



Power of Narrative

A resource to give young people the knowledge and understanding of how stories and narratives shape our lives, and to give them the skills and confidence to respond critically to narratives and narrators who seek to divide us.





Power of Narrative

About this Resource

In this module we use the terms narratives and stories interchangeably. In both we refer to the tales that we tell ourselves to make sense of the world and our place within it. These can be local folklore, 'news', information from the web, family tales, myths, legends, religious and cultural stories, what we hear from leaders and politicians. In this module students will explore how they come across these narratives and stories, and the impact that these have on themselves and their communities.

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INTRODUCTION

POWER OF NARRATIVE

The Tony Blair Institute for Global Change global schools programme, Generation Global, is active in a wide range of schools in countries across the world. The programme:

- 1 Gives students the opportunity to interact directly with their peers from around the world to dialogue about the range of faiths beliefs, values and attitudes that they hold. This occurs safely through facilitated videoconferences and a moderated online community.
- 2 Supports teachers by providing a rich range of high quality, engaging, and appropriate materials to help them prepare their students for dialogue.
- 3 Talks about culture and identity, but always emphasises beliefs and values, because those two things can play a very positive role in our world, yet are almost always referred to in a negative way.
- 4 Emphasises both similarity and difference – finding the ways in which we are similar to other people is often easy, but discovering the ways in which we are different gives us much more opportunity to learn.
- 5 Supports the development of key skills for global citizenship, including respectful dialogue, information technology, cooperation, conflict mediation, reflection, global awareness and faith literacy.
- 6 Is a set of flexible materials; designed to fit alongside, and enhance existing curriculum requirements.

This module has two broad overarching aims

- 1 For students to understand how stories and narrative shape our lives, sense of identity and belonging, and values.
- 2 For students to develop skills to be critical consumers and sharers of narratives, and to appreciate their roles in disseminating those and countering hateful narratives.

The module focuses on narratives that students experience both on and off line.

By the end of the module and through their dialogue activities with their peers your students should be able:

- 1 To identify narratives that have influenced their own lives, and use dialogue skills to explore narratives that have influenced their personal values, and values of their communities.
- 2 To critically assess a narrative or a story that they encounter. Equipped with these skills, students should be able to understand how the same narrative or story can be used in different ways to serve specific agendas.
- 3 To show they can reflect on how and where they get their news; developing skills and tools to evaluate the reliability of sources of information (especially digital sources); and to be able to explain why being digitally literate is an important skill.
- 4 To reflect on the different places and spaces where they hear narratives. They are able to analyse how much they can trust these sources. They can show they understand what an 'information bubble' is and evaluate the extent to which they are in an 'information bubble'. Students can explain what they think is an appropriate response to a hurtful narrative and give reasons why.
- 5 To dialogue with their global peers, sharing and enquiring into one another's experiences of narratives that inspire, and narratives that damage.
- 6 To reflect on their own narratives, those of others, and to think critically about the role of narratives in communicating perspectives, values, and beliefs.

As always, we encourage teachers to approach these materials creatively, and to use them to enhance existing curriculum materials. The basic materials here can be covered in about four to six hours, although a number of extension and enrichment materials are also provided. We encourage you to make appropriate decisions around which examples to use in your teaching (those that resonate most strongly with students). Feel free to pick alternative examples from your students' culture also. Please share these with the Generation Global team, so we can build up a global archive.

LESSON ONE

THE NARRATIVES OF MY LIFE

PURPOSE

The purpose of this lesson is to explore how narratives shape a sense of self and community. These resources will help students to investigate how stories and narratives can shape values.

ASSESSMENT CRITERIA

Students will understand how to identify narratives that have influenced their own lives, and use dialogue skills to explore narratives that have influenced their personal values and the values of their communities.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of the lesson.

STARTER ACTIVITY

MALALA

PURPOSE

Students are able to identify main narratives and those who influenced those narratives in a life of an individual, through practicing key dialogue skills such as active listening, critical thinking, and reflection.

RESOURCES

Online Resource: Malala's Nobel Peace Prize Speech <https://www.youtube.com/watch?v=MQqlotJrFVM>

Worksheet 1.1a: *Malala's Key Narratives and influencers*

Worksheet 1.1b: *Malala's Key Narratives (extension)*

Note: *Worksheet 1.1b* is better suited for older students (15+)

STEP 1

Students watch Malala's Nobel Peace Prize Speech. As the video is over 26 minutes and due to time restrictions we recommend that students focus on the first 12 minutes of the speech.

IN THIS LESSON

1. ACTIVITIES

MALALA

NARRATIVE TREE

LEADING NARRATIVES IN THE COMMUNITY

STORIES THAT HAVE SHAPED ME

REFLECTIVE WRITING

2. WORKSHEETS

1.1a MALALA'S KEY NARRATIVES AND INFLUENCERS

1.1b MALALA'S KEY NARRATIVES (EXTENSION)

1.2 NARRATIVE SOURCES

1.3 NARRATIVE TREE

1.4 HUMAN OUTLINE

STEP 2

Using *Worksheet 1.1a: Malala's Key Narratives and influencers* or *Worksheet 1.1b: Malala's Key Narratives (extension)* students work in pairs or groups to identify key narratives. They should focus on **what** she says and **how** she articulates her narrative.

STEP 3

Students work in pairs or groups to identify who or what influenced the narratives that they identified. Please, do remember it is possible to identify narratives but not be able to identify the influence(s).

STEP 4

Invite one or two students to present in front of the class and compare what narratives and influences they have identified. Students should use dialogue skills such as the *I perspective* when they present in front of their peers.

MAIN ACTIVITY 1

NARRATIVE TREE

PURPOSE

Students explore **where** they hear and see narratives and **how** these stories and narratives influence their own lives.

RESOURCES

Worksheet 1.2: *Narrative Sources*

Worksheet 1.3: *Narrative Tree*

STEP 1

Give each student a copy of the *Worksheet 1.2 Narrative Sources* and ask them to look at the boxes and identify where they hear and see sources of narratives in their own lives. In the empty boxes, they may add their own sources.

STEP 2

Students then cut out each of the boxes and stick them on their *Narrative Tree* (Worksheet 1.3). Whilst deciding on which narratives have influenced your students' lives, encourage them to also think about whether each narrative has a profound or superficial impact. Some narratives may be integral to how they live their lives, how their identities have been shaped, their choices, values, and beliefs. They may wish to reflect on where they position each narrative on their tree. For example, if a student feels a certain narrative has been embedded within their identity from a young age they may wish to place the narrative at the roots of the tree.

STEP 3

Ask students to reflect on their Narrative Tree. They should identify one key narrative that is important to them. Students should think about why it is important and what lessons, morals or values they take from the story / narrative.

STEP 4

In groups of between three and five: students place their trees on the table so that others in the group can see them. Students take it in turns to comment on, and ask questions of one another's trees (so long as they are comfortable sharing these) and key narratives that are important and influential to them.

EXTENSION

Ask students to revisit their narrative tree. Were there any stories or narratives that have diminished in their importance in their lives? Are they able to identify why?

You might want students to consider these additional questions:

- When did that narrative change?
- Why did that narrative change?
- Who or what was the source of that narrative?
- Did the source still remain important to you?

Students can reflect individually on these questions or you can have them explore together using techniques such as 'Listen to Me' from the *Essentials of Dialogue*, Lesson 1, p10 <https://generation.global/resources/essentials-dialogue>. **Note:** You will need to be logged into the site to access these resources.

MAIN ACTIVITY 2

LEADING NARRATIVES IN THE COMMUNITY

PURPOSE

To explore local stories and narratives and analyse how these have impacted on the community.

STEP 1

In small groups students think about whether there are any common stereotypes, legends, historical events, stories, or narratives that are significant to their communities (both positive and negative).

STEP 2

Staying in their groups, students should explore any key messages or values that the community derives from these stories / narratives. They should also think about how people in their community feel about these narratives.

STEP 3

Students practice telling these stories to one another and explaining their significance. Note, this is good practice for dialogue in a later videoconference or team topic.

REFLECTION ACTIVITY

STORIES THAT HAVE SHAPED ME

PURPOSE

Reflect on the stories and narratives they have looked at in today's lesson and identify those that have affected how they think, feel, and act.

RESOURCES

Worksheet 1.4: *Human Outline*

STEP 1

Students refer back to their narrative trees and the stories that have shaped their communities and think of those which have had an impact on how they:

- **Think** (encourage students to think about how they see the world, whether anything has taught them to be more critical, any story that influences them to value education, reading, science);
- **Speak** (encourage students to think about thinking before speaking, choosing the right words, what they want to achieve with their speech);
- **Feel** (encourage students to think about stories or narratives that have inspired them to be compassionate, to be loving, to be mindful, or even, conversely to hate, scorn or ridicule);
- **Act** (encourage students to think about narratives that have taught them about how to treat others).

STEP 2

If time permits you can ask students to share and explain their human outlines with a partner.

WORKSHEET 1.1a

MALALA'S KEY NARRATIVES AND INFLUENCERS

Listening to Malala's speech what do you think is important to her?

Why do you think these issues are important to her? Can you illustrate with specific words from her speech?

Who and / or what influenced Malala?

What actions did she take as a result of those influences?

WORKSHEET 1.1b

MALALA'S KEY NARRATIVES AND INFLUENCERS

Better suited for
students

15+

What are key narratives you can identify by watching Malala's speech?

How do you believe these narratives influenced her actions?

Based on her speech, please identify what or who influenced such narratives

Did you identify any narratives but could not point out the influences? Why?

WORKSHEET 1.2

NARRATIVE SOURCES

GRANDPARENTS

PARENTS

WIDER FAMILY

FRIENDS

SCHOOL

RELIGION

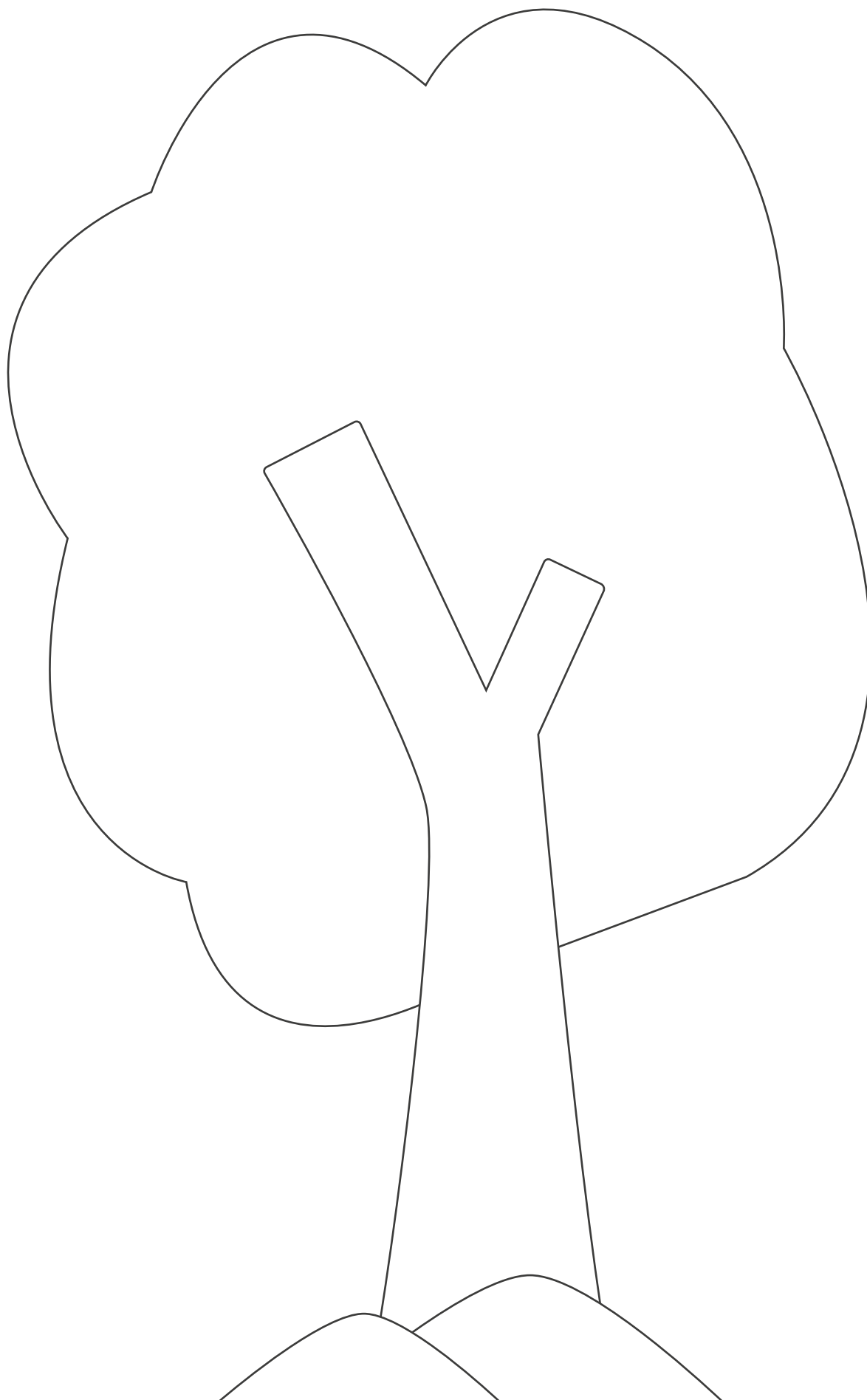
BOOKS

SOCIAL MEDIA

TELEVISION

WORKSHEET 1.3

NARRATIVE TREE



WORKSHEET 1.4

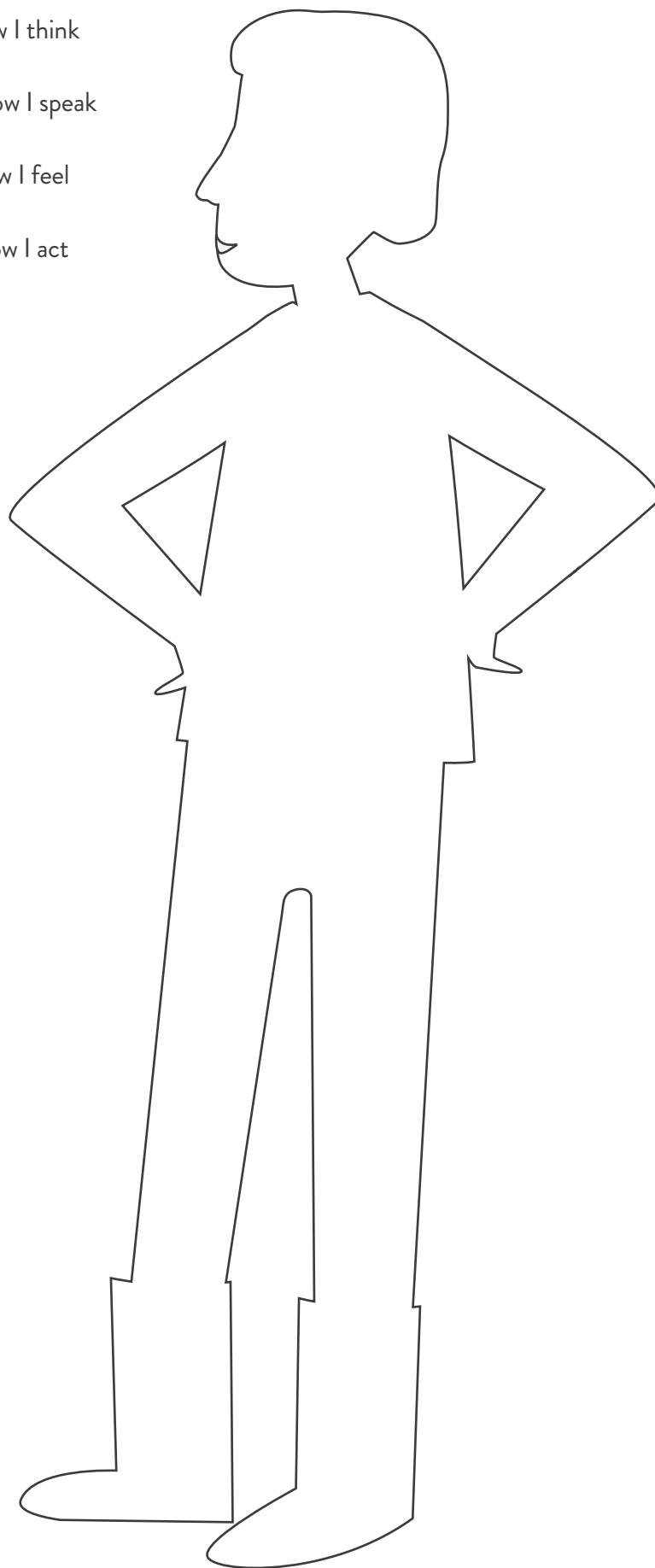
HUMAN OUTLINE

Head - a story or narrative that influences how I think

Mouth - a story or narrative that influences how I speak

Heart - a story or narrative that influences how I feel

Hands - a story or narrative that influences how I act



LESSON TWO

HOW NARRATIVES ARE USED TO INFLUENCE

PURPOSE

The purpose of this lesson is to help students understand that narratives can be used and manipulated for certain ends. They should develop skills to critically evaluate stories and narratives that are used as propaganda.

CLASSROOM ACTIVITIES

The worksheets that accompany the activities below can be found at the end of the lesson.

STARTER ACTIVITY 1

MY PERSONAL NARRATIVE

PURPOSE

This activity is designed to encourage students to become familiar with first-person narratives, and how powerful these can be. Tell students to ask each other questions aimed at getting to the “truth” of their stories. Do they believe what the other students have written? How do they know that the information is true?

STEP 1

Students have just ten minutes to write the ‘story of their life’. Of course they may not finish it but encourage them to work through their later life as well as the earlier days.

Tip: Ask students as homework, prior to this lesson, to make a list of the top ten events in their life to date.

STEP 2

In pairs students share their personal stories with one another and then their partners ask them questions about their stories, especially, regarding the reliability of their narratives (e.g. how do they know the events of their early years are true? How reliable is their memory?). We recommend using ‘Sharing our Ideas’ from the *Essentials of Dialogue*, Lesson 1, p10 <https://generation.global/resources/essentials-dialogue>

Note: You will need to be logged into the site to access these resources)

IN THIS LESSON

1. ACTIVITIES

ONE STORY TOLD TWO WAYS

ROBIN HOOD

MANIPULATING STORIES

CINDERELLA

THE POWER OF A SINGLE STORY

2. WORKSHEETS

2.1 THE STORY OF THANKSGIVING v1

2.2 THE STORY OF THANKSGIVING v2

2.3 ROBIN HOOD

2.4 ROBIN HOOD QUESTIONS

2.5 STORY OF EKLAVYA

2.6 ANCIENT PREJUDICE, MODERN INEQUALITY

2.7 EKLAVYA POEM

MAIN ACTIVITY 1

ONE STORY TOLD TWO WAYS

PURPOSE

To get students critically engaged in thinking about the story of Thanksgiving. Students should be able, at the end of this activity, to consider the different points of view on the same story.

RESOURCES

Worksheets 2.1: *The Story of Thanksgiving v1*

Worksheets 2.2: *The Story of Thanksgiving v2*

STEP 1

Divide the class into two sections. One section receives the Native American version of Thanksgiving (version 2) and one section reads the Pilgrim version of Thanksgiving (version 1). Don’t tell them they have different versions!

STEP 2

In small groups, students read the stories together to see if they can draw out the main points and meaning in their story.

STEP 3

Ask the students the following questions:

- Were there any 'winners and 'losers' in the story of Thanksgiving?
- Why do you think this holiday is referred to as 'Thanksgiving'?

STEP 4

Students swap their versions and familiarise themselves with their new versions.

STEP 5

Ask students to discuss in groups the values and key messages they can take from each version.

MAIN ACTIVITY 2

ROBIN HOOD

PURPOSE

To get students engaged in thinking critically about the folk tale Robin Hood. Students should be able to compare and contrast the different versions of Robin Hood and understand the role of the narrator.

RESOURCES

Worksheets 2.3: *Robin Hood*

Worksheets 2.4: *Robin Hood Questions*

STEP 1

Have students pair up – use the “Stand Up, Hand Up” technique from the *Essentials of Dialogue*.

STEP 2

Distribute the Robin Hood story sheets to each pair.

STEP 3

Give each pair a few minutes to read through both versions of the story.

STEP 4

Have students discuss the questions on *Worksheet 2.4: Robin Hood Questions*.

MAIN ACTIVITY 3

EKLAVYA

PURPOSE

Building upon the students' understanding of how stories influence values, students investigate how a story can be used or manipulated in different ways for different purposes.

RESOURCES

Worksheets 2.5: *Story of Eklavya*

STEP 1

Read the story to the group.

STEP 2

Ask students, in pairs, to try to identify some key messages from the story, especially around values and behaviours (see the prompts at the end of the *Worksheets 2.5: Story of Eklavya*).

STEP 3

On a screen, share these posts of the use of the story:

<http://www.wisdom.srisriravishankar.org/story-eklavya-devotion/>

http://www.huffingtonpost.com/sunita-viswanath/ekalavya-a-progressive-reading_b_7713368.html

EXTENSION

Worksheet 2.6: *Ancient prejudice, modern inequality by Ananya Vajpeyi (Abridged Article)*

Note: *Worksheet 2.6* is better suited for older students (15+)

Worksheet 2.7: *Eklavya Poem*

STEP 4

In their pairs students compare how the story has been used as propaganda. As the students if they consider their articles or poems to be propaganda? What techniques in the propaganda do they find effective?

REFLECTION ACTIVITY

CINDERELLA

PURPOSE

To check students understanding of how a story can be manipulated for a purpose.

STEP 1

In pairs students check that they each understand the main features of the Cinderella story.

STEP 2

Teacher asks some pairs to retell the story so that it is propaganda for instilling *the goal of marriage for a girl*.

Teacher asks some pairs to retell the story so that it is propaganda for instilling propaganda for *challenging hierarchy in society*.

Teacher asks some pairs to retell the story so that it is propaganda for instilling *the values of patience, fortitude and compassion*.

Teacher asks some pairs to retell the story so that it is propaganda for instilling *the virtues of femininity*.

Teacher asks some pairs to retell the story so that it is propaganda for instilling *belief in superior powers like the supernatural and magic*.

Please add others...

STEP 3

If time, some students can share their refocused versions of Cinderella with the class.

EXTENSION

Strongly suggest that more able students view this TEDex clip by Chimamanda Ngozi Adichie on the power of a single story: https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story.

Our lives, our cultures, are composed of many overlapping stories. Novelist Chimamanda Adichie tells the story of how she found her authentic cultural voice - and warns that if we hear only a single story about another person or country, we risk a critical misunderstanding.

WORKSHEET 2.1

THE STORY OF THANKSGIVING v1

Long ago, in the early 1600s, a group of people in England wanted to pray and worship God in their own way. The King controlled the Church of England, and everyone was ordered to go to the same type of church. Anyone who dared to disobey would be sent to jail.

The group of people who wanted to free the Church of England from the King's rule, making it "pure" were known as the Puritans. To escape the rule of the King and his church, around 100 men, women and children left their homeland, with their dream of religious freedom. They sailed on a ship, the Mayflower- on a pilgrimage to the New World.

These brave travellers - the Pilgrims - landed in Plymouth after their long six-week journey. It was December 11, 1620. The cold winter had set in. The land was strange to them, and nothing seemed familiar.

The winter was long, cold, and very hard for the Pilgrims. Luckily, Native Americans helped by supplying them with seeds and food, teaching them about their new home, and giving them the skills needed to survive in a strange, new land.

The first year in their new home was hard for the Pilgrims. Many died. With seeds and plants received from the Native Americans, the Pilgrims planted crops. The Autumn harvest was a bountiful one. To celebrate their good fortune, the Pilgrims had a feast of thanksgiving.

Many foods were cooked for the feast - wild turkey, duck, and venison were probably served, along with fish, pumpkins, squash, corn, sweet potatoes, and cranberries. Captain Miles Standish, the leader of the Pilgrims, invited all of the Native Americans who had helped them so much during their first year. Everyone had a good day of thanksgiving. The feast lasted for three days! This harvest feast of 1621 is often called the "First Thanksgiving." Over the years, the day we now celebrate as Thanksgiving became an important tradition in the United States—a day of giving thanks for all that we have. In 1941 President Franklin Roosevelt made Thanksgiving a national holiday.

VISIT THE STORY HERE:



Other useful resources may be found at: <http://www.today.com/parents/teach-your-kids-about-turkey-day-thanksgiving-story-kids-t104609>

WORKSHEET 2.2

THE STORY OF THANKSGIVING v2

By Richard Greener

The first Thanksgiving Day did occur in the year 1637, but it was nothing like our Thanksgiving today. On that day the Massachusetts Colony Governor, John Winthrop, proclaimed such a "Thanksgiving" to celebrate the safe return of a band of heavily armed hunters, all colonial volunteers. They had just returned from their journey to what is now Mystic, Connecticut where they massacred 700 Pequot Indians. Seven hundred Indians - men, women and children - all murdered.

This day is still remembered today, 373 years later. No, it's been long forgotten by white people, by European Christians. But it is still fresh in the mind of many Indians. A group calling themselves the United American Indians of New England meet each year at Plymouth Rock on Cole's Hill for what they say is a Day of Mourning. They gather at the feet of a statue of Chief Massasoit of the Wampanoag to remember the long gone Pequot. They do not call it Thanksgiving. There is no football game afterward.

How then did our modern, festive Thanksgiving come to be? It began with the greatest of misunderstandings, a true clash of cultural values and fundamental principles. What are we thankful for if not - being here, living on this land, surviving and prospering? But in our thankfulness might we have overlooked something?

The Pilgrims in Plymouth had a hard time for the first couple of years. While nature was no friend, their troubles were mostly their own doing. Poor planning was their downfall. These mostly city dwelling Europeans failed to include among them persons with the skills needed in settling the North American wilderness. Having reached the forests and fields of Massachusetts they turned out to be pathetic hunters and incompetent butchers. With game everywhere, they went hungry. First, they couldn't catch and kill it. Then they couldn't cut it up, prepare it, preserve it and create a storehouse for those days when fresh supplies would run low.

They developed a taste for something both religious and useful. They called it a Day of Fasting. Without food it seemed like a good idea. From necessity, that single Day became multiple Days. As food supplies dwindled the Days of Fasting came in bunches. Each of these episodes was eventually and thankfully followed by a meal. Appropriately enough, the Puritans credited God for this good fortune. They referred to the fact they were allowed to eat again as a "Thanksgiving." And they wrote it down. Thus, the first

mention of the word - "Thanksgiving." Let there be no mistake here. On that first Thanksgiving there was no turkey, no corn, no cranberries, no stuffing. And no dessert. Those fortunate Pilgrims were lucky to get a piece of fish and a potato. All things considered, it was a Thanksgiving feast. Did the Pilgrims share their Thanksgiving meal with the local Indians, the Wampanoag and Pequot? No. That never happened. That is, until its inclusion in the "Thanksgiving Story" in 1890.

Let the Wampanoag be a lesson to us especially in these troubled economic times. These particular Indians, with a bent for colorful jewellery, had their tribal name altered slightly by the Dutch, who then used it as a reference for all Indian payments. Hence, wampum. Contrary to what we've been shown in our Western movies, this word - wampum - and its economic meaning never made it out of New England.

Unlike wampum, Thanksgiving Day has indeed spread across the continent. It would serve us well to remember that it wasn't until the victorious colonial militia returned from their slaughter of the Pequot that the New Americans began their now time-honored and cherished Thanksgiving.

VISIT THE STORY HERE:



http://www.huffingtonpost.com/richard-greener/the-true-story-of-thanksg_b_788436.html

Note: For teachers: this is not a Native American perspective per se, although the author draws on this perspective.

READ MORE:



A range of Native American Perspectives may be found at: https://nmai.si.edu/sites/1/files/pdf/education/thanksgiving_poster.pdf

http://www.uaine.org/suppressed_speech.htm

http://www.huffingtonpost.com/entry/native-americans-national-day-of-mourning_us_5650c46ee4b0258ed

WORKSHEET 2.3

ROBIN HOOD

FREEDOM FIGHTER, AND CHAMPION OF THE POOR AND OPPRESSED

John is ruling as King Regent over England, while his brother, Richard the Lion Heart is imprisoned by treachery on his way back from the Crusades. Both these brothers are Normans, descendants of the conquerors who seized control of England in the past. The Normans control all the political power, money and land in the country, and often own the indigenous Saxon people as serfs – who are basically slaves who work on the land. The Norman regime is corrupt and cruel, only really concerned with making themselves rich. John has imposed unreasonable taxes in order to raise the ransom money for his brother (although is suspected of using this as a way of enriching himself).

One day a young man, one Robin of Loxley, a descendent of Saxon Nobility, unwilling to pay a bribe, gets in a fight with one of John's tax collectors, and although he does not have a sword (for these could only be carried by Normans), manages to kill him using the peasant's weapon of a long bow (with which Robin, like most men in England, is highly skilled). Knowing that the law will punish him, he turns outlaw, and flees to Sherwood, forest a vast Royal Hunting Reserve. Here he lives by poaching the king's deer (itself a capital offence), and by recruiting and training a group of other Saxon outlaws to fight against the Norman oppression. Robin, now wearing his traditional uniform of Green, and the 'Hood' that gives him his *nom de guerre*, becomes a thorn in the side of the Norman oppressors. He robs the tax collectors in a series of daring raids, leaving many of them dead, and gives away his loot to the poorest Saxon families. His men feed the hungry, care for the needy, and even attack castles to set unjustly imprisoned Saxons free. They punish Norman Lords for their brutality, and avenge many of the injustices that have been perpetrated on the Saxons.

On the eventual return of King Richard from his imprisonment, Robin negotiates a peace with the just King – the lands that were taken from his family after the invasion are restored to him; a hugely symbolic action of Saxon integration into the political system.

THIEF, MURDERER, AND TERRORIST

John is ruling as King Regent over England, while his brother, Richard the Lion Heart is imprisoned by treachery on his way back from the Crusades. Both these brothers are Normans, descendants of the conquerors who seized control of England in the distant past – nearly 200 years ago. Since that time the Normans have been enlightened governors of England, and Norman Lords are often loved and respected by their people. They have brought peace to a divided land. Of course, some people still use the invasion as an excuse to push their own quest for power and riches.

This Robin 'of Loxley' was a violent thug who put about rumours that he was descended from nobility. He killed a King's messenger in an unprovoked fight over taxes – yes, taxes are heavy, but we all pay them, and we all want to free our King Richard from the traitors that have imprisoned him. He fled into the forest, where he compounded his crimes by poaching the Kings' deer. He gathered a band of criminals and outlaws around him, and they lived by stealing, first of all from the forest villages, and then, as their bravery grew, from the tax collectors and the Normans. Thousands of silver pieces were stolen from the tax convoys by this Robin and his men – who always made sure that they gave some away to buy the connivance of the villages and townspeople. (How many thousands went straight into Robin's pocket eh?)

Robin and his men then set themselves up as freedom fighters – and attacked the Norman authorities whenever they could – killing and maiming the officers of the law, humiliating others. They murdered men just for being Norman, or speaking in a French accent. They even attacked the castles of the Lords; looting them of their valuables as well.

They grew so powerful that, when King Richard returned, he had to negotiate with them. This Robin ended up as a Lord himself – although of course, when he had a big house, and was part of the system, he talked a different way, and was quite happy to benefit from the labour of Saxon serfs. What a hypocrite!

WORKSHEET 2.4

ROBIN HOOD QUESTIONS

Who do you think is the likely narrator for each of the versions? Why?

What is the moral lesson or the “takeaway” from each version of the story?

How can this story be used to suit different purposes?

Who has the power in each version of the story?

What are some of the stereotypes that can be created by these stories?

Which version are you more inclined to believe and why?

WORKSHEET 2.5

THE STORY OF EKLAVYA

Near the Ashram of Dronacharya, where Arjuna and his brothers used to take lessons in various martial arts, there lived a small, bright boy. He was born as a shudra - a caste low in the social hierarchy. His name was Eklavya. He had the great desire to learn the art of archery from Dronacharya. But his mother had told him that as a shudra, Drona would not accept Eklavya as his chela disciple. It was futile to dream of such a privilege.

But Eklavya would not be put off, his determination knew no bounds. Near his house, under a tree, Eklavya installed a clay image of Dronacharya that he worshipped as his Guru. Daily, morning and evening, Eklavya put flowers and natural perfumes in front of this idol and began to teach himself the art of archery. The talented young Eklavya quickly excelled at archery, and he attributed his success to the 'teaching' of Dronacharya.

One day, Dronacharya and Arjuna were passing near Eklavya's house. It was a pleasant and peaceful afternoon, and people were resting. But the tranquility and silence was broken by the constant barking of a dog. Eklavya did not like the dog barking, and shot an arrow which pinned the dog's mouth shut - an incredibly difficult shot. Dronacharya and Arjuna¹ were surprised to see the dog with his mouth closed with an arrow.

Arjuna then asked Dronacharya who could have done this delicate job. Even Dronacharya was amazed and knew the archer must be exceptionally skilled. They decided to trace this skillful fellow and reached the spot where Eklavya was practicing wonders with his bow and arrow in front of the clay image of Dronacharya. It took no time for Dronacharya to understand the situation. He realised that Eklavya was superior to his own, high-caste, student Arjuna. Dronacharya loved Arjuna very much and had declared him to be the best archer on the earth. Dronacharya thought this over for a while, and decided that he needed to remove Eklavya as a competitor to Arjuna.

Dronacharya went to Eklavya and said, "O young man, who has taught you such wonderful skills in archery! Who is your Guru?"

Seeing his Guru in front of him, the boy Eklavya was more than overjoyed and said, "Why, O Guru, this skill is all by your grace! I worship you as my Guru. Look you are there in that image!"

Dronacharya was pleased with the dedication of Eklavya, and said, "I bless you my son. But as is customary, won't you give me my fees?"

[It is customary in India to give to the Guru whatever he demands as his fees for the knowledge the Guru has given to the disciple.]

Eklavya was overwhelmed to see that Dronacharya had accepted him as his disciple! He said, "O Honourable Teacher, whatever you ask, this humble disciple of yours will try his utmost to offer you. I am blessed." Dronacharya said "O Eklavya, I am pleased with your respect for me. I want the thumb of your right hand as my fees."

The trees and atmosphere around them stood still in that moment. Even Arjuna was stunned on hearing the unusual and almost cruel demand. To ask for the thumb of an archer was equivalent to almost killing him! Without that thumb, Eklavya would never again be able to draw his bow. How could Dronacharya demand such a heavy price from one disciple to protect the honour of the other!

But Eklavya had no such remorse. Unruffled and with due humility, cheerfully and without protest, he cut off his right thumb and placed it at the feet of Dronacharya. The gods in heaven silently praised the greatness of Eklavya's sacrifice.

VISIT THE STORY HERE:



Taken from: http://www.cbseguess.com/education/india_facts/story_of_eklavya.php with a few details changed for purposes of clarity

How might this story be used to reinforce values and behaviours such as:

- Social order / Caste
- Sacrifice for beliefs
- Ambition
- Respect for superiors

¹ Arjuna was a Prince and a member of the royal family in the ancient Hindu epic *Mahabharata*

WORKSHEET 2.6

ANCIENT PREJUDICE, MODERN INEQUALITY (ABRIDGED ARTICLE), (PART 1/2)

Better suited for
students

15+

By Ananya Vajpeyi

On Sunday, January 17 2016, Rohith Vemula (25), a doctoral student at the University of Hyderabad, reportedly committed suicide by hanging himself from the ceiling fan¹ in a friend's hostel room. His death has brought to a head a long-simmering conflict between progressive student groups, and the Akhil Bharatiya Vidyarthi Parishad (ABVP), the students' wing of the Rashtriya Swayamsevak Sangh (RSS), present on campuses across the country and increasingly belligerent in the prevailing climate of Hindu right-wing dominance.

Along with four other Dalit students, Rohith had been evicted from his hostel accommodation about a month ago, his monthly research stipend suspended, allegedly for subversive activities. The university administration as well as the State and Central governments all appear to have been strong-armed by the reactionary ABVP into expelling these five individuals on dubious charges, characterising the victimised students as "casteist", "extremist" and "anti-national".

Instead of egalitarianism, the Hindu Right believes in an archaic arithmetic of *adhikaar* and *bahishkaar*, entitlement and exclusion, based on caste, religion and gender. If the Indian Republic is built on a plinth of equal citizenship, the Hindu Rashtra would be founded on ritual hierarchy and patriarchy as laid out for centuries in the caste system. Onto this unequal social order of considerable vintage would be layered a deadly neo-Fascist majoritarian politics that arises out of the Hindutva imagination of the modern nation.

This is why, when the Ambedkar² Students Association supported the screening of Nakul Singh Sawhney's film *Muzaffarnagar Baaqi Hai* on the University of Hyderabad campus, the ABVP attacked the Dalit activist-students, driving them out of their classrooms and hostels, eventually to the point where Rohith took the irreversible decision to end his life. Photographs he posted on his Facebook page in 2014 of his parents' home in the small town of Guntur — a prized red refrigerator in which all the neighbours kept their water bottles, a gas burner, a fan he wryly described as "solar powered" — suggest the great distance from poverty and hardship travelled by this young man to become a doctoral student at one of the most prestigious universities in India. His journey ended violently and abruptly.

But the ostracising of the Sudra and Dalit student from the institutions of education and employment³, knowledge and power, is a very old theme in Indian thought on social structure and moral order. The figure of the outcaste student appears in some of our oldest texts that reflect on the relationship between self, society and sovereignty.

In the Mahabharata, Eklavya, a talented archer prince of the forest tribe of the Nishadas, goes to Dronacharya, the master who teaches young men of the Pandava and Kaurava clans how to wield their weapons. Drona will not admit Eklavya on account of the tribal status that makes him an outsider to the caste system. Eklavya goes away, makes an image of Drona, secretly watches him give lessons to Arjuna and the other royals, and teaches himself archery, treating the mud-and-clay Drona as a stand-in for the recalcitrant guru.

When Eklavya turns out to be a better bowman than the Kshatriya prince Arjuna, Drona asks for his right thumb as tuition fee. Eklavya agrees, but not without understanding that he is being discriminated against yet again. Eklavya's initial disobedience (which makes him a secret apprentice) as well as his later compliance (which costs him his thumb) shame both Drona and his favourite pupil, the supposed beneficiary of this blatant act of prejudice, Arjuna. The story of the Nishada prince shows Drona up as a caste bigot whose classroom reeks of nepotism, even if he knows how to teach his students well, at least the high-born ones he favours.

Eklavya's dismembered digit, a bloody and visceral embodiment of caste consciousness, has haunted the Hindu schoolyard from time immemorial. It can be read as quite literally a thumb in Drona's eye, a jab at our conscience that is as painful for us to experience as it must have been for Eklavya to lose the very source of his hard-earned skill. He is denied access at every stage: he cannot become Drona's pupil, but neither is he allowed to become a great archer through his own efforts.

Eklavya did not die but Rohith did. This sad fact could lead to various conclusions. It is a reflection of the unexpected cruelty and the adamant ideologies undergirding the modern state and its institutions of higher learning. Drona and Eklavya could to some extent negotiate the terms of their relationship. Rohith ostensibly had the might of the Indian Constitution behind him — his fundamental rights as a citizen, reservations policy for students of his socioeconomic background, and the empowering discourses of the Ambedkarite student group which gave him a certain political

1 <http://www.thehindu.com/news/cities/Hyderabad/Research-scholar-hangs-self-after-expulsion-from-Central-University/article14006915.ece>

2 Dr. Ambedkar was a huge figure in Indian Independence - responsible for writing much of the constitution. As a Dalit himself, he struggled throughout his life for equal rights for all Indians, and a rejection of Caste Discrimination. Find out more about him at: https://en.wikipedia.org/wiki/B._R._Ambedkar

3 <http://www.thehindu.com/opinion/lead/missing-from-the-indian-newsroom/article3294285.ece>

WORKSHEET 2.6

**ANCIENT PREJUDICE, MODERN INEQUALITY (ABRIDGED ARTICLE)
(PART 2/2)**

awareness and the radical energy to fight for the equality he fully expected and deserved, but never got. And yet, when he was rusticated and ousted from his hostel, when he and his companions felt pushed to stage a “sleep-in” outside the university gates; when his stipend was withheld and he had to borrow money, and when he finally felt like he had hit a wall and had no options, Rohith was far worse off than his metaphorical brother in the ancient literature.

His heartbreaking suicide note states the piercing truth, the skewer that caste ideology drives into every heart filled with hope: “My birth is my fatal accident.” Yes, this is the human condition: our birth, all birth, is an accident. We do not choose our father or mother, our group or community. But only in India, only in caste society, and only for Dalits does this accident of coming into an unequal life become the fatality of either living with relentless inequality and enduring its cruelties, or dying a terrible, unfair, premature and unredeemed death.

VISIT THE ARTICLE HERE:

<http://www.thehindu.com/opinion/lead/Ancient-prejudice-modern-inequality/article14007054.ece>

FURTHER READING:

http://www.huffingtonpost.com/sunita-viswanath/ekalavya-a-progressive-reading_b_7713368.html

WORKSHEET 2.7

EKLAVYA POEM

Shashikant Hingonekar. Trans Gail Omvedt¹

If you had kept your thumb
History would have happened
somewhat differently.
But...you gave your thumb
and history also
became theirs.
Eklavya,
since that day they
have not even given you a glance.
Forgive me, Eklavya, I won't be fooled now
by their sweet words.
My thumb
will never be broken.

¹ Shashikant Hingonekar (Trans. Gail Omvedt and Bharat Patankar), "Eklavya", *Asmitadarsh*, no. 12 (1989): p8

LESSON THREE

DOES TRUTH IN NARRATIVE MATTER?

PURPOSE

The purpose of this lesson is to explore the nature of truth and to evaluate news sources for accuracy and authenticity.

ASSESSMENT CRITERIA

Students will show they can reflect on how and where they get their news; developing skills and tools to evaluate the reliability of sources of information (especially digital sources); they are able to explain why being digitally literate is an important skill.

STARTER ACTIVITY

HOW DO YOU CHOOSE YOUR NEWS?

PURPOSE

Students reflect on how they learn about what is happening in the world around them, and how they make sense of this. Students begin to think about what they are looking for in these sources of information.

RESOURCES

Worksheet 3.1: *What Do I Want From News Sources?*

STEP 1

Ask students to name events or issues that are happening or important in their local communities, nationally and globally. They should think of at least one for each of the categories.

STEP 2

Students write down how they learn about developments regarding their events / issues. So you might end up with, for example:

Issue: Pollution in my city

Sources: Local news on TV, Snapchat, my family, discussions in class

Issue: Global politics

Sources: FaceBook, my grandparents talking to me, tabloid newspaper

IN THIS LESSON

1. ACTIVITIES

HOW DO YOU CHOOSE YOUR NEWS?

HOW VALUABLE IS TRUTH?

IS IT 'NEWS'?

CREDIBILITY CHECKLIST

TELL ME WHY!

2. WORKSHEETS

3.1 WHAT DO I WANT FROM NEWS SOURCES?

3.2a IS IT 'NEWS' TERMINOLOGY ACTIVITY

3.2b IS IT 'NEWS' - TERMINOLOGY ACTIVITY (SIMPLER)

3.2c IS IT 'NEWS' - ACTIVITY ANSWER SHEET FOR TEACHERS

3.3 FAKE NEWS, CONSPIRACY THEORY, HOAX, OR NEWS?

3.4 CREDIBILITY CHECKLIST TOOL

Issue: Terrorism

Sources: Twitter, TV news outlet, my friends

STEP 3

Students explore what they expect of these sources of information. Use the *Worksheet 3.1: What Do I Want From News Sources?* Some of the terms might need explaining. If you don't have time for the full ranking activity then ask students to choose their top three or five from the selection. If they feel any categories are missing they can add their own.

STEP 4

Students share their conclusions with a partner using the technique 'Sharing Our Ideas' from the *Essential of Dialogue*, Lesson 1 p10 <https://generation.global/resources/essentials-dialogue>

STEP 5

Ask the class where 'truth' came in their activity and discussions.

MAIN ACTIVITY 1

HOW VALUABLE IS TRUTH?

PURPOSE

Students reflect on the meaning of 'truth' and evaluate to what extent truth is important to certain groups.

Note: In this activity it is important that students do not end up with the view that no journalists, politicians or leaders can be trusted. What is important is that students begin to think about how they can check the credibility of sources, rather than relying on one narrative, from one narrator.

STEP 1

Start with a really big question. Ask the class "What is truth?" Give them thinking time.

STEP 2

Ask students to discuss in small groups whether truth is important to:

- Their families
- Their friends
- Their teachers
- Journalists
- Politicians
- Religious leaders
- Themselves personally

To ensure that everyone in the group has a turn at speaking, put students into groups of four; give each member a number 1, 2, 3, 4. When you call out a number only the person with that number can speak. Students should, of course, try to give justifications for their answers. Encourage students to ask questions of one another, to challenge, to show agreement and disagreement.

STEP 3

Ask one student from each group to feedback to the whole class.

Note: If your students are struggling with the initial big question you might want to ask them to think about what the opposite of truth is.

MAIN ACTIVITY 2

IS IT 'NEWS'?

PURPOSE

Students should understand that the sheer quantity of different sources and amount of data available to us now-a-days makes it sometimes difficult for us to be sure about what is true and what is not.

RESOURCES

Worksheet 3.2a: *Is it 'News' - Terminology Activity*
Worksheet 3.2b: *Is it 'News' - Terminology Activity, (simpler)*
Worksheet 3.2c: *Is it 'News' - Terminology Activity answer sheet for teachers*
Worksheet 3.3: *Fake News, Conspiracy Theory, Hoax, or News?* with PPT <https://generation.global/resources/power-narrative> (you will need to be logged in to access this resource)

STEP 1

Ask students to work in pairs to complete the heads and tails exercise on *Worksheet 3.2a: Is it 'News' - Terminology Activity*. If *Worksheet 3.2a: Is it 'News' - Terminology Activity* is too challenging for your students give them *Worksheet 3.2b: Is it 'News' - Terminology Activity (Simpler)*.

STEP 2

Go through the answers together (use *Worksheet 3.2c: Is it 'News' - Terminology Activity answer sheet for teachers*).

Ask the class if they can think of any examples of the definitions on the sheet.

STEP 3

Use the *Worksheet 3.3: Fake News, Conspiracy Theory, Hoax, or News?* as well as this PowerPoint to identify different case studies: <https://generation.global/resources/power-narrative>

MAIN ACTIVITY 3

CREDIBILITY CHECKLIST

PURPOSE

Students develop skills and use tools to check the credibility of sources.

RESOURCES

Worksheet 3.4: *Credibility Checklist Tool*

Online Resources: <http://www.bbc.co.uk/news/blogs-news-from-elsewhere-25760132>

<http://www.whatdoesitmean.com/index2166.htm>

<http://empirenews.net/president-obamas-16-year-old-daughter-malia-confirmed-pregnant/> (note, some references to sex in this article)

<http://answersafrica.com/unraveled-18-mind-blowing-facts-about-left-handed-people-that-never-crossed-your-mind.html>

STEP 4

In small groups students compare their findings.

REFLECTION ACTIVITY

TELL ME WHY!

PURPOSE

Students show they are able to articulate why learning to be media and digitally literate is important.

STEP 1

Students work in pairs. They imagine that they are asked by their principal / parents / other authority figure how learning to be media literate (you may need to explain this term) will make them a better citizen. Their response to this must be no more than one minute in length.

STEP 2

Put the pairs into groups of four and each pair shares their response with their partner pair.

STEP 3

Teacher requests two or three examples of responses, shared in front of the whole group.

EXTENSION

There's quite a lot of useful guidance online about spotting fake news and the reliability of sources. You may want to share some of the best that we have found with your students:

Excellent for younger students: <http://www.bbc.co.uk/news-round/38906931>

Online Resources: Great video on the changing face of 'the news' and analysis of how we learn about events in the world today: <http://ed.ted.com/lessons/how-to-choose-your-news-damon-brown>

<https://beinternetawesome.withgoogle.com/>

<http://gizmodo.com/six-easy-ways-to-tell-if-that-viral-story-is-a-hoax-1732026737>

Suggested reading for the teacher: https://www.demos.co.uk/files/Truth_-_web.pdf A 2011 Demos report into young people's digital literacy.

WORKSHEET 3.1

WHAT DO I WANT FROM NEWS SOURCES?

REPUTABLE

POPULARITY

ENTERTAINMENT

VERY FACTUAL

RECOMMENDED

SATIRE

OPINION PIECE

I DISAGREE WITH IT

BREVITY

NOT TOO WORDY (MORE
PICTURES / MOVIES)

CONTROVERSIAL

I AGREE WITH IT

LOYALTY TO SOURCE

TRUTH

WORKSHEET 3.2a

IS IT 'NEWS'? - TERMINOLOGY ACTIVITY

Term	Definition
FAKE NEWS	Events as they are breaking. Often as told by eyewitnesses over social media like Twitter, Snapchat & Instagram.
GOSSIP	False information or propaganda published under the guise of being authentic news. Sites set up to push this content do so in an attempt to mislead consumers of the content and spread misinformation via social networks and word-of-mouth.
FAST NEWS	An unverified account that is circulating.
CONSPIRACY THEORY	A made-up news story published to entertain or trick people.
URBAN LEGEND	The idea that many important political events or economic and social trends are the products of secret plots that are largely unknown to the general public.
DISINFORMATION	Stories created and circulated to turn attention away from stories that are in the local, national or global interest. Used by organisations, including governments to 'bury' bad news.
RUMOUR	A modern story of obscure origin and with little or no supporting evidence that spreads spontaneously in varying forms and often has elements of humour, moralising, or horror.
DEFLECTION	Casual or unconstrained conversation or reports about other people, typically involving details which are not confirmed as true.
HOAX	False information which is intended to mislead, especially propaganda issued by a government organisation to a rival power or the media.

WORKSHEET 3.2b

IS IT 'NEWS'? - TERMINOLOGY ACTIVITY (SIMPLER)

Term	Definition
FAKE NEWS	Events as they are breaking. Often as told by eyewitnesses over social media like Twitter, Snapchat & Instagram.
HOAX	False information or propaganda published under the guise of being authentic news. Sites set up to push this content do so in an attempt to mislead consumers of the content and spread misinformation via social networks and word-of-mouth.
FAST NEWS	A modern story of obscure origin and with little or no supporting evidence that spreads spontaneously in varying forms and often has elements of humour, moralising, or horror.
CONSPIRACY THEORY	A made-up news story published to entertain or trick people.
URBAN LEGEND	The idea that many important political events or economic and social trends are the products of secret plots that are largely unknown to the general public.

WORKSHEET 3.2c

IS IT 'NEWS'? - TERMINOLOGY, ANSWER SHEET FOR TEACHERS

TERM	DEFINITION
Fake News	False information or propaganda published under the guise of being authentic news. Sites set up to push this content do so in an attempt to mislead consumers of the content and spread misinformation via social networks and word-of-mouth.
Gossip	Casual or unconstrained conversation or reports about other people, typically involving details which are not confirmed as true.
Fast News	Events as they are breaking. Often as told by eyewitnesses over social media like Twitter, Snapchat & Instagram.
Conspiracy Theory	The idea that many important political events or economic and social trends are the products of secret plots that are largely unknown to the general public.
Urban Legend	A modern story of obscure origin and with little or no supporting evidence that spreads spontaneously in varying forms and often has elements of humour, moralising, or horror.
Disinformation	False information which is intended to mislead, especially propaganda issued by a government organisation to a rival power or the media.
Rumour	An unverified account that is circulating.
Deflection	Stories created and circulated to turn attention away from stories that are in the local, national or global interest. Used by organisations, including governments to 'bury' bad news.
Hoax	A made-up news story published to entertain or trick people.

WORKSHEET 3.3

FAKE NEWS, CONSPIRACY THEORY, HOAX, OR NEWS?

Online Resource: PowerPoint Presentation (PPT) <https://generation.global/resources/power-narrative>



'Legally I can kill him, Queen confirms'

www.thedailymash.co.uk/news/international/legally-i-can-kill-him-queen-confirms-20170131121313

MY RESPONSE:



'10 Celebs Who Are Secret Illuminati Members' <https://www.youtube.com/watch?v=n7JkNKXnI2I>

MY RESPONSE:



'Pakistan: Deadly bomb blast rips through Lahore rally' <http://www.aljazeera.com/news/2017/02/pakistan-powerful-bomb-blast-rocks-lahore-170213133330696.html>

MY RESPONSE:



'Tweet by Paul Joseph Watson' <https://twitter.com/Jfarrers/status/833739525071499266/photo/1>

MY RESPONSE:

WORKSHEET 3.4

CREDIBILITY CHECKLIST TOOL (PART 1/2)

REPUTATION	
What do you know about this site or the author who is writing?	
Is this site / author one that most people trust? How do you know?	
What is the history of the author or the site? What biases might this history imply, if any?	
Has the author or the site lied or had their work disproven in the past? If so, why should you continue to trust them?	
Is the author or the site an authority on the subject? What are their credentials to speak on the subject?	
ABILITY TO SEE / RELIABILITY	
Is this person or source in a position to be well informed about the issue on which they are writing? Why, or why not?	
Was the person who wrote the piece actually there, or are they relaying someone else's words? Whose words are they relaying?	
If they <i>were</i> there, were they in a good position to see or hear everything? If the <i>weren't</i> there, was their source in a good position to observe everything?	
Is the piece old, or is it up-to-date? What does this mean for the accuracy of the piece?	

WORKSHEET 3.4

CREDIBILITY CHECKLIST TOOL (PART 2/2)

VESTED INTEREST	
Does the site or the author stand to gain by putting across a particular point of view?	
What is the publishing or sponsoring organisation? Is the site or author owned by a particular organization, government, or political party?	
Is the author or site selling something?	
EXPERTISE	
Does the author or article know what they are talking about?	
Does this author have the background or training to be an expert on this story?	
Do they have the specialised knowledge to interpret the evidence correctly?	
NEUTRALITY	
Is there anything that might influence the site, or the writer, to take a particular point of view?	
Does the author know any of the people or issues involved? How does the person feel about the subject or people involved in the story?	
Is the author's point-of-view objective and impartial?	
Is the language free of emotion-rousing words or obvious bias?	
DESIGN	
Is the page layout clear?	
When was the page / site last updated?	
Are there any spelling or grammatical errors?	
Do links from the site work?	

LESSON FOUR

CONSUMING & RESPONDING TO NARRATIVES

PURPOSE

Students explore where and how they consume narratives, and their roles in disseminating and / or combatting more hateful narratives.

ASSESSMENT CRITERIA

Students can reflect on the different places and spaces where they hear narratives. They are able to analyse how much they can trust these sources. They can show they understand what an 'information bubble' is and evaluate the extent to which they are in an 'information bubble'. Students can explain what they think is an appropriate response to a hurtful narrative, and give reasons why.

STARTER ACTIVITY

A BALANCED DIET?

PURPOSE

Students consider all the different places that they consume information and narratives and evaluate how balanced their 'information diet' is.

RESOURCES

Worksheet 4.1a: *Balanced Information Diet?*

Worksheet 4.1b: *Balanced Information Diet?(Example)*

STEP 1

Ask students to create a pie chart or plate, which represents how students get their information. They should think about how they have learned, or continued to learn, about people of different faiths, cultures and beliefs, through stories and other forms of media. They should think about how they learn about what is going on in the world and how they make sense of this. If students completed the 'Narrative Tree' activity in lesson 1 they can refer to this to help them.

STEP 2

Following the instructions on the sheet, students colour code their diagram according to the key. This will start students thinking about the reliability of these sources. You may want to talk over with your students how we can test reliability

IN THIS LESSON

1. ACTIVITIES

A BALANCED DIET?

AM I IN AN INFORMATION BUBBLE?

APPROPRIATE RESPONSES

COUNTERING NARRATIVES

TRAFFIC LIGHTS

2. WORKSHEETS

4.1 BALANCED INFORMATION DIET?

4.1a BALANCED INFORMATION DIET? EXAMPLE

4.2 BUBBLE PLACEMAT

4.3 HURTFUL NARRATIVE RESPONSE TABLE

4.4 RESPONDING TO NEGATIVE NARRATIVES

4.5 TRAFFIC LIGHTS ACTIVITY NEGATIVE NARRATIVES

4.6 FAKE NEWS IN THE AFRICAN CONTEXT

(thinking about purpose, audience, bias, author reputation).

STEP 3

Following the instructions on the sheet, students code their diagram according to how much they tend to agree or disagree with what they see and hear from these sources.

STEP 4

Drawing conclusions. Have students draw their own conclusions from their diagram in the first instance. Then ask them to pair up and analyse one another's. Use the questions at the bottom of the sheet to have the students frame their thinking and responses.

Note: It may be useful to have a whole class discussion at the end of this activity to see where there are similarities and differences in where the students get their information. It would be good to focus on whether students tend to navigate to sources where they will agree with the source as this leads onto the next activity about 'information bubbles'.

MAIN ACTIVITY 1

AM I IN AN INFORMATION BUBBLE?

PURPOSE

Students consider whether they voluntarily censor views that they do not agree with by choosing to follow, watch, hear or read only that which they will agree with, and to understand how social media can create these 'bubbles'.

RESOURCES

Worksheet 4.2: *Bubble Placemat?* (Print at A3 size, or larger if possible).

Ted Talk video clip - note this clip has subtitles available in 41 languages, length: 9.04min https://www.ted.com/talks/eli_paris-er_beware_online_filter_bubbles

STEP 1

Watch the clip with your group.

STEP 2

Place the *Worksheet 4.2: Bubble Placemat* in the centre of a group of four students. Students take it in turns (give them a fixed time) to add their thoughts to the sheet considering how they might be in an 'information bubble' (these ideas go inside the bubble) and what they can do to 'pop' the bubble (these ideas go outside of the bubble).

Tips: ask students to think about their social media accounts, whether their friendship groups are inclusive of those with different viewpoints, etc. When writing their thoughts down, students should explain to others what they are writing.

STEP 3

Once everyone in the group has had an equal amount of time to write and share their ideas, leave some time for dialogue in these small groups so that students can follow up on what they have heard from one another. If new ideas are generated in this time they should be added to the sheet.

STEP 4

If time permits, ask students to move around the other tables to view the other groups' bubble sheets.

STEP 5

Individual students consider how much of an 'information bubble' they live in and what they can do to be more exposed to different viewpoints. What might make this challenging? How can they deal with these challenges? For the last two questions you might want to do a 'Listen to Me' structured activity.

STEP 6

Now have students watch this video: popping filter bubbles: <http://www.bbc.co.uk/news/magazine-40137211>

MAIN ACTIVITY 2

APPROPRIATE RESPONSES

PURPOSE

Students explore the benefits and challenges of a range of different responses to hurtful narratives they encounter on and off line.

RESOURCES

Worksheet 4.3: *Hurtful Narrative Response Table*

STEP 1

Make sure that students understand the terms on the sheet. Terms like (*internet*) *meme*, *minority group*, *going viral*, *conspiracy theory*, and *inflammatory*.

STEP 2

As a whole group go through the possible responses. Guide the students in thinking about the benefits and challenges of each response:

- **Report it: Who to? Will this be effective?** Might there be any repercussions for them in reporting it? Do they need support before reporting it? If so from who?
- **Respond to the narrator / source: What would be the right approach?** Would this put them in any danger? How might they be prepared to handle a backlash (e.g. online trolling)?
- **Ignore it: Is this ever a positive response to such a narrative?** (It's better than adding to it and spreading it, but is there a morally responsibility to respond?)
- **Start a counter-narrative: What would the content of this message be?** How would this be disseminated? Might there be any repercussions for them in doing this? Do they need support before doing this? If so, from whom?

STEP 3

Have the students complete the sheet in pairs. Encourage students to discuss carefully the benefits and challenges for each scenario and each response.

STEP 4

Sharing in small groups – have students ever experienced similar narratives in their own lives? What were their responses? What might they do differently now?

Note: If you have limited time pick just one or two of the scenarios.

1 Make a deliberately offensive or provocative online post with the aim of upsetting someone or eliciting an angry response from them. (Oxford English Dictionary)

MAIN ACTIVITY 3

COUNTERING NARRATIVES

PURPOSE

Students assess the efficacy of different approaches to counter-narratives and are given the opportunity to create their own counter-narrative.

RESOURCES

Worksheet 4.4: *Average Mohamed: Responding to Negative Narratives*

Happy Video: <https://www.youtube.com/watch?v=gVDIXqILqSM>

STEP 1

Students read through text on *Worksheet 4.4 Average Mohamed: Responding to Negative Narratives* and watch the 'Happy Video'.

STEP 2

Either on their own or in pairs students consider the following questions:

- What do both pieces (Happy video and Average Mohamed article) try and communicate to the audience?
- What narrative are they trying to counter?
- How can pieces such as these be effective in responding to negative narratives?

STEP 3

Place a piece of paper in the middle of a table where students are sat in groups of four. Have students take it in turns to write on the paper a stereotype or negative narrative they think is harmful in their community or communities. Put these into a hat or container. Students pick one out at random and the group discusses whether they agree about that particular stereotype in their community.

STEP 4

In their groups of four students plan a counter-narrative campaign. Students will need to be clear about:

- The key message(s)
- The target audience
- The form of the counter-narrative (speeches, videos, articles, etc.)
- How they will disseminate their message

EXTENSION

If you have the time it would be wonderful if the students could create their counter - narratives and record them. These could then be shared in the videoconference dialogue or Team Topic dialogue, which should be happening in a few weeks.

REFLECTION ACTIVITY

TRAFFIC LIGHTS

PURPOSE

Students sum up their learning about responsible consumption and dissemination of narratives in this reflective activity.

RESOURCES

Worksheet 4.5: *Traffic Lights Reflection Activity*

STEP 1

Talk students through the activity (instructions are on the sheet)

STEP 2

Students complete the activity on their own

STEP 3

Using the technique of 'Sharing Our Ideas' the *Essentials of Dialogue*. Chapter 1, p 10 <https://generation.global/resources/essentials-dialogue> students share their tips from their sheets with one another (Note: You will need to be logged into the Generation Global site to access these resources).

STEP 4

Bring the class together and ask for students to share good ideas they heard from one another.

Note: If you have time, mix the pairs up and repeat this activity a few times in step 3 before sharing as a whole group in step 4

EXTENSION

More able or older students could take a look at *Worksheet 4.6: Fake News in the African Context* and answer the questions suggested.

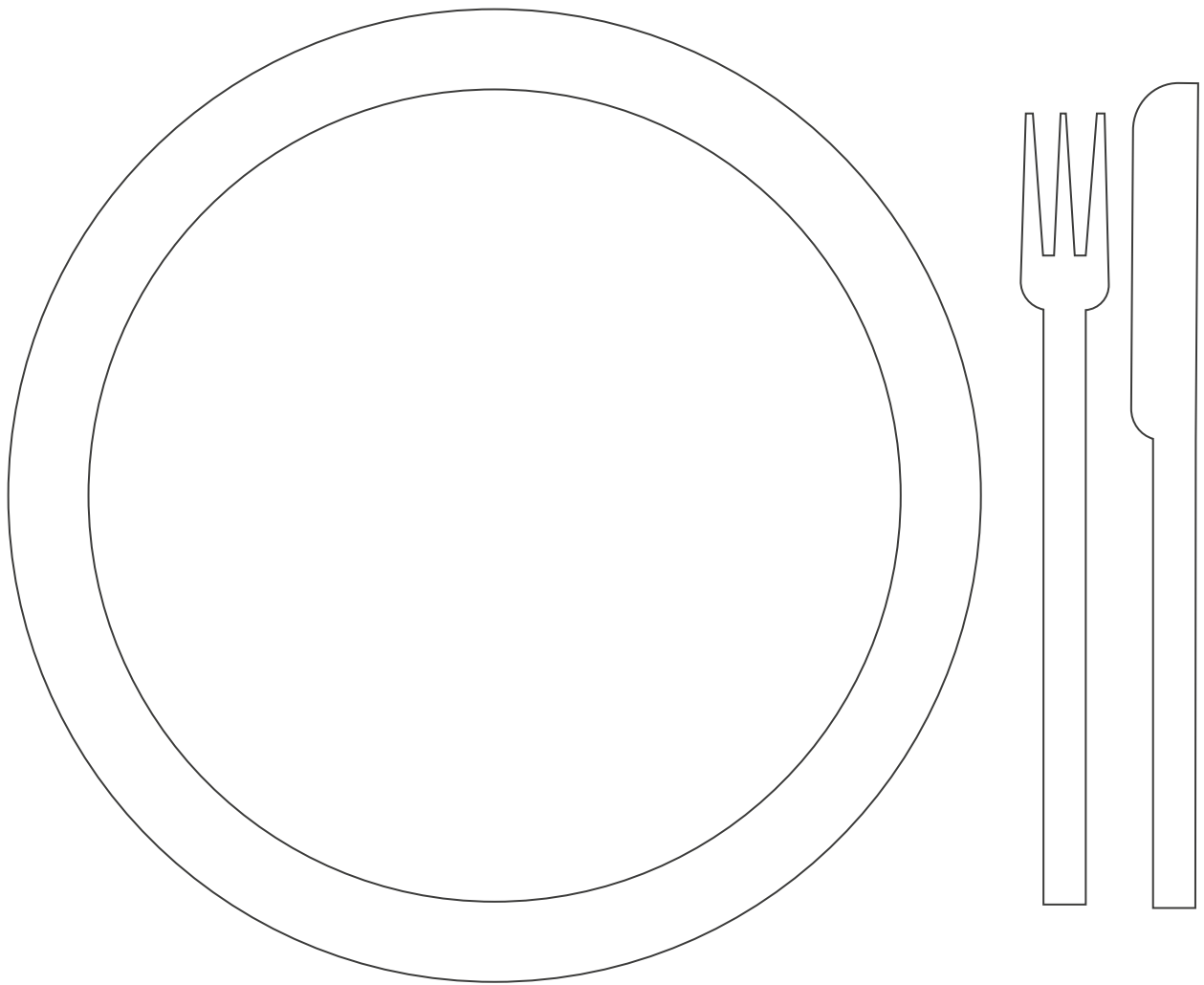
Note: *Worksheet 2.6 Fake News in the African Context* is better suited for older students (15+).

WORKSHEET 4.1

A BALANCED INFORMATION DIET? (PART 1/2)

STEP 1: On the circle below, divide the 'plate' up into sections, which reflect how you get information or hear narratives and stories. Think about when you are at home, at school, online, and offline. How do you learn about events going on in the world, about people of other cultures, faiths and beliefs, about political and economic affairs?

Note: You can use your *Narrative Tree* from lesson 1 to help you with this activity, if you made one.



WORKSHEET 4.1

A BALANCED INFORMATION DIET? (PART 2/2)

STEP 2: When you have completed your 'plate', colour code your sections, creating your own key:

☐

Very trustworthy and reliable

☐

Mostly trustworthy and reliable

☐

There is obvious opinion and bias

☐

I know I cannot trust this source

STEP 3: Now code your sections again according to this key:

☐

I almost always agree with what this tells me

☐

I almost always disagree with what this tells me

☐

I mostly agree with what this tells me

☐

I know I cannot trust this source

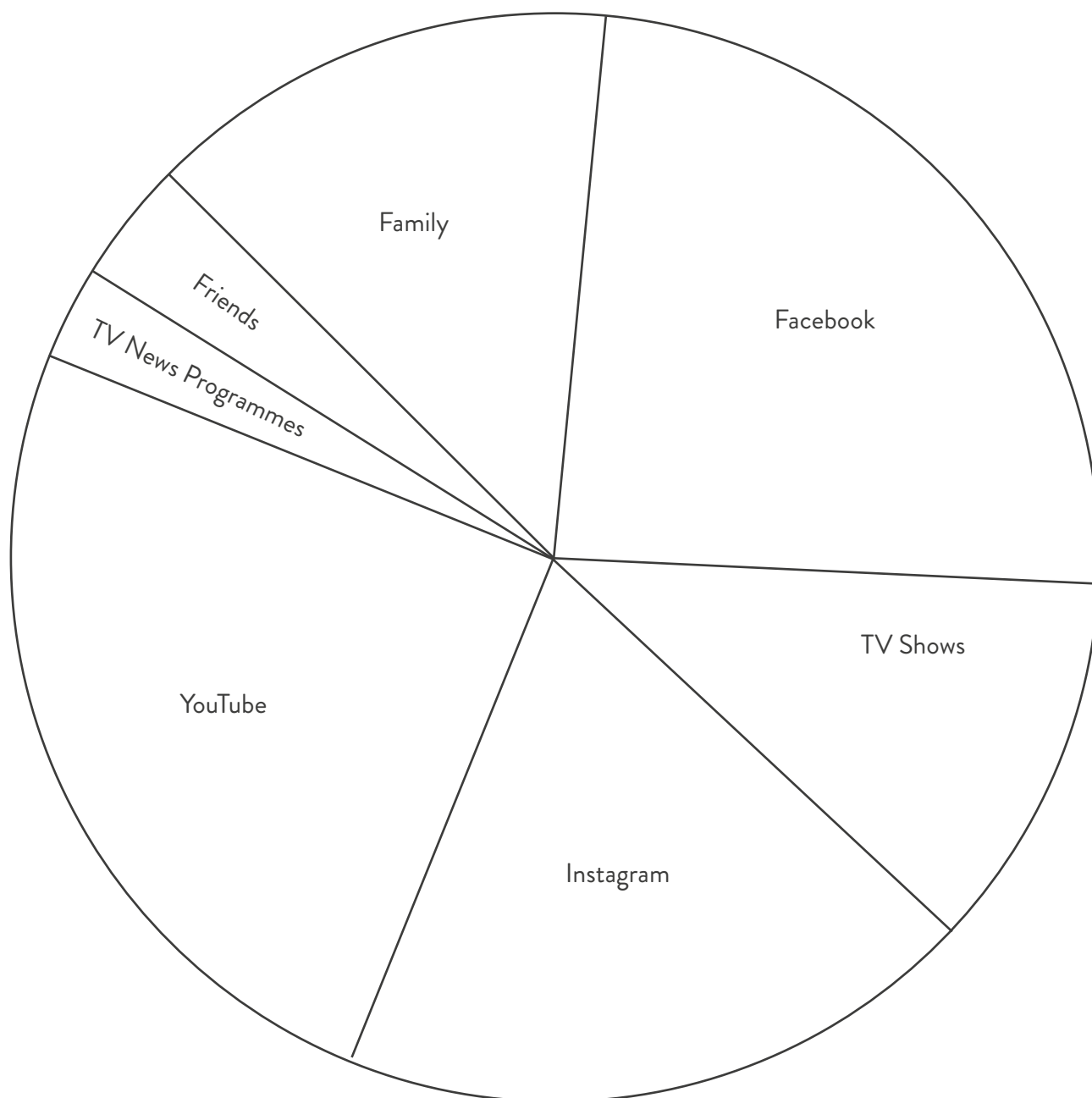
STEP 4: Now look at your plate again. What does your coding tell you about how you receive most of your information? Would you say you have a healthy and balanced information diet? What are your conclusions?

MY RESPONSE:

WORKSHEET 4.1a

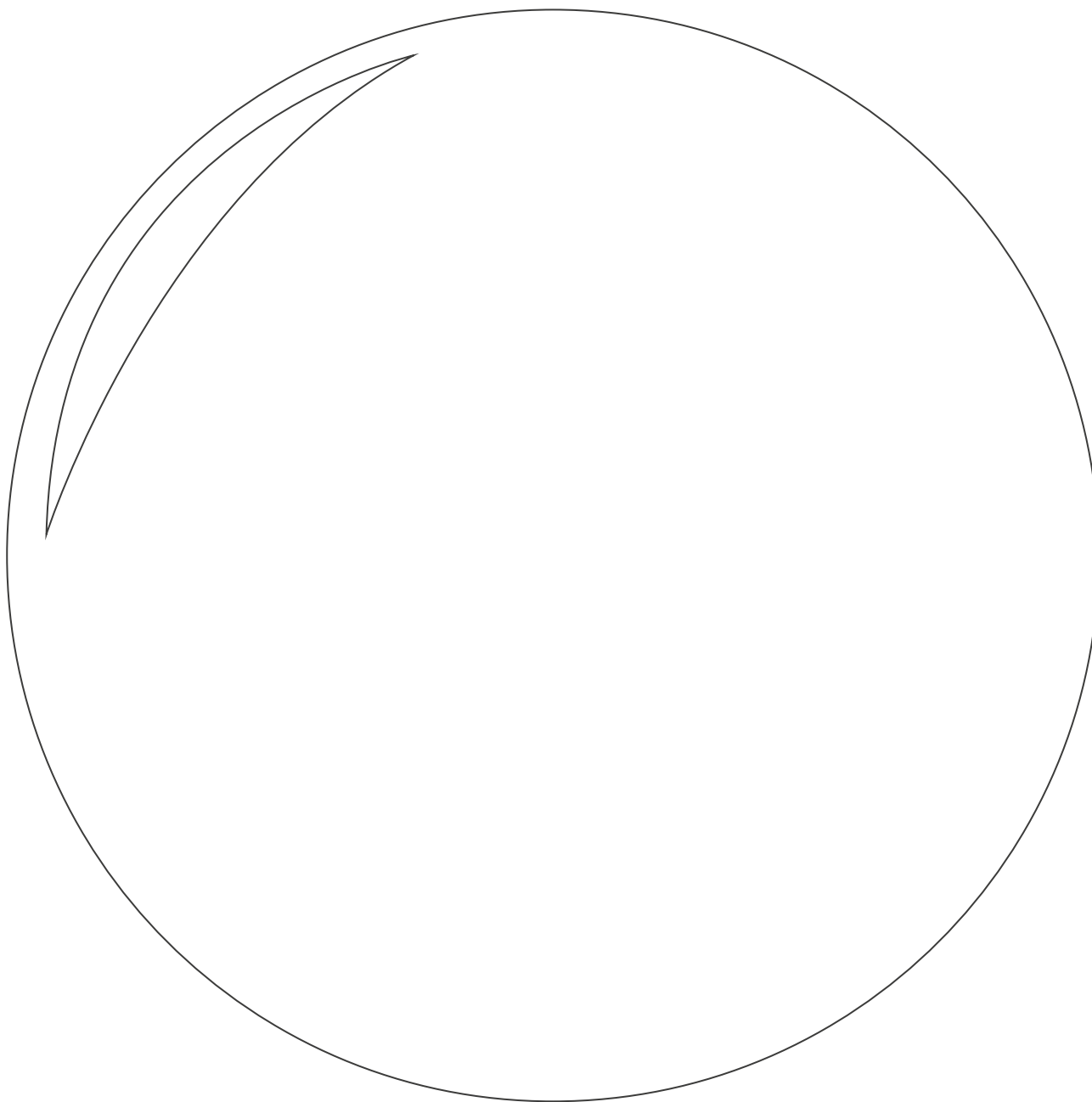
A BALANCED INFORMATION DIET? (EXAMPLE)

On the circle below, divide the 'plate' up into sections, which reflect how you get information or hear narratives and stories. Think about when you are at home, at school, online, and offline. How do you learn about events going on in the world, about people of other cultures, faiths and beliefs, about political and economic affairs?



WORKSHEET 4.2

BUBBLE PLACEMAT



WORKSHEET 4.3

HURTFUL NARRATIVE RESPONSE TABLE

SCENARIO	REPORT IT	RESPOND TO NARRATOR OR SOURCE	IGNORE IT	CREATE A COUNTER-NARRATIVE	OTHER
You see a hurtful meme on Facebook that spreads dangerous rumours about a minority group in your community.					
You overhear a conversation between classmates about a girl in another class and you know it is not true.					
A conspiracy theory video goes viral on many of your social media accounts. Everyone is talking about it but you have serious doubts about its authenticity.					
You see a very misleading and inflammatory headline in your local newspaper.					

WORKSHEET 4.4

AVERAGE MOHAMED: RESPONDING TO NEGATIVE NARRATIVES

By Christine Skovira and Mohamed Amin (aka Average Mohamed)

Narratives have the power to move us, to inspire us, and to call us to action. Today, with people spending hours every day on social media, it is easier than ever for individuals and organisations to share their narratives as videos, Facebook posts, blogs, and numerous other mediums.

This is both a blessing and a curse – it provides us with the amazing opportunity to learn about anything from nuclear physics to nutrition, and to hear stories from people all over the world. However, these stories are not always positive, and they are not always accurate.

It is crucial to be a skeptical consumer when it comes to narratives, keeping in mind that emotional narratives can distract us and prevent us from thinking critically. We should not be swayed wholly by emotions, but also by fact. When faced with a narrative, it is important to ask questions – Who is the author of this story and what are their credentials? What motive do they have for writing this story and what personal biases potentially influenced their writing?

Before re-posting or sharing a story or article read online, it is important to understand the source of the information being presented and to ensure its accuracy. Although the internet can be very useful, it is only effective for those who consume and share responsibly. Reading a news headline does not equate to reading the whole article; and in turn, something popular and shared numerous times online does not necessarily reflect the full truth. Unfortunately, research shows that false information outweighs fact checking 3:1 on social media. This means that internet users are not questioning enough, and additionally, are not countering inaccurate or negative narratives. This leaves too much space online for falsification, discrimination, hate, and biases.

After discovering a negative narrative, many are inclined to simply exit the internet browser, or leave the conversation. However, another option is to share a counter-narrative. A counter-narrative works to deconstruct and demystify negative narratives by using logic, humor, and/or factual evidence. An effective narrative must not only be truthful and well-researched, but also reviewed and shared by trusted sources. Well-constructed counter-narratives provide new voices and views to restore the dignity of the misrepresented or underrepresented.

A powerful example of this concept of narrative and counter-narrative response comes from the global fight against ISIS and other extremist groups. ISIS has a very strong online brand, with 38 high-quality new social media posts per day, ranging from 10-20 minute videos, documentaries, photo essays, Youtube clips, and even their own magazine (Dabiq), in languages ranging from Somali to Bengali. The posts do not depict the suffering and death caused by ISIS, but instead discuss ISIS' public works, economic and military successes, and ideology. For an individual drawn to supporting ISIS, these online posts provide compelling, engaging, emotionally-charged narratives.

The only way to dispute such strategic and twisted narrative is to show examples of counter-narratives: a woman living in terrible conditions in ISIS-controlled Raqqa, for example, or youth talking about how life really is under the Islamic State. These heroic voices illustrate a simple fact: it takes an idea to defeat an idea. What ideas will you study and share?

READ MORE ABOUT THE AUTHOR:



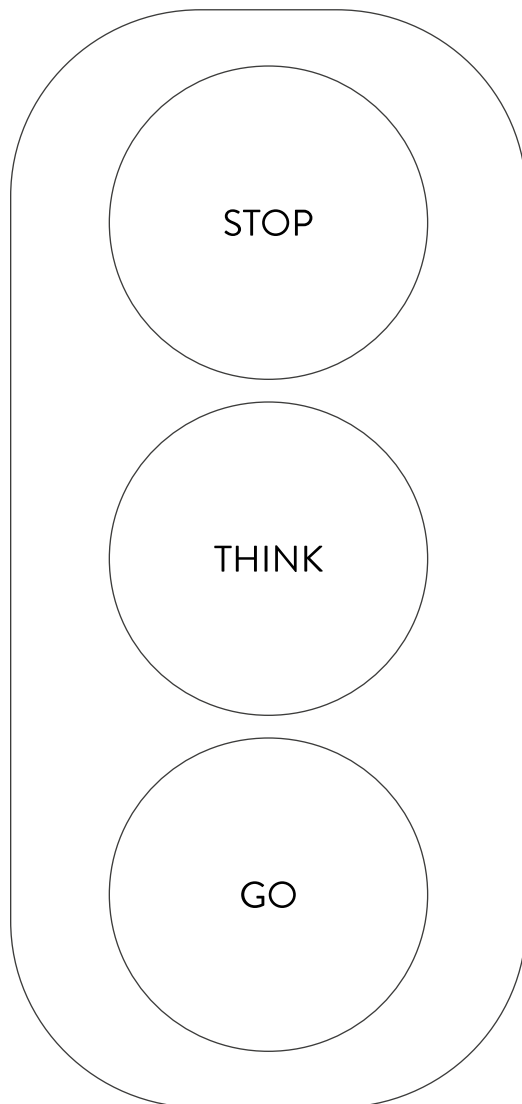
For more about Average Mohamed, visit: <https://www.averagemohamed.com>

WORKSHEET 4.5

TRAFFIC LIGHTS

Add comments next to each light to give advice on how to consume and share stories and narratives responsibly.

- Why should people pause before reacting?
- What should people think about before sharing or responding?
- What should people do when they have considered the options?



WORKSHEET 4.6

FAKE NEWS IN THE AFRICAN CONTEXT (PART 1/2)

Better suited for
students

15+

By Fiona Dwinger

Sub-Saharan Africa has leaped across universal provision of primary education, adult literacy, basic service delivery, a stable electricity supply and telephonic infrastructure to land straight in the digital age. The penetration of mobile phones on the continent is high and these devices have become increasingly popular as innovative tools and apps replace traditional methods of banking, shopping or news consumption.

Academics as well as policy-makers have recognised the importance of information and communication technologies in facilitating economic and social development. This technology gives the 46% of Africans that are subscribed to mobile services unprecedented access to information and coincides with a positive trend whereby increasing numbers of governments are acquiescing to citizens' calls for transparency and accountability and passing access to information bills into law. Nineteen sub-Saharan African governments have such laws in place; whether, and how, they are implemented is another story.

This access to information also means that Africans must grapple with a new reality in mainstream media: alternative facts, fake news, lies. In fact, fake news has become so trendy that it has recently spawned its own comedy show in the UK.

What impact does fake news have in a region where literacy rates are the lowest in the world and internet penetration remains below 10% in most countries, with much of sub-Saharan Africa still relying on expensive satellite infrastructure for internet and smartphones being reserved mostly for elites? The majority (around 70%) of news is still consumed by listening to the radio or watching television, although in the more connected Southern African states, such as Namibia and Swaziland, up to a quarter of the populace uses social media as a source of news.

Firstly, many fake news stories in sub-Saharan Africa are sensationalist accounts drawing their inspiration from the persistence of superstitious beliefs and stereotypes which in human rights terms defy respect or justification. One such example is the hunting and dismemberment of Albinos for their body parts because some believe that these have magical healing properties.

This is particularly detrimental on a continent which suffers from arbitrarily drawn state lines and a history of ethnic

diversity as a source of conflict and wars rather than a resource to be utilised in developing a consensus-oriented, cohesive society. Again, poverty, inequality and a lack of service delivery can exacerbate ethnic and religious tensions, as seen in the intra-state wars in Rwanda, Nigeria and Congo.

Secondly, biased bloggers, social media influencers, and government can become guilty of 'othering' and scapegoating when they start blaming the country's ills on those that they perceive to be different. In the information age, where many more people have access to content produced by a variety of sources, this can have an even more far-reaching and egregious impact as was the case during the 2008 xenophobic attacks in South Africa. During this time, Chinese, Somali and Bangladeshi-owned shops were razed to the ground and 64 foreign nationals killed in violent attacks.

Moreover, African governments or elites deflecting criticism away from their rent-seeking behaviour by pointing fingers at others removes accountability if an active civil society does not call out leaders on their sowing of disinformation. In the previous example, the South African government has been severely criticised for its apathy relating to xenophobia, deflecting attention away from rampant corruption, and utilising foreign 'scapegoats' as an excuse for lack of housing, electricity and education delivery.

False news stories can also be used to discredit political opponents or undermine the credibility of journalists. Using the purported prevalence of fake news as an excuse to clamp down on civil society undermines freedom of speech and trust in traditionally credible news sources. Ethiopia was amongst the first African countries to censor the internet in 2016, using the pretext of students being distracted during exams to block not only Facebook and Twitter but also opposition blogs and human rights websites.

"I Was Working, But I Could Not Save Any Money Because Of My Debts. My Life Changed When Dr. Saleh & Mama Came To My House. He Gave Me A Miracle Water That Costed R600 And He Told Me To Wash My Self And My Family With It Dr. Saleh Told Me To Start A Small Family Business Of My Own In Only One Year, I Managed To Raise Enough Money To Start Up A Big Supermarket. Presently Iam Owning About 5 Taxos, Have My Own Big House Fully Paid. Now I Live A Stress Free Life With My Family And All My Kids Are In Good Schools."

Text on an advertisement / pamphlet handed out at a traffic light in Johannesburg, South Africa.

WORKSHEET 4.6

FAKE NEWS IN THE AFRICAN CONTEXT (PART 2/2)

Thirdly, misinformation spread by social media influencers or political leaders can reverse developmental gains in health and life expectancy. To illustrate, it is estimated that around 330,000 South Africans died as a direct result of aids-denialist and former South African president Thabo Mbeki's rejection of the prevailing scientific consensus. In addition, charlatans tend to jump on the band-wagon selling spurious medicines for monetary gain, thereby leading to the further spread of misinformation.

Media outlets (both online and on paper) carrying stories of miracle cures, attacks by homosexuals on innocents, ethnic minorities engaging in witchcraft, celebrity or politicians' deaths, monsters stealing children away in the night or massive crocodiles escaping zoos during floods are not infrequent.

Without a strong media infrastructure, and increasing numbers of online publishers hosting fake news stories to take advantage of the many clicks and thus advertising revenues they generate, African countries must take steps to promote media literacy amongst its populace. Some publishing houses

have begun to do so, naming fake news sites which often use similar logos and names to the traditional outlets, for example News 24 (real) and News24 -TV (fake), and giving tips on how to identify unreliable news sources.

While internet penetration is low, Africans have a unique opportunity to develop and disseminate the skills and tools of media literacy, enabling citizens to engage critically with the news they consume. This may allow the region to once again leap-frog, this time over the havoc wreaked by alternative facts in the West and the scramble to understand and grapple with the phenomenon that is fake news.

QUESTIONS FOR DISCUSSION:

- What impact can fake news have on the economic, social, or political development of a country?
- What dangers can fake news pose to society?
- What risk does fake news pose to freedom of speech?
- Why is it important to increase media literacy from a societal perspective?

LESSON FIVE (A)

VIDEOCONFERENCE: TAKING PART

By now you will have spent a lot of time practicing the skills of dialogue, now it is time to put them into use.

Remember, the videoconference is not a performance, but a wonderful learning opportunity for your students, enjoy it! If your students are going to be there throughout the 30 minute dial in period, then please ensure that you are warming them up, and preparing them for dialogue. Very often facilitators see groups of students who have to sit still and be quiet for that whole period, as a result they often look bored. While you wait to do your sound check (to make sure that we can hear them), try doing one of these activities:

- Recap some of the dialogue skill activities from the *Essentials of Dialogue*, particularly Round the Room or We're All Interviewees.
- Run over any ideas that students have already prepared, and work in pairs. If your facilitator has suggested any particular topics for the dialogue starter it is often a good idea to have students run through these with a partner once or twice, this will help to get rid of pre-videoconference nerves.

THE AGENDA

Approximately two weeks prior to your scheduled videoconference, your facilitator will email you with a loose agenda for the dialogue. Your facilitator will be there to support you prior to the videoconference, if you need it, will be there during the videoconference and will give you feedback after the videoconference. The role of the facilitator is to ensure that the dialogue space is safe for all participants, that it is fair, that dialogue moves beyond the banal to dialogue about *meaning* and *significance*, and that there is respectful challenge.

Most agendas for this module will focus on two themes:

- Stories and narratives that inspire
- Stories and narratives that damage

For each of the above topics students should explore together: examples of such stories and narratives; the power,

IN THIS LESSON

1. ACTIVITIES

THE AGENDA

SUPPORTING STUDENTS

DO'S AND DON'T FOR TEACHERS

WHAT IF MY STUDENTS DON'T SPEAK

AFTER THE VIDEOCONFERENCE

2. WORKSHEETS

5.1 REFLECTING ON THE VIDEOCONFERENCES

the values, the key messages (purpose), the sources, the audience, the narrator and their individual and collective responses. (Think about the Cinderella story and the key messages and values students identified from this story: see lesson 2).

SUPPORTING STUDENTS

There are some clear dos and don'ts for teachers in videoconferences. It is important that your support for your students is encouraging, motivating and calming for them. But you should avoid directing them and certainly avoid censoring them. The best way you can support your students is to sit away from camera, settle them during the dial in period, clarify questions when your microphone is on mute, help them to develop their thoughts if they are given thinking time in the videoconference and perhaps help with translation if your students' first language is not the language of the videoconference.

Please do not tell your students what to say, sit in front of the camera or join in the dialogue – we need the dialogue to be directly between the students as much as possible.

DOS AND DON'TS FOR TEACHERS

DO

- Make sure you have built in time to have a brief chat with the students before dialing into the videoconference to remind them of the key areas for discussion, great points that individuals have raised in class and that you have agreed should be raised in the videoconference and other areas / issues agreed with your facilitator.
- It is also a great time to remind them of those key skills of dialogue that they have been practicing with you.
- Take charge of the mute button or ask a student to take on this responsibility.
- Encourage students behind the scenes, by making sure they understand the questions and comments and prompting them with ideas from lessons for their answers.
- Use a flip chart or board behind the camera to write key ideas or questions.
- Intervene if inappropriate or offensive comments are made.
- If you are translating, then make sure you translate word for word what the students are saying. This is their dialogue, not yours.

DON'T

- Leave the students unattended.
- Stay silent if you are unhappy with any aspect of the videoconference; let your facilitator know. You can end the dialogue at any point if you feel it is not going in a direction that is suitable for your students.
- Take an active part in the videoconference by answering questions on behalf of the students. This is their dialogue, not yours.
- Embellish answers if you are translating.

- Put adverse pressure on individuals to speak, or embarrass your students with comments such as 'Come on...' 'Hurry up and speak...' – instead make sure your students and other students on the videoconference are comfortable with silence. It is useful thinking time.
- Be too visible. This will help the students on all sides of the videoconference feel more that it is a direct dialogue between them. Please do not sit in front of the camera.

WHAT IF MY STUDENTS DON'T SPEAK?

Sometimes, at the start of a videoconference students can be hesitant. The facilitators are used to this and will gently ease your students into the dialogue. This is the reason that most videoconferences start gently. It is an opportunity for many students to speak briefly. You will find that in the vast majority of cases, while students are often shy at first, they soon 'loosen up' and will actively participate by the end of the videoconference. Be mindful of encouraging all those front of camera to participate and be wary of allowing two or three members of your group to become 'spokespeople' for the rest of the group. Again, your facilitator will be watching out for this and encouraging others to take part if this happens.

AFTER THE VIDEOCONFERENCE

Immediately after the videoconference, you may want to ask your students to complete the *Worksheet 5.1: Reflecting on the Videoconference*, as an individual activity while the experience is fresh in their minds. Reflecting on the videoconference is an essential part of experience.

There are plenty of activities in lesson six to help you with reflection.

WORKSHEET 5.1

REFLECTING ON THE VIDEOCONFERENCE

Five things that I have learned form the dialogue:

- 1.
- 2.
- 3.
- 4.
- 5.

Three things I want to know more about:

- 1.
- 2.
- 3.

Times when I enjoyed the dialogue:

Times when I felt challenged by the dialogue:

LESSON FIVE (B)

TEAM TOPIC: TAKING PART

THINKING ABOUT THE TEAM TOPIC

By now you will have spent a lot of time practicing the skills of dialogue, let's put them to use.

The Generation Global website offers you two opportunities to practice online dialogue:

- Team Topics
- Open Topics and Big Question

The online dialogue takes place in a safe and secure environment. Although it has similarities with different online platforms and social media, please do remember that this is above all a learning experience.

Team Topic is a multi - week activity where students from different schools in the programme engage in meaningful dialogue. Team Topic is structured in such a way that encourage peer-learning through usage of the dialogue skills. The dialogue takes place in small groups around four questions, addressing different aspects of the module. Groups are composed by students from all participating schools. To enable students to hear a wide range of opinions they are moved into new groups each week. Students should commit at least one hour per week for a team topic. It is important you recap key dialogue skills, as taught in the *Essentials of Dialogue*. Ahead of the starting date for the team topic please do a number of activities that will help students to be better prepared for Team Topic.

1 When you teach the module please include some of the Team Topic questions in your class activities. This will allow students to think in advance about the topic.

2 If students are writing in a foreign language it is crucial they familiarise themselves in advance with the terminology around the topic e.g. narrative, influencers, sources of narratives.

3 It is helpful if you pair up your students so they can support each other during the period of the Team Topic. Students can play a role similar to peer reviewers. Remember, although students can help each other it is important to remind them

IN THIS LESSON

1. THEORY

THINKING ABOUT THE TEAM TOPIC

PRACTICAL STEPS FOR BOOKING

TOPIC QUESTIONS

2. WORKSHEETS

5.2 REFLECTING ON THE TEAM TOPIC

that there are no right or wrong answers. Working together is all about helping, not correcting each other.

4 Students should be respectful, but not shy away from difficult and challenging questions.

PRACTICAL STEPS FOR BOOKING

In order to ensure a smooth experience for your students, please be mindful of the procedures. Key steps include:

- Make sure all participating students are registered and approved on the Generation Global website.
- Select the class you would like to book for this activity. Remember, you cannot make any changes regarding participating students once you have booked.
- Book the activity in which you want to participate. Bookings close 21 days before the starting date.
- Students should join in groups. They should repeat the join in group procedure every week.
- Students should be engaged during the whole period of Team Topic. They need to post their opinions and comments and questions on their peers' posts.
- You should monitor your students' activities during the whole period.

Remember, you should read in advance the 'Team Topic Guide' <https://generation.global/resources/guides> on our website.

Note: you will need to be logged into the site to access these resources.

TOPIC QUESTIONS

The questions for Team Topic and Open Topics may include:

- Identify and share a story that has influenced your values and your actions.
- Can you identify similar themes running through stories shared by other members of your group?
- Where do you hear stories that influence you? Please identify three main sources.
- My hero, your villain: What is the truth?
- Have you viewed any narratives or stories differently as you have grown older? Which ones? Why do you think this is?

SUPPORTING STUDENTS

It is important that your support for your students is encouraging and motivating. You should ensure that students use team topic as a unique learning experience where their peers are the source of knowledge that leads to new understanding. Learning is a never-ending process and dialogue skills allow students to approach it as such. You should avoid directing them and certainly avoid censoring them. There are some clear dos and don'ts for teachers during Team Topic sessions.

DOS AND DON'TS FOR TEACHERS

DO

- Make sure you have built in time to have a chat with the students every week as a new question is open.
- Make sure students have built in time every week to post and respond in the team topic.
- Make sure you monitor your students and give feedback to them using the feedback icons and private notes.
- Do get in touch with the other participating teachers to share your expectations and information that may be useful to them.
- Make sure students understand the question of the week and that they login at least twice per week.

DON'T

- Forget that Team Topic is a four-week commitment.
- Forget to read the Team Topic guide available on the Generation Global website.
- Underestimate the complexity of the task: Keep it enjoyable but ensure that your students are taking their participation seriously in order to engage in meaningful dialogue.
- Assume anything regarding other participants: there

is a wide variety of cultural, linguistic, ethnic and value backgrounds among students.

- Approach the diversity as a weakness, but as a strength. This is the very cornerstone of our programme.

WHAT IF MY STUDENTS DON'T POST?

Students can be hesitant to post or write at length. As a teacher you should make sure that students have understood the question, have had time to think about it, and that you have allocated time to post. As mentioned in this lesson it can be helpful if you pair them up. Students can encourage each other.

If students write short and very basic posts, please ask them a set of questions that will enable the student to go more in depth. Furthermore, the Generation Global team of online moderators will ask probing questions to prompt the dialogue.

WHAT IF MY STUDENTS DON'T RESPOND?

Students should respond to their peers' posts. This is crucial for a dialogue to take place. Please remind your students to comment, question and be a critical peer. You should monitor your students' responses and get in touch with other teachers if their students have not been active.

In the meantime, your students should respond to questions in their posts. The Generation Global moderators will send private notes to students who have not responded.

AFTER THE TEAM TOPIC

Immediately after the Team Topic, you may want to ask your students to complete the *Worksheet 5.2: Reflecting on the Team Topic*, as an individual activity while the experience is fresh in their minds. Reflecting on the team topic is an essential part of the experience.

There are plenty of activities in lesson six to help you with reflection.

OPEN TOPICS AND BIG QUESTIONS

Students can practice their dialogue skills in the Open Topics and Big Question. These activities are similar to the Team Topic, but they do not require any prior bookings and do not take place in a fixed time frame.

There are no groups and participation is open to every student registered on the online community. Generation Global moderators assist students engaging in meaningful dialogue.

WORKSHEET 5.2

THINKING ABOUT THE TEAM TOPIC

Five things that I have learned about the topics from my peers:

- 1.
- 2.
- 3.
- 4.
- 5.

A question that did not get answered during the activity:

One thing I want to know more about:

Times when I felt challenged by the dialogue:

LESSON SIX

RETHINKING NARRATIVES

PURPOSE

This lesson will help your students to reflect on their learning from the Power of Narrative module and on their dialogue with global peers about the power and influence of narratives.

ASSESSMENT CRITERIA

Students can reflect on their own narratives, those of others, and think critically about the role of narratives in communicating perspectives, values, and beliefs.

ABOUT THIS LESSON

Reflection is an incredibly important component to the learning process, and we have put together a few questions that will help your students reflect on their journey through the Power of Narrative module. Unlike the previous lessons, this lesson is structured to offer four questions that you can ask your students using one, or more, of the suggested dialogical activities outlined below. **The aim is for your students to reflect with one another through dialogue, and so we do suggest that you do not ask your students write down any answers beforehand.**

The following questions are meant to prompt reflection on your students' experience with the previous lessons in this module, and from their dialogue with their peers in class and from around the world.

KEY QUESTIONS

Did you have stereotypes about others' narratives – in Chimamanda Adichie's words, were you relying on "the single story" to inform your perspective – before working through this module? If you did not show this video in lesson 2 you will want to show it now: TEDex clip by Chimamanda Ngozi Adichie on the power of a single story: https://www.ted.com/talks/chimamanda_adichie_the_danger_of_a_single_story/transcript?language=en

Is there something in your life that has been stereotyped that you wish you could recapture / reclaim with your own narrative?

IN THIS LESSON

1. ACTIVITIES

GO FISHING

SHARING INCUBATOR

WE ARE ALL INTERVIEWEES

2. WORKSHEETS

6.1 FISH FEEDBACK QUESTIONS

- What would you share?
- Has your approach to consuming narratives changed as a result of these lessons and your dialogues with your global peers?
- Has your approach to telling narratives and stories changed after working through this module? How?

ACTIVITY 1

GO FISHING

Purpose: To facilitate discussion about the key question.

STEP 1

In a pool shaped container in the middle of the circle/horseshoe of students, have the questions from the *Worksheet 6.1 Fish Feedback Questions* cut up and placed face down in the container.

STEP 2

The teacher acts as facilitator and invites students to fish out a question and read it aloud to the group for discussion. You might want to make use of the *Discussion activity* from the *Essentials of Dialogue* if you think that the discussions might be dominated by some and you are concerned others might not take part.

STEP 3

If you have a flipchart and pens, at the end of each discussion invite students (or one from each group/pair) to get up and move to make a comment with the pens. If discussion is slow then use the *Sharing our Ideas activity* from the *Essentials of Dialogue* to generate ideas.

STEP 4

Repeat the activity for as long as the discussion is meaningful and fruitful. Encourage students to get involved by prompting them with:

- *Name*, what are your thoughts on this question?
- *Name*, do you agree with what name just said?
- *Name*, do you have anything to add to this point?

Make sure that students feel safe in making contributions and that their points are valued.

ACTIVITY 2**SHARING INCUBATOR**

Purpose: To articulate and hear reflections on the lesson within pairs.

STEP 1

Have half of the students form a line shoulder to shoulder, facing one side of the room. Have the rest of the students pair up with someone in the line.

STEP 2

The teacher reads a key question (see above), and instructs one half of the line to share their answer to their partner for an allotted amount of time (a couple of minutes would do). It can be helpful to give students a minute to think in silence about their answer before they begin sharing. Remind the first-round listeners to practice active listening, focusing on what their peers are saying and not on what they are going to say.

STEP 3

After the first side has shared their answer, invite their partner peer to ask questions and make comments for an allotted time.

STEP 4

Switch roles, so that the second half of students can share their answer to the question with the first half of students for the same period of time as Step 2.

STEP 5

Invite the first half of students to ask questions and make comments about what the second half of students shared in their reflections.

STEP 6

Students on one side of the room move on space down to have a new partner (one at the end will have to come to the top of the line).

Repeat the activity for as long as the discussion is meaningful and fruitful for their reflection on the lesson.

ACTIVITY 3**WE ARE ALL INTERVIEWEES**

Purpose: This activity enables everyone to take part equally, limiting the enthusiastic (encouraging them to be focused) and encouraging those who would prefer to be quiet, while ensuring that all students play a full part in both speaking and listening.

STEP 1

Get students working in groups, ideally of four. Within their groups, students should know in which order they are going. This is most easily arranged by giving each person a number, depending on where they are sitting.

STEP 2

Students answer the key questions in their groups.

This activity has two key roles:

- *Interviewee:* The person answering the questions. They should be standing up and should answer questions from the rest of the group for one minute.
- *Interviewers:* The rest of the group are interviewers. Their job is to keep the questions coming and ensure that the person being interviewed keeps going for the whole time.

Their questions should be:

- *Open:* Encouraging longer, imaginative and personal responses: "Can you tell me more about...?"
- *Rather than Closed:* Questions which can be answered with simple or short responses: "Is your name Robert?"

The questions could be:

- *Response questions:* Building upon what they have already heard from that person.

STEP 3

At the end of the minute the next person stands up to be interviewed, until everyone in the group has had a turn.

STEP 4

When the activity is over encourage students to:

- Reflect upon what they've discussed
- Share their ideas with a new partner
- Provide positive feedback to their group

STEP 5

Use resource: *Worksheet 6.1: Fish Feedback Question*,

CONTACT US**FOR SUPPORT & GUIDANCE**

For more guidance and support, teachers can contact the Generation Global helpdesk at: helpdesk@generation.global, or the relevant country coordinator.

WORKSHEET 6.1

FISH FEEDBACK QUESTIONS

Print off the fish template and write questions inside. Some starter questions to include are:

- 1 One thing that surprised me about my dialogue with others on the power of narrative was...
- 2 One story I heard that resonated with me was...
- 3 When I hear or see hateful narratives I will now...
- 4 One thing I found difficult to listen to was...
- 5 This module and dialogue has made me think about my own stories in these ways...
- 6 Key things I will ask myself when I watch a video or read an article online are...
- 7 I will try to change my information diet by...
- 8 The biggest thing I have learned in this module and dialogue is...
- 9 In the dialogue, I agreed with...
- 10 In the dialogue, I disagreed with...
- 11 The similarities I found with my global peers in the dialogue were...
- 12 The differences I found with my global peers in the dialogue were...
- 13 I can change the way I consume and spread narratives now, by....
- 14 Stories are powerful because...

