



Ealing Agreed Syllabus: guidance for teachers

KS2.10: Moral dilemmas, 1

Overall aim: to begin to understand the complexities and responsibilities around making an ethical decision.

<i>Right and wrong</i>	<i>Pupils will</i>	discuss the difference between right and wrong, and how they learn to make moral distinctions; think about how easy or difficult it is to make moral decisions.
<i>Aim:</i> to explore the concept of right and wrong.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<p>Starter: As a class, have an open discussion about how we learn right from wrong. Do we learn it from our families? Our teachers? Our friends? A religious or moral authority (e.g. priest, imam, rabbi, philosopher, teacher)? A special book? Have they ever been in a situation where they disagreed with someone over what was right and what was wrong? In that situation, was it easy to know who was right and who was wrong? How did it end? Did the individuals agree to disagree, did they reach a compromise position, or was it a case of one person imposing their view on another?</p>		<p>Mrs Franklin and her cats: Powerpoint lesson on what is a moral dilemma https://www.tes.com/teaching-resource/what-is-a-moral-dilemma-6090477 (Requires TESconnect account: free to register)</p> <p>Pinocchio and Jiminy Cricket https://www.youtube.com/watch?v=D0ZzNOkcEgM</p>
<p>Activity 1: Ask class to give examples of situations when there is a clear 'right' and a clear 'wrong'. Does the entire class agree on the 'rightness' of these situations?</p>		
<p>Activity 2: Discuss a situation where there might be a variety of responses. For example: you are feeling a little hungry and you see an apple or sandwich that belongs to someone else. Would it be right to steal the food and eat it? What if you hadn't eaten for days? What if you were a refugee with a starving family: would it be right to steal some fruit or food from a farm to save a child's life? Discuss the phrase: where do you draw the line?</p>		

Activity 3: Discuss the ways various groups make decisions about what is right and what is wrong. For instance, do different families have different rules? Do families have different rules for different members of the family? For instance, are parents allowed to do things that their children are not? What might be reasons for this? Are they 'good' reasons?


Activity 4: Point out that many children, if they have been brought up in a particular religious tradition, will hear a lot about right and wrong in the context of their beliefs. That many religious and philosophical texts (*Bible, Qur'an, Torah, Vedas, Guru Granth Sahib, Analects of Confucius, Meditations* by the Roman Emperor Marcus Aurelius) have a lot of moral guidance. But that it is also possible to make decisions based on individual conscience, and that both religious and non-religious people listen to the promptings of their conscience. Have a discussion about what the 'conscience' is. What does it mean to have a 'bad conscience' (i.e. your conscience is telling you you've done something wrong). Another—perhaps better—way of saying that is to say that something is “weighing on your conscience,” as the conscience itself is neither good nor bad.

Plenary: Show a YouTube video of the song “Always let your conscience be your guide” from the film *Pinocchio*. Summarise the discussion so far, i.e. that we can learn right from wrong from a variety of sources, including our own conscience.

Poverty	Pupils will	explore some references to poverty in religious and philosophical literature; reflect on their own beliefs regarding the existence of poverty in the world.
Aim: explore religious, philosophical and practical responses to poverty.	SEN	
	Gifted	
Possible activities		Suggested resources
<p>Note: this may be a very sensitive topic, especially if there are any children from low-income families in the class. Whereas it can be empowering to allow children to discuss the ‘justice’ or ‘injustice’ of poverty, it is probably not so helpful at this age to associate religious explanations such as karma and sin to the condition of poverty. Instead, perhaps it is more helpful to emphasise the ethical (religious and non-religious) response to do all that one can to help eliminate poverty.</p>		
<p>Starter: Pose the question: “If you believe in a god, why do you think God allows poverty to exist?” Discuss. Then ask: “If you don’t believe in a god, what do you think is the cause of poverty?” Finally ask “Should we help the poor regardless of where we believe poverty comes from? Why?”</p>		<p>WaterAid website: http://www.wateraid.org/uk/default.asp</p> <p>WaterAid statistics page: http://www.wateraid.org/uk/what-we-do/statistics</p> <p>WaterAid website learn zone primary resources: http://www.wateraid.org/uk/get-involved/schools/primary-resources</p> <p>http://www.openbible.info/topics/poverty</p>
<p>Activity 1: As a class, make a list of things we take for granted, e.g. three meals each day, TV, nice place to live, plenty of clothes, clean water, flush toilet. Visualisation exercise: Imagine what it is like down an open sewer or drain. Imagine having to sleep beside that drain every night. Look at some of the videos on the WaterAid website.</p>		
<p>Activity 2: Break class into groups, and give each of them one of the quotes (see background information) that mentions poverty or the poor. The groups to discuss their quote and to think about (1) what it means, (2) whether they agree with it.</p>		
<p>Activity 3: Visualisation: Imagine having to walk for an hour just to get water. Read out some of the statistics about water use and availability from the WaterAid website. Think about going on holiday and having to carry all your luggage on your head, which is what some people do when they fetch water. Point out that some families in Africa spend up to six hours each day fetching water.</p>		


Activity 4: As a class, design an advertising campaign or poster for WaterAid. How would the class get the message across that helping those less fortunate than ourselves is a form of justice? (Note: we will be returning to the concept of justice and practical responses to injustice in the last two lessons in the unit.)

Plenary: Return to some of the passages that were read out. As a class, come up with a similar rule or memorable quote dealing with improving the sanitation of the poor.

<i>Choice</i>	<i>Pupils will</i>	reflect on the consequences of their choices; begin to realise how poverty limits choice.
<i>Aim:</i> to explore the ethical complexities of choice.	<i>SEN</i>	
	<i>Gifted</i>	
<i>Possible activities</i>		<i>Suggested resources</i>
<p>Starter: Tell class about the American comedian (Buddy Hackett) who once said “As a child my family’s menu had two choices: take it or leave it.” This might make you laugh, especially depending on how it is said. However it is not so funny when you realise that it is the actual experience of many children living today. Show class an image of the Save the Children poster designed by Johnson Banks. What is the emotional reaction to this poster?</p>		 <p>http://www.johnsonbanks.co.uk/thoughtfortheweek/index.php?year=2007&month=6</p> <p>(Caption reads: “They say there’s no child poverty in the UK. We know families who have to choose between decent eating and heating. You help us expose the scandal.”)</p>
<p>Activity 1: Working in pairs, pupils fill out a ‘choices sheet’ with four columns for: 1) the choices they have made that day (e.g. to clean their teeth or not, eat breakfast or not, come to school or not etc.); 2) choices that are unavailable to a child living in poverty; 3) choices that you would miss most; 4) choices that matter most. Highlight those that both matter and are unavailable to poor children.</p>		
<p>Activity 2: Discuss how having too much choice can be a disadvantage. Can choice be stressful? Why?</p>		
<p>Activity 3: Read Leviticus 19: 9-10. Point out that in Judaism and Islam, the words most commonly translated into English as ‘charity’ derive from words meaning ‘justice’ or ‘righteousness’, and refer to the attempt to correct the imbalance between rich and poor.</p>		
<p>Activity 4: Discuss concepts of freedom and choice. Imagine you own a picture called ‘Freedom to choose’ What would be in it? After you get responses from the class, google images using that phrase and see what you get. Make a list or draw the picture.</p>		
<p>Plenary: Get pupils to share choices they have made during the day that are not an option for others. Is there anything they could do to redress this unfairness?</p>		

Power and responsibility	Pupils will	explore concepts relating to power and responsibility as portrayed in various religious and secular sources; reflect on their own ideas regarding injustice.
Aim: to explore the relationship between power and responsibility	SEN	
	Gifted	
Possible activities		Suggested resources
Starter: using clips from YouTube, discuss the quote from Spiderman “With great power comes great responsibility” and/or talk about the hero Batman, who used the wealth he inherited following the death of his parents to fight corruption in Gotham City.		Youtube clip from Spiderman: https://www.youtube.com/watch?v=IKmQW7JTb6s
Activity 1: Think, pair and share: What is power? Where does it come from?		¹ Endow the king with your justice, O God, the royal son with your righteousness. ² May he judge your people in righteousness, your afflicted ones with justice. ³ May the mountains bring prosperity to the people, the hills the fruit of righteousness. ⁴ May he defend the afflicted among the people and save the children of the needy... <i>Psalm 72: 1-4</i>
Activity 2: Read Psalm 72:1-4 (omitting the last part of verse 4, i.e. “may he crush the oppressor”). Discuss the religious view that is portrayed in this psalm, i.e. the belief/hope that God will ensure that the king is just.		
Activity 3: Compare the religious view* with the secular idea that it is human governments that create wealth and prosperity and who are responsible for ensuring justice and the wellbeing of their citizens. For example, read the child friendly version of the United Nations Convention of the Rights of the Child (UNCRC), which was a statement made by the modern governments in the United Nations in 1959 about what they believe are the rights of a child. Can you be righteous but not religious?		
Activity 4: Using the following quotes, discuss the Sikh belief that wealth is only acceptable if it is used for other people such as giving them work or food; that it is the responsibility of the rich to look after the poor. <ul style="list-style-type: none"> ▪ Blessed is the godly person and the riches they possess because they can be used for charitable purposes and to give happiness. <i>Guru Amar Das</i> ▪ A place in God’s court can only be attained if we do service to others in this world. <i>Guru Granth Sahib 26</i> 		
Plenary: Tell class that in the last lesson they are going to do something practical to address an issue of unfairness. Brainstorm some ideas for what issue they might like to address.		*Note: many religious sources will also emphasise the need for humans to do everything they can do to ensure justice. In other words they won’t leave everything to God. Child friendly version of the UNCRC http://www.unicef.org/rightsite/484_540.htm

<i>The Good Samaritan</i>	<i>Pupils will</i>	study the parable of The Good Samaritan; think about their own responses to the suffering of others.
<i>Aim:</i> to explore moral issues around helping others.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<p>Starter: Either read a version of the Biblical Good Samaritan story (Luke 10: 30-37) or play a video version on YouTube or TrueTube. Point out that the Jews of that time and the Samaritans (see right) did not usually get along, however the person in the story did not display this prejudice. Not only that, he went out of his way to help the man who had been robbed, as compared to the other people in the story. Why do you think Jesus told this story? What was he trying to say?</p>		<p>The <i>Samaritans</i> were people who lived in what had been the Northern Kingdom of Israel. Samaria, the name of that kingdom's capital, was located between Galilee in the north and Judea in the south. The Samaritans were a racially mixed society with Jewish and pagan ancestry. There was considerable friction between Jews and Samaritans because of differences in their beliefs.</p> <p>Video version of the Good Samaritan story.</p> <p>Unsung heroes in the Syrian refugee crisis: http://www.aljazeera.com/indepth/inpictures/2015/11/unsung-heroes-refugee-crisis-151105062617501.html</p>
<p>Activity 2: Ask class to volunteer any modern examples they can think of that are similar to the Good Samaritan story. Maybe a story they saw on Facebook or something they observed in school.</p>		
<p>Activity 3: Visualisation exercise: Imagine that you have fallen off your bike, and badly skinned your knee and it is bleeding. Then imagine a friend or a figure of authority (e.g. a priest or teacher or neighbour) rushing past, in too much of a hurry to stop and help, or even see that you were there. Then imagine someone you don't like approaching. At first they might laugh, but then they feel sorry and come across and help you. They even tear off a piece of their clothing to use as a bandage to wrap round your wound and stop the bleeding. How do you feel? Then repeat the visualisation exercise, only this time put yourself in the role of the Good Samaritan, and someone you don't like in the role of the person who has fallen off their bike.</p>		
<p>Activity 4: Discuss how people who work for such organisations as the Red Cross, the Red Crescent, Doctors without Borders etc. are like the Good Samaritan. (See link to Al-Jazeera story)</p>		
<p>Plenary: As a class write a modern version of the story. Who would be the characters? Have an open discussion about how hard/easy it is to look at this story using 'far-away' examples (such as the story dating to Biblical times or the organisations in Activity 4) as compared to examples from much closer to home, e.g. school mates. If you have time, roleplay your version of the story.</p>		

<i>Justice and fairness</i>	<i>Pupils will</i>	learn that various traditions teach the necessity of honesty and fairness in trading; understand that in business “being fair” can mean reducing your profits.
<i>Aim:</i> to look at how morality is often linked with concepts of justice.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<p>Starter: Draw a vertical line on the white board separating it into two columns, with the word “Fair” and the top of one and “Unfair” at the top of the other. Brainstorm with the class examples to put into each column. These can be personal or things the children have read about in the news or through their studies.</p>		<p>“Do not use dishonest standards when measuring length, weight or quantity. Use honest scales and honest weights, an honest dry measure and an honest liquid measure...” Leviticus 19:35-36</p>  <p>Lady Justice, Frankfurt</p>
<p>Activity 1: Read Leviticus 19:35-36 pointing out that the rules in this part of the Bible were aimed at people who lived thousands of years ago, but that some of these rules are still considered important.</p>		
<p>Activity 2: Discuss the fact that a trader using honest weights and measures is often used as a metaphor for justice, e.g. in the secular image of the figure of Justice, where the scales indicate the need to be impartial and carefully weigh up the evidence before giving a verdict.</p>		
<p>Activity 3: Discuss such metaphorical phrases as “weighed in the balance and found wanting” and “carefully weigh your words before speaking.” Discuss ideas about how the scales came to be a symbol for fairness and justice.</p>		
<p>Activity 4: Return to some of the examples that were written on the white board. Bring up the very personal and commonplace scenario of dividing up a piece of cake or a chocolate bar. Describe how one method of ensuring fairness is to have one person do the dividing, and then let the other person make the first choice. Why is this fair?</p>		

Activity 5: Show class a picture of the Fair Trade logo. Does anyone know what it represents? Where have they seen it? Using resources from either the Oxfam or Fair Trade websites, illustrate the concept of the middleman in trade, who often receives an unfair share of the profits. Show how Fair Trade aims to combat this. Discuss how buying Fair Trade products (or asking a parent/guardian to buy them) is a way that the pupils can contribute to global fairness.

Plenary: End with an open discussion about how hard/easy it is to be fair. For instance, Fair Trade products can be a bit more expensive than other products because more is paid to the producers (e.g. small farming communities) as well as the costs that are paid to the facilitators of the transactions. Discuss the fact that it isn't always easy to be 'fair' in a situation where money is tight and a family is already struggling to buy food.

Oxfam resources for schools:
<http://www.oxfam.org.uk/education/resources/find-your-way-through-trade>

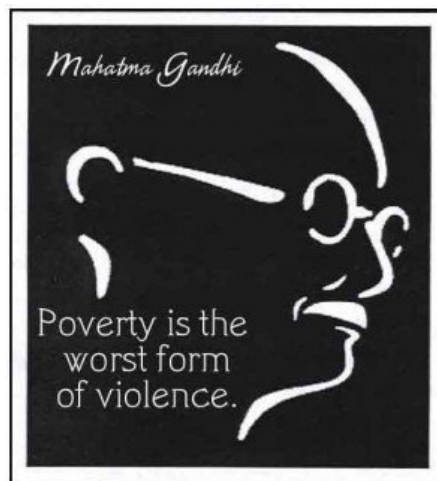
Fair Trade resources for schools, including lesson plans and assemblies:
<http://schools.fairtrade.org.uk/resource/#page-1>

<i>Pupils for justice</i>	<i>Pupils will</i>	learn that they can have power and responsibility by using their own voice; learn a practical way of standing up for fairness.
<i>Aim:</i> to use their learning from this unit to address a matter of social concern.	<i>SEN</i>	
	<i>Gifted</i>	
Possible activities		Suggested resources
<p>Starter: Tell class a bit about the UN Convention on the Rights of the Child (see background information).</p> <p>Put articles 12 and 13 up on the whiteboard and ask two students to read them out to the class:</p> <p>Article 12 Every child has the right to have a say in all matters affecting them, and to have their views taken seriously.</p> <p>Article 13 Every child must be free to say what they think and to seek and receive all kinds of information, as long as it is within the law.</p>		<p>Rights of the child in child-friendly language poster: http://www.unicef.org.uk/Documents/Publications/Child_friendly_CRC_summary_final.pdf</p> <p>Printable large size version of Article 12: http://www.niyf.org/wp-content/uploads/2015/07/Article12.jpg</p>
<p>Activity 1: On IWB show class Croydon newspaper article about how a primary school wrote to their local MP about a dangerous road (http://www.croydonadvertiser.co.uk/Pupils-action-dangerous-cut/story-27861424-detail/story.html) This MP responded by visiting the school and asking the local council to install some traffic calming measures (e.g. speed bumps).</p>		<p>Resources to support teachers with educating children and young people about their rights and global citizenship: http://www.unicef.org.uk/rights-respecting-schools/resources/rrsa-teaching-resources/</p>
<p>Activity 2: Break into groups and get each group to think about something within the school or of local or national concern that affects them or that they feel so strongly about they want to be heard. Groups to report back to the class with their ideas. Discuss these ideas taking into account 1) the learning from the previous lessons, 2) some practical solutions that they can suggest or 3) ways to ask for more information.</p>		
<p>Activity 3: Discuss whether the proposed solutions are fair. Point out that they will need to explain why they consider their solution fair: i.e. they will have to present arguments for their proposal</p>		<p>Find your MP: http://www.ukpolitical.info/Finder.htm</p>
<p>Activity 4: As a class choose one idea and discuss whether it is something that should be sent to the headteacher and/or school governors, a local councillor or an MP. Compose a letter, which can be signed by all the pupils and sent.</p>		

Plenary: Summarise the work of the unit, pointing out that even though they are still in primary school the UN convention on the rights of the child has given them the right to be heard. And as in the Spiderman quote, this right/power brings with it responsibility, such as standing up for justice (e.g. against bullying). But that it is important to also develop wisdom regarding when to speak and what battles should/can be fought. And that this is one of those moral dilemmas for which there is perhaps no single 'right' answer.

Key words	Moral dilemma, poverty, justice, righteousness, power, responsibility
Points to note	This might be a unit that is best taught in Years 5 or 6.
Expected outcomes	
<p>Pupils are working at an emerging level if they</p> <ul style="list-style-type: none"> ▪ are able to participate in the discussion of what is right/wrong or fair/unfair. ▪ can name several elements of the Good Samaritan story. ▪ can express their feelings about poverty. <p>Pupils are working at an expected level if they:</p> <ul style="list-style-type: none"> ▪ can retell the Good Samaritan story in a modern context. ▪ understand that moral decisions often do not have simple 'right' and 'wrong' solutions. ▪ are able to describe what it means to have a conscience. <p>Pupils are exceeding expectations if they can do all of the above. In addition they:</p> <ul style="list-style-type: none"> ▪ are able to write a few sentences expressing their own position on a moral issue. ▪ understand the implications and are able to take a lead on suggesting an approach/solution to the activity in the final lesson. 	

Background information



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[pinterest](https://www.pinterest.com)

Better is a poor man who walks in his integrity than a rich man who is crooked in his ways. (*Proverbs 28:26*)

When you reap the harvest of your land, you shall not reap your field right up to its edge; neither shall you gather the gleanings after your harvest. And you shall not strip your vineyard bare; neither shall you gather the fallen grapes of your vineyard. You shall leave them for the poor and for the sojourner: I am the LORD your God. (*Leviticus 19:9-10*)

If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? (1 John 3:17)

Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who...gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves. (*Qur'an 2:177*)

And it is not your riches nor your children that will bring you near Us in rank, but those who believe and do good works, will have a double reward for what they did... (*Qur'an 34:38*)

In a country well governed, poverty is something to be ashamed of. In a country badly governed, wealth is something to be ashamed of. (*Analects of Confucius, Chapter VIII*)

If the misery of the poor be caused not by the laws of nature, but by our institutions, great is our sin. (Charles Darwin, *Voyage of the Beagle*)

Overcoming poverty is not a task of charity, it is an act of justice. Like slavery and apartheid, poverty is not natural. It is man-made and it can be overcome and eradicated by the actions of human beings. (Nelson Mandela)

No one has ever become poor from giving. (Ann Frank)

Poverty is the worst form of violence. (Mahatma Gandhi)

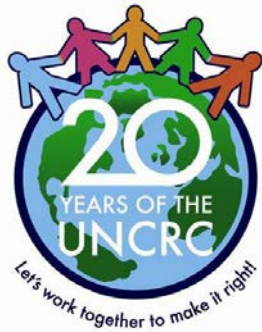


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Fairtrade is about better prices, decent working conditions, local sustainability, and fair terms of trade for farmers and workers in the developing world. By requiring companies to pay sustainable prices (which must never fall lower than the market price), Fairtrade addresses the injustices of conventional trade, which traditionally discriminates against the poorest, weakest producers. It enables them to improve their position and have more control over their lives.

The Fairtrade Foundation is a development organisation committed to tackling poverty and injustice through trade, and the UK member of Fairtrade Labelling Organisations International (FLO). The Foundation works with businesses, civil society organisations and individuals to improve the position of producer organisations in the South and to help them achieve sustainable improvements for their members and their communities. Certification and product labelling (through the FAIRTRADE Mark) are the primary tools for our development goals. The backing of organisations of producers and consumers in a citizen's movement for change is fundamental and integral to our work.

The FAIRTRADE Mark is an independent consumer label which appears on UK products as a guarantee that they have been certified against internationally agreed Fairtrade standards. It shares internationally recognised Fairtrade standards with initiatives in 20 other countries, working together globally with producer networks as Fairtrade Labelling Organisations International (FLO). The Mark indicates that the product has been certified to give a better deal to the producers involved – it does not act as an endorsement of an entire company's business practices. (From: <http://www.fairtrade.org.uk/>)



[UNCR 20 years logo](#)



Allenby Primary School, Southall
Awarded level 2 Rights Respecting
Status in March 2015

allenbyprimaryschool.com

The United Nations Convention on the Rights of the Child (UNCRC) is the most complete statement of children’s rights ever produced and is the most widely-ratified international human rights treaty in history.

The Convention has 54 articles that cover all aspects of a child’s life and set out the civil, political, economic, social and cultural rights that all children everywhere are entitled to. It also explains how adults and governments must work together to make sure all children can enjoy all their rights.

In 1989, governments worldwide promised all children the same rights by adopting the UNCRC. The Convention changed the way children are viewed and treated—in other words, as human beings with a distinct set of rights instead of as passive objects of care and charity.

These rights describe what a child needs to survive, grow, and live up to their potential in the world. They apply equally to every child, no matter who they are or where they come from. All children have rights, even those affected by conflict or emergencies.

The Convention must be seen as a whole: all the rights are linked and no right is more important than another. There are four articles in the Convention that are seen as special in that they help interpret all other articles, playing a fundamental role in realising all the rights in the Convention for all children. They are called general principles. There are also a number of agreements, called Optional Protocols, which strengthen the Convention and add further unique rights for children.

UNICEF is the only organisation working for children recognised by the Convention. All UN member states except for the United States have ratified the Convention; the UK signed it in 1990, and it came into UK law in 1992. (From: <http://www.unicef.org.uk/UNICEFs-Work/UN-Convention/>)

ARTICLE 12: You have the right to an opinion and for it to be listened to and taken seriously.



You have the right to an opinion and for it to be listened to and taken seriously.

Printable large size version:

<http://www.niyf.org/wp-content/uploads/2015/07/Article12.jpg>

Although the Convention must be seen as a whole and all the rights are linked, there are four articles in the Convention with a special status of **general principles**. These are overarching rights that are needed for any and all rights in the Convention to be realised:

- **Non-discrimination (article 2):** the Convention applies to all children whatever their ethnicity, gender, religion, language, abilities, whatever they think or say, no matter what type of family they come from, whatever their circumstances. For example a child in care has the same right to an education as a child who lives with his/her parents.
- **Best interest of the child (article 3):** a child's best interests must be a top priority in all decisions and actions that affect children. All adults should do what is best for children and should think about how their decisions will affect children. Determining what is in children's best interests should take into account children's own views and feelings.
- **Right to life, survival and development (article 6):** children have the right to life and governments must do all they can to ensure children survive and develop to their fullest potential. The right to life and survival guarantees the most basic needs such as nutrition, shelter or access to health care. Development - physical, emotional, educational, social and spiritual - is the goal of many of the rights in the Convention, for example the right to education, access to information, freedom of thought or right to play.
- **Right to be heard (article 12):** every child has the right to express their views, feelings and wishes in all matters affecting them, and to have their views considered and taken seriously. This principle recognises children as actors in their own lives and applies at all times, throughout a child's life. This means that when adults make decisions about a child's life, the child should be asked what they think and feel and adult's decision needs to take these into account. The Convention recognises that the level of a child's participation in decisions must be appropriate to the child's age and maturity.

<http://www.unicef.org.uk/UNICEFs-Work/UN-Convention/general-principles/>