

Bioethics: Saviour Babies

Teaching Guide

Drafting
a Bill!





Éducaloi is an independent non-profit organization that explains the law to Quebecers in everyday language.

IMPORTANT NOTICE

The law changes. The information in this guide is up to date to **June 2024**.

This guide is meant as legal information, not legal advice. If you need advice on a specific situation, consult a lawyer or notary.

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Presentation of the activity

What you need to know	In this activity, students have an in-class debate and draft a bill on saviour babies (children conceived to save their older sibling).
Target audience	<ul style="list-style-type: none">• Secondary IV students: Culture and Citizenship in Québec• Secondary III students: Science and Technology
Summary	<p>This activity will encourage your students to reflect, debate and take position on ethical issues. They will also draft a bill on the controversial issue of saviour babies.</p> <p>This activity addresses two social issues:</p> <ul style="list-style-type: none">• Should the law allow embryo selection?• Should the law allow organ and tissue donations from a child?
Objectives	<ul style="list-style-type: none">• Reflect on the ethical and legal issues raised by scientific advances.• Learn about parliamentary debates.• Practise presenting oral arguments and position-taking.• Learn about drafting a bill.
Duration	Two or three periods of 75 minutes each.



Preparation	<p>Read:</p> <ul style="list-style-type: none">• This Teaching Guide,• The Student Workbook, and• The PowerPoint presentation. <p>Important: We strongly encourage you to read this Teaching Guide, which contains a wealth of information on saviour babies to help provide a better understanding of this complex subject.</p> <p>The Student Workbook and PowerPoint presentation are the main documents to be used in class. They help to define the issues, organize the debate and draft the bill. We recommend using the PowerPoint presentation together with the Student Workbook when presenting the information and in-class procedure.</p>
Required materials	<ul style="list-style-type: none">• One copy of the Teaching Guide• One copy of the Student Workbook per student• The PowerPoint presentation



In-class procedure

General procedure

There are several ways to organize this activity. Here are two suggestions:

Thematic approach: One class per subject	Activity-based approach: One class per activity
<ol style="list-style-type: none">1. Explain the main concepts (50-60 min)2. Class on Issue #1 (Embryo selection) (50-60 min)<ol style="list-style-type: none">a. Debateb. Drafting a bill3. Class on Issue #2 (Donation of human organs and tissues) (50-60 min)<ol style="list-style-type: none">a. Debateb. Drafting a bill	<ol style="list-style-type: none">1. Explain the main concepts (50-60 min)2. Debate (50-60 min)<ol style="list-style-type: none">a. Issue #1 (Embryo selection)b. Issue #2 (Donation of human organs and tissues)3. Drafting a bill (50-60 min)<ol style="list-style-type: none">a. Issue #1 (Embryo selection)b. Issue #2 (Donation of human organs and tissues)



Detailed procedure

Issue #1: Should the law authorize embryo selection?

- 1 **Explain the main concepts.**
 - Present the concepts using the **PowerPoint presentation** (slides 2 to 15).
OR
 - Read from the **Student Workbook**, pp. 4 to 7 (same concepts).
- 2 **Explain the main steps in drafting a bill.**
(Slides 16 to 22)
- 3 **Students complete **Questionnaire #1** individually.**
(**Student Workbook**, pp. 10 and 11)
- 4 **Have an in-class debate on the questions from **Questionnaire #1**.**
- 5 **As a class, read about how to draft a bill.**
(**Student Workbook**, p. 12)
- 6 **Students divide into small teams to draft several clauses of the bill based on their beliefs.**
(**Student Workbook**, pp. 13 and 14)
- 7 **Briefly present all teams' bills.**
- 8 **Choose a bill from one team, which will serve as the basis for the class bill.**
(Use visual support so the students can see the class bill.)
- 9 **Suggest changes to the class bill.**
(Students can also add or remove clauses.)
- 10 **As a class, vote on the various clauses proposed to develop the final bill.**



Issue #2: Should the law allow organ and tissue donation from a child?

1 Explain the main concepts.

- Present the concepts using the **PowerPoint presentation** (slides 23 to 28).
OR
- Read from the **Student Workbook** pp. 15 to 17 (same concepts).

2 Students complete **Questionnaire #2 individually.**

(**Student Workbook**, p. 18)

3 Have an in-class debate on the questions from **Questionnaire #2.**

4 Students divide into small teams to draft several clauses of the bill based on their beliefs.

(**Student Workbook** pp. 19 and 20)

5 Briefly present all teams' bills.

6 Choose a bill from one team, which will serve as the basis for the class bill.

(Use visual support so the students can see the class bill.)

7 Suggest changes to the class bill.

(Students can also add or remove clauses.)

8 As a class, vote on the various clauses proposed to develop the final bill.

9 Read what the law says about this issue.

(See **Student Workbook**, pp. 21 and 22 (slide 31), enrichment)



Conclusion

- 1** Conclude the activity.
(Slide 32).
- 2** Complete the self-assessment and conclusion of the activity.
(*Student Workbook*, p. 23).
- 3** Provide extra time to discuss some of the issues that gave rise to the most difficult dilemmas.
- 4** Complete the *optional* evaluation.
(*Teaching Guide*, pp. 23 and 24). We recommend that students have access to their notes during the self-assessment.

Possible adaptations

- Ask students to read the texts on pages 4 to 7, 15 to 17 of the *Student Workbook* in advance. However, these pages should be reviewed as a class given the complexity of the subject matter.
- Run the activity based on a single issue (debate and bill).
- Run the activity based on debates only, without drafting the bills.



Issue #1: Embryo selection



QUESTION FOR STUDENTS

Should the law allow embryo selection?

Background

Science has developed a method for embryo selection.

Today's scientific advances can reduce the risk of a child being born with a genetic condition by determining whether embryos carry genetic abnormalities and selecting healthy ones.

Science also allows us to analyze the "immunological profile" of embryos to determine whether a future baby can donate stem cells that are a match for a family member. This child is referred to as a "saviour baby", **which is a baby selected for its immunological profile and conceived in the hopes of saving a family member through a stem cell donation.**

Important! Conceiving a saviour baby doesn't involve doctors making changes to the embryo's genes. Rather, they select embryos having the desired traits, that is, a **compatible immunological profile** for a stem cell donation and the **absence of serious illnesses**.

However, the potential exists for genetic technology to be used in the future to select or modify embryos with the aim of selecting certain traits based on personal preferences, in other words, creating a "designer baby".

The issue of eugenics

"Eugenics" refers to all practices aimed at modifying the human gene pool to "improve" it. This practice can be the result of intentional government policies that often infringe upon human dignity. It can also be the collective result of all individual decisions made by future parents who want to have a "perfect child", or at least a child who doesn't have any serious illnesses.

Today, scientific advances in assisted reproduction allow embryos to be diagnosed in the early stages of pregnancy as well as during *in vitro* fertilization. These advances have renewed the ethical debate over the potential dangers of eugenics.

Creating a saviour baby involves selecting embryos *in vitro* based on their immunological profile and the absence of serious illnesses.¹

From an ethical standpoint, embryo selection runs the risk of violating several fundamental values:

- health and well-being of the future children
- dignity of these children
- reproductive autonomy of the parents
- equality among all human beings

Slippery slope argument: "Allowing embryo selection opens the door to potential dangers surrounding eugenics."

One argument against embryo selection is that it's impossible to strictly regulate the practice and limit it to specific situations while remaining consistent. Allowing embryo selection, even in very limited situations, would open the door to some form of eugenics.



The "slippery slope" argument often goes like this: If we allow embryo selection to prevent a future child from having an illness or disability, why not also allow future parents to choose embryos that would provide them with more intelligent, productive or beautiful children? Why should embryo selection be limited to avoiding illness? Why should it be limited to compensating for inequality? Why can't it be used even if it creates inequality? Aren't there many "natural inequalities" in the world already?

Aside from parents' choices, this argument also cautions against a drift towards government control, based on the following questions: If science makes it possible, wouldn't it be desirable to select embryos for the mass creation of individuals who are highly intelligent and who are likely to revolutionize science and culture? Why not allow or even plan for the creation of a superior human race?

Lastly, the following question is important to consider as well: **From a moral standpoint, can human life be instrumentalized to meet personal wishes or the needs of society?**

Some people believe that the difficulty we may have in answering ethical questions raised by embryo selection is in and of itself sufficient reason to prohibit all embryo selection.

A more nuanced version of this cautionary approach requires that the various situations be analyzed on a case-by-case basis to decide when to allow or prohibit embryo selection.

In this exercise, students will debate very specific questions (whose answers are anything but obvious). These questions should stimulate a good debate!

¹ Definition from the Conseil d'État Français, available online: [Révision des lois de bioéthique - Conseil d'État \(conseil-etat.fr\)](https://www.conseil-etat.fr/)



DEBATE QUESTIONS

- Should we allow embryo selection for medical purposes? If so, which ones?
- For reasons other than medical purposes?
- Should we allow embryo selection to treat a person other than the child?

Is it acceptable to select embryos for very specific purposes?

Several arguments can be raised in favour of embryo selection.

When considering whether embryo selection is justified, we can begin by asking **who benefits from the selection**. Is it in the interests of the unborn child? In the interests of their parents or a family member? In the interests of society as a whole?

We can distinguish three main situations:

1. Selection for medical purposes:
 - a) to benefit someone else.
 - b) to benefit the unborn child.
2. Selection for non-medical purposes.

Clearly
identifying
the issues

Creating a saviour baby: Who will be cured?

When embryo selection mainly benefits another person, the main focus is not the interests of the child (the "saviour baby") but rather the interests of someone else.

For the purposes of the debate, **Questionnaire #1** in the Student Workbook begins from the premise that the parents have a **valid parental project**, that is, they actually want to have a child and raise it like any other child. The issue then becomes whether it's important for the law to limit the circle of people who can benefit from the creation of a saviour baby.



DEBATE QUESTIONS

- Is there a major difference between wanting to cure an adult who has already had a full life as opposed to a child?
- Is there a difference between wanting to cure a close family member versus a close family friend?
- Should the conception of saviour babies be authorized to cure strangers?
- Is there a difference between close family and distant family?
- Does the parents' wish to save the life of a great aunt have more value than the wish to save one of their best friends?

All questions in **Questionnaire #1** can be debated in this first round of debate.

The risk of instrumentalizing the life of a saviour baby

Situations where saviour babies are conceived to cure a family member give rise to other issues not covered in **Questionnaire #1** but that are nonetheless important to consider:



DEBATE QUESTIONS

- Should everything be done to save the life of a person who has an illness?
- Are all means justified (that is, morally acceptable)?

Some of the more extreme cases clearly demonstrate that the life of a saviour baby can be reduced to a simple means rather than an end in and of itself. This raises practical difficulties that justify prohibition of the practice in some people's opinions.

For example, a couple may advise the medical team that they want to go ahead with embryo selection but that they don't actually want a child. The couple just wants the blood from the umbilical cord to cure their first child. The couple plans to put the saviour baby up for adoption afterwards. This extreme situation, which has already been faced by a fertility clinic, is motivated solely by the objective of producing human tissue for its therapeutic value. In this case, the saviour baby is actually a "product" and the value of its life is secondary compared to the usefulness of its umbilical cord, at least in the eyes of the parents. This type of situation could be avoided by giving the medical team the power to refuse to go ahead with the parents' plan. Some ethicists have taken a stand against embryo selection to create a saviour baby because a situation like this could occur again and the parents wouldn't be required to raise the child themselves.



The issue of the validity of a parental project is a difficult one: it involves questioning the true intentions of the future parents and judging the moral value of these intentions. One of the issues involves distinguishing between a valid parental project and a parental project that should be prohibited. Another issue involves mixed intentions. In other words, a parental project could be motivated by several reasons, some of which are justified and others, not.

A couple may appear to want a child but refuse to go ahead with a pregnancy once the process of embryo selection has begun and they learn that none of the embryos is a compatible stem cell donor. This amounts to admitting, after the fact, that the child was not wanted for its own sake, but only (or primarily) as a saviour baby. In this case, the parents created a parental project that appeared sincere but was nonetheless secondary to the condition of their child being a compatible donor.

Another issue involves predetermining the role of the saviour baby as a future donor. Some people view this as a violation of the future child's dignity as it doesn't give them any choice in the matter. Another view is that wanting a child to save a life is not fundamentally different from wanting a second child so that the first can have a playmate.

Embryo selection for the child's own benefit

Avoiding illness for the future baby

At this time, the main argument raised in favour of embryo selection is the following: **Since it's in the unborn child's interests not to carry a fatal genetic illness, embryo selection should be permitted when fatal illnesses can be avoided.**

There are, of course, other interests at play, such as the interests of parents who want to avoid bringing a child into this world who can never be independent or to avoid the heartbreak of having a child with a very short life expectancy. Society's interests in avoiding costs (in particular for the healthcare system) resulting from the birth of a child born with a fatal illness should also be considered. These interests, however, do not conflict with the interests of the child itself. Embryo selection is justified because it's presented primarily as being in the interests of the unborn child.

The **"interest" of the child** can, however, be interpreted in several ways. Some consensus exists on a minimum definition: the interest of the child is to avoid the negative consequences of a birth marked by an **illness**

- that is **serious**,
- that is **debilitating**,
- for which **no treatment exists**, and
- that is a **serious threat to the child's life or quality of life**.

Ensuring that the criterion of the child's medical interest is respected would therefore allow for agreement on the minimum circumstances in which embryo selection would be justified. Embryo selection could therefore be used in this way to avoid a serious illness. In other circumstances, however, it could also be clearly prohibited.

Avoiding which illnesses?

Respecting the criterion of the child's interests does not, however, mean that all of the following questions can be answered:



DEBATE QUESTIONS

- Aside from avoiding a serious, debilitating and incurable illness, would it be justified to select embryos to avoid other illnesses that are not fatal or actually debilitating, but for which no treatment exists?
- Why should we be limited to avoiding serious, debilitating and incurable illnesses only?
- What type of illness is it legitimate to want to avoid?

Medical interest of the child: Risks of losing control

The criterion of the unborn child's medical interest could also lead to potential dangers involving eugenics. What is presented as a "medical" interest may actually be an aesthetic preference. For example, we can imagine a situation where a child would be prone to severe acne like their parents or is likely to inherit a minor facial malformation. This wouldn't prevent the child from having a normal life, but it could put them at a disadvantage, for example, if these conditions resulted in low self-esteem. Even if it is in the child's interests not to have this problem, is it really an illness or a question of aesthetics? Do the negative consequences actually arise from the skin condition or minor malformation?

Don't the negative consequences arise instead from how society treats people with skin conditions or minor malformations? If, instead of wanting to avoid a skin condition, the parents want their child to have very light skin to avoid racial discrimination, would this be legitimate? Wouldn't this reinforce the power of racism instead?

What does it really mean to "avoid an illness"? Is the objective to improve the unborn child's quality of life? To compensate for natural inequalities arising from the "genetic lottery"? To compensate for social inequality?

By selecting embryos with the aim of reducing what appears to be inequalities, what message are we sending to people affected by certain genetic illnesses? That these people should not have children? Or that future "at-risk" parents must have their embryos' genes analyzed before having a child? Wouldn't these individuals be marginalized even further by increasing inequalities instead of preventing them?

Unless parents want to avoid serious, debilitating and incurable illnesses, it might be very difficult to justify embryo selection, even on the basis of the child's medical interest.



DEBATE QUESTIONS

- Is it legitimate to want to avoid illnesses through the genetic selection of embryos?
- If so, what types of illnesses is it acceptable to avoid through this practice?

"Designer baby": When non-medical reasons are raised



DEBATE QUESTIONS

What is in the child's interests?

- Is it limited to the ability to survive?
- To be in good health?
- To have the same chances as any other child to be successful in life?
- Or does it mean being as "perfect" as possible?
- Or as "normal" as possible?

These questions refer directly to the notions of equality among human beings, justice as well as the definition of "normal". We realize that equality doesn't mean being the "most normal" but rather having an equal opportunity to live a life that is worth living.

For example, is embryo selection justified to avoid a disability, even if minor? Should embryo selection allow for compensation of "natural" inequalities, that is, inequalities arising from the "genetic lottery"?

How should we respond to deaf parents who maintain that their deafness is neither an illness nor a disability, but rather an identifying trait that demonstrates belonging to a cultural minority? Who wish to give birth to a deaf child so that the child may thrive within the family unit and in the deaf community? As long as deaf people are fully integrated into society, including in the workforce, wouldn't this type of choice respect the interests of the child?

In the case of a mild disability, for example, does inequality actually arise from the disability itself? Doesn't it actually stem from the fact that society doesn't do enough to accommodate for the specific needs of disabled people? Could embryo selection be used to compensate for inequalities that we have decided not to compensate as a society for various reasons?

Embryo selection is not the only solution for providing future children with the same opportunities as all other children of the same generation. However, is it more effective, quicker and less expensive than implementing public policies, for example? Can embryo selection be used to "accelerate evolution" of the human species?

What does the law say?

Embryo selection to create a saviour baby is prohibited in Quebec.

Embryos can be examined **before** they're implanted in the mother's uterus. This is called "preimplantation genetic diagnosis".

In Quebec, preimplantation genetic diagnosis is limited to specific cases. It's not permitted for screening the embryo for its immunological compatibility in order to create a saviour baby.

Preimplantation genetic diagnosis to select a child's sex isn't allowed either.

Elsewhere in the world?

Different countries have different rules, and they're changing rapidly.

In 2024, several countries allow embryo selection to create saviour babies, for example: France (total of 9 saviour babies born, according to statistics from January 2021), Belgium (total of 35 saviour babies born, according to statistics from 2013), the United Kingdom, Spain, Portugal and Switzerland (law amended in 2017 following a referendum).

Other countries don't allow embryo selection to create saviour babies, for example: Germany, Austria, Japan, Ireland and Italy.



Issue #2: Child's consent to donating organs and tissues



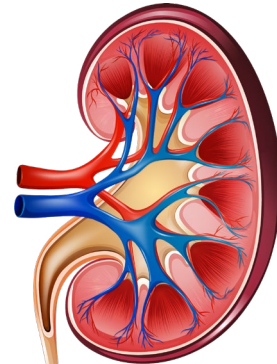
QUESTION FOR STUDENTS

Should the law allow organ and tissue donations from a child?

Questionnaire #2 begins from the premise that the parents have already made their decision and agree to authorize a donation from their saviour baby. The issue is therefore knowing what types of donations should be allowed and how to take the saviour baby's opinion into account.

Which organs and tissues?

The first question that students should consider is which organs and tissues can be donated by a child. It's important to bear in mind that some tissue can regenerate on its own, whereas organ donations are permanent. It's also important to balance the interests of the recipient to those of the donor, while taking into account the inconveniences of making such a donation.



Issue of respect for human dignity



Human dignity: All human beings are entitled to the respect of their dignity, which is a fundamental right.

In other words, no human being can have their life reduced solely to serving another person. All human life should be treated as an end in itself and not as a means to something else.

In the case of saviour babies, parents make a decision to create another human being for the purpose of using organs or tissues in the hopes of saving another life. Embryo selection is carried out for a specific purpose: to create another human being who is a matching donor for a person who has an illness. The child will be born because it is a match.



DEBATE QUESTIONS

- Doesn't this amount to instrumentalizing a human life?
- Doesn't it reduce the life of a saviour baby to just a means for achieving an objective?

Another way to word the question is whether looking for specific characteristics in an embryo, rather than leaving it to chance in the genetic lottery, is immoral.



DEBATE QUESTIONS

- How is chance morally better than a deliberate choice?
- If "leaving things to chance" results in parents having several children until one of them is a matching donor, is this more acceptable from a moral standpoint than embryo selection?
- If parents resort to abortion repeatedly until they conceive an embryo with a matching immunological profile, would this be more morally acceptable than in vitro embryo selection?



Starting from the premise that the parental project involves actually raising their saviour baby, even if the baby is going to be a donor, the saviour baby would be more than just a donor. In this scenario, the parents might have several different intentions, that is, some that involve more instrumentalization and are morally difficult to justify, while others are more morally acceptable. For example, parents could have the intention to use their child's umbilical cord or bone marrow but also raise this child like any other child they would have had.

In these cases, the issue of instrumentalizing human life is more complex but perhaps also less serious.

The issue that students will have to consider is not whether the parental project is justified, but **how to preserve the dignity of the saviour baby**. Does the parental project amount to instrumentalizing a human being (after birth, when they donate an organ or tissue) because the saviour baby is too young to consent or refuse for themselves?

Should there be a minimum age for donating?

One answer might be to impose a minimum age for consenting to organ and tissue donation. Students must therefore consider whether there should be a minimum age to do this and, if so, what this age should be. You can ask them what's the difference between one age and another. This will help students realize that in addition to age, the ability to consent is an important factor.

Does the child get a say? Issue of the saviour baby's consent

The saviour baby's freedom of choice could be limited by the parents' plan to bring a saviour baby into the world. How can a child go against its parents' decision that it will be a donor to benefit another person?

To answer this question, it's important to understand the concept of **free and informed consent** and the cases in which children can decide for themselves which treatment to undergo.

Consent to treatment must be free and informed

A person's consent to treatment is valid if it's "**free and informed**".

Consent is "free" if given willingly, that is, without being forced. Consent is not free, for example, if a child feels they have to consent because of pressure from their family or doctor.

Important! A doctor who explains the risks of not receiving a certain treatment is not pressuring them. Rather, they're providing all the necessary information so the child is able to express their actual wishes.



"Informed" consent means it's given with full knowledge of the consequences. For example, a patient must have the necessary medical information to make an informed decision. The doctor must therefore inform the patient about their **state of health**, the **risks** and the **consequences** usually associated with the recommended treatment or refusal to undergo treatment, before the patient consents or refuses.

Who decides in the case of a child?

Parents usually make decisions concerning the health of their children under the age of 14. Parents must always make decisions in the **best interests of their child**. In situations where a treatment isn't necessary for the child's health and involves a serious risk or can have serious or permanent consequences for the child, the parents must also obtain the court's authorization.

Children 14 years and over have the right to consent to or refuse treatment themselves, whether or not it is necessary for their health. However, treatment not necessary for their health must be authorized by the parents if it involves a serious risk or can have serious or permanent consequences for the child.

Stricter rules for donating a part of the body

Children are allowed to donate parts of their body, such as bone marrow, no matter what their age. In the eyes of the law, organ or tissue donation by a child is still considered a treatment, even if it benefits another person. Several other conditions must be met as well:

- The organ or tissue that will be donated must be able to regenerate.
- The donation cannot cause any serious risk to the child's health.
- The parents must give their authorization in writing.
- A child under 18 years of age must give their authorization in writing.
- An expert must give their opinion.
- A court must authorize the donation.
- The donation must be done for free (it can't be a commercial transaction disguised as a donation).

Can a saviour baby provide free and informed consent?

Seriousness of the issues and influence of the family

Even if a child is able to consent to donating a part of their body, is this consent really free and informed, given the seriousness of saving their sibling's life? Are parents who have used embryo selection in the hopes of saving their sick child likely to influence their saviour baby?

What does the law say?

The law addresses this issue by imposing certain restrictions outside the family unit:

- Doctors and medical staff must inform the child of the risks of the operation.
- An expert must give their opinion to the court.
- The court must hear what the parents and child have to say.
- The donation must be authorized by the court.

How much weight should be given to a child's refusal to be a donor?

We can imagine a situation where a saviour baby refuses to donate a part of their body, for example, their bone marrow.



DEBATE QUESTIONS

- How much weight should be given to the child's refusal?
- Should the child be able to **understand the consequences** of their refusal for it to be valid?
- Should the child be able to explain their reasons for refusing?
- Does the child need **valid reasons** to refuse?

What does the law say?

In cases where treatment is necessary for a child's health, sometimes a judge considers the child's refusal to undergo treatment but rules against their wishes and orders treatment (for example, if the child doesn't truly **understand the consequences** of their refusal). A judge can only do this if the treatment is necessary for the child's health. If the treatment isn't necessary for the child's health and the child is refusing to go ahead with the treatment, the law requires the judge to respect their wishes.



Bioethics Evaluation: Saviour Babies

Culture and Citizenship in Québec

20

Name: _____

Class: _____

1) What are **saviour babies** and what is their purpose? Explain your answer in a few sentences.

4

2) In your opinion, which **conditions** must be met before parents should be allowed to create a saviour baby? List two conditions.

- _____
- _____

2

3) Give two arguments why we **should allow** saviour babies in Quebec.

- _____
- _____

2



4) Give two arguments why we **should not allow** saviour babies in Quebec.

•

•

2

5) What is your opinion on creating **saviour babies** to cure people outside the family? Explain your answer.

2

6) What is your opinion on creating **designer babies** to prevent an illness that reduces the child's life expectancy? Explain your answer.

2

7) What is your opinion on creating **designer babies** with greater physical or mental abilities? Explain your answer.

2

8) What is your opinion on **children donating organs and tissues**? Which rules should apply to donations from children? Give your opinion and provide several arguments to back it up.

4



Bioethics Evaluation: Saviour Babies

Culture and Citizenship in Québec

Answer Key

20

Name: _____

Class: _____

1) What are **saviour babies** and what is their purpose? Explain your answer in a few sentences.

Example: Saviour babies are babies conceived to cure a person who has an illness. They're created from embryos selected in the laboratory to ensure their stem cells are a match for the person with the illness. The person would be cured using the saviour baby's umbilical cord or through an organ or tissue donation.

4

2) In your opinion, which **conditions** must be met before parents should be allowed to create a saviour baby? List two conditions.

- *Examples: The parents really want to have another child.*
- *The parents must meet with a psychologist and a doctor, who must decide whether to authorize the creation of the saviour baby.*
- *The donation of part of a child's body shouldn't happen before the age of 14 so that the child can make a free and informed decision.*
- *The success rate of the operation must be relatively high.*

2

3) Give two arguments why we **should allow** saviour babies in Quebec.

- *Examples: To save the life of children who have an illness.*
- *To avoid additional suffering of children who have an illness.*
- *The saviour baby will be raised in a loving family.*
- *The parents and the entire family will be happier once the child has been cured.*

2



4) Give two arguments why we **should not allow** saviour babies in Quebec.

- *Examples: Embryo selection runs contrary to human evolution and natural selection.*
- *The only reason the parents want to create a saviour baby is to cure their child.*
- *The baby might eventually feel that the only reason they were conceived was to cure*

their sibling.

- *The baby doesn't necessarily agree to donating an organ or tissue in a free and informed manner.*

2

5) What is your opinion on creating **saviour babies** to cure people outside the family? Explain your answer.

Examples: Everyone should have the right to be cured through a saviour baby.

I believe this should only be allowed within a family to ensure that the parents will care for the child after the stem cell donation.

2

6) What is your opinion on creating **designer babies** to prevent an illness that reduces the child's life expectancy? Explain your answer.

Examples: I'm in favour of this because it would prevent children from suffering and dying at a young age. I'm against this because it goes against human evolution and natural selection.

2

7) What is your opinion on creating **designer babies** with greater physical or mental abilities? Explain your answer.

Examples: I'm in favour of this because it would allow evolution of the human species. I'm against this because it would create huge inequalities in society.

2

8) What is your opinion on **children donating organs and tissues**? Which rules should apply to donations from children? Give your opinion and provide several arguments to back it up.

Examples: I'm in favour of donations from children because this could save the life of a family member and contribute to their happiness. However, I would only allow the donation of an umbilical cord because the baby doesn't need it after it's born. In addition, I would only allow it in cases where the child with the illness has a short life expectancy because in other cases, the child could still live a happy life in spite of the illness.

4

Your opinion

To better support you and create tools adapted to your needs, we want to hear your experience and opinions.

Take this short survey by scanning the QR code or click on the link.

It will take you less than 5 minutes.

Thank you for your participation!



[Link to the survey](#)

Other tools for you!

Did you like this tool? We have more! Here's a list of the workshops and teaching guides we offer to help you teach key legal concepts. We hope you'll find what you're looking for!

Workshops Given by Legal Experts

Our free, interactive and fun legal education workshops are run by volunteer legal experts all over Quebec and can be implemented in a regular class period. They prompt youth to reflect, to challenge their ideas and to take a stance on legal questions that are a part of their daily lives.

[Register](#) or [login](#) to our website to request a workshop. It's free!

- [READY, SET, INVEST!](#)
Students step into the shoes of an investor to reflect on legal and ethical business practices before making investment decisions.
- [BULLYING: WHAT'S YOUR OPINION?](#)
In this activity, students take a position on some of the legal aspects of bullying in schools.
- [PICK YOUR SIDE!](#)
Students take a position on issues that stimulate debate. They learn that the concept of justice evolves constantly.
- [BEAT THE BUZZER!](#)
In this game, teams square off to answer questions about legal issues in the lives of 12-to-17-year-olds.



- [THE SMALL CLAIMS COURT IS IN SESSION!](#)

Students stage a mock civil trial. They discover the various players involved and experience what a trial is like.

- [THE LAW: IT'S NOT LIKE IN THE MOVIES!](#)

By staging a mock criminal trial, students discover the roles of various players in the Quebec justice system and the steps in a trial.

- [THE RULES OF THE GAME!](#)

In this game show activity, students debate legal issues in the lives of young adults: work, housing, consumer rights and more.

- [OUR CONFLICT, OUR SOLUTION!](#)

Conflicts don't always end up in court with lawyers battling it out! In this scenario, groups of high school students who have a disagreement arrive at a win-win solution. This activity introduces students to mediation as an alternative method to prevent and resolve disputes.

- [WORKING: NOT AT ALL COSTS!](#)

Students become aware of harassment in the workplace through a quiz and scenarios.

Teaching Guides: Ready-To-Use LES!

Designed to help teachers bring law into the classroom, the teaching guides were created by educators for educators, together with legal professionals. Turnkey, these learning and evaluation situations (LES) can be led by the teacher and are specifically adapted to elementary and high school students.

Make your selection below and download them free of charge.

Secondary – Cycle 1

- [ARE YOU OLD ENOUGH?](#)

Students learn which responsibilities and freedoms the law gives them according to their age.

- [THE INTERNET AND THE LAW](#)

This activity provides an overview of prohibited online activities and recommends solutions if a child is being harassed online.

- [STATE AND JUSTICE THROUGHOUT HISTORY](#)

The History and Citizenship Education program is packed with legal concepts, many of which relate to laws, personal rights and freedoms.



- **THE CRIMINAL LEGAL SYSTEM FOR TEENAGERS**

This activity explains how the criminal legal system often treats teenagers differently than adults.

- **A RIGHT TO PRIVACY**

This teaching tool gets students thinking about why privacy rights are protected. Activities include discussion questions and a writing exercise.

Secondary – Cycle 2

- **BIOETHICS: SAVIOUR BABIES**

In this activity, students have an in-class debate and draft a bill on saviour babies (children conceived to save their older sibling).

- **DISCRIMINATION AT SCHOOL?**

This teaching tool lets students explore the themes of justice, tolerance and the accommodation of differences.

- **THE EVOLUTION OF ABORTION RIGHTS**

Students will learn about pro-life and pro-choice interest groups. Students work in teams to prepare an oral presentation based on the position of an interest group that intervened in the 1989 case of Tremblay v. Daigle. Students also write a personal reflection on a position argued before the Supreme Court.

- **INTELLECTUAL PROPERTY**

Clear explanations about trademarks, copyrights, patents, and more!

- **LEGAL CAREERS**

This activity introduces students to a variety of jobs that involve the law.

- **LEGAL CAREERS IN THE INDIGENOUS CONTEXT**

In this activity, students learn about the variety of law-related jobs. It was designed with the realities of Indigenous people in mind.

- **THE RIGHTS OF YOUTH HERE AND AROUND THE WORLD**

Students step into the shoes of a judge, lawyer or social worker to write a persuasive or explanatory text on the rights of youth.

- **DON'T FIGHT, MEDIATE!**

Students participate in a mediation session. They must work together to find a satisfactory solution for both parties.

- **CRIMINAL TRIALS: ACTORS AND STEPS**

This activity explains the roles of people who play a part in a criminal trial, and the steps in the process.

- **SCHOOL SEARCHES AND YOU**

This activity prompts students to reflect on invasions of their privacy and to learn about their rights regarding school searches.

- [MOCK TRIAL: EXAMINATION OF WITNESSES](#)

This activity recreates a key part of every criminal trial: the questioning of the witnesses. Students will learn the basics of the criminal justice system, the steps involved in questioning witnesses and the role of each actor in a criminal trial. Students then act out this part of a trial.

CCQ: Resources for Teachers

[TRAINING 101: CULTURE AND CITIZENSHIP IN QUÉBEC, THE LEGAL CONCEPTS](#)

Follow our training session, which covers the legal concepts found in the new CCQ course, improve your understanding of general legal concepts, and increase your confidence to teach them!

[TEACHING LEGAL CONCEPTS IN THE CCQ PROGRAM: ELEMENTARY SCHOOL LEVEL](#)

Videos: Legal Education

You can use these videos and tutorials when discussing legal concepts with your students:

- [LE DROIT EN CLASSE : AGIR EN LIGNE](#)
(Being online, French with English subtitles)
- [LE DROIT EN CLASSE : PROCÈS SIMULÉ](#)
(Mock criminal trial, French with English subtitles)
- [LE DROIT EN CLASSE : LE CONSENTEMENT SEXUEL](#)
(Sexual consent, French with English subtitles)



Order a Poster

You'll have one more thing to display in your classroom. Order for free on our website: <https://educaloi.qc.ca/en/order-educalois-products/>

- [CYBERBULLYING... IT CAN BE A CRIME!](#)
- [WORKING: NOT AT ALL COSTS!](#)
- [AGE OF CONSENT TO SEXUAL ACTIVITIES](#)

To Learn More

To learn more, visit legallifeskills.ca for complete information about our workshops and teaching guides.

For more information, join the Éducation juridique au Québec Facebook group to share your experiences and questions.

If you have any questions or wish to share your suggestions with us, please contact us at scolaire@educaloi.qc.ca.