EDUC8

FACES2FACES

Ethics in the Diverse World

TEACHER'S BOOK

FACE2FACE
ETHICS IN THE DIVERSE WORLD

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CONTENT

INTRODUCTION

EDUC8 TO BUILD RESILIENCE

Terrorism, war, poverty, natural disasters, violence, cruelty to animals, destruction of the environment – the world does not seem to be doing well. Young people today are growing up in a diverse world in which religion is all too often misused for justifying violence. Indeed, religion and violence are often linked. How can we make young people look beyond such widespread forms of polarization and radicalization?

EDUC8 is a religious and ethics education project created for secondary schools and extracurricular contexts. This project aims to build resilience against polarization and radicalization among young people and to demonstrate how they can find resilience and resistance (to this) in their own religious tradition or as part of a non-confessional (ethical) worldview. The initiative has been funded by the European Union's Internal Security Fund.

EDUC8 focuses on six different worldviews: Judaism, Catholicism, Islam, Orthodoxy, Protestantism, and a non-confessional (ethical) perspective. Each worldview builds upon its own internal resources to locate answers to the mentioned challenges and to build resilience against polarization and radicalization. Several didactic packages have been developed for 13- to 15-year-old students.

This textbook starts from the perspective of non-confessional ethics. Non-confessional ethics attempts to find universal moral standards that are independent of particular religious views. It bases this search on the notion of a common humanity: the fact that we are all human beings, equally worthy of consideration and respect.

This textbook is divided into four chapters, also called deep modules. Specifically, it covers the following four topics:

1. Encounter with the other: dealing with diversity
2. Encounter with sacred texts: texts of violence
3. Encounter with the environment: social and ecological issues
4. When encounter becomes conflict: just war and just peace
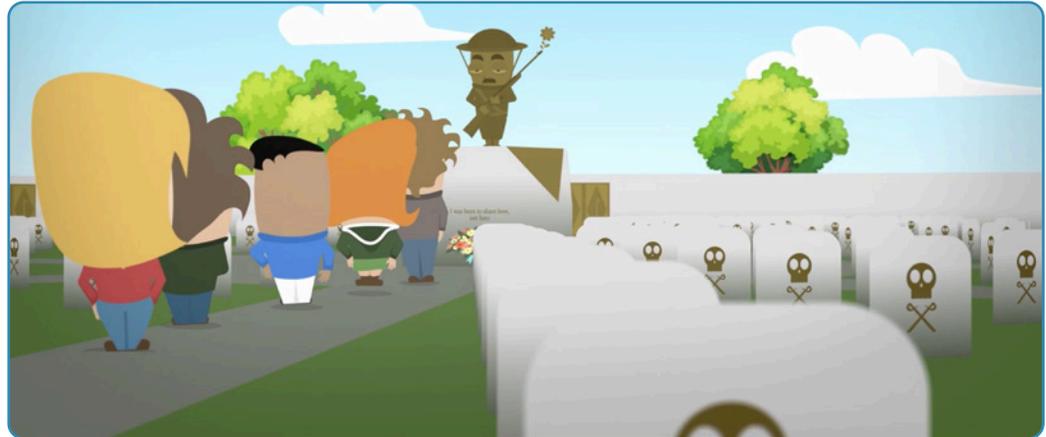
Figure 1
Video Clip

The first module on the encounter with the other investigates what it means to be "other" and what difficulties persons that are "others" are facing in the current world. The central concepts of the module are the concept of the "right to have rights" and hospitality, while the status of refugees and stateless persons are also addressed. Some historical situations are also presented. What is the appropriate, just, and benevolent response that we should have towards refugees and stateless persons? Non-confessional ethics employs the concepts of a common humanity, the dignity of persons, and human rights as the answer.

The second deep module focuses on encounters with and understanding of violence, which comes in many forms, and some of them are more easily recognizable than others. There are also various sources of violence. The module addresses the role of moral emotions such as guilt and shame in relation to violence. Since the topic addressed in this module is "encounter with texts of violence", the selected "texts" are the stories of Oedipus and Ajax (Sophocles). The discussion focuses on shame, shaming, stigmatization, exclusion and their association with violence (towards others and oneself). All mentioned aspects are highly relevant for polarization and radicalization since the perception of the self and one's associated status highly influence our beliefs and behavior.

The third deep module focuses on the basic ethical approaches to protecting the natural environment and our attitudes towards it. What is the value of nature? Why should we protect it? A special focus is on our relationships

with animals and the ethical status of our treatment of them. Topics related to the status of the environment and our treatment of animals are often very polarizing. They are tightly intertwined with our gut-feeling reactions, and firmly held beliefs and campaigns related to animal ethics can even lead to violence in some cases. Ethics provides reflection on the questions of recognition and appreciation of the importance of our similarities and interconnectedness with animals and the rest of nature. The value of the integrity of the ecosystem and its moral importance is also discussed.

The fourth deep module is focused on the causes of conflicts that can lead to violence and war. We present the theory of just war that supports, under certain conditions, the use of military means to establish peaceful and just conditions for life. However, to establish world peace, it is crucial to ensure global justice, which will enable all people, regardless of their origin and belief, to live in dignity. The project of a global ethic is presented, which should serve as a basis for peaceful coexistence between different nations, religions, and cultures. Conflicts are part of human life. If we deal with them in a non-violent and constructive way, we become more creative and humane.

The four deep modules each consist of the following **three types** of **learning** materials:

1. Each deep module starts with a **video clip** in which a possible real-life situation is presented. The video clip also contains some quiz questions that make the students think about different aspects of the story. Next, the students can work, individually or with guidance, on the student textbook. The choice is yours. The student textbook is set up so that they can go through all the exercises individually.

2. The **student textbook** contains a short introduction to the video clip and continues with the basic learning material of each deep module, focusing on philosophical/religious knowledge, reflection, and communication. The basic material and the video clip form a single unit for approaching a specific ideological topic concerning polarization and radicalization. The whole lesson normally takes one hour.

3. The **teacher textbook** discusses the basic subject matter of the student textbook and provides additional information for the teacher. The teacher textbook also contains supplementary in-depth material with corresponding impulses and didactic suggestions. In this way, the facilitator can select the most appropriate responses and didactic suggestions for their learning group to complement the basic material further.

We hope that these teaching materials may inspire and motivate you to work with your students from within their own philosophical and religious traditions to create resilience against polarization and violent abuse of religion.

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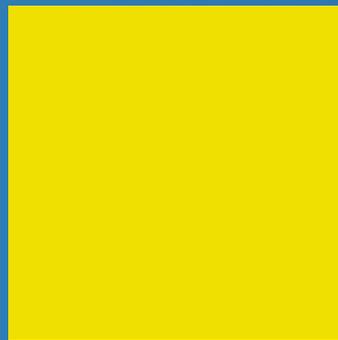
ENCOUNTER WITH THE OTHER: DEALING WITH DIVERSITY

DEALING WITH DIVERSITY

1.1 PREFACE TO THE MODULE

The topic addressed within this module is "Encounter with the other: dealing with diversity". The module addresses two broad themes under this general topic. The first is the question of **citizenship** and the protection that a (national) state offers. The main aim related to this is to highlight that justice includes the so-called **status justice**, securing the status of a person, which then enables him or her other rights. Often this aspect of justice is referred to as **"the right to have rights"**. The second question is the questions of **stateless persons and refugees**, who are among the most vulnerable groups and often cannot secure their basic human rights. Additionally, such persons are often members of other cultures or religions and, thus, face additional burden in encounters.

Concerning the prevention of polarization and radicalization as the central aspect of the Educ8 project, it is clear that the above-mentioned topics and issues are often a point of **disputes and disagreements**, including very divisive and contested ones (refugees and immigration as a "threat" to THE economy or culture, aspects of assimilation, etc.)

The main goals and learning outputs for the module are the following:

•	to know and understand the concepts of stateless persons, displaced persons, and refugees,

•	to recognize and appreciate the importance of status justice as part of global justice,

•	to be able to analyze and evaluate the impact of globalization and associated issues on society,

•	to understand the importance of hospitality and legal protection of the rights of refugees and migrants,

•	to be able to reflect on how one "meets others", others that are different and what the prevalent obstacles to the ideal of (a culture of) hospitality are.n violence.

Figure 1.1
Refugee girl
Source: © Ahmed akacha/
Pexels

1.2 INTRODUCTION TO GLOBAL ETHICS AND COSMOPOLITAN ETHICS

Global ethics is a framework in ethics that attempts to frame questions and provide answers to ethical challenges that concern the world as a whole. It, therefore, recognizes the globalization and mutual interdependence of humanity as resulting in the state, in which the gravest challenges, including moral challenges that we are facing today (economic, socio-cultural, technological, geostrategic, informational, ecological, etc.) are global in their essence and can only be addressed within a similarly global framework (Strahovnik 2019).

Global ethics is framed in several ways or approaches, including the human rights approach, the ethics of capabilities approach, ethical cosmopolitanism, global ethos (Weltethos) initiatives, global law and global justice approaches, development ethics, among others. (Strahovnik 2019)

For example, working within a framework of ethics of basic capabilities, American philosopher Martha Nussbaum proposed the following vision of moral decency, which is highly marked with this global dimension and encompasses the recognition that a sustainable, just, and morally decent future for us all includes an acknowledgement that "we are citizens of one interdependent world, held together by mutual fellowship, as well as the pursuit of mutual advantage, by compassion as well as self-interest, by a love of human dignity in all people, even when there is nothing we have to gain from cooperating with them" (Nussbaum 2006b, 324). Such a notion of moral decency requires us to formulate, embed, and enforce ethical frameworks on a global scale.

Figure 1.2
Globe in our hands
Source: © Valentin Antonucci / Pexels

However, how can this be achieved in light of diversity and disagreement?

The present age is marked by an ominous tension. Human diversity has never been so prominent, and the need for co-operation among utterly different people has never been so urgent. Differences in culture, education, ethnicity, religion, and lifestyles easily divide people. Can ethics provide standards of conduct that give everyone a sense of inherent worth and make it possible to resolve conflicts peacefully? This is a hope of most major writers in ethics. But they, too, differ among themselves, and their disagreements have, in many people, reduced confidence that ethics can provide standards we can all use in guiding our lives and our relations with others. (Audi 2007, 17)

We are confronted with a situation in which the awareness about the diversity of the world has never been greater than now, and we can simultaneously also recognize that the need for global co-operation has never been greater as well.

As the globe grows together materially into one world, it becomes all the more urgent to understand how claims to universality can be reconciled with assertions of religious and cultural difference; how the unity of reason can be reconciled with the diversity of life-forms (Benhabib 2011, 59).

Therefore, the hope of global ethics is to offer a framework for moral unification that will give or recognize each person's value and dignity while simultaneously offering possibilities for the resolution of conflicts.

One of the strategies employed in dealing with the challenge of how to establish enough common ground for a unified global ethical framework – despite all the differences among cultures and moral traditions – and at the same time offer a framework that would be robust enough to capture essential aspects of morality is to build a sort of two-level ethical framework. In such a framework, the upper level is shared and universal, while the lower level is particularized and is more rooted in the local traditions (Strahovnik 2019). Constructing such universal global ethics may follow one of the two structural models. The first model sees global ethics as limited to the sphere of interaction between different moral traditions or communities and to the domain of overlapping agreement between them on the boundaries of such interactions. Such a model of global ethics contains in its core an agreement consisting of a set of rules and commitments that cover interaction and exchanges between groups and communities on the regional and global levels. Among these rules and commitments, one can envision a commitment to peaceful co-existence, tolerance, mutual respect, partnership, mutual aid, and possible co-operation.

The second model, which is often labelled as the integration model, goes beyond that and attempts to achieve deeper moral integration, a common ethical core.

Global justice is an aspect of global ethics centered on justice on a global scale, focusing primarily on the domain of international and global institutions and those actions and policies of states and other actors in the global sphere that affect the world order. Within such a perspective, it searches for the universal standards of justice. It can be divided into two parts, the first one comprising the political dimensions of justice and the second part encompassing the socio-economical dimensions of justice. The former focuses on the just processes of (global) governance, justice as an aspect of political decision making and protection of basic human rights, while the latter encompasses a plethora of issues and questions related to social, economic and cultural statuses and conditions, including aspects of poverty and inequalities, distribution and exploitation of resources, global rules of trade and the possibility to access the global markets, and similar (Nagel 2005).

Cosmopolitanism or cosmopolitan ethics is a possible solution (or at least a first step towards such a solution) to the mentioned global challenges or as a proper perspective for ethical discourse given the global framework. Ethical cosmopolitanism is thus a view that we have obligations and responsibilities to others in that global world. Political cosmopolitism advocated for an idea of some kind of concrete global polity, world government, and associated global citizenship. Cultural cosmopolitanism is a view that we should cultivate an open-minded interest in different cultures (including preserving these cultures) and emerging universalistic culture.

1.3 HUMAN RIGHTS, STATUS JUSTICE, STATELESS PERSONS, AND REFUGEES

Human rights are the rights of individuals (or groups of individuals) that belong to them solely because they are human and are founded on an inalienable dignity and inherent value of every human being. They are the foundation of a just and peaceful society.

"Human rights are rights we have simply because we exist as human beings - they are not granted by any state. These universal rights are inherent to us all, regardless of nationality, sex, national or ethnic origin, color, religion, language, or any other status. They range from the most fundamental - the right to life - to those that make life worth living, such as the rights to food, education, work, health, and liberty." (OHCRH 2021)

Human rights are:

- **universal:** they belong to every person, which means that all are equally entitled to them

- **inalienable:** they inherently belong to every person and should not be taken away from them; they can only be restricted in specific circumstances, for a limited amount of time, and in accordance with strict due process

- **indivisible and interdependent:** human rights make for a unified whole (economic, social, political, and cultural rights) and are dependent upon each other, meaning that one cannot fully enjoy a specific right without other rights being secured also. The violation of a particular right usually negatively affects other rights.

- **equal and non-discriminatory:** all human beings are equal in dignity and rights (OHCRH 2021).

Dignity is a basic, inherent, and inalienable value that all people have on the basis of their humanity. It is often regarded as the foundations for human rights. Dignity is therefore associated with an inalienable status that belongs to all human beings, regardless of their characteristics and circumstances. Each individual's dignity protects against interferences or types of improper treatment that would interfere with their dignity (e.g., degrading treatment, torture, etc.) or situations in which he may find himself (e.g., extreme poverty, slavery, statelessness, etc.). Basic human rights, in contrast, can be understood as the minimum conditions for providing or for protection of dignity, i.e., the inherent value of the individual.

Figure 1.4
Basic human rights
Source: © STOATPHOTO /
Adobe stock

Status justice concerns the question of what is needed to be recognised as the bearer of rights. Here, one of the central roles gets to be played by the concept of "the right to have rights" as, for example discussed in the works of Hannah Arendt and Seyla Benhabib (2004). Such a "right to membership or status" is important since it facilitates other rights. The right to have rights is a human right that can be defended within the principles of global and cosmopolitan justice and morality in general. This right represents a right of every human being to be recognized by others (and recognize others in turn) as a person entitled to moral respect and legally protected rights on the basis of common humanity (Benhabib 2011, 59–60).
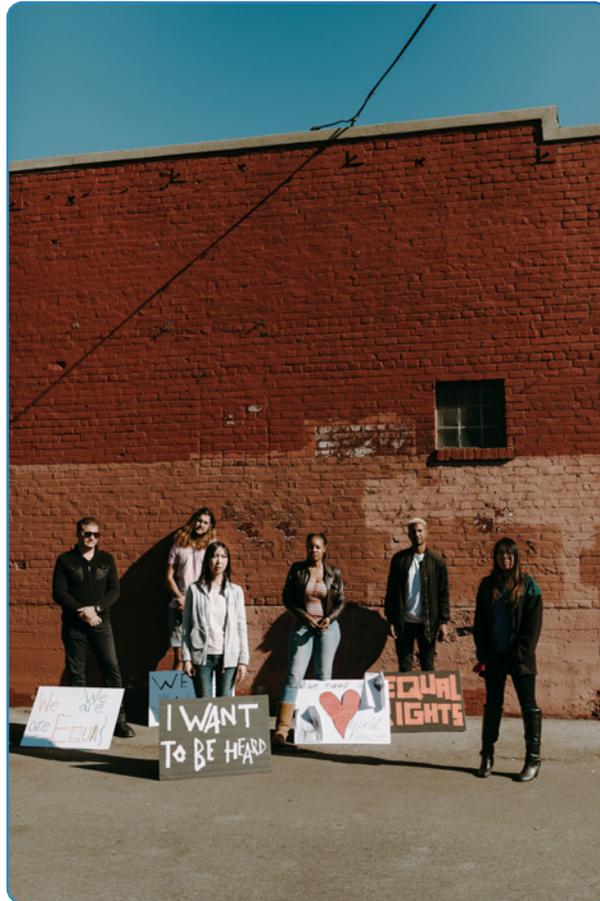
Figure 1.5
Status justice
Source: ©RODNAE
Productions / Pexels

Stateless persons are those persons who are "not recognized as a national by any state under the operation of its law" (UN 1954), which means that a stateless person is someone who does not have the nationality of any country. As such, they are particularly vulnerable.

That is why there is a system in place the which establishes minimum standards of treatment for stateless people in respect to their rights (the right to education, employment and housing, the right to identity, travel documents and administrative assistance).

The possible consequences of statelessness are profound and touch on all aspects of life. It may not be possible to work legally, own property, or open a bank account. Stateless people may be easy prey for exploitation as cheap labour. They are often not permitted to attend school or university, may be prohibited from getting married and may not be able to register births and deaths. Stateless people can neither vote nor access the national justice system. (Couldrey & Herson 2009, 2)

The main causes of statelessness are gaps in nationality laws determining the circumstances under which someone acquires nationality or can have it withdrawn, migration (in combination with the context in which a person moves from the state of birth (that does not recognize nationality on birth alone) to a state that does not allow a parent to pass on nationality through family ties, the emergence of new states and changes regarding borders and the loss or deprivation of nationality (UNHCR 2021).

Figure 1.6
Entry denied
Source: ©nalidsa /
Adobe Stock

Displaced persons or persons displaced by force have been involuntary or forcibly moved away from their home or home region. According to the UN, there were around 80 million forcibly displaced persons all over the globe, with an estimated 30–34 million of them being children below 18 years of age. Out of all forcibly displaced persons, 26 million were refugees, and 45.7 million were internally displaced (UNHCR 2020).

At least 100 million people were forced to flee their homes during the last 10 years (2010-2019), seeking refuge either within or outside the borders of their country. Forced displacement and statelessness remained high on the international agenda in recent years and continued to generate dramatic headlines in every part of the world. As we approach two important anniversary years in 2021, the 70th anniversary of the 1951 Convention Relating to the Status of Refugees and the 60th anniversary of the 1961 Convention on the Reduction of Statelessness, it is clear these legal instruments have never been more relevant. [...] Tens of millions of people were able to return to their places of residence or find other solutions, such as voluntary repatriation or resettlement to third countries, but many more were not and joined the numbers of displaced from previous decades. By the end of 2019, the number of people forcibly displaced due to war, conflict, persecution, human rights violations and events seriously disturbing public order had grown to 79.5 million, the highest number on record according to available data. The number of displaced people was nearly double the 2010 number of 41 million and an increase from the 2018 number of 70.8 million. (UNHCR 2020, 6-8).

Refugees are those displaced persons forced to cross national boundaries and who cannot return home safely. They have a right to seek asylum. The 1951 UN Convention relating to the Status of Refugees states that a refugee is a person, who

[...] owing to well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country; or who, not having a nationality and being outside the country of his former habitual residence as a result of such events, is unable or, owing to such fear, is unwilling to return to it (UN 1951)

According to the United Nations Guiding Principles on Internal Displacement, internally displaced persons are

[...[persons or groups of persons who have been forced or obliged to flee or to leave their homes or places of habitual residence, in particular as a result of or in order to avoid the effects of armed conflict, situations of generalized violence, violations of human rights or natural or human-made disasters, and who have not crossed an internationally recognized state border. (UN, 2004)

Here are the most recent numbers in relation to the categories described above.
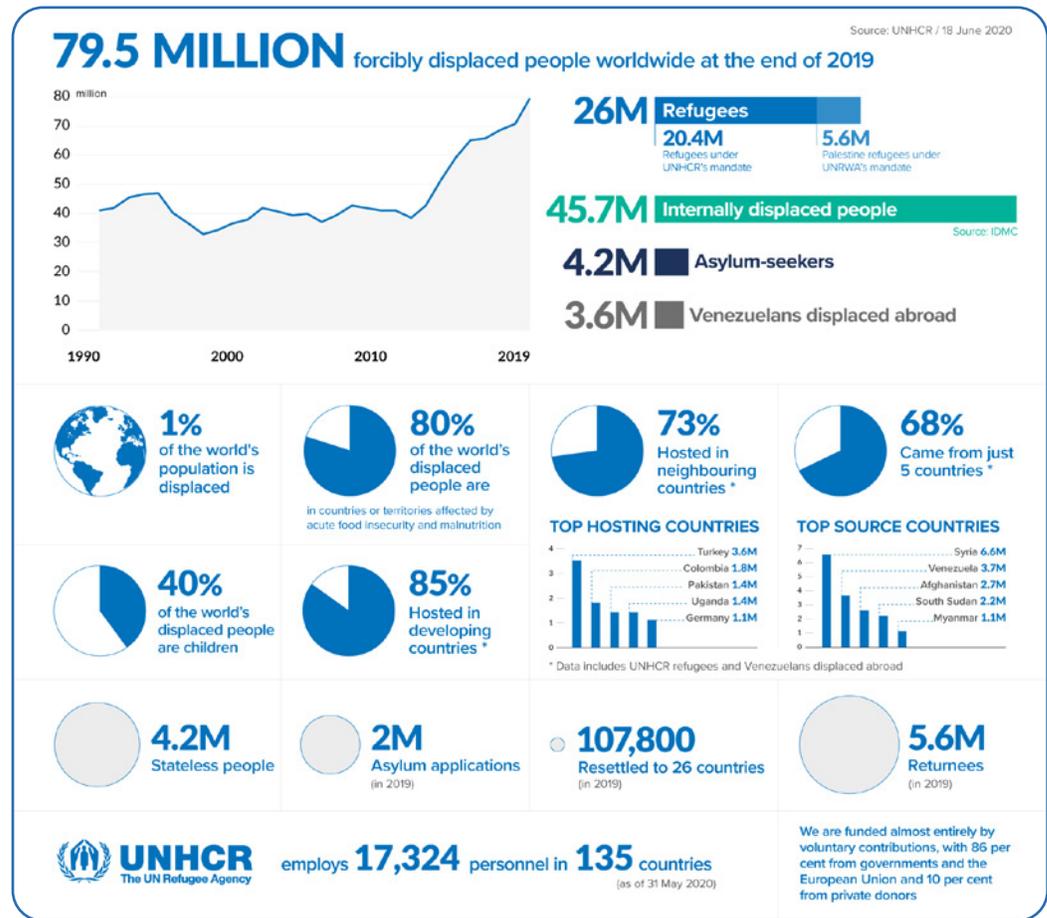

Figure 1.7
Basic info related to displaced persons, 2020
Source: © UNHCR / Younghee Lee

1.4. IMMIGRATION AND HOSPITALITY

First of all, the issue of hospitality concerns whether there are limits on the sovereignty of states to close off their borders completely. For German philosopher Immanuel Kant, this was predominantly an ethics question. In line with his ideas, hospitality is not to be understood as a sort of sociable gesture of kindness and generosity but as a right that belongs to all human beings due to their potential membership in a world republic on the basis of cosmopolitan ethics. If states and humanity as a whole fail to appreciate this and fail to be hospitable in this way, then this lays a foundation for grave atrocities in relation to human rights. One can only think of the work of Hannah Arendt, who clearly stated that the organization of Europe after the First World War created minorities that posed easy targets of genocidal persecution, i.e., "stateless people", "scum of the earth", "undesirable", "unidentifiable beggars, without nationality, without money and without passports" (Arendt 1962, 269), to which the supposedly inalienable basic human rights were denied. What emerged was a form of "organized solitude" and isolation. In her famous book on the origins of totalitarianism, Arendt said that:

> To be stripped of citizenship is to be stripped of worldliness; it is like returning to a wilderness as cavemen or savages […] A man who is nothing but a man has lost the very qualities which make it possible for other people to treat him as a fellow man […] they could live and die without leaving any trace, without having contributed anything to the common world. (1951, 300)

Figure 1.8
Armenian refugees in Baku, 1918,
© IWM Q 24947,
https://www.iwm.org.uk/collections/item/object/205213374

The role, function or value of a national group (in this case) and group membership is that it offers effective protection of an individual's rights.

The Second World War and the displaced-persons camps were not necessary to show that the only practical substitute for a non-existent homeland was an internment camp. Indeed, as early as the thirties this was the only 'country' the world had to offer the stateless (Arendt 1962, 284).

Therefore, the camps were not something that the Nazi system would create, but something that was already present in the heart of Europe since the end of the First world war.

Figure 1.9.
German prisoners in a French prison camp during the latter part of the WWI
Source: National Archives at College Park, Public domain, via Wikimedia Commons, https://commons.wikimedia.org/wiki/File:German_prisoners_in_a_French_prison_camp._French_Pictorial_Service._-_NARA_-_533724.gif

That is one reason that the initiative to settle this problem started to emerge at that time. For example, Fridtjof Nansen, a former polar explorer, League of Nations high commissioner for refugees and later Nobel peace prize winner (1922), established the so-called Nansen passport system.

Figure 1.10
Fridtjof Nansen
Source: National
Library of Norway, via
Wikimedia commons,
https://commons.
wikimedia.org/wiki/
File:NansenJohansen.jpg
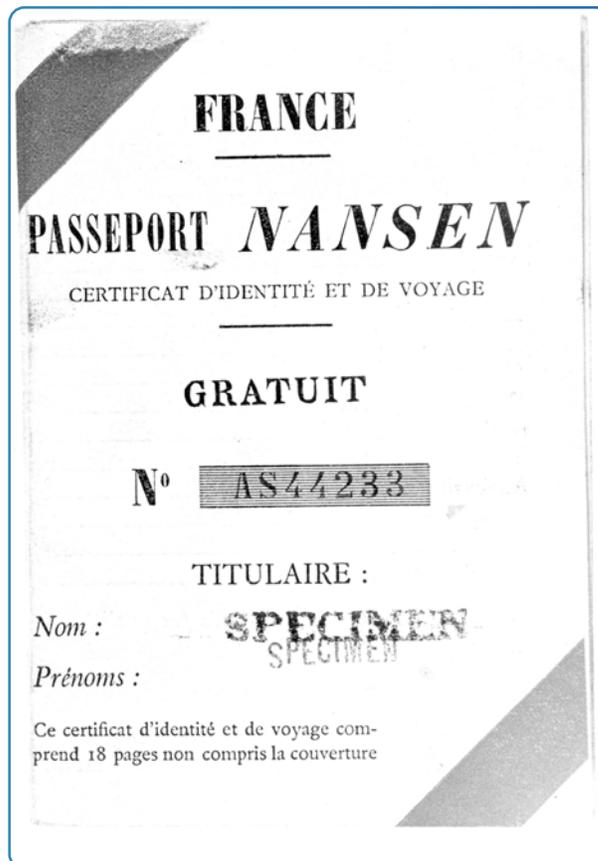
Figure 1.11.
Example of the Nansen
passport
Source: © UNHCR

The Nansen passport was a recognized travel document issued initially by the League of Nations for refugees and stateless people who could not obtain travel documents from a national state or authority. Such passports enabled and allowed such persons to travel (Campoy 2019).

Much like refugees today, they were often seen as a burden. Still, the then League of Nations high commissioner for refugees, a former polar explorer named Fridtjof Nansen, was able to convince leaders in Europe and elsewhere to open their doors, first to stranded Russians, and later to Armenians and Assyro-Chaldeans, among other stateless people. Nansen, who had previously helped nearly half a million war prisoners get home, came up with the idea of a one-year passport that allowed people to travel out of the country where they first landed, often to look for work. The number of countries that took in Russians eventually grew to more than 50. More than a dozen countries signed up to accept refugees from the other backgrounds. Overall, nearly half a million benefited from the Nansen passport. (Campoy 2019).

For more information about the Nansen passports and statelessness, you can visit an excellent online interactive map or exhibition of the EVZ Foundation.[1]

1.5 QUIZZES RELATED TO THE TOPIC AND GUIDANCE FOR ASSIGNMENTS

1.5.1 QUIZZES

There are three quizzes for students embedded in the animated video, each consisting of two questions. All questions allow for multiple answers. There are no straightforwardly correct or incorrect answers. The main aim is to animate students to consider various perspectives and dimensions embedded in the ethical issues dealing with immigration, refugees, and stateless persons. It is also possible for a given student not to choose any answer. In such a case, this is an opportunity for discussing the matters further in the classroom.

QUIZ 1

? Question 1: Was holding the family at the immigration check-point the right thing to do and why? (multiple answers possible)

☐ Yes, it was the right thing to do, since the family did not have the proper documents for entry.

☐ Yes, it was the right thing to do, since it is important to know exactly who is entering another country.

☐ Yes, it was the right thing to do, since the family did not have the right to enter the country.

☐ No, because there was no way for the family to renew their passports or get new ones.

☐ No, because the family needed help and protection.

☐ I don't know.

? Question 2: Why are passports important? (multiple answers possible)

☐ Because we can identify ourselves with them.

☐ Because we can travel safely to other countries with them and stay there.

☐ Because we can prove our citizenship with them.

☐ Because we can reenter our own country with it.

☐ I don't know.

QUIZ 2

? Question 3: Do you think that making a distinction between citizens and non-citizens is fair?

☐ Yes.

☐ No.

? Question 4: Do you agree that everybody should be free to travel, move or live wherever they please?

☐ Yes.

☐ No.

QUIZ 3

? Question 5: Why is accepting and protecting refugees important? (multiple answers possible)

☐ Because their state does not protect them or even persecutes or maltreats them.

☐ Because they often cannot stay in the homeland because of their safety.

☐ Because often their states do not offer conditions for decent living (e.g., severe lack of food and hunger, climate change and severe drought, etc.).

☐ Because we need to accept people in our countries since we need workers.

☐ I don't know.

? Question 6: Some persons are stateless. What would be the right thing to do in relation to their status?

☐ Accept them in other states and give them citizenships.

☐ Accept a universal and effective international system for the protection of the rights of stateless persons.

☐ Try to eliminate causes that create stateless persons in the first place.

☐ Nothing, in particular, if people gave up their citizenship freely.

☐ I don't know.

1.5.2 GUIDANCE FOR ASSIGNMENTS

In the Student's book, there are three assignments for students. This part provides you with some guidance on how to assist students and assess the assignments.

Assignment 1

This three-part assignment asks students to reflect upon global ethics, global justice, and cosmopolitanism. You can use the text in Section 4.2 above to provide additional information for them. You must highlight how the interconnectedness of the world affects their daily lives.

Assignment 2

This three-part assignment asks students to reflect upon the status of refugees, displaced persons, and stateless persons. You can use the text in Section 4.3 above and the links in Section 3.6 below to provide additional information for them. Questions and tasks (together with the story in the animated video and prompt questions) also offer an opportunity for in-class discussion. In it, you can focus on diverse viewpoints that your students have and ask them to explain them further.

Assignment 3

This three-part assignment asks students to reflect upon the notion of hospitality and meeting or welcoming others. You can use the text in Section 4.3 above to provide additional information for them. Questions and tasks also offer an opportunity for in-class discussion.

1.6 IDEAS FOR ADDITIONAL ACTIVITIES

There are several excellent online resources and tools for further learning and discussion about this module's topics. Three of them are particularly apt and interesting.

A. The project "Nowhere People"[2] presents the problem of statelessness in an engaging way. It contains stories, excellent photographs and several short films of stateless persons around the world, in addition to basic information about statelessness.

B. Nansen passports online exhibition[3] which offers an excellent overview of the development of the system for the protection of the rights of stateless persons as part of the system for the protection of human rights.

C. MOAS - Migrant Offshore Aid Station website[4] containing information about immigrant and refugees coming to Europe, predominantly by crossing the sea, refugee stories, a free documentary movie, etc.

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[2] Available at: http://www.nowherepeople.org/.
[3] Available at: https://www.arcgis.com/apps/Cascade/index html?appid=84ce7874a06a4c2897bd4856 1bf43a7d.
[4] Available at: www.moas.eu.

1.7 GLOSSARY

Asylum: the protection granted by a state to someone who has left their home country as a refugee, usually a political refugee. It is founded upon the right to asylum as determined in the Universal Declaration of Human Rights, Art. 14: "Everyone has the right to seek and to enjoy in other countries asylum from persecution. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations" (UN 1948). Asylum thus offers protection against arrest and extradition, among others. A person that asks for asylum is called an "asylum-seeker". An asylum-seeker is thus someone whose request for protection and sanctuary in another country and has yet to be processed. Every year, around one million people seek asylum all over the world.

Citizenship: the relationship between an individual and a state. A citizen has certain rights and freedoms and is entitled to protection by the state but, in turn, also has responsibilities. Many of these rights, freedoms, and responsibilities are such that are unique to citizens of this state and not enjoyed by (residing) aliens and non-citizens. It can be acquired by birth within a state's territory, descent, marriage, and naturalization.

Cosmopolitanism: a view that argues that all people – independent from their citizenship or national state – should be afforded equal respect and consideration. Ethical cosmopolitanism is a view that we have substantial duties, obligations and responsibilities to others in a global world since we are all part of one global community. Political cosmopolitism advocated for an idea of some kind of concrete global polity, world government and associated global citizenship. Cultural cosmopolitanism is a view that we should cultivate an open-minded interest in different cultures (including the preservation of these cultures) and emerging universalistic culture.

Figure 1.12
Globe
Source: © Wesley
Carvalho / Pexels

Dignity: basic and special, inalienable value that all people have on the basis of their humanity. It is often regarded as the foundation for the basic entitlements and human rights of each individual.

Displaced Person: an individual who has been forced to leave their home for a longer period, e.g., due to war, unlawful persecution, or a natural disaster such as an earthquake, flood, or similar. If such a person did not cross the border of their country, they are considered an internally displaced person. If such a person did cross the border of their country, they are considered refugees.

Figure 1.13
Smile
Source: © Windo
Nugroho / Pexels

Global Ethics (Also Planetary Ethics): is a view that recognizes the globalization and mutual interdependence of humanity as a whole, including the fact that the gravest challenges, including the moral challenges that we are facing today (economic, socio-cultural, technological, geostrategic, informational, ecological etc.), are global in their essence and can only be addressed within a similarly global framework. The task of global ethics is thus to scale ethical dimensions of such a condition and put forward normative frameworks of global or transnational justice, collective action, maintenance of peace, and similar. Global ethics can be framed in several ways or approaches (e.g., human rights, ethics of capabilities approach, ethical cosmopolitanism, global ethos (Weltethos) initiatives, global law and global justice approaches, development ethics etc.)

Global Justice: an approach in global ethics that focuses on a world scale and especially on the domain of international and global institutions and those actions and policies of states and other actors in the global sphere that affect the world order. Within such a perspective, it searches for the universal standards of justice. It can be divided into two parts, the first encompassing political dimensions of justice (just processes of (global) governance, justice as an aspect of political decision making and protection of basic human rights) and the second encompassing socio-economic dimensions of justice (poverty and inequalities, distribution and exploitation of resources, global rules of trade and possibility to access the global markets, etc.).

Hospitality: in the broader sense, a sociable gesture of welcome, kindness and generosity; in the narrower sense, as employed in debates about immigration and refugees, it is considered an aspect of justice. The right to hospitality is related to the right to membership.

Human Rights: basic rights that belong to every human individual (or a group of individuals) solely on the basis of being human. They protect their basic interests and safeguard the possibility of leading a good and meaningful life (e.g., right to life and liberty, right to privacy, right to fair trial, freedom of religion, etc.).

Passport: a formal travel document, usually issued by a national government to its citizens that identifies the bearer while traveling as a citizen or national with a right to protection while abroad and a right to return to the home country. It usually has a form of a small booklet and contains the persons' name, date of birth, photograph, signature, and other relevant information, including information about visas. As a formal document, it became standard in the 19th and 20th centuries.

Figure 1.14
Travel with a passport
Source: © Tima
Miroshnichenko /
Pexels

Refugee: according to the definition of the UN, refugees are persons who are outside their country of nationality or habitual residence and unable to return there owing to serious and indiscriminate threats to life, physical integrity or freedom resulting from generalized violence or events seriously disturbing public order.

Figure 1.15
Refugee camp
Source: © hikrcn /
Adobe Stock

Stateless Person: an individual who is not considered a citizen or a national under the operation of the laws of any country, meaning without nationality of any country, and is thus without the protection of a country or state

Visa: an authorization granted by a state or territory to a foreign person, allowing them to enter, remain within, or to leave that territory. Usually, visas are noted in the person's passport.

1.8 TRANSCRIPT OF THE VIDEO

1 INT AIRPORT LOBBY

The group of kids with their suitcases/luggage is standing together under the sign that says "EU passports/EU citizens." There is also another sign saying, "All other passports." The line of people waiting under the second sign is much longer.

Lindsay: I am so glad that this student exchange is over, and that we are returning home

David: I wouldn't mind staying a bit more … if we would visit the beach every day. And Pieter-Jan was a fantastic roommate… he is even sleepier than I am.

Pieter-Jan: Hey! I am not such a sleepyhead. We just went to bed rather late on most days.

Sarah: I missed my family more than I thought I would.

Teacher (to the kids): Hey guys, pay attention … find your passports and have them ready at hand. We are almost at the front of the queue.

Sarah: Here is mine. It's already kind of beaten up. Not from traveling, but from rolling around in my drawers. I hardly use it since you can go to so many places and countries without it.

Lindsay: Mine is like new. My mother always safekeeps all our passports in a special box.

The group moves towards the passport control check-point. They observe in the other line a family being pulled to the side by immigration officers. They hear one of the officers saying:

Officer: "I am sorry, but I must deny entry for you and your entire family. Your passports are not valid since the state that issued them is not in our records of recognized passports. According to the system, the Third Republic of Madagascar does not exist anymore as a country…."

The group of students now passes to the other side of the check-point, still a little bit upset about what they just witnessed.

2 INT AIRPORT LOBBY

This time on the other side of the check-point.

David: Yes. I do not know how they could just expect to make entry without passports! Just what were they thinking. Why don't they just go home and stay there or get new passports?

Lindsay: But… didn't you hear that they perhaps do not have such a home. Maybe they are without a country.

Pieter-Jan: That is silly. Everybody is from somewhere. I know since you must put your nationality or country of residence down on almost every legal form or document.

Lindsay: No, it is not so simple. There are many stateless people around the world. I know that Friedrich Nietzsche, a philosopher we spoke about last week, was stateless since he asked for the cancellation of his Prussian citizenship. And so are many others, most often not by their own choice.

Pieter-Jan: Well, if you want to live in solitude and as a weirdo that is your problem. But if you're going to travel abroad, you better think about getting a passport first.

The teacher sees that the students are debating quite intensely, but he must leave them and says: "Guys, guys… calm down. And wait for me here. I must check the bus schedule and get us some tickets. Wait here with all the luggage and don't move anywhere! I am talking to you, Pieter-Jan."

3 INT AIRPORT LOBBY

Lindsay (continues the conversation): I don't think it is right that they treated that family in such a way. The family was not hurting anyone.

Pieter-Jan: That might be so. But I do not think it is fair if they would just let them enter.

David: I am just glad that we have avoided the long queue and the long wait, and that as EU citizens, we have priority.

Sarah: I don't think this is fair at all. It is not people's fault that they were born outside of the EU. It is a pure accident. And it is not like Europe is ours; we are not entitled to it. And on this note, why we even have borders?

Pieter-Jan: Well, then everyone would just come here. It would be like an invasion. The land would be overpopulated, and nobody would want to stay. It is just sensible that only citizens have the right to entry and residence.

Lindsay: We have just been in Morocco. We were allowed to enter, and the people there were very hospitable.

Pieter-Jan: That is not the point. We had reservations at the hotel and passports. And we had no intention of staying there. Sarah:

But what if somebody doesn't have a home anymore?

David: Well, that is their problem. My father and I were at the protests the other month. It is clear that we should keep foreigners out since there are no jobs even for us. My father has been unemployed for more than a year now. We shouted, "Build the wall that is nice and tall!" I liked being there at the protest, there in the crowd, since it seemed that everyone understood what I think.

Lindsay is getting sadder and sadder. She pushes her suitcase away from the group, sits down on it, and starts to cry.

David: What is the matter, Lindsay?

Lindsay: Just leave me alone, please.

David: What? What did I say?

Sarah: You guys! Both of you. Stop with this nonsense! Don't you guys know that Lindsay's mother was a refugee from the Balkan wars. Most of her family died, her house was burnt down. She was barely 18 years old, and she had to move across borders, from country to country, to finally find a safe place where she could stay. She had no papers, no proof of her identity.

Pieter-Jan: I really did not know this up till now.

Sarah: It doesn't matter. Just stop with your stupid propaganda and what is someone's right and what is not. You do not know the background story of each person. It is easy to say, "Get a passport" or "Go home". I would like to see how you two would think and feel if you had no home and no way to get a passport.

David: I am sorry. I did not want to hurt Lindsay. This is why she said that her mother keeps their passports in a special box.

Sarah: And it is not only her mother. Many people are stateless and not by their own choice. Not belonging to a state, not having a recognized identity means having no rights. And such people often suffer crimes and further injustices, not just the inability to travel across borders.

David: I am really, really sorry. I guess I was wrong.

Pieter-Jan: Yeah. I am also sorry. In the end, we are all human beings, belonging to a common humanity. The difference between us and "All other passports" [REFERRING BACK TO THE SIGN ABOVE THE CHECK-POINT] is arbitrary.

David: I want to apologize to Lindsay for my hurtful words and thoughts.

Pieter-Jan: Me too. Let's go over there to her.

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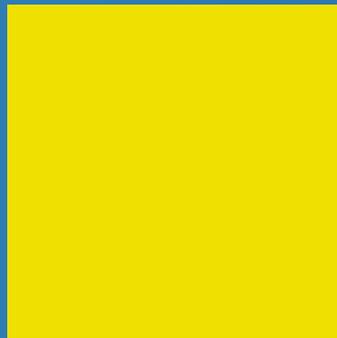
ENCOUNTER WITH SACRED TEXTS:
TEXTS OF VIOLENCE

TEXTS OF VIOLENCE

2.1 INTRODUCTION

PREFACE TO MODULE 2

The following educational materials are part of educational activities developed within the EDUC8 project and form the so-called deep module on the Ethics/Non-confessional aspect of the prevention of polarization, radicalization, and extremism. Since the topic addressed in this module is "encounter with texts of violence", the selected "texts" are the stories of Oedipus and Ajax (Sophocles). This overall frame is thus a context for discussion of shame, shaming, stigmatization, and their association with violence, which we have chosen to be the central leitmotif of this module.

The educational tool for the activity consists of three elements:

A A *short animation video* introducing the topic to the pupils and opening up discursive space for discussion. The scenario of the video features a discussion between students and partially depicting elements from the stories of Oedipus and Ajax. The video is also accompanied by short quizzes that enable children to reflect upon the selected aspects of the story. Quizzes are also provided to teachers and pupils separately for more flexibility (Section 3.3.1 of Teacher's book).

B This *Teacher's book* primarily consisting of a more in-depth presentation of the theme of the educational activity and a description of educational methodologies that teachers can employ while implementing the activity.

C A *Student's book* consisting of basic educational materials and some additional educational materials that can be the basis for further educational activities.

Both, Module 2 in the teacher book and in the student book, differentiate between basic teaching and learning materials and deepening/widening materials. The latter are optional and can be pursed given the motivations and interests of pupils and teachers. In the student book, these parts are clearly marked. (The supplementary assignments for students are also clearly marked for them.) In the teacher book, the background content, which aims to develop a more in-depth understanding of the role of moral emotions, is combined, and only parts pertaining to the additional tasks for students are separated. The deepening/widening materials can be combined in a number of ways and can be used with other teaching materials and on occasions that open the questions inherent in them.

As a teacher, you can combine these educational materials in any way you like. You can only use the animation as a starting point for discussion. Or you can use and study the Teacher's book and then design your own educational materials that diverge from the animation. You can also combine these educational tools with other educational materials and extend its scope in this way.

2.1 INTRODUCTION

The central points of discussion are the topics of **shame, guilt, harms of shaming, stigma and stigmatization, and their association with violence** (towards others and oneself). These are highly relevant for aspects of radicalization since the perception of the self and one's associated status highly influence our behavior. On the other hand, a positive role of moral shame can be highlighted as related to ethical ideals (e.g., common humanity). Additionally, this is an opportunity to talk about topics like pride and humility. The challenge is how to present these sensitive issues to students (not all aspects are directly included in the scenario, first because of time constraints and second, because some topics are best addressed in face-to-face discussion and adapted to the particular context). Experiential and holistic learning approaches are used as well as discussion (description of these approaches and practical guidance for their use will be included in the teacher's book).

UNESCO's policy brief with the title *Preventing violent extremism through education: Effective activities and impact* (UNESCO 2018) lists the following among the *"pull factors"* or individual motivations for violent extremism and radicalization: *"individual backgrounds (search for identity, adolescent crisis, attraction of violence) and identification with collective grievances and narratives of victimization,"* while including *"marginalization, injustice and discrimination"* among the *"push factors"* or conditions that are conducive to extremism and radicalization. All mentioned aspects are highly intertwined with elements of identity, self-representation, emotions and reactive attitudes like guilt and shame, and to the phenomena of shaming and stigmatization (both on the level of an individual as well as on the collective level).

2.2 SHAME, SHAMING, STIGMATIZATION AND THEIR ASSOCIATION WITH VIOLENCE

Charles Darwin, in his book *The Expression of the Emotions in Man and Animals*[1], characterized **shame** as an affect or emotion involving blushing, downward cast eyes, head as lowered, slackness together with a sense of warmth and the vasodilation of the face and skin. Shame is highly associated with embarrassment, dishonor, disgrace, inadequacy, humiliation, or chagrin.

Both guilt and shame are principally related to our moral lives and play an important part in it. They can be characterized as moral emotions or moral attitudes that arise in relation to our past or present actions or character.[2]

Guilt or the feeling of guilt is our response to the realization that our action was morally wrong and that we are responsible for the consequences of this action. Guilt e.g., arises when we violate a certain moral norm or inflict unwarranted pain, suffering, or damage to the other. It can thus be understood as a painful or disturbing response to the moral wrongness of my action and its consequences.[3]

Shame requires a more detailed and nuanced initial elaboration. Shame is primarily closely related to our sense of excessive exposure, of not being covered, and being powerless in relation to the other(s) and also connected to the sense of the loss of status.[4] Further, it seems to also encompass many non-moral aspects of our lives and thus extends wider than guilt, which is primarily a moral notion. **Moral shame** can be understood as such uncoveredness, a sense of weakness, and powerlessness that we feel when we are truly aware of our moral wrongdoings (disclosed either by others or by ourselves), weaknesses, or defects of our moral characters.

Guilt and shame should, of course, not be considered as two completely separated or mutually exclusive moral phenomena. We cannot draw a clear boundary between the two. In the space between them, there is a grey area that could be characterized as a kind of a feeling of moral weight or burden or even moral taint. In addition to that, an individual can feel both guilt and shame in relation to the same action, so both as moral stances do not preclude each other, neither as actual feelings nor given their appropriateness.

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[1] Darwin 1872.
[2] What follows has been developed at more length in Strahovnik 2019.
[3] Gaita 2002, 34.
[4] Williams 1993, 220.

There are several interesting differences between guilts and shame that one can point out:

a. **Focus**. Guilt as act-centered *vs.* shame as agent-centered. The basis of most of the discussed differences between guilt and shame is an initial recognition that guilt usually focuses on the moral wrongness of our acts (guilt is act-centered), while shame is closely related with vices, flaws and moral deficiencies of our character or ourselves (shame is agent-centered). Guilt is thus associated with the wrongness of our action, while shame points to us as agents, to our person(ality); i.e., we are or feel ashamed of ourselves and not (only) of our actions or their consequences (Haggerty 2009, 304; Doris 2002, 155).[5]

b. **Violation**. Guilt as a response to a breach of moral norm *vs.* shame as a response of not achieving some ideal. Guilt is most often associated with a breach of a given command or prohibition, while shame usually concerns some ideal and us not achieving it.

c. **Scope**. Shame, as opposed to guilt, affects our whole personality.[6] It implies a certain feeling that we need to protect and shelter ourselves in which our whole personality is revealed to ourselves as diminished, weakened, lessened or damaged; we feel, or better, wish not just to hide our face or ourselves, but that we weren't here at all, we wish to "sink through the floor" as we sometimes say. Guilt, on the other hand, is tied to a particular action that was morally wrong.

d. **Reactive attitudes**. Guilt is accompanied by anger, resentment, indignation, and demands from us compensation or an apology, while shame is accompanied by contempt, ridicule, or avoidance by others and demands a change in ourselves. Typical reactive responses to guilt (or the ways of overcoming it) include confession, correction of the wrongs done, apology, acceptance of punishment, and alike. A thing that arouses shame in us is usually accompanied with contempt, ridicule, exclusion, or avoidance by others (Karlsson and Sjöberg 2009).[7]

e. **Senses: hearing *vs.* sight.** Guilt is often related to (inner) voice and hearing or listening. We, therefore, speak about the voice of conscience inside us or a voice of judgment above us. On the other hand, shame is primarily connected with sight or vision. An excellent case being provided by Oedipus (part of the scenario) who goes as far in his recognition of shame that he blinds himself, accompanying this act

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[5] Haggerty 2009, 304; Doris 2002, 155.
[6] Williams 1993, 89.
[7] Karlsson and Sjöberg 2009.

with phrases as: "every look is painful for me", he seems "dirty" and "unpleasant and disagreeable even to the goods" and urges others: "O, I adjure you, hide me anywhere, far from this land, or slay me straight, or cast me, down to the depths of the ocean out of sight" (Sophocles, *Oedipus Rex*).

f. **The role of the self and the other.** Shame presupposes the other, the observer, while guilt presupposes only our recognition that we have violated a specific moral command. Both guilt and shame in some way presuppose the other, but this "other" occupies quite a different role. In the case of guilt, the other is in the role of the victim or an executor as an independent authority, which represents the need for compensation or a threat of punishment. With shame, this other predominantly occupies the role of a spectator or a witness. "The watcher or witness before whom we feel shame is not necessarily critical and punitive. Instead, the other may represent potentially affirming attitudes such as acceptance, admiration, respect, love, and resolve, as well as more painful ones such as disappointment, rejection, avoidance, or con-tempt. Moreover, the watcher or witness is not experienced as an impersonal judge, an enforcer, or a victim. The approval or disapproval of the watcher or witness is felt by the self directly. With shame, we experience this appraisal personally as an evaluation of our character. Thus, when we feel shame, we do not fear punishment at the hands of an impersonal other but instead the loss of love, honor, and respect in the eyes of our community. The threat is not punishment, but abandonment."[8]
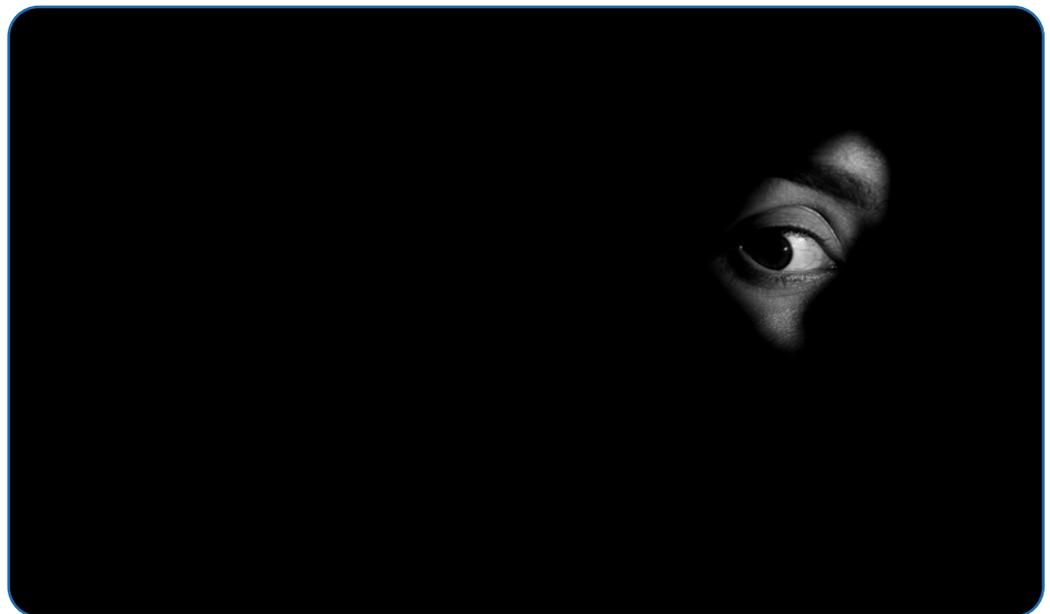

Figure 2.1
Spectator
Source: © motortion /
Adobe Stock

[8] Haggerty 2009, 306.

g. **Graveness. Proportionality *vs.* disproportionality.** Guilt is most often understood as being proportionate to the wrongness of an act. At the same time, shame could be immense even when the act's wrongness itself is minuscule.

h. **Control. Decision *vs.* necessity.** It seems that guilt (as opposed to shame) is closely connected with the possibility of deciding and acting differently and that therefore presupposes that we could have done otherwise. On the other hand, shame is not excluded by necessity and associated with our not being able to act otherwise. (Notice the prevalence of the shame discourse in Greek tragedies as associated with destiny and in this sense necessity.)

i. **Retribution *vs.* restitution.** Shame is (or at least could be) restitutive (it requires a change in ourselves, to restore the ideal), while guilt is retributive (it requires punishment, retribution, or apology). In this sense, the forgiveness of a victim or a person who has been harmed by my action is closer to guilt than to shame, because forgiveness can relieve me of guilt, of inner voice reminding me about what I have done, but not necessarily restore my desired ideal, image or moral character. I myself must do this.[9]

j. **Autonomy *vs.* heteronomy.** One of the theses that Williams puts forward is also that in modernity, guilt was interpreted as an autonomous moral attitude in the sense that the moral norms the violation of which arise it could have the origin in ourselves (moral standard inside the agent). On the other hand, shame essentially presupposes another (the view of the other) before whom we feel ashamed and before whom we want to hide (e.g., in the case that we did not fulfill the image or ideal we would want the other to see, or the other expects to see). Thus, the origin and value of this image are merely external and superficial, even egoistic and, therefore, heteronomous (moral standard is external to the agent).

k. **Orientation in time and productiveness.** Finally, some authors stress and give priority to guilt since it is supposed to be a more productive emotion, conductive and functional, since it focuses on the future, enable us to recognize the moral wrongness of our actions and prevent similar actions in the future. On the other hand, shame is supposed to be less functional and productive; it is being oriented towards the past, holing as a hostage of a sort of passive stance.[10]

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[9] Williams 1993, 91.
[10] Doris 2002.

Williams has pointed out that within the horizon of modernity (highly marked with a notion of guilt) we often feel that there is no real place in morality for the idea of shame and that from our modern perspective ancient Greek ethics and culture could be legitimately described as being marked with **"culture of shame"**[11], while our present situation as the prevalence of the **"culture of guilt"**. (Such a distinction was also put forward by the anthropologist Ruth Benedict, although in a slightly different way. Guilt culture is a culture in which your culture determines your moral status, while in the shame culture, what primarily matters is how your community, how others perceive you, and whether they honor or excludes you). Furthermore, some view this development as a sign of moral progress and label the Greek culture of shame as underdeveloped and more primitive.[12] The origins of such convictions lay in the modern picture of a moral agent or a moral subject – formed e.g., in the name of the Kantian idea of autonomy – that is not determined by character or any external moral standards since reasons or revelation enables her or him to know the moral law that binds all moral agents and which she or he must obey or follow in action. A proper response to the breach of this moral law is, first and foremost, a feeling of guilt that one has done something contrary to it than that of shame.

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[11] Williams 1993, 94-95.
[12] Haggerty 2009, 307.

Guilt and shame can be understood at the level of groups or **communities**, not only in the context where we are talking about a certain type of complicity as a basis for collective guilt. National and other social groups have their own histories, which, to a large extent, determine the present emotional experiences of members of these groups, including pride, guilt, shame or a desire to correct things from the past. These emotional responses are not necessarily related to our taking part in events or practices of the past, but are established on the basis of group membership or social identity emerging out of the evolving dynamics of relations within and between groups and communities.

Collective guilt can be seen as a response of the community members or group to the immoral acts when these acts become protuberant, and their common identity is strong enough. Guilt could thus lead to reparation and apology for the acts and events in the past. The above-mentioned understanding of shame as a restitutive/restorative moral stance, on the other hand, enables the group not only to remedy the injustices done to victims but also eliminate the attitude towards them, which was at the basis of acts committed. Shame can, therefore, be felt or experienced in the context of a group or community either as perpetrators, as persons associated with the perpetrators or as mere observers of the fact that the ideal or standard of humanity hasn't been respected or still is not fulfilled (e.g., in cases when a state still waives specific actions owned to the victims) and is in this sense apt in such situation.
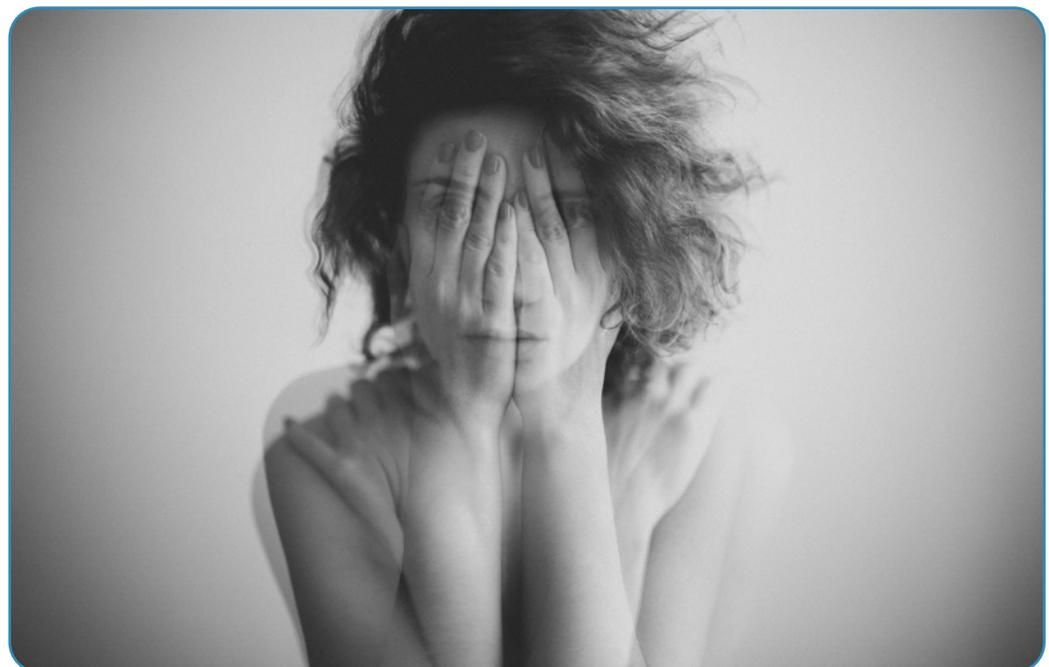

Figure 2.2
(Un)covered
Source: © vika_hova /
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2.2.1 THE POSITIVE ROLE OF MORAL SHAME

To highlight the possible positive role of moral shame, one must first emphasize that shame is not necessarily linked only with the external expectations of society. We may interpret that the other is not necessarily real or concrete, but it can also be an imaginary other. It can represent an **(ethical) ideal** or a standard. Such other might be internalized, abstract, generalized and idealized, that is, created out of my ethical concerns. Shame could be understood as based on the standard of **(common) humanity**, which is positioned within ourselves as a standard and this criterion should not be seen only pertaining to the damage suffered by the victims, but more deeply, as a violation of humanity, as an overlooking of humanity in the other.[13]

Some authors emphasize and give priority to the attitude of guilt as opposed to shame since it is supposed to be a more productive emotion, more conducive and functional in our moral life and relations with others, since it focuses on the future, enable us to recognize the moral wrongness of our actions and prevent similar actions in the future. Regarding the productiveness of shame, one must first note the following. Arguments for this view mostly appeal to particular cases or types of shame (like shame as related stigmatization or shame related to complete passivity). John Doris, who is a defender of this view, e.g., appeals to Joseph Conrad's novel *Lord Jim*, in which the character of Jim abandons the sinking vessel and passengers aboard it, and this event then for his entire life reoccurs for him as a sort of defeat and source of shame and doom, making him stuck in his past.[14] But beyond such cases, there seems to be no in-principle reason that we should accept that for the emotion of moral shame as a whole. The plausible response to this is that both guilt and shame have their non-functional "pathologies", and these cannot be ascribed merely to one side. A more promising way is that of Martha Nussbaum, who points to the proximity between shame, stigmatization, hostility, and humiliation. She claims that, in this sense, shame is one of the enemies of compassion as a central ethical attitude. But these concerns pertain only to one aspect of moral shame, which is also evident from the distinctions implicit in Nussbaum's work, especially between hostile and constructive shame and personal and social shame.[15]

Moral shame can thus be understood as a response to the violation of this internalized standard of **humanity**, against which other(s) must be recognized as a valuable human being(s) just like us that possesses a fully equivalent status. Within the context of ethics based on human dignity and humanity, it is particularly important that also in our moral attitudes such as

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[13] Gaita 2002, xiv, 4, 43–50.
[14] Doris 2002, 160–164.
[15] Nussbaum 2013, 361–2, 364.

guilt, shame, and regret, the other is not overlooked as being fully human.[16] Shame also establishes a relationship between us and the other(s).

If we overlook victims' humanity and reduce their human status, then those victims, in this case, are deprived of any meaningful depth. Thus, we hinder their defense, for example, by reference to the injustice of such treatment. With the breach of this standard, we have not only caused damage to others, but we have violated humanity in them and ourselves since we failed to achieve it as our own ideal. When such a violation against humanity arises, an adequate response to it cannot merely be guilt or regret, but it must also be accompanied by shame. Such felling of shame should not be seen merely as something negative, but as an opportunity to help us overcome defects and short-comings of our character, which we feel ashamed of (this is a sense of restitution of humanity in ourselves and others); shame, in this case, should not follow the logic of stigmatization but of reintegration.

However, one must also be attentive to negative aspects of shame, in particular those associated with shaming and stigmatization. These do not follow the standard or ethical ideal of common humanity, but most frequently are only mirroring the prevalent attitudes in a particular group. What is also very dangerous is the association of shame with violence. The core of this worry can be expressed by the element that shame is often associated with or leads to violence, both to self-harming behavior and to violence against others. Krista Thomason calls this the "dark side" of shame, and shame itself the emotion with two faces.[17] Let's take a closer look at this. On the one hand, we can simply say that shame is an emotion we feel when we fail to be what we hope to be or strive to be (an ethical ideal). **As a positive moral emotion, shame suggests that it is important to us what kind of person we are or what we want to be.** However, these aspects can also be joined by those when we feel ashamed of, for example, our social status, physical disability, appearance, etc., and at the same time, shame is associated with victimization. However, the most enigmatic negative aspect is the connection between shame and violence. Thomason, among other things, uses Sophocles 'story of Ajax to illustrate this. In the story, Ajax intends to kill Odysseus, Menelaus, and Agamemnon as revenge because he - as the greatest of the Greek warriors - was not given Achilles armor. To this end, however, Athena deceives him in such a way that he thinks he has killed them. Still, in reality, he has killed the animals and their hounds in his camp, which he has taken as prey. When he realizes his mistake, Ajax feels an intense shame and takes his own life by stabbing himself with his sword. Given the very core of the story, we can highlight the differentroles of shame.

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[16] Gaita 2002, 31–32.
[17] Thomason 2018.

Still, we cannot ignore the fact that shame can often be a very dangerous, crippling emotion that leads to violence. If we add to this the negative aspects of shame and stigmatization, in this sense, we can place it more in the group of "immoral" emotions (among, for example, envy, jealousy, hatred, etc.). "Shame so easily moves from functional to toxic because of our capacity to relive shaming situations. Once we have experienced shame in the presence of another person, we can relive that experience over and over again by becoming our own audience."[18]

Shaming can be defined as enticing people to feel shame while publicly exposing their flaws, misdeeds, features, characteristics, etc. [19] Thus, "shaming occurs when others try to make prominent some feature of the shamed person sometimes for her own self- awareness but mostly for others to see. Central to shaming is the marshaling of communal attention. In order to shame someone, her flaw or offense must be pointed out to others. Teachers who shame students for bad behavior do so in front of (at least some subset) of their classmates. Bosses shame coworkers in front of other coworkers. Shaming is most obvious in the form of schoolyard teasing. Anyone who has ever been greeted by shouts of "fatty" or "four-eyes" has been the target of shaming."[20]

Stigmatization and stigmatizing build upon such shaming. "Stigmatizing is similar to shaming, but it is primarily designed to call attention to a trait or misdeed that then subsequently marks that person as a member of some (usually marginalized) group. Stigmatizing can happen in at least two ways. First, sometimes individuals are stigmatized because they belong to a group that is already stigmatized. For example, people who experience poverty are stigmatized in this way. The stigma of poverty is complex. It arises in part from people's negative attitudes and prejudices. It also arises from misguided public policy and widespread (sometimes willful) ignorance. Negative attitudes and bad policies reinforce each other to create a stigma. Stigmatizing can also occur when a person is intentionally marked as not belonging or as lesser."[21] Both actions, shaming and stigmatizing, are morally perilous and damaging. They can include violence (or are themselves forms of violence) and often incite further violence, advance radicalization, and deepen polarization.

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[18] Monroe 2009, 61.
[19] Thomason 2018, 180.
[20] Thomason 2018, 181.
[21] Thomason 2018, 182-183.

"For those learners who struggle to meet the challenges of classroom life, shame is inevitable. Many pedagogical practices highlight only these students' struggles. Ability grouping in reading and math, for example, leaves children's weaknesses exposed. No matter what name you call the groups, everyone knows that the yellow birds, hedgehogs, or Flintstones are the 'slower learners.' Because school is a place for socialization, the peer group also can be a potential source of shame. Kaufman (1992, 200) listed the formation of cliques, teasing and ridicule, and physical bullying as sources of 'considerable shame' from ones' own peers. This type of shame can be continuous and long lasting as it is perpetuated year after year."[22] This includes perspectives of students that have to do with their ethical or religious views. That is why you can use these topics to investigate – together with your students – the positive role of moral shame and also its negative aspects that can lead to shaming and stigmatizing/stigmatization.

Figure 2.3
Abusive words and stigmatization
Source: © soupstock / Adobe Stock

2.3 SCENARIO AND QUIZZES RELATED TO THE TOPIC

2.3.1 QUIZZES AND ADDITIONAL QUESTIONS

There are **three quizzes**, each consisting of two questions that accompany the animation video. All allow for students to choose multiple answers. There are no correct or incorrect answers; **the questions (together with the answers given) have the role of stimulating students to reflect upon various perspectives and dimensions embedded in the ethical issues that the scenario gives rise to.** It is also possible for a student not to choose any answer and provide her or his own one together with the explanation. You as a teacher or instructor can use these questions as a starting point for discussion or assign to your students' various assignments (writing of a short reflection on the topic, drawing a picture of the answers that they think are the right ones, re-writing the original story in a way that another answer would be the right one to go with, etc.). Be creative and let these difficult issues of shame, guilt, stigmatization, etc., inhabit the educational space.

The first quiz consists of two questions. The first is directly related to the contents of the animation video and the second more general. The first questions ask students to think whether assigning a visible badge or marking to somebody for doing poorly in school is fair. Supplementary discussion with students here can invoke other examples or their own experience. You can also discuss whether it matters if the badge is some sort of a visible marking or a "badge" that is not apparent or visible but still marks someone. The second question addresses the question of shame, and when do we feel it. You can pose additional questions, such as the following. What is shame? Is shame merely a physical or physiological reaction of our bodies? Can we feel shame even if we do not show it with our bodies? Etc.

QUIZ 1

? Question 1: Is it fair that Pieter-Jan must wear the two mentioned badges? (You can choose more than one answer)

☐ Yes, it is fair since they are only stating what is the fact, what is true.

☐ Yes, since he deserved it, not doing his assignments and being behind with his work.

☐ No, because perhaps it is not his fault that this happened.

☐ No, because in this way, he is the only one singled out.

☐ Yes, because he was behaving badly towards some other classmates.

? Question 2: When do we feel shame? (You can choose more than one answer)

☐ When we disobey the rules.

☐ When we do something wrong.

☐ When others observe or come to know, that we have done something wrong.

☐ When we are disappointed about ourselves.

☐ When others exclude us from their company.

The second quiz includes questions that are about the stories of Oedipus and Ajax that are embedded in the conversation in the animated video. If the students are not familiar with these stories, you can present them (There are many resources that you can use, including animated and narrated videos that summarize the stories in a brief way[23]). Question 3 establishes the connection between shame and the sense of needing to hide oneself before others and adds to this an aspect of feeling ashamed, even to one's own eyes. It hints to a very strong relation between shame and vision. Also, the proposed answers prove useful for the discussion of who or what sets or represents the standards (or ideals) in relation to which we feel shame. Question 4 reiterates the connection with shame and ethical standards and ideals, this time in relation to the story of Ajax.

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[23] Oedipus: https://www.youtube.com/watch?v=Cj7R36s4dbM; Oedipus: https://www.youtube.com/watch?v=oc-qNsxD6Swl; Ajax: https://www.youtube.com/watch?v=5zQaR-0pwQw.

? Question 3: Why do you think Oedipus was trying to hide himself before others and why he could not even stand his own look? (You can choose more than one answer)

☐ Because he has done something wrong.

☐ Because he did not want to be the person, he ended up being.

☐ Because others were angry at him.

☐ Because if he had known these things, he would not have done them.

? Question 4: Why was Ajax ashamed? (You can choose more than one answer)

☐ Because he made a mistake.

☐ Because the goddess Athena put a spell on him and confused his perceptions.

☐ Because he failed to kill Odysseus, Menelaus, and Agamemnon.

☐ Because he was no longer seen as a great warrior.

☐ Because he killed the innocent animals.

After discussing the cases of Oedipus and Ajax, you can engage in further discussion with the class at this point, returning to some aspects that were present in the initial animated story. Examples of the questions you can pose are: "Do you know of any other examples where people were being marked out?" "And what were the reasons behind it?" "Can anything justify such markings or badges?" "Do we all have badges of some sort? "What if the person is not at all responsible for being marked in this way?"

The third quiz returns to the original story of the students in the scenario. Question 5 addresses the aspect of pride (as associated with shame or as a possible opposite of shame). It asks when and why do we feel pride. You can use it as a starting point for discussion about pride and its relation to praise, respect, achievements, status, etc. Question 6 opens up a discussion about exclusion that often befalls those that are stigmatized. You can use it as a starting point for discussion about different mechanisms of exclusion and harms that it causes. On the opposite side are a model of an inclusive society and the idea of common humanity. Here the concrete experiences of students (both those depicted in the scenario as well as possible experiences of your students) can interrelate with these more general ethical dimensions.

? Question 5: When and why do we feel pride? (You can choose more than one answer)

☐ When we are helping others.

☐ When we are better than others and excel in some aspect, e.g., win a medal.

☐ When others are respecting us.

☐ When others praise us and give us their attention.

☐ When we have done something that was hard for us to do, even if nobody noticed this.

? Question 6: Had Pieter-Jan done something that merited others excluding him and avoiding him? (You can choose more than one answer)

☐ Yes, because he failed to complete his assignments.

☐ Yes, because he is doing worse than everybody else in the class.

☐ No, because he did not know what the right thing is to do.

☐ No, because by excluding him, he cannot get any help from them.

☐ No, because he is just a student, like all the rest of them (us).

Oedipus

The story of Oedipus comes from ancient Greece and its mythology and is dramatically described in several plays by Sophocles, the famous writer of tragedy plays (born c. 496 BCE, Colonus, near Athens, Greece; died 406 BCE, Athens). His play Oedipus the King (Oedipus Rex) is perhaps the most well-known depiction of the story of Oedipus.

As said, there are several different variants of the story. According to one of them, Laius as the king of Thebes (a city in central Greece, northwest of Athens), was cautioned by an oracle that his son would end up killing him. Thus, after his wife Jocasta (also Locaste or Epicaste) gave birth to their son, Laius has ordered that the baby-boy should be exposed in the wilderness in the mountains near the city and left to die there. But a shepherd found the baby, took pity, and saved him. Oedipus survived and was adopted by King Polybus of Corinth (an ancient city and a state in south-central Greece, in modern times, known for The Corinth Canal, i.e., a passage for voyages of ships between the Mediterranean Sea and the Aegean Sea) and his wife that took care of him as their own son. When growing up, Oedipus visited Delphi (a famous place that issues prophecies) and has learned that he is destined to kill his father and marry his mother.
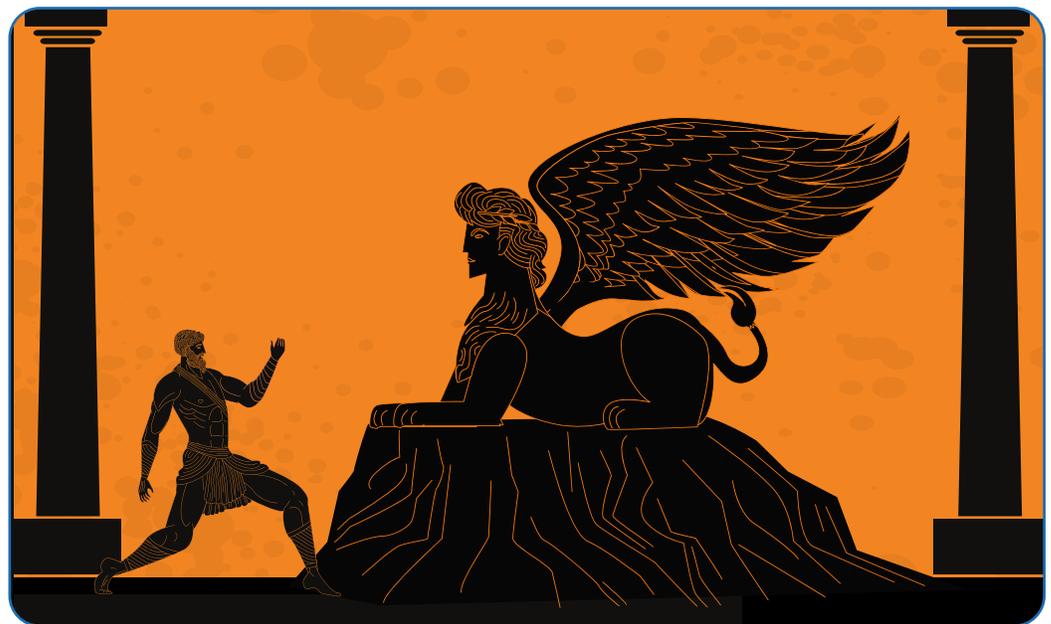
Figure 2.4
Oedipus and the sphinx
Source:
© matiasdelcarmine /
Adobe Stock

Fearing this fate, Oedipus never returned to Corinth as he saw would be the best means to avoid this dreadful fate (mistakenly thinking that Polybus is his father).[24] On his way to Thebes, he met Laius, his actual father, who provoked a quarrel, and Oedipus killed him (unknowing that he is his father) in the struggle between them. Arriving at Thebes later, he found out that the city is in need. Thebes were terrorized by Sphinx (a creature with the head of a woman, a body of a lion and wings of a bird; see image below) that posed riddles to people and those who could not answer them ended up killed by it.

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[24] Encyclopaedia Britannica, s.v. Oedipus.

Oedipus successfully solved the riddle, and as a reward, he received the throne of Thebes and the hand of the widowed queen, his actual mother, Jocasta. His fate was now completed, but he still did not know this. After learning the truth, Jocasta committed suicide, and Oedipus blinded himself and went into exile.[25]

The story nicely illustrates some of the differences between guilt and shame. We usually feel guilty when we knowingly do something wrong, e.g., we break a promise we made to our friend, and we feel guilty or when we break a rule. In the case of the feeling of shame, we can feel it even if what we have done was not our fault or if there was no way for us to know that what we are doing is wrong. We will return to this issue later on, but now let us know the story of Ajax a little bit better.

Ajax

Figure 2.5
Dispute over the armor of Achilles between Ajax and Odysseus
Source: Adobe Stock

The story of Ajax also comes from Greek mythology and is likewise depicted in by Sophocles in a play titled Ajax. According to the legend, Ajax (also "Ajax the Great" or "Enormous Ajax") was a hero, a brave Greek warrior of great stature that fought with Hector (the chief warrior of Troy, the kingdom in western Anatolia that fought with the Greeks in the so-called Trojan wars) and he rescued the body of another hero, Achilles that was killed in battle. There was a dispute between him and Odysseus for the armor previously worn by Achilles, but Ajax lost the fight. He nonetheless believed that he has earned to have it and wear this armor, and this flamed another dispute.[26]

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[25] Encyclopaedia Britannica, s.v. Oedipus.
[26] Encyclopaedia Britannica, s.v. Ajax.

According to the story, as described by Sophocles, Ajax attempted to assassinate Odysseus and the judges (Agamemnon and Menelaus) judging the fight between Odysseus and him.

He set himself for this planned attack but was made confused by the goddess Athena. Due to this "blindness" caused by Athena, Ajax mistakenly slew the animals that his army has seized as the spoils of war and their keepers. Once realizing what he has done, Ajax feels shame and, moreover, he feels humiliated; he fears that others will laugh at him for making such a foolish mistake (even though the mistake itself was not his fault but the working of Athena). After struggling with this, he decides to take his own life. Agamemnon and Menelaus order that Ajax's corpse is left unburied as punishment. But the wise Odysseus persuades the commanders to relent and grant Ajax an honorable burial. In the end, Odysseus is the only person who seems truly aware of the changeability of a human.[27]

[27] Encyclopaedia Britannica, s.v. Ajax.

2.4 METHODOLOGIES USED

As in most educational activities, the best methodological approaches are first and foremost sensitive to students and to the teacher. From the teacher's perspective, it is important that you decide upon the methodologies that you are comfortable and confident with, but do not be afraid to test out new things and be creative in the process. From the perspective of students, methodologies should accommodate their needs, interests, and motivations.

Next, it is important to consider the presented theme since it also governs the methodologies in an important way. For the topic of shame, shaming, stigmatization and their association with violence this book is specifically focused on three methods that are presented below, namely

◊ biographical learning,

◊ experiential and holistic learning,

◊ using moral dilemmas and conflict cases.

2.4.1 BIOGRAPHICAL LEARNING

Biographical learning is a form of learning that essentially appeals to **one's life, one's life story, experience within that story, and one's position within it, and in a broader way, can include references and allusions to the lives of others.** Biographical learning as a pedagogical method can be applied in education against radicalization and polarization in a way that the teacher encourages learners to develop a personal, sensuous language about their experiences, support learners involvement in dialogues and narrative activities, and form the basis for personal narratives surrounding concrete, meaningful experiences from everyday life.[28] This includes meeting others, being part of the lives of others, and being experientially solidary with them.

Stories constitute an important basis in the educational context. Through stories, participants can connect with each other, explore relevant subjects and issues, gather new insights, create new narratives or reassess old ones. Biographical learning is a narrower version of learning through stories, a version of **"learning within and through one's life history"**.[29] By learning through one's personal stories, specifically, participants should be able to reclaim and reconsider the past in order to cope with the challenges of the present.[30]

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[28] Krogh Christensen, 2012.
[29] Alheit 2009, 125.
[30] Hallqvist and Hydén 2013, 2.

In that matter, stories and personal histories not only hold educational value, but a social, emotional, introspective, and ethical one. Method of biographical learning can then be defined as an autopoietic accomplishment, an accomplishment of active participants who reflexively organize their own experience. Alheit and Dausien claim that the knowledge and experience gathered through biographical learning (with the intertwinement of above-mentioned dimensions), "generates personal coherence, identity, a meaning for participant's life history and a communicable, socially viable lifeworld perspective for guiding their actions".[31]

As a strategy of conducting honest and open discourse, biographical learning can be used together with some variations of Socratic dialogue to addressing one's fears, weaknesses, insecurities, and doubts, in a truthful manner, offering their own life experience as educational material. With all the groups, participants should try to project their own experience into the stories or biographies of others as well. Examples and experiences presented should serve as an opportunity "of taking a reflexive stance towards presented, as a way of understanding how participants actually use their biographical account(s) as a way of reflecting on their own past".[32] Exploring participant's previous experiences or personal stories, this approach serves to reassess one's stances, attitudes, and actions towards the world surrounding us.[33]
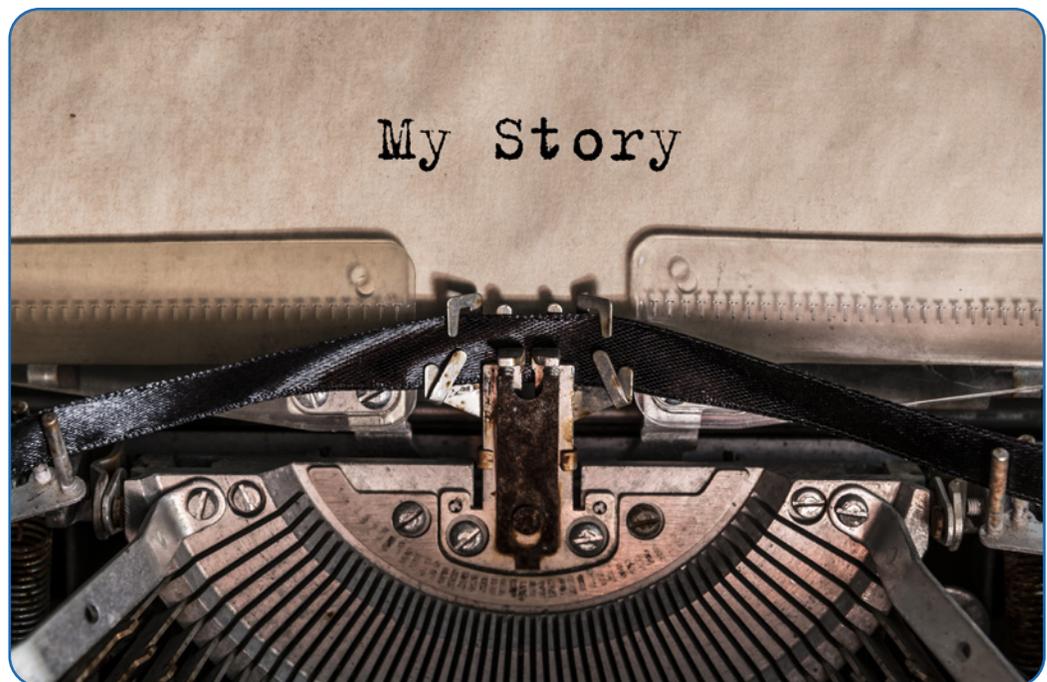
Figure 2.6
Writing a story
Source: © gerasimov174 /
Adobe Stock

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[31] Alheit and Dausien 2002, 17.
[32] Hallqvist and Hydén 2013, 4.
[33] Project Beagle, 2020.

Biographical learning is important for education since the understanding of it enables us to address children's or other learner's experiences, especially when they ask themselves questions connected to their identity, their purpose, values, and their meaning of life. "Biographical learning is about understanding changes in personal and social identity, as well as bodily identity, as a potential for growth and ownership of one's own life story and the 'hidden' capacity to lead one's own life."[34] If we look at students of different ages, young children respond favorable to fairy tales or simple stories, while adolescents prefer more complex and structured stories and biographies (in both cases, these are stories/biographies with ethical content). "On one hand they project their own experience into the biographies of others, and, on the other hand, they like to integrate some key experiences into their own life. It is encouraging, however, to learn that, in open and honest communication, fears and weaknesses are not considered as disruptive factors but can serve as "teaching materials" and be transformed into a reason for becoming closer and more sensitive for ethical and moral questions. Because they are very open for empathy, the way for learning processes towards more honest and truthful as well as respectful and responsible communication is open."[35]

Biographical learning is thus a methodical (systematic) learning form, by which we learn from our own life experiences and experiences of others. It can be carried out in different contexts, with different target groups, individually or in groups, and with the intention of achieving different objectives. The basic methods include reflection, discussion, narrative method, autobiographical writing, artistic expression through drawings, role playing, associative techniques, project work, etc. The main goals of all these methods are to encourage the reflection about experiences and encourage a desire to engage in a (genuine) dialogue with others. Biographical learning can be a effective method to practice empathy, care, (genuine and open) dialogue, acceptance, and responsibility. Thus, possible topics and themes to address are:

- ethical life decisions;

- the building of positive class (group) atmosphere;

- conflict-management;

- forming good relationships;

- building positive self-esteem and strong personality (character building).[36]

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34 Krogh Christensen, 2012.
35 Ethics and Values Education, 2015.
36 Ethics and Values Education, 2015.

2.4.2 EXPERIENTIAL AND HOLISTIC LEARNING

The method of experiential learning proceeds from the recognition that "learning is the process whereby knowledge is created through the transformation of experience" (Kolb 1984: 38; cf. Kolb & Fry 1975). Experience is a very broad term, so Kolb helpfully further differentiates between four stages of the learning process (forming an ongoing cycle), which are:

1. Undergoing a concrete experience (new experience or situation, a reinterpretation of existing experience)

2. Reflective observation and engagement with this experience

3. Abstract conceptualization and formulation of new ideas, concepts, models, patterns, etc.

4. Active experimentation, application of new knowledge and strengthening of the experience

Figure 2.7
Kids in a garden experience and idea
Source: Rawpixel.com / Adobe Stock

In the case of education against extremism, polarization, and radicalization, such experiential component of learning is of vital importance. As part of this educational activity, the first experiential aspect is already included in the story in the animated video since students can identify with the characters. Next, quizzes and discussion strengthen this experiential element even further. And lastly, you can set up additional activities such as role-playing, storytelling, drawing, etc. that again have a strong experiential component. **Experiential learning is thus learning through reflection on doing and should encompass a broad spectrum of different experiences (intellectual, creative, emotional, social, physical, etc.).**

Holistic learning is a part of a broader concept of holistic education. As a form of learning, this approach principally focuses on the development of a whole person (rational, emotional, physical, social, aesthetic, and spiritual aspects), both from the perspective of the learner as well as the teacher (Miller 2000). It emphasizes the interconnectedness between different learning situations, experiences, topics or school subjects. It proposes that one must understand a learning situation as a unity. The learning process should be **inclusive, integrative, and creative**. It encourages learners to take responsibility for their own learning (intrinsic motivation, learning as naturally inviting, establishing a sense of wonder, wholeness, and well-being) and envisions the learning process as nurturing the development of the whole person. (Miller et al. 2005).

Taken together, these two approaches are very well-suited for education against extremism, radicalization, and polarization, since concrete living experiences and holistic understandings always go beyond the one-dimensional outlook present in the mentioned phenomena. Both approaches can be combined in a fruitful way and implemented in the classroom. The experiential approach to learning is more analytical and has a more specific focus, since it relates to actual experiences, which are always, in a sense, particular and focused. In contrast to this, holistic learning stresses the unity that we must have before our minds that unites particular learning experiences. It is also very personal since it focuses on the person of the student and the person of the teacher. In the classroom first, try to employ a wide range of experiences (staring, e.g., with different senses) and make room for reflection on them. Do not exclude diverging interpretations and always stimulate students to go beyond their immediate experiences (methods of imagining contrasting experiences, contrast cases, role-playing, case studies, field trips, cooperative learning and projects, flipped classroom approach, etc.). Both experiential and holistic learning approaches are thus very relevant for our theme. Holistic learning stresses wholeness - this applies to various aspects of the relationship between a given learner and a larger whole (the community, where people can relate to one another, foster a sense of care and build relationships based on common values; the society, an interdependent structure, in which we are trying to find solutions for common problems, including problems of radicalization and polarization, etc. (Miller 2005).

2.4.3 MORAL DILEMMAS AND CONFLICT CASES

The method of using conflict cases and moral dilemmas in education ranges back to the beginnings of philosophy. **Stories and examples** have often been used as a pedagogical and didactical tool for demonstration, e.g., of the ethical importance of certain personality traits, principles, or values. Moral dilemmas are one form of the cases and stories that can bring to the fore one very important aspect of our lives, i.e., choices. (In moral philosophy thought experiments – as a special case of imagined scenarios that we can play out in our minds, reflect upon then and see what our responses are – go one step further since they allow for control of parameters in the cases or stories. The main motivation behind this methodological approach is to expose the ethical relevance of some features in the situation, highlight and test it, and consider the importance of other features. Along these lines, e.g., Plato used the case or story of Gyges's ring and asked his collocutors to imagine what would be the consequences or how one would respond if one would get into possession of a ring that would make him or her invisible. The basic tenets to reflect on the story are the strength of our ethical commitments and the origin of moral motivation (e.g., fear of punishment, virtue, etc.).

The use of cases, whether real, modified, or imagined, has been prominent at all levels in ethics education. The underlying assumptions for the use of cases or case studies can be summarized in the following way. A teacher or educator introduces a case, usually in the form of a dilemma, and students are then asked to analyze it and take a perspective of the person supposedly presented with this dilemma. Two goals are inherently presupposed in this. First, in this way, students can more easily bridge the gap between ethical theory and practice in the sense that they can try out different approaches to the situation and see which one is more fitting, with an assumption that they will be able to imitate or build on that in future cases that might present to them in real life.
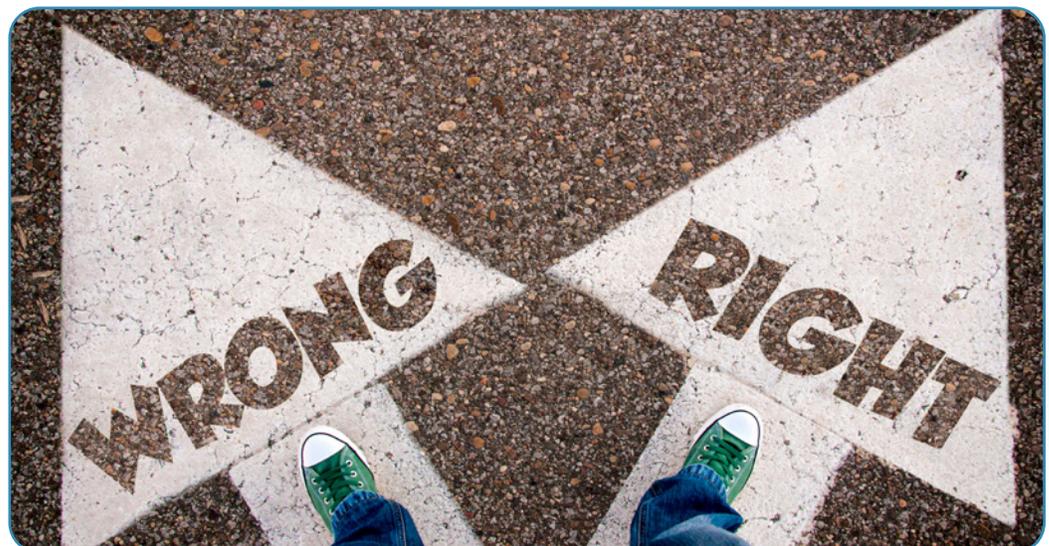
Figure 2.8
Decision
Source: © Itummy /
Adobe Stock

Secondly, such use of cases increases engagement and allows pupils or students "an opportunity to more fully invest themselves in the situation and the dispute contained within it. Students are more likely to do this, it is argued, when they can gain a level of vicarious experience of the dilemma".[37] It seems that in this way the use of cases **enables us to promote and cultivate moral reasoning that is sensitive to context and related to actual experience**.

The use of conflict cases and moral dilemmas and thought experiments can take many forms; usually, it starts with the presentation of the case, constructed in a way that establishes surprise and wonder in students without a resolution of the case. Next, ethically relevant aspects of the case can be discussed, possibly also in relation to the solutions that the students initially opt for. (You can use these probe questions: What are the morally relevant features (reasons) involved in the case? Which one of these features is most important? Are there any clashes between these features? How should the dispute be resolved? Are there any similar or analogous cases for comparison? How do we morally evaluate these other cases? The discussion should be open, and several alternative solutions can be established.

Cases can differ in their complexity. Simple examples of moral conflict arise in situations where our fundamental ethical intuitions conflict or are inconsistent, where a particular moral principle seems inadequate, where two principles conflict with each other, where two or more values are at stake, etc. E.g., I have promised to help my friend with an assignment, but on my way there, I witness an accident. The conflict here is between my fulfilling a promise and helping the victims in need. A moral dilemma is a moral conflict, where the decision must be made between two or more equipollent obligations viz. in cases of broad equivalence of the forces of moral duties involved, which conflict with each other and cannot be met at the same time, in situations that are often hard to assess and are or may be accompanied with an emotional burden. Dilemmas enable us to re-imagine the situation, and it is not only our moral or rational intuition employed but also moral reflection, moral perception, moral emotion, and moral imagination. Martha Nussbaum summarizes this nicely when she says that good philosophy often gets us to represent situations from a critical practical perspective with ourselves and our own lives and that ethical theory can allow us to see relationships that have eluded us in our daily thinking.[38] This enables pupils to develop a personalistic and solidary stance, which means to be able to take part in the lives of others. This also fosters students' imagination and enables them to go beyond their deeply seated beliefs.

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[37] Burns et al. 2012, 2.
[38] Nussbaum 2000, 253.

The method is very relevant to link moral thought with action. In relation to moral development, we can begin with simple conflict cases for early childhood and then progress to moral dilemmas and thought experiments. Kenneth Strike (1993) stresses that it is essential to focus on "acquiring facility with the concepts that regulate our public life. It involves mastery of a form of discourse that integrates moral intuitions, moral principles, and background conceptions into a dialogically achieved reflective equilibrium".[39] Education is thus not conveying particular moral stances as it is to foster moral reflection, moral sensitivity, and moral dialogue on the given ethical issues.

There is no limit to the themes that can be addressed with this approach. One common topic involved in the use of cases and dilemmas is the stress on moral principles and their application to cases. The key is to show that principles can sometimes diverge and be in conflict and that a solution must be found considering all the details of the case. Next, the topic of duties is also prominent here to address, especially the aspect of possible conflict between a duty that an individual takes to be key and other duties imposed from the side of the community or society.[40]

[39] Strike 1993, 111.
[40] See Strahovnik 2014 for a more in-depth discussion on the use of moral dilemmas and the value of moral intuitions in relation to education.

2.5 IDEAS FOR ADDITIONAL ACTIVITIES AND OTHER RESOURCES

As noted before, this section includes deepening/widening materials. It is not part of the basic content and is optional.

There are several other opportunities (from history, popular culture, etc.) that you can utilize in order to present and discuss these topics with students. The list with short descriptions below includes only some of them.

2.5.1 BOB DYLAN: HURRICANE

In a famous song "Hurricane" Bob Dylan describes the story of Rubin "Hurricane" Carter, a boxer that was falsely accused and convicted of murder and later released after serving 20 years in prison (his story was also the subject of the 1999 movie directed by titled The Hurricane[41] starring Denzel Washington as Carter; also, Carter wrote an autobiography, titled The Sixteenth Round, written while he was in prison and published in 1975[42]).
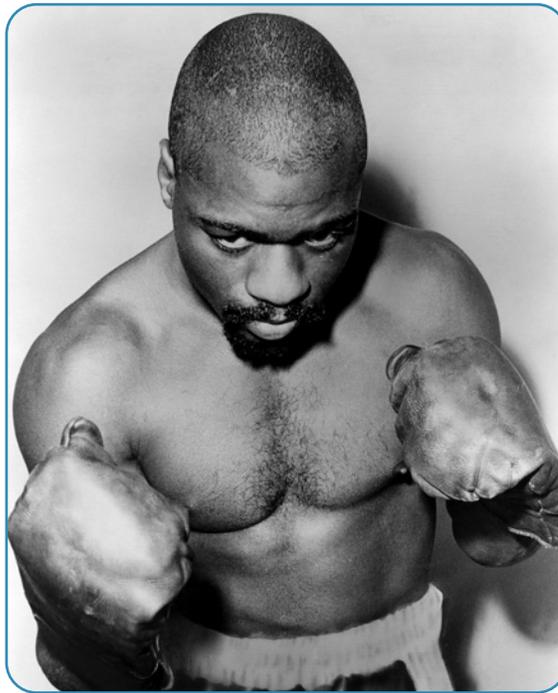
Figure 2.9
Rubin "Hurricane" Carter, 1964.
Source: © CSU Archives / Adobe Stock

Rubin Carter, a boxer with the nickname "Hurricane" because of his swift boxing moves, was falsely accused of a triple murder that happened on June 17, 1966, in a town called Paterson in New Jersey (US). Two men entered a bar, started shooting, and three people ended up dead. Ten minutes after this shooting took place, the police stopped the car in which Rubin was traveling with two of his friends. The witnesses at the scene of murder reported that they saw two black men entering the bar and described a car that was similar to the one that Carter was stopped in.

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[41] https://www.imdb.com/title/tt0174856/
[42] Rubin Carter, The Sixteenth Round: From Number 1 Contender to Number 45472, New York: Warner Books, 1975.

However, none of these reports were particularly reliable. There was no evidence that Rubin was guilty of the murder, and it turned out that some of the evidence was framed and that the witnesses were forced or solicited to accuse Carter falsely. Later that night, Carter's car was stopped again by the police, which ended up in the arrest. The charge for Carter was triple murder. There was no evidence that Rubin was guilty of the murder. It also turned out that some of the evidence was framed and that the witnesses were forced or solicited to incriminate and accuse Carter falsely. After several trials, the court and the jury found Rubin guilty and sentenced him to life imprisonment. It was only in 1985 that after several appeals, Rubin Carter was released from prison, and the initial indictment was dismissed. After being released, Rubin Carter was, among other things, executive director of the Association in Defence of the Wrongly Convicted and motivational speaker. His story was portrayed several times in books and movies. It shows how quickly one can be judged by the color of their skin and how certain groups are highly stigmatized.[43]

Back to Dylan's song, "Hurricane." The verse that specifically mentioned **shame** is the following (adding to it the concluding verse).

> Rubin Carter was falsely tried
> The crime was murder "one, " guess who testified?
> Bello and Bradley and they both baldly lied
> And the newspapers, they all went along for the ride
> How can the life of such a man
> Be in the palm of some fool's hand?
> To see him obviously framed
> **Couldn't help but make me feel ashamed to live in a land**
> **Where justice is a game**
>
> Now all the criminals in their coats and their ties
> Are free to drink martinis and watch the sun rise
> While Rubin sits like Buddha in a ten-foot cell
> An innocent man in a living hell
> That's the story of the Hurricane
> But it won't be over till they clear his name
> And give him back the time he's done
> Put in a prison cell, but one time he could-a been
> The champion of the world

You can use this popular song to open the questions about whether we can feel shame for the actions done by other(s). Why? Who is the one feeling shame in: "Couldn't help but make me feel ashamed"? How do you understand the continuation of this verse: "… feel ashamed to live in a land where justice is a game"? Could we feel shame concerning the history of a nation or for actions done by a state? Etc.

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[43] Wikipedia, s.v. Rubin Carter.

You can use the following arts of work to discuss the expressions and effects of shame. You can also invite students to draw, paint, or pose their own creative ideas on the topic.

Figure 2.10
Henri Vidal, Cain
Source: © Renáta
Sedmáková /
Adobe Stock

Figure 2.11
Ashes by Edvard Munch (1895)
Source: National Gallery of Norway via
Wikimedia Commons

2.5.3. OTHER TEXTBOOKS

UNESCO's educational resource *A Teacher's guide on the prevention of violent extremism*[44] is an excellent additional resource that you can use together with this textbook. It consists of an introduction and three core chapters. The fists of these concerns the understanding of violent extremism and radicalization and also point out aspect how these can appear and manifest themselves in education. The second chapter focuses on the in-class discussion about extremism. It includes useful tips and examples as well as more general steps for the preparation and implementation of such activities. The third chapter focuses on key messages that such discussion can lead to, namely solidarity, respect for diversity, human rights, learning to live together, and young people's engagement. The guide includes answers to questions or worries that the teachers might have and provides useful feedback to them.

Also included is a list of further useful resources, educational materials, guidelines, etc. available, that are also really useful, in particular:

- United Kingdom Department for Children, Schools and Families. 2008. Learning Together to be Safe. A toolkit to help schools contribute to the prevention of violent extremism; http://dera.ioe.ac.uk/8396/1/DCSF-Learning%20Together_bkmk.pdf

- Radicalization Awareness Network. 2015. Preventing Radicalization to Terrorism and Violent Extremism. http://ec.europa.eu/dgs/home-affairs/what-we-do/networks/radicalisation_awareness_network/ran-best-practices/docs/ran_collection-approaches_and_practices_en.pdf

- UNESCO. 2014. Teaching Respect for All: Implementation Guide. https://unesdoc.unesco.org/ark:/48223/pf0000227983?posInSet=1&queryId=df837516-ee17-4676-b295-bbf3efee4ee2

- UNESCO. 2013. Intercultural Competences – Conceptual and Operational Framework; https://unesdoc.unesco.org/ark:/48223/pf0000219768

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[44] UNESCO 2016; see also UNESCO 2018.

2.6 GLOSSARY

Common Humanity: an ethical ideal according to which we are all equal in our moral status as human beings and which requires treatment of all others, notwithstanding their race, color, social status, religion, gender, age, ethnicity, sexuality, language, etc. as equals.

Guilt: our response to the realization that our action was morally wrong and that we are responsible for the consequences of this action. For example, guilt arises when we violate a certain moral norm or inflict unwarranted pain, suffering, or damage to the other. Thus, it can be understood as a painful or disturbing response to the moral wrongness of my action and its consequences. It is often accompanied by anger, resentment, indignation, and demands from us compensation or an apology.

Humiliation: reduction of someone to a lower position in one's own eyes or others' eyes, for example, when making (someone) ashamed or embarrassed, pointing out someone's mistakes in front of everyone and causing embarrassment.

Prejudice(s): preconceived and unfounded beliefs and attitudes towards individuals, groups, activities or ideas. They often include evaluation or classification of another person based, for example, on gender, values, social class, religion, race, etc.

Reactive Attitudes: attitudes that we form in interpersonal relationships and are linked to our actions and actions of others (e.g., resentment, gratitude, forgiveness, anger, spite, love, indignation, contempt). They express our concerns and demands about the treatment of others and are also the basis for (moral) responsibility.

Shame: our sense of excessive exposure, of not being covered, and being powerless in relation to the other(s) and also connected to the sense of the loss of status. Moral shame is a sense of weakness, and powerlessness that we feel when we are truly aware of our moral wrongdoings, not attaining the ideas we have set for ourselves or defects of our moral characters.

Shaming: persuading people to feel shame while publicly exposing their flaws, misdeeds, features, characteristics, etc.

Stigmatization: calling notice or attention to a trait or misdeed that subsequently marks that person as a member of some (usually marginalized) group. It often arises from people's negative attitudes and prejudices or ignorance. It can be indicated as a form of violence. It often incites other forms of violence, advances radicalization, and deepens polarization.

2.7 TRANSCRIPT OF THE VIDEO

1. EXT PLAYGROUND SCHOOL

We see 3 students, David, Sarah and Lindsay talking to each other.

David: Did you see Pieter-Jan?

Lindsay: No, I did not. Where is he?

2. INT CLASSROOM DAY

We see Mr Roberts, the teacher, giving 2 badges to Pieter-Jan, who looks sad…

David: He was forced to wear two badges for the rest of the week by Mr. Roberts.

We see the badges on Pieter-Jan. First a yellow one and then a Red one.

David: The yellow one is for not using his time wisely… He didn't get his tasks done this week. And the red one is because he was last in class.

3. EXT PLAYGROUND SCHOOL

Lindsay: Huhhh!

Sarah: Well, he deserved it. He has been a total jerk. And everything these badges say is actually true. So, he should be ashamed of himself and wear them, proudly. (laughs a bit)

Lindsay: It's true that he has been slacking lately. But a lot of us are not doing our best and he was the only one singled out. It doesn't seem fair.

David: I saw him punching a wall a few times, saying "I hate you all!!!" and look at him now … with his face down, …

We see Pieter-Jan in a corner being sad, with his hands in front of his face listening to music.

Sarah: Yeah…. at least he can now think about what he has done! If the best students are awarded medals and distinctions of recognition at the end of the year, why wouldn't we also use distinctions for those that are doing the worst among us?

Lindsay: I do not know what to say. I feel sorry for him. He is now certainly hiding from the rest of us.

David: I just hope that he will get back on track.

Lindsay: If this would be me, I would just want to vanish and never return. Do you remember the story of Oedipus that we choose for our school play last month?

Transition to … school play 'The Story of Oedipus and Ajax'

4. INT SCHOOL STAGE DAY

We see a stage with Sarah on the left side dressed in an ancient Greek gown.

There is a Greek temple background in a schoolplay. They are re-enacting the story.

Sarah as a narrator on stage while we see other students play the scenes: Oedipus was subject to a terrible prophecy, that that he would end up killing his father, marrying his mother and bringing vast disaster and plague to the city and his family. His father, the king of Thebes ordered a shepherd to take Oedipus to the wilderness and leave him there to die in order to circumvent the terrible prophecy. But due to the peculiar turn of events Oedipus survived and the prophecy became a reality, without him knowing anything about it. After recognizing what he has done, he is very ashamed and in agony. He says that he cannot bear the looks of others…

Oedipus: "I am dirty", … "unpleasant and disagreeable even to the goods." "O, I adjure you, hide me anywhere, far from this land, or slay me straight, or cast me, down to the depths of ocean out of sight."

Back to the Playground:

David: Oedipus ended up taking his own eyes out, since he could not even bear looking at himself. He then begged to get exiled from Thebes.

5. INT SCHOOL HALLWAY DAY

The 3 students are now in the School hallway and continue their conversation.

Lindsay: I can imagine Pieter-Jan feeling like that at the moment…

Sarah: Well that's his own mistake… If he would just get his act together.

David: But what if he did his best but just didn't make it? Then it would be a bit like Ajax, not getting what he thinks he deserves…like we did in the other play about the story of Ajax.

6. INT SCHOOL STAGE DAY

We see a stage with Lindsay on the left side dressed in an ancient Greek gown.

Lindsay as a narrator: And Ajax, he was a great and proud warrior. Nonetheless, he decided to kill Odysseus, Menelay, and Agamemnon out of revenge and retaliation because he - as the greatest of the Greek warriors - was not given Achilles' armor. In relation to this intent, the goddess Athena baffles him in a way that he thinks he has indeed killed them, but in reality, he slayed the animals that his army has seized as the spoils of war and their keepers. When he realized his mistake, Ajax was ashamed to be seen in such a light, unworthy of a famous warrior, and he wandered off by himself to an isolated place. There he took his own life by throwing himself on his sword.

David: "O darkness, now my daylight, O gloom of Erebus, for me the brightest light there is, take me, take me now to live with you. Take me, a man no longer worthy to seek help from families of gods or men, those creatures of a day."

7. INT SCHOOL HALLWAY DAY

The students are continuing the discussion. The school is in the background and the school motto is clearly visible: *"Be proud!"*

Lindsay: I remember him having a big discussion with the teacher about this story. He had a very interesting point of view….

We see Pieter-Jan walking out of the classroom with his backpack and books in his hands.

Lindsay: Look, there he goes. He seems to be carrying all of his stuff. Is he going home?

Sarah: Well, I am sure I do not want him around me. I do not want to be seen with him. My mum always says that I should not be around losers and failures if I want to succeed. (Goes away.)

Lindsay: We must convince him not to go home this early and missing more classes.

Lindsay and David walk towards Pieter-Jan.

David: Hi, Pieter-Jan.

Pieter-Jan: Aaaah…, hi. I really do not want to talk to anybody right now.

Lindsay: I get that. We understand that it's rough baring those badges… But I also remember you saying something interesting about our school play on the story of Ajax.

Pieter-Jan: What? I do not recall discussing all that much.

Lindsay: Remember when we have read the story of Ajax? You were the only one saying about him, that he sure was not a brave, proud and honored warrior to begin with if he decided to murder other people just because he was not awarded with Achilles' armor.

Pieter-Jan: Yes, and I still think so. The teacher kept insisting that it was all Athena's fault and that she tricked him. But it was him. Of course, things can go wrong for anybody, but it is important to have good intentions.

Lindsay: I agree. I guess it's a bit like you at the moment… I'm sure there is a reason why school isn't working out at the moment.

Pieter-Jan: yeah… I was really trying hard to complete the assignments, but we were forced to move from our apartment this week and go live with our grandfather in his tiny studio. That is why I am late with everything.

David: I did not know that. Do you need some help with the assignments? Maybe I can help.

Pieter-Jan: No, I will manage to complete them. I have them designed in my mind already. I just want this week to pass. I know that I am not the best in class. These badges they made me wear do not mean anything to me. They do hurt me, though…

Lindsay: But I think others can hurt you, Pieter-Jan, even though the badges themselves wont. I think it is not fair that the school decided to handle things this way. Here, I will make you another badge that you can wear, saying "A friend." And this one you can keep even after he end of this week.

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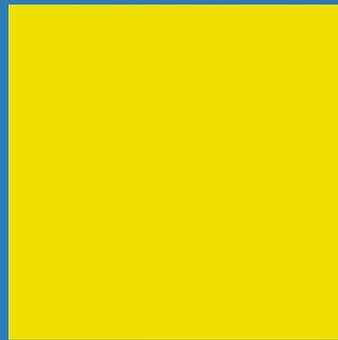
ENCOUNTER WITH THE
ENVIRONMENT: SOCIAL AND
ECOLOGICAL ISSUES

SOCIAL AND ECOLOGICAL ISSUES

3.1 INTRODUCTION

3.1.1 PREFACE TO THE MODULE

The topic addressed within this module is "encounter with the environment: social and ecological issues". As the central aspect of the Educ8 project is the prevention of polarization, radicalization, and extremism, the mentioned topics are presented as a possible polarization point. Two broad themes are included. The first is the questions about the value of the environment and our relationship with it. The second is animal ethics. Topics related to the status of the environment and our treatment of animals are often very polarizing. They are tightly intertwined with our gut-feeling reactions, and firmly held beliefs and campaigns related to animal ethics can even lead to violence in some cases. This is indicative of both main parties in the debate. That is why one of the aims of the module is to show that it is possible to deal with the mentioned topic in a more nuanced way, a way that avoids merely *pro et contra stance*.

The educational methodologies involved in the module include experiential learning, holistic learning, biographical learning and the use of stories, critical thinking, and philosophy with children. The main goals and learning outputs are the following:

- to know and understand the main ethical approaches or perspectives in environmental ethics and animal ethics,

- to recognize and appreciate the importance of our similarities and interconnectedness with animals and the rest of nature,

- to be able to analyze and evaluate the main arguments and lines of thinking that are at the core of animal ethics and environmental ethics,

- to understand the unity of the ecosystem and its moral importance,

- to use techniques of experiential and holistic learning to establish an ethical connection with animals and the rest of nature,

- to be able to reflect on our own, human perspective considering the topics that are discussed in animal and environmental ethics.

3.2 INTRODUCTION TO ENVIRONMENTAL ETHICS AND ANIMAL ETHICS

3.2.1 ENVIRONMENTAL ETHICS

Environmental ethics is the branch of ethics concerned with the value of the environment (or ecosystem), our relationship with it (primarily our duties towards it), and applying ethical norms to practical problems concerning the environment. It is tightly connected with ecology and environmental law. As part of the development of environmental philosophy (in the previous five decades), environmental ethics was predominantly inspired by the widespread perception of an "environmental crisis". *Time* magazine's pick for the "Man of the Year" in 1988 was Earth itself, reflecting both its significance as well as the scope of its endangerment (Frodeman & Callicott 2009). Things have worsened since then. For example, the UN reported in 2019 that around "One million animal and plant species are now threatened with extinction, many within decades, more than ever before in human history" (UN 2019)
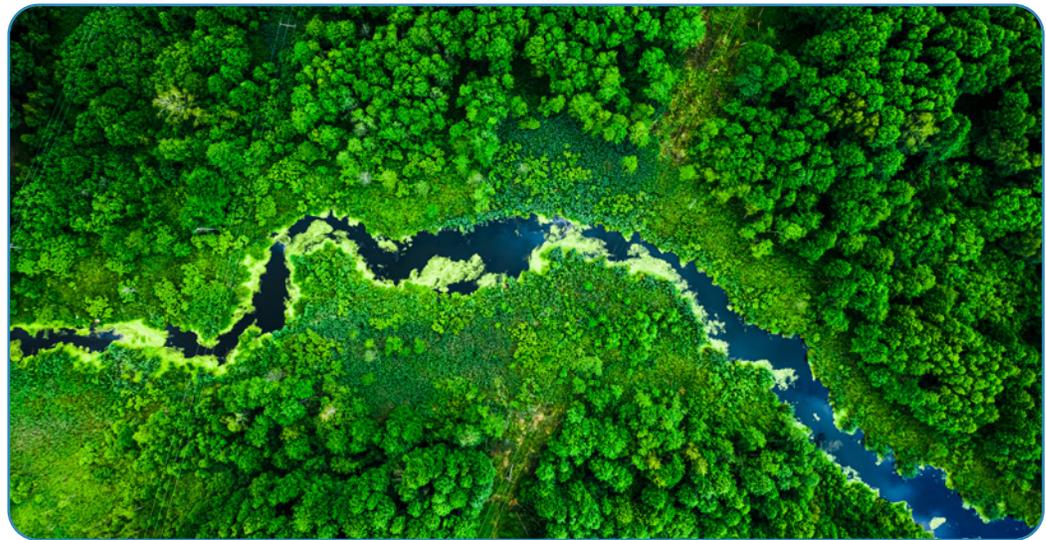
Figure 3.1
River
Source: © shaiith /
Adobe Stock

3.2.2 ANIMAL ETHICS

Animal ethics is a domain of practical ethics or bioethics that deals predominantly with nonhuman animals' moral status and the ethics of our practices that include them. It harbors numerous topics, as well as various approaches. In Section 3.3, the dominant approaches will be briefly presented. Each of these approaches represents an answer to the so-called animal question: the question at the heart of animal ethics, i.e., the question about the moral status of nonhuman animals and our relationship to/with them (Strahovnik 2013)

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[1] The term 'nonhuman animals' is used in order to hint to or illuminate the often-missed fact that humans are also animals. (In the remainder of this educational materials we will stick to such a usage most of the time, except when sources that we are using refer back to the more traditional humans - animals dichotomy.)

3.3 ENVIRONMENTAL ETHICS AND ATTITUDES TOWARDS THE ENVIRONMENT

As outlined above, environmental ethics is the field of ethics concerned with the value of nature (ecosystem, environment) and our relation to it. One way of thinking about environmental ethics is to question what is or what should be included within the circle of our ethical or moral concern. Should it include nonhuman animals? Should it include entities that are not sentient? Should it include entities that are not even alive? There are several answers and stances that one can adopt. Schematically they can be represented in the following way:

View	Who/what is included in the circle of moral concern?
Rationalism	All and only rational or autonomous beings.
Anthropocentrism	All and only humans.
Sentientism	All and only sentient beings.
Biocentrism	All and only living beings.
Ecocentricism & Ecoholism	All natural entities, living or non-living.

The egocentrism or ecoholism view is part of the so-called deep ecology movement or philosophy. Usually, one can articulate three reasons to conserve natural environments. They can be stated in the following way:

- Preserving natural environments is in your economic self-interest.
- Preserving natural environments is in the long-term interests of humanity, even though it may not benefit you personally.
- Nature is intrinsically valuable, independent of its effect on humans

Deep ecology stresses the importance of the third reason. One of its pioneers was Aldo Leopold (1887-1948), a conservationist, forester, and philosopher considered the father of wildlife ecology and guardian of wilderness systems (Lutz Warren 2016).

The motto of his land-ethic was:

"A thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community. It is wrong when it tends otherwise." (Leopold 1987, 224)
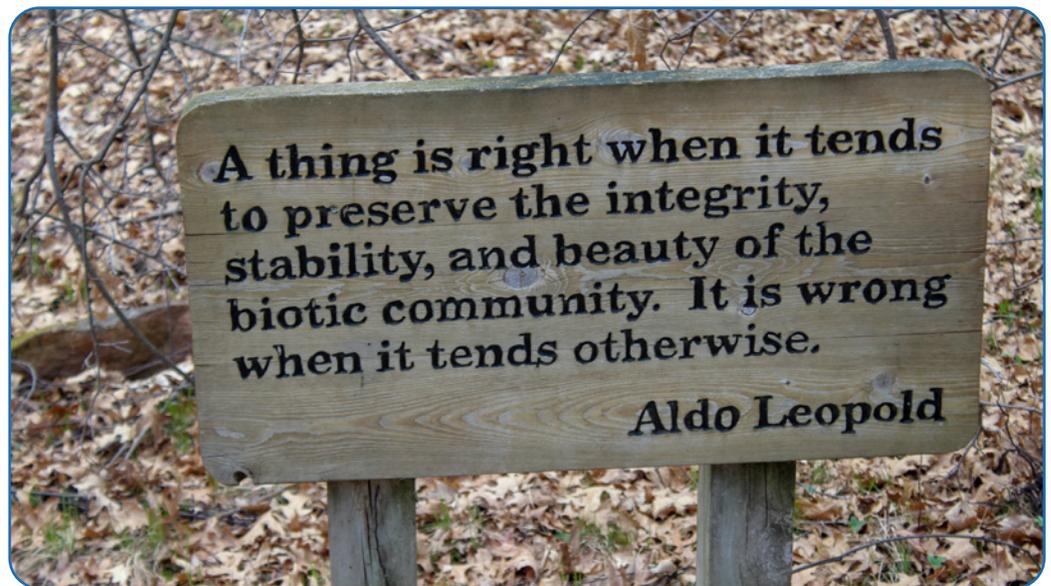
Ecoholism also emphasizes the biocentric equality principle, according to which the well-being and flourishing of human and nonhuman Life on Earth have value in themselves, and this value is independent of the usefulness of the nonhuman world for human purposes.

3.4 ANIMAL ETHICS OR ANIMAL QUESTION

Animal ethics is a domain of practical ethics or bioethics that deals predominantly with the moral status of nonhuman animals[2] and the ethics of our practices that include them. It harbors numerous topics, as well as various approaches. In what follows, the predominant ones are briefly presented (see A, B, C and D below), with the central concept being the title of each subheading.[3] Each of them, in a way, represents an answer to the so-called animal question: the question that is at the heart of animal ethics and pertains to the question about the moral status of nonhumans and our relationship to them. Most of the concepts, approaches and concerns can also be applied to nature in general and are thus an integral part of environmental ethics. (Strahovnik 2013)

3.4.1 SUFFERING OR THE ABILITY TO SUFFER

Probably, the most direct way to approach the animal question is by acknowledging the needless **suffering** that nonhuman animals undergo due to many of our practices and thus recognizing their **ability to feel pain** as an important similarity with human animals. This idea has been most clearly expressed by philosopher Jeremy Bentham when he said that concerning nonhuman animals

> "the [relevant] question is not, Can they reason?, nor Can they talk?, but, Can they suffer?".[4]

This points to one of the most central aspects of ethics. A writer, social reformer, and one of the first to argue for some form of animal rights, Henry S. Salt added to this a very simple line of thought:

> "[P]ain is pain ... whether be inflicted on man or on beast; and the creature that suffers it, whether man or beast, being sensible of the misery of it while it lasts, suffers evil".

Similar ethical considerations can be traced back in the history of philosophy, for example, to Pythagoras, Plutarch, and Porphyry, who stressed the characteristics that nonhuman animals share with humans, in particular sentience (the capacity to feel, perceive or experience), followed by the fact that humans can, for the most part, refrain from eating meat and that it is a matter of basic justice that we withhold from causing nonhuman animals unnecessary suffering.[6]

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[2] The term 'nonhuman animals' is used in order to hint to or illuminate the often-missed fact that humans are also animals. (In the remainder of this section such a usage will prevail most of the time, except when the original sources refer back to the more traditional humans - animals dichotomy.)
[3] Strahovnik 2013.
[4] Bentham 1998, 26.
[5] Salt 1892, 24.
[6] Engel and Jenni 2010, 9–12.

In ethics, such considerations are most often stressed by utilitarian approaches since it is indeed very hard to find sensible reasons for the exclusion of animal suffering and pain from of our
consideration of well-being.

Such a view can be called "ethical humanism" and consists of a claim that all and only all human beings deserve moral consideration[7] , which results in a "sad" consequence that nonhuman animals lack moral standing and that the moral status of our actions remains unaffected by more or less anything we do to them.

Figure 3.4
Pigs in a stable
Source: © Matthias Zomer
/ Pexels

The prevalence of ethical humanism throughout most of the history of our ethical thought and practices results in a state we are facing today: over 80 billion nonhuman animals are killed annually, predominantly for food and as part of various testing and experimenting methods, having to endure a miserable, painful, and frustrating existence before their end.[8] Similar considerations can be expressed in the language of **interests.** The characteristic of those nonhuman animals that can feel pain and pleasure (sentience) represents an important ground for the attribution of interests to them, especially **the interest in avoiding pain and suffering.** Sentience is thus the most sensible and, at the same time, also the sole acceptable characteristic for drawing the line around a set of beings whose interests count morally (at least to some extent).[9] A sentient being is capable of feeling pleasure and pain and is thus having at least a minimal interest to avoid pain; if a being is not sentient and cannot feel pleasure or pain, it cannot be hurt or harmed by our actions.

[7] Engel and Jenni 2010, 14.
[8] Singer 2009; 2006; Mason and Singer 2006.
[9] Singer 2011, 50.

All this results in a conclusion that as far as the suffering of animals is concerned – even in the absence of a precise standard of how to compare and weigh different interests of human and nonhuman animals – we should substantially change our practices (meat production, intensive animal breeding, experiments on animals, uses of animals in zoos, etc.) that involve the latter. One way to overcome such a situation is to open our hearts to this suffering (empathy) and perceive or experience nonhuman animals in a way that recognizes the moral relevance of their sentience.[10]

3.4.2 RIGHTS

Another approach to the animal question includes an appeal to **_the rights of nonhuman animals._**[11] The rights in question are rights in the moral sense and not (necessarily) also rights in the legal sense. Philosopher Tom Regan argues that (at least some) nonhuman animals have **negative rights** of non-interference, such as **the right not to be killed, not to be harmed,** or not to be tortured. Most of our existing practices involving nonhuman animals involve at least some kind of severe violations of such rights and are in this regard considered morally wrong and unacceptable. The rights approach is based on the ascription of **intrinsic (inherent) value** to all sentient beings, that is, living beings that are experiencing subjects of life (e.g., with perceptions, beliefs, wishes, motives, memories, etc.) and whose lives can fare well or poorly over time. As such, they have "an individual experiential welfare, logically independent of their utility relative to the interests or welfare of others". This is a foundation for their rights and morally obliges us to abstain from actions that would importantly hamper the lives of such beings. Although there are several important differences between the interests-based and rights-based approaches, the practical consequences of both are very similar. Both use the same (or at least very similar) criterion for the inclusion into the moral community in its widest sense; regarding the normative implications, both approaches see the majority of existing practices involving nonhuman animals as unacceptable and unjustifiable, since we mostly appeal only to arbitrary and ungrounded differences about the status of sentient beings to justify unequal treatment. The rights-based approach focuses principally on securing **the well-being of nonhuman animals** (experiences of pleasure and pain) and sees the attribution of protective rights to them as the best way to implement this general aim.[13]

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[10] Cf. Strahovnik 2013.

[11] Regan 2004.

[12] Regan 1989, 38.

[13] Cf. Strahovnik 2013.
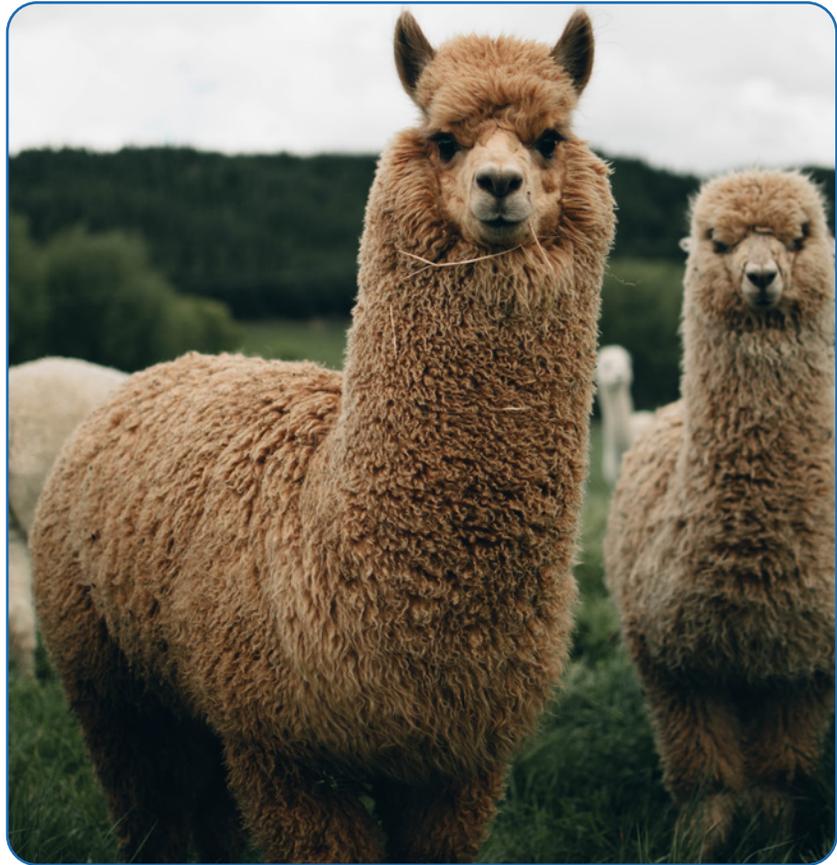
Figure 3.5
What are you looking at?
Source: © Josiah Farrow
/ Pexels

What is the difference?

The crucial point in the rejection of ethical humanism is related to the search for distinguishing characteristics between humans and nonhuman animals. Such a characteristic would then supposedly define the (proper) set of beings that share equal minimal moral status. The problem arises when we appeal to some morally irrelevant characteristics or differences as relevant and justify our unequal treatment or attitude. This should be rejected, and such approaches often claim that

"in our attitude to members of other species, we have prejudices which are completely analogous to the prejudices people may have with regard to members of other races, and these prejudices will be connected with the ways we are blind to our own exploitation and oppression of the other group. We are blind to the fact that what we do to them deprives them of their rights;

we do not want to see this because we profit from it, and so we make use of what are really morally irrelevant differences between them and ourselves to justify the difference in treatment".[14]

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[14] Diamond 1991, 319.

This is a basis for an argument from analogy that puts **speciesism** (i.e., regarding human beings (as a species) as the only ones that deserve a moral status or as deserving a special moral status as opposed to other species but with no particular justification backing this up except for species membership) on a par with racism or sexism.[15]
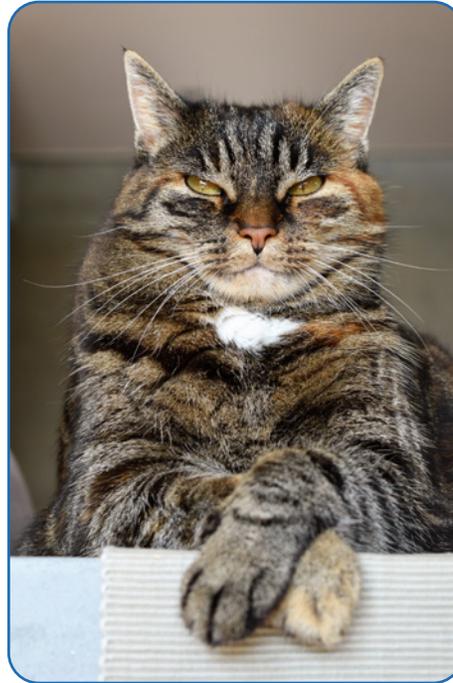
However, the analogy with racism alone is not enough to discard ethical humanism, since its proponents might appeal to some other characteristic other than a mere species membership to justify the (moral) disparity between human and nonhuman animals. Several candidates for such a difference can be proposed, including linguistic abilities, language and/or speech, rationality, reasoning and responsiveness to reasons, ability to agree to social and moral rules, possession of an immortal soul, life in the "biographic sense of the word", moral autonomy, the capacity to reciprocity, empathy, the desire for self-respect.[16]

All such attempts fall prey to the following simple dilemma. They face a very difficult task to find and defend a distinguishing characteristic such that either (i) **only human beings have it** (in this case, many human beings will actually not have it, as is the case with moral autonomy, rationality, etc., e.g., in cases of persons in a coma or small children) or (ii) **all human beings have it** (but in this case also at least some nonhuman animals will have it, e.g., capacity for sentience). An example of the first would be the ability to agree to social and moral rules, which psychopaths lack who but are nonetheless treated as having the same moral status as others.[17]

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[15] Cf. Strahovnik 2013.
[16] Engel and Jenni 2010, 19.
[17] Engel and Jenni 2010, 20–21.

The example of the former would be the capacity to experience pleasure and pain, which all human beings have, but at the same time, it is utterly clear that some nonhuman animals also have it. If one would focus on some other characteristics (e.g., the capacity for speech), then an open question would be why this capacity is morally relevant at all. Since there seem to be no convincing candidates, such an argument from analogy indeed seriously challenges ethical humanism.

3.4.3 ABOLITION

There is also another approach to the animal question that understands the previously mentioned approaches (focusing on animal well-being, prevention of needless suffering, etc.) as deeply mistaken. The main issue is that they merely focus on how we should treat nonhuman animals and not on a more pressing issue that **we should not treat and use them at all.** Such a view is called abolitionism, since it advocates the abolition of the use of nonhuman animals.

In a consumer society, a supposedly misguided perspective that only focuses on the pleasure and pain of the nonhuman animals gives rise to the talk about "free-range meat", "cage-free eggs", "happy meat", and alike. The final purpose of such movements is merely better treatment of animals. Abolitionism takes a more radical stance of seeing any use of animals as morally unacceptable and claims that any "humane treatment" or "humane consumption" is merely an illusion.

Figure 3.7
Dinner
Source: © Kirsten Bühne
(left), © Lukas (right) /
Pexels

Abolitionism also appeals to the sentience and consciousness of beings as setting the limits for our use of animals as a means or a resource. It advocates a full abolition of any use of sentient animals following the "zero tolerance" principle.

It also notes how the so-called humane treatment of animals in food production goes in many cases hand in hand with the economic interests of the food industry, since the facts reveal that certain measures that are part of the more "animal-friendly" production processes are actually reducing the costs (fewer dead animals as a result of diseases and aggression between them, reduced costs for medical treatments, etc.) and offering an opportunity to sell the meat at increased prices (since environmentally aware consumers are prepared to spend more on free-range steak).

However, the important question is not whether animals suffer less because of this but whether it is morally acceptable that they suffer and are used at all. Abolitionism also advocates the abolition of most domestic pets since, in many cases, we are providing them with a merely sad existence given their nature, making them dependent on us, and – in the case of carnivorous pets – there is a question of the use and suffering of other animals raised to become pet food. The main impediment in all this seems to be that we regard animals as property, therefore as things, while we should move towards considering them as persons in the sense that they deserve a proper kind of moral consideration. Thus, if we really are morally concerned with animals, we should neither eat, wear, nor use them in such ways.[19]

[18] Francione 2009.

[19] Cf. Strahovnik 2013.

There are several other ethical approaches to the animal question that falls outside of the broadly utilitarian or rights-based approaches. Most of these approaches focus on changing **our relationship towards nonhuman animals** and eliminating some deeply rooted posits that stand in the way of such a change. In this respect, British philosopher Mary Midgley argues for eliminating **barriers** that our culture has put between humans and nonhuman animals and are the foundation of our mostly unacceptable attitudes to them. Those central barriers include confusion in our understanding of concepts like belief, emotion, understanding, language, and relations between them, a distorted view on morality that includes concentric circles of the ethical importance of others and our relation to them, where we are at the center, excessive abstraction in moral thinking and reasoning, and an oversimplified view that compassion and empathy are limited in "volume" and that we have to conserve it only to the ones near and dear to us.
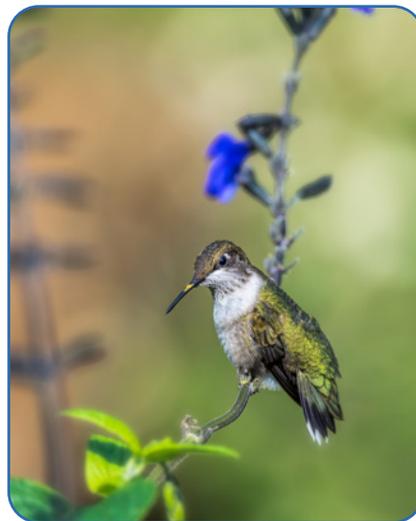
Figure 3.8
A flying companion
Source: © Skyler Ewing / Pexels

From such a perspective, both the proponents of the animal liberation movement and their opponents fall prey to a common mistake of excessively generalizing the issues, leading to the reduction of all our moral relations to a simple and abstract model or ethical relevance. Animal liberation, equality of interest perspective, and the animal rights movement can be successful only in combating some of our excuses for our current treatment of animals; they cannot, on the whole, represent a new basis for establishing **an inclusive model of ethical community** with a radical change of our beliefs and attitudes.[21] The way to achieve this is to develop an enhanced concern for nonhuman animals based on our common evolution and different ways of our living together.[22]

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[20] Midgley 1983.
[21] Cf. Strahovnik 2013.
[22] Engel and Jenni 2010, 33–34.

Figure 3.9
Be kind
Source: © Brett Sayles /
Pexels

Similarly, the ethics of care approach emphasizes that our concepts of duty, moral principles, autonomy, and individuality must be replaced with morally even more central concepts of **relationship, companionship, sensitivity for the world around us, and care.** It calls attention to the importance of our focus and sensitivity for the suffering of animals, which is being inflicted on them because of our social and economic system. We need to reject an image of an autonomous, isolated, independent moral agent with rights and freedoms formed in the Enlightenment and replace it with a notion of mutually dependent and interconnected beings (ecosystem).[23]
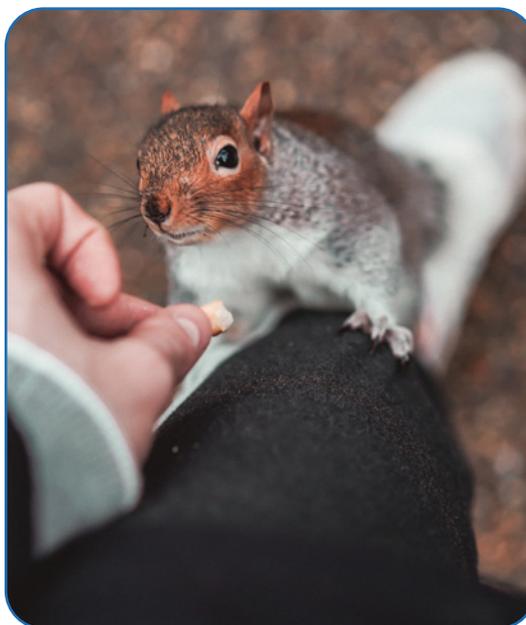
Figure 3.10
Let's share a snack
Source: © Luca Nardone /
Pexels

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[23] Engel and Jenni 2010, 35–36.

For a philosopher Cora Diamond, our relationship with nonhuman animals can be framed as a relationship of our fellow-creature or a companion, which may be sought as company.[24] Such a notion of a creature is not a biological one but a moral one and one that is crucially connected with our understanding of ourselves. "The response to animals as our fellows in mortality, in life on this earth […], depends on a conception of *human* life. It is an extension of the non-biological notion of what human life is".[25] As such, it takes us beyond moral notions of rights, justice, or interest, towards respect, dignity, companionship, and mutual dependence.

What establishes this relationship between nonhuman animals and us is a sense of vulnerability and mortality, which we share with them as connected to being a living body. [26] When we perceive and treat nonhuman animals as objects, we fail to see injustice as injustice on the level of relationship with them, and we stick to interests and rights. We can shift this perspective only by recognizing our common vulnerability. The very notion of (in) justice requires a level of established compassion and a loving relationship towards a being that can suffer injustices.[27]

This brief reflection and overview of some of the most common approaches to animal ethics is a supporting framework that you, as teachers and educators, can use to address these issues with your students at the level appropriate to their age. It is meant to give you a platform for framing and discussing different questions with them and to include several experiential and holistic aspects to these topics.

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[24] Diamond, 1991, 328–329.
[25] Diamond 1991, 329
[26] Diamond, 2008, 74.
[27] Cf. Strahovnik 2013.

3.5 QUIZZES RELATED TO THE TOPIC AND GUIDANCE FOR ASSIGNMENTS

3.5.1 QUIZZES There are three quizzes for students embedded in the animated video, each consisting of two questions. All questions allow for multiple answers. There are no correct or incorrect answers. The main aim is to stimulate students to consider various perspectives and dimensions embedded in ethical issues. It is also possible for a given student not to choose any answer. In such a case, this student must explain this and try to provide an answer of his or her own. As a teacher or instructor, you can use these questions as a starting point for discussion. You can also designate to your students' various further assignments, such as writing a short reflection on the topic, drawing a picture of the answers that they think are the right ones, re-writing the original story in a way that another answer would be the right one, etc. You will also find ideas for such additional assignments in the subsequent section.

The **first quiz** consists of two questions. Both are directly related to the contents of the animation. The first question asks students to think about the right thing to do in a depicted situation. The second one is more general and pertains to the issue of compassion towards people and animals, since one of the points of dispute among students in the video is if they are related.

You can pose additional questions, such as the following. What do you think would happen if they just left the bird alone? Have you been in a similar situation yourself? What is compassion, and could we feel compassion towards animals?

QUIZ 1

? Q1: What do you think Pieter-Jan and his friend should do? (multiple answers possible)

☐ Leave the bird alone because they should not interfere with nature.
☐ Leave the bird alone since they do not know if it needs or wants their help.
☐ Leave the bird alone since it might be dangerous for them.
☐ Help or get some help for the bird since it appears hurt and in pain.
☐ Help the bird since birds are important for the ecosystem.

? Q2: Do you think having (or lacking) compassion for animals is related to compassion for human beings? How? (multiple answers possible

☐ Having compassion for animals means also having compassion for people.

☐ Having compassion for people means also having compassion for animals.

☐ One can feel compassion for people but have no compassion for animals.

☐ One can feel compassion for animals but have no compassion for people.

☐ I do not know or don't want to answer.

The questions in **Quiz 2** are more general, although they are related to the animation. The first one concerns eating meat and other uses of animals. The second one concern the ethical acceptability of having animals as pets. As above, you can use these as impetuses for further discussion by asking questions, such as: Is eating meat always impermissible? Does it matter what animals we have for pets, for example, is having a domesticated cat at home the same as having a bear or a tiger?

? Q3: Do you think it is ethical to use animals for food and other products that we use? (multiple answers possible)

☐ Yes, since there is nothing wrong with this if they feel no pain?

☐ Yes, since we are dependent on eating meat.

☐ Yes, since people have always eaten animals and use them in other ways?

☐ No, since this causes animals needless suffering and pain?

☐ No, since we can live without eating meat.

? Q4: Is having animals as pets ethically acceptable? (multiple answers possible)

☐ Yes, since we take care of them, and they have comfortable lives.

☐ Yes, since this benefits these animal species, e.g., we create new breeds of dogs.

☐ Yes, since they keep us company.

☐ No, because pets do not live freely.

☐ No, because it is unethical to own a living being.

Questions in **Quiz 3** are even more general than the previous ones. They concern questions about the value of the natural environment or ecosystem, including the value of animals. They represent a basis for a general discussion of these topics in a way that interconnects various perspective and classes that the students might have had (e.g., biology, social science, religious education, etc.).

? Q5: Why are animals important or valuable? (multiple answers possible)

☐ Because we are dependent on them.
☐ Because they are in an important sense like us, e.g., they feel pain and are vulnerable.
☐ Because they are our companions.
☐ Because they are an essential part of the whole ecosystem.
☐ Animals are not particularly valuable or important.

? Q6: Why is the preservation of the natural environment important? (multiple answers possible)

☐ The natural environment has value on its own.
☐ The natural environment is beautiful, and we can enjoy its beaty.
☐ Our own existence is depended on the natural environment, and it makes our lives better.
☐ The natural environment is something we must preserve for future generations.
☐ The natural environment is not particularly valuable or important.

In the Student's Book, there are four assignments. This part provides you with some guidance on how to assist students and assess the assignments.

Assignment 1

The assignment asks students to categorize the stated problems as having to do with environmental ethics (EE) or animal ethics (AE), and some can fall under both. There are four problems described, and they can be categorized in the following way: soil degradation (EE, also AE), animal experimentation (AE), water scarcity (EE, also AE) and loss of biodiversity (EE and AE). In the second part, the assignment asks for possible solutions to these problems or changes in our behaviors. Allow students the freedom to suggest "out of the box" ideas while at the same time asking them to elaborate on them if possible.

Assignment 2

This assignment asks students to categorize the claims or views of Pieter-Jan, Lindsay, Sarah, and David into four categories (A, B, C, or D – see below).
Usually, one can articulate three reasons to protect and preserve natural environments. They can be stated in the following way:

- A. Preserving natural environments is in our economic self-interest.
- B. Preserving natural environments is in the long-term interests of humanity, even though it may not benefit you personally.
- C. Nature is intrinsically valuable, independent of its effect on humans.

There is also the view (D) that claims that the natural environment (including animals) has no value and should not be part of our moral concerns. The solutions can be formed in the following way.

Lindsay: This is just a wild bird. Let's leave it alone.	**D**
Sarah: Let's pick up the bird gently and take it to the vet so that it will no longer feel pain. They can help this poor fellow, and then if somebody is willing to adopt it and take it to their home, this would solve the situation.	**C**
Pieter-Jan: I want to help this bird. We must do something.	**C**
David: Yeah, but it's just a bird. It is not like you could benefit from it.	**A, also D**
Sarah: It is lovely here in the middle of all these trees. They are also a home of a sort. Just look around. We are almost in the middle of the city, and there are so many animals and plants here.	**C, also B**
David: These trees are like air conditioning, just free.	**A**
Sarah: These trees are beautiful. I hope it stays that way, and no one will build something here. The trees are living beings just like us, even though they do not think or feel.	**C, also B**

Assignment 3

Assignment 3 asks students to think of and write down differences between human beings and animals and their importance or relevance. In the final part, they must also think of similarities. Guide them if they need help and try to discuss how the proposed differences and similarities matter from the ethical point of view (e.g., it might be that some animals can fly but humans cannot fly, but in which way is this important for the status, relationship with and treatment of human beings and animals).

Assignment 4

The assignment called "Animal Room" is intended to make students aware of and reflect on the use of animals and animal-based products in our everyday life. You can help them by guiding them to the relevant resources to find information about such products (e.g., https://animalsmart.org/feeding-the-world/products-from-animals). The second part asks students to reflect on our widespread use and reliance on animals.

Below are three additional assignments or activities for students that you use (cf. Strahovnik 2020). Make sure they understand the instructions. You can easily adapt activities in a way that it is possible to include the entire class or group.

The network

Step 1: In the first step, choose one animal and write it down on a piece of paper. If you are doing this assignment alone, do this for at least 10 animals. If you are doing this in a group, each member writes down one or two animals.

Step 2: In the next step, find out or think about and write for each initially selected animal another animal such that one is somehow depended on the other (as a source of food or symbiosis, etc., e.g., like fox feeding on mice or songbirds). Write each animal down on a separate piece of paper.

Step 3: In this step, first find an empty wall or big presentation board, poster or space on the floor that you can use. If you are doing this alone, select one of the animals in the pieces of paper. If you are doing this in a group, select the persons that would start and he or she selects the animal. Then put the piece of paper with the initially selected animal in the center and two other animals (dependent on the first selected one) in a way that connect them by drawing a line or gluing a piece of string in between the pieces of paper. A line thus represents an interconnection and dependence. Once this is finished, continue with another animal or with another person selecting another animal. Again, draw lines or glue strings to mark the connections between them. You (and others) can always think of more connections to add. Repeat this step so that all persons get their turn, or you run out of animals on pieces of paper. If needed, do some additional research on dependencies between animals using internet sources (e.g., Wikipedia) or a relevant book (e.g., atlas on animal life).

Step 4: Once you have completed creating this visualization of the network of interdependence, prepare stickers with a human figure drawn on them or just with the letter H (for humans). Now place this sticker next to any animal in the created network on which we depend (either for food, pest control, pollination, etc.). Try to think very broadly.

Step 5: Now look at the created network again. Next, count what is the largest number of steps that separate a given animal from interconnection with human beings and write it down (e.g., mosquitos are not directly related to humans, that is, we do not depend on them, but we are depended on birds and bats that feed on mosquitos since they also control other pests and pollinate plants (e.g., mangos and bananas that we then eat).

Bill of animal rights

Step 1: Name a few of your favorite animals. If you are doing this in a group, each person should choose one or two animals (wild, domestic or a pet animal) and, one by one, they should say what their favorite animal is and briefly explain why. Then either write down the animals or draw them animal on a piece of paper (preferably small).

Step 2: Think of and write down three ways in which the selected animals interact with humans. Write down how these interactions/encounters look like, but from the perspective of the animal and not humans. (e.g., tiger (that is kept in a zoo): "I mostly see humans walking past my cage. Every few days the keepers of the zoo bring me a piece of a dead animal for me to eat. I also see them cleaning my enclosure when they lock me away in a small chamber."

Step 3: One they have completed the previous task, instruct students try to devise a bill of rights that would protect their selected animals (i.e., the animals that you described). You should think of and write down at least five rights that would protect their selected animals on a separate, large piece of paper, leaving enough room so that they could also glue pictures or names of the animals on it in afterwards. These rights could also be very specific; try to think from the perspective of the animals involved.

Step 4: Now, look at the entire large piece of paper. If you are in a group, you can discuss what you have written down. Why have they chosen these rights? How and why are they important? Are they important for every animal that their group represented? Are they important to animals in general? Are they relevant for humans too?

Step 5: Find room for the poster(s) with the lists of rights in your room, the classroom or in the school hallway, and display them there so that others also can observe them.

Figure 3.12
White antelope in the desert
Source: © Pat Whelen / Pexels

A caring companion

Step 1: First, think of the animal that you first hear this morning, perhaps on your way to school or out on a trip. Perhaps it was your dog if you have one. What was the animal saying? What could it say to them if it could speak? What was the first animal you saw this morning? What did it look like? If you are in a group, share this with others and invite them to do the same.

Step 2: Think of by yourself or discuss with others in which way animals are our companions. Can only pets be our companions, or are wild animals also interacting with us? In which way? Are we interacting with them (this could be in any way or form, e.g., feeling amused when we see a squirrel hanging down and swinging on a thin branch on the tree in our garden or at the park)?

Step 3: After the reflection or discussion activity above, you and your friends, family or schoolmates could decide together on a joint "Caring Companion" project that would involve interaction between animals and humans. There are several possible ideas that you can follow (from more basic to more elaborate ones), for example, building feeding stands for animals and then observing them from a distance, arranging visits to the local animal shelter and providing company for animals there or volunteering in their activities, organizing a pet day at the local home for the elderly where you arrange a session for joint time with pets, and similar (Make sure that you follow all relevant regulations and have in mind the well-being of the animals and also the possibilities for implementation). Make this part of your regular school activities and establish some sort of tradition.

3.6 GLOSSARY

Abolitionism: a view that argues for the complete abolition of the use of animals by humans.

Animal ethics: a field of ethics that investigates the moral status of animals, their values and the ethical status of our practices that include them

Anthropocentrism: the belief (and associated practices) that only human beings should be included in the circle of our moral concerns (values, duties, etc.) (also ethical humanism)

Biocentrism: the belief (and associated practices) that all living beings should be included in the circle of our moral concerns (values, duties, etc.)

Care ethics/ethics of care: a moral theory that takes care, that is caring about individuals as the central ethical consideration

Deep ecology: a view that the natural environment or nature as a whole has a special, intrinsic or inherent value and that we should change our relationship to nature

Ecocentrism/ecoholism: the belief (and associated practices) that all nature, all natural entities, living and non-living should be included in the circle of our moral concerns (values, duties, etc.)

Environmental ethics: the field of ethics concerned with the value of environment (or ecosystem), our relationship with it (primarily our duties towards it) and the application of ethical norms to practical problems concerning the environment.

Land ethic(s): a holistic and eco-centered approach in environmental ethics first developed by Aldo Leopold, which argues for a change in the relationship between humans and nature so that the human being ceases to be a conqueror of nature or land, but only part of it. It argues for respect for the whole ecosystem (animals, plants, soil, water, the land itself, etc.).

Rationalism: the belief (and associated practices) that only rational beings should be included in the circle of our moral concerns (values, duties, etc.).

Sentientism: the belief (and associated practices) that only sentient beings, meaning beings that can feel pleasure and/or pain, should be included in the circle of our moral concerns (values, duties, etc.).

Utilitarianism: a moral theory that claims that the morally right action (or our duty) is the action that brings about the most utility/value (usually understood in terms of net surplus of pleasures over pain, happiness, or well-being of individuals).

3.7 TRANSCRIPT OF THE VIDEO

Characters featured: students David, Sarah, Pieter-Jan, and Lindsay, one older male student, pet shop owner.

I.EXT School playground. We see four kids walking home from school. Suddenly alongside the fence, Pieter-Jan spots a black rook (bird). It appears injured and scared.

Pieter-Jan: Look at this bird, guys! It seems that it needs help. There is something wrong with one of its wings and part of its foot is missing.

Sarah: We could take it back to school and the biology teacher can look at it.

David: The teacher's parking lot is already empty.

Lindsay: It is just a wild bird. Let's leave it alone.

Pieter-Jan (reaching for the bird): I will try to pick it up. C'mon, little birdie.

Lindsay: No!!! Just leave it. We should not intervene in nature. What if the bird is just lost?

Pieter-Jan: I can't just leave it and pretend that I did not see it. If you don't want to be a part of this, just go on.

Lindsay: Birds can carry bird-flu and my mother always tells us not to get near them. Leave it here.

Pieter-Jan reaches down to pick up the bird again, Lindsay is very uncomfortable with this. Pieter-Jan says to Lindsay: That is not very kind of you. Those who have no respect for animals will end up having no respect for people.

Lindsay (very angry and upset): That's it. I won't hang out with you anymore. I am going home. You and your stupid animals. You are stupid, just like this bird. You always find something and you are always in trouble. Here is some logic for you. There were dictators who loved animals but were very kind towards the animals. (Lindsay leaves the group. Pieter-Jan looks sad because she left.)

David (after a moment of silence, he doesn't really know what to say): These big black birds live in the countryside, in large fields. They have no place in the city. Perhaps this is why the bird is sick.

Sarah: Well, once this area was an open field. And then the city expanded. The pollution also. This is just as well the home for birds as it is for us. Remember, last month we were talking at our Environment class about Aldo Leopold. He said that we have destroyed the wilderness and the land without asking it.

David: Well, it is perhaps because you cannot have a good conversation with the land. Believe me, I have tried last time when I fell on a pile of dirt with my mountain bike. And the same with animals. They cannot speak and that is the difference between them and us human beings.

Pieter-Jan: Us or them, it doesn't matter. We must do something.

Sarah: Let's pick up the bird gently and take it to the vet. They can help this poor fellow and then if somebody is willing to adopt it and take it to their home, that would solve it.

Pieter-Jan (reaches to pick up the bird): OK. I will gently pick it up and carry it in my sweater. There is a pet store down this street. Maybe they can help us.

II. EXT City streets. Kids are walking together with Pieter-Jan holding the bird in front of him. The conversation continues.

An older kid, passing the group (ridiculing them): Hey! Where are you going with the bird, Pieter-Jan? Will have it as a pet? Or will you eat it? I heard that your mother is a vegetarian. Are you too? Some day you will turn into monkeys. Or sheep... they only eat grass.

Pieter-Jan gets furious and wants to rush to the other boy. Sarah stops him by grabbing his shoulder.

Sarah: Ignore him Pieter-Jan. Be better. Let's just go on.

(They continue walking for a bit.)

David: But... perhaps there is a point. There are wild animals and there are pets. And wild birds are not pets and we are not obliged to take care of them. We do not intervene when a lion wants to eat a gazelle. They are on their own.

Pieter-Jan: I just want to help this bird and not all other animals.

David: Yeah, but it's just a bird. It not like you could benefit from it. A dog could at least bring you your slippers in the morning and bark at the intruders. And a cat... well, cats really don't do anything. But at least they can be cute.

Sarah: My great-grandfather often tells me this story. During the war he had to hide from the Nazis and he lived in a really tiny room in the attic of a large apartment building. It was more like a closet than a proper room. His friends brought him food whenever they could, but days pasted not seeing anybody. The room had no windows and the only light he could saw was from the hallway if the doors were slightly open.

But this could be dangerous. One night my great-grandfather heard a tiny noise above his head. First a little screech, followed by an even quieter sound of flapping. At first, he had no idea what the sound is, but after a few evenings, he figured it out. It must have been a small bat, retuning back to its hiding spot underneath the roof. He or she must have entered through a small gap between in the roofing and then use its wings to continue along the wooden beam to the spot above his head. Once he paid enough attention, he could hear the bat coming and going, several times a night. He told me that the bat companion, even though he never saw it, was making his days more bearable. And that he waited every late evening to wish good luck to the bat in hunting insects. Animals are our companions.

David: Having a companion can really is important. I enjoy nothing more than hanging out with you guys.

Pieter-Jan: Me too, David. We are almost there. And the bird is much calmer now.

   III. EXT Children arrive in front of a pet store. They aim to go inside.

Pet store keeper (holding his hand in front of him): No, no, no. Don't bring this inside. It might infect our animals. And we do not have permission to take in wild animals from the wilderness.

David: Aren't all animals wild?

Pet store keeper: Don't be smart now.

Pieter-Jan: But surely you must know somebody who can help the bird. It is injured and needs a bit of care.

Pet store keeper: OK, OK. I will call the vet that works with us and see what she can do. Just stay outside and try to keep the bird in a shade.

Sarah: Thank you. You are very kind.

(The kids move in a nearby park, under the shade of trees.)

David: It is getting late guys. I will have to go home soon.

Sarah: I guess it won't take much longer. It is lovely here in the middle of all these trees. They are also a home of a sort. Just look around. We are almost in the middle of the city, and there are so many animals and plants here. I heard that in Sri Lanka there is a giant fig tree that was planted 300 years BC, which means that it is now 2300 years old. Imagine feeding and cooling generation after generation of children.

David: Well, I have to admit that I like the cool air of the shade of these trees. It's like air conditioning, just free.

Pieter-Jan: I hope that the birdie will be OK and that it will be able to fly among these trees. And I wish Lindsay was here.

Sarah: You can call or message her!

Pieter-Jan: I can try… (Reaches in his pockets for a smartphone and starts typing.)

Sarah: Well, what did you write?

Pieter-Jan: I told her that we are sharing the planet anyway… so why not sharing this park bench too.

Lindsay approaches: Sorry, guys. I really didn't want to react as I did. And I checked … black rooks… yes, this little guy is called a black rook … don't carry bird-flu.

Sarah: These trees are beautiful. I hope it stays that way and no one will build something here. The trees are living beings just like us, even though they do not think or feel.

David (looking at the bird in Pieter-Jan's hands): Hi, birdie. You are looking around as well, just like we do. You like it here, don't you!?

(In the distance the pet shop owner approaches.)

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Images: Adobe Stock; Pexels.com

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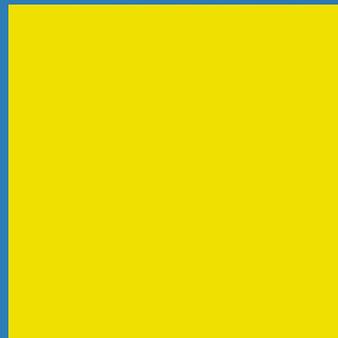
WHEN ENCOUNTER BECOMES CONFLICT: JUST WAR AND JUST PEACE

JUST WAR AND JUST PEACE

4.1 INTRODUCTION

4.1.1 STRUCTURE OF THE TEACHER'S BOOK

This teacher's book is a didactic package that elaborates on the following theme: "when encounter becomes conflict: just war and just peace". It has been developed for a 13- to 15-year-old group and offers the teacher or supervisor of a learning group the opportunity to develop this theme at the level of their class group.

In this module, we direct our focus to a better understanding of the causes of conflicts that can result in wars. We will attempt to demonstrate how personal experience of peaceful conflict resolution may help us to cultivate nonviolent social discussion on emerging challenges.

We must start from the students' point of view, from their own experience. For 75 years, Europe has been without war, and yet we are surrounded by news of wars and violence around us daily. How to address the tragedy of war, present its devastation and the toll of bloodshed? By directing attention to conflicts of our daily lives. There is a correlation between a personal approach in resolving conflict and social dimension of dealing with uncertainty. Violence begins from within a person when conflicts are not addressed and resolved peacefully. If we are not aware of ongoing tensions and we do not address them on time, they could have devastating effects for the individual and society.

By means of prompts and didactic suggestions, it is possible to approach this theme from different perspectives. Prompts are elements that the teacher can bring into the classroom to start the conversation. This book contains a diversity of prompts with different levels of difficulty. They aim to contribute to the learning process and exist in different forms. Not all prompts should be used. The teacher can select the most appropriate one based on (the initial situation in) his learning group. The didactic suggestions are concrete proposals to get to work with the prompts and focus on philosophical reflection and communication. This allows the teacher to approach the different prompts in a varied way that suits their learning group.

This teacher's book makes a distinction between "basic material" and "deepening". The basic subject matter is standard in the student's book and takes one hour to complete. In addition, the teacher has the choice to deepen the students' knowledge by means of the extra chapters with accompanying prompts and didactic suggestions, which are provided in this teacher's book. The different chapters:

- The first chapter is an introductory chapter with the first thoughts about conflicts and war and the presenting of the video and the immediate work after watching the video. This chapter is mainly part of the basic teaching material for the students; only the last part is deepening material.

- The second chapter is basic teaching material. In this chapter, the devastating consequences of war are presented and the contemporary challenges in this area. We are facing two approaches to confront injustice: the justified use of arms to protect the common good and nonviolent resistance (pacifism).

- The third chapter also presents the basic teaching material. We present the model of "just peace" that is founded on global justice. We present the initiatives of a global ethic and the UN Sustainable Development goals.

- The fourth and fifth chapters are part of the deepening subject matter; we approach the topic of war and peace from the perspective of arts. In the fourth chapter, we invite students to reflect on the perception of war from the perspective of the winner and from the perspective of victims. In the fifth chapter, we encourage students to engage in a project and to develop a monument to the victims of all wars.

This didactic package deals with the theme "when encounter becomes conflict: just war and just peace". This textbook is based on the 'just war theory'. The students are introduced to the history, context, meaning and perspective of this theory today. It offers the opportunity to reflect together with the learning group on encounter, conflict, war and peace.

The starting point of this didactic package is a video clip enacting a potential real-world scenario from the daily life of the students. This visual fragment is a general introduction to the theme of "just war and just peace" for the learning group, providing the teacher the basis upon which to develop the theme through one or more of the prompts and didactic suggestions prepared in this teacher's book.

4.1.2 MODULE'S OBJECTIVES AND TEACHING TECHNIQUES

The main objectives of this module are:

- To present conflict as a part of our daily lives,

- To demonstrate that there are different ways of resolving conflicts,

- To present the devastating consequences of wars in history and today,

- To engage in discussion about the justification of armed resistance to violence and to value the attitude of pacifism,

- To realize that peace is founded on justice,

- To raise awareness of individual responsibility to ensure a peaceful resolution of social tensions.

To address the module's objectives, we will use the following learning approaches:

- Associations and brainstorming,

- A short animated video as an introduction to the topic for discussion,

- A conversation in pairs and role-play,

- A group discussion,

- Personal reflection,

- Pro et Contra discussion,

- Analysis of works of art,

- Artistic creation.

4.2 INTRODUCTION AND USE OF THE VIDEO CLIP

4.2.1 ASSOCIATION ABOUT WAR

It is very important to start the lesson by reminding students about their own experiences. The teacher can explain with his/her words some introductory thoughts about the conflicts and war. Students can also read the text in the student's book.

Conflicts are serious and lasting contrasts in terms of values, beliefs, interests and attitudes between individuals or between social groups. As such, they are **a part of human life**. They occur in various forms in the family, among friends, on the street, and at school, as well as between nations, countries, and races. They can often develop into **violence** as well.

Figure 4.1
Protest against unjust
Source: © JP Photography
Adobe Stock

Wars are intense conflicts between social groups (classes, races, nations, states, interstate communities...) in which different parties fight to enforce their goals using military weapons. Wars have been a part of human history from the very beginning.

Members of certain social groups **worshipped their soldiers** and their courage and wrote hymns about the military achievements of their community. However, every war leaves its **victims** behind and **deepens the rift** between different social communities. To prevent wars and violence between nations, the most important thing is to establish **a just order** on a global level, which means that we share goods and burdens fairly with each other, thus enabling all people to **live in dignity**.

After this introductory part, students write down their association about the word "war". The teacher should invite them to be very spontaneous. They should just follow the flow of their thoughts and write done the words that come to mind when they hear the word "war". After a few minutes, the teacher invites the students to underline the words that have negative meanings.

It is possible to exchange their answer with the neighbours or in the whole classroom. They can compare their associations and see if there are differences between them. They can talk about similarities and differences in their perception of war.

4.2.2 VIDEO CLIP In this lesson, students in the video take a trip to the memorial for the victims of all wars. Pay attention to the spoken words and to the reactions of students and the teacher.
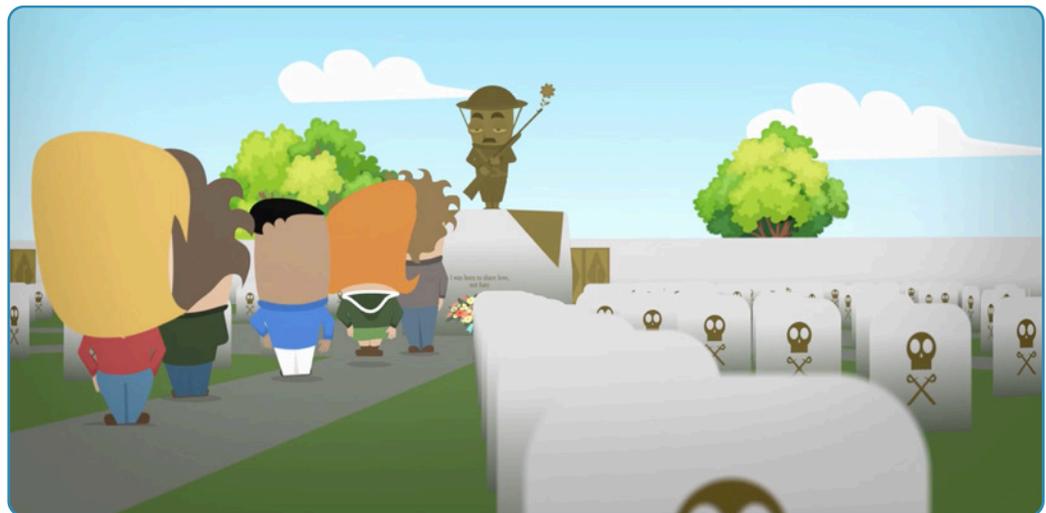
Figure 4.2
Video Clip

During a football match in the schoolyard, Ahmed and Pieter-Jan got into an argument about a foul play. Pieter-Jan claims that Ahmed tripped him just before he could score a goal, Ahmed objects that the foul never happened. The other classmates take sides and schoolmates are divided into two groups. The tension between the divided class rises, is later interrupted by the teacher, and is resolved during the school trip to the memorial for the victims of all wars.

After viewing the video clip, the teacher encourages the students to write their questions, comments, and ideas that came to them while watching the video. He can continue with one or with more of the prompts following the level of his/her learning group.

Several questions are introduced in the video clip and focus on the outcome and the concluding message of the story. Through these questions, the students will be stimulated to reflect on the content and meaning of the encountering with conflicts. After watching the video clip, these questions can also be a starting point for a class discussion.

Question 1: Why are there tensions and conflicts between people?

    a. Because of the weather and lack of sunshine.

    b. Because people do not have the same political, philosophical, and religious views.

    c. Because people want the same thing at the same time.

There are two different approaches to answer the question of why people have conflicts. The first argues that conflicts arise because people are different. People fight each other because they are so very different, and they cannot resolve their differences peacefully. A contrasting approach argues that conflict arises not through difference but through similarity. We suffer from each other because we all want the same thing. Because there is a certain degree of scarcity, we clash with each other. We want economic resources, such as money or property, as well as symbolic resources, such as recognition and social status.[1]

Question 2: Because of technological progress, in the 21st century, we do not need religious beliefs anymore. Is it true or false?

    a. True, all religions misrepresent reality, and we would advance as a society if we got rid of religions.

    b. True, some religions are peaceful, and others are violent. We should prohibit violent religions.

    c. False, today's technological progress could be attributed to a specific social, cultural, traditional, and religious heritage, which advanced human knowledge and human dignity at the same time.

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[1] Bart Brandsma. 2017. *Polarisation: Understanding the Dynamics of Us versus Them*. Schoonrewoerd: BB in Media, 62–68.

In the 20th century, Europe faced two attempts of social engineering that ended badly. In many communist countries, religion was banned from public life and trust in scientific-technological progress was in the center of the new ideology; however, there were very serious human rights violations. Likewise, fascist ideologies were not based on religion but on radical nationalism and antidemocratic and totalitarian power. Today we can recognize these ideologies as destructive, and as a contradiction of human progress.

However, this does not mean that religions have not had or have no responsibility for violence. Political leaders can misuse religious feelings for their interests in power. No religion is immune to this temptation. However, the core of all religions is to encourage people to create a just and peaceful society. True religious faith fights injustices and stimulates great social works. Today, religious leaders are uniting in a desire for world peace.

For further development of the topic ,follow the first part of section 4. 1. Religions, violence, and a global ethic.

Question 3: Why was Antigone so committed to burying her brother Polynices, who was proclaimed to be a traitor to the state?

a. Because she had a personal agenda against King Creon, she did it to protest him.

b. She was willing to sacrifice her life to demonstrate the true value of every human being.

c. She had plenty of time on her hands since she was not working.

For the explanation of the answer, see subchapter 3.4. Respect for all the dead and the example of Antigone. **Question 4: What is justice?**

a. Justice means that all my needs are fulfilled.

b. Justice means that everyone receives exactly the same share.

c. **Justice means giving each person what he or she deserves or giving each person his or her due. Individuals should be treated the same unless they differ in ways that are relevant to the situation in which they are involved.**

Justice has been part of the central core of Western Ethics from its beginning. There are many different interpretations of justice: some highlight the individual perspective, the others more the perspective of the community. In its broadest sense, is the principle that people receive that which they deserve. It is still valid the fundamental principle of justice defined by Aristotle that "equals should be treated equally and unequals unequally." Individuals should be treated the same unless they differ in ways that are relevant to the situation in which they are involved. For example, if Jack and Jill both do the same work, and there are no relevant differences between them or the work they are doing, then, in justice, they should be paid the same wages.

Moreover, if Jack is paid more than Jill simply because he is a man, or because he is white, then we have an injustice—a form of discrimination— because race and sex are not relevant to normal work situations. There are, however, many differences that we deem as justifiable criteria for treating people differently. We think, for example, it is fair when those who exert more efforts or who make a greater contribution to a project receive more benefits from the project than others.[2]

The further development of the topic of justice, especially of global justice, follows in section 4.2 UN and Sustainable Development Goals.

[2] Manuel Velasquez, Claire Andre, Thomas Shanks, S.J., and Michael J. Meyer. 2020. *Justice and Fairness*. https://www.scu.edu/ethics/ethics-resources/ethical-decision-making/justice-and-fairness/ (Accessed: September 30, 2020).

Question 5: Have you ever heard about Golden Rule? What is the Golden Rule?

    a. A really expensive measuring tool used by kings and powerful people.

    b. A ratio of conversion between dollar and gold on the stock market.

    c. The ethical principle of treating other as you want to be treated. It is a maxim that is found in most religions and cultures.

For the further development of the topic, follow the second part of section 4.1 Religions, violence, and a global ethic.

Question 6: How to cope with your shortcomings?

    a. You deny everything, because sooner or later, a problem will be forgotten.

    b. You deny as long as possible. If there is no other way, you just say: "Ok, I'm sorry", and move on as soon as possible.

    c. You try to get into a dialogue with people involved, and – if necessary – apologize for a mistake, and you learn from it.

After watching the video, the teacher can invite students to make a role play.

4.2.4 DEEPENING: THE ROLE PLAY

The teacher introduces the role play with the following words:

"Upon boarding the bus, the teacher invited students to discuss in pairs what was needed to be done to prevent new wars. As expected, Pieter-Jan and Sarah sat down together on one side and Ahmed and Lindsay on the other. Together with your neighbour, choose one couple and continue the dialogue. At the end of your conversation, write down some concluding thoughts."

The following two pages can serve as worksheets for the students. They can choose their favourite pair, or the teacher can divide a class into two groups with different stories. The possibility is also that one or two pairs of students act in front of the class, and the discussion follows their play.

A Conversation between Sarah and Pieter-Jan

Pieter-Jan talks to Sarah with a sour face: "Our teacher doesn't like me at all. Did you see how he approached me when I said there is no point believing in any god nowadays?"

Sarah replies: "I do not know about him, this whole topic can be quite tense, I suppose, and you were pretty upset too. Basically, what we need to do is to be tolerant of one another, and respect our friends, neighbours. We need to love each other, but that doesn't mean we need to accept all the actions and wrongdoings of others. If someone gets violent, we need to address these actions so we can prevent more harm. We also need to be courageous to confront the destructive forces."

Pieter-Jan says: "I agree with you. The fight against Nazism during World War II was entirely necessary. If people hadn't done anything about it, Hitler would have even won the war. Luckily, today we live in a brighter world."

Continue the conversation with your neighbour: someone takes the role of Pieter-Jan and someone the role of Sarah. Try to empathize with the mindset of these two students.

At the end of the dialogue, answer the following questions together:

- Does tolerance have its limits? If so, where are the limits of tolerance? To whom should we not be tolerant?

- Is armed resistance also allowed in certain circumstances? What conditions do you believe must be met for armed resistance to occur? Is it allowed to defend an attacked group of people with a weapon?

- Is it allowed to start a war against the enemy to prevent a possible attack in the future? What kind of war, if any, is legitimate today?

Summarize the answers in a few sentences and write them down.

A Conversation between Ahmed and Lindsay

Ahmed sadly explains to Lindsay: "I didn't make a foul, you know. He was obviously pretending to fall on the grass because he couldn't get through – he is such a sore loser!"

Lindsay comforts him: "I believe you. But there is no need to hold a grudge. It's like with every game, someone bluffs from time to time, right? Do not be upset anymore – I'm sure you guys will be friends by tomorrow."

Ahmed just shrugs.

Lindsay continues: "What do you think about what the teacher has said? What can we do to live in peace?"

Ahmed says: "That is quite a hard one, (ufff)…. in my opinion, the most important thing is justice. When we stick to the rules, everyone gets an opportunity for a decent life. On the other hand, if people feel oppressed, exploited or threatened, then they want to free themselves from the difficult situation in any way possible because they have nothing to lose. At that point, violence is just an expression of something really difficult. So, I truly think wars are mainly the result of unjust conditions in society."

Continue the conversation with your neighbour someone takes the role of Ahmed and someone the role of Lindsay. Try to empathize with the mindset of these two students.

At the end of the dialogue, try to answer the following questions together:

- What are the main reasons for wars in today's world? Why do people resort to violence to achieve their goals?

- How could we ensure more just distribution of goods globally and thus prevent the possibility of new conflicts and wars?

- Who is responsible for addressing the unjust situation in today's world?

Summarize the answers in a few sentences and write them down.

4.3 REALITY OF WAR, JUST WAR, AND PACIFISM

4.3.1 REALITY OF WAR

The results of archaeological excavations show that **prehistoric societies** were already quite **violent**. More than 10% of the deaths were due to homicide by another person. Wars have marked the entire history of mankind.

Between 136 and 148 million people died as a result of wars in the twentieth century. World War I resulted in about nine million dead and more than 21 million severely wounded. There were many more victims of the Second World War: 15,600,000 soldiers and 39,200,000 civilians. In the Concentration Camp in Auschwitz, more than 1.1 million prisoners were murdered. In February 1945, 135,000 people died in the bombing by the Allies in Dresden in just 14 hours. On August 6, 1945, an atomic bomb exploded in Hiroshima, killing 140,000 people. From 1945 to 2000, 41 million people died in hundreds of wars around the world.

At the beginning of the last century, nine out of ten victims of war were soldiers, but today the situation is completely reversed due to the development of weapons technique and the way of warfare: **nine out of ten victims of war are civilians**. The vast majority of them are women, children, and the elderly.

From a military standpoint, modern weapons are very effective as they can kill a crowd of people in an instant. The media often present the war as a spectacle, heroism, victory and sing the praises of modern technology. In fact, while war is different today, it retains all its horrors. Just think of those physically handicapped because of war, orphans, and many refugees. **The number of people displaced** from their homes due to conflict and persecution in 2020 was **79.5 million** (26 million are refugees).

Figure 4.3
Little child standing on ruins of destroyed buildings in a war zone
Source: © ruslanshug / Adobe Stock

The world military budget is about $ 1.8 million per minute. Expenditure on the military is one of the leading **causes of world poverty**. In the 1990s, more people died of starvation in the world than were killed in both world wars combined.

Today, conflicts within countries prevail (civil wars, terrorist attacks, ethnic persecution and cleansing), although there are also wars between countries. In 2020, there are military conflicts in 69 countries around the world, of which 15 are wars, 23 are limited wars and 196 are violent conflicts. Today, **countries no longer have a monopoly** on the use of weapons that are easily accessible to various groups on the world market. Even the goals of modern wars are not entirely clear, as they are a mix of different motives and causes: greed for property, power, ideological beliefs, ethnic and cultural conflicts, corruption... All this makes it difficult to end wars and establish lasting peace. It is much **more difficult to reach a peace agreement than in the past**, as it must be respected by all groups that have access to violent means in a given society.

4.3.2 JUST WAR

The international community (UN) is committed to intervene in countries where there is a clear **violation of human rights**. In such cases, the UN Security Council has the task of authorizing military intervention to prevent further human rights violations, e.g., genocide, ethnic cleansing, use of weapons of mass destruction. The main elements of the theory of just war continue to serve as the basis for the use of military means against acts of violence.

The theory of just war argues that **under certain conditions it is moral to use military means** to bring about justice. In the course of history, six basic principles of a just war have been formed:

1. **Just cause:** Just cause has long been among **the basic considerations** in determining whether the recourse to military force is justified. In the past, the main cause was the correction and /or punishment of an injustice that has been done or the prevention of an injustice that is about to happen. Today the justified reasons are self-defense, defending others, protecting human rights (genocide, ethnical cleansing). The war cannot be justified to acquire wealth or power. Also, the so-called pre-emptive strike cannot be seen as a just cause.

2. **Right intention:** Right intention is related to the just cause principle and stresses the moral motivation of the action. The right one intention is to promote good and avoid evil with the aim of restoring justice and peace, and not to achieve other goals, e.g. economic interests, or dominant geopolitical positions.

3. **Last resort:** Violence and war should be avoided as much as possible. Only when all alternatives and other peaceful solutions have been tried and failed, can one proceed to war. First, all non-military means must be exhausted (diplomatic consultations, political pressure, economic sanctions, etc.).

4. **Probability of success:** The chance of success must be real; it is not permitted to send soldiers on a mission for an unattainable goal. A short, powerful and limited military intervention, as war is often announced, all too often escalates into a prolonged armed conflict.

5. **Proportionality:** The evil consequences of war must not be greater than the evil to be fought by the war. In doing so, one must look at the loss of human life, material destruction, financial costs and non-material drawbacks, both in the short and long term.

6. **Competent authority:** Military action must be based on a legitimate political authority, which is responsible for the common good. After the Second World War, the primary responsibility was given to the United Nations Security Council.

To be able to speak of a just war, therefore, **all conditions must be met**. Military means are sometimes necessary to protect life and human rights. The problem with the theory of just war is that it is often difficult to determine whether all conditions are met.

No war is just; that's why it's hard to talk about just war. However, we can talk about **the justified use of weapons** to protect human rights in some extreme cases.

4.3.3 PACIFISM

Many representatives of different religions and non-believers argue that peace can only be achieved by nonviolent means. **Pacifism** is a movement that refuses to use weapons and violence to achieve its goals. According to them, no war can be justified. In its radical form, pacifism also rejects the defence by force against violence. Violence is totally unacceptable. It allows only nonviolent defence.

An example of nonviolent resistance was the struggle for Indian independence led by **Mahatma Gandhi** (1969–1948). He defended the posture of **ahimsa** (non-injury), which means "the avoidance of harm to any living creature in thought, word or deed." He organized the **satyagraha** (truth- or love-force) campaigns of non-violence which led to Indian independence in 1947. Gandhi's repudiation of war was absolute, and the practice of non-violence was in his opinion the only practical and effective was of eliminating war

from human experience. Millions of followers resisted the British by non-cooperation with laws they considered unjust. Their nonviolent way of fighting for justice has triggered movements for civil rights and freedoms around the world. However, Gandhi did not advocate absolute pacifism in the sense that the use of force is never justified. He defended the position that if one's family was threatened with armed robbers it was better to resist with physical force than to be a coward.

What follows is the description of how Mahatma Gandhi understood his personal mission.

Mohandas K. Gandhi: Non-Violence

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the rishis[3] and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute, and he knows no law but that of physical might. The dignity of man requires obedience to a higher law-to the strength of the spirit.

I have therefore ventured to place before India the ancient law of self-sacrifice. For satyagraha and its off-shoots, non-cooperation and civil resistance, are nothing but new names for the law of suffering. The rishis, who discovered the law of non-violence in the midst of violence, were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realized their uselessness and taught a weary world that its salvation lay not through violence but through non-violence.

Non-violence, in its dynamic condition, means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means the pitting of one's whole should against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul and lay the foundation for that empire's fall or its regeneration.

I do justify entire non-violence and consider it possible in relation between man and man and nations and nations, but it is not a resignation from all real fighting against wickedness'. On the contrary, the non-violence of my conception is a more active and more real fighting against wickedness than retaliation whose very nature is to increase wickedness. I contemplate a mental, and therefore a moral, opposition to immoralities.

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[3] Hindu sages or saints.

> I seek entirely to blunt the edge of the tyrant's sword, not by putting up against it a sharper-edged weapon, but by disappointing his expectation that I would be offering physical resistance. The resistance of the soul that I should offer instead would elude him. It would at first dazzle him, and at last compel recognition from him, which recognition would not humiliate him but would uplift him. It may be urged that this is an ideal state. And so, it is.

The position of radical pacifism that reject any use of violence is very difficult to keep in practice. It is not easy to defend a position that it is unethical to use violence to rescue an innocent person who is being attacked and might be killed. However, pacifism has an important prophetic voice that reminds humanity that violence is not a correct way to solve the conflicts. Pacifists use other means to fight against injustice like nonviolent resistance, strikes, peaceful protest, civil disobedience, and similar.

4.3.4 RESPECT FOR ALL THE DEAD AND THE EXAMPLE OF ANTIGONE

Every society has its own narratives that constitute the foundation of the mentality of the entire community. Many people are not aware of the content of these foundational stories but, nevertheless, they are (unconsciously) influenced by them. One of the well-known ancient myth that can inspire our confrontation with conflict and war is the story of Antigone, written by Sophocles in 442 BC. Interestingly, Sophocles himself was a military general, but there is no hint of any military propaganda in his drama. On the contrary, it clearly shows the tragedy of war and violence. In connection with our topic, we will highlight above all the duty of civilization to bury all the dead who fell in the war. A man is capable of killing a fellow human being only if he sees him as a criminal, an enemy, a traitor, as a source of evil. War and violence are possible only because members of the second group are not recognized as human beings. With burial, dignity is restored to the victims. Therefore, the consecration of the dead is one of the fundamental values of humanity, as it restores the possibility of peaceful coexistence.

Antigone represents the ideal of a human being who is willing to pledge his whole life to resist the unjust laws of the ruler. State law is not absolute, and that civil disobedience is justified in extreme cases.

The following is a summary of the whole story of Antigone as written by Sophocles.[4]

The action of "Antigone" follows on from the Theban civil war, in which the two brothers, Eteocles and Polynices, died fighting each other for the throne of Thebes after Eteocles had refused to give up the crown to his brother as their father Oedipus had prescribed.

[4] Classical Literature. 2020. Antigone. https://www.ancient-literature.com/greece_sophocles_antigone.html (Accessed: July 20, 2020).

Creon, the new ruler of Thebes, has declared that Eteocles is to be honoured and Polynices is to be disgraced by leaving his body unburied on the battlefield (a harsh and shameful punishment at the time).

As the play begins, Antigone vows to bury her brother Polynices' body in defiance of Creon's edict, although her sister Ismene refuses to help her, fearing the death penalty. Creon, with the support of the Chorus of elders, repeats his edict regarding the disposal of Polynices' body, but a fearful sentry enters to report that Antigone has, in fact, buried her brother's body.

Figure 4.4
Antigone in front of the dead Polynices by Nikiforos Lytras, 1865
Source: National Gallery of Athens Collection via Wikimedia Commons

Creon, furious at this wilful disobedience, questions Antigone over her actions, but she does not deny what she has done and argues unflinchingly with Creon about the morality of his edict and the morality of her deeds. Despite her innocence, Ismene is also summoned and interrogated and tries to confess falsely to the crime, wishing to die alongside her sister, but Antigone insists on shouldering full responsibility.

Creon's son, Haemon, who is betrothed to Antigone, pledges allegiance to his father's will but then gently tries to persuade his father to spare Antigone. The two men are soon bitterly insulting each other and eventually Haemon storms out, vowing never to see Creon again.

Creon decides to spare Ismene but rules that Antigone should be buried alive in a cave as punishment for her transgressions. She is brought out of the house, bewailing her fate but still vigorously defending her actions, and is taken away to her living tomb, to expressions of great sorrow by the Chorus.

The blind prophet Tiresias warns Creon that the gods side with Antigone, and that Creon will lose a child for his crimes of leaving Polynices unburied and for punishing Antigone so harshly. Tiresias warns that all of Greece will despise him, and that the sacrificial offerings of Thebes will not be accepted by the gods, but Creon merely dismisses him as a corrupt old fool.

However, the terrified Chorus beg Creon to reconsider, and eventually he consents to follow their advice and to free Antigone and to bury Polynices. Creon, shaken now by the prophet's warnings and by the implications of his own actions, is contrite and looks to right his previous mistakes.

But a messenger then enters to report that, in their desperation, both Haemon and Antigone have taken their own lives. Creon's wife, Eurydice, is distraught with grief over the loss of her son and flees the scene. Creon himself begins to understand that his own actions have caused these events. A second messenger then brings the news that Eurydice has also killed herself and, with her last breath, had cursed her husband and his intransigence.

Creon now blames himself for everything that has happened, and he staggers away, a broken man. The order and rule of law he values so much has been protected, but he has acted against the gods and has lost his child and his wife as a result. The Chorus closes the play with an attempt at consolation, by saying that although the gods punish the proud, punishment also brings wisdom.

- The number of victims of war in the 20th century is given to highlight the devastating consequences of wars. The presentation aims to shock the students. New military technology, such as drones and guided missiles, enable attacks without the physical presence of combatants. The teacher can introduce a discussion in class about the new reality of wars in the contemporary world (terrorism, no monopoly of the state, civil victims, refugees, international interventions, etc.). What are the differences between war in the past and the war today? What are the main reasons for starting a war today? What is the role of the state and the international society?

- The students read the six conditions for a just war. They can be invited to comment on each of the criteria. The teacher can ask the student the following question: Was the war against the cruel dictatorship of Hitler's Nazi regime during World War II a just war? The students go through the criteria for entering a war and try to find out the justification for resistance.

- After this first step of knowing the conditions for a just war, students are confronted with deepening questions:

  o Can any war be considered just?

  o Are the conditions for a just war still valid today? Why?

  o Which criteria do you find unnecessary? Which additional criteria do you suggest?

- The class of students can be divided into two groups, and the discussion PRO & CONTRA the theory of just war can follow. Some first arguments for both sides are listed below.

PRO	CONTRA
Just War theory defines the conditions under which violence may be used, and it combines the wisdom of thinkers and philosophers from many centuries.	Just theory says that violence is permitted, but morality must always oppose deliberate violence.
It recognizes the necessity of action against an aggressor.	The conditions are too simplistic and ambiguous to apply in practice.
It allows defense of the defenseless.	Weapons of mass destruction demand a different approach, as they break all the basic rules.

- The students are invited to express their opinion about pacifism. Is the use of force always wrong? Even in self-defense? Are all wars wrong? How should people fight against injustice and violence? Should a country remain passive and inactive when it is (unjustly) attacked? What about the responsibility of the politicians to protect the life of the citizens?

- The students can continue the discussion PRO & CONTRA in two distinct groups on the pacifism. Some first arguments for both sides are listed below.

PRO	CONTRA
Pacifism is consequent thinking – it opposes all forms of violence.	Pacifism is wrong because it denies the right of self-defense.
Pacifism promotes the absolute value of human life – it is always morally wrong to kill a human being.	The state has a duty to protect its citizens.
Pacifism highlights nonviolent means pf solving conflicts.	Pacifism allows evil to dominate.

- The other possibility to discuss just war and pacifism is to divide the class into two groups. One group is assigned the theory of just war theory, the other group the theory of pacifism. The groups should explain the arguments for their position and enter into debate with each other.

- In the Student's Book are some thoughts about war and peace. Students are invited to choose one thought or to write down their own sentences about war and peace.

  o "In peace, sons bury their fathers. In war, fathers bury their sons." (Herodotus, 484–425 BC)

  o "I refuse to accept the view that mankind is so tragically bound to the starless midnight of racism and war that the bright daybreak of peace and brotherhood can never become a reality... I believe that unarmed truth and unconditional love will have the final word." (Martin Luther King, Jr., 1929–1968)

- o "An eye for an eye only ends up making the whole world blind." (Mahatma Gandhi, 1869–1948)

- o "Never think that war, no matter how necessary, nor how justified, is not a crime." (Ernest Hemingway, 1899–1961)

The teacher may invite students to comment on the phrases and to explain why they chose a particular sentence.

4.4 GLOBAL JUSTICE AND PEACE

Peace is not just being without war, but it represents a way of life that allows everyone in society to live **a dignified human life** and **develop their potential**. At the global level, peace is threatened by various processes. In addition to terrorism and the proliferation of weapons of mass destruction, which are often cited as the greatest threat to world peace, we must by no means overlook **the various aspects of global injustice** that are the source of conflict and violence. Let us think of the economic exploitation of developing countries, the consequences of climate change, the hunger and poverty that push many individuals and social groups into the struggle for survival. If we want to ensure world peace, then it is essential that we strive for global justice and respect for the rights of every human being and every human community.

4.4.1 RELIGIONS, VIOLENCE, AND A GLOBAL ETHIC

We often hear that religions, which are supposed to encourage the use of weapons to achieve their goals, are primarily to blame for wars and violence. Almost all religions are accused of justifying violence when it comes to asserting their own interests. More thorough historical studies, however, show that **religions themselves were largely not the source of wars**, but politicians and military leaders abused religious sentiments in promoting military action. So, religions are not to blame for wars, but politicians have often exploited religious sentiments for military purposes. Today, leaders of different religions unite in the pursuit of **world peace**.

Figure 4.5
Together strong
Source: © Jürgen Fälchle
Adobe Stock

Efforts are also being made to create **a global ethic**, which should serve as a basis for peaceful coexistence between different nations, religions and cultures. The initiator of the movement for a global ethic, **Hans Küng** attempts to find the fundamental and **connecting elements** of all religions and non-religious people. In the 1980s he wrote:

> "No peace among nations without peace among religions.
> No peace among religions without dialogue between the religions.
> No dialogue between the religions without fundamental research into the religions."

The Global Ethic Project does not attempt to create new ethical values or norms but rather draws attention to values that all people, regardless of religion, worldview or nationality, already share in their traditions. All world religions and philosophical teachings share fundamental values and moral concepts. For example, the "Golden Rule" and the need for the humane treatment of each other can be found in many traditions, as well as values such as non-violence, justice, truthfulness and partnership.[5]

One of the common elements in all religions and cultures is the golden rule:

- Confucius: "What you do not wish for yourself, do not do to others."

- Buddhism: "Do not hurt others in ways you yourself would find hurtful" (Udanavarga 5:18)

- Hinduism: "This is the sum of duty: do nothing to others that would cause you pain if done to you." (Mahabharata 5:117)

- Rabbi Hillel (Judaism): "Do not do to others what you do not want them to do to you."

- Jesus Christ: "Treat others as you want them to treat you. This is what the Law and the Prophets are all about." (Mt 7:12)

- Prophet Mohamed: "Not one of you truly believes until you wish for others what you wish for yourself."

- Immanuel Kant: "Do so that the maxim of your will could at any time be considered a principle of general law."

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[5] Global Ethic Foundation. 2020. https://www.global-ethic.org/ (Accessed: September 13, 2020).

Figure 4.6
Golden Rule Poster
Source: © Scarboro Missions

The basic prerequisite of the **Declaration Toward a Global Ethic** (1993) challenges all people to commit themselves to:

- a culture of non-violence and respect for life,

- a culture of solidarity and a just economic order,

- a culture of tolerance and truthfulness,

- a culture of equal rights and partnership between men and women.

The **United Nations** proclaimed the first decade of the 21st century and the third millennium, the years 2001 to 2010, as the **International Decade for a Culture of Peace and Non-Violence for the Children of the World**. The promotion of the Culture of Peace should be done in eight spheres:

- To reinforce a culture of peace through **education**

- To promote economically and socially **sustainable development**

- To promote the respect of all **human rights**

- To ensure the **equality between women and men**

- To support **democratic participation**

- To develop **comprehension, tolerance** and **solidarity**

- To support **participation in communication** and the **freedom of movement and of information and knowledge**

- To promote **international peace and safety**

In 2015, UN members adopted 17 goals for sustainable development, which the countries are expected to achieve by 2030. The Sustainable Development Goals are the blueprint for achieving a better and more sustainable future for all. They address the global challenges we face, including poverty, inequality, climate change, environmental degradation, peace and justice.

Figure 4.7
Sustainable Development Goals adopted by the UN in 2015 to be reached on the global
Source: © UN

One of the goals is also **peace, justice and strong institutions**. Sustainable development is possible only within communities that live based on **just relations and in mutual respect**, which are the foundation of peaceful coexistence. This also requires efficient and trustworthy institutions at local, national and transnational levels.

Work for peace and justice **begins with each individual**. We must know how to **resolve conflicts peacefully** and that we seek **just and sustainable solutions**. Conflicts occur because different parties want the same thing, such as economic resources, money, power, recognition, or social status. We see others as obstacles to enforcing our desires. If we deal with conflicts in a nonviolent and constructive way, we become more creative and more fully human. Conflicts can also be **an opportunity** to clarify the views of individual parties and deepen cooperation between different actors. Bart Brandsma defined peace as follows: "Peace is a long series of conflicts that we have dealt with successfully." We will never be able to avoid conflicts completely, but we must know **how to deal with them in a peaceful and civilized way**.

4.4.3 DIDACTIC SUGGESTIONS

As important as it is to raise awareness of issues such as global justice, ethics and peace, it is difficult to tackle the topic from a teacher's perspective. By making connections between personal conflicts and global injustices, we empower students to gain a broader understanding of the issue, we facilitate a holistic learning curve; a student can recognize the ongoing global challenges in his/her environment.

Is global justice merely wishful thinking on the part of good will, or must the international community continue to promote world peace? This question not only arises for students in the classroom but remains relevant for all citizens of the world. If we stop striving for world peace, are we not in some way giving up our common civilization?

Here are some suggestions for the activities in the class. The links to the website with educational material are proposed.

Global Ethic

For the topic of a global ethic, some valuable approaches can be found on the following website: https://www.global-ethic.org/international-teaching-materials/

Here are two workshops that the teacher may use in the class:

- Poetry Slam Workshops: With a little bit of imagination, students can write poems and read them in front of the class. Who will win the

- contest let the magnitude of and applause to decide. https://www.global-ethic.org/poetry-slam-workshops-in-schools/

- The Eye Contact Experiment: What about two students looking at each other's eyes for two minutes in silence? Such a task places barriers and prejudices in the background and brings forward a shared human connection. https://www.global-ethic.org/the-eye-contact-experiment/

World peace

- The teacher can ask students to envision a world of peace – what would it look like? What can we do at this moment that can lead us to this vision?

- September 12 is the International Day of Peace, was established by the United Nations to encourage the world to work together toward the goal of worldwide peace. Here are proposals for some activities:

  - Have your students research Peace Day activities around the world and discuss how different cultures celebrate peace. (Source: https://www.wanderingeducators.com/best/top-10/10-ideas-teaching-about-international-peace-day-september-21.html)

  - Head over to Peace One Day where you can download lesson plans, watch videos, and learn more about Celebrating Peace Day. (Source: https://www.wanderingeducators.com/best/top-10/10-ideas-teaching-about-international-peace-day-september-21.html)

  - Join Teachers without Borders to gain ideas and build your own community. (Source: https://www.wanderingeducators.com/best/top-10/10-ideas-teaching-about-international-peace-day-september-21.html)

  - Create an arts-filled day of Peace – including Poetry Slam, music, paintings about peace, plays, comedy skits, and more. Encourage the creativity among the students. (Source: https://www.wanderingeducators.com/best/top-10/10-ideas-teaching-about-international-peace-day-september-21.html)

Sustainable Development Goals

- The UN had prepared a fun and engaging way to learn about the Sustainable Development Goals through various games. Following the link below, you can discover interactive approaches for every student: https://www.un.org/sustainabledevelopment/student-resources/)

4.5 WAR IN THE ARTS

This teacher's book makes a distinction between "basic material" and material for "deepening" student understanding. This chapter can be used as deepening by the teacher and is not part of the basic package.

Throughout history, triumphal arches and monuments to the victors of wars have been built, they have been depicted in magnificent paintings, hymns have been written in their honor, and powerful musical works have been composed. In ancient times, the war victories of generals were declared as victories of the whole people. The most important virtue of the ruler was to win the war. Rulers were often depicted in military attire.

Monuments are usually erected by the victors and thus reflect their interpretation of history while neglecting the fate of the victims. Art was also often used for propaganda purposes. The person who commissioned the works of art determined the message of the depiction.

4.5.1 COMPARISON OF TWO PAINTINGS

The objective of the activity is to highlight the power of art to venerate the military leader or to portray the innocent victims of the terror of war. Both pieces of art are from the same period – the beginning of the 19th century. They both depicted the soldiers of Napoleon's Army, they both have one person in the center of the painting, but they have very different messages.

Before students start describing and comparing selected paintings, the teacher needs to encourage them to approach the task step by step so as not to draw conclusions too quickly. First, they must take time for detailed observation of each painting. The teacher should encourage students with additional questions to observe the work of art as closely as possible, considering the principle of gradualness: from a precise description of everything in the picture, without content interpretation, through recognition of design elements to content explanation.

The description of the painting strictly adheres to the visible world, meaning that we only describe what we see. In this first step, we should not interpret the picture. That why the identification of people, substantive explanation of events, warning of symbols and their interpretation are not part of the description. We just describe what is in the picture: a flag, many soldiers, a drum, a tree, and so on. Let us imagine that we should describe it in such a way that it can be perceived or felt by a blind man. Our description should make the picture visible.

We describe slowly, gradually, accurately. In doing so, we can opt for a system of description, but we can also start the description with an event that seems to us to be crucial and central to the whole picture. We can also start with recognizing the levels: first, we describe the first level, what is happening in the foreground, then the second level, what is happening a little behind, then the third level. We can also start the description from the lower right corner of the picture and then continue through the whole picture. However, we can start the description with what is happening, which we think is crucial for the whole picture. It is essential that we focus on describing the whole picture.

Once the students have described the individual picture well, they can compare them with each other. In the case of two selected paintings, the students should pay attention to the content and message of the depictions and explain by what means (art elements, content details, objects, symbols, etc.) the author portrayed this, what the painter was particularly attentive to, whether his position in relation to the depicted is evident. The students can also express their feelings and thoughts that were provoked by these paintings. Finally, the students are asked to write down the title of each image based on what they have observed.

If the teacher wants to learn more about the interpretation of works of art, a guided interpretation on a website can help: https://drawpaintacademy.com/analyze-art/ or https://www.studentartguide.com/articles/how-to-analyze-an-artwork.

Here are the questions for the students that they can follow.

1. What do you see in the pictures?

    b. Who is the central person? Who are the other people? What is the relationship between them?

    c. What role do light and color play in both images? What kind of atmosphere do they create?

    d. What is the setting of the scene?

2. How do you feel when you look at the picture? What emotions overwhelm you?

3. What is the main message of the pictures? What is the difference between them?

4. Write what title you would give to the first and second pictures.

Napoleon returns from Elba (Steuben)

Figure 4.8
Charles Baron von Steuben: Napoleon's Return from Elba
Source: Wikimedia Commons: https://commons.wikimedia.org/wiki/File:Retour_de_Napoleon_d%27_Isle_d%27Elbe,_by_Charles_de_Steuben.jpg

A short explanation of the painting. "A regiment of French soldiers were sent by King Louis XVIII to intercept Napoleon once he escaped from his exile on Elba. When he saw them, Napoleon dismounted and offered himself to them. Instead of killing him, the soldiers rallied around their former emperor and marched with him back to Paris. This ushered in the period called the Hundred Days, in which Napoleon briefly resumed power before he was finally defeated at the Battle of Waterloo."[6]

A longer explanation of the painting: "Royalist troops barred the way. The 5th Infantry Regiment had taken their positions as the enemy approached, and as the vanguard of Napoleon's forces came to a halt, a tense silence fell. As the sun set, lighting up the western horizon, Napoleon strode out into the open. He was unarmed, yet he showed no fear as he surveyed the line of gleaming rifles before him. For a moment he stood quite still, his face inscrutable. Then, without taking his eyes away from the royalist regiment, he seized the front of his coat and ripped it open. "If there is any man among you who would kill his emperor," Napoleon declared, "Here I stand!" The 5th Infantry Regiment joined Napoleon on the spot. Some accounts differ as to exactly what happened next, but most agree on the fundamentals of the event itself. After a moment of silence, voices within the ranks of the 5th Regiment began shouting: "Long live the Emperor!" As the cry spread, it was taken up by more and more of the royalist soldiers. Before long they had

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[6] WorldCat Identities. 2020. Steuben, Charles (1788-1856). http://www.worldcat.org/identities/viaf-66735737/ (Accessed: September 20, 2020).

lowered their weapons and, en masse, the entire regiment joined Napoleon's army. The following day, the 7th Infantry Regiment joined the cause, followed by an ever-increasing number of soldiers. Marshal Ney, a high-ranking royalist commander, promised the King that he would bring Napoleon to Paris bound inside an iron cage. With 6000 men at this back, Ney then proceeded to march against the Imperialist army – only to swear his allegiance to Napoleon upon their meeting. By the time the army reached Paris, they were able to enter the capital city unopposed. The royalists had fled before the Emperor's advance and, once again, Napoleon Bonaparte had reclaimed his throne."[7]

[7] Higgins, Malcolm. 2017. Napoleon's Return From Exile, Rallying an Army With His Words Alone. June 21. https://www.warhistoryonline.com/napoleon/100-days-napoleon-returns-exile-rallying-army-words-alone-m.html (Accessed: September 20, 2020).

The Third of May (Goya)

A short explanation of the picture: Goya commemorated Spanish resistance to Napoleon's armies during the occupation of 1808 in the Peninsular War. The Third of May 1808 is set in the early hours of the morning following the uprising and centres on two masses of men: one a rigidly poised firing squad, the other a disorganized group of captives held at gunpoint. Executioners and victims face each other abruptly across a narrow space.[8]

A longer explanation of the picture: "We see row of French soldiers aiming their guns at a Spanish man, who stretches out his arms in submission both to the men and to his fate. A country hill behind him takes the place of an executioner's wall. A pile of dead bodies lies at his feet, streaming blood. To his other side, a line of Spanish rebels stretches endlessly into the landscape. They cover their eyes to avoid watching the death that they know awaits them. The city and civilization are far behind them. Even a monk, bowed in prayer, will soon be among the dead.

Goya's painting has been lauded for its brilliant transformation of Christian iconography and its poignant portrayal of man's inhumanity to man. The central figure of the painting, who is clearly a poor laborer, takes the place of the crucified Christ; he is sacrificing himself for the good of his nation. The lantern that sits between him and the firing squad is the only source of light in the painting, and dazzlingly illuminates his body, bathing him in

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[8] Wikipedia. 2020. The Third of May 1808. https://en.wikipedia.org/wiki/The_Third_of_May_1808 (Accessed: September 20, 2020).

what can be perceived as spiritual light. His expressive face, which shows an emotion of anguish that is more sad than terrified, echoes Christ's prayer on the cross, "Forgive them Father, they know not what they do."

Close inspection of the victim's right hand also shows stigmata, referencing the marks made on Christ's body during the Crucifixion. The man's pose not only equates him with Christ, but also acts as an assertion of his humanity. The French soldiers, by contrast, become mechanical or insect-like. They merge into one faceless, many-legged creature incapable of feeling human emotion. Nothing is going to stop them from murdering this man. The deep recession into space seems to imply that this type of brutality will never end.

4.5.3 DIDACTIC SUGGESTIONS

/…/ Goya's central figure is not perishing heroically in battle, but rather being killed on the side of the road like an animal. Both the landscape and the dress of the men are nondescript, making the painting timeless. This is certainly why the work remains emotionally charged today."[9]

- Some didactic suggestions may be found above. It is very important to make the process step by step and not to explain the content of the paintings in advance. The students should discover on their own what was the position of the artist and how art can be used or misused for different purposes: for propaganda and for protest against violence and war.

- The teacher can lead the students through the process, asking them questions to stimulate the detailed observation of the picture and to present it in an objective way (what they see). The next step is to ask them about their feelings: which emotions are provoked in them when looking at each painting. After these steps, the debate in the class about the comparison of the two paintings can start. Only at the end does the teacher explain the historical background, the authors, and the content of both paintings. The information from above or additional information from the internet can be helpful for that.

[9] Zappella, Christine. 2015. Francisco Goya, The Third of May, 1808. August 09. https://smarthistory.org/goya-third-of-may-1808/ (Accessed: September 25, 2020).

4.6 CREATING A MONUMENT TO ALL VICTIMS OF WAR

This teacher's book makes a distinction between "basic material" and material for "deepening" student understanding. This chapter can be used as deepening by the teacher and is not part of the basic package.

4.6.1 FOUNDATION OF CREATIVE LEARNING

Including **creative tasks** into the learning process is important as it allows students to develop different skills: for example, to be mentally and emotionally active, to develop critical thinking and creativity. Sensed and embodied thinking are essential for any creative activity. If we organize a creative activity in a group, then we add additional benefits such as learning of cooperation, confrontation of opinions, individual and group responsibilities, the ability to create different roles in the group, etc.

The educational process should not be kept at the level of memorization and reproduction of knowledge but has to encourage students to think creatively and critically. The **creative group work** can be an appropriate method to strengthen this attitude.

Such creative tasks enable students:

- to enter in more genuine contact with his/her inner world,

- to deepen the experience with others and to create a community,

- to encourage creativity,

- to promote long-life knowledge.

According to Finnish architect Juhani Pallasma, in our culture, intelligence, emotions and embodied intuitions continue to be seen as separate categories. The body is regarded as a medium of identity as well as social and sexual appeal but neglected as the ground of embodied existence and silent knowledge, or the full understanding of the human condition. Prevailing educational and pedagogic practices also still separate the mental and intellectual capacities from emotions and the senses, and the innumerable dimensions of human embodiment. In today's age of mass industrial production, stunning consumption, euphoric communication and virtual digital environments, we still live in our body; human existence is an embodied state.[10]

Some of the further reasons for including artistic creation are summarized on the following website: https://www.learningliftoff.com/10-reasons-arts-in-education-important-kids/

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[10]Juhani Pallasmaa. 2017. Embodied and Existential Wisdom in Architecture: The Thinking Hand. Body & Society 23, No. 1: 96–111.

4.6.2 DIDACTIC SUGGESTIONS

Based on the findings in this module, the class can be divided into groups of four to six students, with the task of making a draft for a monument to all the victims of wars.

The teacher should create a space for group discussion before starting the process of artistic creation. This is how students can develop dynamics for coordination of different opinions, and find a common solution on how to design the chosen idea. The following questions might be helpful in this process:

- What could be the central thought?

- What symbols could you use?

- In what environment would you place the monument? Do you have a specific place in mind?

The students should consider the shape of the monument and the materials from which it would be made. They can make a draft or model of the monument.

One of the important steps in the creative task is the phase of ignorance and uncertainty through which student learns perseverance and emotional flexibility. In this phase, a person feels vulnerable and insecure, as well as attentive and alert. Different approaches and strategies are being tested. The teacher should pay attention to this stage of the process and to encourage students to go through this phase.

The teacher also encourages students to be aware of the usefulness of art in both personal and social life. Students will learn how to creatively express themselves in the language of art. For some further ideas on how to use art in the classroom, the following website may be consulted: https://www.goshen.edu/art/ed/artlsn.html .

4.7 TRANSCRIPT OF THE VIDEO

1. ON THE SCHOOL PLAYGROUND

Students are playing football on the school playground. During the game, Pieter-Jan falls on the ground claiming Ahmed committed a found.

Pieter-Jan claims: "You tripped me!"

Ahmed raises his hands, objecting: "Not true. I didn't even touch you."

Two different interpretations divide the rest of the players. Some of the children side with Ahmed protesting there was no foul play, while others side with Pieter-Jan demanding the foul. Both parties are trying to persuade each other by yelling. During the heated situation, the teacher arrives and calls the students to head towards the bus stop. The students are on their way to the memorial to the victims of all wars. On the way to the bus stop, they are still arguing whether there was an offence or not, and who is right.

2. ON THE BENCHES – WAITING FOR THE BUS

While waiting for the bus, the youngsters are sitting on benches.

The teacher asks: "What happened?"

Pieter-Jan starts: "I almost scored a goal, and Ahmed tripped me!"

Ahmed replies: "Man, you know better than this. You threw yourself to the ground. There was no foul!"

Again, some of the class members side with Pieter-Jan, and the others support Ahmed.

From the back of the group, Sarah speaks out loud: "I saw Ahmed intentionally pushing Pieter-Jan. Ahmed always plays rough."

David murmurs in a low voice: "… so typical of Muslims…"

The teacher calms the situation: "Well, slow down now everybody, not so hasty. You need to cool down your heads and leave this issue aside. Or better still, we can use this dispute as an introduction for today's trip to the monument to the victims of all wars."

He continues with the question: "Why are there tensions and conflicts between people?"

Ahmed says indignantly: "Because some people are unfair, they cheat, and can't stand defeat…"

Lindsay tries to calm things down: "People are different, and sometimes we can't get along. Everyone wants to be right – just like Pieter-Jan and Ahmed at football today."

The teacher continues: "let us look more broadly at who or what you think is to blame for the conflicts and wars in the world?"

Sarah says confidently: "I think religions are to blame for most wars. Religions have always encouraged wars. They used weapons to expand their power. Just look at what Muslim terrorists are doing today because of their faith in Allah."

Ahmed is still upset, as he is sure he didn't foul Pieter-Jan, and now these people condemn all Muslims for all the wars in the world, so he also responds emotionally: "Are Muslims now to blame for everything? What about the Crusades? At that time, Christians killed a lot of people in the name of the Christian God!"

In defense of Ahmed, Lindsay says: "Yesterday I saw the news on the internet that Hindus had set fires to Muslim homes in India. Some time ago, there was also talk of Buddhist violence against the Muslim minority in Myanmar. Muslims are victims of violence in those countries."

Pieter-Jan had calmed down a bit and feels like sharing his thoughts on the subject with confidence: "It's clear from history that religions are the cause of most wars to date. Christians, Muslims, Hindus, Buddhists - they are all violent. Therefore, it would be best if we all turn atheist! Don't you think it is foolish to argue about different gods for there is no evidence whatsoever they exist?! We live in the 21st century, and with all the technological progress, we should stop believing in things that are not scientifically proven. Those who believe in gods and supernatural power today are stupid!"

The teacher tries to reason with Pieter-Jan: "Pieter-Jan, I see your point, but don't you think your idea can be disrespectful towards people with different religious beliefs? Just as you have the right to hold your opinion and beliefs, so have your other classmates the same right to believe according to their tradition, world view or personal faith. Wouldn't you agree? Now, I don't believe faith in God in itself leads to violent acts. Our beliefs can, however, be manipulated when someone is trying to use violence to reach their goals."

3. CONVERSATION ON THE BUS

The bus is approaching, and the teacher encourages the students to talk in pairs on their way to the memorial.

Teacher: "We have a half-hour drive from here to the monument. During this time, you can talk to the person sitting next to you about what should be done to prevent

new wars. What are the necessary steps if we want to maintain peace between us?"

Students get on the bus. On one side of the bus, Pieter-Jan sits together with Sarah; on the other side, Ahmed talks with Lindsay. You can hear the children's chatter in the background.

4. VISIT THE MEMORIAL DEDICATED TO THE VICTIMS OF ALL WARS

The students get off the bus and walk towards the hill where the memorial is located. On the memorial, we read the inscription: "I was born to share love, not hate" (Antigone). Below: "Dedicated to the victims of all wars."

The teacher breaks the silence: "This monument has been made to cherish the memory of those who have fallen in war and to all who have suffered as a result of the war. It is a place of remembrance and a living memory for us that we should never go to war again. Who will read the inscription out loud?"

Lindsay reads: "I was born to share love, not hate"

The teacher asks: "Who said these words?"

Ahmed replied first: "Antigone."

The teacher replies: "We have already talked about Antigone in class, haven't we? Why do you think this idea is on this monument?"

Lindsay says: "Because, despite the king's ban, she buried her brother who had fallen in the war."

David adds: "In the war, her brothers Eteocles and Polynices fought and finally killed each other. King Creon buries Eteocles as a hero and declares Polynices to be a traitor to the state. The king issues an order threatening the death penalty to anyone who would bury Polynices."

Sarah continues: "Despite the ban, Antigone courageously buries her dead brother, and the king sentences her to death. Antigone takes her own life in prison. Her fiancé Haemon, who is the king's son, also takes his own life. In the end, the king's wife Eurydice also committed suicide."

The teacher sums up: "You see how the decision to sentence Antigone to death led to other deaths! Violence always gives birth to new violence. As you know from your own experiences, a violent act does not solve the problem, but on the contrary, it makes things worse."

The students now reflect on the teacher's words, some of them nod in agreement. Pieter-Jan, on the other hand, stands still.

The teacher continues: "Antigone resisted hatred and pledged her whole life to resist the king's unjust laws. If we want peace, we must strive for justice. However, we must also be careful not to allow hatred towards others to spread inside us, but to resolve our conflicts promptly and peacefully. Let's not forget: 'I was born to share love, not hate.'"

The students walk towards the bus.

5. ON DEPARTURE FROM THE MONUMENT:

Pieter-Jan approaches Ahmed and stops him.

Pieter-Jan: "I'm sorry. You were right. There was no foul, I was really eager to score a goal, and I couldn't get through."

Pieter-Jan offers Ahmed his hand. The class is closely watching to see what will happen next.

Ahmed shakes his hand saying: "No worries, mate, I'm glad we can put this behind us."

There is silent relief for everyone in the group. Everyone is happy Ahmed, and Pieter-Jan have reconciled. Lindsay hugs Ahmed, Sarah taps Pieter-Jan on his shoulder: "You see, tomorrow is another game to be happy about."

4.8 GLOSSARY

Conflict is a serious and lasting contrast in terms of values, beliefs, interests, and attitudes between individuals or between social groups.

Democracy is a form of government in which the people have the authority to choose their governing legislature.

Ethnic cleansing is the systematic forced removal of ethnic, racial and/or religious groups from a given territory by a more powerful ethnic group, often with the intent of making it ethnically homogeneous.

Genocide is the deliberate killing of a large group of people, especially those of a particular nation or ethnic group.

Global justice is a principle that requires just distribution of benefits and burdens throughout the world.

The Golden Rule is a principle that is found and has persisted in many religious and ethical traditions of humankind for thousands of years. It requires: "What you wish done to yourself, do to others."

Human rights are fundamental rights to which a person is inherently entitled simply because she or he is a human being and which are inherent in all human beings regardless of their age, ethnic origin, location, language, religion, ethnicity, or any other status. The Universal Declaration of Human Rights (UDHR) was adopted by the United Nations General Assembly in 1948.

Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs. For sustainable development to be achieved, it is crucial to harmonize three core elements: economic growth, social inclusion, and environmental protection. These elements are interconnected, and all are crucial for the well-being of individuals and societies.

The United Nations (UN) is an intergovernmental organization that aims to maintain international peace and security, develop friendly relations among nations, achieve international cooperation, and be a center for harmonizing the actions of nations. It was established in 1945 and has 193 member states.

War is an intense armed conflict between states, governments, societies, or paramilitary groups. It is generally characterized by extreme violence, aggression, destruction, and mortality, using regular or irregular military forces.

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