



Implementation plan: **Model lesson INTERCULTURAL DIALOGUE**

Dates of implementation (each model lesson takes two hours of lessons, at a time span of at least one week): December 2018, February 2019, from April to May 2019

Classes: 1.b, 5.b, 8.b

Teacher: Ema Cerar

Materials: hand contours (pre-drawn, they can be also cut out from coloured paper), pens, adhesives and poster paper in bright colours - if necessary, photographs of children, a book, a documentary film

Books that can be used (according to age, experience and susceptibility to content):

- Crowther, K. (2013): JURE IN JAKA. Ljubljana: Mladinska knjiga.
- Schreiber Wicke, E. (1993): KO SO BILI KROKARJI ŠE PISANI. Ljubljana: EPTA.
- Novak Kerbler, N. (2016): MOJ PRIJATELJ JE DRUGAČEN. Celje: Celjska Mohorjeva družba.
- Schami, R. (2016): KAKO SE JE POGUMNI OČKA NEHAL BATI TUJCEV. Hlebce: Zala.
- Spilsbury, L. (2017): RASIZEM IN NESTRPNOST. Jezero: Morfemplus.
- Vadas, M. (2018): NA BEGU. Medvode: Malinc. – for continuative reading

Documentary films suitable for students from the 6th grade and above:

MOJE ŽIVLJENJE: Erfan (Infodrom RTV Slovenija, 30. 8. 2018, accessible at: <https://4d.rtvlo.si/arhiv/infodrom/174593426>), 18 min

KDO SI PA TI? Rami (RTV Slovenija, 29. 8. 2016, accessible at: <https://4d.rtvlo.si/arhiv/kdo-si-pa-ti/174423422>), 25 min

Objectives:

1. Awareness of your own feelings and emotions.
2. Getting to know and envisioning others' perceptions and feelings.
3. Recognizing that diversity is normal - it can be an opportunity for acceptance, understanding and mutual respect. It can also be an opportunity for personal learning.

The course of activities (in the beginning, we set a rule that each person can share what he wants, we listen to each other, we do not comment on what we are saying, if someone does not want to speak, he can give the floor to the next person):

THE FIRST PART:

1. **Introduction** – students are gathered in a circle: Every one tells to everybody his own personal qualities when he is happy or proud (we take turns, we do not comment).

Guided talk or reflection with questions, without evaluation (5 min): Is it important for us to have these characteristics? Is it important that they are noticed and noticed by others? Why? Is it important for me to know the characteristics of others?

2. Continuation: What about the characteristics that irritates me or I do not like, or annoys me or I find inappropriate or I am ashamed of? Every one shares with us (we take turns, we do not comment)
3. **Individual work:** Each person write down his own name and up to three characteristics he / she prefers (we encourage students not to list physical characteristics or material goods) on the previously drawn / outlined / or cut out / hand contour; on the other side of the hand contour, he writes three characteristics which irritates him

OR we finish with the previous conversation (with younger students).

4. **Collaborative work:** we bring photographs of children (eg two boys, two girls) which visually differ from most of our students (other races, traditional clothes, etc.) in the middle of our circle.

Now with the same questions as we had before for ourselves, we use them to comment about these children on the photographs. Let the children think loudly, but we do not allow simultaneous speaking, interrupting or evaluating. Let's encourage them to "get into other's head". We also allow them to talk about stereotypes and / or prejudices.

We are thinking together.

5. **Conclusion:** They hang out their hand contours on the poster / wall in the classroom - with a reflection which sides they want to present or read to others – by knowing that each person is defined by "both sides." **OR** we store the hand contours till the next lesson and then we distribute them.

THE SECOND PART:

6. **Collaborative work:** Reading a story or viewing a documentary film.
7. **Conversation about the movie or book:** The characteristics of these children, their feelings. Our own feelings and feelings after seeing or reading it.

8. Again, **each student reads the content** on his palm, he can add something. **OR** they draw from the thematic content, what would they like to express to others.
9. **Conclusion: with the idea that everyone has guaranteed basic rights of respect, equality and justice - what can an individual do? Reflection of youth. Let's write it down.**

Concept of the model lesson: Ema Cerar

EVALUATION AND EFFECT:

The model lessons were carried out in classes of the 1st, 5th and 8th grade. We used age-adjusted content, which were mainly comparable by goals.

On one side of the hand contour, students wrote to three characteristics that they appreciate (with an incentive not to list external characteristics or material goods), and on the other side, again to three characteristics that irritates them (it was verbalized by younger children). The activity was followed by a guided conversation (is it important for us to have these characteristics, is it important for us to notice them or are recognized by others and why, and is it important for us to know the characteristics of others).

They surprised us with a sincere description of their characteristics, which they evaluated as positive or negative. It seemed appropriate to warn them to pay attention to whom they were talking about personal details.

Furthermore, the pupils looked at photographs of children (three boys, three girls) who visually differs from most of our students (other races, traditional clothes, etc.). The activity was followed by a conversation with the same questions as we had before for ourselves, which were now used for these children. Children were thinking loudly, but we did not allow simultaneous speaking, interruptions or evaluations. They were encouraged to "get into other's head". We allowed them to talk about stereotypes and / or prejudices.

To conclude the first part of the model lesson, we hung out our hand contours on the poster or wall in the classroom - by a reflection which side of the hand contour we want to present or read to others – by knowing that each person is defined by "both sides."

The second part of the model lesson was carried out with a time span of approximately one week. From the 1st in the 5th class, we read stories (the story of young refugees and economic immigrants) that are focused on continuing the reflection on mutual differences and similarities in habits, customs, tradition, culture and values. We watched a documentary in the 8th grade about the life of a teenager's refugee, his wishes, the culture he brought from home, the relationships he maintains with his family and those who are part of his new country.

With these stories and the film, we wanted to offer to the children an insight into the lives of young people who are coming from abroad to our local community. We talked about people who they know that they are immigrants from other countries. What do they know about them, what else they would like to know. At the same time, we engaged a reflection on what they could talk about themselves if they were in an another country, what they would like others to know about them.

The children evaluated the conversations on this subject as very interesting, with the desire to talk more about it. In particular, the teenagers unanimously found out that it was interesting how much

similarity they had with others, but in their everyday life with their own peers, they notice especially their differences. Children accepted the rule that we will always try to include and appreciate an individual who otherwise deviates from usual habits, customs, and also competences. They will approach him, talk with him, offer help or ask him what they can do for him, even though his habits are foreign and even sometimes irritating. And they will also talk about what annoys them.

It seems essential that these contents should be implemented in regular conversations with their class teachers, other teachers and the school advisory service within the department, since they encourage young people to develop competences in the field of personal evaluation, establishing interpersonal relations and intercultural dialogue. The other value is that the youth bring these abilities into their home environment, among parents, peers and others.