

MIND OUT FOR MUSIC
AMBASSADORS FOR THE COMMUNITY
PROJECT REPORT:

WALES, EUROPE AND THE WORLD A COMMUNITY COHESION
COLLABORATION.





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Background:

Who we are and why we have chosen to do this project.

Mind Out for Music is a voluntary organization that is a company limited by guarantee. It aims to promote and encourage musical and arts activity, for the benefit of the population of Machynlleth and the Dyfi Valley and for visitors. This is seen as a means of achieving well-being for individuals, groups and the community. Some of its events have been focused on the needs of people with mental health problems; others are concerned with general community well-being.

Mind Out for Music seeks to promote this perspective

1. By arts and musical activities directly related to good health
2. By educational projects in schools or for particular groups in society that lead to an understanding of this perspective
3. Through festivals combining music, theatre and performance alongside discussion of social issues including human rights and a more sustainable relationship with the physical environment
4. Through public meetings around human rights and community cohesion considered nationally and internationally.

El Sueno Existe

El Sueno Existe/ Mae'r Freudwydd yn Fyw is a music, cultural and human rights festival which we have organised since 2005. The event is inspired by the life and music of the Chilean singer Victor Jara associated with the Popular Unity movement in Chile in the 1960's and 70's. His life and music have become a major cultural expression of democracy and human rights in Latin America and throughout the world.

In 2005 we celebrated the memory of Popular Unity, in 2007 we focussed on developments in Venezuela as taking forward Victor Jara's vision and in 2009 on Bolivia where the indigenous peoples have begun to assert their rights to remarkable effect. In 2011 one of the main themes will build on our links with Evo Morales' Bolivia and its innovative Plurinational Constitution.

The project has become a biennial Latin American/Welsh cultural fusion festival, combining a balanced mixture of music, social discussion and participatory workshops. Alongside this, various outreach events are coordinated yearly on the run up to the festival, including youth outreach projects, community cohesion activities and in school workshops.

MOFM hopes to build cultural bridges between Wales and Latin American Countries whilst also bridging gaps between sub-cultures within mid-Wales.

Welsh Bolivia Dialogue

The possibility of a community cohesion project emerged from the involvement of Beatriz Souviron, the Bolivian Ambassador to the UK with *El Sueno Existe*. In August 2009 she took part in a debate about the importance of indigenous languages in the modern world, in the context of Welsh speaking/non-Welsh speaking relations. In reforming the constitution to become a Plurinational State, the Bolivian government is a good example for any country that wishes to make community cohesion a major constitutional, political and social priority.

Leading figures in the Welsh speaking community including Professor Ned Thomas, Allan Wynne Jones and Dafydd Iwan, engaged in the debate and it was realised that a continuing dialogue with Bolivia could be interesting and useful. In planning for the next festival we began to consider the possibility of a videoconference exchange with Bolivia. This was discussed with Beatriz Souviron the Ambassador who thought it would be welcomed in Bolivia and gave us some contacts.

School collaboration:

During discussions about the video conferencing facilities at Ysgol Bro Ddyfi, Mr. Jones, the Headmaster, asked if the *El Sueno Existe* committee would be interested in contributing to a module in the Welsh Bacallaureate that was being developed at the school. He agreed that this might include contribution by students to the videoconference project.

Informal meetings with the Headmaster and senior colleagues took place at the beginning of the Autumn term 2010. Following this, an outline syllabus was proposed as attached in Appendix 1, and a formal meeting arranged with the senior staff of the school.

This enabled us to plan how the syllabus could meet the precise criteria of the Welsh Bacallaureate as well as create the context for the videoconference.(Appendix 2)

It was at this stage that we became aware of the Community Cohesion programme under the auspices of Communities First.

Community Cohesion Project

We began to see a way that people from different sections of the Dyfi Valley community could explore issues that divide the community or create tensions, without it becoming 'too close to home' and making people defensive?

Perhaps it would be possible to achieve this if the local people were to investigate social 'problems' that divide the community or create tensions, as the focus of communicating with people in another country, who operated in a completely different political and social context .

Thus, the videoconference could become an activity element in the Wales Europe and the World module. The starting point would be discussions with a group of students and their parents, trying to make the group as mixed as possible (children from villages, town, Welsh speaking and non-Welsh speaking, different cultural backgrounds etc). As the group developed, representatives from other groups would be invited as appropriate, investigating community dynamics and promoting unity through diversity, creating a "picture" of their community that could be communicated to Bolivian students.

The community cohesion project would culminate in direct conversation with a group in Bolivia using the school's video conferencing facility. Here the children would together communicate the "story" of the Dyfi Valley area, its diversity and strengths and its problems and the solutions as they see them.

Objectives of the project:

- Promote community cohesion
- Discuss social issues with a wide representation of the Bro Ddyfi community
- Facilitate effective processes to enable a group to work together and present a well-balanced insight into the Welsh community to a community group in Bolivia.
- Utilise different methods to communicate.
- Practicing methods to promote community cohesion.
- Learn about another culture and in so doing so learn more about Welsh culture.



Working in Ysgol Bro Ddyfi:

As an outside organization entering the school we have approached this project by presenting ourselves quite firmly as outside the relationship between the students and school staff. We wanted this to be seen as a partnership between the students and ourselves, an investigation to be shared, within a community project.

We wanted to chair harmonious, well-balanced and fair discussions and to encourage participant appraisal, allowing us to monitor what was working well and what was not, making them take an active part in the shaping of their learning experience, and forming a sense of responsibility for these issues and facilitating *opportunities for them to practice communicating their own feelings/opinions in public.*

We also wished to look into feelings/reasons for solidarity and empathy, which would be instigated via cultural investigation beginning with their own social histories and contemporary issues, and tapping into subjects the young participants felt passionately about before investigating similar issues in Bolivia and finding solidarity.

We also aimed to structure the lessons in a way that was engaging for all, making the session as interactive as possible and giving a variety of activities, balancing written work, discussion, listening, playing, group work independent work etc.(Appendix 3)

Teaching began on 1st February 2011. We found that we had 17 students divided into two groups of 9 and 8, each of which would meet for 50-minute class sessions on Tuesday mornings. However the relationship between this module and the individual range of courses being followed by each of the students resulted in poor continuity of attendance. As we note in the

conclusion we can understand how school priorities created this situation. Some continuity of learning could be achieved by handouts, but it was much more difficult to develop the group cohesion required for the videoconference. It was also clear that the time available to students did not justify preparation of the substantial study packs that were originally planned in the outline syllabus. This material would be made available in other ways.

In the very first session, when we planned to establish a relationship in which there was clarity about the nature of the course and the relationship between the course content and the project, less than half of the students were in attendance. Since the following three sessions were taken up by course content in the form of passages from the film *Separado* there was confusion in the group as a whole about this relationship that was difficult to dispel over the following weeks. This was to have some serious consequences for the project.

We realised by the end of February that the pace at which the group was developing might not meet the timetable of the funded period for the Community Cohesion project. It was intended that this would culminate in a community meeting to discuss the videoconference, where the students would meet with wider community representatives. We did not think that the group was ready for this and revised the plan for a full community meeting. Instead we proposed a meeting of the students and their parents as a way of taking the discussion out of the classroom into the community through their families.(Appendix 4) The young participants determined the structure of the planned meeting.(Appendix 5)

In the end the intended final meeting became part of a process that started to resolve the initial communication difficulties. It became clear that some of the students had left it too late to communicate the full purpose of the meeting to parents for them to keep the evening free. The meeting also turned out to clash with other after school activities previously not indicated. The school headmaster decided to postpone the event on the basis that it would have an adverse effect on the development of the project if both parents and students were seriously under represented.

Paradoxically, the classroom session that followed this disappointing postponement became the means for achieving some of the sense of partnership in the project that had been difficult to create in the early classroom sessions, for the reasons described earlier. A whole classroom session was devoted to the implications of the cancellation. What did it suggest about the sense of responsibility of individuals, about the group "ownership" of the project following their planning of the meeting, and about their commitment?

At this session we were also able to hand out an e-mail from a contact in Bolivia who had shown real interest in exchanging video material.(Appendix 6) Another problem in progressing the project had been the lack of response from the contacts in Bolivia that had been given us by Beatriz Souviron the Bolivian Ambassador. Now that we had someone definitely expressing

interest the group gained a greater sense of purpose. One of the main focuses of this project was to build communication skills and problem solving methods. The class at last became a group addressing the problems of achieving the project and they themselves came up with a proposal for how to accomplish a video exchange rather than a video conference. This, rather than a community meeting was the outcome of the three month period. (See under Evaluation)

Conclusion

As is often the case with educational projects, particularly those focusing on young adults and seeking to produce a basis for future action and behaviour, it is difficult to measure the success of a project like this in terms of immediate measurable outcomes. Therefore we have measured this element on the engagement of the young participants and the content of their discussions and research.

One of the most positive outcomes was introducing the concepts of empathy and solidarity in new ways. Also in the final session they were able to demonstrate skills of problem solving and planning around issues of social cohesion.

The most serious problems we faced were associated with timing. Some of these were related to the attempt to fit a community project into the fixed daily timetable of a school and the termly schedule leading up to exams. There is no criticism of Ysgol Bro Ddyfi implied here. This was an imaginative way that the school had chosen to develop part of the Welsh Baccalaureate, but academic outcomes could not be sacrificed to a community project

So far as parent involvement was concerned it was also not a good idea to call on their time during the lambing season in a farming community like the Dyfi Valley. However by the end of the three months there was clear evidence that the three month of funding was bearing fruits.

We shall continue with this project until the end of the summer term, with the objective of creating a video film that can be sent to a Bolivian community group. This will allow the students some time to properly research their topics of interest properly, and the opinions of their community, i.e. interviews with local people, organisations and businesses, and to gain a greater understanding of Bolivian cultural and political discourses in the next phase of the school syllabus.

There may need to be a different balance between the syllabus content and the practical work associated with the video exchange project and this will be discussed with the school. We shall introduce the group to the work of the Dyfi Valley biosphere as a way of drawing in the community around the interests they have expressed.

We hope to stay in good communication with the Bolivian contact so that there will be an opportunity for the Bolivian community group to create a video film also. However we recognize that this is not likely to be received until the next academic year and we shall have to find the way for students to discuss and respond to this then. A lot will depend on the level of commitment that is now generated.

Summary of project strengths and weaknesses.

STRENGTHS:

- The syllabus seemed to engage the interest of students
- Utilising the Welsh baccalaureate could make this viable for communities all over Wales.
- Forward-looking approach to community cohesion by involving young people.
- New form of school collaboration with the community.
- As it was a school subject a wider range of young people were involved than would be the case in a community project.
- Looking at another country did provide a relaxed way of investigating some issues.

WEAKNESSES:

- Not recognising fully the constraints of working within the school system.
- Time constraints and objective constraints from a tightly defined period of funding.
- Unrealistic expectations of students when direct links with Bolivia did not prove possible

HOW TO IMPROVE:

- Better understanding of organization within the school.
- A longer project time frame.
- Better communication with the parents
- More work outside of the classroom.

EVALUATION

Monitoring:

Because the community event did not take place the activity feedback sheets originally designed were not used.

They were replaced by prepared sets of questions for a log book that were completed at every session, designed to act as the same means of monitoring. (See Appendix 4) These were completed with various degrees of thoroughness at different sessions and will provide the basis for a substantial Diary to be completed at the end of the whole process in the summer.

Outcomes

1.Strategy – international dialogue/ local consciousness

In the project outline we identified outcomes in relation to WAG's three foundations for an integrated community:

Investigating how:

- People from different backgrounds having similar life opportunities;
- People knowing their rights and responsibilities;
- People trusting one another and trusting local institutions to act fairly.

And three key ways of living together:

- A shared future vision and sense of belonging;
- A focus on what new and existing communities have in common, alongside recognition of the value of diversity;
- Strong and positive relationships between people from different backgrounds.

Our aim was to consider these issues by engaging in a dialogue with Bolivia whose Plurinational Constitution had been approved in order to create greater social cohesion. By this means the students would gain greater understanding of their own community. The following answers to questions including: *Why is it important to communicate about issues with our local community/Why is it important to communicate with other Countries such as Bolivia?* suggest that our framework was successful in bringing about greater awareness.

“Because otherwise we will forget the history of our local place, of how it all began and how it came to how it is now. Also if there is anything that they may be changing like the language may be used less, that could be a problem.”

“Fel bod pobol yn y gymuned yn gallu helpu eich gilydd I cadw ei iaith I fynd ac sut iw wneud.
Gallu rhoi neges I gweddill y gymuned ar ffordd gallen ni newid y gymuned a’l wella I cadai’r iaith I fynd.

Fel bod y bobol yn Bolifia a ni yn gallu edrych ar gwahanol diwylliant I weld pa pethau gwahanol mae nhw yn gwneud I trio newid y pethau fel: ai iaith, cloddio, ffermio, newid yn y hinsawdd.
“

“Because you can hear everyone’s personal opinion you can learn history and the way people used to live. It could be interesting, and help improve the community to hear everyone’s opinion and get a good perspective.

To learn their culture and see how they live now. We can discuss how similar the both countries are. We can learn their history about there culture. But also they would also learn about the welsh culture.”

“It’s important because they can find out the similarities that both Machynlleth and Bolivia. Collect ideas to help the community.

It is important to communicate with Bolivia because they could have similar problems that we have, and we could look and find out how they deal with it and explore different ways of looking at it.”

“Er mwyn dangos ein diddordebau ac ein meddwl am diwylliant, a diwydiant gwlad cwbl gwahanol.”

“To get different opinions and ideas from different people and in doing so help strengthen the community by talking about their issues to help community relations.

So we can compare our issues with theirs, to see similarities in the two cultures e.g. music, language, and politics.
How does Bolivia go about sorting out their problem, what can we learn from them?”

2.1 Community meeting by the end of the three months

As described in the text above this did not take place due to the pace at which the project developed. Instead the student group reformulated the project and identified their commitment as follows. (See **appendix 6** for community meeting agenda and students questions.)

Video Project proposal from group

Organisation

- E-mail contact to be set up between the group in Bolivia and the Bro Ddyfi group.
- E-mail communication for the project set up between Keith, Ffion and the students in addition to normal school communication.
- Little spare time to work on this project before exams.
- To spend a week working on the film after their exams at the end of May.
- Driving around the area filming and having interviews with relevant people.
- Spending full days working on the project.
- At least eight students seemed to be emerging as a focused and committed group.

Approach to content

The participants decided that the best approach (and the one they would be most interested in) would be 'a day in the life of' film, a video diary of what they like to do, their houses and the footage of the landscape, research that they have undertaken could be narrated over the top of the film footage.

They will carry out a research investigation along side this, but felt that the film should be more of a cultural exchange, with the focus being on local culture and the things they are interested in as 17year olds in the Bro Ddyfi area.

2.2 Individual outcomes



We proposed that individuals would achieve the following outcomes:

- ***Gain a greater understanding and awareness of the different groups in Bro Ddyfi within their social and cultural backgrounds.***

Students described the different social groupings in Bro Ddyfi as they experienced them, and looked at whether these “sub-cultures” mingled, and then looked at what issues may prevent the sub communities from gelling - sense of identity, whether they had experienced prejudices or seen/felt prejudices towards other people or sections of the community.

Comparisons were made between the school environment and issues that arise in Machynlleth town. They discussed how Welsh and English speakers co-existed within the school setting and then investigated how this was exemplified in Machynlleth town and throughout Wales. ***Different contexts in which Welsh and English used, very varied and idiosyncratic***

They considered ideas of racism, whether they’d experienced it in their lives, either racism towards them or seeing it towards another person/group of people and recognised the challenge of dealing with its complexity. ***Distinction between racism and prejudice.***

- ***Learn some basic tools of investigating and analysing community structure***

There was a positive response to Gruff Rhys's Film Separado as a great example of an imaginative and contemporary cultural investigation.

“Yn y ffilm yna y peth mwyaf pwysig I mi oedd y iaith gymraeg o amgylch de America ac yn bennaf ym matagonia a hefyd cerddoriaeth Cymraeg a Sbaeneg yn Batagonia a'r pobl yn batagonia sydd yn siarad cymraeg a sbaeneg”

“It brought up the issue of minority degradation and oppression in essence. And the fact that in any and every culture it seems to be in man's nature to seek power through overpowering different people. And the film has a sense of irony in the sense that in the hope of escaping oppression the Welsh yet again met a type of overpowering government who wanted to have more power, and that the same type of oppression of the Welsh was happening to the indigenous people in Latin America.

The fact that the indigenous population were there first and has been for centuries and were then being over-powered which is the similarity between the Welsh and the people who were indigenous to the area. Just like the English overpowering the Welsh the early governments of Southern America were overpowering the indigenous peoples.”

Video footage of UK and French Bolivian ambassadors led to students proposing their own research trails, choosing topics related to the local area that would be interesting to people from another Country such as Bolivia, these topics were broken down into:

Economy past and present mining (history mining and farming)
Local folk customs/ customs and heritage.
Landscape and resources
Language
Politics/ community relations.

- **Recognise the quality of Bro Ddyfi as an area that seeks to develop its bi-lingual character effectively, as in its status as a UNESCO biosphere.**
- **Recognise the personal potential and opportunity of being bilingual, and place this in an international context of language diversity**

“Increased my understanding of the complexity of the language issue in Wales” In answer to question : Has anything in today's session altered your view/opinion on any particular subject in any way?

Looking at Patagonia and their language issues helped as an initial investigation, and this was a topic that everyone had a strong opinion on, the majority believing that Welsh needs to be preserved and the use of it increased, a couple of students felt that it may be better if there was not such an emphasis on the Welsh language. Some of the students recognised the indigenous language struggle in Bolivia and were able to identify with this, recognising why language is important and the differences between living in a bilingual or mono-lingual society,

“ How do we make it easier for learners to use it?”

We discussed various issues around the contemporary Welsh language, how we use Welsh, whether we think it's important, how we can keep it going whilst still being open-minded to non-Welsh speaking communities.

“Welsh speaking people should make more of an effort to speak Welsh to English speaking people/learners, but it is confusing”

“Some English speakers learning Welsh don't make an effort”

“21% of people in Wales speak Welsh. Most people in Powys get carried away, making it a big issue when it's not as bad as it seems. Comparing to other Celtic languages it's doing really well, like Gaelic for example has really died out. Welsh speaking schools play a big part in teaching Welsh ”

“Being Welsh, English or Scottish is more than just a nationality it also gives some people an identity”

“Welsh identity is cool-identity and relationship, the importance of maintaining the Welsh language was strongly agreed. Distinction between nation, state, and Country. Lack of interest in knowledge of Welsh Assembly. Language used to separate/distinguish people. ”

- **Have a clearer perception of their own place in the community and their own self image.**

Clearly some of the young people found Machynlleth quite a boring place, and didn't care much for the landscape etc. The majority wanted to live somewhere else for a while (probably a common desire for the age group). Most felt that they would come back to Machynlleth at some point in their lives however. This is where the video film project really came into its own. When the group began to consider what it would want to say to a group in Bolivia about Bro Ddyfi they began to identify what they like about it, things they feel need improving, looking at what may be unique about the area, such as the landscape the language, things like the dawns y blodau, etc.

The students' first review of possible video content:

Owain Glyndwr-Senedd Dy.

Information about the Town Clock.

Great Mountain Biking Tracks (attaching a camera to their helmets to capture footage of the landscape as an intro into the area)

Machynlleth's political relationship with nearby areas.

Impact of music and art on Machynlleth.

Who's been in Mach that's famous.

Famous people from Mach.

Train times/access.

The Market and its history.

Farm life and culture.

History of the Afon Ddyfi- the reason why people would have settled here to begin with, using this to tell a story.

Flooding problems and worries.

The different sub-cultures of Mach.

Welsh schools.

Cerrig yr orsedd- dance of the flower a traditional dance to Machynlleth (folk custom)

Shops of Machynlleth.

Story of Tyffins shelf stacker.

Old homes of Mach.



- ***Place differences and tensions within Bro Ddyfi in the context of their presence in different societies***

The Gruff Rhys film *Separado* began the process of relating to another society, introducing Latin American culture and creating a sense of solidarity between the Welsh students and people living in Bolivia and other Latin American Countries.

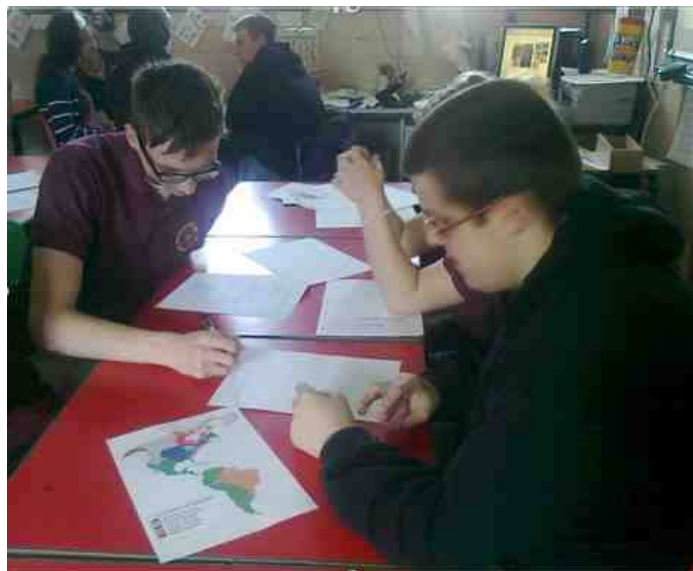
This outcome could only begin to be achieved however when the possibility of a video exchange was under way, later in this time frame than had been planned as indicated above. However film footage of Bolivia led to the beginning of comparison with another context.

“I think it would be important to find out what different people think about their local community and how similar local Bolivian communities are with ours and through knowing how our local community works we can find out how to improve it and how to live in harmony with it. It would be good to acknowledge the various social aspects of our community. So we can find a common interest”

“We might feel solidarity with Bolivia because of our landscape being similar to theirs and the agriculture. Also we might feel we’ve been colonised like Bolivia.

Some may not feel solidarity because we can’t relate to their suffering. We are a much richer Country in a completely different part of the world so we don’t have a lot in common.

Bolivia has a different philosophy to other Countries which helps with different perspectives on the world”



- ***Be able to express their understanding and insights more clearly and confidently***

Participants responded to the experience of working in groups around these issues. The lessons were very interactive. Each person had to have a go at reporting back from sub groups, or in expressing an opinion. They began by being conscious of the need for a greater discipline and organisation in group discussion. **“We often went off on a tangent when answering and discussing the questions”**

The class session following the cancellation of the public meeting demonstrated a greater sense of collective responsibility (see outcome of this session 2:1) Students showed a capacity to be self-critical and recognise how their behaviour affected the proposed project.

We asked the students to discuss in pairs their responses to a set of questions:

***What do you think about what happened last Thursday?
Why do you think that it happened?***

The questions were discussed in pairs and then reported back to the whole group. Having discussed the points, and heard responses to their thoughts partners were swapped to move on to further analysis.

It was a great opportunity for us all to talk openly with one another, involving ourselves as facilitators and the students, altering their view of our relationship and seeing the possibility of a partnership rather than a teacher/pupil role, and giving them experience in this style of discussion of our willingness to talk about how we felt openly.

***What can we learn from this?
How do we take this forward?***

The group was then split into two discussion groups where we discussed how to move forward successfully, and what commitment to the project was realistic. (see outcome 2:1 for the results of the discussion)

- ***Learn about the statutory and voluntary organisations that are concerned with developing and maintaining community cohesion***
- ***Gain confidence to contribute to community cohesion in new ways that they had not previously considered through their own general behaviour or by more specifically directed community activity.***

These outcomes would have been related to the wider community meeting. The group’s decision to proceed with a video exchange project points in the direction of achieving this outcome.

Appendix1

WALES, EUROPE AND THE WORLD

The starting point of this course is the distinctive place of Wales in the world, as one of those countries that has maintained a traditional language and culture against the pressures of global uniformity. The framework will be relations between Wales and Latin America, where indigenous cultures are also asserting themselves. Many of these countries have other similarities with Wales: for example mining industries and primary products (agriculture, cotton, sugar, tropical hardwoods etc for export) have dominated their economies, the profits of which have also been exported).

150 years ago Welsh families emigrated to Latin America and set up a Welsh speaking community, Patagonia. In recent years groups in the Dyfi Valley and Wales have been establishing different kinds of links with Latin America. By focusing on this particular relationship with an increasingly significant part of the world a range of issues, including relations with Europe, the US, and the rest of the world will emerge in discussion. At the end we shall return to where Wales fits in to all this with particular reference to Bro Ddyfi.

Themes.

What is it to be Welsh? Introducing ourselves and group discussions on how Welsh do the students feel. Is it important to them etc?

Separado: Gruff Rhys (Small Furry Animals) film about searching for Wales in Patagonia with other historical and contemporary references.

Study Pack 1 Welsh national identity and Welsh as a language

Latin American jigsaw puzzle - mapping the countries and their resources.
Comparison with Wales

Patagonia -the development of a Welsh out-post, relations between Welsh in Patagonia and Wales, Interviews/discussions with local families with Patagonian links. Kyfin Williams's paintings? Visit to National Library.

Study pack 2 Wales and Patagonia

Mining in Wales and Latin America –, mining and miners in Wales and Latin America, (reports of rescue of Chilean copper miners) visit to local mines
Other primary products like sugar and cotton in Latin America

Study pack 3 Colonial economies and uneven development

Language diversity - is it important? Evidence of favourable results of speaking more than one language possibly introduce Bro Ddyfi valley Biosphere – UNESCO, biodiversity and cultural diversity, climate change(Centre for Alternative Technology), Bolivian constitution and rights for indigenous languages, Bolivian climate change policy– any relevance to Wales and UK,

Study pack 4 Language diversity and multilingual societies

Solidarity between countries - interviews and discussions with Latin American refugees and their experience of life in Wales and UK. Cymru-Latin America Network. Amnesty International.

Study pack 5 Solidarity between nations

Political developments in Latin America today - analysis of media coverage in US, Europe and Latin America

The two American Dreams – North and South

Study pack 6 North/South relations in America and media coverage

Bro Ddyfi and Latin America. Prepare for describing Dyfi Valley community to Bolivian group by video link. (Possibility: Hambons. Film made by secondary school in Ceredigion about relations between Welsh and non- Welsh speaking students.) Investigation of social relations in the valley. Relations between Welsh speakers, Welsh learners and non-Welsh speakers. Introduction to constitution of Plurinational State of Bolivia.

El Sueno Existe, Machynlleth Latin American festival combining music with social issues. Video of festival – its origins etc Dafydd Iwan, Victor Jara - other examples of committed artists/poets, songwriters in shaping ideas about the world. Visit by Dafydd Iwan, Tony Corden and Victor Jara song

Major Project: Ambassadors for the Community – Video exchange with Bolivia, interview with Bolivian ambassador to UK.

Appendix 2

WALES, EUROPE AND THE WORLD

Tuesday morning 9.30 - 11.30am	Period 1 9.30 - 1020	Period 2 10.20 -11.30	Syllabus Unit		
	Groups	Groups			
4.1.11	Group A	Group B	Alexandra	Alexandra	
11.1.11	B	A	Alexandra	Alexandra	
18.1.11	A	B	Alexandra	Alexandra	
25.1.11	B	A	Alexandra	Alexandra	
1.2.11	A	B	Alexandra	Alexandra	
8.2.11	B	A	What is it to be Welsh?	Open discussion	
15.2.11	A	B	Separado	Film and discussion	DVD,discussion sheet
Half-term					
1.3.11	B	A	Separado	Film and discussion	DVD,discussion sheet
8.3.11			Latin American jigsaw puzzle and on-line exploration	In groups, on-line	Blank maps. Card maps for Jigsaw puzzle
15.3.11	A	B	Patagonia, local links	Discussion	Local people eg Delith Rees
	B	A	Patagonia, analysis	Group discussions, on line	Study pack, on-line
22.3.11					
	B	A	Comparison Wales Latin American mining economies	Group discussions, on-line	Study pack, on line, visit
29.3.11					
5.4.11	A	B	Ditto	Ditto	
12.4.11	B	A	Cultural comparison, indigenous language and culture,bene	Group discussion with visitor? Discussion of study pack or on-	Study pack, on line, visit. Bro Ddyfi Biosphere speaker?

			fits of multi-lingualism	line material?	
Easter					
3.5.11	B	A	Solidarity between countries, Nicaragua, CLAN etc	DVD and discussion	DVD and study pack
	A	B	Solidarity between countries, Chile	Interviews with Chilean refugees	Visiting speakers and study pack
10.5.11	B	A	Political developments and media coverage,	Group discussion on-line	Study packs
17.5.11			The two American Dreams, north and south	Group discussion , on-line	Study packs
24.5.11	A	B	Bro Ddyfi analysis for Video Conferencei nc BIOSphere and CAT cont in following	Group discussion and on-line Continue in following.	Study packs, Speakers from Ecodyfi, CAT and Biosphere
7.6.11	B	A			
14.6.11	A	B		Prepare and	Prepare and
21.6.11	B	A		Video	Video
28.6.11	A	B		Conference	Conference
5.7.11	B	A			
12.7.11	A	B			

NOTE:

Appendix 3

LESSON PLANNER

Date: 8/3/2011

Teachers; Ffion Farnell.
WEW

Group: Year 12 Lesson

Title: Dychmugy: Ymchwiliad Diwyllianol.

Lesson Length: 50mins

<p><u>Teaching Objectives/Learning Outcomes</u></p> <p>I trefnu y llyfrau log.</p> <p>I ysgrifennu traethawd bach yn defnyddio'r nodiadau o'r gwrs diwethaf.</p> <p>Crynondeb o gyd o'r gwrs diwethaf ac y pwnciau ynglyn a'r Ffilm Separado.</p> <p>I gwneud y disgyblion meddwl am ymchwiliad diwyllianol ei hunain ar gyfer y cyfarfod cymunedol.</p>	<p><u>National Curriculum PoS/SoW</u></p> <p><u>WEW welsh Baccalaureate. A film covering:</u></p> <p>Element 1: political issues: Element 2: Social challenges and responsibilities. Element 3: The impact of economic and technological change Element 4: Heritage and cultural perspectives</p>
<p><u>Assessment</u> (How know progress made? Method: teacher or self assess, focus on skill or person?)</p> <p>Bydd y traethawd yn cael ei farcio, ac fydd hwn rhan o'r assesiad nhw.</p> <p>Bydd yr ail rhan o'r gwrs yn rhyngweithiol ac mi fydd e'n cyflle teg i bawb cael ei assesu.</p>	<p><u>Intended National Curriculum Levels</u></p> <p><u>3.2 Wales Europe and the world.</u></p> <p>1: key issue 1 and 2 2: Key issue 1 and 2 3: key issue 1 and 2 4: key issue 1 and 2</p> <p><u>Differentiation</u> Bydd y'r gwrs yn cael ei hwyluso mewn fydd teg i bawb cael ei dysgu. Gan defnyddio techneg dysgu wahanol i bob math o dysgwyr.</p>
<p><u>Resources</u> Papur, Llyfrau log's, ysgrifbinnau.</p>	<p><u>Homework</u> Dechreuwch ymchwiliad hanesyddol eich teuluoedd. Fel mai Gruff</p>

	Rhys yn cychwin yn y Ffilm Separado.
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LESSON CONTENT

Time Indication of length of activity	What The tasks, structure and transitions to deliver objectives	Instructions	Questions	Explanations
10 15	Trefnu ei Log-Books Ysgrifennu traethawd.	What to tell pupils about how they do things, groupings etc	What to ask pupils; check their understanding	How to make clear the terms/learning
20	“Dychmugy” ti wedi cael arian o’r cyngor celfyddau cymru I creu Ffilm am eich diwylliant ac profiad chi yn byw yn yr ardal hon, ac mae rhaid it ti dechra meddwl pa fath o testunau byddwch yn ymchwilio-be sy’n bwysig l’ch hunaniaeth chi, be ti eisiau mynegi I Cymru Ewrop ac y Byd.	Byddai’n rhoi’r gyd o papur ar y bwrddai ac gofyn l’r disgyblion I rhoi nhw mewn trefn. Ac I nodi pa dogfenau/gwybodaeth sydd ar goll ar pisin o bapur, I mi trefnu ar ol y wers. Byddai’n rhoi’r ‘countdown’ ar y bwrdd wyn, ac gofyn iddo nhw i ysgrifennu mor gynted a galla nhw mewn tawelwch. Gallwn nhw defnyddio’r nodiadau nhw, pe taswm nhw wedi ei greu, os nid oeddwn nhw’n pressenol yn y gwrs diwethaf mi awn I rhoi’r nodiadau cymrodd I iddo nhw. Bydd cerddoriaeth Gruff Rhys yn chwarae yn y cefndir.	Yn eich barn chi, pam bydd pobol cymraeg yn meddwl mae’r ffilm Seperado yn pwysig?	
5	Esbonio’r gwaith catref	Gyntaf: fydd 3 mined l’r grwp siarad efo’r person nesaf l’nhw ac rhanni syniadau. Wedyn 5 mined iddo nhw ysgrifennu syniadau nhw lawr, ac y pwysicraith o’r pwynciau. Ar ol hunny, byddwn nhw’n ysgrifennu y syniadau nhw ar y bwrdd un ar ol y llall ac rhoi disgrifiad bir l’r dosbarth am y rhesymau l’w dewis y testunau hwn.		
		I dechra ymchwilio mewn l’r hanes ei teuleouedd nhw. Mae’e bwysig iawn oherwydd bydd y gyd o’r gwrs nesaf yn seiliedig arno.		
		Gwaith Catref: Dechreuwch ymchwilio eich hanes teuluoedd.		

Appendix 4

LOG BOOK QUESTIONS: Separado; A Film by Gruff Rhys.

Topic of section 2 of the film:

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What Issues/discussions arose out of the film:

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Facts that motivated these issues:

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Emotional reactions/feelings to these issues:

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How did the film communicate a message:

A-effectively

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B-less effectively

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Did any comparison between Wales and Argentina/Patagonia occur to you?

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Has today's session altered your view/opinion on any particular subject in any way?
Yes/No Please specify.

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In 500 words explain to someone who is not from Wales the significance of the film Separado, and why someone in Wales would think it is important?

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Appendix 5

INVITATION LETTER TO PARENTS AGREED WITH SCHOOL

Dear

We are writing to invite you to a meeting about an exciting education project that your daughter/son is taking part in at Ysgol Bro Ddyfi. It is part of the Welsh baccalaureate called Wales, Europe and the World.

Over the last few years quite strong links have been made between Machynlleth and Bolivia in Latin America. The Bolivian Ambassador to France was in Machynlleth in 2009 as part of the *Ei Sueno Existe/Mae 'r freuddwyd yn fyw* festival and Beatriz Souviron, Bolivian Ambassador to the UK has been here twice. This is due to the interest in both Wales and Bolivia in developing constitutions that include rights for indigenous languages.

We have decided to use these links as part of the Welsh Baccalaureate, and to explore the possibility of a videoconference between a group in Bolivia and a group in Bro Ddyfi that will have at its core the students taking the baccalaureate. The Bolivian Embassy has promised to support us. We are inviting the families of students and other interested members of the community to take part in this project.

Since the beginning of February the students have begun to investigate some issues in Bro Ddyfi and Wales generally that could be part of a discussion with Bolivia, including cultural and heritage perspectives, the impact of economic and technological change, community relations, social challenges and responsibilities.

The date of the meeting will be 31st March 2011. It will be facilitated in Welsh and English and will be the first step in enabling a successful video exchange, and also create opportunities for intergenerational learning. This will be an important part of the Wales Europe and the World section of the Welsh baccalaureate and will go towards your daughter's/son's final grade and we hope you will see this as an interesting way to be involved.

Yours sincerely,

Keith Jackson and Ffion Farnell.

Appendix 6

AMBASSADORS FOR THE COMMUNITY PROJECT.

Meeting 7.30 March 31st 2011

Ysgol Bro Ddyfi

Chairman's introduction. Allan Wynne Jones

The objective of the meeting is to collect ideas/information for the young people's research trails around these issues and to gain insight into the opinions and knowledge of their parents.

Background for parents (plus remind students) Keith
Possibly 5 min video clip of last years festival

How students chose topics and introduce them Ffion

Students make short presentations under headings below with responses from parents

Economy past and present mining (history mining and farming):

Ffermio: Tomos.

Ydech yn gwybod am hanes amaethyddiaeth yn nghymru?
Ydech yn meddwl dyle bod mwy o bethau yn cael ei ffermio yn nghymru yn lle ddafaid a gwarthog a pethau arall?
Pa fath o bethau gall cael ei ffermio yn nghymru?

Mining: Daniel a Llion:

How has mining changed over the years?
Do you think mining is more of a tourist attraction than a work place?
Would you go potholing?

Does anyone have any relatives who used to be miners?
Do you think mining was a positive thing for communities?
What jobs were there for local people after the mines closed?

Daniel Mining/history; **Elen:** Farming still to come

Local culture and heritage.

Betsan. Art/Culture

Have you ever been to the Eisteddfod?
Do you think art is important to Welsh Culture?
Do you think it's important to have arts activities/festivals?

Heledd: Cerdd/Diwylliant

Faint ohonoch chi sy'n chwarae offeryn neu'n canu?
Ydech chi'n ymwybodol o'r offerynau sy'n draddodiadol I Cymru?
Pa mor bwysig ydech chi'n credu mae cerddoriaeth I diwylliant Cymru?

Ellie: Music/culture still to come

Zoe: Arts , Culture, Heritage still to come

Landscape and resources

Sion:

What resources did Machynlleth used to have?
What resources does Machynlleth currently possess?
What resources are intended for Machynlleth in the future?

Language

Iestyn.

How many people speak and use the welsh language?
How and where would you use the welsh language?

Jac:

Pam wyt ti'n meddwl fod yr iaith Cymraeg wedi gostwng dros y flynyddoedd diwethaf?
Beth rydych yn meddwl dylen ni wneud I trio cael y siaradwyr cymraeg I cynyddu yn y wlad?

Climate change

Hari: Climate change: effects on Bro Dyfi, CAT

Hari:

What does the Centre for Alternative Technology mean to you and the bro Dyfi area?
Are your lifestyle choices based on the effect you might have on the climate?
In your opinion how might climate change effect the Bro Dyfi area?

Politics/ community relations.

Manon: Contemporary political issues/Referendum/Pluri-National State.

Appendix 7

Hi Alice, Alejandra and Keith!

I'm good thanks Alice and yes I am still in Bolivia. I have a lush house with a jungle garden and a blue parrot called Jorge. I'm still poking around interviewing people about politics, movements, climate change and megaprojects.

I'm particularly interested in the campaign to protect TIPNIS national park and indigenous territory from a big road and the inevitable subsequent colonisation by coca farmers.

I also have a volunteer job at a project called Tres Soles:

<http://www.tres-soles.de/>

They are a German-based education project. The Cochabamba project houses 25 kids who can't stay at home for a variety of reasons. They do educational support, politically aware theatre and a variety of arts and culture programs with a focus on indigenous culture and music. **They may well be interested in an exchange of some kind. I would be happy to talk to Stefan, the director, about this.**

Alejandra ..is currently doing lots of educational work with kids and is likely to be a good contact.

We have been talking about running a workshop about life in the UK and the good and bad sides to living in a highly industrialised capitalist society like ours. We thought a film would be a good way to frame it.

Keith : could you email me a little bit more information about what you are thinking, and then maybe I could call you next week and then talk to Stefan and Alejandra...?

Cheers,

Tom