

ROUTE 5

THE OTHER

**Step by step to an active and
democratic citizenship**

**Concept and coordination
learning routes by**

WIM KRATSBORN

12-25 years



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Come to gather

Routes, themes and steps

Aims

The basic questions and aims of the project To-Gather are:

1. What is going on in society and how can you gather knowledge about that?
2. How can you look at Europe from different perspectives?
3. How are the past, present and future linked with each other?
4. How can you develop your own identity as a democratic citizen in Europe in an active, cooperative, creative and empathic way? What does it mean to you and to the other?
5. How can you use aesthetics to understand reality, the self and the other?
6. What are the multi-cultural norms and values of the framework of human rights?
7. How can the 'multiple choice identity' and 'the five minds for the future' be developed in 'the multiple society'?

The 5 Themes

The five core themes of To-Gather are 'Identity', 'Family and Friends', 'Good Work', 'Migration and Mobility' and 'The Other' because they play an important role in the life of each individual as well as for society as a whole. Each route has its very own and special atmosphere, because they were all designed in different countries and for each route in different combinations. Wim Kratsborn and Tessa Schinkel were involved in the design of all the routes. The To-Gather team used multiple intelligences and differentiated sources, tools and working forms in order to balance structured and flexible learning. Route 1 'Identity' was designed in Slovenia and the Netherlands with music. Route 2 'Family and Friends' was designed in Portugal and the Netherlands with drama. Route 3 'Good Work' was designed in

Denmark and Slovenia with design. Route 4 'Migration and Mobility' was designed in Latvia and the Netherlands using objects and an exhibition and Route 5 'The Other' was designed in the Netherlands and Slovenia with performance. I will explain the structure of each route later. The themes can be imagined as a cycle or a spiral, because it starts with the own person, and then slowly expands towards the Other in relation to the self.

Real Life Learning

To-Gather is about 'real life learning'. We focus on the Other and it is important to us that the learner can transfer all issues to the own reality. To-Gather is also about knowing the unknown in order to make the worldview bigger. We do that in an aesthetical way, using music, art, drama, design, educational gaming, imagination, images and dance. It is about the own attitude within the framework of human rights.

The 5 Learning Routes

The five routes are in essence a cycle or maybe a spiral, starting with self related to the other in route 1 and ending in route 5 with the other related to the self. In the meantime the learner has gathered more knowledge, further and deeper insight and a better attitude. In the first two learning routes, 'Identity' and 'Family and Friends', we look at the private life and get a deeper understanding of the own 'bubble'. What is the relation between the self and the Other and what does it mean for the personal life within the family and among peer-groups. In Route 3 'Good Work' the learning space is widened to the creation of the own life-environment. Concretely the children design their own playground. Route 1, 2 and 3 are about the own private world and about the question how the own 'bubble' is linked to Europe. In Route 4 'Migration and Mobility' and Route 5 'The Other', the learning space is further extended to Europe and

the rest of the world. Why are people migrating and what are the consequences for the land of arrival and the land of departure? The final route 'The Other' is an opportunity and invitation to get to know and mix different philosophies of life. An extra task is the organisation of a festival and this may be done after each route or after all the 5 routes have been followed. The own learning process can be visualised through a festival and shared with other learners in Europe using www.to-gather.org.

Each route follows 7 Steps as a way to develop active and democratic citizenship. The learners are invited to open their senses, gather knowledge, solve real life problems, communicate, create and present a product. This enables the own reflection and application of the subjects into reality.

The 7 Steps

Each step is a phase in the learning process and a step towards an own identity as a citizen: 'the zone of proximal development' (Vygotsky). It is a learning-and a living-strategy. Step 1 is a sense opener. What does the subject mean to the learner? Step 2 is based on knowledge and theory and in Step 3 this knowledge is applied in reality. In Step 4, the learners communicate and reflect on the previous steps and prelect on the next ones. Step 5 is the preparation and Step 6 the presentation of the theme. Step 7 is a reflection and an integration of the route into reality and the own behaviour. What can I get out of this and how can I use it for my own life? The structure and phases of each route are essentially the same for the four age-groups. However, the age-groups 3-6/7-11 and 12-16/17-25 are combined in the route-handbook, while the suitability of the tasks for the age groups is carefully indicated. Differentiation is realised according to the level of knowledge, the working and presentation forms and as a result, a learner could follow each theme four times between the ages 3 and 25 years.

The Structure

For the learning routes Tessa Schinkel and Wim Kratsborn designed a special structure that's useful in all the routes and themes. It provides general information for teachers in 'Come to gather' and continues to give a more detailed description for each theme in 'Hold the line', explaining the aims and giving a visual overview in the organizer 'The Bubble'.

'Braindrops' provides some theoretical background information with links to the book 'Europe makes sense' and other useful literature as well as aesthetical sources such as music, images and websites. Last but not least, each route is presented in 7 Steps for the learner and the teacher. Each step for the Learners Route is structured by 'Learner', 'Teacher', 'To-Gather' and 'Option'. Each step in the teacher route starts with preparation and then items are linked to the learners route. Learners will find attachments while teachers find a useful collection of knowledge, didactical tips and links to sources of knowledge, material and good practice from To-Gather-schools.

Even though there is a global structure that each student from 3-25 years should follow, we adapt to specific age-groups in terms of knowledge, working form and the materials used. But we also want to leave some space because each Step is a source of inspiration for you to develop further. As a To-Gather teacher you can use the basic structure we provide and adapt it to the level of your learners as well as to the educational setting of your country. We realized that it is impossible to produce one European learning route, because of big differences in education in Europe. However, we believe that every European will benefit from the To-Gather approach to learning as well as from the topics discussed. We witnessed a great diversity of ideas about learning strategies, didactics, level and ability of the learner and there's nothing wrong with that. Children in Ljubljana, for example, learn in a way that is completely different to what children do in the Netherlands. For example in Latvia the level of knowledge is higher and the children start to develop empathy and citizenship already about 2 years old. Students in Denmark learn more freely and creative, while students in Portugal and Latvia ask the teacher to give knowledge and a clear structure. Feel free to follow the route as we designed it or make and take your own steps and create a route that is suitable for your circumstances. That is exactly what the learners and teachers did during our practical tests between 2006 and 2009. Just make sure to share your experiences on www.to-gather.org. We will be happy to facilitate a lively discussion on

our website between teachers all over Europe because in our eyes, collaboration is the way forward.

The challenge of To-Gather, the European Multiple Choice Identity project is to design learning routes that are concrete and open, structured and flexible, knowledge-based and creative, learner-centred and teacher-centred, individualistic and cooperative, universal and diverse, national and European. We give basic knowledge and we try to find a balance with creative learning. It's up to you to gather more knowledge or to find other creative working forms or tools. The route is learner-centred, but in each step you have a guiding as well as a leading role by giving knowledge or instruction. That's why we also designed a teacher route next to a learner route. The route for the age-group 3-11 are directed to the teacher, while the routes for 12-25 are directed to the student. Furthermore we emphasize cooperative learning, but in some steps the learner has to work individually. Also the assignment is individual. Finally we try to be multi-perspectivistic by looking at a theme from different cultural and national points of view, while leaving for an own interpretation. Each route is about sharing responsibility of the learner and the teacher and each step is meant as an anchor during the learning and teaching process. We give material and suggestion and it's up to you how to use it with your own children or students in your own country. We are looking forward to hear your feedback on www.to-gather.org.

Hold the line

Dedicated to Jennifer Oosterbaan (1982-2004), who worked on this route from the perspective of children's rights.

The route 'The other' is one of the essential routes because it is about life stances, the worldview of the self and the other. Step by step the student takes a closer look at himself and at people who are not like him, making a flashback to previous routes such as 'Identity', 'Family and friends' and 'Migration'. In this way To-Gather is recycled from another perspective. Just as the route 'Migration', this route is crossing the borders of Europe, turning into a global route. Finally the learners reflects on to the own identity related to the other and closing the circle that started in route 1 with the own identity. Furthermore he can start again with the new route, designed for an older age-group. One of the aims of To-Gather is lifelong learning and this is chance to realize that.

The route 'The other' is about values and norms and also about children's and human rights. It's very close and very far away. It is concrete as part of daily life and abstract as part of philosophy, spirituality, heaven and hell. Basic knowledge is indispensable to be able to talk about the own life stance and those of the other.

So let's start with the own person in step 1 'the sense opened citizen', using modern music and images. The student takes with him in his To-Gatherbag' music that's important for him. What is his heart-beat? He also gather other sources of knowledge as books, images, papers, stories and a film (fragment). The library and the internet are places to go. They concentrate in this on the own values and visualize it in their own life world ('blue bubble'), making links to the outside world. They play their own music, give meaning to it and communicate with other students. Step 2 is the Achillesheel of the student: basic knowledge about life stances. The teacher teaches about that and helps the students to gather more. The students follow as a task-group the 'Silk Road', starting at home following related trade routes. This was inspired by the 'Silk Road Project' by YoYo Ma. The task is to gather information about the life stances during the journey. In 6 task-groups the students visualize 6 life stances and put images on the map. Each group concentrates on one life stance and filling out the Field of View with words, images and music or sound and also in a scheme.

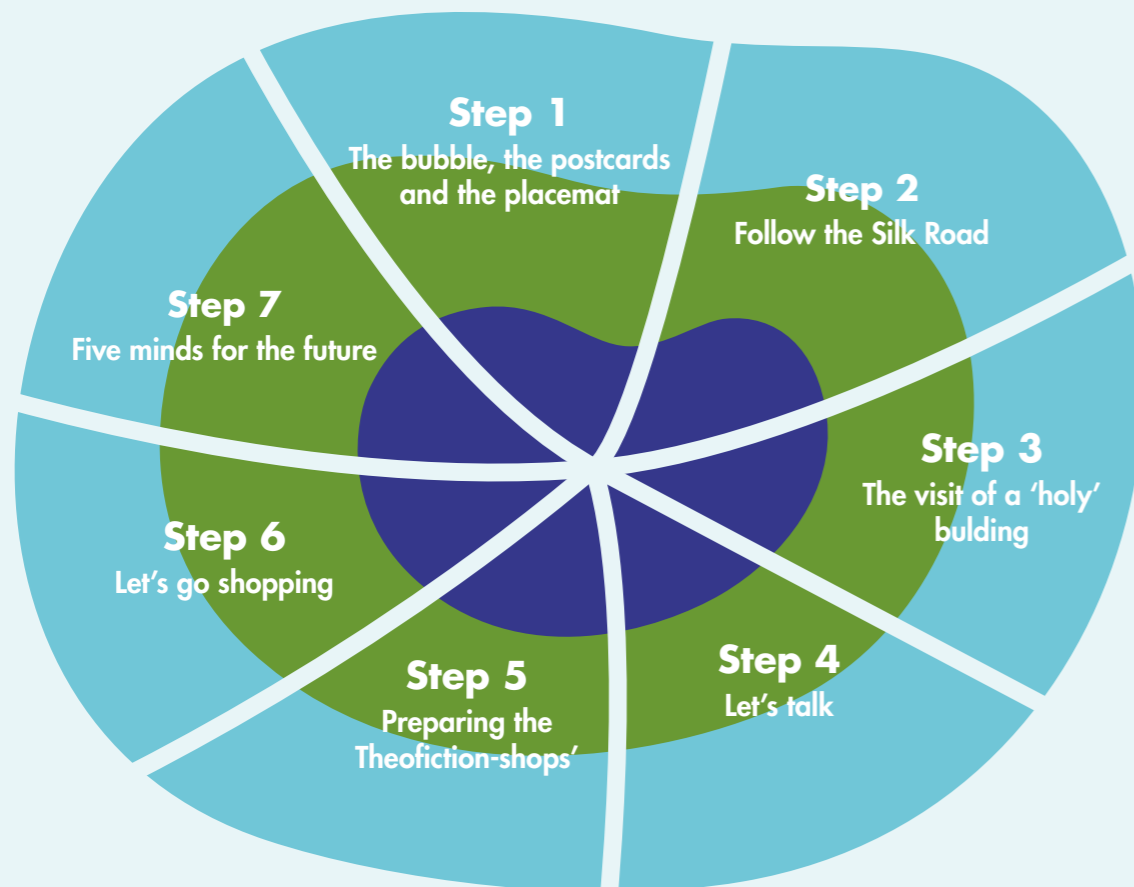
During circle time the students talk about the values of these life stances, the similarities and the differences. After that they play a 'House of Commons', defending a given opinion.

Then it real time to visit as a task-group a building/ church of another life stance and to meet somebody of another life stance. What's the problem? They try to solve it and communicate about it step 4, the middle of the route and the start of the 'Theofiction'. In step 4 they also reflect on children's and human rights and prelect on what's coming. The teachers gives instruction and in task-groups the students make a 'Theofiction-shop', in which they present their own mix. After the preparation in step 5, all students go shopping in the other 'Theofiction-shops' and get a shopping list and have to fill their shopping basket.

In step 7 they reflect on the route and share their experiences with other students in the class and on the To-Gather-site. Finally they design their own 'Silk Road', a route through their daily life. What's the impact on their behaviour and values? It is an option to do the extra by organising the 'To Gather Festival' to celebrate all the routes, to share experiences and to focus on the future (see 'To Gather Festival').

Aims

- 1** The student knows, understands, respects his own life stance or worldview and the different world-views or life stances and identities (the nine key-terms).
The student understands that there are conflicts between people of different world-views or life stances
- 2** The student is conscious about the paradoxes and dilemma's between the self and the other in reality.
- 3** The student is part of a group and transfers the knowledge, insight and feeling into a 'shop' about the worldviews or philosophies of life of the group of students: 'theofiction'.
- 4** The student presents the shop with his group and goes shopping in the shops of the other groups.
- 5** The student realizes creative learning, using music, drama, dance, design and photography and film
- 6** The student realizes five minds for the future in a festival 'To-Gather'
- 7** The student integrates the fives route and his 'multiple choice identity' in a festival and shares it with other students at other festivals



Braindrops

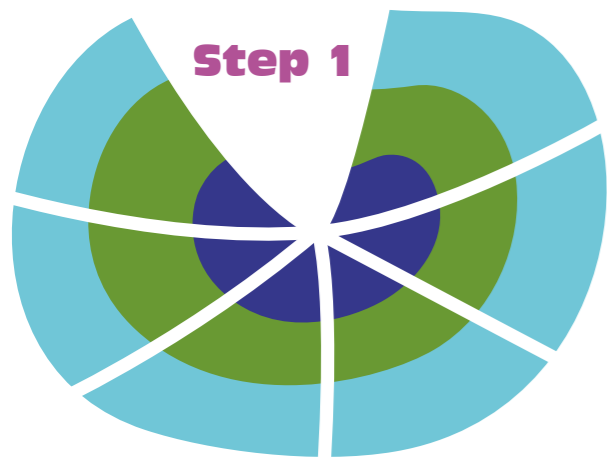
Read: 'This is the life' and 'Youth of today' in Chapter 2 'Welcome to the multiple society' in 'Europe makes sense'. Secularisation is a trend in Europe, but it is not a world wide issue. What will happen to the other in 'the multiple society'?

Read: 'Theofiction' by Marijke van de Hel and 'Worldviews' by Hugo Verkest in 'Europe makes sense'. What will be the future of religion? Will some religions fade away or will other religions become more important? Or will there be new religions?

A lot of music nowadays is religious such the music from: U2, Greenday, Muse, Arcade Fire, Barclay James Harvest, Jars of Clay, Coldplay and Tool.

Google: 'music is our religion'

Read: Gods zeal; Peter Sloterdijk. The World's religions; Ninian Smart. Encyclopedia of new religions; Christopher Partridge. The complete idiots guide to world religions; Brandon Toropov, Luke Buckles (with first chapter about "Why learn about other faiths"). Religion for dummies; Rabbi Marc Gellman, Monsignor Thomas Hartman. Comparative Religion For Dummies; William P. Lazarus, Mark Sullivan.



Sense opened citizen

Aims

- To open the senses for different world-views.
 - To get conscious about their own 'bubble' and the relation with the outside world.
 - To know and value the taste and belief of the other.
- To relate this theme to previous routes.

To-Gather

Beforehand students gather knowledge, images and music about worldviews in the media (paper/television and internet), the library. They take it with you in your 'To-Gatherbag'

Teacher

He performs a special intro in a personal way, using an own experience, a story, images or music. He gives examples of songs that are related to a worldview such as music from Arcade Fire (Intervention), U2 (I still haven't found what I'm looking for), REM (Losing my religion), Evanescence (My immortal), Faithless (God is a dj) and Joan Osborne (One of us) (see attachments 1-6).

Learner

The students reflect on the music and you fill your bubble on the drawing 'The Blue Bubble' with words, drawings, lyrics or pictures/articles from papers or magazines (see attachment 7).

To-Gather

The teacher leads a circle-talk about the lyrics and the meaning of music as a philosophy of life and about values. Some students play their own music and communicate about the meaning and the relation to a life stance and values.

Learner

The students select a picture/postcard that fits to you. They are going to sit next to a postcard with images that may be related to a personal value or a worldview (see attachment 8).

To-Gather

Communicate on the placemat with three other students, who have chosen different postcards (see attachment 9). First each student writes in his part of the placemat the basic words of his worldview. The four students talk about differences and similarities. They put the similarities in the middle. Do the postcards represent certain value(s) for you? Which value(s)?

Discuss with the teacher and other students what is still meaningful from previous routes related to this route 'The other'.

Teacher

He explains the home-task to gather information about philosophies of life and to talk with family and friends. Put it all the basic knowledge in your To-Gatherbag.

Teacher's route

Step 1

Preparation

- Gather knowledge about life stances.
- Reflect on your own life stance and values. It is an option to make a personal presentation to share with the students.
- Gather elements and products from previous routes that are still important for this route.
- Reflect yourself on the music, the postcards.
- Give information to parents about this route and invite them.
- Make contact with people from other life stances to participate in step 2, 3 and the presentation.
- Gather music about life stances. Modern music and also Classical music are perfect 'audiolisations'.
- Copy the lyrics or part of it.
- Collect A3 size sheets for the Placemats .
- It is possible to do not all the parts of step 1, but it is necessary to do the intro, blue bubble and the circle talk.

The music in me

- Help the students to realize that life stances are very important in modern music and that young people are different in their taste and belief.
- Let the students tell what music means to them. During a test a student apologised because she loved country music. So all music is 'cool'.
- The Blue Bubble' is especially made for step 1. It is about the visualisation of the life-environment of the student with family and friends. For your own background-information: Google to Peter Sloterdijk Bubble mht.
- The canals or veins are the links to the outside world such as the influence of the media, internet, fashion and behavioural codes. This is a training in systems-thinking.

Postcards and Placemat

- Each postcard is about a value and not specific about a life stance.
- This is another entry point to the subject 'The other' in order to get conscious of values.
- The Placemat is a perfect tool to let students communicate about differences and trying to find an agreement.

To-Gatherbag

- Stimulate that the students gather information about life stances from different entry points.
- YouTube is an up-to-date source of knowledge.

Attachment 1

God Is A DJ - Faithless

This is my church
This is where I heal my hurts

This is my church
This is where I heal my hurts
It's a natural grace
Of watching young life shape
It's in minor keys
Solutions and remedies
Enemies becoming friends
When bitterness ends
This is my church
This is my church

This is my church

This is my church
This is where I heal my hurts
It's in the world I become
Contained in the hum
Between voice and drum
It's in the change

The poetic justice of cause and effect
Respect, love, compassion
This is my church
This is where I heal my hurts
For tonight
God is a DJ

This is my church
This is my church

Attachment 2

My Immortal - Evanescence

Songwriters: Hodges, David; Lee, Amy; Moody, Ben;

I'm so tired of being here,
suppressed by all my childish fears
And if you have to leave,
I wish that you would just leave
Your presence still lingers here
and it won't leave me alone

These wounds won't seem to heal,
this pain is just too real
There's just too much that time cannot erase

When you cried, I'd wipe away all of your tears
When you'd scream, I'd fight away all of your fears
And I held your hand through all of these years
But you still have all of me

You used to captivate me by your resonating light
Now, I'm bound by the life you left behind
Your face it haunts my once pleasant dreams
Your voice it chased away all the sanity in me

These wounds won't seem to heal, this pain is just too real
There's just too much that time cannot erase

When you cried, I'd wipe away all of your tears
When you'd scream, I'd fight away all of your fears
And I held your hand through all of these years
But you still have all of me

I've tried so hard to tell myself that you're gone
But though you're still with me, I've been alone all along

When you cried, I'd wipe away all of your tears
When you'd scream, I'd fight away all of your fears
And I held your hand through all of these years
But you still have all of me, me, me

Attachment 1

One of US - Joan Osborn

If God had a name what would it be?
And would you call it to his face?
If you were faced with him
In all his glory
What would you ask if you had just one question?

*And yeah, yeah, God is great
Yeah, yeah, God is good
Yeah, yeah, yeah-yeah-yeah

What if God was one of us?
Just a slob like one of us
Just a stranger on the bus
Trying to make his way home

If God had a face what would it look like?
And would you want to see
If seeing meant that
you would have to believe
in things like heaven and in Jesus and the saints
and all the prophets (*)

Trying to make his way home
Back up to heaven all alone
Nobody calling on the phone
'cept for the Pope maybe in Rome(*)
Just trying to make his way home
Like a holy rolling stone
Back up to heaven all alone
Just trying to make his way home
Nobody calling on the phone
'cept for the Pope maybe in Rome

Attachment 2

Intervention - Arcade Fire

The king's taken back the throne
The useless seed is sown
When they say they're cutting off the phone
I tell 'em you're not home

No place to hide
You were fighting as a soldier on their side
You're still a soldier in your mind
Though nothing's on the line

You say it's money that we need
As if we're only mouths to feed
I know no matter what you say
There are some debts you'll never pay

Working for the Church while your family dies
You take what they give you and you keep it inside
Ever spark of friendship and love will die without a home
Hear the soldier groan, "We'll go at it alone"

I can taste the fear
Lift me up and take me out of here
Don't wanna fight, don't wanna die
Just wanna hear you cry

Who's gonna throw the very first stone?
Oh! Who's gonna reset the bone?
Walking with your head in a sling
Wanna hear the soldier sing:
"Been working for the Church while my family dies
Your little baby sister's gonna lose her mind
Every spark of friendship and love will die without a home"
Hear the soldier groan "We'll go at it alone."

I can taste your fear
It's gonna lift you up and take you out of here
And the bone shall never heal
I care not if you kneel

We can't find you now
But they're gonna get the money back somehow
And when you finally disappear
We'll just say you were never here

Working for the church while your life falls apart
Singing halleluiah with the fear in your heart
Every spark of friendship and love will die without a home
Hear the soldier groan, "We'll go at it alone"
Hear the soldier groan, "We'll go at it alone"

Attachment 3

Losing My Religion - REM

Life is bigger
It's bigger than you
And you are not me
The lengths that I will go to
The distance in your eyes
Oh no I've said too much
I set it up

That's me in the corner
That's me in the spotlight
Losing my religion
Trying to keep up with you
And I don't know if I can do it
Oh no I've said too much
I haven't said enough
I thought that I heard you laughing
I thought that I heard you sing
I think I thought I saw you try

Every whisper
Of every waking hour I'm
Choosing my confessions
Trying to keep an eye on you
Like a hurt lost and blinded fool
Oh no I've said too much
I set it up

Consider this
The hint of the century
Consider this
The slip that brought me
To my knees failed
What if all these fantasies
Come flailing around
Now I've said too much
I thought that I heard you laughing
I thought that I heard you sing
I think I thought I saw you try

But that was just a dream
That was just a dream

Attachment 4

I Still Haven't Found What I'm Looking For - u2

I have climbed highest mountain
I have run through the fields
Only to be with you
Only to be with you

I have run
I have crawled
I have scaled these city walls
These city walls
Only to be with you

But I still haven't found what I'm looking for
But I still haven't found what I'm looking for

I have kissed honey lips
Felt the healing in her fingertips
It burned like fire
This burning desire

I have spoke with the tongue of angels
I have held the hand of a devil
It was warm in the night
I was cold as a stone

But I still haven't found what I'm looking for
But I still haven't found what I'm looking for

I believe in the kingdom come
Then all the colors will bleed into one
Bleed into one
Well yes I'm still running

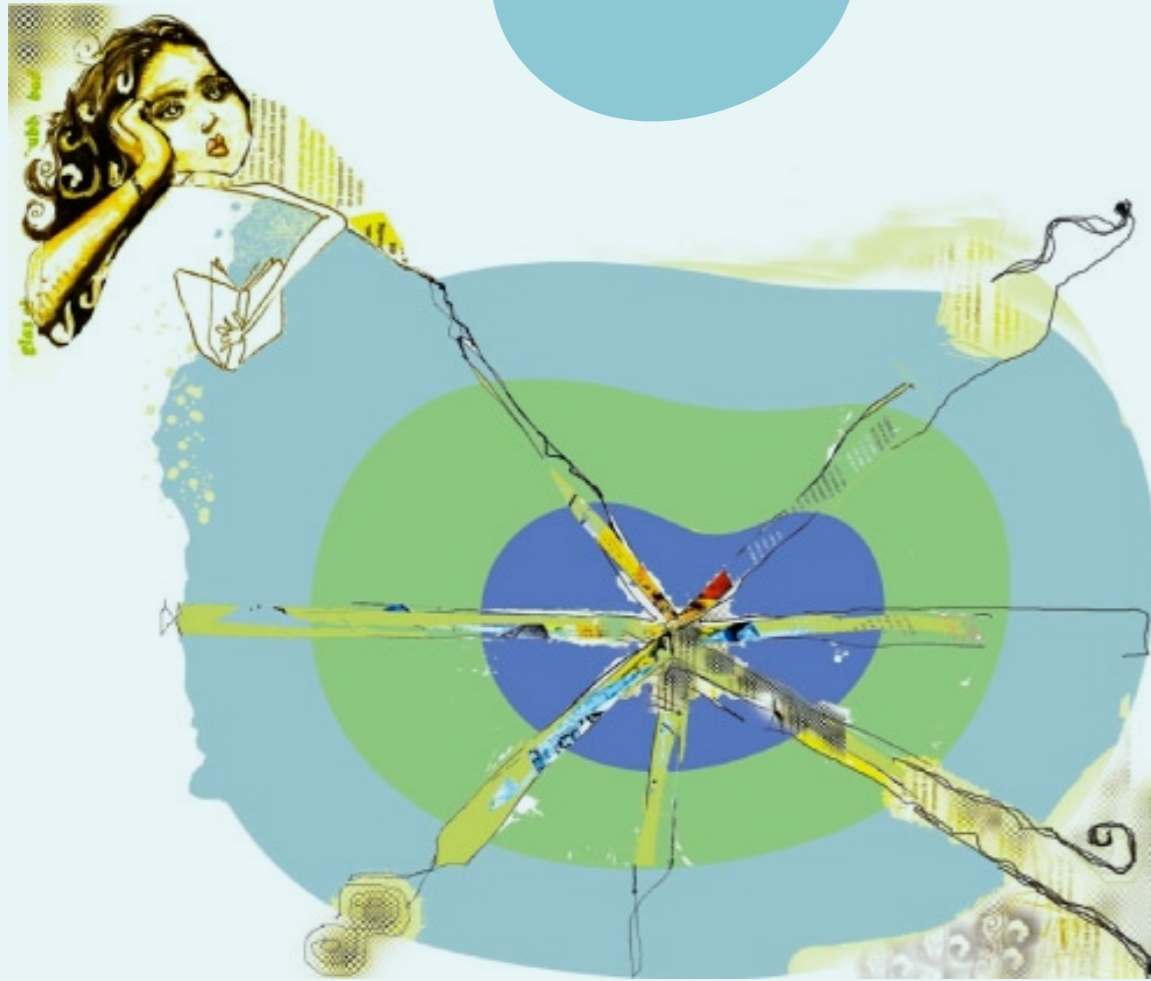
You broke the bonds and you
Loosed the chains
Carried the cross
Of my shame
Of my shame
You know I believed it

But I still haven't found what I'm looking for
But I still haven't found what I'm looking for
But I still haven't found what I'm looking for
But I still haven't found what I'm looking for...

Attachment 7

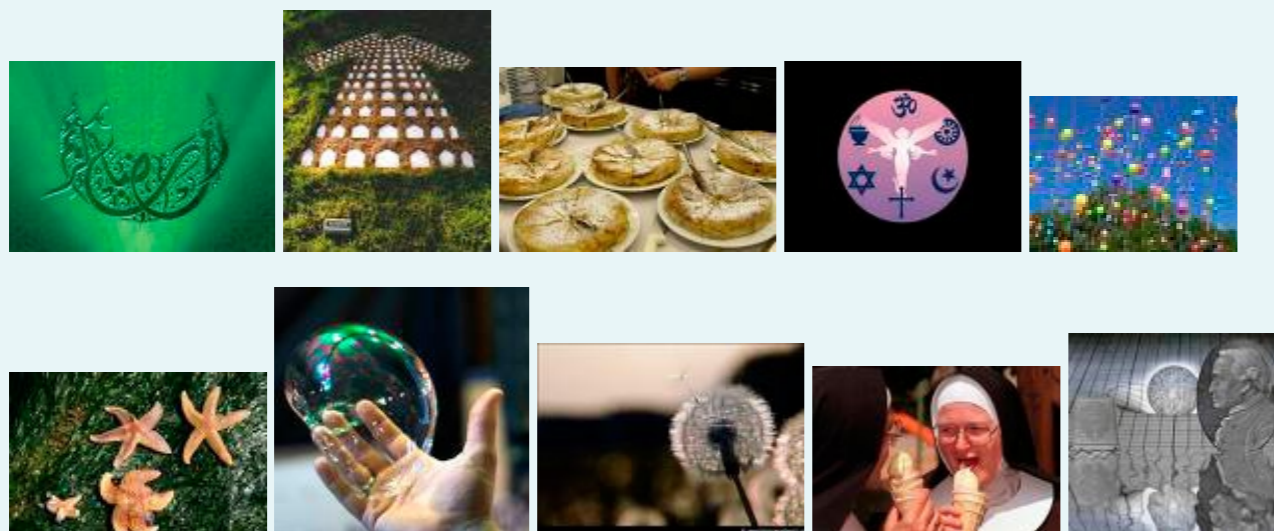
The Blue Bubble

Design: Noël Abu Hariri



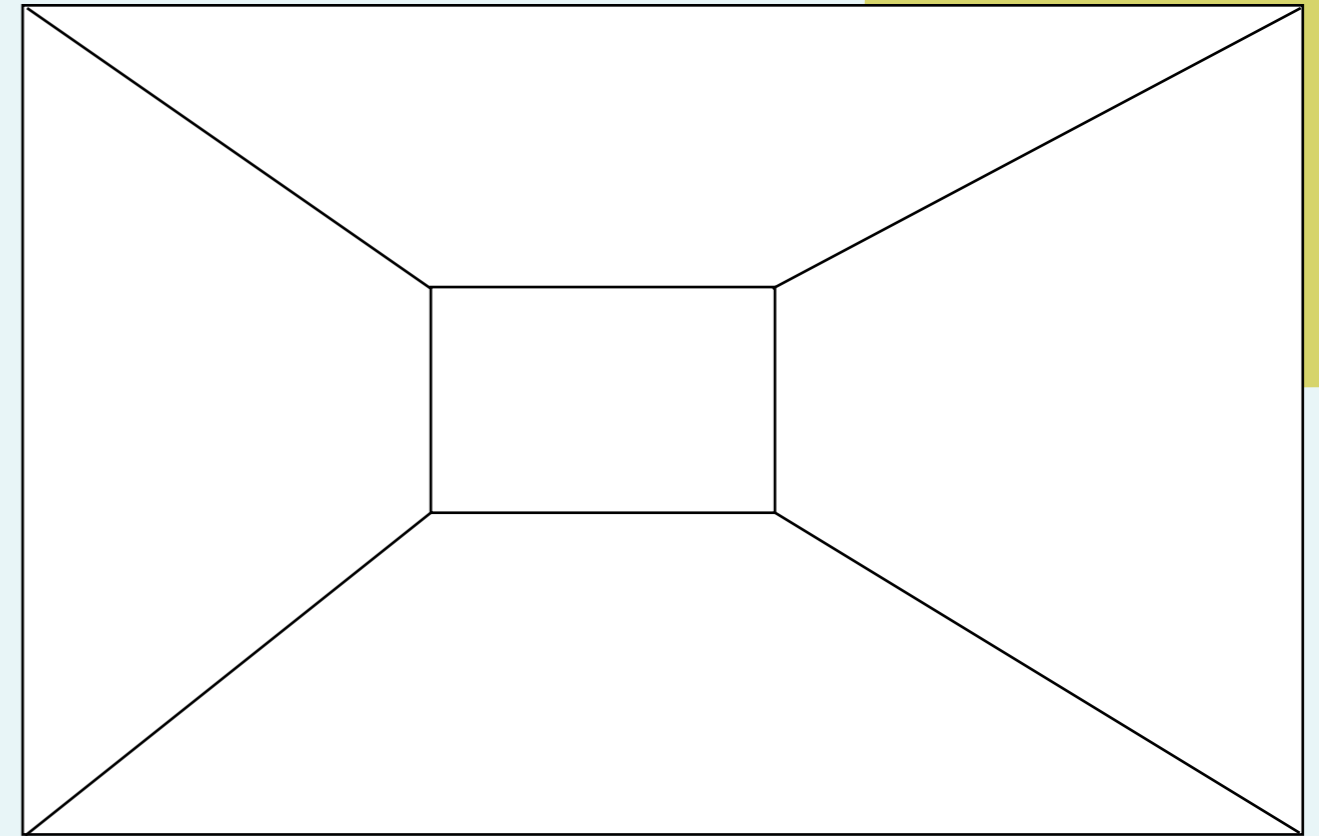
Attachment 8

Postcards



Attachment 9

The placemat





Knowledge based citizen

Aims

- To let students gather information individually by text, sound and image about the different world-views in theory and reality.
- To let the students put the information on the map, following the 'Silk Road' from China to Istanbul and from there draw the line to their home.

To-Gather

Students have taken all kinds of sources of knowledge with them in their 'To-Gatherbag'. Listen to the music of Loreena McKennitt and YoYo Ma. Now it's up to you. The students gather knowledge about the values and norms of the life stances or worldviews through words, images and music along the Silk Road. It is also about their home, related and connected with/from their personal ideas of identity and world-view.

Look at the map of the Silkroad. Where do the different lifestances originate and how are they spread over the world now? It's important to study all 6 life stances, groups can concentrate on one lifestance each and later share there knowledge with the others.

Teacher

He gives basic information about the six life stances from different entry points (words, images and music).

A good framework may be the 7 dimensions of religions as described by Ninian Smart. (See attachments 11-16).

The teacher divides the class in task-groups who will study one lifestance each (see attachment 10).

To-Gather

The students listen to the song 'Let's do it today or maybe tomorrow' (from 'Sound for Europe') about the six life stances (see attachment 19). The students try to make movements with each life stance. Circle talk about the similarities and the differences.

Furthermore he helps the learners to gather knowledge about world-views through criteria and small stories or pieces of information by using three entry-points. The worldviews are: Buddhism, Hinduism, Christianity, Islam, Judaism and Humanism.

Learner

The students place the information on a map (or an overhead-transparent) of Eurasia starting at home and then following the Silk Road (see attachment 17).

They fill in the 'Life stances flat'.

Teacher

The teacher gives an overview of the values and norms of the different lifestances and worldviews and interviews the students about their homework (information, images or music) and their map.

To-Gather

- The students present the information about the life stance they have studied. All students fill in the lifestances flat with the information given by the groups.
- The teacher organises a talk-show with three students (four times). Each student represents one philosophy of life and the teacher asks them questions from the news of a newspaper. He focuses on values.
- The students play a 'House of commons' in groups of three students. First they react on a statement and furthermore they discuss between the groups (two times). Each group has to defend a given opinion, pro or contra to the statement and this might not be his own opinion.

Teacher's route

Step 2

Preparation

- Gather knowledge about life stances.
- Try to make contact with people from different life stances and invite them as guest-speakers
- Gather information and images from the media (paper and internet).
- Read the information and listen to the music about the Silk Road Project of YoYo Ma.
- Listen to the music of Loreena McKennitt
- Search for a big map of Euro-Asia, or ask your students to make one.
- Gather music about the 6 life stances, divide the class in six groups, each group will 'specialize' in one life stance. You may want to decide on the final 'theofictiongroups' in this step as well. A theofictiongroup is made up of 6 students maximum who all studied a different life stance. Each will bring in a value taken from the life stance studied.
- You can make cards who will decide both groups. Print on different colours paper (for instance: with 24 students you will need 4 colours, for 30 5 colours). Make into cards. Let each student pick a card. The colour decides the theofictiongroup (for steps 4 -6) the life stance on te card is the one that will be studied in steps 2 and 3, in a group of others with the same life-stance (but different colour).

The Silk Road

- It's good to let students experience the travel along the Silk Road, meeting the different life stances at the spot.
- Listen together with the students to the music of Yo Yo Ma and Loreena McKennitt.
- For the atmosphere it's good to play that while the students are working.
- Coach that images are placed on the map along the Silk Road.
- Connect the knowledge about a philosophy in its place of origin to the situation of that philosophy in Europe and the own country.

Basic knowledge about life stances and values

- Use the content of the 'To-Gatherbags' as a startingpoint.
- Tell a story from different life stances.
- Use different entry points to give information
- Compare values from different lifestances and show it through images, symbols, objects, feasts and the music. Especially holidays/ festivals are a good example.
- The forum and the "House of Commons" are interactive and creative ways of communication. Check that there's enough knowledge integrated.
- Organise an assignment to check if each student has enough basic knowledge (key-terms).
- This is very essential for the meeting of the other and for 'the Theofiction-shop'.

Attachment 10

To divide the class in taskgroups and theofictiongroups. Print on different colours paper. For example: for 28 students you will need 5 colours. You will have 5 times 6 cards of life stances. Take out one card for two different colours (f.i. 1 christianity and 1 islam) so you will have almost equal size groups to study each lifestance and later 3 theofictiongroups of 6 members and 2 of 5 members).

JUDAISM

CHRISTIANITY

ISLAM

HINDUISM

BUDISM

HUMANISM

Attachment 11

Body of Knowledge, Hinduism

Source: Worldviews for kids

Hinduism is the world's third most popular religion, with around 750 million followers. The religion of Hinduism originated in Northern India, near the river Indus, about 4000 years ago and is the world's oldest existing religion. Hinduism is practised by more than 80% of India's population.

Place of Origin	India
Founder	Developed out of Brahminism before 3000 BC
Sacred Text	Vedas, Upanishads, Bhagavad-Gita
Sacred Building	Mandir
Major Festivals	Divali, Holi
Holy Place	River Ganges

Who is the founder of Hinduism?

Hinduism has no founder, it developed out of Brahminism.

Hinduism is the oldest religion, it may date to prehistoric times.

What is the symbol of Hinduism?

Aum is the main symbol of Hinduism. It is the sound heard in deepest meditation and is said to be the name most suited for God.



Where does the name Hindu come from?

The word "Hindu" comes from the name of the river Indus, which flows 1800 miles from Tibet through Kashmir and Pakistan to the sea.

How is Hinduism different from other faiths?

Hinduism has no founder, single teacher nor any prophets.

Hinduism is not a Single Religion. Hinduism is the practices of a variety of different religious groups which originated in India.

What do Hindus believe?

For many Hindus, religion is a matter of practice rather than of beliefs. It's more what you do, than what you believe. Hindus believe in a universal soul or God called Brahman. Brahman takes on many forms that some Hindus worship as gods or goddesses in their own right. Hindus believe that there is a part of Brahman in everyone and this is called the Atman.

Hindus believe in reincarnation - a belief that the soul is eternal and lives many lifetimes, in one body after another. Hindus believe that all forms of life

contain a soul, and all souls have the chance to experience life in different forms.

Samsara means going through the cycle of repeated births and deaths (reincarnation). Hindus believe that existence of this cycle is governed by Karma.

Why are there so many Hindu Gods?

Hindus actually only believe in one God, Brahman, the eternal origin who is the cause and foundation of all existence. The gods of the Hindu faith represent different forms of Brahman. These gods are sent to help people find the universal God (Brahman).

Most Hindus have a personal god or goddess such as Shiva, Krishna or Lakshmi to whom they pray regularly.

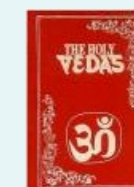
What is the Hindu place of Worship?

Most Hindus worship (puja) every day at home and have a shrine there. A shrine can be anything from a room, a small altar or simply pictures or statues. Family members often worship together. At the shrine, Hindus make offerings to a murti. A murti is a sacred statue of God, or a god or goddess.

What is Hinduism's Holy book?

Hinduism does not just have one sacred book but several scriptures. The Vedas scriptures guide Hindus in their daily life. Hindus have developed their system of worship and beliefs from the scriptures. The most ancient sacred texts of the Hindu religion are written in Sanskrit and called the Vedas.

<http://nl.youtube.com/watch?v=RKE7enkhZyo>



Buddhism

Buddhism began in northeastern India and is based on the teachings of Siddhartha Gautama. The religion is 2,500 years old and is followed by 350 million Buddhists worldwide.

Place of Origin	North East India
Founder	Siddhartha Gautama (The Buddha)
Sacred Text	Tripitaka
Sacred Building	Temple, Stupa
Major Festivals	Wesak
Main Branches (Denominations)	Theravada, Mahayana, Tibetan, Chinese and Japanese groups including Soto and Zen

How is Buddhism different from other religions?

Buddhism is different from many other faiths because it is not centred on the relationship between humanity and God. Buddhists do not believe in a personal creator God.

Who is the founder of Buddhism?

The Buddhist tradition is founded on and inspired by the teachings of Siddhartha Gautama. He was called the Buddha and lived in the 4th or 5th century B.C. in India.

Why is Siddhartha Gautama so important to Buddhists?

Siddhartha Gautama found the path to Enlightenment. By doing so he was led from the pain of suffering and rebirth towards the path of Enlightenment and became known as the Buddha or “awakened one”.

Who was Siddhartha Gautama?

Siddhartha Gautama is known as the Buddha. He was born around the year 580 BCE in the village of Lumbini in Nepal. He was born into a royal family and for many years lived in the palace walls away from the sufferings of life; sufferings such as sickness, age, and death. He did not know what they were.

One day, after growing-up, marrying and having a child, Siddhartha went outside the royal palace and saw, each for the first time, an old man, a sick man, and a corpse. He was worried by what he saw. He learned that sickness, age, and death were the inevitable fate of human beings — a fate no-one could avoid.



Where do Buddhists Worship?

Buddhist worship at home or at a temple. Worshipers may sit on the floor barefoot facing an image of Buddha and chanting. It is very important that their feet face away from the image of Buddha. They listen to monks chanting from religious texts and take part in prayers.

What do Buddhist believe?

Buddhist believe that the Buddha saw the truth about what the world is like. They believe that nothing in the world is perfect, and that the Buddha found the answer to why it is like this. They do not believe that the Buddha was a god. He was a human being just like them. They believe that he was important because he gained Enlightenment, and he chose to teach other people how to reach it too.

The Three Jewels

There are three Buddhist central beliefs. These are known as the three jewels as they are felt to be so precious: Belief in Buddha, Dharma - The teaching of Buddha, The Sangha - the Buddhist community made up of ordinary people as well as the monks and nuns. The purpose is to help others and by doing so to cease to become selfish and to move on the way towards enlightenment.

One important belief involves reincarnation: the concept that one must go through many cycles of birth, living, and death.

Video:

<http://nl.youtube.com/watch?v=V35UUVs5t60&feature=related>

Humanism

The Humanist Tradition

Western Europe has a tradition of non-religious ethical thinking that can be traced back some 2,500 years to the philosophy of the Ancient Greeks. This way of understanding the world, of finding meaning in life, and of grounding moral thinking can also be found in China and India and many other cultures. You can trace the movement of humanist ideas through time in the following sections.

Humanism is the belief that we can live good lives without religious or superstitious beliefs. Humanists make sense of the world using reason, experience and shared human values. We seek to make the best of the one life we have by creating meaning and purpose for ourselves. We take responsibility for our actions and work with others for the common good.

Humanist symbol:

happy human, it remembers humanists that “There is but one life that we know of and we should influence that life by being happy, and the best way to do that is by making others so!”



What humanists believe

- Humanism is an approach to life based on humanity and reason - humanists recognize that moral values are properly founded on human nature and experience alone. Our decisions are based on the available evidence and our assessment of the outcomes of our actions, not on any dogma or sacred text.
- Humanism encompasses atheism and agnosticism but is an active and ethical philosophy far greater than these negative responses to religion.
- Humanists believe in individual rights and freedoms - but believe that individual responsibility, social cooperation and mutual respect are just as important.
- Humanists believe that people can and will continue to find solutions to the world's problems, so that quality of life can be improved for everyone.
- Humanists are positive - gaining inspiration from our lives, art and culture, and a rich natural world.
- Humanists believe that we have only one life - it is our responsibility to make it a good life, and to live it to the full.

Humanists value

Humanists value ideas for which there is evidence, and the things inside and around us that make life worth living. Humanists believe that it is reasonable to enjoy the good things in life if we can do so without harming others or the environment. They think we should all try to live full and happy lives, and that one way to do this is to help other people to do the same. So humanists believe in making responsible choices.

“...happiness is the only good;...the time to be happy is now, and the way to be happy is to make others so.”

Robert G Ingersoll, 19th century American humanist

Videos:

<http://video.google.nl/videoplay?docid=3444900407175083660&ei=RcCfSuOUFovM-Aamg7GjBw&q=humanism#>

<http://www.iheu.org/world-humanist-day-21-june>

Judaism

Judaism is around 3500 years old and is the oldest of the world's four great monotheistic religions (religions with only one god). It's also the smallest, with only about 14 million followers around the world. There are large Jewish populations in Israel and the U.S.A.

Place of Origin	Israel
Founder	Abraham
Sacred Text	The TeNaCh (Torah, Nevi'im, Ketuvim)
Sacred Building	Synagogue
Holy Place	Jerusalem
Major Festivals	Rosh Hashanah and Yom Kippur, Pesach (Passover), Shavuot (Pentecost), Sukkot (Tabernacles)
Main Branches (Denominations)	Orthodox, Reform, Conservative

Where did Judaism originate from?

Judaism originated in Israel around 4000 years ago. What do Jews believe? Jews believe that there is a single God who not only created the universe, but with whom every Jew can have an individual and personal relationship.

Who is the founder of Judaism?

The Hebrew leader Abraham founded Judaism around 2000 B.C. Moses, is also an important figure as he gave the Jews the Torah around 1250 B.C. The Torah contains the laws of God.

What is the Symbol of Judaism?

The symbol or emblem of the Jewish people is the Magen David (Shield of David), also known as the Star of David.



What is a Menorah?

The Menorah is one of the oldest symbols of the Jewish faith. It is a candelabrum with seven candle holders displayed in Jewish synagogues. It symbolises the burning bush as seen by Moses on Mount Sinai. The two most common menorahs have seven and nine candle-holders. The term hanukiah or chanukiah, refers to the nine-canded holder used during the Jewish festival of Hanukkah.



What is a Mezuzah?

A mezuzah is found on doorposts in Jewish homes. It is a little case, containing a tiny scroll. The writing on the scroll is from the bible. It is in Hebrew and is called the



What are the spiritual leaders called?

The Jewish spiritual leaders are called Rabbis. Unlike leaders in many other faiths, a rabbi is not a priest and has no special religious status.

What is the Jewish Holy Book called?

The most holy Jewish book are the Torah (the first five books of the Hebrew Bible). Others include Judaism's oral tradition, the written form of which is known as the Talmud. The Torah (or teachings) contains the five books revealed to Moses by God on Mount Sinai: Genesis Exodus Leviticus Numbers Deuteronomy

Videos:

- http://www.youtube.com/watch?v=5W_PyVhOJTs&feature=fvw
- http://nl.youtube.com/watch?v=ZT9RG_pSorw&feature=related

Christianity

Christianity is the world's biggest religion, with about 2.2 billion followers worldwide. It is based on the teachings of Jesus Christ who lived in the Holy Land 2,000 years ago. Through its missionary activity Christianity has spread to most parts of the globe.

Place of Origin	Israel
Founder	Jesus of Nazareth
Sacred Text	The Bible - Old and New Testaments
Sacred Building	Church, Chapel, Cathedral
Holy Places	Jerusalem, Bethlehem, Nazareth, Lourdes (a popular place of pilgrimage), Rome, Canterbury
Major Festivals	Easter, Christmas,
Main Branches (Denominations)	Anglican, Roman Catholic, Free Churches, Orthodox, Reformed,

Who is the founder of Christianity?

Jesus Christ, who was crucified around A.D. 30 in Jerusalem, is the founder of Christianity.

Who is Jesus Christ?

Jesus Christ is the Son of God. He came to earth to teach about love and fellowship. He represents the person that all Christians must strive to be. Jesus was a Jew who was born about 2000 years ago in Bethlehem. Jesus lived for 33 years before being crucified by the Romans.

What do Christians believe?

- Christians believe that Jesus Christ was the Son of God and that:
- God sent his Son to earth to save humanity from the consequences of its sins.
 - Jesus was fully human, and experienced this world in the same way as other human beings of his time.
 - Jesus was tortured and gave his life on the Cross (At the Crucifixion).
 - Jesus rose from the dead on the third day after his Crucifixion (the Resurrection.)

Christians believe that Jesus was the Messiah promised in the Old Testament. Christians believe that there is only one God, but that this one God consists of 3 "persons"

- God the Father.
- God the Son.
- The Holy Spirit.

Christians believe that God made the world.

What is the Christian holy book called?

The Bible is the Christian holy book. It is divided into the Old and New Testaments. Parts of the writing contained in the Old Testament are also sacred to Jewish and Muslim people.

What are the Christian symbols?

The cross is the main symbol. It reminds Christians that Jesus died on the cross to save them.



The dove is the symbol of the holy spirit and peace.



The fish symbol was created using the Greek letters which spell out ICTHUS: Jesus Christ God's Son Saviour.



The Romans persecuted the Christians and it became dangerous for them to meet. So the Christians devised a secret code. They drew half a fish in the sand. If a person completed the fish, they knew he or she was a believer too. Under the fish sign the Christians wrote the Greek word fish. These letters stood for: Jesus Christ God's Son Saviour



Islam

Islam is the second most popular religion in the world with over a thousand million followers. Islam began in Arabia and was revealed to humanity by the Prophet Muhammad (peace be upon him). Those who follow Islam are called Muslims. Muslims believe that there is only one God, called Allah.



Islam is the main religion of the Middle East, Asia, and the north of Africa.

Place of Origin	Saudi Arabia
Founder	Muhammad (pbuh)
Sacred Text	The Qur'an
Sacred Building	Mosque
Holy Places	Mecca, Medina, Jerusalem
Major Festivals	Ramadan, Eid-ul-Fitr, Eid-ul-Adha

Who is the founder of Islam?

The prophet Muhammad (peace be upon him), who was born in A.D. 570 at Mecca, in Saudi Arabia, is often regarded as the founder of Islam. He was the last prophet to be sent by Allah. There were many prophets before Muhammad (pbuh) including: Ibrahim (Abraham), Musa (Moses) and Isa (Jesus).

What does Islam mean?

Islam means peace, submission and obedience. Islam is based on the ministry of a man named Muhammad (peace be upon him), and on the words that Allah gave to the world through Muhammad. (NB. Muhammad is so esteemed by Muslims that it is usual to utter the blessing "peace be upon him" after his name.)

What do Muslims believe?

The basic belief of Islam is that there is only one God, whose name in the Arabic language is Allah, and who is the sole and sovereign ruler of the universe.

Who or what is Allah?

Allah is the name Muslims use for the supreme and unique God, who created and rules everything. The heart of faith for all Muslims is obedience to Allah's will.

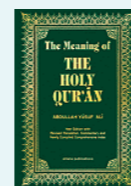
Who is Muhammad (peace be upon him)?

Muhammad (pbuh) was born around 570 A.D. in the city of Mecca on the Arabian peninsula. Muhammad (pbuh) proclaimed that the Quran was the last Book of God, and that he himself was the last Prophet. Allah spoke to Muhammad (pbuh) whilst

he was meditating in a cave near Mecca. For the next 22 years, Muhammad (pbuh) memorized and wrote down the words from Allah.

What is the holy book of Islam called?

The Muslim scripture is the Holy Qur'an. Muslims believe it is 'the word of God'. Muslim beliefs and practices are rooted in the Qur'an.



Muslims treat the Qur'an with great respect because they believe that the Qur'an is from Allah, and every word and every letter is sacred. It is usually placed on a special wooden stand to be read.

Muslims regard the Qur'an as the unaltered word of God.

Where do Muslims worship?

The Muslim building for communal worship is called a mosque. Muslims often refer to the mosque by its Arabic name, masjid. The word comes from the Arabic for "place of prostration".



What are the five Pillars of Islam?

These are five duties that every Muslim is obliged to perform. The five pillars of Islam help Muslims put their faith into action.

- Shahadah: declaration of faith.
- Salah: prayer.
- Zakat: giving a fixed proportion to charity.
- Saum: fasting during the month of Ramadan.
- Hajj: pilgrimage to Mecca.

The Silk Road

Silk Road, which was a great transcontinental route linked the Roman Empire in the West with the imperial court of China in the East, remains its charm to people. The ancient route started at Luoyang and Chang'an (the ancient name of Xian), the capitals of Tang Dynasty, reached the Yellow River at Lanzhou, then skirted westward along deserts and mountains before dividing into three routes at the oasis of Dunhuang. Walking through Xinjiang, brave ancient merchants and traveler went eastward continuously until they arrive at Rome.



YoYo Ma 'The Silk Road project'

Attachment 18

'Let's do it today or maybe tomorrow'

Music and lyrics: Wim Kratsborn and Marijke van de Hel.

We are here for meditation .
During Divali we have soul .
Love my reincarnation

Read the Book,
Hear Adonai's call.
Carry lofty the Tora roles.
Touch the Waining Wall

Life is suffering, life is good.
We are doing what we should.
Care for people who are in sorrow.
Let's do it today or maybe tomorrow

We don't need God to understand .
Look at things from different sides.
Let's talk and give me your hand

Close my eyes, aim at heaven.
Make a cross up in the air.
Love and the number seven,

Life is suffering, life is good.
We are doing what we should
Care for people who are in sorrow.
Let's do it today or maybe tomorrow

Turn the prayer wheel round and round.
Sit as a buddha on the ground
I'm a begging monk without a sound

Wash my feet and also my hand.
Kneel on the ground in Mekka's direction,
Read the Koran and understand

No one gets to heaven without a fight.
Respect for the other is a human right
Crazy ideas explode in your head, 48 people are dead

Life is suffering, life is good.
We are doing what we should
Care for people who are in sorrow.
Let's do it today or maybe tomorrow

Attachment 19

Life stances flat

To help you with the information, you can fill in the diagram.

	Hinduism	Bud- dhism	Judaism	Christi- anity	Islam	Humanism
Symbol						
Creation time						
Book						
Important place at the silk road						
Creation or other stories(esp. Narratives related to holidays)						
Doctrines						
Rituals						
Holiday's						
Buildings and art						
Values*						
Doctrine						
Experiential / emotional						
Social dimen- sion						
In the news						

* It is important that students try to find the values of a lifstances, usually reflected in stories, rituals and the norms. They have to choose a value from every lifstance that they themselves value, to take to their theofiction is step 5.



Problem solving citizen

Aims

- To stimulate students to go to a building/church of a life stance and meet a representative.
- To learn students to find a dilemma and solve it.

To-Gather

Students work in the taskgroups of step 2. The task-group prepare an interview with a representative of a life stance.:

- What's important in your life?
- What do you like to tell other people about your worldview?
- What do you experience/ feel? (experiential/emotional dimension).
- What is problematic or a dilemma in your worldview?
- Questions you have after studying in step 2.

The task-group gathers more questions. The students first practice the interview in their own task-group and make together questions for the interview with the people of the worldview. You use also the questions from above.

Learner

The students visit in the task-group a building of a lifestance or worldview, interview a member of that worldview about the questions that the students have gathered and take pictures or a video after asking permission (see attachment 20).

To-Gather

They gather information and reflect on the worldviews in the different quadrants of Europe. What are the dilemmas?

The students write a report about the visit, the dilemma of a believer and what his own choice would be, inclusive the video or the pictures.

Teacher's route

Step 3

Preparation

- Gather information about dilemmas in life stances.
- Visit yourself the buildings/churches.
- Try to think about the dilemmas of a believer and about your own opinion.

The preparation of the visit

- Give tips about the visit.
- Discuss with the students the doing of the interview and the making of pictures.
- Practice an interview with one task-group.
- Give criteria for the report .

The visit

You may accompany the task-groups. Maybe it's better that they are and feel responsible. This a peak-learning-experience for them.

Material designed by students from School of Education, Hanze University Groningen



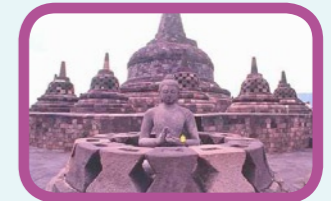
Attachment 20

Holy buildings

Hindu temple:
Prambanan Java
Indonesia



Buddha temple:
Borubudur Java
Indonesia



Church:
Constantinople
Turkey



Mosque:
Mecca Saudi
Arabia



Synagoge:
Jerusalem Israel



House:
For Humanists?





Communicative citizen

Aims

- To stimulate students communicate with other students in their own class and in other quadrants.
- To reflect on philosophies of life.
- To form the 'Theofiction groups'.

To-Gather

Each task-group presents their visit to a building/church. Some group read aloud their report and all groups show their video/pictures. Try to involve one person of each life stance in the presentation.

Teacher

Organizes a circle-talk about the values the students recognized in the life stances. Various values may be found, which do they agree with and which not at all? Make a list of all the values that were found in all the lifestances.

In step 1 students chose a postcard and communicated about it. Use the placemats they made to reflect again on the values that were recognized as important for them through the postcards and see if those come back in the list of values of the life stances. Divides the students in 'Theofiction-groups' (preferably 4 to 6 students per group) and gives instruction and concrete examples of 'Theofictions'. He explains what theofiction is. www.theofiction.eu.

To-Gather

The Theofiction-groups communicate about dilemma's and the questions about worldview(s) and they try to integrate the basic knowledge of step 2 and the dilemmas of step 3.

Teacher

He organises a test about:

- step 1 till 4.
- basic knowledge and key terms.
- the reports of the visit inclusive the videos and pictures.

Teacher's route

Step 4

Preparation

- Make contact with colleagues abroad who are also working on route 5.
- Maybe it's possible to have a MSN-connection of the presentation with another class abroad.
- Have a list of values (with examples) of the various philosophies, students may come up with more.
- Gather information, objects, images and music for the Theofiction shop. It's good to have some material available when needed.
- Divide the class in theofiction-groups if you had not done that in step 2. Each theofiction-group should exist of 4 to 6 members from different task-groups (having studied different life stances).

Theofiction

- It's very important to talk things over and to give good information and a clear instruction.

The features of Theofiction are:

The basis of the fiction are the values all group-members can agree on. The next step is deciding on at least one norm with every value: how do we see to living up to our values. The rest of the theofiction can be made up but everything has to 'fit together'. There must be clear relations between the different features. Students have seen many examples of real religions, they may use and adapt those and use them as inspiration. They should ask themselves and each other about the 'why' all the time.

That is an important task for the teacher as well: ask questions to let them think a bit more and find their own answers. Thinking about the dilemmas or the hard things in a theofiction is also important. They may check if they can find all the dimensions of Ninian Smart in the theofiction when they are almost finished, if, of course, you have used them in step 2. Not all existing religions have (very pronounced) all seven dimensions, the same can be the case for theofictions. Not all theofictions need all the ingredients, you can give some suggestions if necessary. Usually the ideas for holidays, rituals, buildings, gods, symbols etc. come popping up while talking about the values and the norms. You can use creative thinking techniques if you want.

The criteria for the 'Theofiction-shop' are:

- a set of values and norms and clear explanation what these mean and how they are used in the fictional 'every day life' and the 'religious practice'.
- showing it is well thought-out by all members being able to answer to questions and explain everything and see the connections.
- be able to explain the differences and similarity with the philosophies studied.
- form and presentation of the shop, possibility for interaction.

Creative citizen

Aims

- To let students prepare their 'Theofiction-shop' with information, objects, images, food and drinks, drama and music.
- To integrate the knowledge and the experiences during the visit.



To-Gather

You prepare the shop in mixed task-groups.

Criteria for the theofiction-shop:

- Integrate the key-terms and the dilemmas.
- Legitimise your choices from step 3 and 4.
- Let the customers be active and creative.
- Each task group has a shopping list for the other shops.
- Concretize the values and norms, rituals, symbols etc.
- Activate the information from step 2: words, images and music.

- Use your creativity in designing the shop. For example: a travel-agency that organises trips to 'To-Gatherland'. Another option is to make a digital shop.
- Select special offers (headscarf/ sculptures/ clothes/ images/music).

link:

Look at El Hema, an artproject where a famous Dutch department-store was transferred in Arabian style in a design competition:
www.mediamatic.net/set-20008-en.html

For music about life stances: www.kuleuven.be/thomas/algemeen/actualiteit/lesimpulsen/jukebox



Students from the University of Koper, Slovenia

Teacher's route

Step 5

Preparation

- Organise a room or a place to prepare and present the shops.
- Do a try-out for the MSN-contact.
- Communicate with colleagues about the coaching.
- Invite representatives of the six life stances and parents "to attend the presentation as critical shoppers".
- Find out make clear which materials the school will have available for them to use. Some schools give each group a small budget to buy things they need for their shop. (Think of things like: Handicraft materials, electronic equipment (cd-player, beamer, etc), camera to take pictures/video of the presentation, furniture or pieces of art, etc.).
- Go to the website www.to-gather.org and look at the video with the presentation of the theofiction-shops in Groningen.

Preparing the presentation

- Each task-group presents his shop and they visit each others shop, students take turns in shopping and attending the shop. Alternatively shops can be visited one by one by the entire audience. It should be clear to the students what is to be expected.
- Ask the groups to give a 'preview', either in a document or by talking to them. They can fill in the gaps you may find before the presentation.
- Help the students do it themselves.



Cooperative citizen

Aims

- To present the 'Theofiction-shop' to other students from the own class and other countries on the site.
- To visualize, verbalize and audiolize the basic knowledge (7 key-terms)

To-Gather

Presentation of the 'Theofiction-shop' in reality and virtual reality (on a powerpoint presentation or a game), Broadcasted on MSN. Use music as background of your shop and also objects, information, images, role-play, dance, drama, a clip and a story. Each task-group presents their shop and goes shopping in the other shops.

Communication between the students from the different quadrants on the internet (webcams/MSN/ video-broadcasting).

Visit of teachers from the own institution or other quadrants in reality, on the internet or in a virtual environment.

Parents, followers of various religions/ philosophies and students of other classes may be invited to come shopping.

The clients are shopping and filling out a reflection-form ('the feedback ladder').

Finally the visitors of the 'Theofiction-shop' give feedback on the 'Feedback ladder' (see attachment 21).



'Theofiction-shop', students of School of Education, Hanze University Groningen



'Theofiction-shop', students of School of Education, Hanze University Groningen

Teacher's route

Step 6

Preparation

- Check the place, the equipment and the material of all the shops.
- Organise a media-group to take a video and pictures for the site.
- Invite visitors (other teachers, classes, parents, representatives of life stances).
- prepare questions for each group, interesting may be: dilemmas, living together with people of other religions, similarities and differences with other lifestyles, the dimensions of N. Smart.
- Use the feedback ladder for the shoppers.

Presentation

The presentations are done by the student-groups. Check the time so every group gets the necessary time and attention. Stimulate others to ask questions.

Theofiction-shop by students of the minor 'Your identity in Europe'



Feedback ladder

Names of the owners of the 'Theofiction-shop'



Do you have suggestions?

What don't you understand?

What did you learn from the Theofiction-shop?

What do you value in the Theofiction-shop?

Name:

.....

.....

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.....

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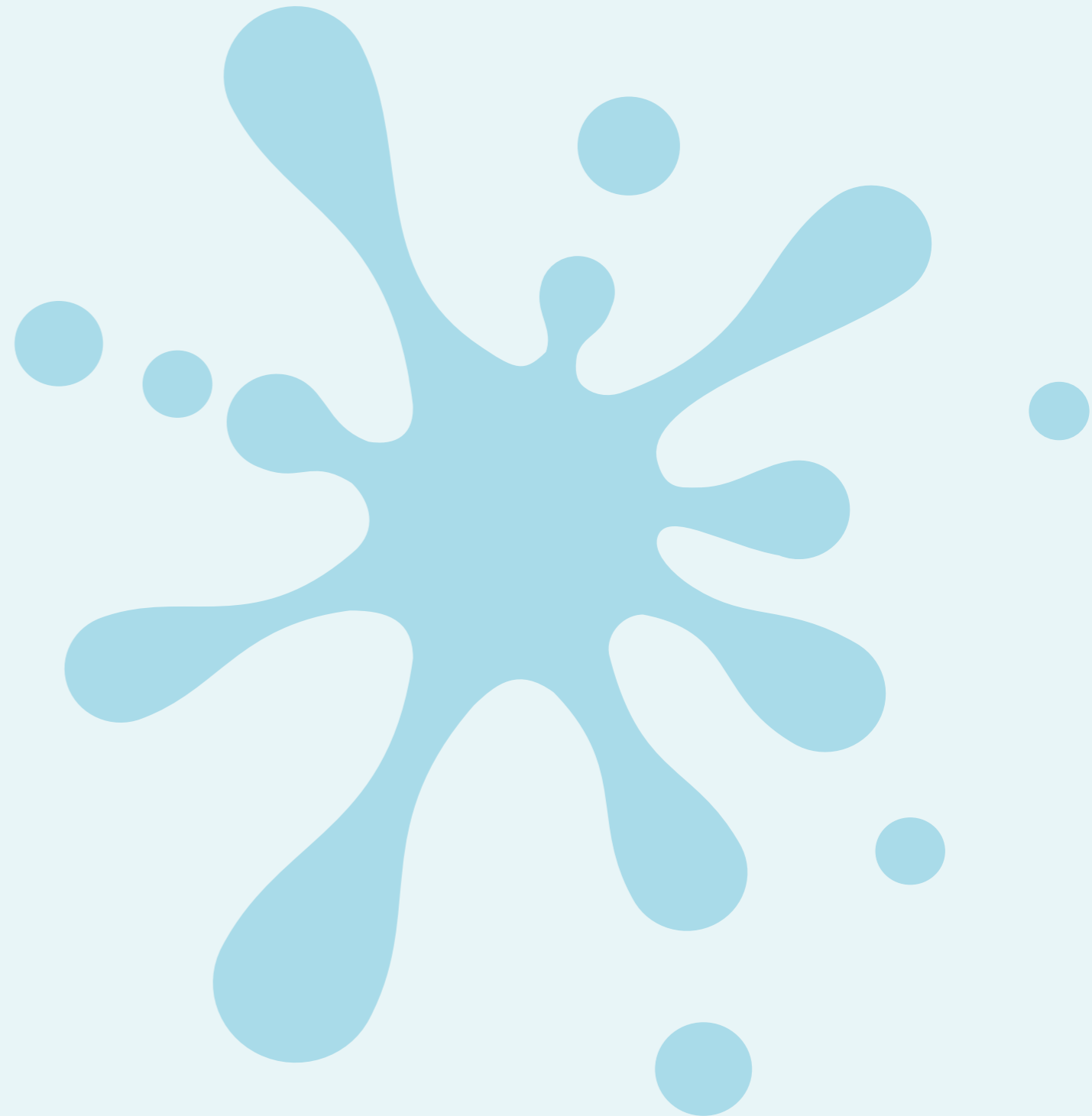
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Step 7

Active and reflective citizen

Aims

- To let the students do core-reflection of the route by the students (Onion Diagram of Fred Korthagen) on the MCI-concept, 'theofiction' as a group mix and the five minds for the future.
- To integration of the 'multiple choice identity' in reality.

Learner

You legitimise the selection of concrete elements and fill in the Onion Diagram individually.

To-Gather

Design your own "Future Road" about the realisation of five minds for the future and the application of lifestances in your multiple choice identity.

The students read the two last scenes 'Brussels' and 'Lowlands' of 'A Story of Europe' as a source of inspiration.

- Communicate with other students about the experiences in route 5.
- Reflect on the route, using the personal core-reflection.



The self - Picture by Tadej Bernik

Teacher's route

Step 7

Preparation

- Read about the 'Five minds for the future' and gather concrete examples for this subject.
- Read about core-reflection.'
- reflect on 'To-Gatherland' in route 4.

Future Road

The criteria for the road are that they are legitimised by the Five Minds for the Future (Howard Gardner)

Five minds for the future: 'If you don't know where to go you will end up somewhere else'

1. 'The disciplined mind' is about gathering knowledge and becoming an expert in a subject such as history, geography, art or science. 2. 'The synthesizing mind' is about making links between elements of reality. What does a picture say about an event and the context? What does a situation say about a global development?
3. 'The creative mind' is about solving problems and about an open mind: 'thinking out of the box'. How can you think critically and flexible? How can you find the other? Do you want to gather new knowledge: 'searching the unknown'?
4. 'The respectful mind' is about knowing and respecting the other, who is not like you. It is about valuing other ways of living.
5. 'The ethical mind' is about values and norms. It is about using abstract ideas in daily life and avoiding stereotypes and prejudices.

