

Lesson Plan

NEUROHEADWAY

Neuroscience Into Education

Lesson objective	Introduction	Main activity	Reflection	Success criteria
People live quickly and slowly, generally in different types of times, rhythms, even epochs. Although epochs often are defined uniformly, today we live, for better or worse, in a multiplicity of social times. Time is most precious resource for organising human societies in short, middle and long run. as well as for setting up the mental map of different times needed for decent work and living. LO: To understand that being quick or being slow in any action may be instrumental only if these rhythms are complementary and/or combined with other	S. 2 illustrates (with a surrealist painting "The Persistence of Memory" by Salvador Dali) a true story from the First World War filmed as "Merry Christmas" (based on the Christmas truce of December 1914, depicted through the eyes of French, British, and German soldiers – see the plot (with trailer): http://www.imdb.com/title/tt0424205/) Explain to students that time is a natural and quality phenomenon rather than a quantity. Picture on the S. 3 brings a saying from Madagascar, which illustrates the quality time.	After watching Charlie Chaplin's silent movie "Clock Repair" (duration around 11 minutes) on Youtube (with reference to S. 4) organise a discussion with students on when they feel that time run too quickly and when that it was going too slowly; also, why? Do their different senses of time have to do with corresponding psychic condition, i.e. satisfaction and dissatisfaction, respectively? A statement of philosopher Friedrich Nietzsche reads that he would like that his suffering stops instantaneously	I understand that my perception of time is contingent to my mood and activity, respectively. If I have a homework to do or I have to spend one hour for writing a test in the school – time passes too quickly. Contrariwise, when I impatiently wait for something to happen, e.g. celebration of my birthday, time passes too slowly. However, I understand that objectively time runs equally in any opportunity. As such, duration of time is equally	Understanding quick and slow time in a double way. First in terms of history and culture. For a long time as well as in many cultures, mainly in the South, quickness is not central to the life of most people and often is seen as negative. On the other hand, in the North and the West, "time is money". Furthermore, experience with time is contingent to the state of my mind.

rhythms described in S. 17. As we are not machines – we are organisms as well as social and cultural beings – our need for different rhythms of work and living is indisputable, for it corresponds to different parts of our organism, social relations, and culture, i.e. behaviour on the whole.		sly and that joy lasts forever! What students think about this? Is it possible to only enjoy the life without some suffering, or vice versa?	distributed among all people.	
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Power point Example

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When time is a natural phenomenon

The traditional measuring unit of time on Madagascar is "until corn is roasted" and it is said: "a man has died for a shorter period of time than that which is needed to completely roast the corn,,



Measuring time in different times

Quality



Quantity



Olympics

Faster

Higher

Stronger



Race for survival



Fast messages



Mental balancing of different life rhythms

Live to work?

Time consuming and exhaustive for both employers and employees; also replete with tensions, conflicts and anxieties; private life in jeopardy. Incessant work is a damnation.



Work to live?

Relative poverty, scarcity of job opportunity – depressive conditions; despair alternates with euphoria (e.g. alcohol-driven). Abundance of free time without work is a damnation.



Balancing

No exact formula in terms of time-table. However, job must be secured as well as private life time; also, conflict must be resolved and emotions accorded. Work times and life times should not collide.

Slowing down – joy of time, space,
nice weather and much else



Teachers Evaluation and Handouts

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NHW module Quick & Slow – Exercise

A *masquerade* of / on the topic “The multiplicity of social time”

The idea is to divide pupils into subgroups, each wearing costumes (maybe just hats or some other details) nearly similar to the respective category. Nevertheless, symbolically more important will be different discourses. Each representative and/or other participants will speak about their time or epoch or lifestyle.

Exercises per week (six weeks plus one):

1. *Ecological / Peasant* – take a text describing history of a village and read some fragments that illustrate the tempo as well as lifestyles (both of men and of women). Explain and discuss with other subgroups (this time they make for the audience). Why this time may be called steady.
2. *Deceptive* - imitating whimsical / capricious mind of a despot, often changing his / her mind (decisions, decrees...). Similarly, form a subgroup of individuals with ties, say bankers or other businessmen, showing how superficially they talk with people (this time these are pupils making the audience), who are not in their branch or not interesting to them whatsoever.
3. *Cyclic* – imitating a priest or prophet who, for instance, announces an imminent doomsday...
4. *Retarded / Delayed* – speaking in favour of a golden age in the past or how much it used to be better to live in 19th or any other century before and why (e.g. because, allegedly, they have eaten healthier food or enjoyed to celebrate genuine heroes, unlike, say, today's politicians...
5. *Pushing Forward* – divided into two factions: optimistic managers (with cylinders!?) advocating free market and rebellious workers (dressed in blue overalls!?) “dreaming” of an egalitarian society.
6. *Explosive* – an array of (dressed as) artists, scientists and engineers speaking about their projects of the future of anything.
7. Final round – first discuss about the above performances and vote secretly (using ballot) which one was the best in representing their topic. Eventually, students are expected to express their opinion which epoch in terms of stylised social times they would choose as closest to their affinity; also, they are expected to explain their choice.