# Pestalozzi

## PESTALOZZI CORE KNOWLEDGE, SKILLS AND ATTITUDES FOR ALL TEACHERS (PCORE)

### "Emancipatory education"

by

**Author:** Branko Bognar - Croatia

**Editor:** Rasa Askinyte-Degesiene

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**Theme:** Understanding that we - human beings - could become free only through the process of emancipation and realisation of our creative potential.

## Expected outcome

➔ To understand that all human beings are free and creative.
➔ To encourage the participants, through emancipatory education and practice, to develop their individual potentials "by an incalculable medial discipline of the intellectual and moral powers".

## Target group

| Type of training | School level / age | Subject area |
|---|---|---|
| Pedagogues and teachers' initial education | Higher education | Methodology of education |

## Brief description of the unit

The programme consists in four inter-related activities which aim at affirming the importance of personal responsibility and activity in the implementation of democratic societies. The programme starts with a workshop, whose aim is to introduce the participants with the basic features of a human being as a species, which are related to our uniqueness in comparison to other species, and mean that we are primarily free and creative beings.
This aim will be carried out through group activities in which the participants will have to act, discuss on the basis of video clips and enclosed texts, and draw comics about the differences between humans and Neanderthals.
The next activity is about the identification of different forms of discrimination and about finding ways of overcoming them in a situation when teachers are being hired. In the first activity – while creating mind maps about discrimination, participants will be in an unfair position so that they experientially go through this situation. Then, they should, through a role play, decide on the employment of a new foreign language teacher. After the class, they can study laws that regulate teacher's employment, how

they have changed, how they have been implemented in schools and how other countries in the EU deal with the same issue. Furthermore, they should offer solutions that would lessen the possibility of discrimination.

The creativity festival should enable recognition and expression of the creative potentials in each student. At home, the participants should prepare five minute programmes through which they will present to their colleagues something they are successful at (e.g. music, handcraft, some hobby, writing, working with people, etc.)

The final workshop is divided into two blocks: preparation of inquiry in public spheres and presentation of the inquiry. The purpose of this workshop is to make people aware of creative and communicative action in solving social problems.

## Methods/techniques used

- ➢ Discussion in circle and over a web forum
- ➢ Reading literature
- ➢ Watching educative videos
- ➢ Mini lecture
- ➢ Presentation
- ➢ Drawing mind-maps
- ➢ Comic strips
- ➢ Role play
- ➢ Dance

## Time 6 hours 20 minutes

| Activity 1 | ▶ 60 minutes |
|------------|--------------|
| Activity 2 | ▶ 60 minutes |
| Activity 3 | ▶ 60 minutes |
| Activity 4 | ▶ 60 minutes |

## Tips for trainers:

The programme is designed for a group of approximately 30 participants. If there would be significantly more or less participants, the programme will be adjusted to teaching conditions.

## Resources

| | |
|---|---|
| Worksheet "What is discrimination?" | Appendix 1 |
| Worksheet: "Solving a problem: who will get the job?" | Appendix 2 |
| Worksheet: "List of candidates who have applied" | Appendix 3 |
| Worksheet: Fairy tale "Flying ship" | Appendix 4 |
| The story of Oxana Malaya, girl raised by dogs | http://www.dogsinthenews.com/stories/060925b.php, http://www.youtube.com/watch?v=2PyUfG9u-P4 |
| Worksheet: 10 features of public spheres | Appendix 5 |

## Preapratory reading:

(Or trainer may give it as a short introductory lecture).

Freedom is not our natural feature. "Freedom as the *ideal* of that, which is original and natural, does not exist *as original and natural*. Rather must it be first sought out and won" (Hegel, 1900, p. 41). Developing a democratic society can be obtained only by free, emancipated people. Therefore, the main aim of education should be emancipation which means „overcoming of those social relations and freedom from those social positions which are caused by some kind of form of human discrimination, such as deprivation of rights on the ground of sex, race, nationality, religion or on some other grounds" (Polić, 1997, p. 109). Overcoming discrimination is a basic precondition for emancipation but it means more than that. In a wider sense emancipation implies:

- freedom from personal and ideological limitations and a dependence on authorities who restrain someone's development,
- development and expression of personal creative potentials, creating communication and learning communities whose aim is communication and realisation of shared values and visions.

## Activity 1 How is it to be discriminated?

🕐 60 minutes

| | Notes |
|---|---|
| ▶ **General aim:**<br>➢ To think about the reasons why learning and teaching processes should be based on equality and on the right to be different, and how to implement it in everyday school practice.<br><br>▶ **Specific aims:**<br>➢ To sensitise the participants to the problem of discrimination in school institutions.<br>➢ To determine and identify various types of discrimination in school activities and in the society in general. | |
| ▶ **Methods /techniques used:**<br>➢ Making mind-maps<br>➢ Role-play<br>➢ Discussion | |
| ▶ **Resources:**<br>➢ Appendix 1: Worksheet "What is discrimination?"<br>➢ Videos of the activities are available on<br>    ▪ http://www.youtube.com/watch?v=VhmyCn_Dv_Y<br>    ▪ http://www.youtube.com/watch?v=ObU9AVnz8Dk | |
| ▶ **Practical arrangements:**<br>➢ Classroom with tables arranged for group activities. | |
| ▶ **Instructions/procedure:**<br><br>➢ The participants split into 6 small groups (4-6 participants in each group).<br>➢ The trainer explains the task – the participants have to draw a mind map about discrimination. The | |

trainer gives to three of the groups a worksheet "What is discrimination?", and the other three groups will work without any guidelines. Three groups should draw mind maps using left hand if they normally use right hand and vice versa. Three groups could use felt-tip pens while others will not be allowed to use them. The following diagram shows differences between groups (OH – opposite hand, WOW – without worksheet, FTP – felt-tip pens):

| FTP | OH, FTP | WOW, FTP |
| OH | WOW | OH, WOW |

- ➢ The trainer informs the participants that their work will be marked at the end. The main criteria for assessment will be accuracy of information, tidiness and colourfulness of drawings (20 minutes).
- ➢ After finishing their mind-maps the group representatives present their work and the trainer will mark each of them. (S)he should praise or criticise their works taking into account only the given criteria regardless of different conditions which they had for coming to their results. (15 minutes).

▶ **Tips to trainers/anticipated difficulties:**
- ➢ The question about feelings could be asked to group members who were discriminated as well as to those who were privileged.
- ➢ It is important to create a trusting atmosphere, so that the participants could express their real life experiences when they felt discriminated.

▶ **Debriefing/reflecting:**
Discussion could be based on the following questions:
- ➢ How did you feel while you were working on your exercise?
- ➢ How did you feel when I praised, criticised and assessed your work?
- ➢ Why was my behaviour discriminatory?
- ➢ Are there similar possibilities for discrimination in schools and in real life (try to answer this question from teacher or student position)?
- ➢ Name a few similar real life experiences in which you felt some kind of discrimination (25 minutes).

## Activity 2 Discrimination in a school context

60 minutes

| | Notes |
|---|---|
| ▶ **General aim:**<br>  ➢ To train the participants' ability to identify explicit and implicit hostile attitudes towards people who are perceived as 'different'.<br>  ➢ To develop strategies to reject actively all types of discrimination in- and also outside- the classroom in order to ensure the inclusion of vulnerable groups.<br><br>▶ **Specific aims:**<br>  ➢ To recognise various types of discrimination on the basis of gender, age, religion in a school context.<br>  ➢ To look for ways of overcoming discrimination in a school institution. | |
| ▶ **Methods /techniques used:**<br>  ➢ Role plays<br>  ➢ Discussion in circle or/and over a web forum | |
| ▶ **Resources:**<br>  ➢ Appendix 2: Worksheet „Solving a problem: Who will get the job?"<br>  ➢ Appendix 3: Worksheet „List of candidates who have applied" | |
| ▶ **Practical arrangements:**<br>  ➢ Classroom with tables arranged for group activities | |
| ▶ **Instructions/procedure:**<br>  ➢ The trainer gives to each group of participants a sheet with the instructions for a head-teacher (Appendix 2) and a sheet with the characteristics of three teachers who applied for the job of | |

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foreign language teacher (Appendix 3). Members of each group should decide who will get the job and prepare explanation for this decision. (20 min.)

➢ The representative of each group takes the role of head teacher and explains his/her selection in plenary. The other participants could challenge those explanations, and try to find differential treatment on which discrimination grounds. (20 minutes)

▶ **Tips to trainers/anticipated difficulties:**
➢ If a web-forum discussion is too complicated to be organised then the facilitators could organise a discussion about the improvement of teachers' election procedure at the end of the workshop. The participants could give their suggestions and discuss them. (20 minutes)

▶ **Debriefing/reflecting:**
➢ At the end the trainer could invite the participants to study different legislative solutions which have been used regarding hiring teachers. Except that, the participants could conduct interviews with teachers and head-teachers about this issue and try to find out how this problem is treated in other European countries. They could suggest changes in laws which will reduce possibilities of discrimination in employing teachers. They can represent and discuss all those findings on the web forum.
➢ The participants can discuss other forms of discrimination in the school system and how discrimination can be reduced by improving legislation and by education of teachers and participants.

## Activity 3 Flying ship

60 minutes

| | Notes |
|---|---|
| ▶ **General aim:**<br>  ➤ To encourage the participants to develop and express their personal creative potentials.<br>  ➤ To study how they can make significant changes in practice by connecting with other people and by engaging their creative potentials.<br><br>▶ **Specific aims:**<br>  ➤ To encourage the participants reflecting on their personal creative potentials.<br>  ➤ To empower the participants' self-confidence.<br>  ➤ To recognise and enjoy the creative potentials of other people. | |
| ▶ **Methods /techniques used:**<br>  ➤ Reading a fairy tale<br>  ➤ Discussion<br>  ➤ Drawing<br>  ➤ Mini lecture<br>  ➤ Project/inquiry<br>  ➤ Presentation | |
| ▶ **Resources:**<br>  ➤ Felt-tip pens and blank sheets of paper for each participant<br>  ➤ Worksheet: Fairy tale "Flying ship" (Appendix 4) | |
| ▶ **Practical arrangements:**<br>  ➤ A classroom with tables arranged for group activities. | |

▶ Instructions/procedure:

➢ The participants, divided into groups of six, read the text, determine and discuss the point of the folk tale "Flying ship".

➢ After that they need to draw a flying ship of their group, describing their individual strengths/creative potentials and determine which unusual task they will be able to do as a group by using their individual abilities.

➢ All drawings should be exhibited at a billboard in a classroom and the groups' representatives should present them (40 minutes).

▶ Debriefing/reflecting:

In a *discussion about our creative potentials,* the participants could talk about the following topics:

➢ How did they feel when they presented their individual strengths/creative abilities?

➢ How would each of them feel if (s)he was not able to be creative?

➢ Why is creativity important for each of them?

➢ Why is creativity important for human beings in general?

➢ Which improvements in society could they obtain in cooperation with other people and by using their creative strengths? (20 minutes)

## Activity 4 Individual or/and society

200 minutes

| | Notes |
|---|---|
| ▶ **General aim:**<br>  ➤ To identify the possibilities of making significant changes in practice by connecting with other people and by engaging our creative potentials.<br><br>▶ **Specific aims:**<br>  ➤ To introduce the participants with the main features of public spheres.<br>  ➤ To reflect on different ways of personal inclusion in some form of public spheres. | |
| ▶ **Methods /techniques used:**<br>  ➤ Discussion<br>  ➤ Drawing<br>  ➤ Presentation | |
| ▶ **Resources:**<br>  ➤ The story of Oxana Malaya, a girl raised by dogs<br>    http://www.dogsinthenews.com/stories/060925b.php,<br>    http://www.youtube.com/watch?v=2PyUfG9u-P4<br>  ➤ Worksheet: 10 features of public spheres (Appendix 5) | |
| ▶ **Practical arrangements:**<br>  ➤ A classroom with tables arranged for group activities. | |
| ▶ **Instructions/procedure:**<br><br>  ➤ The participants watch video or read the story of Oxana Malaya, a girl raised by dogs.<br>  ➤ The trainer leads a discussion about this story.<br>  • Would we be able to develop ourselves as human beings without social influence?<br>  • What influences us more - our biological preconditions or our social environment? (30 minutes). | |

- In the next activity, the participants work in 3 groups. They have to devise, describe and represent in the form of comics or drawings, education in three different societies:
  - a) society is more important than the individual,
  - b) an individual is more important than society,
  - c) society is a community of free individuals (30 minutes).
- The trainer gives a mini-lecture about the main features of public spheres and education for active and responsible citizenship (or the participants may read the text themselves (Appendix 5) (20 min.).
- Working in small groups, the participants choose a topic and a *plan inquiry about public spheres* and their educational influences. In their projects the participants should find out in which way a particular community of practice, an organisation, an association or a movement satisfy the main features of the public sphere. They could represent some activities or projects, as well as their impact, particular public sphere had/has on local or global society. It is advisable that they determine problems and controversies of public spheres. (30 minutes)
- The participants elaborate, present and discuss their plans (30 minutes).
- They present again their projects after one or two weeks out of the classroom inquiry. They could present their projects in different and creative ways. They could make videos, photo exhibitions, posters, invite guests, organise role-plays, video conferences, etc. (30 minutes)

▶ Tips to trainers/anticipated difficulties:
- The activity about public spheres could be shortened only to class work or discussion.

▶ Debriefing/reflecting:
In a *discussion about public spheres* the participants could talk about the following topics:
- Why are public spheres important in a democratic society?
- What are the strengths and weaknesses of public spheres in dealing with social problems?
- Can public spheres be a substitution for social institutions?
- How to connect work of institutions and activities of public spheres?
- In which way do you recognise a public sphere as an opportunity for expression of your freedom and creativity?
- Do you agree, that only the societies which allow creating communities of free individuals, could develop democratic values? Why or why not? (30 minutes)

## References

➢ Brander, P., Keen, E., & Lemineur, M. L. (Eds.). (2002). *Compass: A manual on human rights education with young people.* Strasbourg: Council of Europe.

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## Appendix 1: What is discrimination?[1]

Most simply put, discrimination is an unjustified and prohibited difference in  treatment on the basis of certain characteristics listed in the Anti-discrimination Act (for instance race or ethnic origin or skin colour, sex, language, religion; other grounds are listed in the following passages).

The Act foresees exceptions which, although they may have elements of discrimination, do not represent discrimination (for instance, when hiring a pilot it is acceptable to include a certain age limit).

### What forms of discrimination are there?

Discriminatory treatment or forms of discrimination according to the Anti-discrimination Act are:

➢ direct discrimination
➢ indirect discrimination
➢ harassment
➢ sexual harassment
➢ instruction to discriminate
➢ failure to make reasonable accommodation
➢ segregation

To constitute discrimination there needs to be a link between such a treatment and one of the discrimination grounds which are listed in the Act. For example, there will be discrimination if someone is harassed at his/her workplace as an older person or for being female.

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1       Croatian People's Ombudsman. (n.d.). *What is discrimination?* Retrieved December 13, 2010, from http://www.ombudsman.hr/en/what-is-discrimination.html

<u>Differential treatment: on which discrimination grounds is it prohibited?</u>

Discrimination grounds listed in the Anti-discrimination Act are:

> - race or ethnic affiliation or colour
> - gender
> - language
> - religion
> - political or other belief
> - national or social origin
> - property status
> - trade union membership
> - education
> - social status
> - marital or family status
> - age
> - health status
> - disability
> - genetic heritage
> - gender identity and expression
> - sexual orientation

<u>What is direct discrimination?</u>

Direct discrimination is a treatment based on one of the listed grounds whereby a person is, has been, or could be placed in a less favourable position than other persons in a comparable situation.

An example of direct discrimination would be a sign on the door of a restaurant „We do not serve Roma". However, in reality discrimination takes on more subtle shapes. That is why indirect discrimination is also prohibited.

## What is indirect discrimination?

Indirect discrimination shall be taken to occur when an apparently neutral provision, criterion or practice places or could place a person in a less favourable position on one of the listed grounds, in relation to other persons in a comparable situation, unless such a provision, criterion or practice may be objectively justified by a legitimate aim and the means of achieving that aim are appropriate and necessary.

Colourfully put, indirect discrimination is if one gives a stork and a fox to drink from the same tall glasses, since we are treating them apparently neutrally. However the effect is much different for the fox, which will stay thirsty with such equal treatment.

## What is the difference between harassment and sexual harassment?

According to the Anti-discrimination Act, harassment is any unwanted conduct caused by any of the listed grounds with the purpose or effect of violating the dignity of a person, and of creating an intimidating, hostile, degrading or offensive environment. An example of harassment would be the one of a worker of an ethnic origin other than the rest of the workers being exposed to degrading environment in which every morning there is a message in relation to his origin waiting on his work desk. Harassment based on sex would for instance be the harassment of an only woman in an all-male workplace.

Sexual harassment is any verbal, non-verbal or physical unwanted conduct of sexual nature with the purpose or effect of violating the dignity of a person, and of creating an intimidating, hostile, degrading or offensive environment. Sexual harassment is not the above described harassment based on one's sex, but is conduct of a sexual nature, including sexual remarks, etc.

## What is the difference between harassment and 'mobbing'?

'Mobbing' is a wider term than harassment, hence only in some instances will 'mobbing' be discrimination and therefore under the scope of the Anti-discrimination Act. 'Mobbing' is a phenomenon of abuse at the workplace, with the key difference in relation to harassment as described in the Anti-discrimination Act being that for 'mobbing' to exist there does not have to be a link to a discrimination ground. The abused worker is exposed to offensive behaviour not based on his or her age, sex, national origin etc., but, for instance, as the last person to join an established work environment.

## Whose acts can be discriminatory?

Acts and behaviour of all state bodies can be discriminatory (like for instance ministries), of bodies of local and regional self-government units and of legal persons vested with public authority (like schools, hospitals etc.). Acts and behaviour of all legal persons can also be discriminatory (like for instance companies), but also of all natural/physical persons. The state can also discriminate its citizens by enacting laws (a classical example is the racial laws from the Second World War).

## In which areas of life is discrimination prohibited in the Republic of Croatia?

Discrimination is prohibited especially in the following areas:

- ➢ work and working conditions; access to self-employment and occupation, including selection criteria, recruiting and promotion conditions; access to all types of vocational guidance, vocational training, professional improvement and retraining;
- ➢ education, science and sports;
- ➢ social security, including social welfare, pension and health insurance and unemployment insurance;
- ➢ health protection;
- ➢ judiciary and administration;
- ➢ housing;
- ➢ public informing and the media;
- ➢ access to goods and services and their providing;
- ➢ membership and activities in trade unions, civil society organisations, political parties or any other organisations;
- ➢ access to participation in the cultural and artistic creation.

As these are the areas where discrimination is 'especially' prohibited, it is also prohibited in other areas of life, but it will be up to the courts to determine to which other areas the Act applies to.

## Appendix 2: Solving a problem: who will get the job?

In Croatian schools the choice of employees, once the announcement for job vacancies is published, is conducted by a school head teacher, while the members of the school committee confirm the choice.
The students, divided into groups, should choose one candidate taking the following instructions into consideration.

### Instructions for the head teacher:

• You as a head teacher suggest to a school committee a person who you find suitable for the position of a foreign language teacher. A few candidates have applied for the job. You think that professional competences are to be given a priority. Whom will you choose?

• You as a head teacher suggest to a school committee a person who you find suitable for the position of a foreign language teacher. A few candidates applied for the job. Your reasoning is that a teacher, apart from the professional competences, should also have some social qualities. Among other things, it is very important for you that a teacher is an active member of the same religious community, as most of your pupils and teachers belong to. You have found out that the young female teacher is not of the same religious denomination. You have found out that a middle-aged female teacher is active in the religious community that most of your pupils and teachers belong to and she even holds a letter of recommendation from that community. The older teacher claims to be an atheist. Whom will you choose?

• You as a head teacher suggest to a school committee a person who you find suitable for the position of a foreign language teacher. A few candidates applied for the job. Your school is largely funded by the local self-government. You are just about to ask for material goods to refurbish the gym, and the date of the re-selection for your position as the head teacher is coming soon and is decided upon by the members of the local self-government. A high-ranked representative of the local self-government suggested you hire a younger teacher who graduated in another country. Whom will you choose?

- You as a head teacher suggest to a school committee a person who you find suitable for the position of a foreign language teacher. A few candidates applied for the job. You reckon that there should be more young teachers. A few young colleagues with whom you hang out after work said that they would like a younger person to be hired. Whom will you choose?

- You as a head teacher suggest to a school committee a person who you find suitable for the position of a foreign language teacher. A few candidates applied for the job. Normally, you reckon that older teachers are those who project a serious school image. The older colleagues in the staffroom have told you that they would like someone older and more serious to be hired. Whom will you choose?

- You as a head teacher suggest to a school committee a person who you find suitable for the position of a foreign language teacher. A few candidates applied for the job. Generally, your stance is that the school lacks male teachers. Whom will you choose?

## Appendix 3: List of candidates who have applied

A.      A younger woman who has graduated in a foreign country where the only language is the language which should be taught in your school. She is a proficient speaker of that foreign language. She wants to improve methodically. She is very interested to get the job, as this would enable her to continue living in your town which she happens to like very much.

B.      A mid-aged teacher who has graduated twenty years ago from her mother tongue and a foreign language studies. She has been working in a village school so far as a mother tongue teacher. She wants this job because the school would be closer to the place where she lives now.

C.      An older teacher of a foreign language who is ten years to retirement. He has been working in another town up to now, but he would like to start working in your school so that he could live closer to his wife whom he married after having been a widower for some time. He offered references which show that he has been additionally educated abroad where the language he teaches is spoken. Furthermore, he has led several professional assemblies for other teachers of the foreign language, he has published several professional papers and he was one of the writers of the students' book for the language he teaches.

## Appendix 4: The flying ship

*Russian folk tale*

Once upon a time, there lived an old peasant and his wife. They had three sons. The two eldest were clever. The old woman loved them. She cooked them tasty dishes and laundered their clothes. The youngest, whose name was Ivan, was dirty and was considered a fool.

One day the Tsar had sent heralds to announce that he wanted a Flying ship to be built and whoever would built it would have the hand of his daughter in marriage, as well as half of his Kingdom.

The two eldest brothers decided to try their luck and build such a ship. Their mother baked them tarts, roasted chicken and goose to have on their journey and gave them her blessing.

The brothers went to the forest and began to chop trees. They chopped many branches and didn't know what to do afterwards. They started to abuse each other and suddenly noticed an old man standing nearby.

- Why are you scolding? - he asked.
- Go away, beggary! - replied the brothers.

Sometime later the brothers came back home. A few days after, Ivan begged his parents for permission to try his luck too.

- You will never be able to make such a journey and will probably be eaten by wild animals on the way, - said the mother.

The youngest insistent on his decision and started his journey. The mother gave him a thick slice of stale bread and sent him on his way.

Ivan went to the forest, fall a high pine-tree and began to build the flying ship. The old man came to him and asked:

- What are you doing here?
- I'm building the flying ship, - replied Ivan.
- It's difficult to build such a ship.
- Old people are wise, please, give me a piece of good advice, - asked Ivan.

The old man instructed Ivan how he should build the flying ship and Ivan built it with great ease. The old man praised Ivan for a good work and offered him to have a snack.

- I can offer you only stale bread. It's disgustful, - said Ivan sadly.
- No matter, give me your bread, - replied the old man.

Ivan gave him bread and it turned into fresh-bake wheat bread as soon as the old man touched it. After the meal they set sail and the old man instructed Ivan:
- You should take on board every wayfarer whom you pass!
Ivan thanked the old man profusely. No sooner did he sit down in the ship than it rose up into the air, soaring high above the treetops, the rivers and the wide fields. As he flew along, he spied a man below, kneeling on the ground, his ear pressed to the earth. Ivan was very surprised and asked the man:
- What are you doing with your ear pressed to the ground?
- I am listening how birds are singing in distant Southlands. I can hear all that is happening, no matter where in the world it is, - answered the man.
- Come and join me in my flying ship! - exclaimed Ivan. The man agreed, climbed on board and they flew into the blue sky. They had not flown far when they saw a man hopping on one leg with the other tied to his ear. Ivan demanded him:
- Why are you hopping on one foot with the other tied to your ear?
- If I don't do it, I will step across the world in no time at all, - replied the man.
- Then come and join us in my flying ship! - offered Ivan, bringing the ship down to land.
As soon as he climbed aboard they soared off. They had not gone far when they saw a man walking round and round a lake. Ivan asked him:
- Why are you walking round the lake?

The man on one foot hopped into the ship and off and they flew again over forest and meadow until they noticed a man shooting his gun at nothing at all in the sky. Ivan brought his ship down and asked the man why he was aiming his gun at the sky when there was not a bird in sight.
- I am aiming my gun at the greyhen, which is sitting on the tree situated at a distance of a thousand kilometres from here, - answered the man.
- Come and join as! - said Ivan.
When he was on board, Ivan cast off. On and on they sailed through the endless sky until they saw a man below carrying a sack full of loaves on his back. Ivan steered the ship until it was level with the man and asked:
- Where are you going with such a load?
- I am going to town to get bread for my dinner, - answered the man.
Ivan was puzzled and exclaimed:
- But you have a whole sack full of loaves on your back!
The man replied:
- That's nothing. I could swallow that in one gulp and still be hungry, - replied the man.
- Come and join us! - called Ivan, landing the ship beside the Hungry Man, who accepted the offer.

- I feel thirsty, but I can find no water, - answered the man.
- But there is a whole lake of water in front of you! - said Ivan.

- I would swallow this lake in one gulp and still go thirsty, - replied the man.

Ivan invited him to join his voyage and the Thirsty Man climbed on board. One they flew until they saw a man walking into a forest with a bundle of brushwood on his back.

- Why are you taking brushwood into the forest? - asked Ivan.

- This is not just ordinary brushwood. I only have to scatter it over the plain and a whole army will spring up.

This man also joined the ship and shortly afterwards they met a man carrying a bale of hay. But this was no ordinary hay. No matter how hot the sun, he only had to spread the hay upon the ground and a cool breeze would spring up and snow and frost would follow.

He was the last wayfarer to join the band in the ship. They continued their journey and soon they reached the royal courtyard. At that time the Tsar was having his breakfast. Seeing the flying ship landing not far from the palace, he immediately ordered his servants to discover who the visitors were. The servants told him that common peasants arrived and there wasn't a single one of noble blood. The Tsar was extremely displeased. How could he possible allow his daughter to marry a simple peasant? He asked boyars to help him and they gave him the following advice:

- You should set impossible tasks for these peasants and you will be able to get rid of them without going back on your word.

So the Tsar ordered Ivan to bring him two jugs: a jug of the Water of Life and a jug of the Water of Death - and to bring them to him before he finished eating his breakfast! Ivan was shocked because he couldn't fulfil this order. Giantsteps said:

- Don't worry; I will bring the jugs in a minute!

Giantsteps unhitched his leg from his ear, ran to the remote kingdom and collected the jugs. Then he thought to himself: "I have plenty of time and it is possible to have a rest." He sat under a big oak and dozed off. Back at the palace, the Tsar was just finishing his breakfast and the men in the flying ship were becoming uneasy. The first wayfarer (the one who could hear the slightest sound near and far) put his ear to the ground and heard the mighty snores of Giantsteps beneath the big oak. The Marksman took his gun and fired at the oak. Acorns fell on the head of Giantsteps and woke him up. Giantsteps jumped up and brought the water in several seconds. The Tsar looked at the jugs of the Water of Life and the Water of Death and decided to test the magic water. Servants caught a cock and splashed the Water of Death on it. The cock died at once. Then servant splashed the Water of Life on it and the cock returned to life.

Foiled on the first task, the Tsar set a second. This time it was even more impossible: to eat a dozen roast

oxen and a dozen freshly baked loaves at a single
- I could not eat a single ox in a week!
The Hungry man calmed Ivan and said:
- Don't worry, that is only enough to whet my appetite!
And so the Hungry Man devoured the twelve roast oxen and twelve freshly baked loaves in one gulp - and then called for more! The Tsar was furious. He called for forty pails of beer to be poured into each of forty barrels and commanded that all this was to be consumed in a single draught.
Again Ivan was crestfallen. But the Thirsty Man cheered him up:
- I can drain them all in one draught, and still have room for more!
And so it was. This time the Tsar was desperate. He gave orders for an iron bath-house to be heated until it was white hot. Ivan had to spend the night steaming himself in it. That would surely put an end to him, the Tsar thought to himself.
Ivan entered the bath-house in the company of the Straw Man, who scattered his hay across the iron floor.
This made the temperature drop so slow that Ivan had barely washed himself before the water turned to ice. When the Tsar unlocked the bath-house the next morning, Ivan stepped out, washed and clean and as fresh as a daisy!
The Tsar was beside himself with rage. He commanded Ivan to assemble an entire regiment of troops by the

sitting. Ivan groaned:
next morning. At last he had found the best solution to the entire problem, for where could a simple peasant raise an army? He would be rid of Ivan once and for all!
Ivan was distressed because he couldn't complete this order. The Brushwood suddenly exclaimed:
- You have forgotten me! I can raise a whole host of fighting men in the twinkle of an eye. And if the Tsar refuses to give up his daughter after that, our army will conquer his kingdom!
In the morning Ivan and his friend went in the field and spread brushwood over the grass and in a twinkling a vast army of cavalry, infantry and artillery appeared.
When the Tsar awoke the next morning and saw the army before his palace, with banners and pennants fluttering in the morning breeze, he took fright and ordered his generals to withdraw the royal army. The Tsar's army lost a battle and Ivan burst into the palace. The Tsar was very frightened; he grovelled at Ivan's feet asking him to marry his daughter. Ivan said:
- I won't obey you anymore!
Ivan turned the Tsar out of the kingdom and married the princess. No one ever referred to Ivan as "The Fool" again after that. He became a clever ruler who was fair to common people. Everybody loved and respected him especially the princess with whom he lived happily for the rest of his days.

## Appendix 5: The 10 features of public spheres[2]

1. Public spheres are *constituted as actual networks of communication among actual participants.* We should not think of public spheres as entirely abstract, that is, as if there were just one public sphere. In reality, *there are many public spheres...*

2. Public spheres are *self-constituted.* They are formed by people who get together *voluntarily.* They are also *relatively autonomous;* that is, they are outside formal systems such as the administrative systems of the state. They are also outside the formal systems of influence that mediate between civil society and the state such as the organizations that represent particular interests (e.g., a farmers' lobby). They are composed of people who want to explore particular problems or issues, that is, around particular themes for discussion. Communicative spaces or communication networks organized as part of the communicative apparatus of the economic or administrative subsystems of government or business would *not* normally qualify as public spheres...

3. Public spheres frequently come into existence in response to *legitimation deficits;* that is, they frequently come into existence because potential participants do not feel that existing laws, policies, practices, or situations are legitimate. In such cases, participants do not feel that they would necessarily have come to the decision to do things the ways they are now being done. Their communication is aimed at exploring ways in which to overcome these legitimation deficits by finding alternative ways of doing things that will attract their informed consent and commitment...

4. Public spheres are constituted for *communicative action* and for *public discourse.* Usually they involve face-to-face communication, but they could be constituted in other ways (e.g., via e-mail, via the World Wide Web). Public discourse in public spheres has a similar orientation to communicative action in that it is oriented towards intersubjective agreement, mutual understanding, and unforced consensus about what to do. Thus, communicative spaces organized for essentially instrumental or functional purposes — to command, to influence, to exercise control over things — would *not* ordinarily qualify as public spheres...

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2    Kemmis, S. & McTaggart, R. (2005). Participatory action research: Communicative action and the public sphere. In N. K. Denzin, Y. S. Lincoln (eds.). *The SAGE handbook of qualitative research* (559-603). Thousand Oaks; London; New Delhi: Sage Publications, Inc.

5. Public spheres aim to be *inclusive*. To the extent that communication among participants is *exclusive*, doubt may arise as to whether a sphere is in fact a "public" sphere. Public spheres are attempts to create communicative spaces that include not only the parties most obviously interested in and affected by decisions but also people and groups peripheral to (or routinely excluded from) discussions in relation to the topics around which they form. Thus, essentially private or privileged groups, organizations, and communicative networks do not qualify as public spheres...

6. As part of their inclusive character, public spheres tend to involve communication in ordinary language. In public spheres, people deliberately seek to break down the barriers and hierarchies formed by the use of specialist dis-courses and the modes of addressing characteristic of bureaucracies that presume a ranking of the importance of speakers and what they say in terms of their positional authority (or lack thereof). Public spheres also tend to have only the weakest of distinctions between insiders and outsiders (they have relatively permeable boundaries and changing "memberships") and between people who are relatively disinterested and those whose (self-)interests are significantly affected by the topics under discussion. Thus, the communicative apparatuses of many government and business organizations, and of organizations that rely on the specialist expertise of some participants for their operations, do not ordinarily qualify as public spheres...

7. Public spheres presuppose *communicative freedom*. In public spheres, participants are free to occupy (or not occupy) the particular discursive roles of speaker, listener, and observer, and they are free to withdraw from the communicative space of the discussion. Participation and non-participation are voluntary. Thus, communicative spaces and networks generally characterized by obligations or duties to lead, follow, direct, obey, remain silent, or remain outside the group could not be characterized as public spheres...

8. The communicative networks of public spheres generate *communicative power;* that is, the positions and viewpoints developed through discussion will command the respect of participants not by virtue of obligation but rather by the power of mutual understanding and consensus. Thus, communication in public spheres creates legitimacy in the strongest sense, that is, the shared belief among participants that they freely and authentically consent to the

decisions they reach. Thus, systems of command or influence, where decisions are formed on the basis of obedience or self-interests, would *not* ordinarily qualify as public spheres…

9. Public spheres do not affect social systems (e.g., government, administration) *directly;* their impact on systems is *indirect.* In public spheres, participants aim to change the climate of debate, the ways in which things are thought about and how situations are understood. They aim at generating a sense mat alternative ways of doing things are possible and feasible and to show that some of these alternative ways actually work or that the new ways do indeed resolve problems, overcome dissatisfactions, or address issues. Groups organized primarily to pursue the particular interests of particular groups by direct intervention with government or administrative systems would *not* ordinarily qualify as public spheres. Similarly, groups organized in ways that usually serve the particular interests of particular groups, even though this may happen in a concealed or "accidental" way (as frequently happens with news media), do *not* ordinarily qualify as public spheres…

10. Public spheres frequently arise in practice through, or in relation to, the communication networks associated with *social movements,* that is, where voluntary groupings of participants arise in response to a legitimation deficit or a shared sense that a social problem has arisen and needs to be addressed. Nevertheless, the public spheres created by some organizations (e.g., Amnesty International) can be long-standing and well organized and can involve notions of (paid) membership and shared objectives. On the other hand, many organizations (e.g., political parties, private interest groups) do *not* ordinarily qualify as public spheres for reasons already outlined in relation to other items on this list and also because they are part of the social order rather than social movements…

These 10 features of public spheres describe a space for social interaction in which people strive for intersubjective agreement, mutual understanding, and unforced consensus about what to do and in which legitimacy it arises. These are the conditions under which participants regard decisions, perspectives, and points of view reached in open discussion as compelling for—and even binding on—themselves. Such conditions are very different from many other forms of communication, for example, the kind of functional communication characteristic of social systems (which aims to achieve

particular ends by the most efficient means) and most interest-based bargaining (which aims to maximize or optimize self-interests rather than to make the best and most appropriate decision for all concerned).

These conditions are ones under which practical reasoning and exploratory action by a community of practice are possible—theorizing, research, and collective action aimed at changing practices, understandings of practices, and the settings and situations in which practice occurs. They are conditions under which a loose affiliation of people can gather to address a common theme based on contemporary problems or issues, aiming to inform themselves about the core practical question of "what is to be done?" in relation to the formation and transformation of practice, practitioners, and the settings in which practice occurs at particular times and in particular places.

As already suggested, such communities of practice sometimes come into existence when advocacy groups believe that problems or issues arise in relation to a program, policy, or practice and that change is needed. An example would be the kind of collaboration that occurs when a group of mental health service clients meet with mental health service providers and professionals to explore ways in which to improve mental health service deliver at a particular site. Another example would be the project work of groups of teachers and students who conduct participatory action research investigations into problems and issues in schooling. Another would be the kind of citizens' action campaign that sometimes emerges in relation to issues of community well-being and development or environmental or public health issues. This approach to the trans-formation of practice understands that changing practices is not just a matter of changing the ideas of practitioners alone; it also is a matter of changing the social, cultural, discursive, and material conditions under which the practice occurs, including changing the ideas and actions of those who are the clients of professional practices and the ideas and actions of the wider community involved in and affected by the practice. This approach to changing practice, through fostering public discourse in public spheres, is also the approach to evaluation advocated by Niemi and Kemmis (1999) under the rubric of "communicative evaluation" (see also Ryan, 2003).