriately assertive

### **Relational skills**

Students should develop tolerance to novelty, open-mindedness, cordiality, and the ability to work with other people who have very different cultural and religious backgrounds as well as different ideas and viewpoints.

- Manifesting tolerance, and becoming open-minded
- Expressing cordiality
- Being cooperative: Engaging collaboratively to advance a deeper inquiry with others
- Having flexibility
- Showing empathy

## **Technical structure of the curriculum**

The curriculum is designed to work with students from the age of 8 through to 14 and includes specific materials designed for each age. The Curriculum is organized in 3 units according to age, and each unit includes two stories with specific resources related to each story (exercises, discussion plans, activities).

The curriculum will be dealing with several principle ideas, but pays special attention to those that we found crucial for developing the aforementioned cosmopolitan approach, and realizing the educational goals we are addressing.

We sought to organize the units in such a way that each unit has a different orientation and deals more deeply with the principle ideas related to that orientation. At the same time, the user of this curriculum will find that these fundamental ideas are also presented in other units (with different approaches, or examined less deeply). Therefore, the user will have three different booklets for the stories (one booklet with two stories for each unit), and one single handbook for the three units. The handbook was designed with specific sections for each unit (and for each story), but connects the different sections according to similar leading ideas. The approach offers the possibility of using resources from any unit to work with every story, simply by making small adaptations to age.

**Unit 1.** (Age 8-10): *Tina and Amir*, and *Ella*: The foundation is cosmopolitanism as a concept and way of being in the world.

- Cosmopolitan relationships (empathy, understanding, tolerance, different perspectives, diversity, caring), and reflexivity in critical reflection on one's own subjectivity as an orientation to self, Other, and world
- Language/cultural translation (communicating and meaning-making)

**Unit 2.** (Age 10-12): *Hanadi* and *Christian*: The foundation is cosmopolitanism as a culture and ethics; (What ought we do?)

- Local and Global (Loyalty) multiple overlapping spheres of engagement, breaking down notions of inside/outside, internal/external, the dynamic relationship of openness and loyalty
- Individual and community
- Tradition – Customs - Social Rules - Habits
- Human Rights

**Unit 3.** (Age 12-14): *In and out the park* and *www.whatisyourname.you*: The foundation is cosmopolitanism as a cosmopolitan politics. (How ought we live as a society?)

- Truth
- Justice (universalism generalization, particularity, theories of justice)

- Friendship, social networks, gangs (subjectivity as essentially relational, multiple overlapping spheres of engagement)

Cosmopolitanism as a frame of mind is taken into consideration in each Unit, because it is not only a leading idea but also a core element of the philosophical foundation. Cosmopolitanism as a frame of mind refers to Beck who notes that since we need a *new cosmopolitan syntax of reality*, we also need a new grammar of thought.<sup>11</sup> This implies that we should help children to start thinking according to a new frame of mind. In modelling the community of philosophical inquiry among children, this frame of mind should emerge. Children can construct and reconstruct their ideas by collecting and exchanging their thoughts. This offers a way of reasoning and understanding that leads to openness to the new global dimension, but it is also a loyalty to the known, which means intentionally entering into the worlds of different people with different views, listening attentively to their stories, trying to figure out the world view from which they are coming, and how they might see you and your perspective as strange. We can offer children an imaginative journey to reconstruct their own worlds.

### ***How to prepare a session: Introduction to the handbook:***

This manual provides resources and educational-philosophical strategies which will facilitate working with the short stories that make up PEACE's new program.

Each story is aimed at groups of children of a certain age, ranging from the first years of primary school to secondary school. Each chapter in the manual focuses on the main topics and cognitive and socio-affective skills relevant to the story. When selecting and preparing the resources that might help you prepare the sessions, you need not limit discussion to the chapter attached to that episode. Since you will have one manual for all six stories, you may consult other chapters in search of other resources or suggestions. In order to facilitate this task, we include an index which includes the topics and concepts you will be working on, and the cognitive and socio-affective skills your students must exercise.

The first idea we must deal with when using this manual is that it is not just a list of exercises or activities for students to complete. The manual is full of suggestions and models that must be tailored to each different group.

Thus, pre-session preparation is important when using these resources. One of the most common criticisms we receive about the Philosophy for Children project and the work of teachers involved in the project is that it is just a list of topics to be discussed in class. This idea is due to a profound lack of knowledge about the project and its objectives. The final goal is to help children think better, to develop complex and high-level thought, and to think in an autonomous and communitarian manner about their own reality and the world they live in. This is vital in today's globalized era where there is a clear loss of identity.

In order to help children reflect and develop complex thought, and in order to work with the content, procedures, and intellectual skills, the teacher must prepare the sessions. He or she must choose the exercises and the discussion plans he or she thinks will best help in getting the most out of the discussions and philosophical dialogues in each session. We include a brief reminder of how one may prepare the sessions by using the PEACE manual.

### ***Methodology in preparing a Philosophy for Children session***

What we now present is a "classic" preparation model for sessions, which may be altered with experience and the passing of time, so as to make it easily improved and more adaptable to varying circumstances.

1. The teacher or facilitator should prepare the session previously, reading the episode to be used during the session, reviewing issues that may arise, and relying on the manual

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11 Ulrich Beck, *The Cosmopolitan Vision*, trans. by Ciaran Cronin. Cambridge, Polity Press, 2006.

to prepare activities or resources. You must try to anticipate the dialogue you will have in class, and look for the resources and tools you might use in encouraging dialogue.

2. During the session: We read the selected episode (or part of one episode). In order to promote the community of inquiry by giving voice to every participant, it is recommended to do a collective reading (each person can read a sentence, or a paragraph, etc.)
3. After the collective reading, each person, individually and in silence, will go over the text again, and identify the issues or parts of the text that were interesting for them, and try to formulate that concrete idea as a question. It is very important to express what the text is suggesting in the form of a question. A variant may be to develop the questions individually and then discuss them in small groups, to share and select questions, or develop one or two questions per group.
4. The teacher or facilitator writes the questions in a place where everyone can read them. He or she should write the name of the person asking the question in brackets after the question in order to generate a commitment to the questioning on the part of the participants. Throughout the sessions it is important for the facilitator to help participants improve the formulation of questions— not the question's content (it is not the aim of the facilitator to change the content of the questions) but its accuracy and openness. After some sessions, you will see how the philosophical quality of the questions increases.
5. The group selects the question they want to start discussing. The idea is to discuss most, if not all, of them – and not necessarily one by one. Questions are probably connected, and at the end most, if not all, will be discussed. It is important to show this to participants.
6. Conduct the discussion using the manual: discussion plans, exercises, activities. In short sessions (of just 1 hour) it is common to split the sequence between two or more days. The first day is used for the collective reading, asking questions, and starting the discussion with just one leading question. The following day, we continue with the rest of the questions. You must then use the questions that came up in the first session to prepare the following sessions. By raising these questions, the group is creating its Philosophical Enquiry Community. This work consists of trying to imagine what others might think and what the possible answers and alternatives to the initial question may be. You must try to anticipate the dialogue you will have in class and look for the resources and tools you might use in encouraging dialogue and thought about the different topics, concepts, and philosophical skills you can work on in class.

You may then refer to the manual to look for the resources, discussion plans, exercises, and activities that best suit the questions that came up in the first session.

The questions made by the participants are the agenda for the sessions. Whether you will use one, two, or more sessions to answer the questions will depend on the number and type of questions, the interest of the group, and the level of development of the Community of Enquiry.

We therefore insist on the importance of not only preparing the sessions but also using the manual and all its resources when dealing with PEACE's philosophical stories.

Of course, the PEACE stories can be complemented with other materials that can help to start philosophical discussions (short videos, other stories, pictures, songs, theater, etc.).

### ***Using the manual***

The first important idea is that this manual is not like the manuals used in language or mathematics teaching where one sees lists of exercises. This is not a manual where students have to complete all the exercises. On the contrary, this is a book aimed at helping the teacher prepare his or her *Philosophy for Children* sessions.

In *Philosophy for Children*, the teacher is seen as someone who guides the students through philosophical dialogue and enquiry. The teacher is a driver. He or she must drive - and explain how to drive - but must not decide where the car is going. This driver must guarantee progress in developing the skills related to complex thought, and be a model of questioning. He or she must guarantee a formal structure of reasoning and thought, discussion and enquiry, and help develop, express and research those resulting ideas. The manual may prove valuable in doing all of that. The manual contains three types of resources: Leading ideas, discussion plans, and exercises.

We will now briefly explain how to use those resources.

### ***Leading Ideas***

We will start by explaining the leading ideas, since they are very different from the other types of resources in the manual. The idea is simple; they are brief philosophical explanations which should help the teacher better understand the different concepts or philosophical ideas that pop up in the story.

This resource is not a brief philosophical essay. It merely intends to clarify the way we focus on the given topic and to give a few clues so that the teacher may reflect on the topic and explore all the different concepts involved.

Reflecting on the topic beforehand is very important if we want to help the students explore these concepts on their own, or in groups.

### ***Discussion Plans and Philosophical Exercises***

These are lists of questions aimed at encouraging inquiry and use of specific skills. At first sight they may seem similar, since they are both lists of questions chosen according to some criteria. If we want to understand why they are useful, we must try to understand their meaning and use.

Our discussion plans and exercises are tools used to bring out the students' creativity and to help them think for themselves whilst cooperating with the general enquiry, which involves the whole community.

There are, however, important differences between these plans and the exercises, especially regarding their aims and the methodology used. While the usual goal of discussion plans is to get a dialogue started and to help the community to build that dialogue, the exercises focus on more specific aspects. The exercises should not be used to open free dialogue. They should be used to clarify and to delve into certain concepts, skills, procedures, etc.

Finally, we must insist on the idea that both these resources are fundamentally used to work on developing thinking abilities. We must, therefore, bear this in mind when adapting or using resources not included in this manual or a non-philosophical approach.

### ***Discussion Plans***

A philosophical discussion plan usually consists of a list of questions which generally deal with a specific concept, relation, or problem.

The questions may form a series, with each question building on the previous one, or they might form a circle or spire where each question focuses on the topic from a different point of view. The basic idea is that the questions should help build up a dialogue and set a structure for that dialogue. These questions open a series of short dialogues that attempt to clarify or explore a specific part of the question or concept in the story. The aim is not to move forward as if it was just a questionnaire, but rather to explore the different topics and points of view. This means that after each question and answer, we should question that answer and ask follow-up questions in order to construct a mini dialogue which favors philosophical dialogue in the community.

We may say, as a general rule, that the questions in the discussion plans usually go from easy to difficult, from specific to general, from concrete to abstract, from every-day local cases

to global cases, or from anecdotal to philosophical. Questions normally go from the subjective (what the students have experienced or may know) to the philosophical, the general, to the inter-subjective.

We must insist on the fact that you do not have to answer all the questions. Sometimes, the dialogue that takes place while answering one question includes the answer to other questions in the same discussion plan. It is important to get to know the order and the sense of the questions and to try to maintain both. If we change that order, we must be clear about why we have changed it and what the new structure is.

### ***Exercises***

The exercises in the manual focus on more specific aspects. They are not aimed at sparking free dialogue. The goal is to work on specific aspects related to:

- Concepts: clarifying, setting limits, use, translation etc.
- Skills or abilities: The exercises aim at practicing some specific skills or procedure.

In order to better understand the relation and differences between discussion plans and exercises, we may compare the act of thinking with playing basketball. Playing basketball and thinking while we play are two activities, and in both we can do two things: we can play or we can prepare and train before playing. We can have a philosophical discussion or dialogue the same way we play a game of basketball. The discussion plans are the tactics and the instructions the coach gives the players. They are resources the teacher can use in order to organize the game of philosophical dialogue. However, a good basketball coach must also prepare the team and make them practice their defense, rebounding, shooting, passing etc. A good coach must train his team (students) and help them think more efficiently and exercise the skills and tactics they might use in doing so, such as questioning, listening, translating, conceptualizing, inferring, making suppositions, generalizing, giving good reasons, comparing, making analogies etc. The exercises in the manual are a useful tool in this kind of preparation. If a basketball coach thinks the team is not doing well in a certain aspect of the game (e.g. rebounding), he or she normally designs training sessions focused on that flaw. A good teacher should also spend some sessions preparing and exercising some of the specific skills (training) before actually discussing a topic (playing the match).

The fundamental idea is that children should exercise their skills, and practice using concepts by working through the exercises.

We must bear in mind, however, that these philosophical exercises are not independent atoms. They do not work on independent skills. Each exercise represents a wide system which allows the student to develop each part of philosophical reasoning as a whole. Although each exercise focuses on a specific dimension or skill, we must not forget the holistic picture of skills, or the dialogical philosophical framework, in which we are involved.

### ***The images***

The images of the PEACE stories are designed with the same pedagogical aim as the stories. They are not just images illustrating the text, but images that seek to stimulate the philosophical dialogue. They can be very useful in contexts where there is a lack of reading and writing skills. They are not designed to substitute for the text, but to be used as a complement to reinforce it, and as a motivational tool for certain participants. They can be used the same way as the text: a) Analyzing the images b) Thinking about questions suggested by the images c) Discussing those questions.

### ***About games and other activities***

Finally, we would like to point out that although most of the resources in the manual are Leading Ideas, Discussion plans and Exercises, the teacher should feel free to expand on the topics by using his or her knowledge and creativity. The teacher may adapt other strategies and resources.

For example, under certain circumstances, any game could be adapted to provide a springboard for philosophical exercise.

On the other hand, the teacher may incorporate well-known strategies and techniques such as *role playing*, *role models*, *brainstorming*, *video*, *comics*, etc. We must remember, however, that we are not just using certain techniques for the sake of using them. We have to be sure that the technique is used to spark a process, or to dig deeper into a given context or situation, to clarify a concept, or to increase the scope of a concept by employing specific skills which may be more difficult to use through discussion plans or exercises.

We should stress that the use or adaptation of any technique must be coherent with general approach of Philosophy for Children and be meaningful in the context of a Community of Philosophical Enquiry.



VIRGINIA PEDRERO

# TINA AND AMIR (MANUAL)

## Episode 1: The playground (told by Tina)

### Leading Idea 1: Children's rights

Children didn't have any recognized rights until the time of the enlightenment. Only since the beginning of the 20<sup>th</sup> century can we speak of the development of children's rights, which had the aim of granting children their own rights.

In 1989, world leaders officially recognized the human rights of all children and young people under 18 by signing the UN Convention on the Rights of the Child. Children often need special protection – in 54 articles the convention spells out the basic human rights for children everywhere, and sets out standards in education, health care and legal, civil and social services. Some of these rights include: the right to be protected from harmful influences, violence, abuse and exploitation; the right to life, survival and development, to participate fully in family, cultural and social life; the rights to respect the views of the children.

However there are many disagreements about human rights in general, and also there are disagreements about children's rights. Even when national governments have committed themselves to protecting and ensuring children's rights, many of them have not included the articles of the convention into their constitutions.

We know that children have a number of rights, which are food, shelter, education and love. But are we aware of children's rights as such? Are they universal, natural rights and inalienable? What do children know about children's rights? Can they "learn through" children's rights? Should children be encouraged to make use of their rights in school and in class?

The discussion plan and exercise for the first episode will help children to know what rights are and to understand what rights they have.

*You can find further resources on the concept of "rights" in the manual to **Ella**, episode 6, leading idea 3, discussion plans and exercises on "rights"; the manual to **Christian**, episode 7, leading idea 1 and discussion plan on "Rights", discussion plan and exercise on "Children's Rights"; and the manual to **Hanadi**, episode 1, leading idea 1, discussion plan and exercise on "Rights and obligations".*

### Discussion Plan: Exploring children's rights

1. What do you know about children's rights?
2. Why do we need special rights for children?
3. What are children's rights?
4. In what way can the principles of children's rights be observed in your community / your school / your family?
5. How do you experience children's rights in class?
6. What do children's rights imply?
7. Do children's rights match with our idea of wants and needs?
8. What is the difference of understanding between wishes and needs?
9. What can we do when children's rights are hurt and violated?

## Exercise: Children's rights expressed through art

The students receive a selection of children's rights (for example, as postcards). Then you read the children's rights that you want to introduce to them. Build groups. Each group can present their ideas by producing a poster on a children's right. Then hang-up all posters in class and discuss the ideas together.

1. What is their understanding of this particular right?
2. What is the focus in the poster?
3. Does it relate to a concrete experience?
4. What do they think about this right?

## Episode 2: Secret (told by Tina)

Episode two is about Tina's problem caused by the school sport week and the giggling of some girls. Manar, who saw the tears in her face, came to sit next to her on a bench. Manar can understand what is going on with Tina. She has the empathy to recognize emotions that are experienced by Tina. She is able to share, and feel, Tina's emotions. She is caring for her.

Very often children, as well as adults, have secrets. They often keep problems as a secret and do not want to speak about them. They often do not want to talk about when they were physically or psychologically hurt by others. They might be unhappy and sad and not trust anyone to share this with. Tina is in such a situation when she hears the whispering of the girls and does not know what is going on.

### **Leading Idea 1: Secret**

Nearly every human being has a secret. It can be something fascinating and wonderful that makes you happy, but it can also be something that upsets you very much. A secret can also give a certain amount of power to a person who knows about things, while other people are not permitted to know about them. Children understand this kind of power and distinguish between the persons they want to share their private thoughts and secrets with, and others who are not permitted to know them.

*You can also find resources on the concept of "secret" in the manual to **Ella**, episode 7, leading idea 2.*

## Discussion Plan: Secret

1. If you do not want to talk about something, does it mean you consider it to be a secret?
2. What do you mean by "secret"?
3. Does everyone have a secret?
4. Is it still a secret if you tell it to someone?
5. Can you share a secret?
6. What is a secret?
7. Is everything that you do not talk about a secret?
8. Why do we have secrets?

## Leading Idea 2. Reasons for decision-making

We talked about children’s rights and that children should be able to make use of their rights. But is it always so easy to decide and to make use of the rights. Can children or adults always make decisions themselves and for themselves? Can children and adults always do what they want? Sometimes there are difficult situations. Children want to do something and parents do not allow it. Parents want to do something and are not allowed to do it. Think about situations like this.

You can also find resources on the concept of “reasons” in the manual to Ella, episode 2, leading idea 6, discussion plan and exercise on “Reasoning”; the manual to Christian, episode 3, leading idea 2 “Good reasons”; and the manual to **Hanadi**, episode 3, leading idea 2 “Correlation, causes, reasons” and Episode 7, leading idea 1 “Reasons”

### Discussion Plan: Reasons for decision-making

1. There are many reasons not to go to a school sport week. What would you say are good and what are poor reasons?

No money	Parents	No interest	Anxiety	Sickness	Friends	Teachers	School
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2. What reasons could there be not to do what you want?

Parents	No time	Anxiety	Sickness	Friends	Money	Teachers	School
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3. What reasons could there be for parents not to do what they want?

Sickness	No money	No motivation	Anxiety	No time	Children	Work	Friends
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## Leading Idea 3: Empathy

Empathy is a complex concept. It is an important ability that involves: (i) understanding of the situation, (ii) communicating this understanding (iii). acting on that understanding in a helpful way. Empathy is an essential skill to connect with people around you. In this episode Manar sits beside Tina on a bench. She has the empathy to recognize emotions that Tina is experiencing. She is able to share and feel Tina’s emotions. She is caring for her.

Emotions are important to the quality and the meaning of our experience. Many philosophers like Plato, Descartes, Hobbes, and Hume developed theories about emotions. Also in recent years, emotions have become more and more the focus of philosophical concern. The American philosopher Martha Nussbaum emphasizes, in her work on the importance of emotions in moral philosophy, the central role of story-telling in expanding our empathy. Empathy is a necessary part of a just society, Nussbaum claims.

Sometimes we are able to put ourselves in another’s place. It could be an act of silent communication – a shared understanding or we imagine feeling how a certain person. For example if we read a story or a book, if we see a film – the identification with the victim, the animal, the hero or with any other person or creature in the story, book or film puts us in the place of the Other. So we are able to take another’s perspective. It can be an interesting experience to see things differently. We learn to imagine what other people or

creatures might feel in response to certain events - this can help us to cultivate humanity. How would you feel, if...?

You can also refer to the manual to **Christian**, Episode 2, leading idea 2 "Putting yourself in the other's place and empathy", the manual to **www.whatsyourname.you**, Episode 1.

### Discussion Plan: Putting oneself in another's place

What would happen and how would you feel

1. ...if you were a child with no parents?
2. ...if your skin had another color?
3. ...if you were a dog?
4. ...if you were your teacher?
5. ...if you were a grandfather?
6. ...if you were a child having nothing to eat?
7. ...if you were a child coming from a different country?

### Exercise: Putting oneself in another's shoes – empathy

Prepare cards. On one side of the notecard write something that someone did to a person. It can be something good or bad, done by a child, a parent, a teacher, a friend, a stranger, it doesn't matter. For example: "My friend told my secret to everyone in class". "My cousin gave me the book she likes best.", "My teacher yelled at me in front of the entire class.", "I did not get picked for the basketball team." On the other side of the card, ask the children to write down how it made them feel. For example: I felt betrayed. I felt happy.

Each child will get a single card. You can encourage your students to imagine how another person felt. Together we compare the different ideas and imaginations.

### Discussion Plan: Empathy

1. You have probably heard the proverb, "Don't criticize a man until you have walked a mile in his shoes." What does this mean?
2. In what ways can you "walk" in someone else's shoes?
3. What does empathy mean to you?
4. Can you show empathy? If yes, how?
5. What is the difference between empathy and sympathy?

### Exercise: Mirroring the actions and emotions of others

In this exercise you will put yourself in the shoes of another person –so you'll be acting out her/his situations and assessing his/her feelings.

- Find a partner
- One of you must be "leader" and one must be the "mirror"
- The "leader" starts with different movements and the "mirror" will imitate as if the "leader" is looking directly in the mirror
- Reverse the roles and repeat the exercise

## Episode 3: Tina and Amir (told by Amir)

Amir is very shy but he tells Tina about his problems, as Tina is his friend. Amir is anxious because two boys attacked him. He did not expect anything like this and it had never happened to him before. He wants to be treated like a person with respect. He does not want to be attacked. What does it mean to be a person? What can you do if something happens to you that you never would have expected, like being attacked or mobbed by someone? Is it important to tell someone if something like that happens?

### **Leading Idea 1: Talking**

Children should learn to express themselves well. But sometimes they become very shy when they notice that their talking is not always welcome at home or at school. In the process of developing a philosophical community of inquiry it is important to create an intellectually safe environment. That means that all participants are comfortable expressing themselves without fear of reprisal or personal attack. Everybody should be invited to speak and, of course, no one should be forced to speak.

#### **Discussion Plan: Talking**

1. When do you like to talk about your thoughts and ideas?
2. When don't you like to talk about your thoughts and ideas?
3. Does it help you to talk if others listen to you carefully?
4. Are there things you think about but cannot express?
5. Do you think it is important for you to express your thoughts? If so, why? If not, why not?

### **Leading Idea 2: What does it mean to be a person?**

In the story "Alice in Wonderland" Alice tells the queen to treat the baby as a person. Alice feels responsible to protect the baby and wants the queen to treat the baby with respect. Many questions arise: What does a person have that other creatures or things do not have? What makes a person a person?

#### **Discussion Plan: What is a person?**

Tell whether the following are persons or not. Please give a reason for your answer.

1. Mickey Mouse
2. A picture of a boy
3. Superwoman
4. Little red riding hood
5. Bart Simpson
6. A doll
7. A newly born baby
8. A dog with the name Fred

#### **Exercise: Treating a person like a person**

Can you decide if in the following examples a person is treated like a person? Please give a reason for your answer.

1. You giggle about a girl, while she is standing very close to you.
2. Your teacher helps you with an exercise.
3. A girl promises that her friend will dance with your lonesome brother.
4. A boy takes a picture of you and posts it on the internet.
5. A person writes to you and lies about her age - he is fifty and tells you he is sixteen.
6. You accept an invitation of a student, but you do not like him so you are not going there.
7. A woman is told not to sit down until the men sit.
8. You join a new class and the teacher calls you by another name.
9. Someone takes away your books without asking.

### **Leading Ideas 3: Rules**

There are many different kinds of rules. Rules can be guidelines that suggest how to do things. Rules can be regulations, for example they help to regulate the traffic.

We have language rules: rules for grammar and spelling to help understand each other. When we play a game we follow rules. If we want we can formulate our own rules just for ourselves to regulate our day or to make life easier. There are behavioral rules that differ from family to family, from community to community, from culture to culture. Do we need rules at all? What would happen if there were no rules?

*You can also find resources on the concept “rules” in the manual to **Ella**, episode 2, leading idea 2.*

#### **Discussion Plan: Rules**

1. What are rules?
2. Can you formulate some rules that affect you?
3. Why do we have rules?
4. Are there some rules we have to obey during the day?
5. What kind of rules do you know?
6. Why do we sometimes set up rules?
7. Can you imagine rules that do not make any sense?
8. Are there some rules that are important?
9. Could we live without rules?
10. Who makes rules?

### **Leading Idea 4: Friendship**

In the manual to **Ella**, in Episode one and seven, you can find discussion plans and exercises on the concept of friendship. You can also use these materials for your students to discuss and think together what friendship implies. Still there are many open questions to this special kind of relationship: Is it sufficient for two people to be friends to like each other? Can friendship be a one-way matter or has it to be a two-way matter? If people care about each other does that make them friends?

There are different conceptions of friendship and the meaning of friendship might be different to all of us – but friends are important. We all might have some different no-

tions about what it means to have a friend and what it means “to be friends with.” Are there some essential characteristics of friendship? Can we find out core characteristics of friendship in different societies and cultures? Are there different meanings and functions of friendship? What are the cultural similarities and differences?

*You can find further resources on the concept of “friendship” in the manual to **Christian**, episode 1, leading idea 2 on “Friendship/Comradeship”; in the manual to **Ella**, episode 1, leading idea 4, episode 7, leading idea 1 and exercise “Friendship”; and in the manual to **Hanadi**, epilogue, leading idea 1 “Girl/Boy Friendship”.*

## Discussion Plan: Friends – friendship

Friends are important for children, as well as for adults. We will try to explore the complex concept of friendship. What kind of understanding do you have if we talk about friendship? Does it mean the same to us all? What does it mean to have a friend?

1. What kind of understanding do you have if you think about friendship?
2. What does friendship mean?
3. What is a friend?
4. What does a friend mean to you?
5. What is the meaning of the word friend?
6. What makes someone the best friend?
7. Are there people who do not have any friends?
8. When do you call a person a friend?
9. Can a sister or a brother be a friend?
10. Can a parent or grandparent be a friend?
11. Could you be friends with an elderly person?
12. Could you have a friend that is not a person?
13. What is the difference between relatives and friends?
14. Are there similarities between relatives and friends?
15. How can you make friends?
16. In what ways can someone be a friend?
17. Is there a difference between how you treat a friend and how you treat your sister/brother/cousin?
18. Could you ever think of something that would break your friendship with your best friend?
19. What does it mean to have a friend?
20. What does it mean “being friends with”?

## Leading Idea 5: Bullying

Every day thousands of children are afraid to go to school because they are worried that they will be picked on over and over again. Bullying is when a person is picked on over and over again by an individual or a group; it is a repeated aggression and can be verbal, psychological or physical. We often do not know and understand how extreme bullying can get. Children can be bullied because of their appearance, their language, their social status, their religion... Bullying can have many forms: it can be a form of individual aggression or a form of social violence or a form of group dynamics of inclusion and exclusion.

Verbal bullying can also involve cyberbullying, which includes sending cruel texts, messages or posting insults about a person on Facebook or other social media.

## Discussion Plan: Bullying

1. What does bullying mean?
2. How can we handle bullying?
3. What is the difference between making fun and bullying?
4. Does it matter what other people think about you?
5. Is it a good thing that Amir didn't say anything when Andy and Fabio bullied him?
6. What reasons could there be for bullying?
7. Is bullying for example in France or Finland the same as in other countries? Are there any differences?
8. What is the difference between bullying and normal conflict between peers?

## Episode 4: A bird in a cage

Since Amir's mother had talked to the principal about bullying she was afraid to let Amir go outside just by himself. Amir feels terrible; he says he is like a bird in a cage. He wants to be free – free to get outside and play. He also thinks that it was unfair to let him stay at home. What do you think?

### **Leading Idea 1: Comparisons and Analogies**

Amir compares himself with a bird in a cage. Whenever we want to compare two things to each other we can use a simile. A simile is a comparison between two things, even though it is inexact. In Matthew Lipman's book *Pixie*, Pixie states that similes "are alike only in some eentsy way."<sup>12</sup> The act of comparing plays a great role in language. Often children can also find relationships between things through analogies. An analogy is a particular kind of comparison. It is a comparison of one relationship to another. So we can say analogies are relationships that compare two things that have a feature in common but are otherwise unlike. A simile uses "like" or "as" in the comparison. What are the differences between similes and analogies?

## Discussion Plan: Comparisons and Analogies

1. What are comparisons?
2. Can you compare anything you want?
3. Do you need certain requirements to make a comparison?
4. Can you compare only objects of reality?
5. Are there objects you are not able to compare? If so, give examples and reasons.
6. Is it possible to define and explain things without making any comparisons?
7. What is the difference between a comparison and an analogy?
8. Are there similarities or even equalities between a comparison and an analogy?
9. What is an analogy?
10. What do you need analogies for?

<sup>12</sup> Matthew Lipman, *Pixie*. Institute for the Advancement of Philosophy for Children. Montclair, 1981

11. Is it possible to define and explain things without making any analogies?
12. What about communication without making any comparisons and analogies? Is it possible? Try to imagine this.
13. What about communication without any definitions and explanations, but only made up of comparisons and analogies? Is it possible? Try to imagine this.

## **Leading Idea 2: Free**

Amir wants to be free – free to go outside and play. He compares himself to a bird in a cage. He did not choose freely to stay at home. He thinks he has lost his freedom and he may think he has only little privacy.

### **Discussion Plan: What does the word “free” mean?**

How do we use the word “free”? Discuss the way the word “free” is used in the following cases:

1. The playground was a real free-for-all.
2. A sign says “Free Entry.”
3. She said: “I am free to come join you whenever you want.”
4. I bought the suitcase at the airport. It was tax-free.
5. Her father said to her: “Take care and do not be too free with other people.”
6. At the demonstration they carried signs that said: “Free all prisoners.”
7. At the opening of the ice cream parlour I got the ice cream for free.
8. The policeman told her: “You are free to go.”

### **Discussion Plan: Freedom**

1. What if your parents decided you could completely handle your freedom and you could always do what you think is best?
2. What do you think when Tina means “I am only free when I follow my own rules.”?
3. What do you think, is Nadim free when his parents are not at home?
4. What if there were no rules - would that mean we are free?
5. What do you think – are we free if no one stops us from doing something?
6. What does freedom mean?

## **Leading Idea 3: Fair – unfair**

Amir thinks it is unfair that he has to stay home and that his mother is treating him like a baby. The children in class may want to tell about their own experiences of unfairness. You may want to discuss with them what they think “fair” means. Maybe you come to discuss the social nature of fairness. What would be fair for every child to receive from her family, from school, from society?

*You can find further resources on the concept of “justice” in the manual to **Hanadi**, episode 2, in the manual to **Christian**, episodes 4 and 5 and in the manual to **In and Out of the Park**, episodes 1 and Leading idea 1.*

## Exercise: What is fair?

1. Is it fair to treat every child the same way?
2. Is it fair to compare children in class with each other?
3. What do we mean by “fair enough”?
4. What do you mean if you say that we have to share the cake fairly?
5. Is it fair to ask children to do chores?
6. What does it mean to say something is a fair price?
7. What is a fair game?
8. It is fair that a child should not be penalized by society for being a refugee.

## Episode 5: Who am I?

The teacher read a story where a little girl asked the question “Who am I?” Emina suddenly spoke up in class and said that she is very confused because she also does not know who she is. She was desperate because her citizenship had changed. She had never heard about “citizenship” and didn’t know what it was. Acknowledging the complexity of local and global issues is very difficult. However, used in conjunction with a cosmopolitan perspective, it can help young people to learn how decisions made by people locally or globally affect their lives, just as our decisions very often affect the lives of others. So can the citizenship of a person have something to do who the person is? Does it have something to do with identity?

### **Leading Idea 1: Who am I?**

The question “Who am I?” is a very difficult philosophical question, and various thinkers in the history of philosophy gave different answers or considerations to it. “I” can actually be experienced through thinking, feeling, perceiving, acting, etc.

*You can also refer to the manual to **Christian**, episode 2, leading idea 1, discussion plan “Who am I? Where am I from?”*

## Discussion Plan: Who are you?

1. How do you know who you are?
2. Does looking at yourself in the mirror show you who you are?
3. Is it possible to become something or someone else?
4. Could you be someone else?
5. Do you need to know who you are?
6. Is being like a bird the same thing as being a bird?
7. Do you sometimes do what someone else wants you to do?
8. When you change the way you look do you feel like a different person?
9. Does what you look like affect who you are? If so, how?
10. When you act like someone else do you sometimes want to become like him or her?
11. What do you think makes you unique?
12. Who are you?

### Activity: Who am I?

Children can spend some time thinking about the question “Who am I?” Encourage them to compose a statement that describes them and have them write it on a piece of paper. They can write about their likes and dislikes, their personality, their appearance, their hobbies, etc.

Children can then put the piece of paper with their statement in a box and a volunteer can select one and read it aloud. Children can then guess who the mystery person is.

## Leading Idea 2: Citizenship

The concept of citizenship is a complex one. It does not have one definitive explanation but nevertheless it is an important concept. People have discussed the concept of citizenship for thousands of years and still today there is no agreement on what it exactly means. Etymologically, a citizen is an inhabitant of a town or a city.

Most people in the world are legal citizens of one or another state. That entitles them to certain privileges and rights (this could include the protection of a person’s rights both at home and abroad), but also imposes them to certain duties that means that the state expects something from an individual - you as a citizen have to go to school, go to work, pay your taxes etc. The concept of citizenship connects with all aspects of people’s lives, for example with the question of identity, and therefore refers also to the minority and majority debate. There are many open questions including questions related to migration from one country to another, to asylum seekers, refugees, residents’ permit, right to vote and questions of equal treatment of citizens who may come from different backgrounds.

Young people will grow up to be citizens of the future and should have the opportunity to participate in society. An education from a cosmopolitan approach often raises very controversial issues, and for young people the world can seem difficult to handle on a personal, local and global level. So it is important to help them develop a number of skills, including enquiry and critical, creative and caring thinking. This encourages children even at a very young age to enquire, to explore, to reason, to express their own opinions and develop their own views and values, while respecting other’s people’s opinions.

### Discussion Plan: Citizenship

1. What is citizenship?
2. Is citizenship important to all human beings?
3. What happens to those people who do not possess citizenship of the country where they are residents?
4. Imagine there was no need for citizenship in any country. What would change?
5. What do you think “global citizen” means?

### Activity: Teach a game

You can learn about and respect other people in the world. Start by getting to know children in your class and in your own community. Share what you learned with others – through small everyday actions. For example: Teach a friend or a classmate a game they do not know how to play and have them teach you a new game as well.

This is a good way to learn about other people, what they like and what they play.

## Episode 6: What makes you you?

In this episode Tina gets upset because Caroline says that she does not want her to be on the volleyball team. Tina reflects about herself and thinks about what she usually does when she is unhappy or sad. Often she wants to be just by herself, listening to music or writing in her diary. Her diary is very private and she would never let anybody read it.

### **Leading Idea 1: Privacy**

The right to privacy is a human right: “No one shall be subjected to arbitrary interference with his or her privacy, family, home or correspondence, or to attacks upon his or her honor and reputation”. Everyone has the right to the protection of the law against such interference or attacks.

You can also refer to the manual to *Hanadi*, episode 3 and to the manual [www.whats-yourname.you](http://www.whats-yourname.you) episode 3.

### **Discussion Plan: Privacy**

1. What is privacy?
2. Is there a right to privacy? If so, who has that right?
3. Do children have a right to privacy?
4. Is it your right to keep a diary private?
5. Do you have a right to privacy from your parents?
6. Do your parents have a right to privacy from you?
7. Who defines what the limits of privacy are for a person?
8. What is the relation between privacy and freedom?

### **Leading Idea 2: What makes you you?**

Tina reflects about herself and wants to be just herself. But what does this mean? We often start by thinking about ourselves and examining our self – concept. We want to know who we are. How do we see ourselves and how do others see us? What makes each of us unique? What is it that makes you an individual? What is fundamental to our sense of self and of community?

### **Exercise: What makes you you?**

Would you still be you if

1. you had a different language?
2. you had a different face?
3. you had different ancestors?
4. you were born in another country?
5. you had a different name?
6. you always imitated others?

## Leading idea 3: Perceiving differences

A difference is the quality that makes one person or thing unlike another. So it is important to recognize differences, even if it is difficult - for example, if you see identical twins. But what makes each human being different are also their thoughts, emotions and language. It is essential to verbalize what makes oneself different from another person.

It would be much more difficult if everything was alike: human beings, animals, houses... no one could be distinguished from another. It is important to be able to tell things apart, to tell when they are different.

You can also refer to the manual to **Ella**, episode 4, leading idea 6, and **Christian**, episode 6.

### Discussion Plan: Perceiving differences

1. How can we perceive differences?
2. Can we always do so?
3. If two things are not the same, must they be different?
4. What is your way to distinguish yourself from others? What is different?

### Exercise: Differences

Bring two things that look alike and then find out what is different about each pair of things.

1. 2 shoes
2. 2 socks
3. 2 pencils
4. 2 eggs
5. 2 mobile phones
6. 2 USB sticks

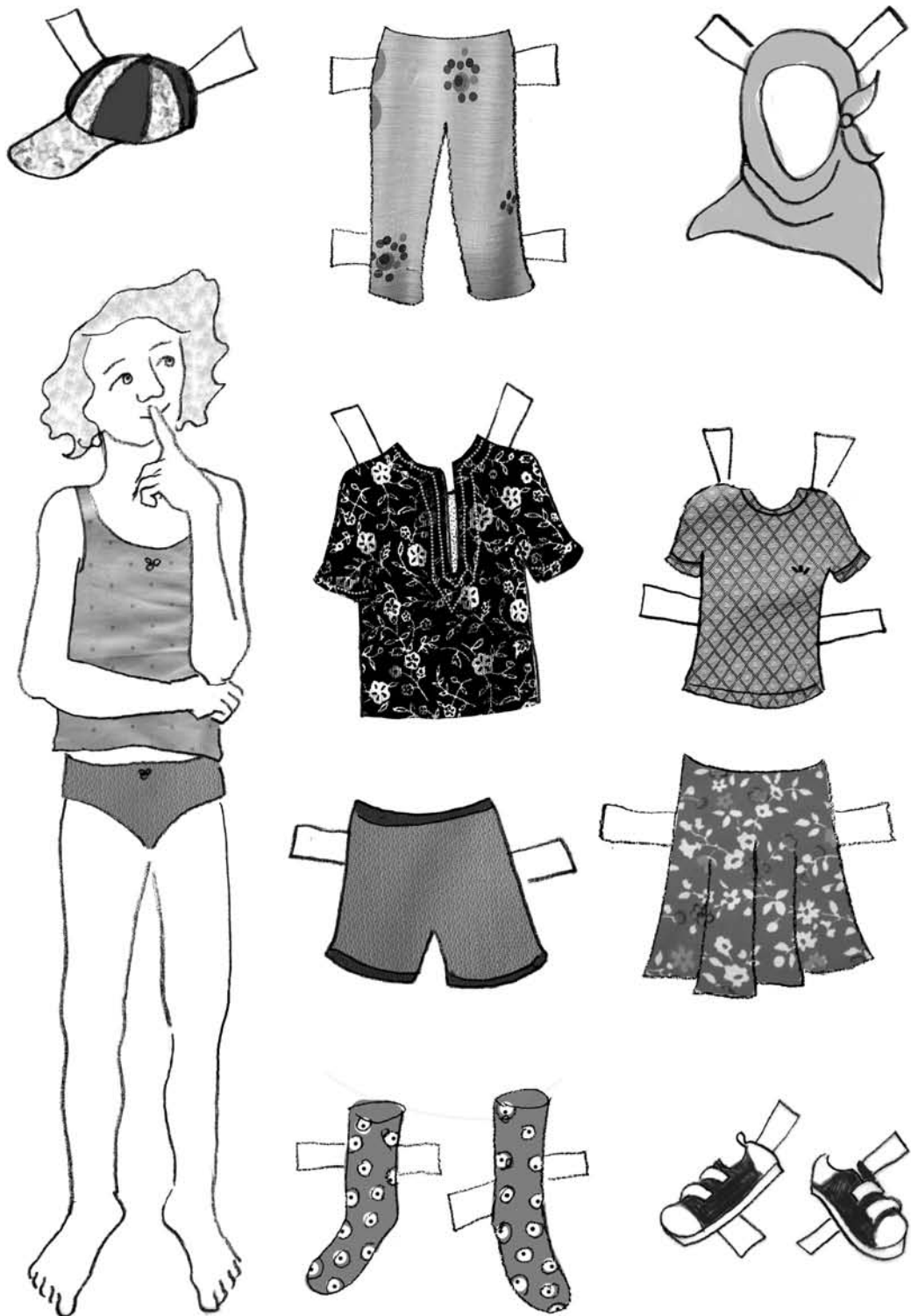
### Exercise: Same and different meaning

Two children go together and build a group.

Each group tries to find 10 words that have the same meaning (for example: dad – daddy, mum- mother) and try to find 10 words that are the same but have different meanings (sweet – for example: She is such a sweet girl. The tea is too sweet. Mouse – for example: the mouse – the animal, the mouse – for the computer)

### Activity: Similarities - Discover what you have in common

Divide the children in your class into small groups and encourage them to discover characteristics they have in common (e.g. interests, hobbies, culture, appearance, tastes). Ask each group to give themselves a name based on the discovered qualities and then to introduce the characteristics and explain their names to the others.



## Episode 1

### Leading Idea 1: Language

Isaac is new in school, he is in a foreign country and he enters into an alien language. Isaac's parents migrated from South Africa and so their son has to find new ways to communicate. He grows up in two cultures, and therefore it is extremely difficult for him. Having migrated to Austria, he finds himself surrounded by children that do not understand his language. Although he knows some German, the children in his class understand only phrases.

On the one hand, he is very happy to go to school to find new friends, but on the other hand, it is difficult because he cannot make himself understood.

All languages are sign systems and the term 'language' is used as a synonym for the sign system. There are many different sign systems, for example: mathematical sign systems, musical notations, computer sign systems, etc.

Language can be seen as a system of signs that expresses ideas. We differentiate between semantics, which tells us the *meaning* of the sign; pragmatics, which tells us about its use; and syntax, which tells us about the *rules and form* of the sign system. The human language is a unique and highly elaborate system – a complex system of communication.

We do not choose the languages into which we are born. Some of us acquire several languages naturally, because of the multilingual communities we live in. Migrants often have to learn additional languages because they live in a new country with a different language. Many of us make a deliberate effort to learn additional languages. But not all people have equal access to the languages they need or would like to learn. But what is language? What attitudes do we have towards the different languages? Are some languages more logical or more beautiful than others? What do all languages rely on?

1. What is language?
2. What does the word 'language' mean?
3. What kinds of languages do you know?
4. What forms of languages do you know?
5. Are all languages equal?
6. Do only people have language?
7. What does language consist of?

### Discussion Plan: Speaking – language – communication

1. If people do not speak the same language, is it possible for them to communicate with each other?
  - If so, how can they communicate with one another if they do not speak the same language?
  - If not, why do you think it is not possible to communicate with one another if you do not speak the same language?

2. Can you make yourself understandable without knowing the language in a country where people speak a different language?
3. Can a person communicate without speaking the language?
4. What kind of connection is there between speaking and language?
5. Can we speak to ourselves?
6. Why do human beings speak?

### Exercise: Different languages

- a. List all the languages spoken by members of your class.
- b. List all the languages spoken by your relatives.
- c. List all the languages spoken by your friends.
- d. Find out which languages in the world have the most speakers.
- e. Find out which languages are endangered.

#### Thought experiments:

- a. What if all human beings spoke the same language?
- b. What if there were no written languages?
- c. What if there were no names?

### Exercise: Make up a new language

Ask your students to work in pairs or in groups of four.

- a. Choose some words and write them on the board.
- b. Then use made-up words instead of the real words.
- c. Then try to build sentences with the new words.
- d. Find out how much you will understand when someone speaks in this made-up language.

## Leading Idea 2: Understanding

We use the word understanding in many different ways. If we have a concept of something it is a way of **understanding**. For example if you want to understand math, you need to **understand** its formulas. But to understand them you must learn math like you have to learn a new language, you need to learn new symbols, new words and new grammar. But to understand math is not only to learn and to memorize a procedure or sequence of steps but also to try to understand why certain steps are required in a procedure. Often we understand something when we are able to explain it, when we understand a phenomenon or a process. Another way of **understanding** has to do with comprehension. For example if you read a text you may grasp what it means, but it can also have more than one meaning and we might comprehend various meanings.

If you say you **understand** your dog, you might be able to know what he wants when he barks (wants to go outside or get inside) or wags his tail (wants to be petted). When you say you **understand** a person, it may mean many different things: It could mean you **understand** the person although s/he speaks another language, for example through body language; it could happen that the person speaks your language and you refer to an unfamiliar phrase s/he has used, so it means to **understand** the phrase. There is another meaning if you **understand** a person's action, because you are trying to put yourself in the other person's place.

It is often important to have background information in order to **understand** a situation. This way, one can have the whole picture. Sometimes it is necessary to have cross-cultural competence to **understand** people from different countries. This is especially important if you want to **understand** relationships.

### Discussion Plan: Understanding

1. Can you understand a person without putting yourself in the other's person's place?
2. If people do not speak the same language, how can they understand each other?
3. If you could not speak someone's language, how could you try to make yourself understandable?
4. What kind of things could you do without understanding?
5. Can a person know something without understanding it?
6. What is the difference between understanding an animal and a person?
7. Can you understand where the light goes when it is dark?
8. Can you perceive something without understanding it?
9. What is the difference between understanding a game and understanding a cat?
10. Do you understand electricity? What does that mean?

### Exercise: Thinking about understanding

- A. How have you used the word "understanding"?
- B. Think about your own experiences and how they express different ways of understanding.
- C. Think – what do you mean, when you say you "understand"
  - a) A story
  - b) A person
  - c) A painting
  - d) A joke
  - e) A rule
  - f) A proverb
  - g) A cat
  - h) A meaning
  - i) A child

## Leading Idea 3: Imagination

Ella wants to imagine what it would be like to come to a new class. So she wants to put herself in another's place. She asks herself how she would feel and think – she wants to imagine it and she tries to experience and see things from a different perspective. That means developing empathy as a basic skill.

Fantasy is also an activity of the imagination. Children are able to move back and forth between reality and fantasy, so children have a vivid imagination and great flexibility. This is something that should be recognized. Adults can learn from children to reconstruct in fresh different and innovative ways; to re-assemble imaginatively.

Of course there are many different aspects when we say "We are using our imagination." We imagine when we daydream, when we pretend, when we fantasize and when we act.

*You can also refer to the manual to **Ella** episode 4 and the manual to **www.whatsyour-name.you**, episode 1.*

## Exercise: Imagine what it would be like

Try to imagine being:

1. a boy or a girl
2. a person in a wheelchair
3. your friend
4. a giant
5. your grandfather
6. a car
7. a dog
8. a tree

## Discussion Plan: Imagining

1. Do you find yourself sometimes imagining? When?
2. How were you puzzled by any of your imaginings?
3. Can your imagination change who you are?
4. How do you imagine?
5. Do you sometimes find things out when you are imagining? If yes, do you have an example?
6. Can our imagination change the way we live?
7. What is the difference between imagining and dreaming?

## Exercise: Sing and reflect about the song

The text can also be a stimulus to start with philosophical inquiry. What are you able to imagine?

- Can you imagine that there is no heaven?
- Can you imagine that there are no countries?
- Can you imagine that there are no borders?
- Can you imagine that there are no possessions?
- What does it mean to be a dreamer?

Play the song "Imagine" by John Lennon

You tube video - children love to sing the song -

<http://www.youtube.com/watch?v=XLgYAHhkPFs>

### John Lennon "Imagine"

Imagine there's no heaven  
It's easy if you try  
No hell below us  
Above us only sky  
Imagine all the people  
Living for today....  
Imagine there's no countries  
It isn't hard to do  
Nothing to kill or die for  
And no religion too

But I'm not the only one  
I hope someday you'll join us  
And the world will be as one  
Imagine no possessions  
I wonder if you can  
No need for greed and hunger  
A brotherhood of man  
Imagine all the people  
Sharing all the world....  
You may say I'm a dreamer

Imagine all the people  
Living life in peace....  
You may say I'm a dreamer

But I'm not the only one  
I hope someday you'll join us  
And the world will be as one

### Exercise: Imagine

Imagine you meet your best friend. You have as much time as you want to write a story or to draw a picture with your friend. What would you decide to do?

- Write a story about what would happen,
  1. if you put yourself in your friend's place.
  2. if you were born in another country.
  3. if all people spoke the same language.
  4. if there were no borders.
  5. if all people looked the same.
  6. if there were no traditions.

or

- Draw a picture about it?

## Episode 2

### Leading Idea 1: Relatives

Dina is excited and tells her friends about her relatives' visit from Iran. What makes it exciting? The topic provides to explore about families and relatives but also about relationships. For example, there is no single definition of family – there are many definitions – for example the patchwork family, the traditional family, etc.

It is very different how children see the family - who belongs to the family and who does not. Some families are living far apart from each other. These days, families are often more spread out than ever before. Many people had to leave their countries because of political, religious and/or ethnic persecution. Some did not find jobs in their own country so they moved to another country. So what does it imply to belong to a family living in another country?

The children can draw their families and sometimes that could help them: They can include cousins, grandparents living far apart, or their pets – children have a very elastic concept of family.

### Exercise: Families and relatives

1. Is there a difference between family and relatives?
2. What are the differences between family and relatives?
3. Do all relatives belong to the family?
4. What makes someone a relative of yours?
5. Does your pet count as family?
6. What is a family?

### Leading Idea 2: Rules

You can begin by asking your students what rules are. In this episode Dina speaks about the rules in a country. What does she mean by that? Does she speak about rules, laws, orders,

customs or norms? Your class may generate many other meanings and interpretations of rules. You can put a whole list of examples on the board.

You can also refer to the manual to **Tina and Amir**, episode 3, Leading Idea “Rules”.

### Discussion Plan: Rules

1. What are rules?
2. What kind of rules do you know?
3. Can everybody invent rules? If so, give some examples!
4. Can we invent rules? If so, give some examples!
5. Are there differences between rules and orders?
6. Do you know a game without rules?
7. Do you know a game where you can make up rules?
8. Do we always have to obey the rules?
9. What do you think if someone says: “It is never right to break a rule”?
10. Are there rules in the family?
11. What is the difference between rules and customs?
12. What if there were no rules?

### Leading Idea 3: Signs and symbols




There is a wide range of possible or intended meanings of signs and symbols. Children are encouraged here to investigate examples of signs and symbols and deepen their understanding of the different meanings. You can also encourage them to think about a variety of signs and symbols and the meaning for those who use them. They can list signs and symbols in everyday life, for example traffic signs or peace symbols. Encourage students to talk about the different meanings to deepen their understanding of some common concepts.



### Discussion Plan: Signs and symbols

1. What kinds of signs do you know?
2. What kinds of symbols do you know?
3. What is the meaning of ‘sign’?
4. What is the meaning of ‘symbol’?
5. What is the difference between a sign and a symbol?

### Exercise: Sign or symbol?

Sign or symbol?

	Sign	Symbol	?
			
			
			

	Sign	Symbol	?
			
			
柔術			

### Symbol:

A symbol is something that stands for, or represents, something else. For example, a white flag or a dove represents peace, the symbol of the Olympic rings represents the five different areas of the world involved in the Olympic Games.

### Activity: Symbol

In this activity kids can analyze symbols to consider their importance. When is something a symbol? What kind of national symbols of different countries do they know?

- Pick a symbol and make an artwork
- Create a new symbol and tell what it stands for

### Exercise: Signs

Take your students on a walk through the school building or neighborhood with clipboards, digital cameras, or small drawing notebooks. Students can draw or photograph any signs they see. Back in the classroom, have the students share their drawings or photos and categorize them into different groups, such as signs that warn, signs that give directions, signs that tell people to stop, etc.

Different countries use different signs. Have the students research signs from different countries on the Internet or at the library. Guidebooks for other countries usually include a list of signs as well as their meanings. They can copy or draw different signs and share what they have discovered. Maybe some of the students can create new signs to communicate information, maybe some of the students find places where signs are missing, for example in the school building. They can create signs using different colors, different shapes and different materials.

Lead a discussion with the whole class about school signs and symbols.

## Leading Idea 4: Culture

What is culture? There are lots of different perspectives on, and meanings of, culture. For example Matthew Lipman distinguishes between 'culture' as the exhibited ways in which people have learned to live together, a general meaning of 'culture' as a general category of the Arts; and 'culture' more specifically, as it refers to the so called Fine Arts.

We may summarize culture as the characteristic way of a particular group of people living together, including their language, music, literature, religion, art, cuisine and social habits, as well as their various ways of life - their traditions, customs, and celebrations.

If we look at several countries - for example, in Europe - the culture in one country is historically, ethnically and linguistically multicultural. Today we can often find many dif-

ferent cultures in one state – there is a mixture of cultures amongst the many groups of people that make up that country. Worldwide migration is a growing phenomenon – the challenge posed by cultural diversity can at the same time be a big opportunity for the future; it can help us to develop world-making skills and open us up to great opportunities offered by the world.

This suggests we explore how multicultural and global education is implemented in diverse social and political contexts and examine how tensions locally, nationally and globally are resolved in different education systems. Does the curriculum focus on national context or does it promote a cosmopolitan – international approach?

You can find further resources on the concept of “culture” in the manual to **www.what-syourname.you**, episode 3, leading idea 4, discussion plan “Culture and Traditions”; and the manual to **Hanadi**, episode 5, leading idea 2, discussion plan and activities “Customs/ Traditions/ Habits”.

### Exercise: Can things tell us about a person’s culture?

Think about the different people you know or that you have met. Which of the following things can tell you about their culture? Give some examples and give reasons why.

- The food they eat
- The music they listen to
- The clothes they wear
- The way they celebrate
- The language they speak
- The sports they like
- The games they play
- The songs they sing
- The books they read

### Exercise: Culture and clothes

The clothes we wear are not only just to protect our bodies; they are also not only about fashion. They can also be an expression of ideas, tradition, belonging, allegiance, identity and a form of communication. It is also not only what you wear, but how you wear it.

Try to reflect and find some reasons for the following:

1. Are there different ways a cap can be worn?
2. Are there different ways a scarf can be worn?
3. Do clothes have anything to do with traditions? How?
4. In what way can clothes become a form of communication?
5. How can clothes be an expression of identity?
6. Is it possible to tell what type of person someone is by looking at his or her clothes? When does it work? When does it not work?
7. Are there people who constantly shift their clothing style? If so, why might this be?

## Leading Idea 5: Prejudices

Prejudices are judgments that we make about other people’s actions, behavior and way of living without knowing them. It is important that we are aware of prejudices and ensure that they do not affect our decisions and our behavior.

When we pre-judge we draw conclusions based on personal opinions or feelings before knowing facts and without any knowledge, factual reasons or objective considerations.

The friend of Dina's mother was pre-judging Dina's relatives without knowing them or knowing their background. People who grow up in different countries and communities have different rules for interacting and dressing. They are exposed to different discussions and have different beliefs and values.

You can also find resources for the concept of "prejudice" in the manual to **Christian**, episode 2, leading idea 1 "Prejudice – getting to know the other"; and to the manual to **In and out of the park**, episode 5, leading idea 2 "The pre-judgment/prejudice" and in the manual to **www.whatsyourname.you**, episode 5.

### Discussion Plan: Prejudices

1. What are prejudices?
2. What is the meaning of "pre-judging"?
3. What kind of prejudices do you know?
4. What kind of prejudices exist in our country?
5. What images come to your mind when you hear the word 'prejudice'?

### Leading Idea 6: Reasoning

When we behave in a questionable or uncertain way, we often ask ourselves for reasons, because we want to justify our actions or we want to find out if we imply or assume something. We also want to know if there are perhaps more plausible possibilities. We give reasons for our actions, but are these reasons always "good" reasons?

When can we say that a reason is a "good" reason? There must be certain conditions for calling a reason a "good" reason – a. it should be relevant and connected to the issue and context – b. it should be plausible and credible – and c. it should be strong enough as an adequate justification in a certain context/ situation.

There are varying degrees of strength and weakness in inductive reasoning and various types including statistical syllogism, arguments from example, causal inferences, simple inductions, and inductive generalizations. They can have part to whole relations, extrapolations, or predictions.

You can also find resources on the concept of "reasons" in the manual to **Christian**, episode 3, leading idea 2 "Good reasons", **Tina & Amir**, episode 2, leading idea 1, discussion plan "Reasons for decision-making" and in the manual to **Hanadi**, episode 3, leading idea 2 "Correlation, causes, reasons", Episode 7, leading idea 1 "Reasons".

In order to address the topic of hypothetical reasoning, you can also refer to the **Hanadi** manual, episode 6, leading idea 2 "Hypothetical syllogism, if...then...".

### Discussion Plan: Giving reasons

Are the following people giving good reasons for their actions? Please give a good reason for your answer!

1. Maria says: "They should not wear a scarf around their head because they are in our country now."

2. Dina says: "I thought it was ok to be subjected to the dress code for some weeks because I was allowed to travel to such a beautiful and interesting country."
3. Isabell says: "I would not mind wearing a scarf if I were to go to Iran because I would not like if people hurt."
4. Manar says: "They must wear the scarf because if they did not, they would hurt their parents' feelings."
5. Marco says: "When they live in our country they should not wear a scarf because they have to adjust."

### Exercise: Giving reasons and giving explanations

We also should be able to distinguish between giving a reason and giving an explanation. Reasoning is the process of thinking about something in a logical way in order to form a conclusion or judgment – it is the ability of the mind to think and understand things in a logical way. Giving an explanation describes the way in which something happens, therefore dealing with issues of cause and effect. Explanations are not the same as arguments, but sometimes it is hard to distinguish reasons from explanations. Here are some examples:

#### Claim

- Marco is a good quarterback.
- Dinosaurs are popular.

#### Reason for the claim being true

- Marco threw for thirty-nine touchdowns this season.
- Dinosaur toys are a perennial favorite with children.

#### Explanation for the claim being true

- Marco practices every day.
- Dinosaurs are exotic creatures.

### Discussion Plan: Inductive reasoning

Inductive reasoning essentially involves generalization. After observing some number of examples, conclusions are drawn which seem most likely. For example, after drawing 20 red sweets from a bag, the conclusion is drawn that all sweets in that bag are red. Note that the inductive conclusion may very well be wrong.

Use some examples to make a general rule. What do you think?

1. Dina's family is from Iran. Therefore, Dina wears a scarf in Austria.
2. All observed basketball players are tall. So, all basketball players must be tall.
3. John is a teacher. All teachers are nice. Therefore, we assume that John is nice.

What do the following examples have in common?

4. There are three Chinese kids in my class. None of them speak English properly. I bet there is no Chinese kid in the school that speaks English properly.
5. We have a fat kid in school. He really is lazy. I never see him jogging. Isn't that typical?

### Discussion Plan: Hypothetical reasoning – thinking with if – then statements

Encourage your students to see things from a different point of view – so they can try to understand what could happen in the following situation:

1. If Ella imagines being new in class, then.....
2. If all children share their lunch, then.....
3. If there were no rules, then.....
4. If Saif is not listening to Valentin carefully, then....
5. If you are daydreaming, then....
6. If you are imagining, then....
7. If you make fun of someone, then....

## Episode 3

### **Leading Idea 1: Sharing**

Ella notices many things that are going on in her class. She is very sensitive and she knows that some of the kids in her class share their lunch every day, but they never asked Saif to share with them and he never asked them to share with him.

When we say we “share” something, it can mean that we use something together. We can share all sorts of things. For example, we can share the car, the workspace or the bathroom. But when share a cake we divide it and cut it into slices. Here sharing means to divide. When we share it should be divided fairly, which means every person gets an equal slice. Sometimes we share by giving everyone the same amount, but are there any other possibilities? We can share our secrets, toys, treats, information, know-how, food and many other things. But what is fair and what is the best way of sharing?

### **Discussion Plan: Sharing**

1. How can we share?
2. What is the best way to share?
3. What does “divide something fairly” mean?
4. Is sharing by giving everyone the same amount fair?
5. What do you like to share?
6. What sorts of things do we share?
7. Are there some things more fun when they are shared?
8. Do you like to share things? If yes, why? If no, why not?

### **Leading Idea 2: Diversity**

Diversity can mean many different things and there are many different ways in which the concept of diversity can be used. For example, biodiversity can refer to variations of life forms such as species, genetics or ecosystems. We also hear about diversity management, diversity leadership, technical diversity, etc.

In this episode we focus on cultural diversity as it refers to the variety of human societies and cultures, and to having respect for different cultures and each other’s differences. Diversity with respect to human beings refers to their cognition of the individual characteristics of a person or a group. As we live side by side with people from different ethnic, social, educational, cultural and religious backgrounds, who come with different ages, genders, sexual orientations, and different abilities or disabilities, we need to develop the skills, knowledge and sensitivity to understand and respect each other.

To respect diversity in a society we need open minded people. Therefore we must be self – critical and acknowledge our level of awareness and sensitivity.

“United in diversity” is the official motto of the European Union. What does it mean and what are its aims? How can we live out diversity? What are the benefits of diversity for society? Can we all be different and be treated equally? And how can we do that?

*You can find further resources for the concept of “diversity” in the manual to **Christian**, episode 13, leading idea 1, discussion plan “Me in plurality, in diversity”.*

### Discussion Plan: Diversity

1. What are the advantages of living in a diverse community?
2. Why should we pay attention to issues of diversity?
3. What does diversity mean?
4. How does diversity happen?
5. What is diversity?

### Leading Idea 3: Remember

Saif remembers his friend Abdu. What do we do when we remember? Does it just happen that memories come into our mind? Or does it sometimes take a lot of effort to remember? Do we have control over this process? In discussing remembering with your students, you can get them to focus on a very specific mental act.

### Discussion Plan: Remembering

1. Do you think that there are things in your memory that you want to remember right now and you can't remember them?
2. What are your first memories of your life that you can think of?
3. Can you remember something without trying?
4. What would happen if you were not able to remember anything?
5. Can you remember anything you want?
6. Can you remember a situation in a certain way while other people remember the same situation very differently?
7. Have you ever wondered about how and why you remember?

### Leading Idea 4: Underlying assumptions

Assumptions are beliefs or ideas that we hold as being true often with little or no evidence. When we see or hear something, or when we make choices, we often take some ideas for granted. But some assumptions we make are perfectly reasonable; for example, that someone who sneezed has a cold. But we sometimes make assumptions that we don't have reason to believe, or the reasons to belief are false. We are often unaware of assumptions. The skill of uncovering assumptions helps us to become aware of assumptions that others or ourselves make. So we can ask ourselves: “Do I have reasons for thinking that this assumption is correct?” We should learn to be able to specify the assumptions that underlie a particular statement, where the truth of the statement is contingent upon assumptions.

## Exercise: Figuring out underlying assumptions

See if you can figure out what assumption is being made. Then say whether or not you think the inferences are reasonable ones to make.

Situation	Underlying assumptions	Inference is reasonable	Inference is not reasonable
Valentin looks at Saif.	Valentin will accuse him of taking his bagel.		
Sonia does not eat ham.	Sonia is vegetarian.		
Ella plays with her dog.	Ella likes dogs.		
Saif is tall.	Saif must be a basketball player.		
Manar sneezed.	Manar has a cold.		
The boy is overweight.	He must be very lazy.		
Suzan is Austrian.	Suzan must be a good skier.		
His name is John.	John must come from England.		
A man is arrested.	He must be guilty of a crime.		
The traffic stops.	The light must be red.		

## Leading Idea 5: Food culture

The role of food in cultural practices and religious beliefs is complex and varies among individuals and communities. Any explanation or introduction will not be able to include everything to such a diverse and complex topic. Food is an important part of religious observance for many faiths e.g. Christianity, Islam, Judaism, Buddhism, Hinduism... The rules concerning food are varying from each faith, community and individual.

Understanding the role of food in cultural and religious practice is an important part of showing respect and responding to the needs of people. However, it is also important to avoid assumptions about a person's culture and beliefs.

*You can find further resources for the concept of "food culture" in the manual to **Christian**, episode 10.*

## Discussion Plan: Understanding the role of food

1. If you are providing hospitality and preparing food for people from different background, what do you have to consider?
2. Why do some people have special diets?
3. Why do people fast and go without food or without a certain food all day?
4. Why do people in some countries eat animals, which in other countries would be thought of as pets or would not consider to be food?
5. Why do some people choose to eat only certain kind of food?
6. Why do some people have to eat only certain kind of food?

## Episode 4

### **Leading Idea 1: Mental acts**

In this episode Ella and her classmates are portrayed as engaging in a wide range of mental activities: dreaming, imagining, supposing, assuming, and judging. Mental acts are within our mind.

#### **Discussion Plan: Mental acts**

There are many different mental acts. Try to find out the differences.

1. What is the difference between knowing and believing?
2. What is the difference between imagining and wishing?
3. What is the difference between suspecting and assuming?
4. What is the difference between deciding and believing?
5. What is the difference between knowing and finding out?
6. What is the difference between classifying and judging?
7. What is the difference between remembering and imagining?
8. What is the difference between nocturnal dreaming and daydreaming?
9. What is the difference between understanding and knowing?

### **Leading Idea 2: Dreaming**

Ella wakes up in the middle of the night because she was dreaming that she was floating over the roofs on a very soft cloud. Having a dialogue on dreaming and thinking can be very fascinating for children, as well as for adults. What happens when you dream? What is dreaming caused by? How is dreaming different from daydreaming?

Dreams are a succession of images, ideas, emotions or sensations that come into our mind when we sleep. The content and purpose of dreams are not definitively understood, though they have been a topic of scientific speculation and a subject of scientific interest. When we are dreaming our conscious mind can tune into different aspects of ourselves. Many people see dreams as a mixture of thoughts and images coming from waking experiences. But there are many other theories, for example, the research of Sigmund Freud and his depth psychology considered dream events as important sources of information about unconscious modes of experience within people and saw interpretation of dreams as necessary to understanding them. However, in neuroscience dreams are traced back to neural and cognitive processes in the brain, and the interpretation of dreams is not considered necessary to understanding them.

#### **Discussion Plan: Dreaming**

1. Is it possible to know whether you are dreaming or not?
2. What do people mean when we say "That's a dreamer"?
3. What is the difference between imagining and dreaming?
4. Can different people have the same dream?
5. Can you influence your dreams? If yes, how?
6. What is the difference between dream and reality?
7. What is a dream?
8. Is there a difference between nocturnal dreaming and daydreaming?
9. Can you dream with your eyes wide open?

### Exercise: Dream

Try to record the dream that you are able to remember best.

### Exercise: Imagining

Imagining is a special way of thinking. Can you say what the differences are between...?

1. Imagining and dreaming
2. Imagining and wishing
3. Imagining and remembering
4. Imagining and perceiving
5. Imagining and seeing

## Leading Idea 3: Thinking

This episode opens with Ella dreaming. In the thinking process, many mental activities are involved, like wondering, remembering, pretending, assuming, supposing, generalizing, abstracting, imagining, considering, classifying, reasoning, judging and reflecting. The process of thinking is very complex. As every person is unique, every person thinks differently.

Discuss with you students their thinking processes and encourage them to identify their specific and individual thoughts.

### Discussion Plan: Thinking and thoughts

1. Do you ever think about your own thinking?
2. Can you stop thinking whenever you want to?
3. When do you think?
4. What is the difference between thinking and having thoughts?
5. How do you think?
6. Where do our thoughts come from?
7. When you think, do you put your thoughts into words?
8. Can you always think about anything you want?
9. Can you stop thinking?
10. Do you prefer imagining or remembering?

## Leading Idea 4: Supposing

Ella supposes that her mother does not want her to speak about the people living in the house on the other side of the street. She also supposes that her mother does not like them. When we make a supposition we might imagine something to be a fact, even though we might not be sure if it is a fact, like Ella does.

When we make a supposition we might also think something that is conceivable might actually happen. For example, if you see two people, you might suppose that they are/will become a couple.

If we think about the diversity of language, an assimilationist's perspective might, for example, suppose that the languages of immigration are a handicap, because they regard diversity as potentially harmful to learning (because they interfere with the use of

the national language and the acceptance of a new cultural identity nurtured, partly, by that language.) At the same time, pluralistic approaches suppose that acknowledging the value of linguistic and cultural diversity is an important educational concept. According to these approaches, the learning of all languages and cultures should be fostered.

### Exercise: Supposing

What can you suppose? What do you suppose would happen in the following cases?

1. Suppose all books were lost.....
2. Suppose all animals could speak our language.....
3. Suppose you knew all languages.....
4. Suppose all water were made of juice.....
5. Suppose you have no friends in the local community.....
6. Suppose people could remain alive and never die by taking one pill.....
7. Suppose electricity were cut off.....

### Leading Idea 5: Foreign and strange

Some of Ella's classmates can't understand why she is talking to Jelena and Fathme. One person calls them "foreigners." Foreign people, or foreign countries, are ones that are unfamiliar to us. We can associate foreignness with something positive, such as being interesting, new and exotic. But often the term "foreign" is used in a negative way. People often experience many emotions when they come across a foreign culture and they might have an uneasy feeling when meeting a foreigner. For some people, strangeness can be fascinating, while others might be afraid of something that is foreign and new to them.

### Discussion Plan: Foreign and strange

1. Have you ever been in a foreign country? What was different for you?
2. Did you ever feel as if you were a stranger?
3. What seems strange to you?
4. What does foreign mean?
5. What if there were no more foreigners in the country you live in?
6. Is there a difference between a stranger and a foreigner?
7. Can you think of a situation that was strange to you?

### Exercise: Thought experiments

- Imagine you could fly to different countries. What would happen?
- What if the world was only one country?
- What if you went to a country and couldn't understand a word the inhabitants were saying?

### Leading Idea 6: Differences

There is a difference between "being different" and "making a difference." Often we equate them and don't differentiate.

All human beings naturally have many differences, just as they have many similarities. The use of "making a difference" is to introduce a change where none had been before.

You can also find resources on the concept of “differences” in the manual to **Tina & Amir**, episode 6, leading idea 3 “Perceiving differences”, discussion plan and exercises. You can also refer to the manual to **Christian**, Episode 6, leading idea 1, exercise “Similarities and differences”.

### Discussion Plan: Differences

1. What does it mean to be different?
2. What does it mean to make a difference?
3. What makes a difference?
4. Why does someone want to “make a difference”?
5. What is the difference between being different and making a difference?
6. Can you have something in common with someone who is different from you?
7. Can you be friends with somebody who is totally different from you?

## Leading Idea 7: Happiness

Many philosophers have written about happiness. Some of them, for example Aristotle, thought that happiness is the highest human good there is. Others have thought that being good is the greatest happiness, and others said happiness is a way of living (rather than a feeling). So it might be helpful to distinguish between different kinds of happiness, for example between the happiness and pleasure of a moment and happiness in the long run. But what is happiness, and what does it mean to be happy? Is happiness conceptualized differently in various cultures? Is there something like individual and collective happiness? What do we need in order to be happy?

### Discussion Plan: Happiness

1. Can you see when someone is happy?
2. Can an unhappy person be happy?
3. Can animals be happy?
4. Can plants be happy?
5. Do you know when you’re happy?
6. Can you be born a happy person?
7. Can you do anything to make yourself happy?
8. What is happiness?
9. Is happiness a central purpose of human life, and a goal in itself?
10. How is it to be happy?
11. What do you need to be happy?
12. What is the difference between happiness, luck and good fortune?
13. What terms for happiness and happy do you know in your language?

## Episode 5

### Leading Idea 1: The use of language – a language-game

In this episode the students in class talk about language. Language is the basic means of communication for every human being. Language allows us to develop and express our

thoughts, our feelings and experiences. Language is the basis for reasoning and developing interpersonal skills and enables us to engage in reflection and communication.

Philosophers are concerned about the use of language and the 'language game' that is important to communicate meaning and understanding. One of the roles of a philosopher is to help understand the complexities of language. One main focus is on meaning – to promote awareness of the possible meanings of words inside the context of non-linguistic human activities, and to do conceptual analysis through language use. But how do we understand these concepts? What is the nature of language? Does language shape our thoughts? Does language influence our thinking?

Language is closely linked to our thoughts. According to the Russian psychologist Vygotsky, language is the primary vehicle for human thinking and learning. It is through conversation that children progress. But children can use speech, not only for social communicative purpose, but also for communicating with themselves and as a problem-solving tool. Vygotsky wrote: "Instead of appealing to the adult, children appeal to themselves; language thus takes on an intrapersonal function in addition to its interpersonal use."

There's a strong link between interpersonal communication and identity, so language is closely related to issues of democracy and human rights. Linguistic diversity and democratization of language rights are important topics in intercultural education.

We want to take a closer look at the concept of a language game - about the use of language and at the power of language in education for democracy.

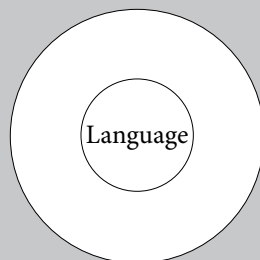
We will start this part with an inquiry on "language". "What is the concept of language?", "What are meanings?" This is an inquiry in the field of philosophy of language.

### Exercise: Exploring the concept of language

#### *Starting activity: Target*<sup>14</sup>

Target is a tool that your students can use, when they are uncertain about the nature of some concept:

1. Draw two circles on the board and write "language" in the middle of the inner circle.



2. Ask the students to think of as many words as they can associate with the target concept "language".
3. Don't reject any offering and write each word on the board as it comes up.
4. Then divide the class into pairs and give each pair a blank sheet with two concentric circles (of course you can ask the children to draw circles for themselves). They should write "language" in the inner circle.

13 Vygotsky, L. S. (1978): *Mind in Society: The Development of Higher Psychological Processes* (M. Cole, V. John-Steiner, S. Scribner, E. Souberman, ed.) Cambridge: Harvard University Press, p. 27.

14 Target is adapted from Matthew Lipman and Ann Margaret Sharp, *Wondering at the World: Instructional Manual to Accompany Kio and Gus*. Montclair, New Jersey: Institute for the Advancement of Philosophy for Children with University Press of America 1986.

5. Now the students should try to go through the list of words on the board and they must decide where the words belong: Do they belong to the concept of "language" or do they think they definitely do not belong to the concept.
6. Now they have to write the words in the inner or outer circle.
7. Now the students have to give reasons for why they put the word in the inner or outer circle or put them to the outside.
8. Discussion:  
The discussion should identify and evaluate reasons for retaining the words in that group or moving them in the center, or to the outside. Reasons can include examples, counter-examples and definitions.
9. Plenary session to briefly summarize the outcomes in the groups.

Which questions did the different groups focus on and what did the pairs work together? What did the students think about "language"? What interested them in the discussion?

- What was the value of the discussion/ dialogue?
- Did anyone bring good reasons?
- Did anyone ask questions?
- Did anyone bring concrete examples?
- Did they bring counter-examples?

### Discussion Plan: Language

1. How would you explain what "language" is to someone who has never heard the word?
2. What if everyone in the world spoke the same language?
3. What amazes you most about language?
4. How would you describe the connection between thoughts and language?
5. If you cannot speak someone's language, how will you be able to communicate with the person?

### Exercise: Towards language

Read the following statements and decide which ones you agree or disagree and give reasons why you decided this way.

	Agree	Disagree	?
"We do not choose the language into which we are born."			
"All languages are equal."			
"If everyone in the world just spoke English there would be fewer problems in the world."			
"Everyone in my class shares the same dialect."			
"To belong to a community you need to know the community's language."			
"Language can be used to speak out against unfairness."			
"Language is used to divide."			
"Language is used to connect and communicate with others."			
"Animals have language too."			

## Exercise: Exploring concepts

You can start with a drawing activity. Children can make a drawing of a familiar object such as a tree.

- Then the drawings are collected and displayed so that everyone can see them.
- Invite the children to talk about the differences and similarities.
- Their attention can be shifted to the fact that although the trees on their drawings are all different, the drawings all represent trees – that means that there is something the same about them all.

Now the children can explore the shared characteristics of a concept like with respect to “their trees”. This exercise helps to understand what concepts in general are by exploring a familiar concept the children have and use already.

## Leading Idea 2: Language and diversity

People who grow up in different countries or different communities often learn different languages as well as different social and linguistic conventions. They are familiar with different rules for acting, for dressing; they have different beliefs and values. They are introduced to different texts for different purposes and go to schools that privilege different kinds of knowledge. These are just some of the differences that produce human diversity. As we all are different, diversity includes everyone.

People are born into an environment and come to know the world differently. However when people move outside their country or community they learn different ways of being in the world. But also through stories or books we can imagine different ways of living. “Going visiting”, as the philosopher Hannah Arendt puts it, is the way that enables us to make individual and particular acts of judgments.

## Discussion Plan: Language and diversity

1. What is diversity?
2. Are there some things that are common in every language?
3. Is it important to know more than one language?
4. Are there some features that unite languages?
5. Can we learn from differences?
6. Do you know about the language diversity in your class?

## Leading Idea 3: Analogies

An analogy represents a cognitive process when you transfer information or meaning from one particular context to another one. Analogies express resemblances between two relationships or sets of relationships and can be seen as a way of articulating correspondences. Analogies demonstrate a type of accordance of objects because they have similar attributes.

An analogy can act a model to enrich our understanding through achieving a new way of looking at things. We can make some creative conceptual links between ideas.

*You can find another exercise about analogies in the manual to **Christian**, episode 1.*

## Exercise: Building analogies

Try to create your own analogies. Then go on to explain the connection you are making. Now all students may discuss the relevance of explanations.

Example: Language is like a flower because it is so diverse and colorful.

1. A friend is like..... because .....
2. Language is like..... because .....
3. The sun is like..... because .....
4. The sky is like..... because .....
5. Imagination is like..... because .....
6. A lion is like..... because .....
7. A table is like..... because .....
8. A word is like..... because .....
9. A secret is like..... because .....
10. My thoughts are like..... because .....

## Exercise: Analogies involving opposites

1. Happy is to sad as deep is to.....
2. Understanding is to misunderstanding as friend is to.....
3. Difficult is to easy as angry to.....
4. Large is to small as thick to.....

## Episode 6

### ***Leading Idea 1: Respect***

This episode starts when Ella's family goes hiking. Ella suddenly notices that Laura is telling her brother what to do. She is thinking about her question, how people can know what is good for another person. She is also reflecting about respect – are you respecting the other if you tell him what he has to do? Respect can have great importance in everyday life. There are different kinds of respect and we can draw distinctions among these kinds of respect. For example, we can have respect for the elements – the mountains, the thunderstorm – we can have respect for agreements and human rights. We can show respect for a person – and we can also have respect for the environment, institutions and laws.

### **Discussion Plan: Respect**

1. Why did Ella think that Laura does not respect her brother?
2. Did the other characters in this episode show respect for each other?
3. What does 'respect for others' mean?
4. Are there different levels or degrees of respect?
5. Is respect morally important?
6. Can you respect someone and not like him/her?
7. Can you like someone and not respect him/her?
8. Do you respect yourself?

9. How can respect be expressed?
10. Can you lose respect?
11. What is respect for the environment?
12. Can respect involve negative feelings?
13. What is the difference between respect and caring?
14. If you respect a person, does it mean you care for her or him?
15. What does 'showing respect for someone' mean?
16. Is it good to show respect?
17. If you show respect, does this mean that you have to do what the person tells you?
18. Do you have the right to be treated with respect?
19. Do all people have the right to be treated with respect?

### Exercise: Respect

Are these expressions of respect? Please give reasons to your answer.

- |                |                    |
|----------------|--------------------|
| 1. Caring      | 6. Not questioning |
| 2. Talking     | 7. Singing         |
| 3. Not talking | 8. Laughing        |
| 4. Trusting    | 9. Agreeing        |
| 5. Questioning | 10. Disagreeing    |

## Leading Idea 2: Tolerance

In 1995 a Declaration of Principles of Tolerance was adopted by UNESCO's member states. "It is respect and appreciation of the rich variety of our World's cultures, our forms of expression and ways of being human. Tolerance recognizes the universal human rights and fundamental freedoms of others. People are naturally diverse; only tolerance can ensure the survival of mixed communities in every region of the globe."

Since the Enlightenment humans have been considered to be reasonable beings, and humanists have defended the free mind and free inquiry, and promoted the peaceful co-existence between different religions. The philosopher John Locke, who was a great supporter of human rights, wrote *A Letter Concerning Toleration* addressing the issues of religious intolerance.

The term 'tolerance' can be referred to as a condition of acceptance or non-interference of beliefs, actions or practices that should not be prohibited or constrained; even if they are considered as somehow "wrong" they are tolerated. But we use the word tolerance in many different contexts, for example: We have to learn to be tolerant; the year of tolerance; people tolerate a new member in a society; the church tolerates homosexuality; parents tolerate certain actions of their children and people tolerate smoking.

For analysis of motives and reasons for toleration, different perspectives need to be taken into account – for example: the relevant context.

*You can also find resources on the concept of "tolerance" in the manual to Hanadi, episode 5, leading idea 1 "Respect and Tolerance" and in the manual to **In and out of the park**, episode 5, leading idea 1 "Tolerance".*

### Discussion Plan: Tolerance

1. Can you think of things you do not like but nonetheless tolerate?
2. What things that you do should other people tolerate?

3. What things that other people do should you tolerate?
4. What things that you do should people not tolerate?
5. Are there things that you do that other people should not tolerate?
6. What does tolerance mean?
7. What is the difference between caring and tolerating?
8. What does it mean when someone says "I do not only want to be tolerated?"
9. Should we tolerate the intolerant?
10. Can people learn to be tolerant?

### **Leading Idea 3: Rights**

Rights are claims that every individual is entitled to make. An individual may claim to have a right, but what if society refuses to recognize that right? It is dependent on the constitution of the country where the person lives and in fact the whole cultural and political history of a country is significant for the growth and the impact of the claim to have a certain right. For example, up to now we are not able to affirm that the "Human Rights" are recognized all over the world. There is still the philosophical concept of the so-called "natural rights" to be discussed, which asks about the metaphysical aspects of rights beyond the positive law.

*You can also find resources on the concept of "rights" in the manual to **Tina and Amir**, episode 1, Leading Idea 1 "Children's rights", **Christian**, episode 7, leading idea 1, discussion plan on "Rights", and the manual to **Hanadi**, episodes 1, 3 and 4.*

#### **Discussion Plan: Rights**

1. What are rights?
2. Which rights are familiar to you?
3. Which rights do you know?
4. Do you know your rights?
5. Do you think it is important to have children's rights?
6. Can there be situations in which an individual is not free to exercise a right?
7. Why are human rights important?
8. Are human rights universal?

#### **Exercise: Imaginary island**

Imagine you and your friends have discovered an island. There are no other human beings and there are no rules and no laws.

- Write down three rights that you think are important and that should be guaranteed for everyone on this island.
- Put together the suggestions on a list – now discuss the suggestions!

### **Leading Idea 4: Children's rights**

Since 1989 there is a special convention with particular attention to the rights of special protection and care just for people under 18 years. Children often need special protection – in 54 articles the convention spells out the basic human rights for children everywhere and is setting out standards in education, health care and legal, civil and social services. Some of them

are: to protect children from harmful influences, violence, abuse and exploitation; the right to life, survival and development; to participate fully in family, cultural and social life; the rights to respect the views of the children etc. But there are many disagreements about human rights in general and also there are disagreements about children's rights. Even if national governments have committed themselves to protecting and ensuring children's rights, many of them did not include the articles of the convention into their constitution. So there are many open questions:

Do children possess rights as children? Can children claim to possess certain rights? Who is responsible for the protection of children's rights?

You can also find resources on the concept of "children's rights" in the manual to **Tina and Amir**, episode 1, leading idea 1, discussion plan and exercise on children's rights.

### Exercise: Do children have rights?

Please discuss the following statements and give reasons for if you agree or disagree.

	Agree	Disagree	?
"Children have the right to education."			
"Children have the right to have their own mobile phone."			
"Children have the right to be respected."			
"Children have the right to have their own room."			
"Children have the right to be protected against starvation."			
"Children have the right to form their own opinions about their football team, their favorite comics, their teachers and their religion."			
"Children have the right to decide themselves what their rights are."			

### Discussion Plan: How do other people know what is good for you?

1. Do some people have the right to tell other people what to do?
2. Do adults always know what is best for children?
3. Can anyone know what is good for another person?
4. Can adults do whatever they want and no-one can tell them what to do?
5. Do friends always know what is best for you?
6. When should you do what someone else tells you?
7. When should you decide yourself?

## Episode 7

### Leading Idea 1: Friendship

Again children are exploring the concept of friendship. Now they are discussing if someone who is from a different country, grew up in a different culture, who looks differently and speaks another language can be a friend.

Some children might have very different concepts of what it means to be a “friend” and what it means to “be friends with.” Some children might think that they do not have any friends, maybe only their dog or their cat. Others might think that all of their classmates are friends because they share experiences with them and do not want to exclude anyone.

Like Dina, the Greek philosopher Aristotle thought about the question “How do you know who your friends are?” He describes three different types of friendship based on usefulness, pleasure and moral goodness.

You can find further resources for the concept of “friendship” in **Tina & Amir**, episode 3, leading idea 4, discussion plan “Friendship” and in the manual to **Christian**, episode 1, leading idea 2, discussion plan and exercise on “Friendship/Comradeship”.

### Exercise: Friendship

The Greek philosopher Aristotle describes three different types of friendship.

- a. Can you find your own examples for the different types of friendship Aristotle is referring to? Friendship based on • usefulness • pleasure • moral goodness
- b. Discuss in small groups why friendship is important.
- c. Each group should then try to find characteristics that all friendships have in common.
- d. Then try to find out if there are different kinds of friendships.

### Discussion Plan: Differences and similarities

Being aware of similarities and differences is a fundamental cognitive process. Through similarities and differences we can: find out patterns and make connections, classify and compare things, identify features and characteristics of objects, and we can develop a scheme and organize them. You can compare things that are similar and compare things that express differences.

### Exercise: Differences and similarities

Together we want to discover the array of meanings that a word can have – we can do this when we use words in different contexts. This way, we become more aware of the conceptual differences within groups of words.

**Example:** differed, differ, difference, differing, difference

1. My painting is quite different than yours. (dissimilar)
2. She put a black sock and a blue sock on because she did not see their difference. (distinctiveness)
3. The man had tattoos on his arms. He really looked different. (unusual)
4. Why do you and your sister always have to differ? (disagree)

**Example:** similar, similarities

1. The twins really look similar. I cannot tell which one is Peter and which one is Paul. (alike)
2. Did you discover similarities between these essays?
  - a. Build small groups.
  - b. Let each of your students construct sentences with the same words.
  - c. Let them find some synonyms that could replace them.

**Thought Experiment:** Similarities and differences

- What would happen if you and your friends were alike in everything? You look alike, you like the same food, the same colors, the same clothes, the same books, the same flowers...
- What would happen if your friends were different every time you met? They looked differently, spoke differently, and acted differently...

## **Leading Idea 2: Secrets**

Children find the idea of secrets exciting and fascinating. Slides of papers have a message with a secret code on it and the children should try to decode that hidden message. Secrets can be played within in this activity, just as David and Laura have prepared for the children. Secrets can be fun and pleasurable, but sometimes secrets can also be a burden – for example, if you know something that you should not tell anyone, or if you have a secret that you do not want to share with anyone.

### **Discussion Plan: Secrets**

1. What is a secret?
2. Are there some secrets that have to be shared with others?
3. Are there some secrets that it is better not to know?
4. Does everyone have a secret?
5. Do you enjoy keeping secrets?
6. Why do people like to have secrets?
7. Why is it difficult to keep secrets?
8. Is there a difference between a secret and a mystery?
9. Why do people use secret codes?

## **Leading Idea 3: Language – language game**

One of the most important philosophers of the 20<sup>th</sup> century, Ludwig Wittgenstein, thought carefully about language and mind. He used the concept of a “language game”. He discussed this by analogy with the game of chess. The rules of language are analogous to the rules of a game. For example, if you say something in a language, it is analogous to making a move in a game. The analogy between language and game demonstrates that: “the meaning of a word is its use in the language.”<sup>15</sup>

### **Discussion Plan: Words – meanings**

1. Do you know words that have two meanings?
2. Do you know words that have no meaning?
3. Do you sometimes invent words? If yes, please give an example.
4. How do you know the meaning of a word?
5. Can words be true?

15 Ludwig Wittgenstein, *Philosophical Investigations*, 1953, § 43.

6. Can words be false?
7. Can sentences be true or false?

### Exercise: Words and their meaning

1. Find words that have the same meaning! For example: Different - dissimilar
2. Find words that have the opposite meaning- find opposite pairs! For example: Small - big
3. Look for words that have different meanings! For example: Mouse – as animal/ a device to use on a computer
4. Do you know words with multiple meanings?

## Leading Idea 4: Identity

It is important to distinguish between the philosophical concept of identity and the notion of identity which is in use in psychology and the social science. The philosophical concept concerns a relation. A famous principle of identity states that: “A thing is what is and not something else.” It is the sameness – the relation each thing bears just to itself. But what does it mean for an object to be the same as itself? If an object’s part are entirely replaced over time, as in the Ship of Theseus example, in what way is it the same. The notion of identity gives rise to many philosophical problems and questions also about change and personal identity over time.

Ludwig Wittgenstein writes “That identity is not a relation between objects is obvious.” (Tractatus 5.5301) and further, he explores: “Roughly speaking: to say of two things that are identical is nonsense and to say, of one thing that is identical with itself is to say nothing.” (Tractatus 5.5303) In psychology and social science, identity is a person’s conception and expression of their own cultural identity, gender identity, national identity, online identity, etc.

*You can find further resources for the concept of “identity” in the manual to **Christian**, episode 13, leading idea 1, discussion plan “Me in plurality, in diversity”.*

### Discussion plan: Identity

1. Are you always the same?
2. Can you change?
3. Could you change your identity?
4. Can we build identity?
5. Who you are? How do you identify yourself?
6. Is there something like “family identity”?
7. What do you think about your cultural identity?
8. The United States has been called a “melting-pot”. What does it mean?
9. Is there something like an American identity if there are living people with so many different identities?
10. Are there benefits, chances and risks of living with people with different ethnic identities?



VIRGINIA PEDRERO

## Episode 1: At camp

### **Leading Idea 1: Rights and obligations**

Since the Universal Declaration of Human Rights in 1948, there has been widespread interest in its contents being present in children's and teenager's education. This interest has evolved at the same rate as the reflections generated by the Declaration. Throughout the 50's and 60's, the main goal of education in, and for, Human Rights aimed at educating both toward individual rights (civil and political), which were called 'first generation rights', and toward economic, social and cultural rights (the so-called 'second generation rights'). However, since the 70's, there has been a shift in the goals of human rights education that is derived from a general interest in 'third generation rights' which focus on encouraging mutual respect and collaboration between different peoples in the international community. Human rights education has thus diversified so as to include contents which were not present in the Declaration in 1948. Among this new content, we can find a focus on environmental rights, rights related to peace, as well as those focused on social and cultural diversity, all of which have been promoted in the educational context.

However, although the Declaration of Human Rights is now more than 60 years old, we still do not have a Declaration of Human Obligations to complement the former. It is generally accepted that we cannot deal with rights without, at the same time, referring to obligations. José Saramago, the Nobel Prize winner for literature in 1998, died while working on a Declaration of Obligations. From this Portuguese writer's point of view – one in which rights only gain their full meaning in connection with obligations - we could ask the following question: Which human obligations are universal enough to be included in a Declaration? Maite, at the end of the first episode of *Hanadi*, presents this relation between rights and obligations (this relation is her final goal, and she uses the excuse of the clean toilets to include, in a humorous way, the important topic of rights and obligations).

*You can find further resources on the concept of "rights" in the manual to **Christian**, episode 7, leading idea 1; and in the manual to **Ella**, episode 6, leading idea 3 and discussion plans "Rights", as well as the manual to **Tina & Amir**, episode 1, leading idea 1 and discussion plan "Children's Rights".*

*We suggest a discussion plan which focuses on the difference between rights and obligations and some exercises on the same topic.*

### **Discussion Plan: What is a right? What is an obligation?**

1. Do we have the right to health?
2. Do we have the obligation to be healthy?
3. Do we have the right to be respected?
4. Do we have the obligation to respect ourselves?
5. What about the obligation to respect others?
6. Do we have the right to live in the country where we were born?

7. Do we have the obligation to live in the country where we were born?
8. Do we have the right to live in a country where we were not born?
9. Do we have the obligation to do so?
10. Do we have the right to think differently? And the obligation of thinking differently?
11. Do we have the right to behave differently? Do we have the obligation to do so?
12. What is a right?
13. What is an obligation?

## Activity/Exercise: The Declaration of Human Rights

We generally accept that Human Rights go hand in hand with certain obligations. We cannot speak about rights without speaking about obligations. Maite, the camp instructor who works at Hanadi's summer camp, says something similar at the end of the chapter when she says: "Rights, obligations... Life is full of rights that imply certain obligations and responsibilities (...)" . She is referring to Article 29 of the Declaration which says: "Everyone has duties to the community in which alone the free and full development of his personality is possible." However, the Declaration makes no further reference to the obligations of mankind towards the community. In order to research the idea of obligations, we suggest that the students try to discover which obligation or obligations are connected to each of the rights that appear in the Declaration.

This exercise can be done as an activity:

- Have four groups working on different rights, and then each group will consider the obligations related to each right.
- Each group will create a very short play or a statue (even a photo, but with them as part of the statue or the photo) representing that obligation.
- Then, in order (one right for each group), they tell the others the right and represent the obligation. The rest of the groups will have to guess.

## Episode 2: A show for the local festival

### **Leading Idea 1: Individual/Community. Cooperation**

*You can find further resources on the concept of individual/community" in the manual to **Christian**, episode 8, leading idea 1, discussion plan "what makes a good team?", and "the way to build and maintain the team"; and in episode 13, leading idea 1. We see teams as a sum of all the members' abilities. There is an exercise here about the need for cordiality and flexibility in forming and taking care of a team. While the focus in **Christian** is on a football team and the focus in **Hanadi** is on a group of girls and boys from camp who organize a show, we think that the exercises from **Christian** can be easily adapted to the situation in **Hanadi**.*

### **Leading Idea 2: Reciprocity and acknowledgement**

Reciprocity is the action derived from the relation of mutual correspondence between two people or two entities, which is based on the ethical notions of justice, equity, or mutual acknowledgement. Reciprocal action seeks to establish a balance, or to compensate for instability caused by a previous action.

When we discuss reciprocity, the usual categorization differentiates between two general types of reciprocity: positive or mutual acknowledgement reciprocity, and negative or revenging reciprocity. If we see reciprocity as a way of responding with an action equivalent to the action the other party used on us, we may associate the positive with the phrase “You scratch my back and I’ll scratch yours” as it implies doing to the other what the other did, or is going to do. We could illustrate negative reciprocity with the phrase “An eye for an eye”.

Reciprocity is a very broad concept containing many issues ranging from ethical or moral issues (such as making promises), to financial issues (such as work or commercial contracts). However the idea of reciprocity is not as clear in relation to emotional questions. For example, if one person likes another person, does that mean that the other person should return that affection? If a man is in love with a woman, does that mean that the woman must be in love with the man?

### Activity/Exercise: Reciprocity

Ask students if there is a reciprocity relation in the following situations. (This exercise can be done as an activity, putting your students in a line, and telling them to take one step to the right if there is a reciprocity relation, or one step to the left if not. Then, ask some of them to give a reason as to why there is or is not such a relation. They also can be asked to include whether it is a positive or a negative type of reciprocity. After listening to the reasons, students can change their position).

1. I do my brother’s share of housework if he does the same thing for me when I need it.
2. If my brother lends me his computer, I lend him my bicycle.
3. My sister helps me with my homework and I, in turn, teach her to play basketball.
4. If mum gives me some money, I help her clean the bathroom.
5. My father works in a garage and the owner pays him a monthly salary in exchange.
6. If I am close to you, you are close to me.
7. My classmate lets me use his red pencil if I let him use my black one.
8. My classmate lends me her notes when I miss class if I do the same thing for her.
9. I help you with your Mathematics homework if you help me with my English homework.
10. If a friend invites you to a party, you invite him to the cinema.
11. If a muffin costs the same as a bun, then the bun costs the same as the muffin.
12. If your grandmother gives you a present, you give her a kiss.
13. If you behave, I will give you a sweet.
14. If somebody pushes you, you push back.
15. If a neighbor helps you to carry your groceries, you give him some of your groceries.
16. If your neighbor smiles, you smile back.
17. If your mother makes you lunch, you make her some coffee.
18. If someone gives up her seat for you because you have a foot in plaster, you will give your seat up to somebody else at some other time.

### **Leading Idea 3: Reciprocity and vengeance**

Some people argue that actions motivated by vengeance may be justified when it means returning a previous negative action, when there is reciprocity. If revenge is a type of reciprocity, we face the following questions: is it fair? Is it all right to exchange a negative action for another negative action in the same way we exchange something for money? Is it all right to follow the rule of “An eye for an eye”?

The goal here make sure that students think about how they should face these situations when they occur in everyday life. They must also reflect on what criteria they must use in choosing the adequate response, the means they can use, and the consequences of their action. What students should come to understand is that the consequences of each action are intimately connected to the means used in the action. We suggest a dialogue plan to help students deal with this topic.

#### **Discussion Plan: Getting even. Doing justice or just seeking revenge**

Discuss the following questions but remember that they do not need to answer all of them. The questions should create philosophical dialogue and the teacher should always ask for the reasoning behind students' answers (not allowing “yes” or “no” answers) to facilitate critical thinking about revenge and justice.

1. If someone hurts you, do you have the right to hurt that person? Is that fair?
2. Do you need to hurt that person as much as she hurt you in order to get even? Is that fair?
3. If you hurt her less, is that revenge? Would you be even?
4. If you hurt her more than she hurt you, does that person have the right to hurt you a bit more in order to get even?
5. If someone trips on your foot, do you have the right to throw him to the ground?
6. If you did not, would that person owe you anything?
7. If a friend tells a secret you told him and you tell a secret he told you, did you get revenge? Are you even?
8. If a classmate insulted you and you insulted him back, would you feel satisfied? Would you be even?
9. If a classmate insulted you and then apologized, would you be satisfied? Would you be even?
10. If a teacher accuses you of cheating during an exam and you fail it unfairly, would that give you the right to cheat in the next exam? If you did cheat during the next exam, would that get you even with the teacher?
11. If a teacher accuses you of cheating in an exam and you fail it unfairly, would you have the right to vandalize her car? Would that get you even?
12. When somebody hurts you, do you have the right to retaliate?
13. If you do, do you get even?
14. If you do not, do you not get even?
15. When you get revenge, do you want to hurt as much as you were hurt? Why?
16. When you get revenge, do you want to feel good and satisfied? Why?
17. When you get revenge, are you seeking justice and compensation for the damage suffered?
18. Is vengeance the same thing as justice?

19. Have you ever heard the phrase “an eye for an eye”? What do you think it means?
20. Is revenge the same thing as “an eye for an eye”?
21. Is justice the same thing as “an eye for an eye”?

## Episode 3: The River

### Leading Idea 1: Common good/private property

The term, ‘common good’ relates to anything that belongs to, and benefits, a community and is not the property of an individual person or a small group. We can use the term when referring to objects (e.g. books in a library), places (public parks), services (public health and education) and even artistic or intellectual production, which is part of humanity’s cultural background. In contrast, ‘private property’ refers to anything that belongs to, and benefits, an individual or a small group.

You can find further resources on the concept of “private/public” in the manual ***In and out the park***, episode 3, leading idea 3 “Private property”.

### Exercise: Common good and private property in families

Fill in the following chart, stating what belongs to the whole family (common good) and what belongs to some of its members (private property). If you think that one of the items belongs to both categories, mark both and explain your answer. There are also items which contain several elements, such as toiletry items (which includes toothbrushes, towels, soap etc.) In these cases you may state which elements in those items are common and which are private.

	Common good	Private property
The living room		
Chairs		
The bedrooms		
Bicycles		
Toys		
Kitchen utensils		
Toiletry items		
Clocks		
Water		
Cameras		

What other things in the family environment do you think belong to the family’s common good and which are one or some of the members’ private property?

## Exercise: Common good and private property in society

In each of the boxes on the left you will find one element which is part of the common good and one which is part of private property. In each case, state what the pros and cons are for you and for society in general.

It may be interesting to highlight that the pros and cons for each situation may be of a different order and not just something personal. For example, when valuing the advantages and disadvantages of using public swimming pools, we must bear in mind the impact on the environment (water consumption) and the expenses that private and public swimming pools imply.

	Advantages (personal and social)	Disadvantages (personal and social)
Books in a public library Books at home		
A public swimming pool A private swimming pool		
A public hospital A private hospital		
A car A bus or a train		

## Discussion Plan: The right to common good and private property

1. Does the air belong to anyone?
2. Who needs the air?
3. What about knowledge/health/education?
4. Who needs knowledge, health and education?
5. Is the common good beneficial or harmful for us in any way?
6. Is private property beneficial or harmful for us in any way?
7. Could we have the right to common good and to private property at the same time? Do you think that one of these rights is more important than the other?
8. Do you think there is anything that should always be a common good? Explain your answer and give examples.
9. Do you think there is anything that should always be private property? Explain your answer and give examples.

## Leading Idea 2: Correlation, causes, reasons

Causality is one of the most important problems in the history of Western philosophy. Aristotle said that knowing something means knowing the causes of its existence. He talked about four causes, but in current science, when we talk about causes we generally limit

our definition to what Aristotle called “efficient cause”. The ‘efficient cause’ is the cause for something else appearing or occurring. In this episode, the kids are surprised that there is no water, and they ask what might have caused this. The dam is the cause (efficient cause) for the lack of water, which is the effect or consequence of closing the dam.

It is not always easy to understand when something is a cause and when it is an *effect*. Sometimes, several causes are involved and we do not know which ones are the most important or decisive, or which cause is really *necessary* (without which the event would not take place) and which *sufficient* (a cause which is enough to ensure that the event takes place). We also sometimes find *correlations* between events, and we regard them as causes. Finally, another common mistake is to see correlations as *relations of causality*.

Things become even more complicated when we talk about humans doing things. Once the children find out the cause of there being little water, they wonder why Rufino closed the dam. In this case, rather than talking about causes, we now turn to discussing the *reasons* or *explanations* for human behavior. It is not enough to know who closed the dam; we also need to know *why* he did it, although in this case “why” is the same as “what for”. We need to know the *purpose* that motivated his action. In order to discover “why”, we need to know if the action was *intentional* or *accidental*, and we must know what he is trying to obtain. We face a double complication. On the one hand, because it is not always easy to establish causality (or to say why people do things or what they do those things for). On the other hand, it is complicated because, as the children in the story say, we must not only explain human actions, but we must also find out if those actions are *justified*. This means we must see if there are reasons to justify that these actions are morally acceptable. At this point the discussion has moved from wanting to know *what* has happened to trying to decide if what the owner has done is *fair*.

You can find further resources on the concept of “reasons” in the manual to **Ella**, episode 2, leading idea 6 “Reasoning”; and in the manual to **Christian**, episode 3, leading idea 2 “Good Reasons”.

### Exercise: Causes and effects

Analyze the following sentences and decide which part of the sentence describes the cause, which part describes the effect, or if the sentence does not express a cause-effect relation.

1. The street is full of huge puddles due to heavy rain.
2. Lightning struck the tree and then came thunder. The tree burned.
3. The street sellers put up their stalls in the area where the most people passed by.
4. The passers-by preferred walking down the streets with the most shops.
5. The climate is changing and temperatures are getting hotter every year.
6. Higher temperatures are a direct consequence of human activity, especially high energy consumption.
7. It has not rained for two months and many plants are drying out.
8. She learned martial arts for self-defense.
9. Once she had mastered martial arts, she started intimidating people in her neighborhood.
10. The driver turned the steering wheel and the front wheels turned left, thus letting the car enter the parking lot.
11. The young boy started smoking the day after his 16th birthday.
12. Juan fell while riding his bicycle and broke his arm.

13. My grandfather broke his hip and then fell to the floor.  
 14. I was watching TV and the food burned in the oven.

### Exercise: Causes and reasons

As we have already mentioned, the things we normally do have a cause, which might also point to an objective or something we want to get. "Cause" is the more general word which explains our conduct, while the word "reason" is used for those causes that also *justify* what we do, and for those causes that also introduce the *moral dimension* and determine whether it was morally good.

In the following sentences, tick the correct box and explain your answer. It will be interesting to see which of the following sentences introduce the moral dimension, and which refer only to the explanation.

	Cause	Reason	Both	?
Juan drunk a lot of water because he was thirsty.				
Pedro copied in the exam because, if he failed, his father would punish him.				
Aurora helped Ana do her exercises because they were friends.				
Juan pushed Luis in the playground and Luis hit him.				
The teacher asked who had broken a chair and Luis said it had been André to avoid the whole class being punished.				
Juan does not invite Antonio to his birthday party because he does not like him.				
Pedro doesn't eat eggs because he is allergic to eggs.				
They all went to the cinema because they all wanted to watch the film.				
Pedro goes to school because his family makes him go.				
Antonio arrives late to the school because he wakes up to late.				

## Episode 4: Planning a show for the local festival

### Leading Idea 1: Children's rights and obligations

We have already dealt with this topic in Episode 1 of the "Hanadi" manual, but in order to study children's rights and obligations more in depth, we suggest a discussion plan and

two exercises that focus not only on universal rights and obligations but more specifically on children's rights and obligations.

You can find further resources on the concept of "rights and obligations" in the manual to **Tina and Amir**, episode 1, leading idea 1 "Children's Rights"; and the manual to **Ella**, episode 6, leading idea 3.

### Discussion Plan: Do children have the same rights and obligations as adults?

1. Do children have the right to food? Do they have the right to housing? Do adults also have those rights? What about the obligation of eating? Do adults and children have the obligation to eat?
2. Do children have the right to work? Do adults have the right to work?
3. Do adults have the obligation to work? Do children?
4. Do children have the right to play?
5. Do adults have the right to play?
6. Do children have the obligation to play? Do adults have that obligation? Do parents have the obligation to play? Do parents have the obligation of playing with their children?
7. Do children have rights? Do they have obligations?
8. Do adults and children have the same rights and obligations?

**Note:** When dealing with the topic of child labor, we must bear in mind that article 32 of the 2006 Convention states: "States, Parties recognize the right of the child to be protected from economic exploitation and from performing any work that is likely to be hazardous or to interfere with the child's education, or to be harmful to the child's health or physical, mental, spiritual, moral or social development".

### Exercise: Rights of children and youngsters

After reading episode 4, ask students to make a list of their rights and to explain what conditions are necessary in enforcing them (e.g. the right to receive an education implies the need for a family to bring you up and a school near home; the right to food implies having access to food).

In order to spark discussion, ask students the following questions: To what extent do you think the rights on your classmates' lists are respected in your particular case? To what extent do you think those rights are present at school? In the rest of the country? In the rest of the world?

After that, emphasize the existence of other rights, some of which appear in the list below. These other rights are probably unknown to most students, and are therefore less likely to appear in spontaneous discussion. As you go through this new list, you could ask them the same question you asked about their own lists.

There are two basic aims to this exercise. 1) Identifying children's rights as stated in the 2006 Convention and 2) to emphasize the fact that certain rights depend on families' financial situations and the level of development of countries (such as the right to food, clothes, housing or health) while rights stated in the following list do not depend (or at least not exclusively) on financial or geographical factors. Children whose basic material needs are covered may not enjoy their right to freedom of expression, of choosing friends or of protection from violence. This could work the other way around as well.

1. Right to express yourself and for adults to take what you say seriously (art.12)
2. The rights and duties of the parents and, when applicable, legal guardians, to provide direction to the child in the exercise of his or her right in a manner consistent with the evolving capacities of the child (art.14)
3. Right to choose your friends (art.15)
4. Right to be protected from all kinds of violence (art.19)
5. Right to a clean environment (art.24)
6. Right of every child to a standard of living adequate for the child's physical, mental, spiritual, moral and social development (art.27)
7. In those States in which ethnic, religious or linguistic minorities or persons of indigenous origin exist, a child belonging to such a minority or who is indigenous shall not be denied the right, in community with other members of his or her group, to enjoy his or her own culture, to profess and practice his or her own religion, or to use his or her own language. (art.30)

### Exercise: The declaration of children's obligations

The same way that we asked students to write down a Declaration of Obligations related to the rights stated in the Universal Declaration of 1948 (see this manual, episode 1, leading idea 1 "Rights and obligations"), we will now ask them to make a similar list, but in connection with the rights stated in the Convention for Children's rights of 2006. If you have already done the exercise related to episode 1, you may now concentrate on those rights that are specific to children and that do not appear in the Declaration.

## Episode 5: A visit to the mayor

### ***Leading Idea 1: Respect and tolerance***

As we know, in 1995 a Declaration of Principles of Tolerance was adopted by UNESCO's member states (see manual to **Ella**, episode 6, leading idea 2).

However, the term "tolerance" has several meanings and can be applied to both people (tolerance to pain, or tolerance towards the other's way of thinking and acting) and to other living beings (some plants' tolerance to lack of sunlight). On the other hand, the term "respect" refers solely to human attitude and cannot be used when referring to other living beings, objects, or things. Human beings may or may not respect other living beings and things (e.g. cats, furniture, laws, or climate conditions). However, the opposite does not happen unless we are talking metaphorically. For example, if, when talking about an extreme cold wave, we say "the low temperatures don't respect anybody" (expressing that temperatures are exceptionally low), or if we say that a certain law does not respect Human Rights (expressing the idea that that law is no good), or if we say that two dogs respect each other when they are facing each other just before a fight (we are actually referring to a certain degree of fear), then we are talking metaphorically.

The concept of tolerance that we are interested in is the one applied when taking the Other's way of thinking and acting into consideration and accepting it. However, in this definition we –once again– discover two ways of understanding tolerance which have a different relation to the term "respect".

If, by 'tolerating' the Other, we understand it as meaning 'resigned', 'patient', 'benevolent' or even 'suffering' the other's actions or thoughts, then this tolerance does not imply respect. Such tolerance could be mistaken for indifference, which is a disrespectful way of treating the Other (since we do not recognize him as a valid interlocutor, or as an active member of the community). If, by contrast, we understand 'tolerance' as meaning we are openly interested in the Other's thoughts and actions, then tolerance could be translated as active acceptance of the Other (where there is always respect and there is no place for indifference). While in the first case, tolerance towards the Other does not require contact or listening, in the second case both elements are vital in a voluntary relation with the Other.

In referring to cosmopolitan and diverse environments, we often observe that people who are different are tolerated in the way we first defined "toleration" (i.e., difference from the other is tolerated). This means that their presence is tolerated from a distance, and this makes the other a permanent stranger. From this position, it is impossible to understand the Other's different vision of the world, or to comprehend the Other's convictions that motivate the way she expresses herself and the way she acts. This type of tolerance is based on avoiding contact with the Other, while simply putting up with the Other's presence. This conception of tolerance does not imply any effort in trying to understand difference, and may be profoundly disrespectful if silent rejection and non-recognition of differences are disguised as acceptance and tolerance. In contrast to this, we have the second conception, which requires concern for, interest in, and recognition of the other. While the first definition is exclusionary through ignorance, the second is inclusive, thanks to recognition.

*You will find further resources on the concept of "tolerance" in the manual to **In and out the park**, episode 5, "Tolerant? Who?", leading idea 1.*

### Exercise: Tolerance and respect

In which of the following situations does the use of the term "tolerance" imply the existence of respect and in which does it not.

1. Maria tolerates high temperatures: she never feels hot.
2. José and Juan have different points of view but they are capable of discussing things calmly and listening to one another.
3. My friend Carlos cannot tolerate the fact that I hand-write my school reports, although our teacher does not mind whether we type or hand-write them.
4. Rosario can hardly tolerate Zulma and never speaks to her.
5. The classmate I share a desk with needs complete silence when working, while I tend to quietly hum tunes when I concentrate without noticing that I'm doing it. This annoys my friend, so we have talked. I make an effort not to hum and he tolerates me humming from time to time.
6. My father does not tolerate the messiness of my room.
7. Charo cannot tolerate the smell of boiled spinach when her mother is cooking.
8. We all know Juana does not tolerate anybody sitting at her chair during breaks in class. Today, she pushed Rocio to the floor because she sat at her chair knowing how much it annoys Juana.
9. The teacher does not tolerate anybody being late to class.
10. Paco has no choice but to tolerate his neighbors playing very loud music when he wants to listen to the news on TV. However, whenever he sees his neighbors, he thinks that if he ignores them, they will understand that he is annoyed.

11. Although my mother does not like having pets, she tolerates me having a rabbit at home.
12. Although my mother is not religious, she tolerates my grandfather (who is religious) saying a prayer before dinner whenever he comes to visit.
13. My mother does not tolerate me tearing bread with my hands because she says that is what knives are for.

### Exercise: Tolerable and intolerable

Which of the following things do you think must be tolerated in people from other cultures (event if distant from common practice in western society) and which should not.

1. Wearing certain pieces of clothing such as a veil or a burka.
2. Eating certain things that are unusual in the foster country, such as insects.
3. Burping while eating.
4. Saying a prayer before eating.
5. Wearing a kind of knife or sword as a part of clothing without the intention of using it.
6. Wearing a shirt with bright colors and indigenous designs.
7. Playing certain musical instruments like the quena, the zampona or the charango (Latin American instruments).
8. Parents choosing their children's spouses.
9. Correcting a child's bad behavior by using corporal punishment.
10. Listening to music from one's country of origin.
11. Speaking in your mother tongue when it is different from the language used in your new country.
12. Wearing earrings and bracelets with typical patterns from one's country of birth.

### Discussion Plan: Tolerance

1. What things should people tolerate?
2. What things should people not tolerate?
3. Does being tolerant towards someone mean accepting everything she does or thinks?
4. Are there things you do which people should not tolerate?
5. Can you think of things that you do not like but which you must tolerate?
6. Does being respectful mean we have to agree with everything somebody says?
7. Is it possible to be respectful and contradict someone at the same time?
8. Can we be tolerant and think differently than another person?
9. Must we be tolerant with intolerant people?
10. Can we learn to be tolerant?
11. Can you respect someone while you ignore him/her? Can we tolerate someone while ignoring him/her?
12. Is it necessary to know why someone thinks differently in order to tolerate that difference? And in order to respect the difference?
13. When we say that we are tolerant, does that mean that we always respect the Other's different way of thinking or thinking?
14. What does tolerating someone mean? What does respecting someone mean?
15. What is tolerance?

## Leading Idea 2: Customs/Traditions/Habits

In all societies, in human groups which have a reasonably long and shared history, there are traditions and practices that are carried out by the vast majority of people (maybe even all the people) in that group. These traditions stand the test of time and become part of the culture. They even become part of what defines the group or society; what we could call the identity of that culture. They are therefore very relevant to both the human group and to each one of its members. When they appear, they are accepted because they contribute to the way society is organized. Once they are established, they live on, even when their contribution to the group is no longer clear.

Traditions are important in countries or nations because, thanks to them, it is possible to provide citizens with a stronger sense of belonging to the country. That is why some people think it is vital to respect and preserve those traditions, since losing them would mean losing a part of themselves, and their world would become strange to them. These people lack the necessary flexibility to modify those traditions or even abandon them when they are no longer beneficial.

It is sometimes possible to know when they started, but on other occasions the origins of traditions are unknown and go back to ancient times.

*You can find further resources on the concept of “tradition” in the manual to **Ella**, episode 2, leading idea 4 on “Culture”, and the manual to **www.whatisyourme.you**, episode 3.*

### Activity/Inquiry: Origin and disappearance of traditions

Students are asked to interview their grandparents about the kind of things they did when they were their age. They could also ask if it was common for children to do things like this, and what the reasons were for doing them.

During the next class, the whole group shares the information about what activities were traditional when their grandparents were their age and they explain why they did those things.

They then investigate which of these traditions still exist and which do not. As a group, students must try to find out why some have disappeared, and if they have been replaced by other activities that are now beginning to be considered traditions (or have already become traditions).

Once that task is finished, the class can discuss the following questions and explain their answers.

1. Did you find any of your grandparents’ traditions absurd?
2. Were any other traditions sensible and reasonable?
3. Is it a good thing that those traditions have disappeared?
4. Has society and the people that make up society gained anything with the disappearance of those traditions?
5. Are there traditions nowadays that are equivalent to the ones that have disappeared?
6. Are they worse, better, or impossible to compare?

### Exercise: Should everything be changed?

Is change always desirable? Does change always mean going from something worse to something better? In the following list of practices that have changed in the last fifty years, state which you think have been changes for the better, and why:

1. People now get around by car instead of on horseback or carriage.
2. People used to eat more home-made food. Nowadays, people eat more pre-cooked food.
3. Humanity now has medicine to cure many illnesses.
4. In the past, clothes were home-made and any patchwork was done at home. Nowadays we buy clothes at shops and make repairs at specialized repair shops.
5. Fifty years ago, it was quite usual to find several generations of the same family living under the same roof. Nowadays, it is not as common.
6. Fifty years ago there was no legislation on Human Rights. Now, there is.
7. A hundred years ago, very few girls went to high school and hardly any went to university.
8. Fifty years ago, divorce was illegal in Spain. Nowadays, the number of divorces is higher than the number of marriages.
9. Some years ago, corporal punishment at school was legal. Nowadays, corporal punishment is not permitted.

Look for examples of improvement and decline by talking to your elders.

### Activity/Discussion plan: Different customs

Participants take a couple of minutes to think individually about examples of habits, customs or traditions they practice. Then, they share their ideas in small groups. Each group writes (at least) six of their ideas on pieces of paper – using a different piece of paper for each idea.

They then share their ideas as if brainstorming, and stick their pieces of paper on a large chart (which you have previously prepared) under one of the columns.

Traditions, customs, habits that several cultures have in common	Traditions, customs, and habits exclusive to a particular culture
Always putting your keys in exactly the same place	
Giving up your seat to older people in public transport	
Not working on Sundays	

1. Are there any customs that came up in more than one group?
2. Are there any customs which are not the same, but which could be seen as analogical similar to customs in other groups?

Using the examples given, fill in the following chart.

Habit, custom	How does it help?	What does it prevent or impede?

1. Is it possible for a habit to be good for some people and bad for others?  
If so, would it be a good or a bad habit?
2. Is it possible for a habit to be good for everyone?

3. Are some customs better than others? If you think so, explain the criteria you used in evaluating them.
4. Are there any customs that should be eliminated or exchanged for others?
5. Are some customs from one group incompatible with those from another group?

### Activity/Exercise: Multiple perspectives and customs

Students are told that they are going to build a collective sculpture in which each student will be one of the pieces. They place themselves one by one and without speaking. When they are all situated, the teacher takes one student at a time out of the sculpture and tells them to take a mental photograph of the scene (we can make some students look from far away, from close up, from one side, from the other side, etc).

When they all have their mental photographs, they sit in a circle and we ask them to each describe what they have seen. We could continue with the "Seeing things as they really are" discussion plan in the manual to **Christian**, episode 8, leading idea 2.

## Episode 6: Meeting the shepherd

### ***Leading Idea 1: Global/Local. Butterfly effect***

The butterfly effect refers to the fact that what happens somewhere on Earth can have positive or negative effects on people and the environment somewhere else. The name "butterfly effect" comes from a Chinese proverb that says, "The beating of a butterfly's wings may be felt on the other side of the planet."

This butterfly effect leads to thought on local actions in relation to global action, and expresses the need to take both into consideration when making decisions. In the field of environmentalism it has been translated into the action principle of "think globally, act locally," which means that we must act on our surrounding environment without forgetting that we live on a common planet, where everything is intertwined.

We now suggest two exercises, which are useful for working on the relation between the parts and the whole, the globalization of conduct and the generalization of behavior.

*You can find further resources on the concept of "global/local" in the manual to **Christian**, episode 12, leading idea 1, discussion plan and exercise on "Globalization and fair trade".*

### ***Leading Idea 2: Relation between parts and whole***

The relation between the parts and the whole is based on establishing existing connections between the aspects of something (an object, an event or a process) and that thing when globally regarded as a whole. The features or characteristics of the whole usually depend on the features and characteristics of its parts. Children normally think this way, and they confer the characteristics of the parts to the whole and vice versa. Thus, if a house is built with small bricks, they usually think the house is also small, or if a house is big, they tend to think that the rooms will also be big. But things are not always like that, and there are not any logical rules that can be applied directly to the relation between the parts and the whole.

Bearing this in mind, understanding what the relations are based on is fundamental to understanding the nature of the relations themselves, because every time we connect

something in space or time, a relation comes into being. It is also very important for understanding the ethical and aesthetic aspects of life. We might think that a good life is a life in which most of its parts have been positive, or in which we have developed good habits. However, this is not always so, as a series of actions that can be considered positive when viewed individually may be considered negative if observed as a whole. Let's take the example of an assembly line in a factory that makes bombs (the production of each individual part must be good) or the series of administration procedures that end up leaving someone out of the health system. That would take us to the more profound question of whether it is possible to define a part as good without knowing its relation to the whole.

It is important to work with students on the relations between the parts and the whole in order to help them discover their importance and validity depending on context and the goals we set when discussing the relationship between parts and the whole.

### Exercise: Relations between the parts and the whole

1. If only one raindrop falls, is it raining?
2. If a flock is made up of big sheep, does that mean it is a big flock?
3. If your school has small classrooms, does that mean your school is small?
4. If one of your fingers hurt, does that mean your body hurts?
2. If you like ice cream, sausages and spaghetti, does that mean you like spaghetti with sausage ice cream sauce?
3. If a piece of music sounds loud, does that mean that all the notes that make up the piece are loud?
4. If an orchestra sounds good, does that mean that all the instruments sound good?
5. If a picture is full of small figures (people, animals, houses etc), does that mean that it is a small picture?
6. If the Spanish state is big, does that mean that each region in Spain is big?
7. If you give someone a gift, does that mean you are generous?
8. If you behave well one day, does that mean you are a good person?
9. If you feel happy for a while, does that mean that you are a happy person?
10. If you have a thought, are you thinking?

### Exercise: What would happen if...?

Using the conditional can help stimulate people's imagination by inviting them to imagine what the result of a totally different or new situation would be. In the following examples, students try to imagine possible consequences to the situations we suggest. The exercise may also be used to generalize behaviors.

1. What would happen if there were no more school ever again?
2. What would life be like if every day was a holiday?
3. How would we see the world if we could not see colors?
4. What would life be like if we started at the end and every year that went by we were a year younger?
5. What would happen if the internet broke down?
6. What would happen if everybody threw litter on the ground?
7. What would happen if everybody went everywhere by car?

### **Leading Idea 3: Hypothetical syllogism, if.....then....**

A hypothetical syllogism is a series of two statements that has great importance in human reasoning. The basic form is a series of two statements joined by the connectors “if” and “then”. The first statement is introduced by “if” and this statement is called the *premise*. The second statement is introduced by “then” although we sometimes do not write or say “then”. This second statement is called the *consequence*.

These are some clear examples:

- “If it rains, (then) the streets get wet”
- “If you study hard, you will pass the exam”
- “If you pay attention in class, we will go on a trip”
- “If I push the book, it will fall from the table”

These examples are not so clear:

- “Firefighters are very brave people” which is equivalent to “If you are a firefighter, then you are brave”.
- “All mothers are women” is equivalent to “If you are a mother, then you are a woman”.

This is a vital way of expressing causality relations: the premise is the cause and the consequence is the effect. We use it very often although we do not always use the logical connectors (“if.....then”) which help us express that relation more clearly.

The hypothetical syllogism or conditional is a type of relation between two statements or premises, one of which establishes a relation of causality between two sentences like the ones we described before, while the other is a statement that derives from one of the two related sentences.

For example

**Statement 1:** If you study every day, you will pass the exam.

- *Premise:* A) Studying every day
- *Consequence:* B) Pass
- *Rule:* The relation A establishes or implies B

**Statement 2:** Pedro studies every day

We can infer a conclusion from those two statements, which will be valid if both statements are true and the rules of the syllogism are respected. When the second statement states that the premise in the first statement has happened, we may conclude that what is stated in the consequence will happen.

**Consequence:** Pedro passes the exam.

We constantly use this technique in everyday life in order to know why things happen and to predict what will happen in the future. We do so because experience or knowledge helps us establish a relation between the two statements. The rule also applies if we invert the statements in the following way:

*Rule:* Denying A implies denying B

**Statement 1:** If you study every day, you will pass (A implies B)

**Statement 2:** Pedro does not pass (No B)

**Consequence:** Pedro has not studied every day (No A)

But beware! Supposing that a relation where A implies B is true only means that it is surely true in these two examples, but

B does not necessarily imply A: (Confirming the consequence of the first statement does not mean that the premise is true. In fact, it tells us nothing about the premise). There is no conclusion.

Denying A does not necessarily imply denying B: (Denying the premise in the first statement does not necessarily imply that denying the consequence is true). Rather, there is no conclusion.

First statement (A implies B)	Second statement	Conclusion
If you study every day, you pass	You study (A)	You pass (B)
If you study every day, you pass	You do not study (No A)	No conclusion
If you study every day, you pass	You pass (B)	No conclusion
If you study every day, you pass	You do not pass (No B)	You have not studied (No A)

This is so to such an extent that if the conclusion is not true, we must examine the statements. If Pedro has studied hard and not passed the exam, we will reach the conclusion that at least in his case, not studying is not the cause of failing the exam. We must, therefore, look for another cause or modify the syllogism.

*You can find further resources on the concept of “hypothetical reasoning” in the manual to **Ella**, episode 2, leading idea 5, discussion plan Hypothetical reasoning – Thinking with if – then statements”.*

### Exercise: The syllogism

Say if we can reach a conclusion or not in the following examples (encourage students to use the “If.....then...” format).

1. All the students in Fourth Form are going on a trip tomorrow. You are going on a trip tomorrow. So \_\_\_\_\_
2. All mothers are women. You are not a mother. So \_\_\_\_\_
3. When it rains, the streets get wet. The streets are wet. So \_\_\_\_\_
4. Whenever I eat mussels, my stomach hurts. I have eaten mussels, so \_\_\_\_\_
5. If the weather is good on Saturday, we will go to the country. We have been in the country on Saturday. So \_\_\_\_\_
6. If you train every day, you are a member of the team. Kevin trains every day, so \_\_\_\_\_
7. If you train every day, you are a member of the team. Kevin does not train every day, so \_\_\_\_\_
8. If you are born in Chile, you are Chilean. Pedro is not Chilean, so \_\_\_\_\_
9. If you are born in Chile, you are Chilean. Pedro was not born in Chile, so \_\_\_\_\_
10. If we take a taxi to school, we will be early. We were not early, so \_\_\_\_\_

## Episode 7: From the pitch to the bridge

### Leading Idea 1: Reasons

You can find resources on the concept of “reasons” in the manual to **Tina & Amir**, episode 2, leading idea 1, discussion plan “reasons for decision-making”; in the manual to **Ella**, episode 2, leading idea 6, which includes several discussion plans and exercises on hypothetical reasoning; in **Hanadi**, episode 3, leading idea 2 “correlation, causes, reasons”, exercises on cause, effect and reasons; and **Christian** episode 3, leading idea 2 “good reasons”, exercises on judging reasons.

### Leading Idea 2: Traditions and customs

You can find resources on the concept of “traditions” in the manual to **Hanadi**, episode 5, leading idea 2, discussion plans exercises and activities; and the manual to **Christian** episode 9, leading idea 1 “Rites, customs and ceremonies”, discussion plans and exercise; and in the manual to **www.whatsyourname.you**, episode 3, leading idea 4 “Loyalty toward traditions”, discussion plan “culture and traditions”.

### Leading Idea 3: Looking for alternatives

In this episode, Jose (and later Hanadi) try to understand the traditions, and then Elena and Danilo start giving alternatives (I’ll take a shower at home; only the captains should jump from the bridge, etc.) The search for alternatives requires an ability related to creative and divergent thinking - thought aimed at new meaning. This new meaning is different from the usual, generalized meaning in a given society. For that reason, the search for alternatives is based on imagination and fueled by different points of view and angles within a research community. It is also an ability aimed at looking for new meanings and solutions. It is thus an important tool in the world of education in dealing with themes of diversity and cosmopolitanism because, by recognizing and looking for alternatives to our own way of seeing things and acting, we are more open to the Other’s points of view and behavior (the Other acts and sees things differently due to origin or culture). Being in the position to look for alternatives helps us clarify our own ideas and be more open to other’s ideas. It also helps in stating what we find acceptable or unacceptable in our own behavior and in the Other’s behavior. Exercising this ability aids us not only in finding the best way of doing things, but also in looking for solutions to a problem without using the usual options.

#### Activity/Exercise: What is it used for?

There is a classic and very simple game we can play in order to introduce the topic. A member of the group takes an object, a pencil for example and says: “I use the pencil for writing” (and mimes writing). The student then passes the pencil on to the person on his right. This student has to find another use for the pencil without repeating any of the previous uses (e.g. using the pencil as a moustache and putting on his upper lip). The pencil keeps going round and every student must find a new use for it. The game can also be played with other objects.

### Exercise: Looking for alternatives. Criteria

1. You are going on a trip with your friend and his father. Before you leave, your friend's father asks you what route you want to follow. If you take the motorway, the trip will be shorter but the views will not be very nice. If you take a secondary road, it will take longer but the views will be more beautiful. What do you prefer? What criteria did you use in choosing? Is it difficult to change your mind if your friend prefers the other option?
2. You are going to eat at your friend's. Her father asks you if you would prefer pizza, chicken, or the remains of last night's roast salmon. Your friend says that she prefers the chicken but her father says that, since you are the guest, you should choose. What do you choose? What criteria have you used?
3. At school, you are given the choice of studying two extra weekly hours of French as a second language or having those two extra hours to catch up on your class work. One of your classmates, who you are always with, decides to go to French. What do you choose? What criteria did you use?
4. You are going on a school trip to visit a city that has three main sights: a guided visit to the cathedral (which is one of the most beautiful in the country), a mountain route where you can see the local plants and animals (which are rare in other parts), and a visit to the toy museum (which has more than twenty rooms where you can actually play with all the toys). What do you choose to do? What criteria did you use?

### Exercise: Looking for alternatives to everyday situations

The group is asked to look for alternatives in the situations we describe. The alternatives they come up with are written down, and the group then analyzes which are feasible and which are not. We can then vote to choose the best two options and discuss the reasons for choosing them and the criteria used in choosing one over the others.

1. A school trip to the mountains was scheduled for today but temperatures were freezing last night and now the roads are blocked. How can we spend the day?
2. Your best friend has invited you to her birthday party but she has said that she does not want guests to buy her presents. She would prefer guests to make the presents. What do you give her? (If the children do not come up with this idea, you could ask about the present being an afternoon playing games at home or a trip to countryside, etc.).
3. You play on a volleyball team that trains every Saturday at school. You normally walk to practice because it is only a fifteen minute walk. Today, when you got to the gymnasium, you notice that you have left your sports shoes at home and you only have the school shoes you are wearing. What do you do?
4. You are going to meet some friends at home. You had planned on listening to some music, maybe dancing a little and watching a film on your computer. However, soon after your friends arrive, there is a black out and the battery on your computer has run out. How do you organize the afternoon?

## Activity: What would you change? Looking for alternatives

Depending on the group you have, choose two or three conflict situations (by yourself or with the group) that are relevant for the students (you can even take them from the exercise about reciprocity and connect this activity with that exercise). Then, prepare a short theater play (a scene of a few minutes) representing this conflict and a potential solution (if the solution is not a good solution, or if it introduces new problems, it can be even more interesting). This play (scene) can be prepared and acted out by the students, or can also be prepared before by the facilitator of the session, and then acted by the students, or even by other people (other facilitators/teachers, students from other classes),

The play / scene is performed in front of the class. When it is finished, the facilitator asks the class what they think about it, and what they would change in order to have a different end (better if possible). If the suggested changes are related to the attitude or the behaviour of one of the characters, then the facilitator will ask the person suggesting those changes to take part in the theater play. The facilitator then asks the group to perform the play again, now incorporating the new participant and his/her perspective.

Then the discussion can be guided using the discussion plan about alternatives.

This activity is inspired by the Forum Theater (We recommend looking for further information about the Forum Theater in order to carry out the activity)<sup>16</sup>

## Discussion Plan: Alternatives

1. Do you generally find it easy or difficult to find alternatives to an idea or a plan?
2. Do you find it easy or hard to accept an alternative to your idea that comes from someone else?
3. You had planned on doing something that is now not possible because of changed circumstances... but you have found an alternative. Is it possible that the alternative ends up being better than the original plan, or is it always worse because it was not the first option?
4. When someone has an idea you had never considered, how do you normally feel towards this new idea?

## Epilogue: Back home

### **Leading Idea 1: Girl/Boy Friendship**

*You can find resources on the concept of "friendship" in the manual to **Christian**, episode 1, leading idea 2 "Friendship/Comradeship"; and in the manual to **Tina and Amir**, episode 3, leading idea 4, discussion plan on "Friends-friendship"; and also in the manual to **Ella**, episode 7, leading idea 1 and exercise on "Friendship".*

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<sup>16</sup> An example of a company doing it in english <http://forum-theatre.com/> is the forum theater inspired by Augusto Boal. [https://en.wikipedia.org/wiki/Augusto\\_Boal](https://en.wikipedia.org/wiki/Augusto_Boal)



## Episode 1: First day of class

### ***Leading Idea 1: Solitude, loneliness***

It's the first day of class, a situation we have all been through and which normally creates uncertainty, anticipation, and many other emotions. Some of these feelings could also be related to fear and loneliness. When we arrive in a new environment and we don't yet know anyone, or the customs or rules, we can often feel lonely and/or lost.

Feeling lonely is not the same thing as being alone. One may choose to be alone at times (choose to be in solitude), and the phrase "I am alone" doesn't always have negative connotations. In contrast, feeling lonely seems less of a choice, more unwanted. These discussion plans lead us to reflect on the idea of being alone, considering when it is a matter of solitude and when it is a matter of loneliness (this helps to distinguish when it is a state or an emotion, when and why it might be considered a good thing, and when and why it may be considered negative).

This episode is also meant to introduce the social dimension of human beings, and is a good opportunity to reinforce empathy within the group through the identification of common feelings and ideas. In order to create a community of enquiry, during these first sessions it is important for the teacher to help the participants to identify and reflect on common feelings and ideas.

### **Discussion Plan: Being alone, feeling lonely**

Ask your students these questions – Tell them to give their reasons.

1. Can a fish be alone?
2. Can a table be alone?
3. Can a table feel lonely?
4. What is the difference between being alone and feeling lonely?
5. Is it possible to feel lonely while being surrounded by people?
6. Is it possible to feel accompanied while having no one around you?
7. If I had never met anybody else, could I feel lonely? Would I know what it means to feel lonely?
8. Is feeling lonely the same thing as feeling invisible?
9. Do you like being alone?
10. Would you like to always be alone? And to always be accompanied?
11. Is being alone something good?
12. Do you like feeling lonely?
13. Is feeling lonely something good?
14. Is it possible that we make ourselves feel lonely?
15. Is it possible to make someone else feel lonely?
16. Is making somebody else feel lonely a good thing?

17. Are there any situations where making somebody feel lonely may be a good thing?

18. When is being alone a good thing? When is being alone something bad?

### Activity/Exercise: Putting forward alternatives, listening and empathizing with others

We reflect a bit more on situations where being alone or feeling lonely may be a problem, and we look at ways to face each situation. The participants will think about solitude and loneliness and will practice looking for solutions. They will also have the opportunity to see their ideas mirrored in others' ideas.

Explanation (LG=Large Group, G5=Groups of five, F=Facilitator, I=Individual)	Duration <sup>17</sup>
G5. The class is split into groups of five. Each group thinks of three situations where a person could feel lonely, and then tries to number the emotions that a person feels in such situations. Then, they have to think about ways how to avoid this person feeling lonely.	8 minutes
LG. In turns, the groups present their situations (one per turn). After listening to the first situation of the first group, the other groups get together for a few minutes to decide on a solution. They then write it down on a card (all groups must have identical cards).  All the cards with the solutions to the same situation, including that of the group which presented the situation, are put together and read aloud in random order so that no one knows which group's card it is. Each group discusses which solution they think is the best (they must have reasons to back up their choice) and vote (secret ballot, voting for one's card is not allowed).  Votes may be counted if we want this to be a game, or we can create a discussion where we explain why we choose one solution over another (argument and counter-argument). We could also combine counting with a discussion. This interactive LG stage must be fun and be carried out in a spontaneous way.  E.g. Points for votes: Each vote your solution gets =1 point. If you vote for the solution put forward by the group who presented the situation =2 points. If you voted for the most popular solution =2 points.	20-25 minutes (just for one round)

### Activity: Identifying our own feelings and others' feelings

In advance, the facilitator will prepare cards with different feelings written on them. They can be basic feelings or not, like feeling: guilty, proud, happy, friendly, respect, solidarity, hatred, embarrassment, loneliness, insecurity, love, gratitude, etc.

17 The given times in this exercise are estimates for a group of 20. Teachers should adapt the time to their class size.

Explanation (LG=Large Group, G8=Groups of eight, F=Facilitator, I=Individual)	Duration <sup>18</sup>
<p>LG: The participants stand up forming a circle.            F-LG: The facilitator reads two or three cards with the feelings. After reading each card, everyone will act out the feeling using body language (all at the same time). Without moving, we see how the others did. We recommend starting with easy feelings, like happiness, sadness, boredom. The facilitator asks some of the participants why they represented the feeling that way, and how they typically experience that feeling.</p> <p>This exercise is intended to create a relaxed, fun atmosphere.</p>	10 minutes
<p>G8: The large group is divided into three groups (this will depend on the number of participants, but groups of 8 will work well). Each group will choose three of the cards (at random). Then they will have to prepare the representation of the three feelings in three different ways: 1) First card with a small theater play (2 or 3 minutes) 2) Second card with a statue, a still photo (made by them using their bodies, all together). 3) Third card, describing it with words. Here, they can use analogies or metaphors, but not the word being described.</p>	10 minutes
<p>LG: When every group has prepared the three representations, we come back to the large group. Each small group will represent the feelings to the others, following three rounds (one feeling each in each round). The others will have to guess what feeling they are representing. The facilitator will ask, and guide a small discussion over how others notice when someone is feeling this, how they guessed the feeling. The facilitator will ask if students use similar techniques of perception when others feel this way, and how others notice when we are feeling this emotion.</p>	30 minutes

The length of the exercise can be reduced, e.g., by reducing the number of feelings, or the warm-up.

## ***Leading Idea 2: Friendship/Comradeship***

Humans are, by nature, social beings. Although this does not imply that every individual feels the same need to socialize, we all need to exist socially, and only others can give us that type of existence. Even being ignored or facing a certain intentional indifference (closer to isolation and discrimination) is a form of social existence because it requires that we first recognize the person whom we then ignore. There are many other ways of existing socially both in a positive and in a negative way (it is not unusual to find behavioral patterns under the motto “Better to exist negatively than not to exist at all”). One of the most powerful ways of having a positive social existence is having friends who help us to achieve that positive social significance.

It is not usually difficult to agree with the people around us about the necessity of having friends, and we will also agree on some of the main characteristics a person must

<sup>18</sup> The given times in this exercise are estimates for a group of 20. Teachers should adapt the time to their class size.

possess in order to be considered a friend (trust, support, understanding, dedication, a shared sense of humor, etc...). Christian shows how important making new friends are when he points out a lucky incident that opens the possibility of having a new friend.

Bearing all this in mind in relation to issues of inclusion/exclusion and cosmopolitanism, it is interesting to study when these characteristics are realized, what form they take, to what extent are we choosing our friends, and the extent to which a specific context can influence the type of friendships we make. For example, the type of friends we will have are not the same if we live in a small town as they will be if we live in a big city. Rather, friendships depend on the situational context; diversity in the type of friends could even be higher in the small town than in a city (since in a small town we have to choose our friends from who is available, and the social need of having friends is stronger than the need to find those who are "similar." However, at the same time, diversity is usually greater in cities). Does the number and quality of friends we have depend on the size of our school or town? Are friends and friendships all similar or different? Is diversity or homogeneity in friends more beneficial? How long does it take to make friends with someone? (Can friendships occur instantly, or do they develop over time)? What role does our attitude play in making friends? How do we decide whether someone has the potential to be our friend?

*You can find resources on the concept of "friendship" in the manual to **Tina and Amir**, episode 3, leading idea 4, discussion plan on "Friends-friendship"; and also in the manual to **Ella**, episode 7, leading idea 1 and exercise on "Friendship"; and in the manual to **Christian**, episode 1, leading idea "Friendship/Comradeship".*

### Discussion Plan: Friends<sup>19</sup>

1. How many friends can a person have?
2. Are all friendships equal?
3. Do you have a best friend?
4. Is it good or bad to have a best friend?
5. Can we have more than one best friend?
6. Can we have just several real friends instead of a best friend?
7. Can people hardly ever talk and still be friends?
8. Is it possible to be friends and never meet?
9. Can we be someone's friend without really knowing him/her?
10. Are there people who are always arguing with their friends?
11. Is it possible for two very different people to be friends?
12. Is it possible for someone to have no friends?
13. Do you trust your friends more than anybody else? (brothers/sisters/parents/teachers/your dog)
14. Did you choose all your friends or did your friends choose you, or both? If both, can you give an example of when you choose and when you are chosen?
15. How can you form a friendship?

<sup>19</sup> Based on the manual *Looking for Meaning*, LIPMAN, M. & SHARP, A. M. (1984) *Looking for Meaning. Instructional Manual to Accompany PIXIE*. University Press of America-IAPC. Boston), chapter I, episode 3.

## Activity/Exercise: What is friendship?

A sign is placed in each corner of the room. Each bears a different word (friends, partner/comrade, sidekick/mate, schoolmates/acquaintances). The following sentences are read aloud and the students place themselves under the sign they consider most appropriate.

1. I have a problem at home and I need to tell someone.
2. S/he wants me to do something I am not comfortable with, but if I don't accept he might reject me.
3. We work well together.
4. I don't know if they have any brothers or sisters.
5. We meet on the park bench every afternoon.
6. I never see him/her alone, always in contexts with more people.
7. I feel comfortable in his/her presence.
8. When s/he speaks, I don't dare to speak.
9. We always hang out in a group, and we can't leave the group because they would not like it.
10. When we see each other in summer we spent every minute together, but then, during the rest of the year we never meet or speak.

## Exercise: Analogies on friendship

By comparing two similar relationships, one which we know well and one we don't, analogical reasoning allows us to infer suppositions about the one we don't know. It therefore allows us to make headway in our research and discover unknown relationships based on our knowledge of known relationships. Analogical reasoning is thus vital in the theory of inductive reasoning, in artistic creation, in the creation of figurative expressions in poetry and prose and, in fact, in any innovation (creation) that combines similarity and difference.

In order to work on analogical reasoning, we propose the following exercise. In the first part, students have to decide which are good and which are bad analogies. In the second part students are asked to build their own analogies.

	Very good	Good	Acceptable	Bad
The wrist is to the hand as the neck is to the head	X			
The egg is to the hen as the seed is to the plant				
A sharp knife is to a butcher as a sharp pencil is to a painter				
The wind is to a comet as the mast is to a sail				
The liquidizer is to electricity as the car is to petrol				
Night is to day as winter is to summer				
Puppies are to dogs as children are to parents				

1. The eyes are to the face as .... Example: lighthouse to the ships
2. Getting angry is to friendship as....
3. Spending time with a friend is to friendship as....
4. Trust is to friendship as....
5. A plant needs water as a friend needs....
6. Having different friends is to a person as having....
7. A person with no friends is to happiness as....

## Episode 2. There is no pitch to train on

### Leading Idea 1: Identity/Belonging

The question of identity comes up in both episodes, and in several parts of the text. On one hand, we will deal with this issue from the perspective of individual/community and the determination of our identity as people who belong to many communities (*this manual*, episode 8, leading idea 1 “Individual and Community”). On the other hand, we will address identity in connection to belonging in a certain place. These issues are closely related to the shaping of our own identity in connection to both the things we choose and the things we don’t. Questions like: “What does belonging somewhere mean?”, “What part of our identity do we build ourselves and what part do we receive?”, “What defines us more, what we choose or what we receive?”, “How do we label others, according to what they choose or to what they receive?” These types of questions are essential when working in large, culturally diverse, contexts. A classical way of building identity and belonging, common in nationalistic speeches, is based on building borders based on differences, with the risk of classifying what’s different as something worse. On the other side, a cosmopolitan approach, based on respect for the local (what is common), a link to the value, and openness to the global (what is different, from outside), tries to overcome narrower visions of identity focused mainly on difference as separation.

This chapter deals with the idea of belonging or not belonging in a neighborhood, whether it depends on having been born there, or on feeling that you belong there. The situation will be the starting point that will allow us to guide the discussion towards the issue of identity.

*You can find further resources on the concept of “identity” in the manual to **Tina & Amir**, episode 5, leading idea 1 “Who am I?” and leading idea 2 “Citizenship”, with discussion plans and exercises on identity and citizenship that may complement this topic of identity.*

### Discussion Plan: Who am I? Where am I from?

1. Is it possible to be from one place and after some years, belong to a different place?
2. Can we be from more than one place at a time?
3. Can we belong to more than one place at a time?
4. Can we be from nowhere?
5. Can we belong nowhere?
6. Imagine that someone was born Madrid but has to move every five years because his mother is a diplomat. First, he lived in Paris, then London, then Rabat. Now he lives in Kenya with his father who is German. Where is he from? Where does he belong?

7. You have always lived in this neighborhood but you suddenly find out that you were born elsewhere. Are you still from the neighborhood you thought you were from?
8. You think you have always lived in Rondoland (made up country) and you feel Rondolian but you then find out that you were born in another country. Are you still Rondolian?
9. Would you still be the same person?
10. What is more important in being ourselves; the things we choose or the things we don't?
11. Can you choose where you are from? If you can choose, how?
12. Can you choose where you belong? If you can choose, how?
13. How do we get to be from somewhere?
14. Can we feel we are from somewhere we are not from?
15. Can we feel we belong somewhere we have never been?
16. Can we feel we are something we are not?

### Exercise: Conditional reasoning or conditional syllogism

In the manual to *Hanadi* you will find a leading idea about syllogism, an explanation of the concept, and another exercise. Here in chapter 1, episode 2 of *Christian*, we have some examples of hypothetical syllogisms or conditional reasoning, and even double syllogisms. Explain to your students what a syllogism is, and try to find where they are in the episode.

Those courts are for all the kids in the neighborhood.

- Conditional reasoning as first premise: If you are from the neighborhood, then you have the right to play in the courts.
- Second premise: José is from the neighborhood.
- Consequence: José has the right to play in the courts.

Those who were born in the neighborhood are from the neighborhood.

- Conditional reasoning as first premise: If you are born in the neighborhood, then you are from the neighborhood.
- Second premise: José was born in the neighborhood.
- Conclusion: José is from the neighborhood.

Special relations are established between several statements or premises from which a consequence is inferred. This kind of game allows us to verify the initial statements and the validity of the relation. This is a very powerful reasoning mechanism used by all kinds of people from a very early age. Most times, we use this mechanism unconsciously and often without verifying the truth in the statements. We must be careful when we invert the sense and maintain the structure in the sentence whilst denying it. The statement, then, does not necessarily have to be true. For example, from the previous syllogisms we can't say that if you are not born in the neighborhood, you are not from the neighborhood, or if you are not from the neighborhood, you don't have the right to play in the courts.

It is interesting to practice the conditional reasoning in this episode.

You can find further "resources on reasoning and hypothetical reasoning" in the manual to **Hanadi**, episode 7, leading idea 1, discussion plans and exercises; and in the manual to **Ella**, episode 2, leading idea 6, discussion plans and exercises.

## Leading Idea 2: Putting yourself in the other's place and empathy

Putting oneself in the other's place, being capable of looking at reality from different perspectives, and developing one's empathy are probably the best ways to not only get to know what others believe and value, but also to feel, understand, appreciate, and value others' beliefs.

Having good empathy undoubtedly improves your understanding of other people's reality and problems, and allows you to better appreciate both their behavior and its causes. "To sense one's and others' feelings we must pay attention to non-verbal language: looks, gestures, postures..." In the story, Raul and Bochdan show the greatest empathic capacity and they appear to have a better understanding of the reality around them. This probably helps them with their innovative ideas when alternatives to problems are required. In episode 2, Bochdan even puts himself in the place of the Ecuadorians and their right to play on the courts.

As Carl Rogers states, empathy is the capacity to feel and think as if one were the other, without actually being the other. In order to do that, we must develop some specific skills and abilities, such as listening, interpreting, managing feelings, taking different perspectives into consideration, etc.

From the cosmopolitan approach we want to work on, the capacity to put oneself in another's place, as well as to develop empathy, are basic skills or abilities that allow us to reach beyond the local sphere, and to be open to other realities or ways of life that we may encounter by looking at reality from a global perspective.

*You can find further resources on the concept of "empathy" in the manual to **Tina and Amir**, episode 2, leading idea 2 on "Empathy", discussion plans and exercises.*

### Activity/Exercise: Putting oneself in the place of the Other and working on empathy

Explanation (LG=Large Group, G5=Groups of five, F=Facilitator, I=Individual)	Duration <sup>20</sup>
<p>G2: Participants organize in groups of 2 (couples), one in front of the other. One of the two will act like a mirror, doing what the other is doing without touching. They have to look at each other at all times, and maintain eye contact. The one who guides can move from one place to another in the room. After two minutes we change, and the one who guides will now be the mirror.</p> <p>LG: When we finish, we all talk about what we imagine the other person was feeling while he or she was acting as the mirror. Is the feeling shared by others? Did we feel the same?</p>	10 minutes
<p>Now each person will write a situation they have experienced or seen on a card (empty cards are given by the facilitator). They don't write their names on the cards.</p> <p>The facilitator shuffles the cards, and begins reading them one by one. After each card, the group tries to describe what the person involved</p>	20 minutes

<sup>20</sup> Given times in this exercise are estimates for a group of 20. Teachers should adapt the time to their class size.

in the situation is thinking or feeling, explaining their reasoning. We think about whether we have experienced something similar.

Once we finish with the description, the person who wrote the card can say if s/he felt that way.

In case the group has difficulty coming up with situations, you can give some simple examples: At some stage, someone criticized you for something you hadn't done; I had a date with some friends and they didn't show up; I pass an exam after having studied hard...

## Discussion Plan: Putting yourself in the place of the Other

1. If you think about the previous exercise, even if you have not been through the same situation but a similar one, can you compare how you felt to what the other person felt?
2. In the previous situations, does having been through similar situations help you put yourself in the place of the other? Even if your experience was not identical?
3. Do you really need to go through similar or identical situations to put yourself in the place of others?
4. Can I put myself in the place of the hungry people in Somalia?
5. Can I understand what they feel? Did it happen to me?
6. Can we empathize with someone who is very old?
7. Can we empathize with a newborn baby?
8. Can we empathize with people we don't like at all?
9. Can we empathize in the middle of a heated argument?
10. Is it easier to put yourself in the place of someone you like or of someone you are angry with?
11. What about someone you dislike, even if you are not angry at him?
12. Is it possible that certain cultural/lifestyle differences can keep us from knowing what it feels like to be in someone else's shoes? Does this mean we can't be sympathetic to their situation?
13. Can empathy be trained? If so, how?

*Note: In this exercise and discussion, it is especially interesting to make students defend the opposite point of view (counter arguing), or give them two minutes to change who they are and become the person they were arguing with (giving reasons the other would give). It is a good idea to first try this in low-stakes situations without significant tensions. This is valid for any exercise or discussion plan in the manual, but here it can be used as a practical way to cultivate empathy.*

## Episode 3: How to form teams

### **Leading Idea 1: Prejudice - getting to know the Other**

When we form groups or teams at school, the logical thing would be to use the candidates' skills or abilities that we think are relevant for that given activity as criteria. However, we often use certain general characteristics that we think define the candidates based on their belonging to a certain group, class, or stratum. This is the case when the other children are

deciding if Christian can play in the team. That is what we could call prejudice. A prejudice is a pre-judgement, usually not positive, according to ways of thinking already set in place, or according to generalizations, without giving it further thought and without really knowing about what we are judging. We have a tendency towards prejudice because it allows us to apply generalizations or categories that can quickly help us simplify and organize the world we live in. In a globalized world, where there is a lot of information to process; prejudices may help us think faster and more easily. Prejudices are there, and it is almost impossible not to have them. The problem arises when our prejudices become inflexible, definite judgments, and if we consistently use prejudice as a rule or criteria to assess or judge any situation (it is in this moment when we give the pre-judgement the pejorative meaning of prejudice). From our cosmopolitan approach, the problem with prejudice is that it ends up justifying discrimination towards certain people for the sole reason that they belong to a certain group, without taking into consideration their individual characteristics.

*You can find further resources on the concept of “prejudice” in the manual to **Ella**, episode 2, leading idea 5 “Prejudices” exercises and discussion plans; and the manual to **In and out the park**, episode 5, leading idea 2 “The pre-judgment-prejudice”.*

### **Discussion Plan: Generalizations that lead us to prejudice. Are they useful?**

1. How do you organize your music, books or clothes? Do you establish categories? Based on what?
2. If you go to a bookshop and find a book in the adventure section, is it possible to have a general idea of the plot without reading it? Why?
3. Do all the books in the adventure section have certain characteristics in common? Which?
4. Could we generalize and say that all adventure novels are the same or merely similar?
5. If someone tells you that they have read an adventure novel, does that help you know what kind of book it was? Why?
6. If you like adventure novels and you find a book in the adventure section, does that mean you have to necessarily like it? If you don't like it, does that mean it is not an adventure novel?
7. If you like adventure novels, does that mean that you don't like any novel in particular?
8. Would it be useful to generalize about books when referring to them? Why? Would that be a judgment or prejudice?
9. Are all members of a certain group or category the same, or do they simply share some characteristics?
10. Would generalizing about people when referring to them be useful? Why?
11. What would happen if we never generalized? Would organizing in your daily life be easier or more difficult?
12. Would it be more or less comfortable?
13. Does generalizing help you simplify the experiences you go through? Can that lead to over-simplifying?
14. If so, what is the risk or the problem?
15. Can there be helpful generalizations and harmful ones? How can we differentiate them?
16. When generalization is harmful, can it generate prejudice?

## Exercise: Prejudice situations

This exercise is about becoming aware of the prejudices we have towards other people due to their belonging to/membership in a certain group (ethnic, social class, gender, profession etc.) and analyzing them in order to see their meaning and how they affect our behavior. In each situation, we must establish what kind of generalizations we make and if there is any kind of prejudice or stereotype involved. As we do the exercise, we should think about what 'pre-judgments' the person could be bringing to the situation. We can then ask the group questions: "What kind of generalizations and judgments are we expressing?", "What is our basis for this?", "Are they positive or negative, or are there other possibilities?", "How could our assessment affect the person we are assessing?"

1. A football coach has to pick a new team. The candidates are 12 boys and 8 girls. He only chooses the boys.
2. A school headmaster must choose someone to decorate the school hall for the upcoming end-of-course party. He only asks the female students to volunteer.
3. Your car breaks down. You see a police car approaching. You wave for it to stop and ask for help.
4. I can't stand Jorge. He is really mean and whenever we go out he never pays for anything. He's so mean, he seems Scottish.
5. I love Ngobo. He is a great dancer. Watching him dance is a great pleasure; you can tell he's African.
6. It's the first day of class and a new teacher has arrived. He starts explaining the first topic and all the students get their notebooks out and start writing down what he is saying.
7. A young person faints on the platform in the underground. The security guards take him outside and leave him on the sidewalk because he has long hair and his clothes are dirty.
8. A person faints in the street. People gather around. A passer-by asks the onlookers to stand aside. He says he is a doctor. The onlookers stand aside and let the "doctor" handle the situation.

## Leading Idea 2: Good reasons

The way we see the world, our beliefs, and what we think is good, correct, or adequate, all determine the way we behave and make decisions. However, we sometimes act without asking ourselves why we do something, or what our reasons are for acting the way we do. But even when we don't identify the reasons, we always have reasons that justify, explain, or support our actions, and that is why asking ourselves what these reasons are can be so important. Identifying them and articulating them helps us understand why we act the way we do, and therefore allows us to then reflect on whether our actions are correct. It is important to consider the reasons for our actions, whether they are good or bad reasons, if they really justify or explain what we do, and whether our reasons are consistent with our beliefs. Or, on the contrary, we also must determine whether there is a certain inconsistency between what we think and what we do. Finally, it is interesting to work on the difference between reasons that support and justify our actions, and reasons that excuse our action (that is to say, distinguishing between authentic reasons and mere excuses).

We obviously cannot produce a closed list of good and bad reasons, but we can work on certain criteria with the students. These criteria should help them recognize if the reasons that are being used in each situation are good, appropriate or adequate, or just mere excuses. Three possible criteria for defining the quality of a reason could be:

1. Being relevant to the situation. There must be a connection or a clear relation between the action or discourse and the reason that justifies the action.
2. Being based on reliable evidence.
3. Being strong or consistent enough to justify our action or our discourse.
4. Being based on something known by the other, helping to make the issue easier to understand.

You can find further resources on the concept of “good and bad reasons” in the manual to **Ella**, episode 2, leading idea 6 “Reasoning”, discussion plans and exercises, in the manual to **Tina and Amir**, episode 2, discussion plan “Reasons for decision-making”, and in the manual to **Hanadi**, episode 3, episode 2, “Correlation, causes, reasons”.

### Exercise: The relevance of a reason

Sometimes, when we ask about the reason or reasons that lead to someone’s actions, we can see that they are not good reasons. They sometimes answer with reasons that have nothing to do with what we asked, that are not consistent, or that are based on opinions rather than evidence.

Bearing in mind the criteria previously mentioned, determine which sentences are examples of good reasons and which are not.

Reasons	Good	Poor
I like playing volleyball because I have good friends on the team.		
I like playing football because I am a very good player and I score lots of goals.		
I like playing basketball because I have great fun.		
Playing rugby is great: you can kick all your teammates.		
I like playing football because the sandwiches at half-time are delicious.		
I hurt my ankle, so I had better not go dancing.		
I am not going to play football because I prefer basketball.		
I prefer not to play football because I am a very bad player and I feel embarrassed.		
I am not going to play football because my teammates push me around and hit me.		
I overslept, so I could not get to class.		
I did not come to class yesterday because I was ill.		
I did not come to class yesterday because I met some friends and we went to play football.		
I did not come to class yesterday because I had to help my parents.		

I did not come to class yesterday because the birds were singing happily.		
I did not come to class yesterday because I did not feel like it.		

### Activity/Exercise: Good and poor reasons

Which of the following situations do you think justify buying/purchasing something new? (This exercise can be done as an activity: arrange your students in a line, and tell them take one step to the right if the situation justifies a new purchase, or one step left if not. Then ask some of them to give a reason. After listening to the reasons, students can change their position.)

1. Your trousers are torn.
2. Your bicycle is old and rusty.
3. Your best friend has just got some new trousers.
4. You have seen a notebook in a shop in your neighborhood – it is just like the ones you already use but this one has a nicer cover.
5. Your friends have all bought t-shirts with a really flashy design. You want one but your parents say that you already have enough clothes.
6. There are some cool t-shirts on sale and you want to buy one but your parents won't let you, because they think the t-shirts are very different from the clothes the family normally wears.
7. You tore your shirt while playing and you want to buy a new one. There are some really flashy t-shirts, some classic t-shirts, and some more formal shirts. Which would you buy? Why? What reasons would you use?
8. The family needs a new car for work and you are discussing what car to buy. Your brother wants a sports car because it is fast and cool.
9. The family needs a new car and your parents want an off-road truck because it is tougher, it can go anywhere, and it is bigger.
10. Other situations: ...

Bearing in mind your answers, consider these questions:

- Are there some reasons that are better than others? Is being useful or functional *necessarily* a better reason than being cool or aesthetically pleasing?
- When making a decision, what kind of reasons do you think are more relevant?

## Episode 4: Getting the pitch

### **Leading Idea 1: Justice: Is violence justifiable?**

In philosophical novels, the underlying concerns often include issues of justice and fair action. This may be one of the most recurring issues, and there usually are no simple answers. We are going to deal with this in the next two leading ideas: applying it in specific cases (violence and justice) and from a wider point of view than what students might generally understand (touching upon criteria such as fairness, objectivity, need, and merit).

Violence can be understood as being any action or lack of action that hurts or may hurt a person and threatens his life and dignity.

Key questions raised include whether an attack on dignity can ever be considered just, or whether there can ever be such a thing as fair violence.

Justifying violence in certain situations (mainly in those situations labeled as “supreme emergency” or “force majeure”) is something seen by many as a kind of response which constitutes a case of “fair violence”. Those who defend a violent reaction in supreme emergency situations assess the negative consequences that each action entails and choose the least costly option (using a “pragmatic” approach).

There is a delicate balance here between the demand for justice and the need to avoid violence. The following situations lead students to consider whether certain emergency situations (“force majeure” situations) might require the use of violence, to consider under which circumstances such violence would really be “the right thing to do,” and under which circumstances it would not be right.

*You can find further resources on the concept of “justice” in the manual to **In and out the park**, episode 4, leading idea 1 “Distributive justice”, exercise “Distributive justice” and discussion plans.*

### Discussion Plan: What are fights good for?

1. If you win a fight, does that mean you are right?
2. If you lose a fight, does that mean you are not right?
3. If you lose a fight, will that change the way you think? Will that change the ideas or beliefs you had before the fight? Will you now believe that you were wrong?
4. Once the fight is over, if you have won, will you have more arguments to defend the ideas or beliefs you had before the fight?
5. If you win a fight, does that mean the other person will change their opinion or the way they think?
6. Whenever there is a fight, is there always a winner and a loser? Can both sides win? Can both sides lose?
7. Is fighting over a ball in a football match the same thing as fighting over verbal abuse?
8. Is fighting over a ball in a football match the same thing as fighting to defend a friend who has been attacked?
9. Is fighting over a ball in a football match the same thing as fighting to defend our ideas?
10. Is fighting for your ideas the same thing as defending yourself?
11. Is fighting for your ideas the same thing as physically fighting for your ideas?
12. Can you fight for your ideas or beliefs without actually physically fighting?
13. If someone hits you, how can you avoid that situation? How can you defend yourself?
14. If you are attacked, do you have the right to defend yourself? Do you have reason to defend yourself?
15. Would fighting back be justified? Under what circumstances would it be fair to fight back?
16. Are there any situations where fighting for something necessarily implies physically fighting?
17. There is a set phrase which says “Two cannot fight if one does not want to fight.” Do you agree?
18. What other possibilities apart from fighting do you have when you argue with another person?

## Activity/Exercise: Is the use of violence ever justifiable?

Do you consider the use of violence as fair in any of the following situations? Why? Is 'fair' the same thing as 'justifiable'? (This exercise can be done as an activity, arranging your students in a line, and telling them take one step to the right if it is fair or one step left if not. Then, ask some of them to give a reason. After listening to the reasons, students can change their position). You can also use the "light" technique without moving from their places (using colors: green if is fair, red if not, yellow if it can be discussed).

1. To defend ourselves while being robbed.
2. To keep someone from even thinking about attacking you.
3. To win other people's respect.
4. To get back at someone after they have insulted or cheated you.
5. To defend ourselves from an attack.
6. To avoid a possible attack from someone who has previously attacked you.
7. To defend people who are close to you who are being attacked.
8. To avoid a possible attack on people who are close to you who have been attacked previously.
9. To defend someone who is being attacked.
10. To defend someone who looks like they may be attacked.
11. Only in situations where violence is the best option.<sup>21</sup>
12. Only in situations where violence is the only option.
13. It is only justifiable if your life or the life of others is at risk.

## Episode 5: Sharing the court evenly

### **Leading Idea 1: Justice: to need, to deserve**

According to the political philosopher Michael Sandel, "Asking if a society is just is asking how this society distributes the things we value – income, wealth, duties and rights, power and opportunities, position and honors. A just society distributes these goods correctly: it gives each person what he deserves."<sup>22</sup> Sandel admits that the problem is determining who deserves what and for what reasons. We normally think that rewarding someone on "merit" and giving someone what they "deserve" are the same thing, so the just thing to do would be to give each individual what they deserve depending on merit. However, the question is not that simple. Who deserves the court more? Who needs it more? Who decides who needs more and who deserves more?

According to some theories of justice, the notion of merit includes the idea of talent or innate or genetic ability (one we are born with) and the idea of effort or work (everything we accomplish through our acts). It is common to think it is just to be rewarded based on our effort and talent. In principle, it would seem just to offer equal opportunities and then, award rewards to those who work the hardest or who simply are more talented.

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21 This exercise tries to explore all the potential cases in which violence might be used, and seeks to confront the question of whether violence can be justified even when it's the best option.

22 Michael Sandel, *Justice: What is the right thing to do?*, NY, Farrar, Straus and Giroux, 2009, p. 19.

This notion of justice doesn't consider the imbalance created by the different conditions of each person's starting point, which are linked to factors separate from their will and effort. This is clear when we talk about talent (Human beings are not all equally talented for the same things) and also clear when we consider the social context where we are born. In order to consider this original imbalance in the notion of justice, some theories include the question of need, applying compensatory mechanisms based on different needs (for example, what is usually known in many countries as "positive discrimination"). This theory of justice is more related to the quote "From each according to his ability, to each according to his need".

The relation between what is just, need-based, and merit-based is problematic. Exploring it in class through discussion can allow our thinking to become more nuanced and lead us to take into account factors beyond our control and beyond our will.

### Exercise: Ambiguous cases of merit

In this exercise, as in the following one (and in other similar exercises), the goal is not to stay on "yes" or "no" as potential answers, but to use them to explore the concept being discussed (In this case "merit": The teacher will ask for reasons, criteria, cases when needed, or when it helps the discussion).

In the following situations, you must determine if the person who receives or obtains something actually deserves it and should take credit or not.

1. You buy \$10 worth of lottery tickets and win \$1000. Do you deserve the prize?
2. You work hard all summer as a delivery boy. At the end of the summer they give you as a bonus \$150. Do you deserve this money?
3. There is a guitar playing contest. You play wonderfully and win first prize. Do you deserve it?
4. There are elections at school to choose class representatives. The class bully threatens you, you vote for him, and he wins the elections. Does he deserve to win?
5. Teams are being picked for football. Pedro, who owns the ball, demands to be on the team. Does he deserve to be on the team?
6. Elections for workers' representative are being held in a company and a person is elected because he has worked for many years in the union. Does he deserve the position?
7. A friend asks you to keep a parcel in your bag. The police search your bag and arrest you. Do you deserve it?
8. You like your friend's partner and flirt with him. Your friend is very angry at you. Do you deserve her anger?
9. You have tickets to a concert but the singer is ill and the concert is cancelled. Do you deserve to miss the concert?
10. You have tickets to a concert but you go out the night before, get ill and can't go. Do you deserve to miss the concert?
11. A raffle for three free tickets to a concert is being held at the band's fan club. You win one of the tickets. Do you deserve it?
12. Every week, you save a bit of money. In the end you have enough money to buy an Mp3 player. Do you deserve it?
13. A distracted driver does not stop at the traffic lights and is fined for it. Does he deserve the fine?
14. A driver does not stop at the traffic lights because she is taking somebody to hospital and is fined. Does she deserve the fine?

15. You are playing a football match. An opponent tries to clear the ball and kicks it really hard. The ball accidentally hits your leg and you score a goal. All your teammates congratulate you. Do you deserve the acknowledgement?

### Exercise: To deserve something and being just

Explore what it means to deserve something, the concept of *justice*, and the relationship between them. This exercise, as with the previous one, can be done with “body” positioning (marking a line, going to one side or the other depending on the answer, etc.).

1. If you are late to class because you have been watching TV, do you deserve to be left out of class? Would it be just?
2. If you are late to class because the bus broke down, do you deserve to be punished? Would it be just?
3. If the teacher sees you copying on an exam, do you deserve to fail? Would it be just?
4. If you have studied but you are ill and you do badly at an exam, do you deserve to fail? Would it be just?
5. If you have studied and the teacher asks you something that was not included in the class notes, and you don't know the answer, do you deserve to fail? Would it be just?
6. If you are the eldest of several brothers, do you deserve to inherit all your parents' possessions? Would it be just?
7. If you set the table, make the bed and tidy your things, do you deserve a reward?
8. If you have studied and you answer all the questions correctly, do you deserve to pass the exam? Would it be just? And if you failed, would it be unjust?
9. If you lie to a friend and he finds out and never wants to see you again, do you deserve this? Would it be just?
10. If you help a friend, do you deserve her gratitude? If she does not thank you, is that unjust?
11. If you work in a shop running small errands, do you deserve to be paid? If they did not pay you, would that be just?
12. If your football team has trained very hard but two players get injured just before a match and you lose the match, do you deserve to lose? Is it just?
13. If you make an effort and you deserve to win but you do not, is it unjust? Could it be just? Under what circumstances would it be just?

### Discussion Plan: To deserve something and being just

1. Is wanting something and deserving it the same thing? Is it possible to want something you do not deserve? Is it possible to deserve something you do not want?
2. Is winning or reaching a goal the same thing as deserving it? If you deserve it, does it mean it is just?
3. If you win or reach a goal, does that make it just?
4. If you do not deserve it but you get it, is that unjust?
5. Is being entitled to something the same thing as deserving it? If you are entitled to something, does that mean it is just?

## Activity: What are the criteria in order to act fairly? <sup>23</sup>

We all agree that people should be treated fairly, but what is justice? We all agree that we should abide by the rules of “fair play,” but what is “fair play”? This is a chance to work on the criteria required to carry out a fair distribution. We have worked on the ideas of merit and need, but we also usually relate the notion of justice to equity or impartiality. Considering relevant individual differences, we should all be treated equally and we should all be respected.

- Take a bag of sweets to class and place it in the middle of the room. Ask the students: “How do we distribute them in a just way?”
- Conduct the activity while questioning the different criteria the students come up with by asking follow up questions. You can use the exercises above to consider situations that will challenge the equal sharing issue.
  1. Is sharing equally always just? (Someone does not like or cannot eat sweets, someone already has a bag of sweets, etc.)
  2. Tell them that when another class suggested using the same method, you had to step out of class for a minute, and just at that moment all the students jumped over the sweets, and the stronger ones took more sweets than the others. You got angry but decided to stick to the initial plan of equal distribution, and asked them to give back one sweet each.
  3. What if there are people who don’t like sweets, should we still use the equal sharing criteria?
  4. If there are people who like them a lot, should we still use the equal sharing criteria?
  5. If there is someone who cannot eat sweets, should we still use the equal sharing criteria?
- You could ask your students to write down a list of criteria for, or rules of, distribution, and then present the list in class. The important thing is not just reaching an agreement, but also being able to present the reasons for those criteria. When discussing this, it is important that students think about the consequences of applying the different rules and how it would affect not only themselves but the rest of the class too.

## Episode 6: Forming the team. The girls want to take part

### ***Leading Idea 1: Differentiating and discriminating***

From the cosmopolitan point of view that we are working with, diversity is understood as the existence of different settings that favor identifying people with the awareness that they belong to a certain culture, time, social and local setting, family or peer group etc. This involves the identification of a “natural” situation based on the data and facts that

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<sup>23</sup> Based on the manual *Ethical Inquiry*, chapter 4, episode 14. Matthew Lipman and Ann Margaret Sharp, *Ethical Inquiry. Instructional Manual to Accompany LISA*. University Press of America-IAPC. Boston, 1985.

determine their identity. It implies dealing with differences from a natural perspective, and knowing how to differentiate without judging, giving a certain value simply to the fact that we are different or similar (this means not saying “everything from outside is better because from inside it is always worse”, or vice versa). Discrimination implies an election based on differences, giving a certain weight to those differences.

We are constantly making decisions or judgments based on the differences or similarities between the options we have. When discriminating, the choice is usually made by considering general characteristics of the groups where the options belong (paying no attention to individual characteristics). From a cosmopolitan framework, it is very problematic to discriminate for reasons of ethnic origin, religion, sexual orientation, culture or political ideas in contexts or situations where these characteristics have nothing to do with the choice being made. We can find an example in *Christian*, when a girl is not allowed to play soccer on the team simply because of her gender, without considering the more important criteria of her ability to play soccer. Here, the other students assume that girls are worse players than boys, and they apply this generalization to the girl herself. In this situation, the other students assume that being a girl is a relevant criteria to decide whether or not girls belong on the team.

Linked to the idea of need and justice that we have already seen in previous chapters, some countries have established what is called positive discrimination for certain minorities, who for historical reasons are in disadvantaged situations, and therefore need more support or better opportunities.

The following discussion plans and exercises aim to help students to reflect about differences, similarities, their relation to identity, and finally, about the idea of positive discrimination.

*You can find further resources on the concept of “difference” in the manual to **Ella**, episode 4, leading idea 6, discussion plan “Differences” and in the manual to **Tina and Amir**, episode 6, leading idea 3, exercises and discussion plans on “Perceiving differences”.*

## Exercise: Similarities and differences

Analyze the relevance of the similarities and differences between the following sentences, imagining general contexts and searching for criteria that would make these similarities or differences relevant. It is not only very important to know how to establish similarities and differences, but also to know which is more relevant, and to determine the relevance of the similarities or the differences for the purpose of the comparison. For example, a computer and a hair dryer both run on electricity, but this is usually not relevant for comparing them, unless we need to use both and we only have one plug. The same applies to differences; for example, if one film is 90 minutes long and another 110 minutes long, the difference in duration is not significant for comparison, unless, for example, we are watching from a laptop that has only 95 minutes of remaining battery power.

1. Whiteboards and blackboards are different because whiteboards have many parts while blackboards have hardly any parts.
2. A compass and the North Star are similar because they both tell us where the North is.
3. Identical twins are similar because they wear the same clothes.
4. Books and newspapers are similar because both require we know how to read if we want to use them.

5. All babies are similar because they are small and we have the responsibility of looking after them.
6. Meatballs and hamburgers are different because meatballs are round and burgers are not.
7. Cars and motor bikes are similar because they allow you to move from place to place.
8. A traditional phone and a smart phone are similar because both are used to talk with others.
9. TV and radio are similar because they both broadcast music programs, the news etc.
10. Motorbikes and bicycles are different because motorbikes are powered by engines and bicycles are man-powered.
11. Chicken burgers and hamburgers are similar because they both have the same shape and are made of meat.
12. Teachers and parents are similar because they both teach children.

### Discussion Plan: Being the same and being different<sup>24</sup>

1. How would you feel if you and your classmates all looked as similar as the oranges on an orange tree?
2. If you and your classmates had to wear exactly the same uniform every day, what would be the differences between you?
3. Is it possible for people to look similar but have different personalities?
4. Is it possible for people to look completely different but have very similar personalities?
5. Suppose you have a friend who you think you are similar to. Can you find another two classmates who are as similar to each other as you and your friend?
6. Can you think of anybody in class who has the same relationship with their parents as you have with yours?
7. Is the relationship you have with your class the same as the relationship each of your classmates has with the class?
8. How do you know when you are being normal and when you are being different from the usual "you"?

### Discussion Plan: Positive discrimination

Begin by presenting situations like the ones we list underneath, where students can see situations of possible positive discrimination. Your students must consider if they are just or adequate. Use their answers and the last questions to analyze if these measures and policies are valuable and correct.

1. There is a new student in class who does not speak your language. The teacher lets another student who speaks his language help him by translating the questions on an exam, and translating the answers the new student gives him. Do you think this is fair? Doesn't that give him an advantage over the other students?

<sup>12</sup> Based on the manual *Wondering at the World*, chapter IX, episode 4. Matthew Lipman and Ann Margaret Sharp, *Wondering at the Word*. Instructional Manual to Accompany KIO & GUS. Boston, University Press of America-IAPC, 1986.

2. You are going to play a football match against boys two years older than you. They give your team a two goal head start. Do you think that is correct?
3. In order to encourage girls' participation, the coach decides that 5 out of a total of 15 players will be girls even if that means leaving more skillful players out of the team. Do you think this measure is correct?
4. The town hall has started a recruitment process to fill some vacancies. In order to favor disabled people, any applicants who are disabled will receive 2 extra points in the process. Do you think this decision is just?
5. Do you think anyone was discriminated against in the previous cases?
6. Do you think an advantage was given to people who did not need it?
7. Do you think that discriminating in favor of people who have difficulties may be correct in some cases? In which cases and why?
8. Do you think that discrimination helps turn the initial situation around and prevents the beneficiaries from suffering from inequality or exclusion in the future?
9. Do you think that positive discrimination is good for the needy or excluded, or do you think that it is actually a way to stigmatize them and reinforce their marginalization by labeling them as "victims" and "losers"?
10. Some people think that positive discrimination should only be an initial phase to compensate for a previous negative discrimination, but that it should be an exception, not the norm. Do you agree? Why or why not?

## Episode 7: Who has the right to play? The girls do

### Leading Idea 1: Rights

There is a close relation between rights, justice and laws or norms. Some approaches establish that rights are only those recognized by the law. For them, something is just if it is within the law or legal norms. Others demand certain independence between justice and legality, and between personal rights and law as a body of rules. According to these people, there may be legitimate and just conduct that can clash with established legality. There may be rights not recognized by certain laws, which brings us to the issue that laws that don't recognize rights are not legitimate laws. If the law doesn't recognize my rights, the law has to change.

In the absence of law or written legal norms, custom may acquire force of law and objectify the rights and duties of a community (customary law). This is an important concept when we discuss rights from the cosmopolitan point of view.

Human rights, in connection with a cosmopolitan viewpoint, can be considered a global framework of common principles that go beyond national or local perspectives, and considered in dialogue with principles and practices in a local context. That is to say, local cultures may assess themselves in light of global concerns, perspectives, and frameworks, and make generalizations born out of local contexts. It is interesting not only to be conscious of what human rights are, but to also think about the problems that arise when trying to apply them and in what situations these rights are honored. This is of primary importance when there is a conflict of interest between different rights or between what some groups consider their rights and what the rights of other groups are.

*You can find further resources on the concept of "rights" in the manual to **Ella**, episode 6, leading idea 3, discussion plan "Rights" and "Children's Rights" and in the manual to **Tina and Amir**, episode 1, leading idea 1, discussion plan and exercise "Children's rights".*

## Discussion Plan: Rights

Begin by asking more specific questions about certain areas where rights are applied (right to property, right to food, right to choose, right to work etc.) and then, using their answers, ask the later, more general questions which focus on the origin and status of rights.

1. The teacher gives out tickets for the cinema and everyone in the group has one. If Elena is part of the group, does Elena have the right to a ticket?
2. There is one ticket less than the number of people in the group and it is impossible to get another one. Does Elena still have the right to a ticket?
3. Elena does not want to wait until the traffic lights turn to green so she crosses the road while the lights are still red. Does she have the right to do that?
4. When Elena gets home, she starts reading the comic section in the newspaper but her twin brother Pedro takes the newspaper away from her. Does he have the right to do that?
5. Elena's family is having roast turkey for dinner. Does she have the right to a piece?
6. Elena's brothers, Pedro and Juan both want turkey drumstick and so does Elena but there are only two. Does she have the right to one?
7. Elena's dog, Fritz, is getting old and her parents decide to put him to rest. Does Fritz have the right to live?
8. Pedro, who is 12, sees his father smoking and wants to try it. Does he have the right to try?
9. Juan has just finished high school. Does he have the right to a job?
10. There is an assembly meeting in the neighborhood and Kevin, who lives in the area, wants to speak. Does he have the right?
11. There is an assembly meeting in the neighborhood and Juan, who does not live in the area, wants to speak. Does he have the right?
12. Are there rights we are born with, and other rights we acquire as we grow up?
13. Where do rights come from?
14. Are there things that are rights in one community or country, but not in another community or country?
15. Can some people's rights annul other people's rights?
16. Are there any rights that can never be annulled?

## Episode 8: Losing a match

### ***Leading Idea 1: Individual and community: teams***

What is a good team? How do you form a good team? It is normally clear that a team is good when it wins. That is why we say that Barcelona, Real Madrid or the Spanish football team are good football teams. However, we must not mistake a consequence (winning), which may or may not happen, for the conditions that define a good team (while the efficacy criteria may be needed to define a good team, it is not enough)

It's less frequent to consider a team as good just because it has good players (although this is usually the first criteria we use when selecting who will play on a team). A

wider approach is to consider team members as parts of a whole where the whole is the team; similarly, we view a community as a complex system that is not just the sum of its parts. In order to work in the best way, a complex system needs coordination, balance, harmony, and understanding between its parts.

In any complex system, from living organisms to communities, an important element for its proper functioning and thriving existence is the balance between its parts and the whole, and the relation between each individual and the community itself. For a community to value what is good for the group above personal achievement, it must create a feeling of solidarity through which each individual feels identified with the community without losing his individuality, and it must find a balance between individual and community development. That feeling allows each member of the community to focus not only on his position or personal achievement, but to also value the common good, and to see how his individual achievements will be also met with the growth of the community. This line of thinking allows the individual to understand that common good is a greater good, which we could never accomplish individually.

### Exercise/Activity: What is a good team?

In the following exercise you will see different situations. Establish which show a good team, which a bad team and which have insufficient information to make this distinction. Explain your answers and try to think about what must be done to turn a team which plays badly into a team which plays well. What has to be changed?

Situation	Good	Bad	???	Reasons
We are all good friends on the team but we often argue about how to do things.				
Whenever we have a problem, it's the captain who solves it. He knows what's best and we must obey him.				
We get on well but we sometimes get angry because we don't agree.				
We get on very well and we like being together even if we are not all friends.				
Whenever we have a disagreement, it's always the same people who back down because Arturo, Oscar and Pedro think they are always right and their opinion never changes.				
Even when we argue, we always go back home together while chatting happily.				
We can tell each other the things we do wrong without getting angry because we know our teammates are not trying to annoy us; they are trying to help.				
We all know that the important thing is the team, and if I have to stay on the bench because I am not a very good player, I understand, because it is good for the team.				

Situation	Good	Bad	???	Reasons
I think I know my teammates better than I know other people. On the pitch, I know what they are going to do before they actually do it.				
We are all very different in every aspect: in appearance, in character, in the way we play.				
We are all very similar. We are approximately the same size and we all have the same skills because we have all trained with the same coach from an early age.				
We all have roles or tasks we have to carry out, and we do our best to rotate these tasks.				

What conditions or qualities must a team have in order to be a good team?

### Discussion Plan: How do you build a good team?

1. If you want to help build a good team, is it a good idea to bring some snacks for the players? Is it necessary?
2. If you want to help build a good team, is getting on well beneficial? Is it necessary?
3. If you want to help build a good team, is it beneficial for all the players to be friends? Is it necessary?
4. If you want to help build a good team, is it a good idea to avoid conflict by not speaking your mind?
5. If you want to help build a good team, is it a good idea to always speak your mind even when a disagreement has gone on for days?
6. Are the team's achievements more important than your own?
7. Are the team's achievements also your own?
8. Could a team's victory imply a failure for one of its players? If you answered "yes", give an example.
9. If you are not developing your skills and enjoying what you do, but your team always wins, is it a good team?
10. If a team always loses but its players improve together, is it a good team?

## Leading Idea 2: Truth

The concept of "truth" is constantly used in everyday language. It is generally used to express the relation between what we say and the reality we are referring to. When a teacher asks a child why he broke a window, the child might deny what he did and say: "That is not true. I didn't break the window." What the child is doing is denying the connection between the statement and reality. The window may be broken, but he did not break it. When the concept is used in such way, philosophers have put forward several theories to explain: a) how and if one can affirm this connection b) how we understand the connection and c) how we can prove the connection.

On other occasions (as in this episode), we can state that our team played badly because it is not really a team. There are real teams and teams which are not really teams,

true friends and friends who are not really friends, true bank notes and false bank notes. The problem in these cases is that we seem to have an idea of what makes something true. The difficulty lies in finding out a) if it makes sense to say there is an ideal or true prototype of something b) what characteristics would define that prototype and c) how we know if someone has those characteristics or not.

In the first area, we deal with an epistemological problem. In the second area, there is also a metaphysical problem since we discuss the essential characteristics of objects or entities. In both areas, the opposite of truth and what is true is falseness and what is false. There is a third area, which we will not discuss now but which establishes a difference we must be aware of. That third area is that of morals. In this area, telling the truth is opposed to lying.

*You can find further resources on the concept of “truth” in the manual to [www.whatisy-ourname.you](http://www.whatisy-ourname.you), episode 1, leading idea 1 “Truth”, discussion plan “Truth” and the exercise True/False.”*

### Exercise: Truth criteria

Two important criteria for saying if a sentence is true are:

- 1) By definition:
  - a) All elephants are pachyderms.
  - b) No prime numbers can be divided.
  - c) All footballers are athletes.
- 2) By evidence:
  - a) Fire can be very destructive.
  - b) It is cold at the North Pole.
  - c) Long droughts kill a lot of plants.

Using these criteria, try to determine whether the following statements are true or false and explain your answer. If it is not possible only due to these criteria, explain which other criteria you have used.

- 1) Firefighters are generally brave people.
- 2) Every circle is round.
- 3) All apples are vegetables.
- 4) All potatoes are vegetables.
- 5) Cats often like milk.
- 6) A lot of bridges are made of metal.
- 7) No bricks are made of mud.
- 8) Fire always burns paper.
- 9) Aliens do not exist.
- 10) There is always a tomorrow.

### Exercise/Discussion Plan: Seeing things as they “really are”

The facilitator places an object in the middle of the room, and the participants sit in a wide circle around the object. Then, the facilitator asks the group to draw the object, including as many details as possible. The facilitator should emphasize that the details are important, and that the students must remain in their seats while they draw. (The exercise will work best if the appearance of the object differs from different perspectives. A plant is one example.)

Once the group has finished (after no more than 5 minutes), the facilitator asks two students sitting next to each other to describe what they drew, then he or she will ask someone sitting at the opposite side of the circle.

The following questions should not only focus on the quality of the drawings, but on the advantages of being in one place or another. The goal is to discuss different perspectives, different points of views, and seeing things as they “really are”.

1. Who, amongst those who have described the object, can see it more precisely “as it really is”?
2. If we became as small as an ant and we were placed above the object, would we see the object more precisely as it really is?
3. And if we bring the object to the tip of our nose (you can do this with the class if the object is small, to illustrate the example), or if we take it 500 meters away, what happens? When do we really see the object as it is?

Now ask everyone to look at the drawings at the same time. The group takes a look (without moving) at the others’ drawings.

1. Are the pictures different just because each of us painted in a different way or style?
2. What makes the drawings different?
3. Is there any angle from which you have a correct view of the object? And a wrong one?
4. Is it possible that some things are right and others wrong, whatever the point of view from which they are observed? (If so, give examples.)
5. How could we see the object as it really is?

### Discussion Plan: “Really”

1. In the following examples, explain the differences between:
  - a) A true friend and a false friend
  - b) A true teacher and one who isn’t
  - c) A true birthday and one that isn’t
  - d) A true plant and one that isn’t
2. In each case, explain what “really” means:
  - a) We had a party but it was really disastrous.
  - b) What Juan is saying is really nonsense.
  - c) The film was really exciting.
  - d) Paco is really a Spaniard.
3. Solve the possible paradox:
  - a) Men and women are equal.
  - b) There are profound inequalities between men and women.
  - c) Can both statements be true?
  - d) If the second statement is true, does that mean the first statement is false?
  - e) If the first statement is true, does that mean that the second statement is false?

## Leading Idea 3: Assertiveness

Assertiveness is about being capable of defending your ideas and the behaviors they entail, without being aggressive towards those who do not share your ideas. An assertive

person defends his beliefs by means of arguments and tries to behave according to his ideas without hurting others.

Assertiveness is not easy to develop because it requires the person both to not be aggressive and to not get passively carried away by what other people say. It requires a balanced understanding of oneself, argumentative capacity, courage, and social skills like openness, respect, interest in diversity, and an open mind.

### Discussion Plan: Knowing yourself <sup>25</sup>

In *Philosophical Inquiry*, we frequently practice metacognition. We urge students to think about their own thoughts. Part of this task is aimed at getting to know yourself while trying not to be too soft or too hard on yourself, your features, or your behavior. This discussion plan can help address this problem.

1. If you saw someone who looked very much like you, would you think that person is you?
2. Could your friends mistake you for another person?
3. Why are you sure that you are you?
4. Do you know yourself better than other people know you?
5. Do you know your teeth better than your dentist?
6. Do you know your eyes better than your optician?
7. Do you know how your shoes fit you better than anyone else?
8. Are you the only person who knows your thoughts?
9. Is it possible for someone else to express your thoughts better than yourself?
10. When you do something, do you always know why you do it?
11. Do you sometimes ask yourself why you did something after you have done it?
12. Do you sometimes want things you would prefer not to want?
13. Is it possible that you may never get some of the things you expect to get, or achieve some of the goals you expect to achieve?
14. Will you possibly get some of the things you dare not even think of getting?

### Exercise: Weak points and strong points

To reach a good standard of assertiveness, we must be conscious of our strong points and weak points. We should try to reach equilibrium between our strong and weak points, guaranteeing a balanced behavior, while using our strong points to improve our weak ones.

Give each student a blank sheet of paper and ask them to write *50 good things* about themselves on one side and *50 bad things* about themselves on the other side. Allocating 5 or 10 minutes for both should be enough time.

Students normally find it harder to write good things than bad things. We could ask them if they have written down that they can read, write, add up, make their beds, etc. This could lead to a discussion about our abilities and valuing things that we think are irrelevant but which took a long time to master.

<sup>25</sup> Based on the manual *Philosophical Inquiry*, Matthew Lipman, Fred Oscanyan, and Ann Margaret Sharp *Philosophical Inquiry. Instructional Manual to Accompany HARRY STOTTEMEIER'S DISCOVERY*. Boston, University Press of America-IAPC, 1985, chapter IV.

## Episode 9: Birthday celebration and the ablution rite

### **Leading Idea 1: Rites, customs and ceremonies**

Human beings have deep-rooted customs. Generally speaking, a custom is a social practice or behavioral pattern that is well rooted in society and which many people follow. This practice sometimes becomes law, and even if it does not, it sometimes has the same value. So whoever does not go along with these patterns runs the risk of being excluded or criticized. They sometimes become so important that we call them “traditions”.

Customs vary from one society to another and from one group to another. When you go to another town or country, it is easy to see they have different customs regarding clothes, food, timetables, etc. Customs also vary depending on which social class or group you belong to.

Customs also change with time. What once was a deep-rooted custom may change as new customs appear with the same force as previous ones. Customs are normally useful in facilitating human behavior and reinforcing symbols of identity within the group. One of the reasons for changing a custom is that it is no longer useful.

We could regard rites and ceremonies as customs that hold a higher symbolic meaning than habits, which are behaviors that are repeated over time (and therefore can be taken as customs), but from a very practical approach, just following the principle of making things easier by repetition.

The difficulty of changing customs, rites, ceremonies, and habits is related to how deep its application is rooted in the people, and how strong its symbolic meaning is. These two elements are interesting points to discuss with students.

*We suggest you address these topics using the exercises you will find in the manual to [www.whatisyourname.you](http://www.whatisyourname.you), episode 3, leading idea 4, exercise “Loyalty towards traditions” and discussion plan “Culture and traditions”.*

### **Discussion Plan: Reflexions about customs<sup>26</sup>**

1. Imagine you move to a society where people do not have the custom of wearing clothes. Would you continue to wear clothes? Can you think of any situation where wearing clothes is not useful?
2. When you want the teacher’s attention, is it customary to raise your hand? Is it a custom to stand up when the teacher enters the room?
3. Is knocking on the door before entering a custom?
4. When a fight breaks out in the playground, is it customary to try to stop the fight? Or is forming a circle to watch the fight a custom?
5. If you see someone who has fallen and hurt himself, is it a custom to help that person or do you call somebody else to help?
6. If a group of children see two big children stealing something from a smaller child, is it customary for that group to intervene and make them give it back?
7. Are customs always good?

<sup>26</sup> Based on the manual *Philosophical Inquiry*, Matthew Lipman, F. Oscanyan, and Ann Margaret Sharp, *Philosophical Inquiry. Instructional Manual to Accompany HARRY STOTTLEMEIER’S DISCOVERY*. Boston, University Press of America-IAPC, 1985, chapter IX.

8. Should Mohammed's guests follow his family's customs, or is it his family who should adapt to the guests' customs?
9. Do you think that washing your hands before eating is a custom, a habit, a rite or a hygiene measure? Could it be all four things at the same time?
10. What customs do you have in your country?
11. Where do customs come from and how do they arise?

### Exercise: Ceremonies and rites

Rites are generally important in society but they are also important for individuals. There are rites which all members of a society share, and others specific to a few people. For example, you may have seen some football players make the sign of the cross when they step on the pitch, but most players do not.

Habits are behavioral patterns that we have embraced and which we almost automatically carry out. We acquire them through practice and they become part of our character. Our personality is, to a great extent, the result of the habits we have acquired through time.

In a way, rites are habits. Yet they are different in that they have important symbolic power in a person's life. They may demand greater attention, although they are sometimes performed almost automatically.

I. Which (if any) of the answers do not correspond?

- 1) Rock concerts are (entertainment) (pastimes) (rites) (holy acts) (parties).
- 2) Going to mass on Sundays, or to the Mosque on Fridays, or Synagogue on Saturdays is (a ceremony) (a custom) (a celebration) (a rite) (a holy act).
- 3) Parades are (festivals) (parties) (fancy dress parties) (customs) (celebrations) (ceremonies).
- 4) Christmas dinner is (a family tradition) (a ceremony) (a custom) (a celebration) (easy to prepare) (a chance to eat a lot).
- 5) Singing the national anthem before international matches is (a rite) (a ceremony) (a custom) (a habit).
- 6) Brushing your teeth before bed is (a habit) (a show) (a ceremony) (a rite) (an obligation).
- 7) Singers who do scales every day (practice a rite) (conspire) (study) (carry out a habit) (carry out a ceremony).
- 8) Choosing men instead of women to be head of government is a national (pastime) (tradition) (habit) (custom) (vice) (virtue).
- 9) When a tennis player bounces the ball several times before serving, he is carrying out (a rite) (a custom) (a superstition) (a habit).
- 10) When a newly elected President makes his oath of office, there is always (a ceremony) (a celebration) (a rite) (a farce) (a recorder).

II. What led you to eliminate the answers you did?

### Discussion Plan: Celebrations

Birthday parties are usually important for a lot of people, and organizing them is not simple (deciding who to invite, choosing what to provide for guests, choosing presents). There are also important celebrations in society. Some are religious (Christ-

mas, Eid al-Fitr or Ramadan, Passover), others are not (National holiday, Worker's day) and some are both (New Year's day).

In groups of four, take 15 minutes to talk about birthdays. The discussion should focus on two of the following three points.

- 1) Why are birthdays so important? (or why not?) Is it reasonable to celebrate birthdays? What do we celebrate?
- 2) How should birthdays be celebrated?
- 3) Look for at least three different ways of celebrating birthdays, and then compare them. Find out what they have in common and what is different. Are there better and worse ways of celebrating birthdays? If so, what criteria do you use to state that one celebration is better than another?

## Episode 10: Eating pork

### ***Leading Idea 1: Pure and impure food. Good and bad food***

In most cultures there are restrictions on food. You cannot eat everything. Some food is permitted and some is not. There are some well-known examples: Indians do not eat beef, Jews and Muslims do not eat pork. In other cases, even without there being any restrictions on food based on custom, the Chinese eat dog meat, horse meat is eaten in some countries, Mexicans eat crickets etc.

In some cultures, this prohibition has a religious significance and is connected to concepts of "purity". This is especially so with kosher food, which is customary for Jewish people. However, the idea of purity applied to food is not very common, which is why it is especially important to relate that idea to other approaches that share the same goal: banning food. Although these other approaches are based on different criteria, they are not too distant from the concept of purity. The ban on eating pork has both a religious and sanitary basis and is a good example. Another example is the ban that Hindus have on eating beef, which is based on a respect for cows as a symbol of life.

*You can find further resources on the concept of "food culture" in the manual to **Ella**, episode 3, leading idea 5, "Food Culture", discussion plan "Understanding the role of food".*

### **Exercise: Banned food, permitted food**

- 1) Religious prohibition
  - i) There are several kinds of food that Jews cannot eat, such as pork and shellfish.
  - ii) Muslims cannot eat pork or drink alcohol.
  - iii) Catholics cannot eat meat on vigil days.
  - iv) Buddhists cannot eat beef.
  - v) Muslims fast during Ramadan.
  - vi) Jainists cannot eat any kind of meat.What are/could be reasons for banning or limiting these foods?
- 2) Medical prohibition
  - a) When people have stomach flu, there are certain things they cannot eat. When people are alcoholics, they cannot drink any alcohol.

- b) Some people have to avoid eating certain kinds of food due to illnesses like diabetes, hypertension, celiac disease, etc...

What are the reasons for banning or limiting these foods?

3) Other prohibitions

- a) When people want to lose weight, they follow a strict diet and they stop eating certain kinds of food.  
b) Similarly, when people want to gain weight, they eat certain kinds of food.  
c) Vegetarians do not eat meat.  
d) Vegans do not eat anything that comes from animals.

For all the three categories:

- What are the different reasons these people have for restricting certain kinds of food?
- Is there anything all these prohibitions have in common?
- How are they different?
- Do some reasons make more sense to you than others? On what basis?

### Discussion Plan: Are there things we should not eat?

- 1) Can you eat any kind of food?
- 2) Are there things you like to eat more than others?
- 3) Do you eat something even if you do not like it very much?
- 4) Is taste the most important criteria in choosing what to eat?
- 5) Is there any kind of food that disgusts you?
- 6) Could you eat it anyway?
- 7) If you go to your friend's house for lunch and they serve something you do not like, do you eat it?
- 8) Have you ever taken medicine you did not like? If so, why?
- 9) Can you imagine a situation where you would eat anything, even things you do not like?

## Episode 11: Trainers versus leather slippers

### ***Leading Idea 1: Identifying principles***

When we say that justice is more important than freedom, that friendship is one of the most important things in life, or that a relationship makes sense when the people involved wish to be honest with each other, we are talking about principles.

A principle is something different from what I like and wish for, although it may be something I like and desire. If somebody asks me why I have decided to go out with my friends instead of staying home and studying for tomorrow's exam, I can answer that I made that decision because I like going out with my friends. Does that mean that going out with my friends for this reason is a principle? Principles are not what I desire but what is desirable (what I consider worthy, a value to be upheld), so in order to identify a principle, we must ask ourselves if it is worth the effort and if it is desirable. If I say: "It was my best friend's birthday and friendship is a commitment that I want to live up to, so I went

out even though I knew it would cost me a good grade in the exam”, then you might say I acted on principle. In this case, I might have wanted to stay at home and study, but chose to act on what I considered worthy instead.

There are certainly many principles and they do not all have the same value depending on the situation we are in, and there are surely some principles that are higher than others.

### Exercise: Scale of values

Give each of the students the following chart. First, ask them to rank the following values from most important to least important. They should do this individually and write in the first column “My scale of values”: 1 for the most important, 14 for the least important. After they finish, they should organize in groups of 5 and agree on a common scale of values, ranking them again from 1 to 14 in the last column. At the end, we discuss together why we ranked them that way, and we discuss the differences between personal values versus group values.

Values	My scale of values	The group scale of values
Love		
Wealth		
Justice		
Friendship		
Loyalty		
Generosity		
Truth		
Health		
Fame		
Freedom		
Sincerity		
Kindness		
Happiness		

### Discussion Plan: About our desires

1. Is ice cream something desirable, desired, or both?
2. Is a vegetable puree desirable, desired or both?
3. Is missing a surprise exam desirable, desired or both?
4. It is a beautiful afternoon and the sun is shining. Is studying for tomorrow’s exam something desirable, desired or both?
5. Is health something desirable, desired or both?
6. Is friendship desirable, desired or both?
7. Are the things we want always desirable?
8. Are desirable things always the things we want?

9. Do we all agree on what is desirable?
10. Who decides what is desired?
11. Who decides what is desirable?
12. Can you think of something desirable that you do not want?
13. If you answered the previous question, how do you know it is desirable if you do not want it?
14. What is the difference between what we want (desired) and what is desirable?

### Discussion plan: How should we live?<sup>27</sup>

1. What is one of the things you most like doing?
2. What is one of most important things in life for you?
3. Would you like to do the same things when you grow up?
4. Do you think that when you grow up, the same things will still be important for you?
5. Are you happy?
6. Would you like to be happy when you grow up?
7. Which role does happiness play in your life?
8. Is there anything more important than happiness?
9. Can we be completely happy?
10. Could you be completely happy in a world where others suffer?
11. Could you be happy even if you caused innocent people harm?
12. Would you prefer to do things that give other people pleasure, or things that relieve their pain?
13. Would you like to live in a way that contributes to a better world?
14. Could you be happy if you had no friends?
15. Could you be happy if everything around you was ugly?
16. Could you be happy if everyone you knew lied constantly and tried to deceive each other?
17. Could you be happy if you could not understand what was happening to you?
18. Would you mind living in a way that everyone thought was good but which seemed bad to you?
19. Would you mind living in a way that everyone thought was wrong but which seemed good to you?

## Episode 12: To buy or not to buy trainers, that is the question

### **Leading Idea 1: Globalization and fair trade. Global-local action and consequences**

We have already presented the global-local dichotomy as related to the shaping of identity and groups. From the cosmopolitan point of view, another important perspective is the relation between acts and consequences in which we, from our local reality, form part of

<sup>27</sup> Based on the manual *Ethical Inquiry*, Matthew Lipman and Ann Margaret Sharp, *Ethical Inquiry. Instructional Manual to Accompany LISA*. Boston, University Press of America-IAPC, chapter I, episode 1.

a complex global system. Global problems and necessities are directly linked to our local actions. These acts have detrimental consequences (for example, our consumption patterns are linked to social and environmental crises; the problem of migration) and beneficial consequences (the increase in the use of clean energy). We do not always know the relation between acts and consequences. Sometimes the relationship might be too distant, or we cannot comprehend the relationship between the local context and global whole. Even when we do know the relation, we still may find it difficult to make the “correct” decision.

Among people who are used to contexts of great cultural diversity, we must promote zoom thought. Zoom thought allows people to be capable of moving from local to global contexts without forgetting the connections between the two. It is important to work on the relation between our actions and the consequences that derive from those actions, both with the short and the long zoom.

### Discussion Plan: Global-local. Local action, global consequences

If some questions are too abstract for the participants, you can give some examples (such as the ones presented), but try to let them also think about other possibilities.

1. Are there acts that may be beneficial here but are detrimental elsewhere? (For example: Does producing shoes in China so that they are cheaper here have detrimental consequences elsewhere? If so, to whom and what might they be?)
2. Are there acts that are beneficial elsewhere but detrimental here? (For example: one country building a dam in a river that another country relies on for irrigation.)
3. Can we consider an action as good or bad or as right or wrong without thinking about the consequences in our environment? And without thinking about the consequences in distant environments? (For example: Is it okay to buy inexpensive runners if you know that they were made in a factory using child labour?)
4. Must we know the consequences of our acts before taking action? Do we take the time to find out? Why (not)?
5. Could there be certain behaviors and acts that are generally accepted but have negative consequences?
6. Could there be certain actions that are generally not accepted but have positive consequences?
7. Are there any types of behavior that people condemn in public and then practice in private?
8. Are there any types of behavior which people praise in public and then refuse to practice in private?
9. In question 7, is it possible that people disapprove of certain behavior but enjoy the consequences?
10. In question 8, is it possible that people approve certain behavior but disapprove its consequences?

### Exercise: Local and global

In the following statements, look for the meaning of the highlighted words and check if they could be replaced by the words **local** or **global**, or if the meaning of the highlighted word is “local” or “global” or if it could be changed by a word with

a local meaning or with a word with a global meaning. Both may be used in some cases, but the meaning of the sentence will change completely. What is interesting is establishing the possible meanings of global and local and comparing them as we do the exercise:

1. I am going to do some home improvements, and the builder has carried out an **approximate** estimation of costs.
2. We must find a **total** solution to this crisis.
3. I always support the **home** team so I feel more comfortable with the crowd.
4. Politicians should consider the **particular** needs of **specific** communities.
5. I like the food from my **homeland** because it reminds me of my family.
6. If we want to take everyone into consideration, we must find a **comprehensive** answer.
7. We must have a **complete** perspective of the problem in order to solve it.
8. When we think about how we should behave, we must bear in mind our **own** resources.
9. The **total** sum of revenue depends on the income of each **establishment**.
10. We have to think **generally** and act **specifically**.
11. The answer to our problems depends on a **comprehensive** approach.

### Exercise: Zooming in and zooming out (global-local)

In this exercise, we can work with different materials. We recommend working with a story, but working with pictures could be just as effective.

Each participant writes the beginning of a story on a blank sheet of paper (this could just be a sentence). They then pass the piece of paper to the person sitting on their left. This person reads the beginning of the story, folds the paper so he cannot see the text, and continues the story by writing another sentence. They then pass it on to the person on their left who only reads the previous sentence and adds another one, etc. We should end up with an accordion-shaped piece of paper.

This process can be repeated five or six times depending on how long we want to spend on the activity. At the end of the exercise, each participant reads his story and reflects on the following two questions:

- 1) Would the story have been similar if we had been allowed to read two sentences instead of just one?
- 2) Would the story have been different if we had been allowed to read all the previous sentences?

We could end this session with a presentation of pictures to summarize the idea of zoom, and the connections between different realities.

First we see a cell, then a blood sample with the cell being highlighted, a part of the body, a body somewhere, a place in the city, the city within the country, the country in the continent, the continent on the planet, the planet in the solar system, the solar system in the galaxy, the galaxy in the universe. We can also do it the other way around, going from large to small. The presentation is especially effective if it uses the school as the place, and the teacher or a familiar person. With each picture, we ask: "What is this?", "Is it related to the previous picture?", "Is everything connected?"

## Exercise: Contradictions (conflict of feelings, feelings and conduct)

At the end of the episode, Mohamed faces a conflict between feelings and actions. He likes the sports shoes he has received, but he does not like what his friends have told him about how the shoes were made (conflict between feelings) and he would not like to have to give them back (conflict between feelings and action). These types of situations occur frequently in people's lives. Up to this point, we have worked on different skills and abilities that allow the students to be better situated when facing conflict, and to be able to consider the different options available, and think about future actions. The following situations ask students to practice those skills, using topics that connect their local actions with the global consequences in the context of diverse culture. While discussing these situations, ask the students the following questions: What options do I have? What is the way forward?

- 1.a. I like these shoes; they are the most comfortable shoes I ever had.
- 1.b. I know that buying those shoes is bad for the environment.
- 2.a. Smoking is not good for your health.
- 2.b. I like smoking and it makes me feel more grown-up.
- 3.a. I like that person because s/he is good to others and does not do harm anyone.
- 3.b. I do not like that person because s/he always hangs out with a group I cannot stand.
- 4.a. I like that person because he is true to his beliefs.
- 4.b. I do not like people who believe in a different God from the God I believe in.
- 5.a. I prefer driving to using public transport – it is quicker and more comfortable.
- 5.b. I know that using more petrol is bad for the environment.
- 6.a. I like buying things in the shops where you can find almost anything and most of the products come from China, because they are very cheap.
- 6.b. I know these shops are cheap because the people who make those things are exploited for their work.

*Note: This exercise is only designed to make students think about contradictions and conflicts. Students often stick to the socially acceptable answers. The teacher may ask follow up questions.*

## Episode 13: Starting anew

### **Leading Idea 1: Individual and community. Me as an individual and as part of a community**

This episode brings up a very common conflict: "Since you started hanging out with those people, you are not the same person anymore." This takes us back to the question of identity: "Who am I?", "Who am I in relation to the group?". Discussing the idea of identity in relation to the different groups and spaces in which we belong (family, friends, team, neighborhood, town or city, country) or in relation to the passage of time (how we are different but still ourselves) helps us to reflect on our own diversity and helps us to un-

derstand diversity in others. In episode two, we looked at identity in relation to a place of belonging. Now, we look at identity in relation to groups and the places they belong to.

Wenger describes our reality as a constellation of communities, where people belong to several communities simultaneously. Those that act as “links” between communities are especially important, as they enable opportunities for mutually beneficial exchange. Bochdan is one of these “link” people who might help Christian get to know the girl he likes in the other group. We are situated in various communities, and the combination of all these connections is part of what defines us as individuals. Identity understood as the integration of several selves, together with an understanding of how we manage this internal plurality, can help us understand how we might also handle external plurality.

*You can find further resources to explore the concept “diversity” in the manual to **Ella**, episode 3, leading idea 2 “Diversity”, discussion plan “Diversity”.*

### Discussion Plan: Me in plurality, in diversity

1. Are you always the same person in all the groups you belong to? (i.e. family, friends, team, school)
2. If not, when do you feel happier with yourself? For example, do you prefer being at school?
3. If you act differently, do you continue being the same person, or are you a different person each time? If the person does not change, what changes?
4. Is always being the same better than being diverse?
5. Is it easier to be the same or diverse?
6. Is what is easy always better?
7. What are you to the greatest extent: more student? More son or daughter? More a team fan? More Ecuadorian, Spanish, Dominican, etc.?
8. Why are you more... than...?
9. Can you be a student and a son or a friend to the same extent?
10. Is it more necessary to be a student or a son or friend?
11. When others describe you and when you describe yourself, which description fits you better?
12. Did you have the same friends before starting school? Was that you?
13. Why are you sure that you are you?
14. Do you choose who you are?

### Exercise: Flexibility

*“Tree and Reed lived together on the top of a hill. Tree protected Reed from the sun with his shade and Reed reacted to Tree’s boredom by tickling him and dancing for him.*

*One night, during a terrible storm, Tree was struggling to stay rooted while Reed danced, adapted, and dodged the wind. The following day, the battered Tree told Reed how he admired how Reed had not lost any of his beauty. Reed thanked him but reminded him that wind to the tree was as sheep to Reed.”*

*Adaptation of the popular “Reed Tale”  
by Nacho García Pedraza*

Using this tale as a starting point, we can think about what flexibility means and when it is necessary to be flexible. We then look at 10 sentences and decide in which we can and should be flexible (or, if we can't and shouldn't).

	Can	Should
1. We go to the cinema as a group and have to choose a film.		
2. I am with my family and we have to choose where to go on holiday.		
3. I leave my parents and I have to decide where I am going to live.		
4. Everybody wants to go to the theme park. I want to go to the zoo.		
5. Everybody wants to fight the kids from the other neighborhood. I do not want to go.		
6. We all want to play football but Juan is tired of football and wants to play another game.		
7. Training starts at eight o'clock. It's fine for all of us except for Victor, who can't make it before half past eight and asks to change the starting time.		
8. Animals have always been banned from this restaurant. A blind woman arrives with her guide dog.		
9. We always watch the news at lunchtime, but now my brother-in-law lives here and he wants to watch something different.		
10. We have always shared housework, but now my uncle lives with us and he does not want to share the chores.		





VIRGINIA PEDRERO

# IN AND OUT THE PARK (MANUAL)

## Episode 1. The not-no-politically-correct teacher

### **Leading Idea 1: Right/Wrong**

We often use the words “right” and “wrong” to express whether a mathematical process or claim is correct. We would say, for example, that a mathematical calculation is correct if it respects a procedure of predefined rules, or an answer to a history question is correct if it corresponds to the facts (or accepted story) of the event in question.

In addition, the two expressions are used to indicate what is right or wrong in a moral or ethical sense. In the first episode of the story, Jensika recognizes she did something wrong when she did not adhere to her responsibility to study mathematics, but she also recognizes the teacher did something wrong when he made racist and sexist comments. ‘Right’ and ‘wrong’ here refer to what is appropriate regarding one’s moral or ethical duty. Usually, we intend “moral” to refer to what concerns the personal sphere and “ethical” to refer to what concerns the public or social sphere.

It would be interesting to explore with your students the meanings they give to the words “right” and “wrong.” For example, you could invite them to reflect if there exists a universal way to define what is right and what is wrong, or if what is right and wrong changes in different contexts, historical times, or cultures.

### **Discussion Plan: Right/Wrong**

1. What are some of the criteria which establish whether something is right or wrong?
2. When do we say something is right or wrong?
3. When would we say a person behaves in the right way?
4. When would we say a person behaves in the wrong way?
5. Who establishes whether something, or some behavior, is right or wrong?
6. Can I decide by myself whether something, or some behaviour, is right or wrong?
7. Do I have to rely on, or defer to, others to understand when something, or a behavior, is right or not?
8. Is there an “authority” that decides what is right and what is not?
9. Is what is right for me right for you too?
10. Is what is right for me right for all the inhabitants on earth?
11. Is what is right for me right for aliens too?

### **Exercise: Right and wrong**

Read the following and say whether each example is of something right or wrong. Explain the reasons for each choice and the criteria used for your judgment.

1. To avoid the oral test, Giovanni pretended to be ill and remained at home.

2. Afrah's parents asked the principal to find an alternative activity to the religion class, but the principal replied that it was not possible. Afrah would have to move into another room during the religion lesson.
3. At Giulia's party there were some children who were vegetarian. Her parents made only vegetarian sandwiches.
4. Yesterday Giorgio met Sandro, the boy with whom he always argues. Sandro's moped had stopped working, leaving him stranded, so Giorgio stopped and helped him fix it.
5. Last Sunday, since the weather was lovely, Tiziana called Suthescika to invite her to go out for a walk in the park. While they were walking, some guys insulted Suthescika by commenting on the color of her skin. Tiziana reacted by insulting them in return.
6. Ilaria wanted to buy her boyfriend a present for his birthday. Since she did not have money after using all her pocket money, she opened her mother's purse and took 10 euros without asking.

### Activity: Hot potato

You need some music and a ball. The game is a variant of "hot potato." The students sit in a circle and one of them has the ball. When the music starts, the ball is passed around to the closest classmate, in a clockwise direction. The ball is like a potato that has just been baked, so therefore it is hot. When the music stops, whoever has the ball has to present an example of a right behavior (for example: telling the truth). The music starts up again and the ball is passed around; when the music stops again, whoever has the ball has to present an example of a wrong behavior (for example, punching a classmate). Everything has to move very quickly. The one who goes more than five seconds without saying anything will be eliminated.

### Exercise: Right/Wrong behaviors

During the previous activity, the facilitator takes note of all the examples that the participants gave to designate right or wrong behaviors. The facilitator asks the participants to explain the reasons for their choices. It is likely that there will not always be agreement and this could trigger a discussion, which may finally result in the identification of a discussion plan.

### Exercise: What are you going to do?

Read the following questions and choose an answer that actually corresponds to what you would do if you were in the situations described. Subsequently, you should debate with the rest of the class the reasons for your choices and the criteria you used to make them.

- 1) You were invited to a party and you know that your parents absolutely do not want you to go. What are you going to do?
  - a) Try to convince your parents to give you permission to go by promising to do your homework and keep your room tidy for the rest of your life.

- b) Respect the will of your parents and decline the invitation because you think that your parents, with their experience, cannot be wrong.
  - c) Accept your parents' decision, even if you think it's wrong, simply because they are your parents.
  - d) Convinced that you are right, lie to your parents by telling them that you are going to sleep at a friend's house, and then go to the party.
  - e) Other reaction.....
- 2) Two friends are furiously arguing during the break and one of them offends the other by referring to the colour of his or her skin. What are you going to do?
- a) Take your racially offended classmate's side, without worrying if he or she was right or wrong.
  - b) Tell the teacher, but without mentioning the racial offence.
  - c) Try to make them reason with each other about the object of the argument without any interest in the racial offence.
  - d) Stay there to watch them without intervening – it is not your business.
  - e) Other reaction.....
- 3) Your elder brother has discovered that your best friend belongs to a different culture and, for this reason, he wants you not to meet your friend any more. What are you going to do?
- a) Demand for a "family summit" to reason together on the issue.
  - b) Decide not to see your friend anymore.
  - c) Report the issue to an association that fights against racial and ethnic discrimination.
  - d) Think, "Who cares? Whatever will be will be".
  - e) Other reaction.....

**Leading Idea 2: Solidarity**

In a cosmopolitan society, human relationships offer a significant starting point to develop a new interpretation of reality. Together with empathy and imagination, solidarity is an important element that reinforces relationships. In the story, the relationships created amongst the protagonists have strengthened the birth of a culturally heterogeneous group that has already surpassed and included their individual differences. Their relationship can be characterized as containing a unique and loyal friendship. For this reason, it is important to consider what having solidarity with someone means. Is solidarity an instinctive or a rational act? Does solidarity arise from an instinct related to us as human beings? Does it come from a deliberate reflection on what we should do in a specific circumstance?

In the story, there are various occasions in which the characters express solidarity with each other. In the episode where Jensika is a victim, for example, they feel struck by what happened to her and would like to help her.

Indeed, solidarity is when we understand ourselves (and experience ourselves) as part of a larger whole. It involves seeing ourselves as an extension of others and sharing our living space with the people that surround us so that what happens to them involves (implicates) us.

In this sense, solidarity is like a geometrical body: every part of the body is necessary to the whole. If just one side of the geometrical body falls down, the whole body collapses. In this way, every single part of the whole is interested in the survival of the other parts.

In this case, the question is whether solidarity concerns only closed groups of human beings who defend themselves against others (for example, think of the working class) or whether solidarity can exist in the name of a more general concept, such as equality.

In the story, Gaetano clearly expresses the reasons for his actions, particularly in the episode in which he sees his friends attacked by other boys and rushes headlong into the fight in order to defend them. His friends are part of his world and whoever harms them also, in a way, harms him. If he defends them, it is because, in doing so, he is defending himself. In this case, his solidarity would be an egotistical act.

However, sometimes people who carry out an act of solidarity seem to disregard their own interest and are willing to jeopardize their own life or defy the law for the sake of an Other. Consider the example of people who have put their lives in danger when violating the laws and norms of their own country in order to save persecuted people.

### Discussion Plan: Solidarity

1. If my classmate is unjustly scolded by our teacher, do I feel like I am being unjustly scolded myself?
2. If my classmate is unjustly scolded by our teacher, do I defend my classmate against my teacher?
3. If my classmate is unjustly scolded by our teacher, should the whole class rebel? Why?
4. If my little brother or sister is hit by an older child, do I feel like I am being hit?
5. If my little brother or sister is hit by an older child, do I instinctively run to help him or her?
6. If my little brother or sister is hit by an older child, what are the reasons that might make me decide to defend him or her?
7. If I see some people who are making fun of a friend of mine, do I feel like they are making fun of me?
8. If I see some people who are making fun of a friend of mine, do I instinctively react to defend him or her?
9. If I see some people who are making fun of a friend of mine, what are the reasons that might make me decide to defend him or her, and how?
10. If I see a person I don't know in danger, is it as if I were in danger too?
11. If I see a person I don't know in danger, do I instinctively help him or her?
12. If I see a person I don't know in danger, what are the reasons that might make me decide to save him or her?

### Exercise: Solidarity

Khadim is a boy of African origins. His family was evicted by their landlord without notice. Since Khadim's parents didn't have a lease, they couldn't sue for it; on the contrary, the landlord had threatened them – if they didn't go away immediately he would reported them to the police for squatting. Khadim and his family had to leave the house, and the landlord didn't give them the deposit back either. Some of their family friends, also Africans, put them up until they could find a new house. The father of one of Khadim's friends is a lawyer and offered to help them get their money back. The students' parents had a collection to help them pay the legal costs, which they couldn't otherwise afford.

Think about the characters' actions and identify the reasons that supported their actions. After that, discuss if and in what sense they could be defined as acts of solidarity.

- 1) Their African friends helped them because...
  - a) they come from the same culture.
  - b) they belong to the same social class.
  - c) they think that something similar could happen to them too.
  - d) other reasons .....
- 2) The lawyer helped them because...
  - a) he is a man of the law and he can't stand injustices.
  - b) he has African relatives.
  - c) it is important for his career as a lawyer.
  - d) other reasons .....
- 3) The parents of Khadim's classmates helped them because...
  - a) they are Catholic and believe in Christian charity.
  - b) they are good friends of Khadim's parents.
  - c) they believe no human being should be treated like that.
  - d) other reasons .....

### ***Leading Idea 3: Authority***

In 2010, France enacted a law "prohibiting concealment of the face in public space," justifying the ban on the basis of national security. One of the objections to the law was that it clearly banned Islamic women from wearing a burka in public spaces. In this case, what should a woman who wants to respect the precepts of her own religion do? Should she respect the political authority or the religious one? This issue was highly debated and gave rise to similar questions that concerned multi-ethnic societies.

What legitimizes the authority in a state, society or community? The first answer that could come to mind is consensus, which could be spontaneous or obtained through coercion. In a society that is transforming because of the presence of different cultures, we can have many situations similar to that mentioned before, and, therefore, conflicts of interpretation about what can be considered 'authority'. For this reason, it is important to think about this concept.

In general, authority refers to any use of power and control over the opinions and behaviors that one person or group holds over another. This power can be political, expressed by the government and its parties, but it can also be expressed by religious institutions or communities of scientists.

Over the years, Western thought has sought to understand the basis of authority, locating it in nature, God, and human beings. According to the first conception, it found its justification in the natural talents of some men who are inclined to virtues, and therefore considered born to rule over other men who are by nature destined to obedience. In contrast to this view, according to the divine justification of authority, every power derives directly from God and, for this reason, is to be considered immutable and legitimate. Finally, it was the stoics who, for the first time, considered authority resulting from the rational consent of human beings. Humans, who are naturally equal and rational, have the possibility to decide by mutual consent who has the right to exercise authority over them (rather than merely the force to do so).

This final interpretation of the concept of authority can be associated with the concept of authoritativeness. That is, we rationally confer authority to a person who is recognized as superior for judgment and knowledge, so his or her judgment is recognized as worthy of special attention. This type of authority does not need to manifest itself in a despotic way, as it is the free choice of an individual's rationality that recognizes the limitations of his or her own reason and knowledge.

The idea that authority is based on consent has determined, in the history of Western thought, a radical criticism towards the concept of authority itself.

In the lives of adolescents there are some figures they consider to be authorities, such as their parents and teachers. These figures can also be recognized as authoritative in so far as they do not impose their authority in a despotic way, but rather are capable of behaving like guides for young people given their greater life experience. Accordingly, they can advise, not impose, a given course of action to young people. In the first episode of the story, the characters find themselves reflecting on how much trust they can have in authority. Jensika has been a victim of unpleasant behavior by a teacher, who, in the context of a school system, embodies both a role of authority and authoritativeness: a teacher is, in the minds of children, an educator who guides them in a particular moment of their life, but also someone who has the power to suspend or fail them, if s/he believes their behavior or performance is not appropriate (for instance, goes against scholastic rules, like 'no cheating', or subverts learning).

As a result, following the episode that occurred with the teacher in question, some students remain convinced that the person who can defend Jensika is someone more authoritative than the teacher, that is, the principal. Some declare that they don't trust authority at all, either by principle or, as is the case with Jensika and her friends, because they fear the power that authority represents. The girls fear that their words would be useless against those of the teacher since, in the hierarchy of their school, they are in a very low position and are not bright students. What can Jensika do? What do your students think about this?

### Discussion Plan: What kind of authority?

- 1) Does being a mother bring with it any authority? If so, what kind?
- 2) Does a teacher have any authority? If so, what kind?
- 3) Does an old person have any authority? If so, what kind?
- 4) Does my older sister have any authority? If so, what kind?
- 5) Does my little brother have any authority? If so, what kind?
- 6) Does my best friend have any authority? If so, what kind?
- 7) Does my Senegalese friend's father have any authority? If so, what kind?
- 8) Does the man who sells "hot dogs" have any authority? If so, what kind??
- 9) Does the cashier at the supermarket have any authority? If so, what kind?
- 10) Does the superintendent of an apartment building have any authority? If so, what kind?
- 11) Does a scientist have any authority? If so, what kind?
- 12) Does a judge have any authority? If so, what kind?
- 13) Does the pope have any authority? If so, what kind?
- 14) Does the Imam have any authority? If so, what kind?
- 15) Does the Dalai Lama have any authority? If so, what kind?
- 16) Do I have any authority? If so, what kind?
- 17) Does the state have any authority? If so, what kind?
- 18) Does the law have any authority? If so, what kind?
- 19) Does religion have any authority? If so, what kind?

### Exercise: Authority/Authoritative

Decide if each person mentioned in the discussion plan is an *authoritarian* or *authoritative* person and give reasons. Now try to explain the difference between authoritarian and authoritative.

### Exercise: What would happen if authority didn't exist?

Write a short essay imagining a country where no form of authority exists. What would happen in this country? How would the inhabitants live? How would the society be structured?

## Episode 2: The raid

### ***Leading Idea 1: Instrumental justice***

While it is very difficult to give a single definition of justice; maybe it is easier to define what is just or unjust within a system of shared norms. In the history of Western thinking, the sophists broke the tight relationship that existed in ancient Greece between the laws of nature (physis) and the laws of politics (nomos), the latter of which was considered only in a positive way. For this reason, we often refer to the term 'justice' as referring to a collection of positive rules that regulate human behaviors and help to discern between them.

Nevertheless, there are different types and systems of norms. In some cases, the norms regulate behaviors that allow for certain goals and community needs to be satisfied. Every community corresponds to a different system of norms, so what is legitimate in one normative system may not be legitimate in another. For example, let's consider an association of citizens, seamen, or criminals. In all these communities, it is opportune that the behaviors adapt to those norms that allow the community to maintain the same association and reach its goals, and in this system of norms these behaviors are considered "right." However, the nature and goals of the varying communities are different. In a system of norms that regulates a community of criminals, some behaviors that operate in this system may be considered "right." However, in the system of norms that regulate civil society, they might not be considered so.

Therefore, we can ask: "Are there behaviors that are universally right, or is there a plurality of normative systems that allow people to distinguish on a case-by-case basis what is right and what is not?" If justice is seen as a principle that allows us to judge and orient our human behaviors, is it normative or instrumental? And if justice is instrumental, is what is right for one group also right for another? Is it possible to orchestrate the relationships between the varying "instrumental justices" of different groups? Would this orchestration be based on a kind of instrumental justice or should it appeal to a higher ideal? Could this higher ideal, if it exists, not only orchestrate the relationships between the different "instrumental justices," but also limit the demands of the latter? Should it do that? These questions are very important in a context where the encounter between different cultures could imply different interpretations of what can be defined as right and instrumentally right.

*You can find further information about the concept of "Justice" in the manual to **Tina and Amir**, episode 4, **Hanadi**, episode 2 and **Christian**, episode 5.*

## Discussion Plan: Just/Unjust

- If something is just, is it just for everyone?
- If something is just for others, is it also just for me?
- Does “being just” mean “law-abiding?”
- What is the difference between “just” and “correct?”
- Can I do something just, but in an unjust way?
- Can I do something unjust, but in a just way?
- Can a person be considered just, even if he /she does something against the law?
- Is there an universal law that is valid all over the world? If so, how can we define it?

## Episode 3: What is mine is mine, what is yours is mine, what is theirs is mine too... Or not?

### **Leading Idea 1: Social Pact**

In the third episode, Jensika and Mario have a violent discussion and come to blows with some teenagers who are in the park and are claiming the right to occupy a larger space than others. Conflict is inevitable and it will be up to Mario to come to an agreement with the gang’s leader, with whom his friends have fought. Parks are public spaces and the main characters of the story think that there should not be borders or property limits. However, clearly when people have the same rights to everything, the possibility of conflict is inevitable. Hence, in order to guarantee a peaceful co-existence within a space chosen as a space for their socialization, the main characters have to make a pact with people whom they do not consider particularly nice. If we view the episode under this perspective, it could refer to the idea of a social pact and in particular to the thought of the English philosopher Thomas Hobbes who theorized the existence of a hypothetical state of nature in which human beings have all the same rights to everything. Because one of the natural laws is that of survival, every human being takes possession of whatever is within reach, including the life of others. That is, every man is a wolf for the other man (*homo homini lupus*). In the state of nature, human beings are in the condition of permanent war. Reason allows human beings to leave the state of nature, pushing them to form pacts between themselves in order to stop a war of all against all, which would otherwise be counterproductive for their survival. In leaving the state of nature, humanity establishes its natural laws. Of these, the first law is aimed at maintaining peace and the second law is aimed at respecting pacts. Through reason, human beings realize that one’s liberty is necessarily limited by the liberty of the Other. Accordingly, in the third episode, the teenagers agree to divide the same space, thereby limiting each other. This can be interpreted as a form of social pact.

In a cosmopolitan society, the differences and conflicts that can come up affect the predetermined social conditions, and what might be taken for granted in regard to the sharing of spaces might change. If, for example, we think of the places where boys and girls informally spend their free time, how might the introduction of different cultures affect the encounter in terms of territory? Would the ‘outsiders’ be accepted or rejected? Would the initial occupiers be overturned? What conflicts might arise? What informal solutions could be adopted to solve these possible conflicts?

## Exercise: What would happen if...

Imagine you and the other students in your school have the opportunity to use a theme park for one afternoon. The rides are all great, but three of them are fantastic. Of course, everyone wants to have a ride on these ones. Since there are no rules about who uses the rides and when, and since adults aren't allowed to enter (there are only the workers, but they are too busy, so you won't have the possibility of engaging their help), you must manage the use of every ride on your own. What do you think will happen? Will there be any abuse of power? Will you succeed in using all the rides? If so, how would that be possible and why? If not, why not?

Write a brief essay about what you imagine could happen on this special day in a theme park.

## Leading Idea 2: Violence

In the story, there are several episodes of violence, from the teacher's behavior to the protagonists' reaction when they have to face the group of teenagers in the park. Generally, violence is identified with physical strength, but actually it can be manifested in several ways. For example, violence is committed whenever someone's dignity is violated, or someone forces a person to do something against his/her will through manipulative behavior. Also, violence is committed when a person is used as a means to an end. It would be interesting to explore with your students how violence is expressed, if there are different levels of violence, and if in some cases violence can be justified.

For example, can we justify a violent reaction to defend against an aggression? Can we justify a violent reaction after an insulting offence?

*You can find further information about the concept of "violence" in the manual to **Christian**, episode 4.*

## Discussion Plan: Violence

1. If I punch someone because he or she punched me, is this an act of violence?
2. Is self-defense an act of violence?
3. If I insult somebody, is this an act of violence?
4. If my classmates make fun of me, are they performing an act of violence?
5. Could quarrelling be a form of violence? If so, in what situation would quarrelling be a form of violence?
6. If I have never beaten anybody, does that mean that I am a non-violent person?
7. Are there any cases when violence is justified?
8. If I don't pay attention to others' needs, is this an act of violence?
9. If I offer ham to an Islamic person who cannot eat it because of his or her religion, is this an act of violence?
10. Is violence only physical, or can it be non-physical?
11. Is physical violence in any way "worse" than non-physical violence?
12. What is considered an act of violence?

### Exercise: If you were Gennaro...

Distribute the following text to your pupils and ask them to answer the questions by providing arguments for their choices. Later, on the basis of a comparison of the answers, stimulate a debate.

A short time ago Gennaro moved with his parents to a northern Italian city. He is not happy in his new school. Teachers often reproach him because he is not able to speak Italian correctly; also, his classmates make fun of him because he cannot understand their jargon. Moreover, on the way back home every day, he runs into teens who threaten him and tell him that he should go back to his hometown.

1. If you were Gennaro, which among the following behaviors would seem to you the most appropriate in your relationships with your classmates and teachers? Provide reasons for your choice:
  - a. Consider their behavior discriminatory and “racist” and ask your parents to change schools.
  - b. Try to participate in all educational or recreational activities organized by the school in which your origin is less evident (for example, playing football, chess games, math competitions), and hope that this will lead others to accept you.
  - c. Consider that they are partly right because you are the foreigner who is still too tied to your own dialect and culture. Therefore, you have to learn Italian better and become familiarized with the local jargon.
  - d. Expect that over time your teachers and classmates will become accustomed to you.
  - e. Other solutions.....
2. If you were Gennaro, which among the following behaviors would seem to you the most appropriate in order to face the threats? Provide reasons for your choice:
  - a. Change your way home in order to avoid any conflict.
  - b. Go to the police because only an external and official authority can help you in a city that is foreign to you.
  - c. Think that the only solution is to respond to violence with violence and ask your older sibling to help you.
  - d. Ask your older sibling and his or her friends to accompany you. Protected by them, you ask the teens to explain why they attack you.
  - e. Other behavior: .....
3. If you were Gennaro, how would you feel in your relationships with your teachers and classmates? Provide reasons for your choice.
  - a. As if you were being punched every day.
  - b. Frustrated, because nobody understands your worth.
  - c. Resigned, because you think that you are worthless.
  - d. You do not care about that because you think that they all are stupid, while your previous teachers and classmates were indeed smart.
  - e. Other way of feeling: .....

### Exercise: Types of Violence

Referring to the text of the previous exercise, say whether you think Gennaro is a victim of an episode of violence and, if so, identify the different types of violence. Now make a list of violent behaviors and explain why you consider them to be violent

## Leading Idea 3: Private property

In this episode, a group of teens in a public park assume the right to appropriate a space and manage it as private property. It raises various questions. What is the difference between public and private? Does being ‘public’ mean it belongs to everyone, to nobody, or to the state? And, along this line of reasoning, is there anything in the world that doesn’t belong to anyone, but that we cannot define as being public?

The concept of property was problematized in political terms for the first time by the thinkers of the Enlightenment. Previously, the debate on property had been focused on what the fairest way was to distribute goods, but private property - both of things and of people - was considered to be inviolable. For instance, for centuries it was considered natural to conquer, buy, or sell human beings as slaves. At best, the question only concerned how one was to treat them. The idea that fellow human beings could be treated like things at one’s disposal was deeply ingrained in many “advanced” societies and has remained so until recently. Just think, slavery was abolished in the United States only in 1865.

Considering the state of nature about which was discussed in Leading Idea 1, it is likely that there was a period in which humanity was living by hunting and gathering and private property didn’t exist. The birth of agriculture, and the consequent stability, probably furthered the appropriation of spaces for cultivation. This was, at least, the view of Rousseau, who, unlike Hobbes, considered the state of nature to be the happiest moment in the life of human beings. According to him, it is not the right of all people over all things that is the cause of the war of all against all, but rather it is private property, for the latter generated inequality and injustice.

In the 19th century, property was defined by Pierre-Joseph Proudhon as “a theft” and was connected to the exploitation of work. This, in fact, is the cause of the appropriation of the work of others. Should property be collectivized in order to obviate every type of conflict that could arise?

You can find further information in the manual to **Tina and Amir**, episode 6 and **Hanadi**, episode 3.

### Discussion Plan: Private/Public

- When can a thing be considered one’s own?
- What is the difference between public and private?
- Should something defined as “public” in our society be considered as being the property of all people, or property of the State?
- Who decides what is public or private?
- Is there anything that is neither public nor private?
- If there were no laws, could I lay claim to something as mine?
- If there were no laws, would private property exist?
- Do animals have something similar to what we humans define as private property?

### Exercise: Private Property

Say whether or not the cases listed below could be considered private property and then explain why.

	Yes	No	Maybe
A pet			

	Yes	No	Maybe
Myself			
A house			
The street that I use to go to school			
The sea			
A portion of the sea coast			
A mountain			
A city			
A city park			
My body			
My boy / girlfriend			
A car			
A bus			
The earth deep below the surface			
The seaside			
Parents			
A book			
A cultivated field			
A meadow			
A job			
A son / daughter			

### ***Leading Idea 4: Property/Ownership/Belonging***

The issue of property can be engaged with from a different perspective by focusing not on the ownership of “things,” but rather on the relationships that exist between property and people. Of course, property of people automatically makes us think of slavery. While it is important to know that slavery currently exists in many parts of the world in various iterations, this is not the kind of property ownership being referred to. Property ownership of another kind is worth our attention. We can consider what “belonging to oneself” means and reflect on the questions that this gives rise to. In what sense, if any, can I consider myself to be the owner of myself? And, if I am the owner of myself, should I consider all the people who are in some way part of my life to be my property? For example, in Italian law, people come of age when they are 18. Does this mean that until then, parents are the owners of their children? What are the limits that define the right of a parent over his or her child?

We often speak of people as ‘ours’, that is, using the possessive adjective: my son, my brother, my friend. We mean that they belong to the sphere of our family or friends. Young Neapolitans often define themselves as belonging to their family group (even in a very wide sense) or to the neighbourhood where they live. However, there is a difference between property and belonging. It is important to reflect upon the difference between “belonging” in the sense of possession and in that of “social and/or emotional bond”. Is there any connection between these two concepts?

## Discussion Plan: Property

1. Is there any difference between “property” and “private property”?
2. Can I consider myself to be my property?
3. Can I consider my mother to be my property?
4. Can I consider my friends to be my property?
5. Can I consider my girl/boyfriend to be my property?
6. Can I consider my body to be my property?
7. Can I consider my neighbourhood to be my property?
8. Can I consider my dog to be my property?
9. Can I consider everything that concerns my person to be my property?

## Exercise: The Owner

Close your eyes and think of the first thing that comes to mind. After a while, open your eyes and, when it's your turn, say what you have thought of, and the facilitator will write it down on the board. Now, all together decide what kind of relationship each item on the board can be involved in: ownership / possession / belonging / property, or if it concerns something that cannot be in any of these relationships. Give reasons for your indication.

## Episode 4: The loot

### ***Leading Idea 1: Distributive justice***

In the fourth episode, the characters have to divide the booty of the theft from the school administration office. Consequently, they face questions about the fairest distribution and what criteria to use. Also, in the third episode, the issue of distributive justice emerges when Jensika and Mario see a boy their age get out of a car driven by a chauffeur, and they mention this as a luxury. Even since the time of Aristotle's *Nicomachean Ethics*, distributive justice has been defined as that which regulates the distribution of goods and available resources in a way that is proportional to the production and merits of each and every person, while commutative justice is that which regulates contracts and has a goal of balancing the advantages and disadvantages of the contractors.

In the idea of distributive justice, an equality criterion is implied, but we need to understand to what kind of equality we are referring. Indeed, for instance, in ancient Greece, the idea of equality was different from that which we are (or should be) familiar with today. The 'equals', that is, those who could benefit from a just distribution, were, in the Athenian democracy, only the 'free men', excluding women and slaves (and children, of course). Consequently, one can see that in ancient times (but are things so different nowadays?), equality in the possession of goods is actually based on an acceptance of a substantial inequality of individuals determined by chance. It is essential to reflect on the issue of distributive justice in a world where 1% of people possess a high proportion of the global wealth and most people live in conditions of moderate to extreme poverty. The conflict, latent or manifest, engendered by the model of a globalized society that

is organized according to the dictates of a “wild” and trading system free-from-rules (and often managed by unscrupulous multinationals) appeals to our minds and our consciousness. For this reason, it is important that we have the opportunity to reflect on what is meant by ‘a fair distribution of resources’, and what might be alternative models to existing policies.

This reflection is especially significant nowadays, since many populations are moving from their native countries with the hope of finding better financial and working conditions in the host countries or because they are forced to move because of wars or political persecutions.

You can find further information in the manual to **Hanadi**, episode 2 and **Christian**, episode 4.

### Discussion Plan: Distributive justice

1. Is it fair that there are very rich people and very poor people?
2. Is it fair that there are rich countries and poor countries?
3. Is it inevitable that some people are rich and others poor?
4. Could there ever exist a world in which everyone is equally rich or has equal access to resources and opportunities?
5. Would it be fair if everyone had what they need, nothing more or less?
6. Would it be fair if everyone had access to resources and opportunities based on their merits? How can we decide what are merits?
7. Would it be fair if everyone had access to resources and opportunities according to their needs? How can we decide what are needs?
8. Is it fair to have more than what one needs?
9. Must people who are more intelligent have more than others? If so, is that fair?
10. How can we decide what is fair?
11. Who decides the criteria for fairness?
12. What is the difference between justice and fairness?

### Exercise: How can everybody eat?

You are on a trip with your friends and at lunchtime you realize that some of them don't have their packed lunch or money to buy some food. There are 10 of you, only 4 of you have a sandwich and you all are very hungry. Take into account that in the group there is a celiac boy, an Islamic girl who is observant, and a boy who is intolerant to dairy products. Even if you could gather the money, you would not succeed in collecting more than 10 €, and the cheapest sandwich, salami and cheese, costs 2.50 €. What would you decide to do? Which criteria would you use to satisfy everyone's needs?

### Exercise: Fairness

Each student tries to write down a definition of the word ‘fairness’. Under the definition, he or she has to provide some examples. Afterwards, the definitions and examples of the whole class should be compared and discussed.

## Exercise: Distributive justice

Various situations are presented below. Reflect on whether, and in what sense, they can represent cases of distributive justice and for what reasons.

1. Dividing a sandwich with a friend who doesn't have lunch.
2. Giving money to charity.
3. Giving a lift to a friend who doesn't have a motorcycle.
4. Allowing your classmate to copy a test.
5. Dividing the booty from a theft in equal parts.
6. Cutting a 10 € note in order to share it with your friend.
7. Teachers' paying the same attention to all the different needs of the children in the class.
8. Fouling during a football game in order to help your team (hoping to go penalty-free).
9. Speaking with your classmate silently while the teacher is explaining the lesson.
10. Sharing someone else's secret with your friends.
11. Sharing a problem with your friends.
12. Giving up on going out with your friends in order to take care of your brother or sister who is ill.

## Leading Idea 2: The majority rule

The concept of justice is closely connected to the question of the best form of government: a just society will express a just government. In a cosmopolitan context such as the one we are talking about, it could be important to reflect on what is, or should be, the form of government or political structure capable of sustaining societies which are increasingly becoming a mixture of different cultures, ideas, and traditions. It would seem that nowadays the form of government deemed as the most just is democracy, in its Western version. However, the debate is on going over what kind of democracy is the fairest: representative or participatory. It is evident that, due to the growth of the modern states, and the increase in the number of citizens, it would be difficult to have an effective bureaucratic functioning and state apparatus under direct democracy. As a consequence, most states in our world are based upon representative democracy as their system of government.

Democracy should be the form of government that recognizes and sanctions the equality of all citizens before the law, and guarantees the freedom of opinion of each and every person. Freedom of opinion implies the possibility of debating and expressing one's own critical judgment and, therefore, the possibility of thinking for oneself.

Through the representative system, there is the risk of what has been called "the tyranny of the majority," which is the danger of a massive levelling and homogenization of individual liberties. The power of the majority is dangerous because it leaves no room for discussion and is based on the idea that "wisdom" resides purely in the larger numbers, while there is actually no guarantee that the choices of the majority are necessarily just or that the minority has chosen wrongly. The risk looms large that the minority will in the end acquiesce to the will of the majority. At this point, it is interesting to remember Solomon Asch's experiment. In 1956, Asch demonstrated how, in a group, the choices of the majority, even if clearly wrong, influence and modify a person's judgment - even regarding his or her visual perception.

Representative democracy is in danger of taking the possibility of active participation in political life away from the citizens, who, through the mechanism of delegation, are relieved of any responsibility and lose interest in what should concern them and in debate, exchange, and critical reflection. How can this danger be avoided? What do your students think?

### **Activity: The majority and the minority**

Imagine that the head teacher has asked you to paint your classroom and to change the arrangement of your desks, the teacher's desk and the blackboard. The head teacher has given you *carte blanche*: you can use one color or cover the wall with murals. You have to choose colours or the theme of the murals and everything that concerns the re-arrangement of the items in the classroom. Put forward several proposals and explain the reasons for supporting one over the other. When, after a discussion, you identify two or three proposals, put them to a vote. There will probably be one proposal chosen by the majority. Now ask each other why the other proposals were not voted for, and ask the people belonging to the minority whether they are in anyway satisfied with the final choice. If this is not the case, will the majority be able to convince the others that the final choice is the right one? Can it happen that, instead, it is the minority that convinces the majority to repeat the vote in reference to the other proposals

### **Activity: The assembly**

Divide students into two groups. Ask each group to identify an issue to debate and solve. The issue could be a real one, such as extending the time for the break between classes or when to plan exams. Each group will have to identify who is the recipient of the request (for instance, the principal in the case of the break, or a teacher in the case of exams) and choose a spokesperson. The spokesperson should be chosen, not elected, and this implies a preliminary discussion during which each group must explain the good reasons and criteria for the choice. Subsequently, each group will debate how to submit the request to its respective audience, what are the reasons they gave, and what are the expected outcomes. Later, every spokesperson will explain his or her group's request to the other group as if he or she were speaking to the official addressee. Which spokesperson will succeed in correctly reporting what had been discussed during each group's assembly?

## **Episode 5: Tolerant? Who?**

### ***Leading Idea 1: Tolerance***

In a cosmopolitan framework, it is important to think about various perspectives on the meaning of tolerance. It is very difficult to define tolerance without taking into account what it means according to common sense. The principle of tolerance first arose to promote the peaceful co-existence between different religions. Indeed, the problem of religious tolerance was tackled mainly during the Enlightenment, when the most prominent intellectuals lashed out at the irrationality of religious intolerance, which was dominant especially in Catholic states. Over time, tolerance has taken on a wider meaning, which comprises the notion of a pluralism of values on which contemporary society is based.

According to the United Nation’s definition, for example, tolerance is an active mental attitude of critical openness that, through knowledge, practices “respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human,” recognizes universal rights and liberty, and blocks the dangers of social exclusion.

From a philosophical-scientific perspective, tolerance has been considered a condition for us to approach the understanding of concepts of scientific truth. Through the principle of tolerance we accept debate with others and we are willing to question our opinions in case you find potential errors. This process is a rational method used to reach the truth.

Nonetheless, common sense understands tolerance in its most literal sense as a kind of patience and endurance, and since nowadays we invoke tolerance in relation to the co-existence of ethnic and cultural differences, we have to be very careful that the common sense meaning of tolerance doesn’t become synonymous with a requirement of patience or endurance.

It is possible, and even likely, that the concept of tolerance in its common use conceals a silent racism. Tolerance, understood as an abstract concept, refers to someone other than oneself, who, as long as he or she remains in the domain of pure abstraction, risks lacking real objectivity. Consequently, when tolerance is not concretized in the form of a real life relationship, it does not include the contradictions that this Otherness brings forward.

In this way, in order to dispel the prejudice as to physical, cultural, and linguistic differences, we risk promoting an opposite prejudice based on the unqualified acceptance of ethnic and cultural differences, provided that each one knows his or her place.

We should, instead, attempt to reflect on the fact that, even if the other people are different independently from their cultural, economic, and social condition - that is, as individuals - they are fellow human beings and, as such, are neither good nor bad (just as I am neither good nor bad from their perspective). When confronting others, my disposition can neither be positive nor negative if I had not first been in contact with them; only when this is the case will I be able to express a judgment, being careful not to make generalizations.

In the fourth episode, Gaetano is very clear when, with his joke, he “defines” his friend Mario; he gives him dignity as a person because he had the opportunity get to know Mario’s personality in his relationship with him in everyday life without being interested in the rumours that depict Mario as a thief.

*You can find further information about the concept of “tolerance” and “prejudices” in the manual to **Ella**, episode 2 and 6, **Hanadi**, episode 5, **Christian**, episode 3 and episode 5 of this manual (**In and out the park**).*

### Exercise: Talk about yourself

- A. Report an episode when you didn’t feel tolerated. Say what feelings and thoughts you had about yourself and the people involved in the situation.
- B. Report an episode when you felt tolerated but not accepted. Say what feelings and thoughts you had about yourself and the people involved in the situation. Then, say what the difference is, if any, between being tolerated and being accepted. Provide some examples if you find it helpful.

### Activity: The secret code

The students form two groups. Each group represents a very cohesive community that has to choose a color as its symbol. After choosing the color, the groups

also have to choose a secret code, which can be a word, number, or something else, known only by the community that created it. Subsequently, some closed envelopes containing cards should be distributed, one to each student. Each one has to read his or her own card secretly; in it one of the following expressions is written: *I accept migrants; I do not accept migrants; I am a migrant*. There will be only two *migrants* (one for each community). The two *migrants* declare themselves and leave the community to which they belong and “migrate” to the other community. The *migrants* who join the other community have to ask questions to each member to find out the secret code. The community members who have received the cards with *I accept migrants* will provide correct clues, while those who have received the cards with *I do not accept migrants* will give wrong clues. The *migrant* has a quarter of an hour to find out what the secret code of the community is. But be careful! Whoever has received the card with *I accept migrants* has to make the *migrant* understand that he or she is sincere and trustworthy while whoever has received the card with *I do not accept migrants* has to conceal his or her lies. Each member of the community cannot know what is written on the cards of the others, but s/he can help the *migrant* to understand who can be trusted. The *migrant* is free to choose to whom s/he wants to ask questions. The winner is the first one to find out the secret code. However, it might also be the case that the secret code is not discovered.

### Exercise: Let's reason together

After having done the previous activity, ask the class whether this happens also in reality. In this vein, imagine that you have to leave your birthplace and go to another country. Consider the following questions.

1. Would you really find people who are willing to support you? Why might this happen?
2. Would you find people who are not willing to support you? Why might this happen?
3. Would you be accepted? Why?
4. Would you be tolerated? Why?
5. Would you be neither accepted nor tolerated?
6. Would being accepted (or not) depend, in your opinion, on you or on the hosting community?
7. In your opinion, what does the secret code stand for?

## Leading Idea 2: Pre-Judgment/Prejudice

A pre-judgment is a pre-conceived evaluation that has been submitted to no test. We reason on the basis of pre-judgments when, for instance, the behavior of a person is generalized to relate to an entire class of people of which s/he is a member, or when many people state something that is deemed to be necessarily true because it was affirmed by a large number of people. Examples of pre-judgments include myths, legends, hearsay and, in general, any statement that is not supported by a test of its truth. Nevertheless, it doesn't mean that a pre-judgment necessarily produces negative judgments, or that it results from negative judgments. Sometimes judgments result from hypotheses that cannot be proved because of a lack of appropriate means. Therefore, prejudices, since they are in fact pre-judgments, lead us to circumstances in which they are either affirmed or refuted.

You can find further information in the manual to **Ella**, episode 2 and **Christian**, episode 3.

## Exercise: Relating concepts

Write which of the following words can be related and explain why.

Peace
War
Tolerance
Racism
Richness
Intolerance
Equality
Truth
Violence
Justice
Stereotype
Fairness
Diversity
Injustice
Pre-Judgement
Punishment
Dialogue
Poverty
Accusation
Lie
Prejudice
Unfairness

## Exercise: Prejudice and stereotype

What is the difference, if any, between a stereotype and a prejudice? Read the following sentences and decide if they express a stereotype or a prejudice. Then try to give a definition of stereotype and prejudice.

1. Mariella was bitten by a dog when she was a child. Now she thinks that all dogs bite human beings, and whenever she sees a dog she is scared.
2. Inga told her teacher that there is no Christmas without snow.
3. Alberto's mother is convinced that Sanità is an area where most bag-snatchers live. So, when she went there the other day, she did not bring her bag and put everything in her pockets.
4. Genny does not want his mum to take him to school because he knows "woman driving, perils thriving."
5. Abdu has to move to Europe with his family, but he is scared because he knows that Europeans hate Muslims.
6. Piersilvio can't wait to go to Naples on holiday because he knows he will always eat pizza and babà, sing all day long, learn to play the mandolin, and enjoy the sunny weather everyday.

7. Gianluigi's father visited Naples when he was young and was cheated by a man who sold him a brick instead of what he had wanted to buy. Now Gianluigi hates the Neapolitans because, according to him, they all are lazy and are cheaters.
8. Gianna would like to move to Germany after her studies because she knows that the Germans are the most hardworking people in Europe and that Germany is the least corrupt country.
9. Jack has never been to Mexico and he does not want to go there because, according to him, it is a dirty and uncivilized country.

## Epilogue

### ***Leading Idea 1: Lying***

During the whole story, the characters very often lie and the reasons for their doing so vary. The principal and the school staff do not tell the truth about the functioning of the video cameras in order to avoid further thefts. Rahma calls upon Jensika to lie to her father so that she does not have to give up meeting her best friend. Jensika lies to herself and to her friend when she says that it is not true that she is afraid when she has to use the street along the Romany camp. Finally, Giggino Rough lies because he likes to make fun of the four "snobby" boys.

As is evident, there are many reasons for not telling the truth, but to what extent do we ethically condemn lying? Are there any cases when lying can be ethically justified? Imagine, for example, a person who, because of the poverty in his or her native country, arrives in Italy after an illegal journey claiming to be from one of the countries at war, such as Syria or Somalia, in order to receive the status of a refugee. Could this lie be justified because the person is overcome by despair?

### **Discussion Plan: Lying**

1. If you know that telling a lie can get you out of trouble for which you were responsible, is it right for you to lie?
2. If you know you can save a friend of yours if you lie, is it right for you to lie ?
3. If you realize a person has told you a lie, what would be your reaction?
4. What might be the consequences of lying?
5. What might be the consequences of telling the truth?
6. Should you always tell the truth?
7. Why do people lie?
8. Why do people tell the truth?
9. What might be a reason not to tell the truth?
10. Is not telling the truth the same as lying?
11. Is a pre-judgment a kind of lie?



VIRGINIA PEDRERO



VIRGINIA PEDRERO

## Episode 1

### **Leading Idea 1: Truth**

There are various methods of investigation that we use in the pursuit of truth, even in everyday life. As rational beings, in trying to discover the world around us, we gain our knowledge through hypothesis, deductions, inductions and verification of facts etc. We can arrive at conclusions that we retain as true or false not only because they affirm or refute our beliefs, but also because they align, or do not align, with the beliefs of our community.

We can define truth in various ways. For example, it could be what we experience through our senses, what is shown in evidence, or what is shown as the result of a deductive investigation. Sometimes, truth must be sought and then discovered. However, at times, as is the case in Rosaria's story, what we discover through research and therefore believe to be true, in reality might not be. Therefore, it is important not to forget that there are many factors that can lead to an error in our investigation of truth. For example, our senses and mental processes might be deceptive, we might not have considered enough factors, or we could be influenced by prior beliefs that we cannot abandon or question. What may help in these cases is conferring with other people and comparing our investigation methods to other ones, especially when we are trying to reach a common truth. Therefore, it would be good to be open to doubt regarding our knowledge, for there is always the possibility that a truth, even if shared, might not be the final truth – there could be another one that we would never know without using further inquiry. This requires a mind-set that is open to doubt and to the possibility of the existence of innumerable useful paths in the cognitive process in the search for a truth.

*You can find further resources to explore the concept "truth" in the manual for **In and out of the park**, episode 6, leading idea 1 "Lying".*

### **Discussion Plan: Truth**

1. Does knowing mean discovering the truth?
2. Are some truths truer than others?
3. Are there various degrees of truth?
4. Do I have my own version of truth? If so, is my truth the same as another person's truth?
5. Does there exist a universal truth that is true for everybody?
6. Does there exist a truth that is not true for everybody?
7. Can I use any means to reach the truth?
8. Is it easy to know what is true? If not, why?
9. What determines whether something is true?

### Activity: Lift the veil

You need a sheet and a lamp. Fix the sheet upright in a way that makes it seem like a screen and put a lamp behind it. Close the windows or shades since the room where you are must be dark, and turn on the lamp. Before turning on the lamp, you will have put some objects between the lamp and the sheet. Depending on the distance of the objects from the light, the shadows will assume a different size. Try to make the smallest objects seem bigger and vice versa. Then ask your students what they see in the shadows projected on the sheet, for example their size and colour. Then lift the sheet and show everyone what is *truly* behind it.

### Exercise: True/False

Decide if the following statements are true or false and give reasons.

	T	F
1. Snow is white.		
Why? ...		
2. Snow is white in the whole world.		
Why? ...		
3. In the whole world in winter it is cold.		
Why? ...		
4. A Muslim cannot enter a Catholic church.		
Why? ...		
5. A Catholic can never become a Muslim.		
Why? ...		
6. A Hindu can never become an Atheist.		
Why? ...		
7. Vegetarians cannot eat meat.		
Why? ...		
8. Vegetarians choose not to eat meat.		
Why? ...		
9. Ghosts do exist.		
Why? ...		
10. The color of our skin depends on climate conditions.		
Why? ...		
11. Everything which is on the face of the earth was born.		
Why? ...		

### Leading Idea 2: Reality

In the first episode, Rosaria affirms that since Fela does not perceive her, she is not part of reality. So, for Rosaria, reality is whatever is perceived. Tina makes her notice that if Fela does not perceive her, it does not mean that Rosaria does not belong to reality but only that she is not part of Fela's reality. Therefore, we have at least two different positions about what we mean by reality. On the one hand, we could define reality as everything

we see, touch, and feel. On the other hand, we could consider reality to be anything that, even if not part of our sensory experience, has its own existence independent from how we perceive it. For example, what is presented to us by the media impresses indirectly upon our perception and senses.

In a world where we often consider reality to be everything presented by mass media, there is a risk that we ignore the existence of something if it is not presented to us. For example, if we do not have any images of slaughters and famines, does it mean that they do not exist? On the other hand, exposure to an overabundance of images can produce the same feeling of unreality. Therefore, what should we recognize as real - what we do not perceive or what we perceive amplified?

The issue of reality is, therefore a fundamental one from a cosmopolitan viewpoint. How can we be world citizens without considering the existence of what is very far from us and not perceived, or what is amplified in its presentation to us?

*You can find further resources about “imagination”, “truth”, “real”, in the manual to **Ella**, episode 1 and **Christian**, episode 8.*

### Discussion Plan: Reality

1. Is what I see real?
2. If I cannot see something, does that mean that it does not exist?
3. Is an idea real?
4. What is the difference between the idea of a chair and a chair?
5. Is my idea of a chair and my foreign friend’s idea of a chair the same thing?
6. How do I know if I’m real?
7. How do I know if the things around me are real?
8. How do I know if a country I have never visited is real?
9. If a thing is real for me, is it real also for a person who lives miles away from me?
10. Is there any difference between the reality I perceive and the reality that a South American guy perceives?
11. Does a person who speaks a different language describe reality in a different way?
12. Is what I consider real also real for an alien?
13. Is everything on the web real?
14. Are the people I meet on Facebook real? If so, are they real in the same way as the people I meet in my everyday life?
15. Are the people I meet on Facebook from my own country real?
16. Are the people I meet on Facebook from another country real?
17. Are the friendships born on Facebook real?

### Activity: What is this?

You need a large box (one you can reach into), a glove, and a stocking. Cut the foot of the stocking and sew a glove in place of it. Make a hole in one of the box’s sides. It must be big enough to allow an arm to go inside, and then stick the stocking on it, putting the glove into the box. Put some objects of different shapes in the box; five are enough, but one of these objects must be something with which the students are not familiar. Divide the students in four groups and ask them to take turns slipping their hand into the glove and reaching into the box and touching the objects. Each team will write down on a piece of paper the objects it thinks it recognizes. Collect

the papers, open the box, show them the content and give one point for each recognized object. The winner will be the team that has recognized the most objects.

### Exercise: Cues for recognition

After doing the previous activity, answer the following questions.

- If you guessed correctly what one or more of the objects were, what element helped?
- If you guessed correctly what one or more of the objects were, what mental process helped you?
- If you did not guess correctly what any of the objects were, what deceived you?
- Did the fact that you were already familiar with the objects and had already used them before touching them "in the dark" help you to know what they were? If so, why?
- If you had never seen the objects before, could you have guessed what they were? Why?
- What were your feelings when you saw the objects that you had guessed correctly with your own eyes? Why?
- What were your feelings when you saw the objects you had not guessed correctly with your own eyes? Why?

### Activity: Imagination or reality?

Use a sheet and a lamp, as in the previous activity. Ask two or more students to act out some scenarios in order to make their bodies appear deformed on the other side. For example, if the lamp is next to the sheet and one of the students stands next to it, his or her shadow will appear to be a normal size. But if another student stands next to the other side of the lamp and goes towards whoever is still next to it, he or she will seem like a giant who is about to attack a poor victim. Use your imagination to create different stories. Afterwards, reflect with your students if the reality of the spectators is different from that of the actors, and in what sense.

### Exercise a): Is it real or not?

Say if you define the following things as real or not.

	Real	Not real	?
An object I can touch			
An object I cannot touch			
The idea of the object			
An object I have never touched or seen but others have talked to me about it			
Something I can understand			
Something I cannot understand			

	Real	Not real	?
A voice I hear			
Music I listen to			
A noise I cannot hear			
A dream			
An event I experience in person			
A sign			
A story that is told to me			
A story that is in a history book			
A fairy tale			
A story that happened very far from the place where I live			
A story that happened many years ago			
Something I can see			
Something I cannot see			
A type of food I have never tasted			
A fruit which does not grow in my country			
A foreign language I do not know			
What I see on YouTube			
A scientific experiment conducted in my country			
A scientific experiment conducted in a foreign country			
A work of art			
Space			
Time			
Vacuum			

### Exercise b): What is reality?

After completing the table above, justify your answers on a piece of paper; if you have checked “?” give reason(s).

Then compare your answers with those of your classmates and respond to the following questions.

1. Is reality real?
2. Why did you give different answers, if that was the case?
3. Does another reality beyond the reality present to your senses exist?
4. Are dreams, ideas, and the things you can imagine real?
5. Is the idea of an object as real as the object itself?
6. What is the relationship, if any, between the idea of an object, a dream about the object, and the object itself?

## Leading Idea 3: Investigation and mistake

Every time we have a problem, we activate a process of investigation to find a solution. The type of problem is not necessarily important; it can have a wide range of complexities, from the lowest to the highest. We are able to activate, also unconsciously, criteria of investigation based on an inductive and deductive reasoning process. In so doing we take into account the information gathered from our experience to reach universal (or generalized) conclusions or, using the opposite approach, we start from universal (or general) premises to investigate particular cases. In any event, in everyday life, a rational inductive or deductive approach, if not supported by a critical perspective that takes into account the contexts within which the inquiry takes place, can generate wrong or prejudiced generalizations or, conversely, produce from wrong or prejudiced universal/general beliefs, hurried conclusions.

If, in my experience, I notice that the Muslims I know never drink beer, I could infer that no Muslim drinks beer. In this case, I am not considering the nuances existing in the global reality. It could be that there are some Muslims that are respectful of their religion and sometimes drink beer, and this does not alter the fact that they are still being good Muslims. Conversely, if I start from the premise “Africans have rhythm in their blood”, I could ask my African friend to teach me to dance without considering that my friend might not be good at dancing, and therefore risk offending him.

The awareness of the possibility of being wrong, and the openness to the possibility of making mistakes, are fundamental in the investigation process and can help to correct some assumptions that might not be true. Under a cosmopolitan perspective, for example, this awareness is very important since it gives us the possibility to consider all the nuances of our reality, thereby protecting us against easy generalizations that often become prejudices.

### Discussion Plan: Investigating

1. If my dog shakes his tail when he meets me, does that mean that all dogs in the world shake their tails when they meet a person?
2. If I know that people in love usually hug each other and I see two people hugging, does that mean that they are in love?
3. Given that my brother and I quarrel all the time, does that mean that all brothers and sisters in the world quarrel all the time?
4. If I have a problem, do I have to solve it as quickly as possible?
5. If I have a problem, do I need a lot of time to reason about it in order to solve it?
6. If I have a problem, what are the components I need to solve it?
7. What do I have to do to solve a problem?
8. Is there only one way to solve a problem?
9. How many kinds of problems exist?
10. Do all problems have a solution?
11. Are there any problems that should not or are not meant to be solved?

### Exercise a): What would you do if you were in their place?

- A. Giuseppe has been invited to Jemina’s party. Giuseppe is very happy to have received the invitation, and wants to make a good impression by giving her a beautiful present. The problem is that Giuseppe does not know Jemina very well; she has been in his class for a few months and she is always seated next to Giovanna, who has become one of her best friends. Giuseppe knows only that Jemina has

Senegalese origins and is very good at maths and sciences. How can Giuseppe find out Jemina's tastes in order to buy a present she likes?

- B. Today Vittoria has a lot of homework to do and risks arriving late to Kung Fu training. She cannot miss the training because the following week she will be taking part in a competition. It is 17:30, the training starts at 18:00, and it takes 45 minutes on foot to reach the gym. Her mother is about to come back from work, so Vittoria could wait and ask for her mum to take her to the gym by car and be there in 20 minutes, but Vittoria does not know whether her mum has stopped to do shopping. If so, she would not come back home in less than 15 minutes. Moreover, Vittoria does not know how much traffic there is. Another possibility is to take the underground, which is 10 minutes away from home and 10 minutes away from the gym. The trains run every 6 minutes, it is just one stop for the gym and it takes 3 minutes from one stop to another. What should Vittoria choose? Should she go on foot, wait for her mum to go by car, or take the underground? Why?

*You can find further resources in the manual to **Tina and Amir**, episode 2 and **Christian**, episode 2.*

### Exercise b): Investigatory process

After answering the previous questions, explain to your classmates the processes of investigation you have used, what information you have taken into account and the general assumptions you made to determine your conclusions.

### Discussion Plan: Mistakes

1. What is it that we define as a mistake?
2. When is being incorrect a mistake?
3. When is being inaccurate a mistake?
4. When you make a mistake, are you doing something wrong?
5. When you do not make a mistake, are you doing something right?
6. Under what circumstances does making a mistake imply being wrong?
7. Under what circumstances does not making a mistake imply being right?

### Exercise: Mistake

Read the following sentences and decide if there is a mistake. Then specify which type of mistake it is (e.g. grammatical, mathematical, moral...). If it is possible to correct or remedy, say why and how. If it is not possible to correct or remedy, say why not. Also say if each mistake could have been avoided and how.

1. If I would have done my last assignment well I had passed.
2. My friend Jessica told Jemina: " You must not use make up because your skin is too dark."
3. To build a fast train line they will have to dig deep through a mountain in which there are harmful substances for our health.
4. Taking the videogame from the table, I knocked over the crystal vase that my mum loved a lot.

5. Christian does not want to lend his phone to Galina because she is Ukranian.
6. The radius of a square is equal to its diagonal.
7. Taking the bag from my book, I elbowed Giuseppe on his nose and now it is bleeding.
8. During the 5v5 football match, Mario, trying not to prevent the opponent from scoring, committed a foul on Carlo, and because of the foul, Carlo needed 5 stitches to his lip.
9. 8594 plus 10000 equals 20001.
10. To dispose of toxic factory and radioactive waste, people bury it in the poorest countries on the planet.
11. I deny I am not doing a logic quiz, so I affirm I am not doing a logic quiz.

## Episode 2

### ***Leading Idea 1: Belief***

Rosaria is convinced that, after seeing Vanessa and Fela hug, there is a love story between them. The information she has to support this includes the objective data derived from her own testimony and the experience that her young life has drawn from the fact that if two people hug they love each other. This is a hurried conclusion but justified by the fact that Rosaria did not have the right information to contradict the evidence of what she saw and by her emotional involvement. Rosaria does not know, and cannot imagine, that two people with such evident physical differences could be brother and sister, and her experience of never having met a multiracial family lead her to believe what is not completely true. Rosaria is not wrong to deduce that the two people love each other, but she is wrong in her deduction about the type of affection they share. She constructs a belief in part on the basis of empirical information that seems evident to her, and also in part on the basis of other beliefs assimilated previously.

Believing can be seen as an act of loyalty towards what we build in our own mind due to, among other things, the loyalty assimilated from our experience, as well as the loyalty given by the official culture.

The problem can arise if we meet traditions and cultures that are different from our own. Will we be ready to question the loyalty towards our traditions? What I have believed my whole life may be questioned after I discover a belief that is true for another person. In this case, what would my reaction be? Would I question my belief and consider the other person's belief? Or will I remain anchored to the belief I have always taken to be true?

Maintaining our beliefs gives us a sense of sureness and of certainty in our knowledge. They might even reflect a sort of mental laziness, we are ready to believe what we are taught, passed on, or seems evident. This is a very interesting point to discuss with your students. How much are we prepared to question our beliefs? How much are we disposed to be open to doubt our beliefs in order to evaluate if we are moving closer to a truth or a prejudice?

### **Exercise: Belief**

Read the following statements and decide which of them you are prepared to question and explain why.

1. My father's son is my brother.
2. God exists.
3. There is a country inhabited by dragons.
4. The earth revolves around the sun.
5. All English people are very polite.
6. My mother's sister is my aunt.
7. Gypsies kidnap children.
8. There are some astronauts who are able to reach the moon.
9. There are many religions in the world.
10. There are other forms of life in the universe.
11. Africans have rhythm in their blood.
12. Tomorrow the sun will rise again.
13. Donkeys fly.
14. The human body is composed of molecules.
15. I have brought my umbrella because I think it will rain.
16. Parents know everything there is to know.
17. Scientists know everything there is to know.
18. Human beings are the most intelligent beings on the earth.

## Episode 3

### **Leading Idea 1: Collective intelligence**

The language of human beings is the most complex means of communication among the animal species. Writing, press, telegraph, and all means of communication invented in the history of humanity have worked as an extension of the human capacity to communicate in order to spread ideas and knowledge to as many people as possible, and across as much distance as possible.

Communication through the internet is another extensive means that allows for an exchange of ideas and information with many people in real time all over the world. According to some sociologists, this broadened and, above all, indirect, means of communication can create a lot of possibilities in terms of the autonomy of cultural exchange. Every user has the possibility to meet people from every part of the world and exchange ideas, cultural ways of being, and knowledge. With this perspective, cyberspace is seen as a place where a nomadic culture, composed of several specificities, creates an organic whole that lives in an eternal exchange of information. A constant exchange of ideas and competencies produced by various intelligences gives, and at the same time collects and shares, knowledge in a virtual world where no one is considered ignorant. Rather, every intelligence enriches with its abilities the other's intelligence, creating a *collective intelligence* whose whole is *greater than the sum* of its parts. In this world, the awareness of our own existence is not given by the Cartesian *cogito* but by the collective *cogitamus*.

### **Exercise: Collective intelligence**

Ask every student to write on a piece of paper a thing he or she is good at making. Then fold the paper and put it in a box. After mixing the papers, give each of them

out randomly to the students. At this point every student will look for one or more classmates who have written a skill similar to his or hers. After having discussed the different ways they learned their skills, the students will form small groups in which they exchange methods and knowledge on their specific skills. Finally, the groups will present to the class their skills, in what circumstances their skills were implemented (if they were indeed implemented), and what conclusions were reached in terms of creativity. Then you will ask each group to find out if they have any skills in common with other groups. If so, larger work teams can be created. Could it happen that at the end there is only one big work group?

## **Leading Idea 2: Social network**

Adolescents use social networks a lot and spend most of their time on them; they make friends, argue, share multi-media material, break up with their boyfriends or girlfriends, share jealousy, and gossip. They often use the web like a diary where the individual and secret dimension, which the traditional diary guaranteed, is now public like a sort of collective exhibitionism.

If, on the one hand, we can think that social networks provide a broadened possibility of meeting people by creating relationships beyond our local sphere of friends (it is much easier and immediate to make friends and keep in touch with people who live far away than using traditional mail services), on the other hand, it is also true that teenagers often reproduce on the web the same relational dynamics that happen in their life offline. This creates a barrier where only those who have the same ideas are accepted. Nevertheless, the possibilities to make new friends on Facebook or other social networks are endless. It could be interesting to discuss with your students their perception of friendships born on the web and if they consider those relationships akin to those they have off the web. Does the internet allow them to have authentic friendships?

### **Discussion Plan: Social network**

1. If I meet someone in a chat room who lives in Mexico, can I become his or her friend?
2. If I meet someone in a chat room who doesn't speak my language, can I become his or her friend?
3. Can I be friends with someone I meet only on Facebook?
4. Is there any difference between the friendships I make on the web and those I make at school or in other places?
5. In my life offline, can I have 100 friends like I can on Facebook?
6. Am I more or less close to my friends that I interact with on Facebook compared to those I meet up with in person?
7. Is it better to stay at home and chat on the computer or to go out and eat a sandwich with my friends?
8. When I chat on my computer, do I appear the same way to others as I appear when I meet them in person?
9. Is chatting with my cousins, who live in a far country, the same as when meeting them in their houses?
10. When I surf the internet am I free to visit all the websites I want?
11. Why do social networks exist?

12. Why do people use social networks?
13. What is/are the purpose(s) of social networks?
14. Am I the same person on and offline?
15. Is it easier to be myself online or offline?

### **Leading Idea 3: Space/Virtual space**

In the third episode, the protagonists wonder where they are when they chat or surf the internet. Some feel like they are in a physical space, forgetting where they really are; others know very well where they are and do not accept the idea of “space,” even if allegorical, as suggested by their friends. Throughout the dialogue, the protagonists keep talking about space considering it to be a physical entity.

Still today we do not know whether it makes sense to consider space real, or if we should consider it a convention, or perception, related to the subjectivity of those people who perceive it.

In any event, in our daily life we keep referring to space like a physical entity and differentiate it from virtual space. In this way, perhaps in order to hold on to something tangible, we accept the definition of space as a place where it is possible to establish the position of a body with regard to other bodies. It is interesting to notice if this definition can suggest the common sense notion of an anchorage to reality. In the third episode, it is Armelinda who distinguishes between a physical space and a virtual place, and not by chance, since there can of course be confusion when we start to think about this difference and the concept of space itself. What do your students think?

If it is possible to wonder, “Where are we when we think?” then it is also possible to wonder, “Where are we when we surf the web?” Should we consider cyberspace as a space of knowledge? A space where our brains travel, as Rollo himself wonders? Rosaria suggests that the internet is a space without borders where we can move in every direction and where we do not have in and out or on and under. That is, we can consider it to be similar to that represented by the Möbius band.

Through virtual means, we have the possibility to reach faraway places and know traditions, music, and information from all over the world. A space without borders does not have any customs to pass through: is this the way we imagine the cosmopolitan space?

#### **Discussion Plan: Space/Virtual space**

1. Where are we when we chat online?
2. When I go on the web am I everywhere or nowhere?
3. When I chat while in my bedroom, am I really in my bedroom?
4. What is the difference between the space where I move around in my bedroom and the space where I move around in my videogame on my computer?
5. When I surf the internet, can I learn about the culture of another country even if I have never been there?
6. When I surf the internet, can I meet people who live in countries far from mine?
7. When I surf the internet, can I learn about a place even if I have never visited it?
8. When I surf the internet, can I say I know some people even if I have never met them?

### Exercise: Space I

Imagine you are in front of a tiny door that, once you go through it, will allow you to enter another dimension. What might the space beyond the tiny door be like? Imagine some features of this space and the objects and people that live there. What would make it *really different* from our space. Write a short essay on this topic and try to explain the reasons for your choices. Once you have finished, compare your essay to those of your classmates and discuss it.

### Exercise: Space II

Check the box if you believe the following statements concern space, virtual space, or other.

	Space	Virtual Space	Other
1. There is a lot of space in my house.			
2. There is little space in your mind, and for this reason you forget everything.			
3. While I was playing with my Wii (Nintendo), the enemy attacked me because I did not understand how to navigate the environment.			
4. At the starting signal, the bungee jumping expert jumped into the void.			
5. Laika was sent into outer space.			
6. The park is the place where we meet.			
7. Where did you put my cell phone?			
8. I have a meeting with Laura in the square.			
9. My teacher does not give me space to express myself.			
10. Show where Nigeria is on a map.			
11. Jemina comes from Somalia.			
12. When I came back home, I found the chocolate box empty.			
13. On the test I was given in class, there was little space to write what I wanted to say.			
14. I go to see who's online.			
15. Naples is 775 km from Milan by car.			

### **Leading Idea 4: Loyalty toward traditions**

We live in a world where cultural borders have become apparently more fleeting. The fast means of transport, the internet, the speed of movement of goods, and the political and

economical pressures that push millions of people to leave their countries and move to richer countries have caused a change of social reality. It is a change that not only concerns the fact that you can get products and information easily, or that you can eat a pizza margherita anywhere, but also implies a relationship with people born in other countries of the world. These people bring different traditions and cultures, which, without a reflexive approach, seem to be incommensurable. Adolescents, like children, perhaps succeed more than adults in opening up to different cultures, thanks to the curiosity that pushes them towards whatever is new and different. It is thanks to this curiosity that Rosaria, in the last episode, discovers how Fela is linked to his Nigerian origins. Even though he arrived in Italy when he was a child, Fela has not lost his ties with them, for even his name recalls a particular phase of Nigerian history. Also, even though he grew up in an Italian family and learned their culture and traditions, he remains close to his grandma, the only survivor of his birth family. The boy, respectful of the Neapolitan tradition of the Sunday lunch, uses it to meet his grandma with his adoptive family every Sunday. He has become a living bridge between his native culture and that of the family in which he grew up; in fact, his stepsister considers Fela's grandma to be her third grandma.

*You can find further resources to explore the concept “traditions” in the manual for **Hanadi**, episode 5.*

### Discussion Plan: Culture and traditions

1. Does my name have a meaning in my culture?
2. Does my name have a meaning within my family's traditions?
3. Is every person's name meaningful?
4. If I have my grandfather's or grandmother's name, does that mean that I am continuing a family tradition?
5. Every year, on the first of January, my family and I celebrate the New Year, but my Chinese friend does not. Why?
6. Why do the children from my area do San Antonio's bonfires on January 17<sup>th</sup>, but not those who live in Vomero?<sup>28</sup>
7. Why does Rahma's mother always wear a headscarf?
8. When Gennaro's grandmother goes to the church she wears a headscarf. Does she do it for the same reasons as Rahma's mother?
9. Andrea's family is very Catholic and they never eat meat on Fridays. If Andrea eats a hamburger on Friday, does he violate a rule or a tradition?
10. Flora's family is vegetarian and they never eat meat. If Flora eats a hamburger does she violate a rule or a tradition?
11. If my Indian friend moves his head from left to right when he nods, instead of up and down, can I understand what he wants to say?

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28 One of the neighborhoods in Naples.



# INDEX OF CONCEPTS

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**TA:** Tina and Amir

**EL:** Ella

**HA:** Hanadi

**CH:** Christian

**IO:** In and Out

**WW:** www.whatsyourname.you

**Dp:** Discussion Plan

**Ex:** Exercise

**Ac:** Activity

## **Alternatives**

Leading idea 3, Episode 7 HA (Dp, Ex, Ac); Leading idea 1, Episode 1 CH (Ac)

## **Analogies**

Leading idea 3, Episode 5 EL (Ex); Leading idea 2, Episode 1 CH (Ex)

## **Assertiveness**

Leading idea 3, Episode 8 CH (CP, Ex)

## **Authority**

Leading idea 3, Episode 1 IO (Dp, Ex)

## **Belief**

Leading idea 1, Episode 2 WW (Ex)

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Leading idea 2, Episode 5 TA (Dp, Ac)

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Leading idea 1, Episode 8 CH (Dp, Ex; Teams); Leading idea 1, Episode 13 CH (Dp, Ex; Individual/Community);

## **Collective Intelligence**

Leading idea 1, Episode 3 WW (Ex)

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Leading idea 2, Episode 3 HA (Ex)

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Leading idea 1, Episode 13 CH (Ex);

**Food cultures**

Leading idea 5, Episode 3 EL (Dp)

**Foreign and Strange**

Leading idea 5, Episode 4 EL (Dp, Ex)

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Leading idea 4, Episode 3 TA (Dp), Leading idea 1, Episode 7 EL (Ex); Leading idea 2, Episode 1 CH (Dp, Ex, Ac)

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Leading idea 7, Episode 4 EL (Dp)

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Leading idea 2, Episode 6 HA (Ex); Leading idea 1, Episode 2 CH (Ex)

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Leading idea 3, Episode 1 WW (Dp, Ex)

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Leading idea 3, Episode 3 WW (Dp, Ex)

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Leading idea 2 Episode 3 WW (Dp)

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Leading idea 1, Episode 3 IO (Ex)

### **Solidarity**

Leading idea 2, Episode 1 IO (Dp, Ex)

### **Solitude**

Leading idea 1, Episode 1 CH (Dp, Ex, Ac)

### **Supposing**

Leading idea 4, Episode 4 EL (Dp)

### **Talking, Expressing yourself**

Leading idea 1, Episode 3 TA (Dp)

### **Thinking**

Leading idea 3, Episode 4 EL (Dp)

### **Tolerance**

Leading idea 2, Episode 6 EL (Dp); Leading idea 1, Episode 5 HA (Dp, Ex); Leading idea 1, Episode 5 IO (Ex, Ac)

### **Traditions (customs, habits, rites)**

Leading idea 2, Episode 5 HA (Ac, Ex, Dp); Leading idea 1, Episode 9 CH (Dp, Ex); Leading idea 4, Episode 3 WW (Dp)

### **Truth**

Leading idea 2, Episode 8 CH (Dp); Leading idea 1, Episode 1 WW (Dp, Ex, Ac)

**Underlying assumptions**

Leading idea 4, Episode 3 (Dp)

**Understanding**

Leading idea 2, Episode 1 EL (Dp, Ex)

**Values**

Leading idea 1, Episode 11 CH (Dp, Ex);

**Violence**

Leading idea 1, Episode 4 CH (Dp, Ex); Leading idea 2, Episode 3 IO (Ex)

The texts included in this volume are the products of the EU project PEACE Philosophical Enquiry Advancing Cosmopolitan Engagement.

The emphasis of the PEACE project is on designing, testing and validating a new P4C curriculum focused on cosmopolitan engagement and intercultural dialogue.

PEACE aims to impact educational practices by giving educators specialized professional development and new teaching strategies and materials, and by improving the reasoning and relational skills of children. Through creating and disseminating the new pedagogical strategies, curriculum and educational resources, the PEACE project intends to promote a cosmopolitan awareness to the widest possible section of society, that is spreading the idea that it is possible to contribute to the development of a cosmopolitan orientation and engagement amongst future citizens through dedicated educational tools and practices.

Project number: 527659-LLP-1-2012-1-IT-COMENIUS-CMP

This project has been funded with support from the European Commission. This publication reflects the view only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

