



## Didactic Implementation for

*World-making*

The aim of the following didactic options is to support the use of animation in the different classroom settings.

General theme of the animation:

People imagine the world – the cosmos, earth, the environment, society and their own surroundings - from different perspectives, building on their own experiences, beliefs and values and the teachings and experiences of others. How people configure the world, collectively and individually, depends on many factors, as place of origin, language, religion, social environment and norms, customs, upbringing, profession and values all play an important part in this world formation.

That people culture the world differently leads to comparison and contestation. While aware that other individuals or groups see and interpret the world differently, people may often (though not always) feel their own view of the world is the right or better one. Differences in social norms, customs, values and beliefs may lead to disagreement, defensiveness and subordination or foster wonder, curiosity, and a desire for exchange and learning.

The animation film is designed for use in either pre- and in-service teacher training or secondary education (students aged over 10 years). While this animation may be used as interdisciplinary material in all areas of education, we specifically recommend using it for the following subjects: history, geography, humanities, social sciences, social learning (communication and diversity) and civic and ethical education. It may also be used in foreign language teaching, as the film is available in Croatian, Greek, English, German and Danish.

**PART 1 - Imagining the world (00.00" – 1.31")**

Text:

- Humans have in general the capacity to imagine, but they imagine the world in multiple ways. Some imagine the world as one planet among many, as "Gaia" the personification of the Earth, or as "the globe"
- Humans imagine the entirety of 'world' from different perspectives, as if this were 'the world' as a whole. They always see, form ideas about, and understand the world from a particular perspective.
- Humans create ideas of how 'the world' is ordered. This can be a through political system, religious ideas, a certain life path,...
- ... or an idea of connections between the different parts, elements, spaces and times.

**Didactic implementation option:**

**Discussion for two:** 1) Describe your version of the 'world'- how it is ordered and organized - and share and discuss with a classmate/colleague. 2) With the same classmate/colleague, discuss whether and how you see teaching as a form of world-making.

**Plenary Discussion:** What understandings of 'the world' do you impose on students/children and why? What cultural categories do you use to make this world apparent and real to students?

Related online concept: World-Making ([https://transca.net/en\\_concepts/World-making](https://transca.net/en_concepts/World-making))



## **PART 2 - Collectivities (1.32" – 2:02")**

Text:

- Humans live together in various groups and collectivities; they conceptualize, imagine, live and value collectivities differently. The many terms address kinds and scales of actual (face-to face) and imagined collectivities and forms of relatedness. Collectivities are made to matter for different people in different situations.

### **Didactic implementation option:**

**Individual reflection:** Try to make a list of collectivities that you feel part of and ask yourself the following questions about them:

- What made you a member of this collective? Were you born into it or did you join it later in life? Did you join voluntarily or involuntarily? If voluntary, did you actively seek membership or did it just „happen to you“?
- Which of the collectivities on your list are actual (face-to-face) groups and which are ‘imagined communities’?
- How were these collectivities formed? What aims or objectives motivated their formation? Are these still applicable or has the purpose shifted (intentionally or unintentionally)?
- Which benefits do you receive from being part of these collectives? What are the duties and obligations that membership brings? Are some of these a burden to you?

**Plenary Discussion:** Looking around, reflect on how you are part of a (temporary) collective with the other people in this room. Try to apply the questions above to the entire class or your group and answer them together.

Related online concept: Community, Social Organisation

## **PART 3 - Classification and categorization (2.02" – 3.31")**

Text:

- The world can be divided in different classifications and categorizations. Common classification systems are: Nature taxonomy – bees, flowers, trees, toads/ Kin terminology – mothers, fathers, sons, daughters, aunts, uncles / Diagnoses: ADHD, autism, cancer, arthritis / Welfare: Invalids, unemployed, single mothers, parolees → Many others – take your pick!
- Humans commonly make and enforce distinctions between in groups and out groups, between people ‘like us’ and ‘not like us’. Some of these may be harmless – ‘our household’ vs. ‘the neighbours’.
- Other: such as racial, religious, gender discrimination and segregation – can be extremely harmful to democratic governance.

### **Didactic implementation option:**

**Role play for two pre-service / in-service teachers:**

- Person one plays the class teacher and receives a piece of paper with a problem/ situation regarding a pupil (prepared by the lecturer). The teacher has invited the parents to discuss this situation.
- Person two plays the father/mother of the child and receives a piece of paper with background information of him/herself. S/he does not know the reason for the invitation.
- Both persons discuss the situation according to the information they have. Everything that is not in the written information must be improvised.



- After a while person two received another piece of paper with additional information (e.g. s/he is a millionaire), which might give the whole conversation a very different spin. It is important that this additional information was neither implied in the background info nor contradict it.
- The two persons reflect on their dialogue. What was I convinced of about the other person, given the background information? What did I make up myself? What did I assume this person was/was not because of the information given and how did that change when I received the additional information?
- Are the role-players' interpretations part of wider classification and categorization processes in schools? How do educators use classifying categories and in what ways might this usage be at cross-purposes with teaching goals and aims?

Related online concept: Intersectionality, Diversity

## **PART 4 - Normativity and morality (3.31" – 4.45")**

Text:

- Humans have moral principles of what is deemed right and wrong to do. Societal norms are informal understandings that govern behavior; refer to what is justifiable, what one ought to do. : for example: collective representations of acceptable group conduct The legitimacy of 'everybody': what 'everybody' ought, does, knows, thinks, expects. Cultural products, represent basic knowledge of what is held sacred, what others do and think that one should do.
- Humans assert and work to sustain their own 'working definitions' of the world. Because dominant ideologies are often contested, asserting or sustaining a dominant ideology demands continual activity and the mobilization of support.
- But who defines what for whom? How is this contested? What are the material effects?

### **Didactic implementation option:**

#### **Individual reflection:**

Thinking back on your early childhood, try to remember an episode, situation or event in which you encountered (and perhaps struggled with) concepts of „right“ and „wrong“? Who brought these moral concepts to your attention and why? How did they explain the difference between them?

- As you were growing up, which persons or institutions that you encountered had the legitimacy and authority to define morality for you and others?

#### **Plenary discussion:**

- Collect the individual memories of moral learning and divide them into two groups: 1) those based on official rules and regulations and 2) those based on normative collective representations of acceptable behavior. Which were more important to you and at which stage of your life? Which (rules or norms) do you feel need protecting and which are optional? How does thinking about "normativity" and "morality" reflect on your teaching practice and the way you treat people in general?

Related online concept: Conviviality/co-existence

## **PART 5 - Selfing and othering (4.45" – 5.32")**

Text:

- Humans have a tendency to judge and evaluate other villages, tribes, nations, cultures, classes according to preconceptions originating in the standards and customs of one's own group or collectivity. Humans try to claim 'their own' as 'the only' truth about the world. For example: 'Our'



imaginary', 'our' perspective; 'our' concepts, 'our' values...are right, best, most reasonable, the only thinkable ... Prejudging and prescribing rather than exploring, questioning, opening towards ...

**Didactic implementation option:**

**Plenary discussion:** The teacher/teacher trainer shows Malcolm Evans' cartoon drawing „Cruel Culture“ ([https://cdn.jwa.org/sites/default/files/mediaobjects/elisabeth\\_0.png](https://cdn.jwa.org/sites/default/files/mediaobjects/elisabeth_0.png)). After taking individual notes on the first things that come to mind, the class discusses the following questions together:

- What was your first impression of the two people in the picture? What did you think after reading their thoughts about each other?
- Which woman do you identify most with? Which is more „normal“ to you? Is one better, or just more common and usual?
- What parts of your first impression were negative? Note how you have judged the women in the picture just by sight and reflect on how you might see' them if you could ask them why they choose to dress as they do?

Related online concept: Othering

**PART 6 - Meaning making (5.34" – 6.23")**

Text:

- We constantly seek to understand the world around us. Human imposition of meaning on the world is a goal in itself, a spur to action and a site of contestation.
- That involves both, individual perception and interpretive response, and collective contestation and agreement over interpretation. There is transformation in acts of meaning-making (such as in making meaning of a refugee crisis, a stranded whale or a new found planet)

**Didactic implementation option:**

**Discussion in small groups:** In any situation, people are actively engaged in making sense of what is going on, drawing on past experiences of similar situations and on available, relevant cultural resources. Discuss meaning-making as a form of learning and give examples of 'imposing meaning on the world' or 'making sense of the world' from your own teaching practice.

**Plenary discussion:** Share your examples with the others. Discuss how teaching always involves a teacher's individual perception and interpretative response to children's meaning making.

Related online concept: Learning/cognition

**PART 7 - Re-imagining the world (6.23" – 7.02")**

Text:

- Humans have the capacity to imagine and re-imagine 'the world', in that context we have political, moral, legal and cultural contestations. Examples of reimagining the world are. 1. The Multiverse vs. Universe (astronomers) 2. Gaia vs. globe 3. Plurinational vs. mononational 4. Cosmopolitics (Indigenous groups)

**Didactic implementation option:**

**Discussion for two:** Think back to the first part of this animation and your discussion of your own versions of the world. Discuss which parts of a worldview tend to remain stable and which parts may be subject to change. Has anything in your worldview shifted? How do you feel about the notion that your worldview may not be permanent?

**Plenary Discussion:** How do you understand the notion of worldmaking? How might this understanding influence the way you see your teaching practice?



Related online concept: Worldmaking

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