



The V4 Humanities Education for the Climate. Diagnoses – Best Practices – Recommendations [HEC]

1. **Authors:** Aleksandra Guzek, Anna Pawłowska, Klaudia Raszczyk
2. Grade level: high school, grade: 1 (advanced level, additional lesson)
3. Subject: Polish language
4. Length of the lesson: 2 lessons (90 minutes) – classes can be conducted on-line
5. **Topic:** *What do the animals think of us... - do we use our power in the world wisely?*
6. **Objectives:**
 - a) in terms of knowledge, the student:
 - knows the concept of a human and an animal created by V.E. Frankla and R. Descartes'a
 - knows the meaning of Renaissance anthropocentric thinking,
 - knows the definition and determinants of linguistic world's image in the concept of J. Bartmiski ,
 - knows the subject matter of the literary works wick are giong to be discussed during the lesson: *The gratitude of a little mouse, Who's the most powerful in this world? A tale from Madagaskar,*
 - knows how does the animals' relationship in nature works according to the book: *The gratitude of a little mouse*
 - knows and understands the idea of animal to human relationship described in: *The gratitude of a little mouse*
 - knows the concept of freedom and human mind described in: *The gratitude of a little mouse*
 - knows the rules of animals' life on an example of *Who's the most powerful in this world? A tale from Madagaskar,*
 - knows the literary devices and techniques that were used in *Who's the most powerful in this world? A tale from Madagaskar*

*The project is co-financed by the Governments of Czechia, Hungary, Poland and Slovakia through Visegrad Grants from International Visegrad Fund. The mission of the fund is to advance ideas for sustainable regional cooperation in Central Europe
This project was made possible through Strategic Grant No. 22020071 from the International Visegrad Fund.*



The V4 Humanities Education for the Climate. Diagnoses – Best Practices – Recommendations [HEC]

- knows, what is the animals' attitude to human in *Who's the most powerful in this world? A tale from Madagaskar*
 - knows the emotional content of the word „the most powerful” in *Who's the most powerful in this world?*
 - knows, how to use human's freedom and mind so as not to destroy the nature
- b) In terms of skills of the student are able to:
- interpret the literary works discussed during the lesson in terms of previous theoretical knowledge,
 - see the analogy between theoretical texts, that were discussed and analyzed literary works,
 - create coherent and correct speech in terms of grammar usage,
 - support his argumentation
 - indicate the most important issues of literary works that were discussed during the lesson,
 - to notice the inverse of linguistic world's image in terms of animal's communication
 - use the knowledge from the literary works in the context of environmental protection
- c) In terms of values the student:
- is active and interested in the subject of the lesson;
 - is empathetic towards the animals and the surrounding nature;
 - sensitive to all the problems connected with environmental protection;
 - knows how to take care of surrounding nature.

7. **Methods** (according to S. Bortnowski)

a) teaching through exploring and testing:

Problematic strategy:

- heuristic talk.

*The project is co-financed by the Governments of Czechia, Hungary, Poland and Slovakia through Visegrad Grants from International Visegrad Fund. The mission of the fund is to advance ideas for sustainable regional cooperation in Central Europe
This project was made possible through Strategic Grant No. 22020071 from the International Visegrad Fund.*

The V4 Humanities Education for the Climate. Diagnoses – Best Practices – Recommendations [HEC]

b) teaching through action:

- evaluation of the learning outcomes using Jamboard.

8. **Forms of work:**

a) individual;

b) team work .

9. **materials:**

a) multimedia equipment (laptop/ PC), access to the Internet (interactive board – Jamboard) or in case of stationary classes - materials containing text for analysis (attachment 1,3 and 4) and worksheet (attachment 2 and 5)

Literature

1. V.E. Frankl: *The doctor and the soul. From psychoteraphy to logotherapy*. Warszawa 2018.
2. J. Bartmiński: *Językowe podstawy obrazu świata*. Lublin 2006.
3. The collection of tales published by Karl Nitzhe Niederwie.
4. The collection of Wandy Markowskiej i Anny Milskiej: *The tales from distant islands and lands*. Warszawa 1970.

Learning procedure

I. Preparation (duration – approx. 15 minutes)

1. Organizational activities

2. Developmental activities: motivation and problem based learning

The teacher doesn't introduce the topic of the lessons. He displays the quotation below first.

A human being shares biological and psychological dimensions with animals. The sense of humanity in him, however exceeds animal dimension and gives him a proper shape but the

*The project is co-financed by the Governments of Czechia, Hungary, Poland and Slovakia through Visegrad Grants from International Visegrad Fund. The mission of the fund is to advance ideas for sustainable regional cooperation in Central Europe
This project was made possible through Strategic Grant No. 22020071 from the International Visegrad Fund.*



The V4 Humanities Education for the Climate. Diagnoses – Best Practices – Recommendations [HEC]

human still remains an animal. An airplane on the airport where the ground is flat doesn't lose its ability to ride, so is a car, but it shows its real airplane's nature only when it rises up into the air, into the three dimensional space. Just as the human being, who is, among others, an animal but he is also maybe not necessarily more than that, more than the whole dimension, that is to say freedom dimension. Human's freedom of course doesn't make him free from the biological, psychological or sociological background. It's not the kind of freedom from something it's rather the freedom towards in terms of being free to take a stand on all of the backgrounds. And that is how the human shows its true humanity, when he rises up into the freedom dimension.¹

After reading, the teacher asks students some questions:

- What is the place of a human and an animal in the world. Is there any common relationship that connects them?
- Is the human above an animal?
- What makes a human more important than an animal?
- How do you interpret human freedom in this story?
- Does a human always use his own freedom in a right way?

After asking those questions, according to the students' answers the teacher asks the students what the topic of the lesson may be. When all the answers from the class are gathered the teacher writes the topic on the blackboard: *What do the animals think of us... - do we use our power in the world wisely?*

- II. Lesson proper (approximate time required: 60 min. Included: approx. 20 min to discuss the theory and approx. 40 min. to analyze literary work)

¹ V.E. Frankl: *The doctor and the soul. From psychotherapy to logotherapy*. Warszawa, 2018, s.17.





The V4 Humanities Education for the Climate. Diagnoses – Best Practices – Recommendations [HEC]

1. The teacher distributes to students a theoretical text on the vision of animals and a human in the context of instinctive behavior and the sphere related to mind (attachment no 1)
2. After reading the teacher asks students to fulfill the chart according to the information from the text (attachment no 2)
3. Afterwards the teacher and the students discuss the answers they gave. The teacher asks students what vision of a human being is presented in both texts:

Sample answer: the human being is a free and thoughtful creature whereas an animal's behavior is based on an instinct, involuntary and automatic thinking and more, lack of choice.

4. The teacher asks whether animals really, as the author of the text points out, do not undertake the effort to stand up against the pain, unlike humans, who, thanks to this human element, can cut themselves off from the animal part of their nature.
5. The teacher asks what kind of philosophy trends does this way of thinking about human being refers to and for which period it was dominant.

Sample answer : renaissance anthropocentric thinking

6. The teacher asks the students if the human always used his freedom and mind in a wise way. He also ask the students not to answer the question right away but to remember it because this thought would be useful during discussion over the literary works.
7. The teacher asks the students if they knew what the *linguistic picture of the world* is?

Sample answer:

„Linguistic picture of the world” is a typical interpretation of reality from an average language user perspective. It reflects his way of thinking, it shows his point of view and his needs. It is „naive”, meaning both anthropocentric and ethnocentric, based on man's perspective, measured with human's measures. In a common image of close to a human surrounding world, the sun rises and sets, plants are divided into useful and harmful,

*The project is co-financed by the Governments of Czechia, Hungary, Poland and Slovakia through Visegrad Grants from International Visegrad Fund. The mission of the fund is to advance ideas for sustainable regional cooperation in Central Europe
This project was made possible through Strategic Grant No. 22020071 from the International Visegrad Fund.*



The V4 Humanities Education for the Climate. Diagnoses – Best Practices – Recommendations [HEC]

birds into evil and pleasant, water is healthy, in other words suitable for drinking or not suitable that means stinky, the stars blink, the road runs, something is cold, heavy or high related to measures of an average human. „Linguistic picture of the world” is handed over with the language. It’s also practical, sufficient for daily communication”²

8. The teacher asks from which perspective the definition of linguistic picture of the world is built.

Sample answer: anthropocentric and focused on a human.

9. The teacher asks students to think what would animal’s language could communicate if they could speak.
10. The teacher and students, together discuss the texts: *The gratitude of a little mouse*, *Who’s the most powerful in the world?* *The tales from Madagascar*.
11. The teacher analyses first text : *The gratitude of a little mouse*. And he asks students some guiding questions.

- What kind of vision of a nature is described in the tale.
- What is represented by the language of animals in this fairy tale?
- What are the relationships between animals?
- What does the animal language say about us and how does it change the perspective of animal world?
- How does the image of a man and an animal relate to a previously read theoretical text?
- How does the man use freedom and mind in the discussed literary work?

² Jerzy Bartmiński: *Linguistic basis of the world image*. Lublin 2006, s. 14.

The V4 Humanities Education for the Climate. Diagnoses – Best Practices – Recommendations [HEC]

Sample answer: The language contains the hierarchies of nature. The lion is a huge animal, which strikes fear, who other, weaker and smaller animals like a little mouse are afraid of. The diminutive „tiny mouse” shows how vulnerable it is against much stronger animal than it is. Despite the hierarchies of the nature and the image of „stronger and weaker” we can see here some kind of relationship and mutual understanding. Animals don't hurt each other with no reason like human does in relations to animals.

Words: „magnanimity” and „gratitude” shows it very clearly. There are friendly relationships in the animal world in this fairy tale, which are reflected in expressions refer to laughter and joy. People, hunters to be more specific, don't pay attention to animals suffer because of the profits. The language in this part of the tale reflects the lion's sadness and sorrow towards human for the pain he causes. Animals are helpless and vulnerable against us, and human takes advantage of it. This part of the text is also accompanied by the change of the language which describes the environment where the lion lives. (On the edge of a desert a lion was basking lazily in warm sun rays). It is only because of our actions that animal's life becomes “as dark as the night”.

12. The teacher analyses second text : *Whose the most powerful in the world? The tale from Madagascar*. And he asks students some guiding questions:

- How is the occurrence of different animals organized?
- What kind of literary devices and techniques are used in the text and what it is used for?
- How do the animals perceive human in the text?
- What is the meaning and value of the phrase “the most powerful”? Does the word express positive or negative animal attitude towards human. According to this phrase is it possible to say that the people use their power in a proper way or it's just the opposite.

Sample answer: There is a whole cross-section of animals in the tale: from the smallest hummingbird through a tree, a wind, a mountain, a mouse, a cat a dog, a rope, a knife,

*The project is co-financed by the Governments of Czechia, Hungary, Poland and Slovakia through Visegrad Grants from International Visegrad Fund. The mission of the fund is to advance ideas for sustainable regional cooperation in Central Europe
This project was made possible through Strategic Grant No. 22020071 from the International Visegrad Fund.*

The V4 Humanities Education for the Climate. Diagnoses – Best Practices – Recommendations [HEC]

a rust, water to a rock, to a crab. Each and every other question about who is the most powerful in the world is based on an example of different animal that speaks. Particular elements and animals are identified by the different onomatopoeias (woof, meow, bang, ugh). The tale shows how are the people perceived by the animals. We are the most powerful because we interfere with the whole cross-section of the nature, which appears in the text. The phrase “ the most powerful” is the key phrase for understanding the tale, because non of the creatures unlike the previous ones are stronger than we are. This reflects strong anthropocentric thinking.

III. Generalization (approximate time required: about 15 minutes)

1. The teacher takes a brief summary of the lesson using Jamboard³ (if the stationary classes are concerned one can use worksheet, attachment no. 5). The lecturer shares the link to the board. The students are asked to make some notes concerning their thoughts about how the freedom and mind are used by the people. After 7 minutes the teacher gather all information given by the students and than they discuss them.

Conclusion: The teacher points out that animal communication presented in literary texts is the opposite thinking about the Linguistic Image of the World, only from anthropocentric point of view. The two pieces of literary works using animal language show the way animals would perceive people if they could speak and communicate with the world using words. If only we could hear them, we would be able to verify our behavior and understand them better by putting other living creatures, that surrounds us first rather than ourselves.

³ You can find sample board here:

<https://jamboard.google.com/d/1GW8-wyqydrJr5QIlo8qs-Ux4VvXSMV0CzPnMzi-Uuc/viewer?fbclid=IwAR0ICd-qls4iA7bUcl2QzuDxnpwBPCBYCJ0804RAhlnmjB4tVg1XGIInmmLM>.

Note: the teacher should create his own board for the lesson.