

II. Practical part

1. INTRODUCTION

(K. Koźbiał, M. Natanek)

This curriculum for lower secondary school developed within the framework of the project *European Curriculum for Children of Migrant Workers* is addressed to students, teachers and parents as they all participate in child's education. However, creation of a common, paneuropean curriculum has never been the goal of this project as any attempt of such kind would have no practical purpose. The consortium of *European Curriculum for Children of Migrant Workers* project partners have decided that in accordance with the rule "unity in diversity," the very diversity of European history and culture is a value in itself. As a result of this discussion, each project partner chose a different way to convey to the student the educational contents of the project. In this way, the partners wanted to show that it is possible to teach about the same subject in a completely different way, and that such universal values as: tolerance, pluralism of European culture, necessity to create civil society attitudes, reacting in the face of intolerable behaviour, etc., can and should be taught using completely different didactic material and possibly most diversified methods.

Hence, the main goal of the project was to bring out the cultural diversity of given countries and regions of Europe. To achieve it, we had to construct a common core to which all deliberations would refer, and which would be our *leitmotif*. This assumption led us to choosing three criteria as basis for contents of suggested lessons:

1. common cultural roots of European countries and nations;
2. peaceful conflict resolution;
3. great variety of European traditions and values.

In the opinion of all project partners, the aforementioned values should determine the integration process on our continent and they can be of utmost importance when shaping a real European citizen and building the feeling of European community. This challenge is all the more important when we look at the division more and more often sensed among nations – division into 'old' and 'new' Europe. The here assumed characteristic features of European citizen that we would like to shape can be found not only in everyday functioning of European societies, based on respect for diversity, but also in formal regulations seen as common achievement of the Europeans. Our deliberations had to take into consideration such acts as: the Universal Declaration of Human Rights (1948), the European Convention for Protection of Human Rights and

Fundamental Freedoms (1950), and the Charter of Fundamental Rights of the European Union (2000). All of them stress centuries – long history of European humanism, on which all democracies of contemporary world are based.

The suggestions in this curriculum are tailored to knowledge and skills of a student who has already achieved a certain level of education, and at the moment he is expanding his knowledge gained in his country of origin. It is also assumed that the student has some personal experiences he will be able to use in certain situations.

Among the main contents that ought to remain in the centre of our attention we should mention first of all:

- customs and traditions common to the whole of Europe, e.g. national and regional holidays, traditions, celebrations, etc.;
- differences and similarities concerning Europe as a diversified cultural area (selection of information);
- European cultural heritage (arts and architecture of the continent as an example of common European roots);
- feeling of being a European and conditions necessary to be considered a real citizen of the Old Continent;
- history of my region versus history of Europe: perceiving the similarities and mutual development dependence.

Taking the aforementioned points as the basis, the respective project partners concentrated, according to their interests and activities, on the following:

The Italian partner: use of multimedia as tools for achieving appropriate teaching aims. In this chapter, special attention was paid to creation of sample computer games on the theme of common European traditions and customs.

The Belgian partner: developing sample lesson plans devoted to e.g. various methods of conflict resolution esp. in relation to racism, various persecutions, interpersonal relations, information society or creation of civil society.

The Polish partner: exposition of common European cultural values stemming from the Antiquity, the Renaissance or the Enlightenment. Moreover, taking into consideration recipients in countries joining the EU in May 2004, and low level of understanding of matters related to European integration in those countries, a proposal of an educational path was developed concerning European education. The Polish partner aimed at highlighting first of all the historical basis for building common Europe.

The British partner: this part was, unlike the previous three, addressed to teachers and parents. It has the form of two considerable articles dedicated to recording children's achievements and preparation of teachers to the challenges of the uniting continent.

The project has a pioneering character as prior to the *European Curriculum for Children of Migrant Workers*, there have been no attempts at targeting children of workers migrating on the European Continent.

As children of migrant workers are the main target group of this project, great care has been taken to make sure that our proposals be varied in terms of both contents and methods of work. The unique situation gives parents the majority of responsibility for the realisation of various activities, more than if their child was in a school in the country of origin: since their child changes the school environment, the parents become in a way a 'second teacher' making sure the child receives all pieces of information he will not receive in a foreign school. It is also necessary to add that parents can take on this role without any special preparation as they can simply make use of their own experiences, e.g. travels, memories, family treasures, etc. The contents and teaching methods suggested in this curriculum are only a proposal which can in no way limit the creativity of a teacher, parents, or the child himself.

1. 1. DETAILED AIMS OF SUPRANATIONAL CURRICULUM –DESCRIPTION

(K. Koźbiał, M. Natanek)

Lower secondary school is a very important stage in education of young students. It expands their knowledge gained in primary school, and at the same time it bridges the early and the more advanced levels of education. Thus, it is not possible to formulate aims of teaching without reference to the aims of primary level, taken into consideration when putting into practice the first stage of this project. The two levels must complement each other. Bearing in mind that specific character, the following aims should be mentioned:

- increasing tolerance towards other nations, denominations, views, laws and customs;
- increasing perception of common elements in European culture (in architecture, arts, customs, everyday functioning of societies);
- pointing out and making students realise common features of the country of residence and country of origin;
- perceiving differences in European culture as evidence for its richness and importance;

- supporting student's bonds with the country of origin;
- expanding knowledge about the world;
- skilful problem and conflict solving in various walks of life;
- taking responsibility for one's own actions – learning from history;
- developing awareness and need to take active part in democratic society;
- supporting creativity and creative thinking;
- remembering about the culture and traditions both national and local (depending on which are more important to the student);
- fighting existing national, religious and cultural stereotypes;
- shaping European identity with respect for national, regional and religious identity of the students.

When talking about detailed operational aims for lower secondary school, it is necessary to pay attention to:

- a) increasing students' awareness of common European cultural heritage:
 - familiarising students with ways of life common to Europeans, in the past and at present;
 - comparing life in the city and in the countryside in various parts of Europe (handcraft, agriculture, pastimes);
 - drawing students' attention to similarities in architecture (Romanesque and Gothic style – common to the whole of Europe despite borders) and arts as examples of common European heritage;
 - national or religious holiday stemming from tradition based on a particular event important for given country as a motif bridging even remote parts of our continent;

- b) increasing students' awareness of how unique one's culture is through highlighting differences resulting from history of respective countries:
 - religious diversity and its origins;
 - an attempt to answer the question: *Can being different become an enriching value?*
 - unity in diversity – a characteristic feature of our continent?
 - various origins for national holidays (e.g. tragic or joyful events);

- c) developing skills in peaceful conflict resolution:
 - simulations and role-play creating the necessity to come to a conclusion as a group;
 - complying with the rules of the game;
 - necessity to make decisions beneficial not just for one student, but for his partners as well;

- my personal conflicts – how I try to solve them;
 - historical examples of peaceful conflict resolution (Polish talks at so – called Round Table, organisations such as CSCE / OSCE, UN);
- d) developing in students the attitude of tolerance towards other people, different religion or outlook on life:
- getting to know oneself: one's own strong and weak points,
 - learning about other religions as basis for tolerant attitude towards them;
 - others around me – personal experience;
 - Am I tolerant? How do I show tolerance?
 - teamwork in the classroom – tolerance towards various views as to how to solve a given problem;
 - historical examples of tolerant attitudes: Jews in Poland from the Middle Ages; Polish religious tolerance as example for the whole continent;
 - contemporary cultural and religious diversity in Europe and its origins.