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**Additional Module:
Communication and
interpersonal relations
(deepening)**

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Additional module: Communication and interpersonal relations (in depth)			
OBJECTIVES	- First, be aware of our prejudices towards others. We often think and act according to prejudices, stereotypes and confusing information present in society.		
	- Secondly, we reflect on the experiences of immigrant students. Giving voice and feeling how this training is affecting our personal and professional development as a teacher.		
	- Thirdly and finally, the objective will be to transcend this specificity and recognize ourselves in the other, placing us in a common plan of struggle for change and the creation of a new coexistence and a new reality.		
NUMBER OF ACTIVITIES	ACTIVITY 1	ACTIVITY 2	ACTIVITY 3
TIME	16	6	8
EVALUATION	PRODUCT 1 PRODUCT 2	PRODUCT 3	PRODOTTO 4

EVALUATION

✓ PRODUCT 1

Listen to the speech

(https://www.ted.com/talks/taiye_selasi_don_t_t_ask_where_i_m_m_from_ask_where_i_m_a_local?language=en#t-3692) and then write an essay on the theme of the local, and global, and their relationship with identity, taking into account the axis of this sequence "Recognizing the voice of the other in its specificity, listening to it, and making it our own.

An essay (document doc., doc., docx.) of at least 500 words will be delivered on the topic raised in journalistic format, which must include the following sections:

-Headline (Original)

-Traddilla

-Text body

-Conclusion-reflection

-Picture (if necessary)

✓ PRODUCT 2

After working in the classroom

An essay (document doc., doc., docx.) of at least 400 words will be delivered on the experience developed in class. This formulation may include: description of the actual

execution of the sequence by the teacher, other questions generated by the teacher as a result of the stories to be reflected with the students, samples of the students' products (end of the stories, reflections of the debate), photographs (of the blackboard, of the arrangement of the classroom to carry out the task and, if possible, of the development of the debate), other samples.

✓ PRODUCT 3

These concrete proposals, but firmly based on an ideology of cooperation, multiculturalism, are in line with the words of Zygmund Bauman:

Many cultures: this is the reality. One humanity is destiny, purpose or ideal task. The multiple cultures represent the past: it is what we have inherited from millennia of human history. Unique humanity is the future as initially foreseen by Immanuel Kant, who wrote more than two hundred years ago on the universal unification of humanity (Bauman, 2008, 14).

To finish, the faculty will have to watch the following video:

https://www.youtube.com/watch?v=V_-80_TY4SE

With all the information of the task, will be delivered a video, a Power Point with voice, podcast of at least two minutes representing the learning and self-assessment of each teacher on the work that has been done with the tasks of the module.

✓ PRODUCT 4

Knowledge transfer is proposed as a final activity. In other words, it is intended that this course can be made known and that more and more fellow teachers are encouraged to do so. For this reason, as a participant we propose to produce a document in an attractive, concise and visual format that includes the following aspects:

- Course purpose.
- Importance to teaching practice.
- Testimony as a participant.
- Opportunities offered by the course.

A free document will be delivered, which can be: brochure, poster, poster, text document, image, etc. The teacher will have the opportunity to create and give free rein to his imagination to complete this task.

Additional Module: Communication and interpersonal relations (deepening)

Introduction

The reality of migrations, which today throughout Europe are seen as an urgent emergency, has always characterized the history of humanity. Since before the appearance of the first civilizations, human communities have moved in search of better places to live and prosper. It is true, however, that in the age of globalization population movements have taken on new proportions. It is also true we have a new perception and awareness of the phenomenon, due, as Checa and Arjona (2011) have underlined, to the role of the media, amplifiers of events and catalysts of generalized and often visceral reactions.

New are also the questions that the autoctonous communities of the target countries, most (but not all) of the first world, are obliged to ask themselves in the face of these migratory waves. The arrival of the "other", the foreigner or the different poses a strong modification of the cultural imaginary and of the very social fabric of the communities of destination. This relational communication module offers the opportunity to rethink and move away from the taken for granted.

Therefore, the first question we ask ourselves in this module is: what can we do, as a society, to prevent fear and mistrust from guiding our steps and preventing true integration? How can we take advantage of our empathy in all its potential and value differences, so that we can enrich each other? The answer, of course, lies in education, and in the way we relate to one another. The school is to a large extent a mirror of society. The reflection of society is also maintained from the point of view of the scarce integration that still affects the migrant group, as we will see later.

Secondly, we observe the need to offer in this module practical tools and concrete proposals to promote the active integration of the "Other". However, we do value previous reflection on the subject since we defend that in order to work on interculturality in the classroom it is essential to know the context in which we move, and even more necessary is to know where we want to go in our teaching practice, where we want to take our students. The school is the mirror of society, and the most concrete change tool we have. As teachers, we only have to set ourselves some ideal and concrete objectives and work to achieve them.

The didactic proposal presented here is based on a global interpretation of the potentialities of the study and analysis of texts coming from the fields of communication, anthropology, sociology and literature. We propose the reading of these texts as a way of fostering a broad cultural awareness, both among teachers and students, as well as to develop personal and social awareness. Therefore, we will always walk in these two directions, not always in the same sense: the consciousness towards oneself and the consciousness of the other.

Narration (both our own and that of others, both personal and literary) will be used as a means of rapprochement, knowledge and intercultural and relational growth. Our

intention is to use narration as a foundation for the creation of a new relational consciousness in teachers and students, as an opportunity not only to approach the other but to recognize themselves in the voice of the other. It is, after all, the interpretation of the narrative proposed by critical pedagogy:

Narrative is the organisational scheme that people use to give meaning to their personal experiences at particular times and in particular contexts. The narration makes of the particular and personal experience something meaningful and therefore makes life comprehensible, sensitive. Storytellers are, in the words of Bruner, world makers. We experience the world as a series of texts, narratives, that we reinterpret or recreate through cognitive function. Narration works not so much to determine the nature of meaning as to offer guidance to the individual in creating meaning (Lopez Cao, 2003).

To use narrative communication (sometimes theatrical) as the pedagogical foundation of a formative process whose main objective is the inclusion and enjoyment of the multicultural richness is then to take advantage of the textual axis not simply as a static element representative of another culture, but to live personally the experience of narration, to use its forms to modify our own world, and to transform ourselves into dynamizing elements of a new culture, where voices and stories, universal and subjective at the same time, enrich each other.

Objectives

Through this proposal, then, we have the concrete possibility of proposing an itinerary of intercultural formation for our students that helps us to relate to the Other by following specific steps:

- First, to be aware of our prejudices towards others. We often think and act according to prejudices, stereotypes and confusing information that are present in society.
- Secondly, we reflect on the experiences of immigrant students. Give voice and feel how this training is influencing our personal and professional development as a teacher.
- Thirdly and finally, the objective will be to transcend this specificity and recognize ourselves in the other, placing ourselves in a common plan of struggle for change and the creation of a new coexistence and a new reality.

This course is proposed for teachers of lower Secondary Education, high Secondary education and Vocational Training (pupils 12 to 18 years), with its corresponding practical application in classrooms. In each module there will be an exclusive part for the teachers and another part dedicated to the implementation in the classroom under a methodological approach based on action-research, in a significant and dynamic learning. Finally, each module has a series of tasks that must be solved in order to pass the course, and a final part of self-evaluation and reflection on the module. In addition, to finish the module you will have to do an exercise to spread the course and make it known to new colleagues. The aim is to encourage participation and raise awareness of the subject, taking into account the importance of cultural diversity in secondary school classrooms.