

Lesson Plan #2

Name: Kristian Guttusen	
Group: 9 th Grade	boys: girls:
Date: Character Education/poetry #2	Duration of lesson: 1x 80 min
Aim of the lesson: For students to adopt the method of a philosophical dialogue to investigate questions that interest the students, and they decided to address.	Learning materials:
Status of the Students' Knowledge: The students have participated in one lesson involving a philosophical dialogue.	
The content of the lesson (and justification): a) Poems will be read that the students reflect on and adapt to their own experience. By reflecting on the poems, the knowledge value of aesthetics and the knowledge value of humanity are illustrated in such a way that the students learn to take themselves seriously, when they find how an artistic perspective can shape the view of the world. To this end, the poem has an unequivocal pedagogical value. During this lesson, we will focus on the virtue of compassion and the emotions of pride and shame. Compassion means 'being able to put oneself into the shoe of another, to feel the harmony between individuals, to feel for others, to rejoice with others, to grieve with others and to want to give something to others' (Gunnar Hersveinn, 2005, p. 110). Pride is an emotion that springs from our achievements in the world. We can feel proud when we succeed in a mission and achieve our goals. It concerns the individual themselves, and arises from the construction or training of talents. It is dependent on personal success, for example, passing a difficult exam. [...] Pride has been overshadowed by pride and has often been confused with complacency, vanity, arrogance, or even obvious things, like being an Icelandic. Some people never experience this feeling because they are too humble (Gunnar Hersveinn, 2005, p. 52). Shame is something you feel without being able to rid yourself of it, and which causes discomfort. This occurs when one is ashamed of something one has done or something has (rightly or wrongly) been said about one person. To a great extent, shame is the opposite of pride.	
Approach (and justification):	

Creative and critical thinking is most efficiently developed through a dialogue of a community of peers that is committed to investigate together the questions they are interested in seeking answers to. Creating and developing a community of inquiry is an exciting and diverse project for students in preschool, primary-, or secondary school. [Robert Fisher Ph.D.](#) has described the development of a community of inquiry by comparing the behavioural patterns that characterise a group that is starting out as a community of inquiry with that of a group that has evolved into a developed community of inquiry. His method can be viewed [here](#) (Sigurðardóttir, 2013).

What does the teacher do?

The teacher has two roles, both the traditional one of a moderator, while he/she also tries to encourage the students to engage in the conversation so that they themselves keep it going and are at a certain liberty to determine the direction of the conversation.

At the start of the dialogue the teacher reminds the students of the dialogue rules, that the group has decided on, see e.g. the teacher's notes for the [Dialogue Rules](#).

The work process that we recommend in this assignment is basic recipe for a philosophical dialogue. This type of work is described in more detail in the teacher's notes for the [Basic Recipe for a Philosophical Dialogue](#). In the next column, you will find a glossary of the process.

When you moderate a philosophical dialogue, it is advisable to keep the following points in mind:

- It is the students who ought to talk amongst themselves. You should guide them in how to do it well.
- Listening is a basic condition for conversation to take place. You remind the students of that by saying, for example: 'did you catch what... said?' or 'can anyone summarise for the group what we are discussing now?'
- It is an indication of quality of a philosophical discussion when it goes into depth about the topic at hand, rather than just naming countless examples of the same thing. While students provide arguments, perspectives and examples that shed new light on the subject matter, the dialogue is still on

What do the students do?

Have students sit in a circle so that everyone in the group can look at everyone else during the discussion.

You choose what suits you and the group best: sitting on the floor, sitting on chairs, sitting at a table or any other installation that springs to mind.

When the students have settled in, you distribute copies of the poem and the group reads it aloud together. Each student can read one sentence, and those who do not want to read just say 'pass'.

Call for questions from the students and write them up on the whiteboard so that everyone can see them. Write the name of the questioner after each question so that you can ask her/him for explanations or elaborations later on in the process.

When students do not have any more questions or the whiteboard is full, the students must choose one question (or a category of similar questions) to start the dialogue.

The voting process is quick, but if the group is just starting out, it may be fitting to keep the voting anonymous. It is a good idea to assign each question a number on the whiteboard, and have each student write down the number of the question he or she chooses. The tickets are collected by the teacher or a student, the votes are counted and then a conversation is held based on the chosen question.

the right track. If students start to jump from one thing to another or repeat what others have already said, the conversation will become worse, and it is likely that the participants will soon get bored.

- Remember to take time at the end of the lesson to ask the students to summarise what they have heard and learned from the conversation. This can be done in various ways, for example by having everyone write in a notebook how they want to answer the original question or by taking turns and having everyone say what they want to they would like the question for the next session to be.

Virtue: **Compassion**

Compassion

If the misery of the heart is an open wound
and something goes wrong
then he who finds tears will find
that beauty resides in words.

We perceive the warm invitation of the mind
which is heavenly to believe,
where compassion is a cotton wool
that wants to nurture us.

And misery saith goodbye to all those
who are overcome by difficulties,
if they see the bright light of understanding
which shines with good intentions.

– Kristján Hreinsson

Initial Question and Individual Assignment (Optional):

Is compassion spontaneous/self-triggered or is there something else that triggers it? Explain your answer.

What does it mean to put oneself into the shoes of another?

Now, a philosophical dialogue, based on the students' questions, begins. First, the dialogue rules must be introduced. The class has a limited amount of time to reach a conclusion. If no agreement is reached, the teacher can for example call for an election.

A Possible Group Assignment:

Which words in the poem are difficult? Use dictionaries/search engines to find out their meaning.

Virtue/emotion: **Pride**

Pride

If your heart supports your pride
and elevates your mind,
then you possess that which matters, but not that
which does not matter.

And although your luck seems fragile
do not be afraid
but respect your wisdom
and feel the pride in your chest.

Because that which always is healthy for you
is a desire from the roots of the heart
and if you recognise strength and pride,
you stand on solid ground.

– Kristján Hreinsson

Initial Question and Individual Assignment (Optional):

Are there different types of pride? If so, which ones? If not what makes them the same?

Now, a philosophical dialogue, based on students' questions, begins. First, the dialogue rules must be introduced. The class has a limited amount of time to reach a conclusion. If no agreement is reached, the teacher can for example call for an election.

A Possible Group Assignment:

Is there a connection between national pride and national pride? Why/why not?

Emotion: **Shame**

Shame

The nerve of life from difficult experiences
shall be knotted on a just cause
but sometimes you have to endure shame
when the thread tears the harm.

If unjust thinking dictates
the justice you distinguish,
then let the perception shine on
so that you will not hide shame.

If you respect human welfare,
you practice your thinking,
and best of all is the shame
which shows a fragile heart.

– Kristján Hreinsson

Initial Question and Individual Assignment (Optional):

What is positive about shame? What is negative about shame? Justify your statement.

Now, a philosophical dialogue, based on the students' questions, begins. First, the dialogue rules must be introduced. The class has a limited amount of time to reach a conclusion. If no agreement is reached, the teacher can for example call for an election.

A Possible Group Assignment:

Is it possible to be proud of shame? How then/why not?

Further Processing