Paradoxes in Education

Learning in a Plural Society

Rosemary Sage (Ed.)

Foreword by Geraint Jones

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Edited by

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Cover photograph: Prince Philip greeting doctoral students at the College of Teachers' award ceremony in 2016. Photograph by Success Photography (info@successphotography.com).

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To Sylvia Anderson

Sylvia Anderson was a Careers Advisor, who gave valuable help to participants on the pilot Doctorate by Professional Record (book authors) researching education-workplace issues. She made her name with courses helping those made redundant or finding it difficult to obtain work. Sylvia was a sociologist, with qualifications in marketing and psychometrics, enabling her to assist people retraining for new careers when their roles were reduced by technology and economic cutbacks. She has had great successes with an on-line programme and book on: *Developing a Careers Programme in Schools* (www.prospectseducationresources.co.uk), published just before her sudden, untimely death. This is a huge, enduring legacy. Her work at the education-workplace interface reinforced the importance of effective communication, personal performance and presentation in obtaining and retaining employment. This issue was a major focus in her training programmes, as she was acutely aware of employer concern about this aspect of development and its effects on work performance.

To Brian Thorne

Brian Thorne is Emeritus Professor of Counselling at the University of East Anglia and formerly Professor of Education at The College of Teachers, London. He was co-founder of the Norwich Centre for Personal, Professional and Spiritual Development and believes strongly in the innate capacity of both children and adults (given the appropriate environment) to develop as spiritual beings and thus further the well-being of humankind. As a member of the Council of the College of Teachers, he was a strong supporter of the Doctorate by Professional Record and an inspiring mentor to candidates, studying in his field. Professor Thorne is a prolific and influential author and since 2005 has been a lay canon at Norwich Cathedral.

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FOREWORD

I am delighted to preface this book that takes an intensive look at many of the important issues influencing teaching today. This innovative text is the outcome of a pilot group of participants completing an Education Practitioner Doctorate by Professional Record, along with contributions by tutors and an examiner on the programme. It makes fascinating reading and includes a large number of topics that appear important for these professionals in their work roles. The authors represent a variety of educational professionals, such as a civil servant creating educational policy, along with others holding a wide range of different responsibilities in schools, colleges, universities and UK/International research organisations.

A strength of the text is the comprehensive background knowledge presented of today's world and its impact on education policies and practices. This assembles a range of political, economic and social information that enables close reflection of its impact on teaching and learning and provides the background to the range of individual topics discussed. A major issue, in educational institutions, is people mobility across the world, which means that teachers are increasingly instructing in a language that is not the mother tongue of their students.

Also, the rapid progress in technology, particularly *Artificial Intelligence*, is changing personal and working lives. It is estimated that within the next century most jobs will be taken over by robots! What will the robot teacher look like? Thus, preparing students for the future is a challenging job and this book gives much information to provide food for thought and suggestions for directions that need to be followed. It promotes discussion on the important aspects that will alter student lives in ways that we can only imagine.

Throughout the text, the issue of developing individual competencies is stressed, as the ability to communicate across cultures and cope with rapid change requires much more emphasis on personal development. Thus, communication is the linking theme and this clearly emerges in all the topics discussed, whether they be reflective, holistic and supportive practices, change management, ethical behaviour, motivation and performance as well as communication and relationships. The book, therefore, should appeal to anyone interested in understanding education philosophy and practice more clearly and from the benefit of a wide range of very experienced professionals. It is useful for both pre and post qualification development and gives practical examples as well as strong academic content on which to base practice. An example is a review of Japanese schools (*in connection with a UK-Japan project to develop the 21st century citizen*) where students do all the teaching. This, indeed, is a novel idea to those of us in the UK. The picture of a 7-year-old teaching science to a class of 60 seems daunting, but the boy looks very confident and in charge! I am sure it does not mean that teachers put their feet up in Japanese lessons, but they obviously play a different role to those of us teaching in the West!

The University of Buckingham is greatly committed to the development of relevant, engaging teaching in today's global world and is implementing the Practitioner Doctorate from 2017, for those in education and related professions, who are seeking to improve their knowledge and practice to the highest level. Education is the most important input for the future of students and those who teach, in any context, must seek to develop their competencies to meet rapidly changing world needs. The book supports this aim and inspires all of us to look forward to a future in a brave new world.

Geraint Jones
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July 2017

CHAPTER SUMMARIES

SECTION 1: THE EDUCATIONAL CONTEXT

This looks at the political, economic, multicultural and social context in which present education functions and what stakeholders regard as relevant teaching. Technology is changing personal and professional lives, dispensing with traditional jobs and urgently requiring a refocus of educational approaches. Presently, these are based on models of teaching that were instituted for mass education and the needs of the industrial revolution. Chapter 1 outlines today's education in the context of globalisation and plural societies. Chapter 2 discusses teacher training issues and Chapter 3 looks at theories underpinning success abilities. Chapter 4 unpacks attention and motivation in learning while Chapter 5 examines change management and Chapter 6 considers the ethics in professional practice.

Chapter 1: The Educational Context: *Rosemary Sage*

The chapter presents student and teacher views on today's education, in the context of political, economic, multicultural and social philosophies. The present academic focus for passing tests devalues learners with practical talents and marginalises individual development. Examining how technology is changing life-styles suggests a stronger educational focus on personal competencies like *communication and relationships*, particularly as many are learning in a language other than mother-tongue.

Chapter 2: Teacher Training Issues: *Rosemary Sage*

Research suggests teachers are trained to implement a National Curriculum rather than in how learning occurs and strategies for *processing information*. This is unpacked to understand communication and *identity problems* of students, whose concepts, attitudes and values are often different from British education philosophy. The language and relationships in teaching and learning are vital aspects, with nations, like Japan, making this the school focus. A case study illuminates their communicative approach (Hansei strategy).

Chapter 3: Theories Informing Teaching of Success Abilities: *Rosemary Sage & Kim Orton*

When instructing students, one must understand how information is processed with strategies to help difficulties. Teaching mainly uses *auditory* and *visual* channels to input learning, but the *kinaesthetic* (*feeling, touch, movement, sense of space*

position) is fundamental, as the Forest Schools' *active philosophy* demonstrates. Research on information processing strategies of *successful* v *unsuccessful* learners suggests how content should be presented for maximum understanding. Theories of how communication is regarded across Europe are discussed to understand different teaching methods.

Chapter 4: Motivated Attention in the Multicultural Classroom: *Luke Sage*

A teacher challenge is to gain, sustain and maintain student *attention* to maximise learning and theories are introduced to understand its complexity. It is thought task-attention is determined by personal goals and the wider motivational environment. Research supports 4 types of motivational climate:

1. Mastery Approach – emphasis on learning to improve on one's own skills at a task (strongly encouraged)
2. Mastery Avoidance – emphasis on learning to avoid doing worse than previous attempts at a task.
3. Performance Approach – emphasis on outperforming peers at a task
4. Performance Avoidance – emphasis on avoiding doing worse than peers at a task

The Nuffield project (2012–2013) investigated these on tasks with primary, secondary and higher education students. *Confidence* was the main influence on task performance and attitudes, depending on successful communication to support this attribute. The chapter introduces *Social Determination* and *Personal Investment Theories*, highlighting the need to introduce these into a culturally-specific and more holistic approach to motivate learning. Implications and future directions conclude the chapter.

Chapter 5: Coping with Rapid Change: *Max Coates*

Culture and communication are the substrates in which organisations function and the prevailing one can support or impede change. To a significant extent, change is an imposed imperative from the global meta-context, which feeds demand and uncertainty. In schools there are huge pressures to create predetermined outcomes acceptable to many stakeholders. A way to analyse organisational culture is to interrogate prevailing narratives. While not providing the whole story, they give insights into the operation, communication and relationships. A contemporary narrative is about delivery of a reductionist curriculum, in a frame of high-stakes testing, so a model for change, which transcends implementation, is presented.

Chapter 6: Ethics and Professionalism: *Richard Davies*

Evidence shows that acute, communication and ethical problems recur for teachers, amongst learners, between them and within their communities and cultures.

With targets to meet and many students unable to reach them easily, professional standards may be compromised. How can the realities of difference and diversity be faced by teachers? Pedagogies of communication and resolution are vital, but integrity of practice and commitment must make a compelling contribution. The emphasis on regulatory *rules* and *principles* has meant that less attention has been given to the cultivation of personal virtues. Professions rarely reflect on the pedagogies applied in ethical education before and after induction, and about how revalidation could develop improved practice. Who benefits from initial and continuing education/training (ITT & CPD), with neither seen as currently effective, if educators do not engage with the virtues, and are denied the means to do so? Research now questions conventional assumptions about training outcomes. Practitioners will be unlikely to realise performance obligations to build ethical practice, culture and communication, unless professional development is structured to reinforce the virtues in application, and to provide the impetus to do so. It is supposed that different ethical norms arise from rooted attachments and identities that are of equivalent weight and value. However, work involving professions internationally suggests that, given space and time, agreement on ethical problems need not be blighted by relativism. Supported reinforcement with reflection is required, with ITT/CPD shaped and sustained as a seamless continuum to make it happen.

SECTION 2: INTERCULTURAL COMMUNICATION ISSUES

This section considers issues when interacting with those from different cultural and linguistic traditions. It has sections on defining cross-cultural communication, communication difficulties, culture, language and multicultural classrooms. Chapter 7 examines issues regarding cross-cultural communication; difficulties that occur and problems of language and cultural identity. Chapter 8 presents the multicultural classroom with strategies to help student integration.

Chapter 7: Intercultural Communication: *Rosemary Sage*

The chapter has 3 sections: *Defining Cross-Cultural Communication; Communication Difficulties*; *Culture and Language Styles*. '*Cross-cultural communication*' is defined as *sharing and distributing information between persons*, introducing issues arising, when those of different beliefs, attitudes, values, traditions and languages work together. Activities presented enable comparisons with your own and different cultures. School relations are considered within such dimensions as communication between persons, involving words and non-words, transmitted and processed to produce meaning within a specific situation. Communication across culture (*beliefs, values, behaviour of a specific community*) is easily misinterpreted because words and non-words are regarded differently, with Section 2 presenting scenarios to understand misunderstandings. It considers difficulties that occur

using real situations. Section 3 discusses different cultural communication styles producing specific identities and problems of translating across languages. Research illuminates the chapter, with suggestions for learning support.

Chapter 8: Communication in the Multicultural Classroom: *Riccarda Matteucci*

This chapter illustrates teaching in multi-cultural contexts across the world, from experiences of work in Italy, America and Africa. The focus is on classroom differences in attitudes, interests and values. Examples show how the hidden aspects of different cultures emerge and can be dealt with by the teacher in ways that facilitate group dynamics. The importance of building trust through relevant verbal and non-verbal communication, as well as passion for the subject taught, is stressed in the scenarios presented. Confidence to approach those in powerful decision-making roles is seen to pay off with a letter to the New York mayor when there was a threat to stop popular Latin lessons in a senior school. The chapter ends with a discussion of a project in Italy to teach *psychology* to children, with the goal of helping them understand the behaviour of themselves and others. This programme mirrors the Communication Opportunity Group Strategy which was sponsored by the UK Medical Research Council to support children failing in schools although normally intelligent.

SECTION 3: TEACHING SUCCESS ABILITIES

The section provides a rationale and description of how a communicative approach can be used in small/large group teaching for all ages, abilities and subjects. Topics are: the rationale for communicative teaching; understanding informal and formal communication; theories informing success/transferable abilities and teaching methods and resources. Chapter 9 looks at the evidence for focusing on communication in education and Chapter 10 presents a research study of a project in a Further Education College where issues of communication difficulty presented themselves amongst students and teachers. A strategy to assist communication had positive results using a test-re-test methodology.

Chapter 9: Rationale for Communicative Teaching: *Elizabeth Negus &*
Rosemary Sage

Teaching thinking and communication (*Communication Opportunity Group Strategy – COGS*) was researched at London, Leicester and Liverpool Universities, with support of the UK Medical Research Council, The National Council for Vocational Qualifications & Human Communication International. Japan's success in coping with globalisation is attributed to a focus on *communication and relationships* at home, school and work. The chapter provides a rationale, describing how COGS

can be used for all ages, abilities and subjects. Elizabeth Negus shows how literature develops knowledge and insight of interaction, across time, space and context, to provide a holistic perspective. This is essential for facilitating personal abilities and giving general understanding of the world.

Chapter 10: Evaluating Communicative Approaches in Education: *Kim Orton*

This chapter is based on a project in a Further Education College, with students studying child development, aiming to work in a variety of roles with young children. Observations and discussions identified communication problems between students themselves and with their tutors. The project evaluated a communication approach to teaching (*the Communication Opportunity Group Strategy – COGS*) with 2 different groups on various child development courses. Results showed significant differences between pre-and post-teaching sessions. Both sets of students felt more confident after practising a range of communication activities, designed to help both their informal and formal language to enhance personal and professional competencies. Tutors confirmed that their new abilities were demonstrated in other course modules and work placements, where they were able to pass on their knowledge and skills to others.

SECTION 4: HOLISTIC EDUCATION EXAMPLES

This section presents 4 very different examples of holistic education in practice. Chapter 11 describes a speaking competition for schools in order to facilitate their communication, confidence and coping abilities. Chapter 12 discusses a programme to develop the spiritual aspects of development for greater well-being of those concerned. Chapter 13 looks at how a practitioner doctorate provides a focus for personal and professional development that has real impact on policy and practice. Finally, Chapter 14 tells the story of Relational Schools which is an initiative to help all the stakeholders in education to work together effectively. Chapter 15 provides the epilogue to the book, reflecting on the information presented with a blue print for future directions in education.

Chapter 11: The MP6 Project: *Sera Shortland*

The chapter illustrates a holistic approach, the MP6, to assist a broader, more relevant education for students. This is a public speaking contest, with students presenting a current news issue that interests them, before an audience that questions them following the talk. This gives students a *voice*, with confidence to speak in a public forum and explain their views and feelings to others. The acronym MP6, refers to the fact that Members of Parliament support the project and 6 is the number of students reaching the final stage of the competition.

Chapter 12: Investigating Children's Spirituality: *Pauline Lovelock*

Pauline Lovelock's unique work, in developing the spiritual side of children and adults, is presented. The aim is to create greater personal awareness and help participants focus on the meaning of life and the contribution they can personally make. This results in a clearer idea of one's potential and role to pursue, providing the foundation for a greater sense of well-being and satisfaction.

Chapter 13: Holistic Education for Teachers: *Jonathan Adeniji*

Jonathan Adeniji discusses his practitioner doctoral programme, enabling him to acquire a more holistic view of education and understand that communication is the core process in learning and teaching. He suggests studying at this level has broadened views of education and helped the planning of his professional direction, giving confidence to promote changes in his place of work.

Chapter 14: Relational Schools: *Rob Loe*

The section finishes with a review by Rob Loe of a charity, *Relational Schools,* aiming to build improved relationships in educational institutions. This initiative is now much needed in plural societies, with less communicative opportunities to develop the competencies of connecting, cooperating and collaborating with others for many different purposes, because technology is reducing talk opportunities.

Chapter 15: Epilogue: *Jonathan Adeniji, Max Coates, Richard Davies, Rob Loe, Pauline Lovelock, Riccarda Matteucci, Elizabeth Negus, Kim Orton, Luke Sage, Rosemary Sage and Sera Shortland*

A summary of the main messages is provided. These support a broader curriculum and improved teacher training to cope with the complex challenges of multi-cultural classrooms and the changing work scene, now that routine jobs are being taken over by technology. This frees employees for higher-level activities, which need a re-focus of the school curriculum content to broaden the skill-base for future, new demands.

PROLOGUE

Paradoxes in Education

Rich country with poor educational outcomes for world needs.

Diverse population but a one-size-all national curriculum.

British Telecom (BT) ran a '*Good to Talk'* campaign with an invite to speak at a Manchester conference on *Communication in Education and Training.* At the event were Chicago University academics, who suggested that only 15% of what we learn is in a formal context (*e.g. school*) and the vital aspect of human development is ability to communicate with many others – asking questions, sharing knowledge and understanding a range of perspectives, for making effective relationships and decisions. This recalled a previous conversation with a sports coach about a young lad talented at cricket. His view was that the boy could make the top levels regarding technical ability, but his limited communication would hold him back, not only in seeking to better his skills by conversation and contact with others, but in presenting and promoting himself. When suggesting that he could have help with this, the coach shrugged his shoulders and said: '*That is not a British thing to do*'.

A project in England and Japan to develop the 21st citizen is relevant here. It soon became clear to the English team that Japanese parents are very aware of responsibilities to develop their child's communication in *dialogue* situations and make sure they can *follow the thread of a conversation, ask and answer questions, assemble and contribute ideas,* whilst demonstrating *maintenance behaviour* (*eye contact/smiling/nodding*). Japanese teachers know that these 5 conversational moves must be in place before starting school, when *monologue* communication takes over, with students expected to process and produce extended narrative talk/text in formal spoken/written activities. This involves receiving and giving instructions, listening to and retelling information, as well as negotiating with and persuading others in relation to tasks. Studies showed that Japanese students were 4 years ahead of British ones on cognitive-linguistic tests, academic performances and personal confidence and skills.

Narrative communication is formally taught in Japanese schools and viewed as priority over subject knowledge. Talking *with* and *to* others is encouraged in class, as externalising thinking occurs before internalisation is possible (*self-talk/ inner-language develops from 7–9 years*). Narrative speaking is necessary for action-sequencing – understanding a goal with steps to achieve it. Inner-language

is also important for controlling undesirable behaviour, through self-reasoning, to appreciate consequences of inappropriate actions. Most tasks in Japanese classes are accomplished in groups in order to learn how to work in a team and benefit from the knowledge, views and skills of others. It was strange to witness 7-year-olds working together in groups to complete a picture. Certainly it proves that 4 heads are better than one, as the perspectives and standards achieved are what you would expect of UK 11-year-olds, who generally tackle tasks alone. Group experiences enhanced abilities to give instructions, negotiate positions and persuade others to a point of view, which are all essential life skills. The English team were amazed at the relaxed approach in Japan and, over the years of the project, never witnessed inappropriate behaviour in any school context, as children had effective inner-language to think through actions.

The BT conference (*above*) bemoaned the fact that although English is internationally spoken, using twice the words of any other language, we spend little time in cultivating its *processing, performance* and *presentation* aspects in our culture. This inattention contributes to low educational standards, when compared with similar nations, and lack of employability, as inadequate communication tops employer complaints.

To improve ability to assemble and make meaning of information, Artificial Intelligence (AI) has now developed to do the job for us. A system called VALCRI has been produced to connect information for improved understanding. This is presently being used by British and Belgium Police to generate ideas about *when, how* and *why* a crime was committed as well as *who* did it. In this context, it scans police records, interviews, pictures, videos etc. to identify *connections* that it thinks are relevant. For example, interviews with 4 witnesses at 4 different crime scenes may describe a person present as *unkempt, dirty, scruffy* and *untidy,* so an analyst might consider that all 4 interviews were talking about the same person. VALCRI can make such links at the press of a button and do away with painstaking, lengthy searches by police experts. It frees them to focus on the case, provoking new lines of enquiry and possible narratives that have been missed.

This example not only illustrates the importance of narrative competencies in solving problems, but the need to skill people in higher-level thinking and communication to concentrate on characteristics that may have been missed in manual searches. VALCRI also counteracts human bias by making the process transparent. Things that normally would be left out, to make a case fit together, are included digitally, along with an explanation to make prosecution and defence assumptions evident. Of course, many people will be uncomfortable with computers determining the different narratives explaining a crime. A human analyst should always be available to judge the importance of different sets of criteria produced by a computer swipe, but the use of AI will mean they are expected to work smarter and faster. Education must understand how this can be achieved in a world where millions will be out of traditional work because technology has taken over routine procedures. Thousands of companies now use computer algorithms to scour data bases to predict how consumers and competitors behave. If supermarkets have a

quiet spell they might drop petrol prices to attract shoppers through their doors. If it is a busy time prices will rise. Generally we are unaware of how AI is affecting our lives.

This changing world needs a radical rethink of present policy and practice to produce people who can cope with rapid, new demands. Future, higher-level work will require flexible, personal abilities, but the present focus on academic performance, for standard tests, minimises opportunities for this aspect of development. The book looks at this issue in an increasingly complex, mobile, unstable world, which produces continuing challenges for education. It is particularly timely, as the Organisation for Economic Cooperation and Development (OECD) report (2016)[1] suggests the UK is near the bottom of the global league, because of inadequate basic skills of literacy (*spoken & written*) and numeracy. One in five graduates have only rudimentary command of these and are unable to read instructions on an aspirin bottle or estimate petrol left in their tank, the study suggests. It states that while the UK has more young people graduating from universities than other countries, many are unprepared for degree-level studies and 1/3 of students struggle. OECD warns that the inadequate basic skills of young adults can be traced to low standards of performance at the end of initial education.

Education, like other institutions, has to cope with the issues of globalisation. The internationalising division of labour has led to economic efficiencies, but also inequalities, demographic upheavals and cultural disruption. There has been insufficient discussion and reflection regarding the abstract doctrines of diversity and multiculturalism and the world-management of ethno-cultural questions to avoid hatred and violence amongst people living closely together with different attitudes and values. Guilluy (2016) has produced a ground-level look at the consequences of globalisation and the current emergence of populism. He suggests the rise of middle classes has led to the impoverishment of the proletariat (*unskilled workers*). He uses the term '*bobo*' (*bourgeois & bohemian)* to refer to those emerging in the tech-bubble, who have priced out working classes in cities. B*obos* are less troubled by conscience than their predecessors, with no place in the new economy for the abandoned, traditional, indigenous workers. This huge cultural shift means that immigrants have come in to service the *bobo class* in the economy citadels. In the UK, we now have an underclass of indigenous people, whose education has not developed the personal competencies needed to achieve higher-level work, since technology has taken over their routine activities in workplaces. Education must address this issue urgently.

The authors are from the first pilot group of UK *Doctorates in Education by Professional Record*. This initiative arose because the European Commission suggested the UK College of Teachers lead a project on teacher professionalism. Qualifications for educators vary across Europe and the 7 international project partners were asked to produce a policy on professional development, providing a clearer indication of individual knowledge, understanding, skills and attitudes. It was decided to pilot a group producing a professional record to Level 8 criteria

(*Doctoral level*), in order to enhance teacher status and develop greater knowledge and understanding about pedagogical practices. The Carnegie Foundation have promoted this model in America as having more impact on practice than a traditional PhD. Participants on the European doctoral pilot were required to submit a career narrative and choose a topic of work significance for a literature review. This provided the focus for *formal, informal* and *non-formal evidence*, according to cross-professional criteria – s*pecialised knowledge, continuing professional development, mobility* (*links nationally/internationally*) and *partnerships* with others.

The group's topics comprise *ethical* and *reflective practices, motivation, change management, holistic learning, special needs support, education-workplace mismatches* and *communication and relationships.* The issue of communication figures in all these themes and links them together. The UK College of Teachers was involved with European projects on *language, learning* and *employment,* as topics arising from population free movement impacting on education and jobs. They led investigations on *teaching intercultural communication* (*positively evaluated by 23 European states*) that form part of the text. The book has 4 sections: 1. *The Educational Context,* 2. *Intercultural Communication Issues,* 3. *Teaching Success Abilities*, and 4. *Holistic Education Examples*.

A wide range of information is presented for anyone interested in learning and has been gleaned from practice in a variety of education settings. We hope that it will be food for thought and assist in a greater understanding of educational processes and practices, with ideas of how these might be developed for the future. The paradox is that we are a rich nation with poor educational standards, when compared with similar ones and need to consider improvements if we are to participate effectively in today's competitive world.

NOTE

[1] *Building Skills for All. A Review of England*. 2016 OECD Report by M. Kuczera, S. Field & H. Windisch.

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SECTION 1

THE EDUCATIONAL CONTEXT

This section looks at the political, economic, multicultural and social context in which present education functions and what stakeholders regard as relevant teaching. Technology is changing personal and professional lives, dispensing with traditional jobs and urgently requiring a refocus of educational approaches. Chapters 1 and 2 concentrate on global, general influences on Education and teacher training. Chapter 3 looks at the theories informing success abilities. Chapter 4 considers the issues of attention and motivation, which are fundamental to effective learning. Chapter 5 pinpoints the issues about management coping with the frequent changes required in rapidly changing societies. Finally, Chapter 6 outlines the ethical and moral components of professional practice and how they are trained and implemented. The aim is to set the scene for what happens in classrooms.

ROSEMARY SAGE

1. THE EDUCATIONAL CONTEXT

'I Only Started Learning When I Left School'

ABSTRACT

Education is a 'marmite' system,[1] which students love or hate but have to endure. Complex issues underpin educational practice and are discussed by expert authors to provide evidence for planning future policy directions. Views on present education conclude that an academic focus for passing tests does not promote or produce useful, relevant learning and devalues students with practical talents, marginalising communication and creativity. We are a society whose ability to know has grown at the rate that ability to do has diminished. Examination of how technology is changing life-styles suggests a stronger focus on personal competencies, like communiation and relationships, to negotiate the modern world. Quality of exchanges is central to living successfully in diverse societies, as well as improving learning, now more is demanded of us in higher-value work, with technology taking over all routine procedures. Education is a communicative process that is instructive or destructive, causing satisfaction or stress, integration or division, if not handled well. Face-to-face communication is declining, so requiring a closer look at how learning is implemented and achieved. Present campaigning on student mental health issues, suggests much more has to be done to equip young people to deal with life today. Putting aside technology for more time to process and share ideas together is advocated. This theme threads through the present text, providing food for thought and evidence to support action.

INTRODUCTION

'I only started learning when I left school', reflected a stone mason, who has made an enduring, historic mark by having a gargoyle on a church carved in his image, showing he is a master of his profession. He considers much of his education was irrelevant, as it did not value and assist the interests and high-level competencies he obviously has, judging him a failure for being less adept at academic tasks. Only when succeeding at *prescribed academic* activities are you seen as *successful,* with a narrow definition of the concept adopted. This talented young man's legacy, however, will inspire generations to come with skills valued and admired on Britain's famous buildings. His views are common amongst those with practical and personal intelligences, which are marginalised in Britain.

Recently, 3 teachers were encountered who had left classrooms to become a train manager, a chimney sweep and a bird falconer – frustrated because they could not *easily* implement *relevant* teaching for *all* learners, so thought they should try something more personally rewarding. Supporting such views was a random selection of 134 teachers (*70 female, 64 male from all the world's continents*), who were asked on a UK, College of Teachers' *Advanced Teaching On-line Course* (2013) to define *relevant education in today's global society.* Participants gave varied answers, producing 3 common criteria and noting if their education system fulfilled these fundamentals (*% in brackets*). Aims are that teaching should:

1. Fit students for today's changing world (24%)
2. Take account of their ability, interests and background (45%)
3. Support values and attitudes of the society where they live (37%)

Fulfilment of aims: 1 = 24%, 2 = 45% and 3 = 37% (*no significant gender differences*).

Teachers, world-wide, think that continual, structural changes and diverse, mobile student populations mean that education has lost focus to help learners reach potential and fit them for a global future, alongside inducting them into society mores. Education is now more commonly skewed to memorising for passing factual tests, dividing participants into successes and failures. This means learners are not properly prepared for the challenges of different cultures, in close proximity, working together for advancing understanding and community security.

The United Nations Educational, Scientific and Cultural Organization (UNESCO) report on *Education for All* (2013–2014) suggests that of 650 million primary age children, 250 million have no basic literacy and numeracy skills, attributed to inadequate spoken language levels for formal learning. One in six UK adults have literacy levels below that of an eleven year-old (McCoy, 2013). Also, a poor match between educational goals and workplace needs has been a strong message of the Confederation of British Industry (CBI), which constantly bemoans lack of employee abilities, like appropriate communication, initiative and ethical behaviour.

At the CBI/Pearson conference (2014) employers said that, in personal exchanges, communicative competencies had deteriorated amongst school leavers. The recent 2017 CBI/Pearson Survey: *Helping the UK Thrive,* bemoans the cost of employee ego-massaging and basic-training time which affects performance. Effective personal competencies are needed for higher-level work now that technology is taking over routine procedures. People need to communicate and collaborate effectively for solutions to problems. There is a plea from employers that education should recognise that *communication* is basic to advanced thinking, problem-solving, initiative, creativity and team cooperation. This complex, interactive process needs constant, consistent support throughout life. Changes between home and school communication require attention, as many students find shifting from *face-to-face dialogue* to *teacher monologue discourse* problematic, which impacts on progress (Sage, 2000).

TEACHING METHODS

Views that we should be establishing traditional, transmissive teaching methods more strongly are challenged, as predominately adult-led instruction does not help students develop and articulate ideas for acquiring higher-level thinking, or integrate helpful values and attitudes for independent minds. This is vital now more time is spent on *tech toys,* encouraging isolation, rather than *face-to-face talk,* promoting expression, sharing views and coming to common agreement. Also, 71% of the teacher cohort (*mentioned above*) felt a need for expert training to *convey information* more effectively to diverse learners, who often have a different cultural and conceptual background to them and are learning in a language other than mother-tongue. Making content meaningful for everyone requires knowledge, skill, practice and flexibility.

This sample echoes tensions and dilemmas often heard and seen in educational circles across the world. Teacher education has concentrated on implementing a prescriptive, arbitrary, academic curriculum rather than the art and science of relevant instruction. In the book: *Before it's too Late,* Ikeda and Peccei (1984) suggested teaching was at the level of *senses* (*how to*) rather than *imagination,* which encourages students to communicate, think, reflect and solve life problems. They state that learning this way is about *function* not *feeling* and seen in curriculum philosophies across the world, often resulting in narrow approaches to solving common problems.

Communication with students, therefore, makes them *compliant* rather than encouraging them to articulate, evaluate and express ideas independently, to perhaps reverse unhelpful opinions and make effective judgments and decisions. Twenty five years later, academics, like Professor Dottaire Riccarda Matteucci, celebrating the '*Holy Year of Mercy*' in Rome (April, 2016), suggested that nothing had changed, as less face-to-face communication today, (*because of technology*), means less mental interpersonal interaction is possible. Recently, Italian teachers complained to their government that needs to remain high on international league tables ensure that talk is ignored in favour of fact-based learning. They maintain that it is vital to facilitate oracy (*speaking & listening*) now that students communicate more by technology, which limits higher-level thinking and sensible actions whilst increasing isolation. The more we turn away from speaking with others, the lonier future we all face.

There is a growing sense that talking is fast becoming redundant – an ability we need to relearn ourselves and teach our children to maintain. The result of internet, rapid communication is that pressure groups easily influence big numbers, so increasing tensions between people. Such views are seen in Carol Bly's book: *Beyond the Writer's Workshop* (2001). *Group think* predominates in society and people are manipulated and persuaded into a particular viewpoint, because they do not have means to reflect independently. Why is this situation seldom considered? Some countries retain lessons in philosophy, communication and rhetoric to assist

personal development, encouraging broader thinking, evaluation, face-to-face discussion and more appropriate actions.

THE IMPACT OF THE TECH REVOLUTION

Experts urge preparation for a revolution in jobs and technology and a shake up for Education. Machines are taking over human jobs at phenomenal speed. Robots make cars, play chess, detect engine problems, till, plant, fertilize and harvest crops, pollinate flowers, buy and sell shares, serve food, stack shelves, clean rooms, iron clothes and teach students– carrying out assessments and procedures more accurately and reliably than people. Gita, the robot porter, operates in 2 modes. It navigates autonomously using GPS, or you can strap on a camera-equipped belt for this trusty friend to carry all your heavy burdens! Tesco supermarket, Just Eat takeaway and Hermes parcel delivery use robot couriers, with Amazon grocery delivery services employing flying drones. Pepper, the 4 foot, £26,000 robot receptionist at Brainlabs (*a London media agency*) is proving cheaper and more reliable than a person.

More than 300,000 ABB robots in factories and plants around the world drive productivity to new levels. They are part of an integrated ecosystem, the internet of TSP: *Things, Services & People*. The collaborative YuMi is propelling a manufacturing revolution, where people and robots work together creating new possibilities (abb. com/future). To assist this, Stanford University scientists are engineering a speedier, cleverer human mind and body, using nootropic enhancers for cognition, in order to keep pace with faster living and production (Woo & Brandt, 2017). At the Hay Festival (2017), Dr Critchlow raised concerns that professors were increasingly relying on smart drugs to cope with research and teaching demands. A 2013 survey, by *The Tab* student newspaper, showed that 26% of Oxford students used Modafinil to boost performance. A similar number are taking stimulants regularly at other UK universities. There is now a premium on thinking well and learning quickly.

In other developments, University College, London, with Sheffield, has produced a computer *'judge'* weighing up legal evidence and moral considerations. They found that the European Court of Human Rights' judgements are often based on non-legal facts rather than direct, legal arguments, resulting in possible prejudice and bias. Supporting the superiority of aspects of technology, a robot has restored a patient's sight at the Oxford John Radcliffe Hospital, operating inside the eye to remove a membrane less than one hundredth of a millimetre thick. Amputees can now use a system that translates neuron activity into computer signals to produce movements almost as good as normal performance. IBM claims the Watson computer diagnoses diseases better than doctors, with the Swiss CERN Institute experts suggesting this will be done soon on our phones! From 2017, NHS patients are being assessed by robots, using artificial intelligence (AI), to ease pressures on medical staff. More than a million people have an app access to consult with a '*chatbot*' rather than a person, deciding problem urgency and help needed. Military and civilian medics have developed a *CitizenAID* app, guiding first-aid for bomb

attacks or mass shootings. The *What The Bleep* website lists apps used by junior doctors to discuss cases with peers worldwide. Facebook employs AI to spot user on-line posts that suggest suicide. If you are a pregnant train-traveller, the app *Babes on Board,* helps to get a seat, sending an alert to other users within a 15 ft radius, sparing the anguish of asking whether you are expecting! The TraffickCam database is able to pinpoint people locations and is being used to rescue trafficked individuals. More than 150,000 hotel rooms in the US have been documented in this way using image recognition.

In addition, scientists from the Massachusetts Institute of Technology (MIT), using terahertz radiation, are developing a machine to read a book without opening it! In Japan, Toyota sells (for £305) a robot called *Kirobo Mini* (*10cm tall*) as a human companion. It carries out conversations, responds to emotions and addresses growing issues of loneliness in society. Similarly, a robot *Elli.Q* (*conveying emotion through different speech tones, lights, & body language*) converses with old people, reminding them to take medicines and be active. This was launched in January 2017, by Intuition Robotics, at the London Design Museum, to keep people connected with family and friends. *Mario* robot (*by Robosoft*) is being trialled with dementia sufferers to revolutionise care, by conversing to keep minds working, with a sensor to find lost items, like the TV remote control, glasses and keys – calling for help if required. Hong Kong produces *cuddly robotic seals*; America has *therapeutic mechanised cats* and Singapore the robot, *Nadine*, to provide support.

They act as human companions to combat isolation whilst monitoring physical and mental conditions. The reason for this loneliness epidemic is a problem with modern society, as individual freedom is prized more than community. Humans are social animals needing people, but the way we link with them, through social media, does not bring rewarding connections. Thousands of distant Facebook friends cannot make up for a real *face-to-face encounter,* with its heightened emotion and reciprocity of people together in a physical and mental bonding. Substitutions for human contact have led to *sex robots,* with 'doll' brothels operating in South Korea, Japan and Spain and the first robotic oral-sex coffee shop opening in Paddington, London, from 2016. The Foundation for Responsible Robotics (FRR) has warned that users of sex robots could become socially isolated or addicted to machines that can never replace human contact. You love an artefact that only fakes feeling. The FRR suggest that it may be necessary to criminalise '*robotic rape*' and build in '*handled roughly*' sensors to prevent users developing violent sexual tendencies.

Changes that technology are bringing to lifestyles are mind-boggling. MIT scientists have developed a wrist-band that warns if you are boring people – needed because we are limited at picking up social cues now that face-to-face talk is decreasing! Feedback, from all sides of a conversation, is analysed, showing how others respond to you. Also, the language and psychological traits of arguments are collected as data on wrist-band sensors worn by couples. The idea is that an app will act as a robo-relationship counsellor, sending prompts to de-escalte tension if people have blazing rows! Teachers now have body-cameras to document social disruption,

as evidence for disciplinary procedures and parents are offered the Gallery Guardian app to spot suspect images on their child's phone. In Wittenberg, Germany, a robot priest, Blessed-2, dispenses holy favours in 7 languages. Tohoku University, Japan, has developed a *dancing robo*t to take a learner through new routines, giving feedback on performance. It is also being used by therapists to help patients with strokes and other motor disabilities. Such rapidly-changing technology needs a suitably educated work-force to use this as *tools* for enhancing society rather than an AI *take-over.* Google's MultiModel deep-learning system is being developed to use knowledge of one problem to solve new tasks, which enables robots to learn as they move through the world. They are very likely to outperform human brains within a short time as they are not susceptible to the vagaries of people.

Critics are asking who will be liable if computers cause harm! For example, Robear (*sporting the face of a polar-bear-cub*) can lift patients from their beds so what happens if they crush them? The greater the freedom of a machine the more it will need moral standards. A virtual school, *GoodAI,* teaches robots to think, reason and act with moral integrity. Arkin, a roboethicist, teaches computer ethics at Georgia, Atlanta, developing software that makes robotic, fighting machines able to follow ethical standards of warfare. Riedl, at the same institute, is introducing thousands of stories to AIs, to draw up behaviour rules for scenarios, from a candlit dinner to a bank robbery! Positives, therefore, may have negative consequences and these are now receiving attention.

PROBLEMS OF ARTIFICIAL INTELLIGENCE

The Sayat.me app. invites users to post anonymous feedback about friends and has been criticised as a vehicle for cyber-bullying among children and blamed for the death of a teenager. Reliance on computer navigation (*satnav*) has resulted in drivers taking a route to trouble. Satnav users switch of the brain's *hippocampus*, involved in memory and navigation, as well as the *prefrontal cortex* dealing with planning and decision-making. No wonder a driver became submerged following the satnav into a flooded tunnel, as his thinking brain was asleep! Computer-literacy (*with some cynicism*) is required for everyone to attain skills and access technology competently. The Pew Center research (2017) suggests that only 17% of adults feel confident with complex technology and are nervous about its influence, especially with the concern about present fake news! It is said that technology enables a lie to get halfway round the world before the truth has got its boots on!

Furthermore, cyber-warfare makes technology vulnerable: examples are driverless cars, commercial drones, corporations, institutions and the internet of things. These have all been interfered with by hackers, who have an average age of 17 years-old! Major powers are involved in *digital espionage* and use this instead of negotiation, so encouraging unethical practices. Home Affairs Committee evidence, from City of London Police, reveals 2 million *cyber* and 3.6 million *fraud crimes* in England and Wales during 2016 – considered an underestimate and costing the UK over £11

billion. Police linked use of smartphone dating apps to more than 500 crimes such as rape, child abuse and murder in 2016. The Nuffield Council of Bioethics warns that unregulated technology could easily produce a bioterrorist attack to wipe out 30 million people and considers this likely because of continuing instability across the world. We need to take the downsides of technology very seriously.

Many reported crimes are now down-graded to warnings, as operationally it is not feasible to investigate such rising numbers. This is concerning, as we are *not* educating people to communicate and think at higher levels, with confidence to act against unsuitable, unethical or dangerous developments. This is becoming a worry, with children able to hack into systems as young as 12 years, regarding it as challenging fun without thought to the consequences.

The Astrononomer Royal, Lord Rees, has written on The Conversation Website (http://theconversation.com/uk) about our future, predicting that machines will eventually take over the world to make human dominance on Earth just a small transitional phase in the planet's history. He is pessimistic about human capacity to develop more intelligently, because of our individualistic, fickle, selfish nature; the dominance of naive politics, power and control; population tripling to strain and drain resources (*3 to10 billion in 100 years*) and dilemmas of globalisation, giving people greater expectations to satisfy wants rather than needs. His book, *Our Final Century* (2003), spells out starkly that the end is nigh unless there are *radical changes* in human priorities and perspectives. Lord Rees strongly advocates more enlightened education to prevent this possibility.

The world has become complex from globalisation and free-market capitalism,[2] depending on private ownership, profit and competition, so consequently open to attack. Enhanced communication and thinking are vital for safety – airing problems and providing solutions. Even just, congenial societies show a drift towards corruption and vulgarisation through consumerism, with more-and-more people continually shouting others down, blaming them for everything and bargaining for their own self-interest. The language of principle often has a sub-text of calculation and opportunism. Our social fabric has changed in post-industrial wastelands, with loss of traditional work resulting in economic despair and disintegration for many in previously secure jobs.

Communities struggle with feelings of futility and loss of an identifiable, shared idea of who they are and what connects them. They feel abandoned by history and governments, who treat them as ignorant or xenophobic, when showing concern about influxes of cheap, foreign labour in direct competition for less jobs. Experts predict this will get worse, as those from poorer nations flock to richer ones because technology rids them of routine work. There are differing, conflicting economic and social interests in free societies, where a producer's drive to maximise profits conflicts with consumer wishes to pay the minimum. We must find a new way of *talking* about political, economic and social realities to find compromises. Winston Churchill, a famous UK Prime Minister, always advocated it was better to *jaw, jaw* (talk) than *war, war,* but do we learn from history?

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IMPLICATION OF JOB CHANGES

Oxford and Yale Universities (Grace et al., 2017) took the views of world AI researchers, finding that they all predicted that *every* human job will be automated within the next 120 years. However, the survey focused on the cognitive aspects of well-defined activities, but emotional ones go beyond this to question whether AI will surpass humans at being art and film critics! *The Oxford University Martin Programme on Technology & Employment* (Frey & Osbourne, 2013) says that half of present jobs will be fully automated within 20 years. The report by *Reform* (Hitchcock, 2016), a public think-tank, suggests that 90% of Whitehall's 137,000 Civil servants will be replaced by AI chatbots by 2020, saving £2,6 billion annually. Public sector workers will be affected, with 90,000 NHS administrators and 30% of doctors and nurses having duties taken over by smart machines.

Jobs for middle classes, such as banking and insurance, will also be automated, but new computer simulations could rejuvenate economic planning. Dispensing with routines allows people to focus on ideas, innovation and suggest higher-value work, but interpersonal communication (*resulting in advanced thinking*) is needed for this to occur. Greater value and attention is required for this, with 50 years of research showing that *specific* communication training and support is vital for optimum performances, giving opportunities to gain a broad skill-range (Sage, 2000). Why are we ignoring such messages and narrowing opportunities for students once they leave education?

Work-reducing technology, however, must result in everyone benefiting from gradual work reduction. This could help infrastructure demands and improve stress and anxiety, now for youngsters at an all-time high (Murphy, 2013; YouGov Survey, 2016). Reports cite 1/3 of students receiving treatment for stress with a 42% increase in 2016. Figures show that 10,000 under-18s were admitted to hospital for severe anxiety. *Childline* says 20,000 children now *self-harm* annually and a similar number contemplate *suicide*. Children (*age 6*) contact them, complaining they feel invisible, misunderstood and lonely.

The charity suggests children are suffering badly in the digital world, with busy parents and social media making many feel ugly and unpopular. Childline statistics indicate that they adminsistered 4,063 counselling sessions in 2016, with needs rising rapidly. Turbulent lives, abuse, identity crisis and school pressures are triggers for ending life, with even those under 10 years of age showing desperation. Mixing and communicating more effectively with people in the *real* rather than the *virtual* world of social media is needed for improvement and gaining perspective and support, say experts. Today, psychologists estimate that the average person makes about 35,000 daily choices, requiring inner-language (*self-talk*), which many do not fully develop. The pace and stress of life means we often deliver bad descisions for ourselves and others, carrying a sense of resigned fatalism into all aspects of daily life (Russell, 2016).

A *talking solution* is supported by the United Nations Children's (Emergency) Fund (UNICEF) report (2013) into *Child Well-being*, finding that the UK was at

the bottom of a survey group with the Netherlands at the top. Comparison was made between Dutch and British life-styles. Dutch children are not just *seen* but encouraged to be *heard*, expressing views and feelings regarding experiences, so facilitating formal, narrative thinking and language. They have regular family meals and spend more leisure-time with parents, increasing mental stimulation and expression. These patterns were much less evident in Britain. Opportunities to communicate and interact were viewed as vital for developing well-being, support, communication, self-confidence and coping abilities. Such results take a mirror to our culture, seeing ourselves more clearly and developing greater awareness of what is needed for success.

Another study, based on the Programme for International Student Assessment Tests (PISA), surveyed 540,000 pupils (*age 15*), showing British teenagers rank in the bottom 10 nations for life satisfaction (Schleicher, 2015). They spend 188 minutes per school day on-line, as well as using social media at home, with only Chilean youngsters spending longer on the web. The survey found 72% of UK youngsters are dissatisfied with life, with 25% regularly bullied. Web reliance decreases academic attainment, but increases depression and inability to make real relationships, because of limited opportunities to speak with others. The study noted that the UK lagged behind other countries in tackling well-being problems.

The Institute of Social and Economic Research (*Essex University*), in a household survey, found girls using social networks are more likely to be depressed over appearance and lifestyles and skip school regularly in comparison with those not using these sites. On *Instagram,* glamorous, touched-up pictures are posted, which are not reality, so users, bombarded by such perfection, are disillusioned about themselves. Markiewicz and Kaczmarek (2011) outline the challenges faced by youth today regarding complex issues of globalisation, not least the competing ones between technology and talk. The 5% in Britain, living in an internet black-hole, suggest huge advantages to lack of connectivity, as they communicate face-to-face more and have proper, old-fashioned conversations, leading to mental balance about ongoing issues and emotional support. For relationships, well-being and entertainment, they do not need the internet but their businesses require it to compete in the modern world (Smith, 2016). These issues must be acknowledged, so steps are taken to minimise such bad effects.

The Prince of Wales, marking 500 years of the Royal Mail, said that texting and social media put the '*well-constructed sentence under moral threat*', bringing *misunderstanding* (September 2016)*.* CBI surveys show that in the 1980s, 49% of employees had difficulty with spoken and written communication, but in 2015, 63% needed workplace training to acquire levels for effective work (www.cbi.org.uk). A 2014 poll of Dutch civic groups, assessing public attitudes and sympathies, found immigrant interviewees failed to understand and respond accurately to questions, showing communication is problematic in new cultures (Charlemagne, 2016). This was confirmed in a European project (INTERMAR, 2011–2013) on *Inter-comprehension* (*comparing a first language with another to accelerate learning*)*.*

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The study looked at the impact of different mother-tongues on education, training and work. It took place in European Marine and Military Academies, because disasters at sea, in the air and on land often result from communication failures, arising from different ethnic groups, language and status differentials. The study confirmed the importance of a course in intercultural communication for all learners.

This issue was discussed by Flynn and Ledem (2014) as the *politicisation of intelligence*, meaning you never deliver bad news to those above you. It results in distortion and denial of the truth and the higher you rise in rank, the more you are exposed to this phenomenon. As an ongoing *deficiency of human intelligence* it leads to *intellectual dishonesty* – evident everywhere because of a fear of facing the uncomfortable truth. The custom forbids us to denounce or criticise, so political and opinion elites dismiss other ideas out of hand, leading to screw-ups, smokescreens, reconsideration/ignoring of facts and censored information, in search of convenient, acceptable answers. Stepping outside restrictions, to observe and reflect from a more holistic, enlightened perspective requires willingness, determination, an ethical stance and strong, personal confidence.

FUTURE JOB NEEDS

We should not panic about jobs, because as soon as they become complex and creative, involving person-to-person communication rather than carrying out procedures, the reading of and responding to *emotions* and *intentions* rather than *data* and *information* means robot usefulness ceases, until they develop such attributes! The Penrose Institute (*London & Oxford*) is studying human consciousness, through physics, to discover basic differences between artificial and human intelligence. It is hypothesied that the human brain is not just a super computer but may show quantum effects beyond present imagination. Researchers aim to scan brains and spot *eureka moments* to see if the genesis of human insight (*intuition*) can be identified in the mind. There are things that computers cannot achieve when compared to human brains and with quantum effects happening in biology (*photosynthesis*) there may be similar happenings in the mind to explain differences. Areas, like creativity, could demonstrate that computers will never be as good as us and research may have profound sociological implications, by reassuring people about future directions, as many are worried by AI job-takeovers with half our graduates not able to attain work that matches their qualifications (National Office for Statistics, 2017).

Nevertheless, even optimistic estimates suggest millions of people worldwide will be thrown out of *traditional work* as change sweeps across national economies. Popular jobs are heading for the museum, as portrayed in the computer game *Job Simulator!* Future work will be more service and people-orientated, requiring abilities like effective communication and relationships rather than acquisition and memorisation of facts. Today's employees need more skills to perform highly in varying contexts. Evolution means leadership styles must broaden to include those with across-discipline knowledge. Many competencies, backgrounds and cultures

are required to think, interact, approach tasks differently and deal with diversity. The film, *Hunger Games,* reveals how the ruthless, repressive style of leadership is dead. Great leadership comes from the heart, with understanding and value for others half the battle, alongside ability to trust instincts, communicate clearly, think and act quickly.

Americans are addressing this, as within 15 years 50% of jobs (*over 80 million*) will disappear. Indeed Nikolaus Correll (*University of Colorado*), on The Conversation Web (www.theconversation.com), says that although the USA is presently leading the world in robotics, China will soon take over and put *all* Americans out of work. Nevertheless, they are emphasising improved talk for new, higher-value work opportunities. Mastering communication and character abilities addresses needs. Technology cannot replace all human excellence. (The Week. 18 Feb. 2017: 1113. London: Dennis Pub.).

Professor Cohen (2017), in *organisational behaviour* research at Carnegie Mellon University*,* shows how *moral character* is vital for developing personal and professional performance. The PEW studies (2015), on generational attitudes, views and values, suggest that only 17% of the young generation considers themselves *moral in behaviour*. The HEXAGO personality model now adds *honesty-humility*, as a character measure, used to identify morally-exceptional future leaders. We lose billions from workplace deviance, like theft, fraud and sabotage. Integrity, decency, value and respect depend on communicative interaction, that acknowledges and responds to issues with right judgements and actions.

Jobs have traditionally justified our right to exist and recently we have invented them, like inspectors of inspectors of inspectors! Pro-work attitudes are hard-wired and education must assist youngsters to prepare for huge social changes and examination of moral practices which differ across cultures. Post-work utopia calls for *imagination*, flabby from lack of use, needing openness, exchange of ideas and freedom to flourish. Educational policy and practice must give *personal development* as much focus as *knowledge retention* and *retrieval,* to produce flexible, competent people. This helps them interact and relate appropriately to cope with life challenges, as well as minimise mental breakdowns. Jo Heywood, a media education commentator, as well as an experienced head-teacher blogging for Huffington Post, has alerted colleagues to her experience that children starting school at 5–6 years have communication abilities of 2–3 year olds. They lack sufficient experience of listening and talking to cope independently and interact effectively. The result is increased stress and decreased learning.

Research at University College, London, shows that reliance on technology to communicate, rather than personal contact, means the nuances of language (*information & opinion gaps in formal narrative talk/text*) are not properly understood (Loo et al., 2013). Researchers found subjects were less able to make satisfactory relationships, with inappropriate behaviour, in studies at the University of Nebraska (Garcia-Sierra, Ramirez-Esparza, & Kuhl, 2016). California State and Baylor universities found students spend 10 hours daily on phones (2014). This

mode eliminates important aspects of non-verbal messages, like facial expressions and gestures, essential for *affective meaning*. Children are hurled into cyber-space before having thinking and language development to interpret and judge information. Participants on College of Teachers' courses (2014) reported on students, at all levels, with *digital hangovers, tablet addiction, delays in attention span, motor skills, dexterity, listening, speaking, socialisation and independence,* accompanied by *increased anti-social behaviour, tiredness, obesity and stress.* Problems produce slower learning and lower standards.

We risk a generation of *'cyber-feral children'* (*and later adults*) according to Dr Aitken (2016) and must consider how new communication patterns are changing behaviour. The medical profession has instituted training in *interpersonal communication* and the programme leader, Dr Penny Newman, says it must teach skills of talking *with* rather than *to* patients, as conversation is becoming a lost '*art*'. Training results from patient feedback, showing suffering from ineffective communications with health workers, who do not listen or know how to glean relevant information from them (ICTHC, 2016). On Communication Sciences' courses, speech and language therapy students researched this aspect, finding that the average doctor interrupts patients every 10 seconds, with ineffective communication leading to incorrect diagnosis. In all aspects of living, successful performance depends on *appropriate* patterns of communication with the transmission style of talking *to* rather than *with* others, learnt from early experiences of teaching styles. Education as well as medicine must take this lesson seriously.

LOSS OF APPROPRIATE COMMUNICATION

Many say that chivalry, decency and *appropriate* communication are things of the past. It is now all about boozing, bingeing, Big Macs and Pokemon. A song in the musical, *Chicago,* bemoans the modern world: *Whatever happened to fair dealing, pure ethics and nice manners?* Buses and trains are full of discarded food containers, thudding beats of headphones and shouting on mobiles, with theatre-goers checking football scores and answering calls, stamping on unwritten rules of audience conduct. UK Politicians slag each other off in public debate and the media. Hurling insults does not help solutions. Propriety has been lost, so from a recent resignation honours list, rewarding political cronies, to Sir Philip Green's disgraceful dealings with British Home Stores' staff, the attitude is *carry on until stopped*. The collapse of conscience amongst the rich and powerful does not bode well for the rest of us. If these people act in this way, why should those with fewer advantages behave better? Society has slipped and *until caught* is the spirit of the age. Education must encourage and engineer change, by focusing on communication, moral thinking and actions, to improve behaviour and concentrate on solving world problems.

Colvile (2016) quotes research suggesting a staggering rise in *narcissism* leading to functional impairment and psycho-social problems. Between 1950–1990, the proportion of teenagers agreeing with the statement: *I am an important person* rose

from 12 to 80 %, with the trend fostered and focused by social media. People used to get on in the world by being considerate and communicating effectively with others, but now do not get *practice,* as they have less face-to-face interaction to see that belching, spitting, talking loudly, rudely and inappropriately are habits to curb. Camilla Long (2016) says Britain has slid into *hideous, small-minded, knock-kneed, black-toothed oblivion*, citing an example of crashing standards: 'a woman (was) said to have stripped half naked in Primark at Folkstone. Customers were horrified when she took off her tights and then pants to try on some knickers, before putting all four pairs back on the shelf and then leaving the shop. "She didn't find anywhere discreet to do it; she just stood there, bold as brass", said a witness' (p. 24). Incidents were witnessed on a London train when two people removed outer-garments and changed into sporting gear, probably to save time on the way to the gym!

A British Council Survey: *As Others See Us* (2014), of 5,000 18–34-year-olds around the world, on what they thought of Britain, produced startling results. They concluded that the 'Brits' drink too much and are rude, unfriendly, ignorant and utterly lazy. As a nation we are now as famous for our indolence as we once were for our impeccable manners. An epidemic of laziness is now demonstrated in the way we dress and how we appear – waddling around in sweat pants and trainers even at work. Less professional and prepared may be interpreted as less reliable and less credible. This trend has escalated over the last 30 years, when we started embracing fast-food, stopped going to church and mixing with neighbours. It is all part of the new casual code. We have shed cultural values, which were once deemed essential to leading a good, healthy life. People today have all the goods and labour-saving devices they want, but have slipped into affluence and debilitating depression. How do we encourage our past vigour and vim, along with the joy of simple, sensible living? Education has an important part to play in cultivating work ethics and relevant life-skills. At present there is around 1 million unemployed young Britons age 16–24 but are they willing or even capable of taking available jobs? These are symptoms of a decadent, decaying society.

Recently, Independent Television (ITV) announced it was coaching managers on dealing with the '*millennial*' generation to address concerns that those born from the 1980s onwards have a greater sense of expectation and entitlement with less awareness than predecessors. Millennials will constitute 75% of the workforce by 2025, according to Deloitte accountants (2016). Employers believe they are limited at communicating and difficult to manage. Cascade HR (2016) found 63% of bosses said millennials (*generation Y*) require the most guidance and although technically savvy use *rights* to make vociferous *demands*. The Chartered Management Institute (2014) say they lack decision-making skills, confirming views regarding *society's* and *education's* emphasis on academic rather than personal development, to the detriment of curriculum balance and job needs.

The PEW Survey (2015), on *Generations in a Mirror,* showed nearly 60% of millennials *agree* they are self-absorbed, greedy and wasteful. Only 36% considered themselves hard-working; 33% tolerant; 29% compassionate; 27% self-reliant;

24% responsible; 17% *moral* and 15% willing to sacrifice for others. Perhaps views will change with life-experience, but we are to blame for such responses. This group have been disadvantaged and not helped to achieve communicative, collaborative competencies within informal home and formal education. Youngsters are as enthusiastic and eager as previous generations, but do not wish to kowtow to traditional management structures, when they see older employees treated liked disposable assets, so are viewed by bosses as unmanageable. We short-change today's generation by not emphasising personal abilities as vital for effective relationships as well as performances. Experts point out that mobile phone apps bark out instructions and reminders without *'please'* or *'thank-you'* which suggest and model the fact that previous good manners are not part of today's society. Medical Research Council studies show benefits of formal training (Sage, 2000). The Ipsos Mori Report (Duffy et al., 2017) says the public stereotype of millennials is wide of the mark regarding trust in public institutions, which does not differ greatly from other generations. The report warns, however, that technology is leading to a crisis in social trust, which could lead to higher suicide rates and damage the enconomy.

PROBLEMS WITH SOCIETY POLITICS

How do we interpret '*society*' and does it influence education? Society is *an invisible web binding people together* according to students at the College of Teachers. Society functions on *trust,* depending on *truth* in exchanges. A problem is that politics hides or dismisses truth, implying it moves in one direction and unifies in pursuit of the common good. Reality is that it comprises competing individuals with opposing interests, values, attitudes, cultures, customs and goals. There is confusion of *society* with the *state* and people defining *well-being* by government regulations and responsibilities, so diminishing individual roles. Margaret Thatcher, a British Prime Minister, said '*there is no such thing as society*', attacking ideas that the state is responsible for everything. True responsibility lies with people caring for others out of compassion, duty and respect. This justifies attention to ethical development in education and training, as different cultural values lead to varying moral positions. State regulations prescribe a narrow curriculum, age-related standards and school targets, with teachers losing professional judgement on what students need to learn. These must be considered in relation to stakeholder dissatisfaction on effectiveness of the learning agenda. It does not account for *diversity* in classrooms, implying that everyone values academic above practical goals. Over 3/4s of jobs are mainly practical, so the curriculum must broaden to include a greater range of intelligences to reflect life demands.

SUMMARY

This chapter produced stakeholder examples to suggest that present education has largely a narrow, academic focus, which excludes students with personal and

practical intelligencies. Communication and relationships are marginalised, with changing work patterns requiring them in strong measure for coping with higher-value work. Now we can produce more food and manufactured products with less people means we are richer overall, leaving us free to pursue other things, such as research, performance arts and sport. The concern is thar automation might shift the balance of power between capital and labour in favour of the former. People could still work but most would be in low-value jobs not central to the economy and poorly paid. This means that the distribution of income and wealth would further widen, with society relying even more on social welfare for the poorer citizens to survive. Economic forces against the interests of workers will not be the only determinants of the future. The test will be whether our political and social institutions (*such as education*) are up to the challenge. We interact with capitalism in many ways which are not all economic. This accounts for the conflicting relationship that most of us have with the system. Whether we like it or not we have to live with capitalism and how it shapes society in a competitive way, seen in all facets of life. Competing as individuals, we require sophisticated personal competencies. Lack of attention to such processes underpinning learning and socialising, with the '*politicisation of intelligence*' producing *intellectual dishonesty*, means we avoid useful conversations about what is happening and how we might deal with problems. Those who whistle-blow about unsatisfactory practices often find them selves scapegoated and removed from jobs. This needs addressing if change is to occur and progress made.

Task: Try observing talkers and non-talkers in lessons. Some students never talk and when this task was given to 34 psychology students, they discovered only 6 main talkers in most classes. This is important information as, until around 9 years, learners must externalise thoughts in talk, in order to develop inner-language (silent talk in your head). Students needing help to complete tasks have undeveloped inner-language competence.

MAIN POINTS

- The UK prescriptive curriculum has led to a narrow interpretation of intelligence and success
- Rapid use of technology, taking over routine tasks, requires Education to place more focus on communication, as the basis for higher-level thinking and confidence to cope with complex problems
- Captalist systems, encouraging competition, are part of the global world, but have led to a greater division between rich and poor, giving rise to populist movements. There is a need for Education to recognise that children from improverished environments require greater attention to personal development in order to compete with those who have support for this at home.
- The '*politicisation of intelligence*' has led to *'intellectual dishonesty',* so that we fail to address issues needing effective solutions

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NOTES

[1]   A *system* is defined as an interrelated set of elements functioning as an operating unit. It consists of 5 elements: *inputs*, *transformation process*, *outputs*, *feedback* and *environment*. *Open systems***,** like schools, use *4 kinds of inputs* or resources: *human* (staff); *financial* (capital); *physical* (supplies, facilities, equipment) and *information* (knowledge). Through technology and administrative functions (e.g. teaching) input is transformed, as students become educated citizens contributing to society, bringing energy and further resources into schools. Open systems transport a product to the outside environment, with feedback acting as a control mechanism.

[2]   *Capitalism* is an economic system based on private ownership of production and its operation for profit. Central to this is private property, amassed capital, waged labour, voluntary exchange, a price system and competition. Decision-making and investment are determined by production owners in financial and capital markets. Prices and distribution of goods are largely determined by market competition.

Free market, welfare and state capitalism are the recognised forms. They feature varying degrees of free markets, public ownership, barriers to free competition and state policies. The degree of market competition, the role of intervention, regulation and state ownership vary across capitalist models. The extent to which different markets are free, as well as rules defining private property, are political matters. Most capitalist economies are mixed – combining free market elements with state intervention and economic planning.

Market economies exist under many government types, in different places, cultures and times. Their development is marked by universal money-based social relations, a large, waged, worker-class with a capitalist one controlling wealth and political power. This developed in Western Europe, leading to the Industrial Revolution. Capitalist systems (with varying degrees of government intervention) dominate the West and continue to spread.

Capitalism is criticized for establishing power in the hands of a minority class that exploits the working majority; for prioritizing profit over social good, natural resources and environments, whilst creating inequality and economic instability. Supporters believe it provides better products through competition; creates strong economic growth; yields productivity and prosperity to benefit society, as well as being efficient for resource allocation.

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ROSEMARY SAGE

2. TEACHER TRAINING ISSUES

ABSTRACT

Research suggests teachers are trained to implement the National Curriculum rather than understanding how learning occurs and strategies needed to process information for effective responses. Teaching is challenging, now that many students learn in a language different from mother-tongue. The UK Department of Education presently estimates we need 267 new schools to cope with the 20% increased numbers in schools due to immigration. As non-white families have higher fertility rates this may be an underestimate. Communication across cultures in teaching and learning is a vital issue with countries, like Japan, making it a major school focus. It demands knowledge of student backgrounds, in order to understand their abilities and attitudes to education and society. Emphasis on human development (particularly people interaction) is seen in Japanese teacher-training - grasping the home-school communication shift and its importance for learning. Teachers assess whether conversational moves in informal (home) talk are established to enable formal (school) language, allowing students to move from oracy to literacy and numeracy successfully. This emphasis is not seen in UK education but needs to be considered for higher standards to be achieved.

INEFFECTIVE TEACHER TRAINING

Traditional, transmissive education methods, with teachers mainly talking to classes, are found to be ineffective for imparting knowledge and assisting personal development (*Teaching the Teachers, Economist*, 11 June, 2016). Thomas Kane's extensive research suggests teachers invariably lack *instructional* abilities (Harvard University, 2013). These develop from understanding *narrative* thinking and language structure and its *inference, reference* and *coherence* demands, alongside *information processing, production abilities* and interpersonal performance. These are picked up haphazardly, but can be systematically taught and coached for improved student understanding and expression. A Leicester University survey found that *communication with adults* was students' most difficult problem and when tackled led to improved performances (Sage, 2000). It is easy to fall into *a pattern of communicating*, treating students as recalcitrants and nagging them for required target standards. We are all messy, multifaceted, mysterious, mixed-up people, that must be be approached in different ways on different days, when moods alter according to circumstances:

> If this is to change teachers need to know how to impart knowledge and prepare young minds to receive, retain (and communicate) this. (Economist, 11 June, 2016, p. 16)

Focus on *fact-learning* means students leave education without effective communication and abilities dependent on these (*higher-level thinking, judgement, independence,collaboration*) with negative impact on performances. Students have facts but not always understanding to apply them in real situations. Some employees, with first class degrees, cannot use initiative, communicate effectively with a range of people and speak/write coherently in appropriate language style, according to bosses. Time spent on technology (*8 hours daily from surveys*), rather than talk, means people have *less opportunity* to develop *literate speaking* (*narrative sequences;instructions; topic presentations; re-tellings*), necessary for secondary, representational languages of written words and numbers.

NEW WAYS OF COMMUNICATING & PROBLEMS FOR FORMAL LEARNING

The *Ltle Bk of Txt Msgs* (2000) is a dictionary with over 1000 abbreviations, emoticons and meanings, presenting a new grammar and 'netiquette', with capital letters classed as shouting and considered rude! This economical, *informal,* implicit way of communicating (*6 million emoticons in daily emails*) makes it challenging for students to learn the *formal,* explicit style required in life. Illustrating this, Mr Justice Peter Jackson made legal history, by using a *smiley-faced emoji* to explain an evidence point in a UK family court case (September, 2016). It was to help a more comprehensible judgement, as spoken and written words are losing ability to convey meaning effectively. This reflects Leicester University research, with 63% of teachers feeling they lacked knowledge and skills to communicate effectively with diverse students, who were more used to doing this via technology than face-to-face talk. Students (80%) entered senior school (age 11–12) with thinking and formal language development at a 5–6 year level, in studies of why they were failing national standards (Sage & Cwenar, 2005).

Research showed how this changed through intervention with a *Communication Opportunity Group Strategy* (COGS)*,* developed at Leicester University and integrated into whole-class and small-group teaching (Sage, 2000, 2010). COGS experts (*Sue Frost* & *Mark Frisby*) are using this with youngsters lacking employment skills, in a project at the Phoenix Centre, Melton Mowbray. In this region, immigrants received daily, additional language help from Home Office funding, whilst indigenous students, with communication-cognition issues, affecting learning, had a long wait for assessment and support. This means they were unable to progress and reach potential, so impacting on employment opportunities. There is present concern about underachieving white-students, which has remained unacknowledged by politicians. The 2017 Sutton Trust survey: *The State of Social Mobility in the UK,* produces evidence that qualifications are less important than

personal competencies, like fluency, articulacy and self-assurance, in achieving life and job success. A Leicester teacher, Sera Shortland, has successfully introduced a communication contest in schools to develop formal talk and personal confidence. Students present a topic (*personally, politically & socially topical*) in a knock-out competition called MP6. The label implies local MPs are involved in the scheme and 6 is the number of participants in the final round. This is a positive initiative, assisting students with communicative knowledge and competencies needed for life. (see Chapter 11).

Evidence suggests that students do not spontaneously improve communicative levels in education, with studies revealing that 100% of children entering a city school over 3 years had language-thinking levels at least 2 years below chronological age, which only reached a 5–6 year level at age 12 when entering senior school (Sage, 2010). It is a serious issue, as Britain's greatest economic strength is the English language, culture and history surrounding it. Experience (*as a university teacher*) shows that *some* foreign students (*ERASMUS scholars*) have a better grasp of formal spoken and written English than UK ones, attaining higher assignment grades, as they come from cultures emphasising communication knowledge and language competencies for learning. A 2009 project, *Write Now,* in UK universities, aimed to improve inadequate student oracy-literacy abilities. English graduates (*teacher trainees*) were co-opted to assist students. These trainees had a limited grasp of English *form, content* and *use,* as degrees focus on *literature* not *phonetics, linguistics* and *pragmatics*. Other arrangements were made for helping students to *speak, read* and *write* at the formal language-level required for courses.

It is time to give attention to the language we speak, listen to, read and write for improved performances. This is urgent now that amendments to the *2017 UK Higher Education & Research Bill* aim to stop students buying tailor-made essays from on-line services, which circumvent plagiarism software and enable cheating their way to a degree. Dr Lancaster (Stafford University) and Dr Clarke (Birmingham City University) are leading authorities on student-cheating, suggesting at least 50,000 a year do this, even at Russell-group universities. Lord Storey, who tabled Bill amendments, said in Parliament that rich students buy degrees. If the practice stops, they must improve formal language to pass courses. Recent Freedom of Information requests show that cheating, involving technology, increased by 42% in 2016 and has been rising dramatically year-by-year. The latest versions of *exam cheat* come with a speaker smaller than a grain of rice to sit in the ear. This connects wirelessly to a device, like a phone, playing audio notes. Wires and sensors link tiny speakers to a student's feet, allowing them to use subtle toe movements to fast forward and rewind. Ingenuity knows no bounds but must be morally channelled!

SOLVING THE LANGUAGE PROBLEM

Instilling techniques to remedy problems is easier said than done. Educating, like any complex skill, is not only theory but guided practice. Do teachers regularly

receive performance feedback and know *how* to become better communicators to help students with this skill? Students do best, *personally* and *academically* when teachers observe colleagues; collaborate constantly; receive constructive feedback; are coached on classroom communication, and supported with knowledge and training (*Japan, Cuba, Finland, Poland, & Singapore*). These countries view teaching as *communicative* activity and face-to-face *talk* as *technology for learning,* with students *taught* to express formally in various communicative acts, like giving instructions and presenting information to others. Sharing knowledge assists independent thinking, empathy, communication, collaboration, integration and reflection, leading to more effective, ethical performances. Interactive talk brings deeper understanding from *expressing ideas, discussing* and *reviewing* with others, but teachers must know *how* to make this happen amongst those with varying language-thinking abilities. Assessing *14 year-olds* in school (*as their new English teacher*) there was a range of 4–18 years on psycholinguistic tests, with 3 students not able to write their names at this age.

COMMUNICATIVE TEACHING

Teachers, using a communicative approach, introduce a topic but allow students to decide *how* to develop thoughts, talk, techniques and further comprehension. In a Math's lesson, in Japan, 7 year-olds were introduced to *averages* and asked *how* they might progress the concept. After discussion, they decided to monitor team goals scored in the World Football tournament (*then taking place*), collating and presenting information to compare averages across nations (*Japanese girls are as keen as boys on football*). They could make decisions collectively, because of a school emphasis on helping students shift from *informal* home (*dialogue*) to *formal* school (*monologue*) language (*assembling, understanding & expressing quantities of talk/text*), which underpins successful interactive performances. This requires educators to know *narrative thinking* and *language structure levels* and *when* and *how* they develop. Teachers need detailed knowledge to facilitate this for learners, especially in multi-lingual populations. In some countries, they receive it in initial and continuing education from psycho-linguistic experts. It is a matter of reflection that the 10 most high-achieving nations (*on Educational league tables*) put emphasis on *language* and *thinking* growth. A knowledge of differences between home and school language, with how primary oracy shifts into secondary, language literacy, is essential.

COMMUNICATION STYLE DIFFERENCES IN TEACHING

The DIAL study (Dialogue, Innovation, Achievement, & Learning: *Sage, Rogers, & Cwenar,* 2006) confirmed how different were the *controlling, explaining* and *questioning* roles of Japanese and English teachers, with the former asking more *'why'* questions to encourage thinking and language. Evidence is shown in the following table:

Table 1. Comparing teacher questions in 11 English & Japanese schools in 50m maths lessons (whole class/groups/individuals)

Question Type	Mean – England	Mean – Japan
Instructional	36	12
Factual	43	10
Exploratory	6	26
Total:	*85*	*48*

Classroom communication styles differ greatly. The Japanese describe these as *'dry'* or *'wet'* (*dorai & uetto*) ways of interacting. A *'dry'* manner is rational, logical and unemotional; a *'wet'* one is personal, emotional and interpersonally complex. Observation, in 300 schools, illustrates Japan's *'wet'* in contrast to Britain's *'dry'* classroom practice, with their teachers *explaining* more to students, in anecdotes and stories, to clarify ideas. Japanese students manage and control learning, because communication with themselves and others takes priority over curriculum content and seen as vital for success. Needs to feel competent, autonomous, authentic beings within their community are recognized and met by Japanese teachers, providing relevant opportunities, as in regularly presenting a topic. In some schools, students (*from age 6*) teach what they like, researching content themselves, receiving peer and teacher feedback and coaching on performances. A boy (*age 7- below*) teaches effects of one substance on another (e.g. *apple soaked in red colouring*) to 60 others. Students take a class twice monthly, researching content themselves without teacher help. They are encouraged to glean this from many sources.

Student skills to manage and communicate information amazes – structuring lessons to introduce a topic, organising groups to implement activities (*10 experiments in above example*) with a closing summary and review. Each child gives a 30-second talk on what was learnt (*Hansei – presentation, practice, production, & reflection*). Therefore, they are better equipped than UK students to organize thinking and expression, shifting oracy into literacy and numeracy more easily. Japanese educators do not teach reading like British ones, because learners, with requisite levels of connected speech, will naturally move into secondary language representational activities of reading, writing and numeracy.

With almost 100% literacy rates their practice works, with comprehension valued above mechanical fluency. The English DIAL team saw 4 year-olds alone on trains and able to ask for help. With home, nursery and school activities based on interests, needs and real experiences, learners apply knowledge with understanding and independence. UK teachers assume that the Japanese rote learn, but the Leicester team experienced the reverse, visiting more schools in Japanese prefectures (*regions*) than other researchers to date. In the Japanese state-system there are no public exams or recording of student progress like Britain, although there is fierce competition

Formal talk
From the start of formal education Japanese children frequently speak publicly, share thoughts and teach others. This narrative experience helps assembly of literate and numerate tasks

Focus on the whole communication process and not just language components appears a critical issue in raising personal and academic performance. Children learn to make meaning from both non-verbal and verbal information in context to quickly grasp and respond to situations

for premier universities, with coaching for entrance tests. Parents can afford this, because differences between rich and poor are not such an issue as in the UK.

Interactive teaching requires understanding of narrative thinking and language development and ability to evaluate this in students for providing correct input. This is vital for shifting primary spoken language to secondary, symbolic levels of reading, writing and numeracy. Japanese teachers have a 6-year training, emphasising human development (*particularly thinking & language*) to assess this in pupils. There are close links to universities, with academics holding *principal roles* in schools, although a full-time headteacher presides. They take close interest in professional development programmes. Sadly, many British students are hurried into secondary language learning before establishing primary, spoken, literate thinking and consequently experience problems. This is due to teachers being unaware of stages of informal (*dialogue*) and formal (*monologue*) language development and its relation to thinking (Medical Research Council Studies, in *Class talk,* Sage, 2000).

SHANGHAI MODEL

Recently, the British Government has been impressed with results of Shanghai students, who have topped the triennial Programme for International Student Assessment (PISA) for the last two cycles, suggesting that 15-year-olds are

3 years ahead of English peers in Mathematics. The UK recruited Shanghai teachers to work in primary schools, as part of an £11 million project to boost performance. Shanghai students study for the *Gaokao* as the sole criterion for university entrance. This modern equivalent of the *Keju* (*ancient Imperial exam*) is the world's first standard educational test. The *Gaokao* introduced a measure of meritocracy into China, offering students with few social or economic advantages places at prestigious institutions.

However, critics suggest it has turned schools into *memorisation boot camps*, robbing chances to develop *higher-level thinking*. Research by Dr Jerrim (2015) presented cultural factors, like the high value Asians place on education, as the main contributor to high PISA scores, rather than just classroom methods. Xion Binqui, Vice President of the 21st Century Education Research Institute, thinks the system has insidious consequences for society. Since one exam determines life chances, the *Gaokao* results in test-oriented education, which is bad for physical and mental health and individual development and interests.

League tables encourage this approach. Experience of Chinese schools shows early focus is placed on communication, thinking and language, with students presenting formally in class, as seen in Japan. Establishing oral competence *before* secondary, representational languages of literacy and numeracy is understood by Chinese teachers as basic to success. Opportunities to orally articulate ideas and feelings diminishes later, in competitive drives for high academic achievements on international league.

MERITOCRACY ISSUES

There is a UK drive to support meritocracy, like in China. We want a society where those good at things have opportunity to develop them well but what happens to others who struggle? Within the Christian tradition, '*not weighing our offences but pardoning them*', is advocated, but will education be merciful with targets to meet? In an effective society, merits are recognised and valued for fulfilment. In theory this is true, but we judge *merit* by comparing one with another, focusing on *academic* outcomes in education. Only a few people are outstanding in any study area or skill and systems based solely on merit are tough. Most people will be useless at many things, so we must not place unnecessary stress on achieving high standards across the board. Frederick Temple (*a Rugby School headteacher*) regarded teaching as: *'Justice for the stupid'.*

He meant it is relatively easy to teach the best learners but the test and reward is in doing this well for everyone. Students would not be thought '*stupid*' if curricula included their particular intelligences. Education is narrowly focussed, rewarding academic rather than practical gifts. *'Work hard and live well'* and *'Use all your talents'* were mantras found in Japanese schools. This reinforces a need for well-trained teachers, who make learning relevant for everyone, accepting limitations, as rarely do we have abilities in equal measure. Practical skills are foremost in work,

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play and daily life. All intelligences should have equal value and attention, with chances to acquire them throughout education.

CULTURALLY RELEVANT TEACHING

Culturally relevant teaching was coined by Gloria Ladson-Billings (1992) to empower students to excel, by experiencing learning according to language-thinking levels and life contexts, for coping and confidence. If they do not see themselves, development stage, culture, values and interests represented in class, or feel they have to assume other beliefs, it is difficult to fit in and progress. To meet needs, student mother-tongue language *greetings* are made into a poster, using a new one to make contact at each lesson. Students briefly present their language and customs to others during the course. There are big challenges for teachers, with diverse students from many cultures, when the language of instruction, as well as underlying values and attitudes, are different to home.

THREE KINDS OF CULTURE

Margaret Mead (1977), in *Culture & Commitment,* defines 3 kinds of culture – *post-figurative,* in which children learn from forbears; *con-figurative,* whereby both children and adults learn from peers and *pre-figurative,* when adults learn from children. The latter is the case with technology, as youngsters born to this instruct older relatives. *Post-figurative* cultures, in which elders cannot imagine life differently, so conveying ideas of unchanging continuity, are characteristic of societies. People moving to other lands, tend to huddle in ghettoes, asserting an unchanging identity with forbears, in language, communication style, dress, food and behaviour. If numerous, they have no need or desire to mix with natives, when multi-cultural policies encourage segregation and mark out people-differences. Martin and Nakayama (1999) suggest culture is *'a site of struggle, a place where multiple interpretations come together, but where there is always a dominant force'* (p. 24). It is *traditional,* national attitudes, values and customs, evolving from history that hold sway. There must be acceptance of this reality, but tolerance and respect for cultural differences, boosting and energising creativity from many views and skill sets.

Adoption and adaption to new groups is not impossible, but demands *commitment.* Society membership, achieved by birth is now often by election, requiring dedication, but bringing dissonance if values, attitudes and customs differ. Individuals must absorb part of their cultural identity and strive for a new sense of who they are in another society. They assign parallel meanings, speaking a new language with linguistic patterns of the old, making them less intelligible to others. Homes are decorated as in their native country, as internal integration does not change and continuity retains identity. How children learn languages and culture from parents will be how they acquire other systems. They may treat each new one as *comparable*

as in *inter-comprehension* and *production*. However, they might regard their own language and culture as the *correct system,* with others considered imperfect translations, like Americans have done. This influences how they will view and learn the language and culture of instruction. Children, therefore, are brought up in linguistically and culturally-evolved ways into which most, but not all, can be fitted. Lack of *questioning* and *conscious awareness* are key for maintaining a *post-figurative* culture. In contrast, a *co-figurative* one is where behaviour models that of native contemporaries. Access to a new culture involves incorporating the dominant lifestyle, language and behaviour. This encourages youngsters to behave in sharp contrast to their own cultural and linguistic norms, bringing distance and alienation between generations.

In Britain, people mobility ensures huge gaps in education, living and behaviour amongst residents. *Closed communities* establish and maintain a preferred way of life, but result in segration and tension. The Greek historian, Herodotus, was explicit about this, showing that empires, like Persia, became *great* because of *openness,* with ability to *adapt* and *adopt* customs and practices of the people invaded (Godley's translation, 1982). He regarded *apparel* as important for acceptance. If you choose to dress differently from others, you signal a wish to be apart from them, which may be interpreted as disregard and dismissal of host conventions and traditions.

DIVISIONS IN SOCIETY

A study into *Racism, Extremism and Segregation,* led by Dame Louise Casey (2016), has found deep divisions between different sections of British society. These are worse than the Cantle review (2001) because of rapid, simultaneous migration of many different groups at the same time since then, with frictions between them. In leading cities, many wards are predominantly Muslim and schools have few (*if any*) native children, so immigrants grow up believing that all of Britain thinks and behaves like them. English is a major problem, as around 50% of mothers, in some groups, do not speak or attempt to learn it. Findings argue that only if UK laws, language, traditions and culture are strongly promoted in *every ethnic community* can diverse groups fully integrate, defeating far-right and Islamist extremists trying to divide us.

An example of a lack of support for British values, attitudes and customs (*not in the report*) was an email from Strathclyde University operations management team to students about toilet habits, after complaints from cleaners. This message was strongly refuted by University authorities, asserting it contravened their equal values ethos. Therefore, integration lessons are advocated, that include cultural and communication differences which *conflict* with host society conventions (see Section 2).

Criticising trends (*like the huge growth in Muslim Sharia courts disadvantaging women*), Dame Casey says that all citizens must obey the *same laws* defining how we live, learn and work together. The report cites discriminatory practices against

women causing them serious harm, denying access to human rights and equal opportunities. Evidence suggests that Sharia Councils support extremists, condone wife-beating, female genital mutilation, ignore rape whilst allowing forced marriage and honour killings. Feminist groups say that 80,000 rapes are recorded annually in Britain and are the tip of the iceberg with no place in UK society. Sharia influence is said to be growing and that of moderate Muslims declining, with men marrying back in their native countries. By living with wives briefly in Europe, they move back, under free movement rules, which works against integration.

A recent example (*not in the report*) finds pupils, at an Islamic faith school, telling Education inspectors they felt gender segregation did not prepare them for '*life in Britain*'. The comment came in an Ofsted report, which school governors (*not named for legal reasons*) attempted to squash (September, 2016). One female said that segregation was '*dumb*', stating a wish to adapt to host customs. How does segregation help acceptance into a nation valuing equality and opportunity? Critics mention problems of *'white flight'*, with people (*like London East End pearly kings & queens*) now dispersed to surrounding counties, feeling swamped by foreigners with no interest in their way of life. Issues on both sides need resolving, as they perpetuate segregation not integration.

The report calls for elected local and national politicians to swear oaths to serve *all* citizens, according them equal respect. Honest discussion about migration, segregation and the massive life-changes brought to areas of Britain is advocated. It concerns the indigenous population, feeling traditions and lifestyle are threatened, with values and attitudes ignored and disrespected. Anger and alienation result from such a situation and simmers until eruption occurs.

This is now seen in Sweden, regarding itself as the '*humanitarian superpower*'. It has welcomed refugees, but not fully integrated them because significant numbers lack education necessary for entry-level jobs and cannot get work. There are now zones of joblessness and criminality and a *shadow society,* with its own moral codes and legal system. Parallel courts deal with underworld crimes, like a failed attempted murder, with fines equivalent to £50,000. The Swedes have cut refugee welfare to reduce numbers.

Their social model, created from good intentions, has resulted in a violent underworld out of police control. The same is seen in America, with an estimated 11 million illegal immigrants; shadow societies, mafia-style courts, gangland killings, attacks on Sherriffs and conundrums like child-brides. Trouble is buried in data, but politcians dismiss problems and fail to face up to facts. Populist risings result from ignoring feelings on issues affecting lives in negative ways.

At the beginning of the century, Pim Fortuyn, a Dutch academic, formed an anti-Islamic party giving rise to a populist movement. He did not oppose migration on a racist basis, but said the Muslim religion was too dogmatic to integrate into Western culture. In 2002, Fortuyn was killed, by a Dutch environmentalist, for spreading this idea. A liberal proposed an illiberal view and was shot dead by another liberal. Although illogical, it shows mass immigration is not just about jobs, but *identity*.

To some, racial or national identity is bigoted, but for others rooted in place and tradition. Globalisation portrays free movement as removing loyalities to birth-place values, but this is not how humans react. Identity questions eclipse reason, producing fear if immigrants, with differing views and lifestyles, swamp existing populations. This is not to say that incomers cannot integrate, as Rotterdam's Moroccan Muslim mayor has done, but not everyone wants this, as *orginal* identity is important to preserve.

Wider discussion of such issues is discouraged by the *'opinion corridor'* into which public debate is confined. Those stepping outside to talk about immigration problems risk accusations of bigotry. Some in public life and the media (*in spite of holding other views*) see the future as an extension of the past, even though the present crisis has been attributed to rapid change, family collapse, decay of capitalism, technology worship, establishment breakdown and increased mobility. The world is in a continual rumble and tumble, with conflicts, prejudice, poverty, inequality and limited understanding between nations. We see a rat-race of some people trying to outwit and beat fellows, to gain power, giving rise to world unrest. We are all equal and should value diversity's range of ideas, from which problems can be approached and solved. Too much liberty leads to facism, so it is wise to control immigration and prevent countries reshaping to lose their traditional identities.

IDENTITY CRISIS

An *identity crisis* is faced by some students, who live in democratic Britain but originate from autocratic nations. UK principles of *liberty, equality* and *fraternity* do not sit comfortably with their heritage norms. They arise from different national histories, with *suppression of women, sexual orientation* and *majority ideas*. Such students are awash in unfamiliar, torrid seas, without an anchor of knowing who they are and what they should think and believe in their present community. In homes, traditional values reign, often conflicting with school and society norms. Culture clashes are not uncommon amongst people of different origens thinking they are right and others wrong. European identities are largely built on ancestry and Christianity. Today, disinterest in Christian principles of respect for others, means we are not energetic in creating wise, safe, moral pro-social codes. There is no longer a *central* code for life based on agreed virtues *of love, compassion, forgiveness, humility, respect, beauty* and *equality*. '*Do as you would be done by*' is rarely heard or reinforced.

Faced with diverse newcomers, policy-makers talk of a *national identity* founded on *liberal, universalistic values,* which mean little to those reared with different attitudes and no concept or experience of what *liberalism* means. To them, it means living as you want with freedom to do so, even if conflicting with host norms. There is a lack of what our historical identity has passed down, like the heroic narrative that youngsters crave and which today the extremist groups provide with lurid behaviour, beheadings and bombings. Incomers must be appraised of our past and

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why principles and identity have evolved, so that they understand the reasons for the lifestyles of the indigeneous population.

There was a quote from Chesterton, the author: *'democracy means government by the uneducated, whilst aristocracy means government by the badly educated'*. British nobility, as independent citizens, traditionally stood for freedom, restraining tyranny of rulers and people. They are now superseded by the new wealth of industry, with commoners given titles because of political party support. In the House of Lords, aristocrats are greatly reduced and replaced by business folk, media-types, spin-doctors, political party-hacks and donors with agendas. Who will dampen forces of excess and extremism now independence of political party or special interest has diminished? Where will minds be nurtured? Academia should be the answer, as independence of mind is the point of their existence. However, it also succumbs to *group think*[1] and *behaviour*, centred on identity politics, political correctness and competitive self-interest.

In Furedi's book: *What's Happened to the University: A Sociological Exploration of its Infantilisation* (2016), the issue is discussed. He suggests that universities have lost their climate of freedom, tolerance and experimentation and given way to political correctness and an illiberal, preachy atmosphere. Sussex University ran a workshop: '*Dealing with Right-wing attitudes and politics in the classroom*' (February, 2017). It provoked media fury that free speech is being undermined in universities, which should be '*intellectualy diverse rather than echo chambers of Left-wing opinion*' (Daily Telegraph, *Undermining Free Speech,* February, 2017). A radical magazine, *Spiked* (February, 2017), found in a survey that 90% of UK universities restrict free speech, censoring *specific* ideas, speakers, language and texts and implementing campus '*safe spaces*'. Implications for a fair society are profoundly disturbing, as self-censorship curtails freedom. Durham University Islamic Society, at a *Discover Islam Week* (*summer term, 2017*) handed out booklets saying. '*every Muslim should be a terrorist*', which upset those involved in the recent killings in Manchester and London. Critics responded, saying we are happy to support terrorist propaganda, preying on a largly decent and civilised society, but clamp down on many Christian views.

DIFFERENCES BETWEEN RICH AND POOR

There has been a growing sense of Britain becoming an '*us and them*' society, where only a few can hoard wealth and power. Oxfam figures show the average pay of bosses is 129 times that of employees, with 8 men owning the wealth of half the world (*Davos, 2017, World Economic Forum*). Professor Dorling (*Oxford University*), on News Night (BBC, 29 September, 2016), suggested that professionals now struggle to make ends meet. In America, a Chief Executive has reduced his salary to that of the lowest earners, showing their personal value and economic importance for effective company performances. Some measurements purport that 1% of the population owns half the UK wealth, paying only 27% of 2016 income taxes, according to Her

Majesty's Tax and Customs Office. Although other data suggests that inequality may not be increasing in the conventional sense of unequal pay, the problem is insufficient absolute levels of income and wealth amongst those with lower salaries. This is due to slow GPD growth and cheap, foreign labour, with incomes insufficient for living standards. In London, the charity, *Kitchen Social,* provides meals for 500,000 pupils in 330 centres, when not at school, because parents cannot feed them. An estimated 3 million UK children go hungry each day. Youngsters now earn less, in real terms, than predecessors and living costs (*like housing*) have soared. The existing inequality does not show up in income statistics. Large groups of Westerners suffer from inadequate education, family and community breakdown as well as cultural poverty. Others are alienated regarding social, political, ethnic, religious and material factors, leading to instability, insecurity, dissatisfaction, disaffection and anger, giving rise to Islamist extremism.

Underperformance of many from UK indigenous, working-class backgrounds is worrying as they do poorly at school. Lack of employability skills means firms prefer hiring foreigners. A UK engineering company presently has no British staff, because they are not considered effective. Spoken and written communication, initiative and work ethics are mentioned as key factors. Sir James Dyson is starting an *Institute of Technology* (2017), as Britain will have a shortage of over 1 million engineers by 2022. His company, producing high-tech cleaners, needs to double the workforce by then. Education, training and work will combine, as originally achieved by the Council of National Academic Awards (CNAA) in Polytechnics. These degrees were abandoned in the 1970s, with courses absorbed into academic universities. Bringing back this model is a positive move to provide required skills.

In the Grammar School era, there were more working-class in UK universities than in other European countries. The fact is that past well-paid manufacturing jobs have now been taken over by technology, with a collapse in employment rates amongst this group. Working-class children do not have the formal communication, personal and academic competencies for higher-level work (Sage, 2010). To compound this, life expectancy is falling for white, working class Britons, partly resulting from high suicide rates from alcohol and drug abuse. In Swinden, police use sniffer dogs to stop pupils stashing drugs in underwear and getting high before lessons, as bag searches are no deterrent.

Headteachers say drugs are a problem in all schools. Such factors are not revealed in traditional inequality metrics. One may earn a reasonable wage whilst suffering cultural impoverishment and declining living standards. In the UK, 47 million (*2/3rds of known population*) are supported by Churches with food-banks or other help (*from relatives*), as well as state benefits. This is not a happy situation for people. We will need improved, relevant education for both children and adults; cultural, social renewal, an entrepreneurial rebirth and a pro-growth policy to alleviate the situation. Will this be sufficent? It is a start to solving entrenched problems.

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THE SOCIAL CONTRACT

The present situation corrodes the social contract that we are all subject to common rules and equal opportunities. History shows that when the majority feel they are losing out things can turn ugly (Frankopan, 2015). If present trends continue, historians will mark the start of the 21st century as a time when free, open societies faltered, weakened by divisions. Whereever you look, dictators, autocrats, terrorists and corrupt opportunists show that a taken-for-granted assumption of Western freedom may be mistaken. How does a liberal society, deal with illiberalism? By becoming less liberal, as Furedi (2016) suggests? Although free societies provide chances for all, they need protection, strong leadership, effective communication and relationships, as well as determined unity. *Consistent* approaches to maintaining evolved principles must be followed by all. Some people insist this erodes individual rights and freedoms but it allows and supports divisions. In diverse communities agreement seems wellnigh impossible unless there is acceptance of host history, traditions, values and lifestyles.

There is conflict with people, now part of society, who will not accept equality, tolerance, respect and disagreement, identifying the British character. According to the Fawcett Society, 20% of males (25–34 years) believe female equality has gone too far. A Polish politician, Janusz Koewin-Mikke, has said in the European Parliament that women are weaker, smaller and less intelligent than men, so must earn less. How far do we go in abrogating or compromising principles, standards and laws to extinguish threats to our way of life and loss of identity? There are laws for the indigenous (*1 wife*) not enforced in cultures with other customs (*multiple wives*). Rules for some and not others create unequal practices and divisions. Socrates and Plato (*Greek philosophers*) said *democracy* brings *tyranny*. Giving rights and freedoms guarantee people assert views and confront others with different values, attitudes and customs. This is happening everywhere? How can it stop? What part can education play in encouraging acceptance? Honest talk helps solutions, which must respect host-nation traditions.

Those used to living *how* and *where* they wish should realise that these are not guaranteed rights in today's world if people in power disrespect freedoms. It is not possible to understand or uphold European ideas of law, liberty, government, education, family, morality or culture without tracing relations to Christian roots and civil peace. Effects of an Islamist presence in the West – attacks on free speech, segregation of males and females (*with more of the latter covering faces*), radicalisation in schools and jihadist violence – demands a firmer idea of what our civilisation is and how to preserve it by conforming to national principles and laws. Somehow, education as responsible for teaching society mores, must develop an identity, value-system, lifestyle and challenges acceptable to all cultures, whilst retaining national principles and traditions.

People, with shifting identities and social norms, need a steadying anchor if not to feel outcasts in free societies. *The Good Immigrant* (Shukla, 2016) assembles

ethnic voices in Britain today, revealing how it feels to be regarded as different and treated suspiciously, by a country that does not truly accept them. There are practices, however, in some groups, that are anathema to British values and traditions. Aceptance is two-way and 21st century illiterates will be those who cannot *learn, unlearn, relearn* and *reflect* on experiences, to evolve flexibility for surviving changing circumstances. This means committing to communicating and implementing principles that enable cultural integration.

Most children today are unable to learn from parents and elders they will never resemble in lifestyle. We are now in a new culture with the child representing the future and needing imaginative, innovative, dedicated adult-care beyond which we give today. Love and trust, from nurture and dependency, have made it possible for those reared in one culture to move to another. They have transformed former attitudes, values and lifestyles, in line with conventions of a new society. This recognises ability to learn and teach, retrieving and retaining what others have developed and implemented. To be accepted in a new group and not intimidating, differences in language, dress and behaviour are best minimised in public forums to signal a message of acceptance and respect. Historians have viewed this as important for integration. In the past, we have relied on *dependent* learning by children to continue culture, whilst incorporating necessary changes which (*until recently*) have been gradual and more easily assimilated. We must embrace new models for adults, who can teach not *what* to learn but *how* and not *what* they should be committed to but the *value* of this in responding to rapid changes and planning futures.

ATTITUDES TO CHANGE

Across ODBC[2] international surveys, 2/3rds of teachers believe schools are hostile to innovation. Resistance to reform is entrenched by dominance of consumer interests and determination to prevent anarchy from different parent demands, labelled '*inequality'*. It may not be divisive to allow *some* differences to flourish, with individuals pursuing lives within *common agreement of law, policy, practice and behaviour* in a place. In coping with diversity, teachers are crucial for promoting understanding from discussion, consideration, understanding, respect and tolerance of other views, but acceptance for national norms and laws. The maxim: *'When in Rome do what Rome does',* has been seen as the way to succeed in new societies, but we presently ignore this view. Will we ever learn from the past? This question is posed by Frankopan's world-history studies at the Oxford Centre for Byzantine Research (Frankopan, 2015). His analysis suggests that the more things change the more they remain the same!

Those espousing *essentialism* believe that people are driven by fundamental characteristics, which makes adoption of new ideas and behaviour problematic. Are we being naive thinking that this is possible? There are many examples of attitude change, such as those towards disability and homosexuality, so we must be hopeful and work towards necessary improvements. Leicester University research

(2000–2007) showed how communication (*verbal & non-verbal messages, words, voice, gestures, manner, & attitude etc.*) was the biggest issue for students with learning, behaviour and relationship problems (Sage, 2010). It is time to talk about what makes education a barrier for students and think how to solve difficulties. Our legacy is making this happen.

In the UK, focus in teacher-training has been on implementing a National Curriculum and standard testing rather than the Art and Science of pedagogy and integration of multi-cultural students. Robert Coe's report (*Durham University, 2014*) on what makes *great teaching,* comments that many classroom techniques do not work, failing to develop *critical thinking* (*linear, logical*), from narrative language processing and expressing sequenced thoughts. They also do not promote *creative thinking* (*lateral, holistic*), which is our primary problem-solving mode, depending also on *literate talk* (Sage, 2000). A Leicester University team worked with Japanese colleagues on a project (2002–2009) to develop the 21st Century citizen (Dialogue, Innovation, Achievement & Learning-DIAL). Also, the UK College of Teachers, undertaking European Commission research, examined *intercultural communication* and *relationships*, *learning* and *achievement* (Sage, 2011, 2012, 2013). These issues must be the focus of a new science of pedagogy, that applies lessons from language thinking (*information processing & expression)*, medical education (*physical, mental, emotional, & social development*) and sports training (*motivation & self-discipline*) to make learning relevant for plural societies in the global world.

SUMMARY

In a speech, Donald Trump, President of the United States, said that he *'loved the poorly educated'* (February, 2016). His popularity is fuelled by fury against liberal, secular, powerful elites, with the dominant tone – anarchic, counter-cultural and liberationist. The 18th century promoted global civilisation, harmonised by rational self-interest, commerce, luxury goods and services as well as Arts and Sciences, but has reached an angry anti-climax in revolts against our cosmopolitan, modern life. Jean-Jacques Rousseau, the 18th century Genevan philosopher, would say *'I told you so'.* Society, built around self-interested individuals/groups, will lack *common* morality and civilising, liberating effects, so leading to new forms of enslavement (*tyranny of democracy*). Technology, with social manipulation of users, is an example. In *The Origin and Foundation of the Inequalities of Mankind,* he wrote:

> In the midst of so much philosophy, humanity and civilisation and of such sublime codes of morality we have nothing to show for ourselves but a frivolous and deceitful appearance, honour without virtue, reason without wisdom and pleasure without happiness. (p. 43)

The *'Social Contract'* (1762) proposed a new political structure to cure ills of an unequal, commercial, consumerist society. It depended on *elected* rulers, subordinate

to sovereign law and popular wishes, displaying ethical behaviour to model integrity. Entrenched self-interest prevents this being bourne out in practice in our individualist rather than collegiate culture.

Capitalism functions on *dissatisfaction,* as acquiring more, improved goods and goals is a major purpose for living. Aspirations should be to improve ourselves rather than seek worldly things. *Ethics* need to be promoted, because varying values, attitudes, prejudices and interests can discriminate unfairly. *Reflection* (*Japanese 'Hansei'*) must feature in learning for us to become aware for planning effective development and action. Recent resentment against politicians, technocrats, businessmen, bankers and the media, reveals how Rousseau's views still play out amongst the disaffected, regarding imperfect *political, economic, educational* and *social arrangements.* People*, with c*omplex physical and mental wounds, make and unmake the world, with demands for equality, desires for stability and drives to negotiate better lives. These produce tensions in communities which are ignored at our peril.

It is against this background that Education has an important role, emphasising communication, relationships and holistic development, to acquire flexibility for coping with rapid changes and challenges. There are excellent teachers, but a system dedicated to passing regular tests, directs them away from meeting personal, academic and society needs. A survey of 2,132 sixth formers, at independent schools, reported at the Headteacher 2016 Autumn conference, in Stratford-Upon-Avon, found them unprepared for life ahead, with concerns about ability to cope. Similar views are expressed by State students, with a 2016 poll by the Open University[3] finding that over 60% of employees lack confidence to promote and progress themselves at work. They have partnered with Debenhams Stores offering chances to win help from a life coach, career adviser and personal stylist.

These examples emerged as evidence showed that those born in the 1980s are half as wealthy as 1970s children. A 2017 Nationwide survey found that 85% of parents continue to support their offspring after leaving education. However, research commissioned by the Independent Schools Council (ISC) discovered that children at fee-paying schools are more *confident, committed, controlled and challenged* than those from the state sector. The study, *by AQR International* (2017), involved 9,000 pupils of all ages, from 58 schools in England and Scotland, using the MTQ48 test model. It suggests a greater emphasis on personal competencies to encourage success.

COPING WITH CHANGE

In figuring how to do this, we can study *Stoicism,* the school of philosophy founded in the 3rd century BC by *Zeno of Citium*. The name came from the Stoa Poikile in Athens, the public square where thinkers met to report, review and refine ideas. They believed that to live effectively and happily was not about acquiring money, goods, success or fame, but a *sound mental state* grounded in *reason* and *virtue*. This comes from *talk*

and discussion with others and understanding of many viewpoints. In doing this, we find something bigger than ourselves, with perspective on life and appreciation of personal *needs* rather than just *wants.* It is the way to counter self-interest, appreciate and understand others, enabling us to reflect more deeply on views and actions.

The Greeks were aware of language power both for good and ill. The Sophist, Gorgias (d. *circa 380, BC*), discussed the superhuman might of *logos* (*speech*), which could make you feel happy, remove grief and end fear. The orator, Isocrates (d.338, BC) put persuasion by *logos,* in reasoned debate, as the driving force behind law and justice, without which civilisation will not function. *Logos* could be perverted for evil ends. Audiences for solo orations cannot test argument by interrogation and may be wrongly directed to think and act in immoral, unjust ways. Mass manipulation results from speakers who are plausible and persuasive. *Dialogue* not *monologue* was preferred by Plato in his writings.

While emotions and judgements can be controlled, this is not always possible. Ways others perceive/behave towards us and certain circumstances in which we find ourselves cannot be influenced. Stress is caused by thinking we can do what is not practically or humanly possible. '*Get what you want'*, is a modern mantra with no guarantee in practice. The corollary of positive thinking is if it does not happen a person has failed by not committing to its achievement. Self-belief and setting goals may not ensure they will always be reached. The ancients tried not to control the impossible, by reducing desires and expectations to achieve harmony between what you need, want and have. This produces less stress, with more personal well-being and acceptance of life.

Changes of attitude or behaviour do not happen unless one begins with what is presently, realistically possible. We need not be confined by what we are *good* at but what *interests* and *motivates* us. Emphasis on big questions – *What are my beliefs and goals? What sort of person am I?* blind us to more rewarding possibilities. Paying attention to small things around can inspire and invigorate for greater satisfaction. It is brief incidents, like smiling at a stranger or helping a friend, that creates a ripple to change the way we feel about ourselves, others and the world.

Thinking and feeling we must be updated constantly through technology, on details of other lives, leads to dissatisfaction, frustration, anger and jealousy. Deloitte (2016) in a report, *Future for Work,* finds we spend a quarter of the day on emails and check our mobiles 150 times, as well as accessing social media and the Web. Limiting overload is conducive to *ataraxia* (*used by the Greek, Epicurus, to describe a tranquil state*), reducing stress and worry. The Greeks said people are mainly intent on *how to spend time,* but those with talent on *how to use it.* Finding our interests is key to satisfaction and a healthy self-concept, so value must be for all aptitudes in education, as well as what motivates and sustains attention.

Some nations endorse every intelligence, regarding a *builder* as the same status as a *brain surgeon,* respecting varying interests, skills and goals. UK builders often view themselves as social failures. There is a wind of change in the present Government's recent support for *apprenticeships* alongside university *degrees*. We

should treat these options with equal respect, because both carry a possibility of success, although neither guarantees it. Degrees are not the desire and destiny for everyone and regarding alternative education as equally important and prestigious must be encouraged and applauded. This is important, as the Director of City and Guilds suggests we now have more graduates than jobs for them, so alternatives must be considered seriously. A problem exists as the '*excess*' graduates apply for non-graduate level work and with their qualifications usually are taken on. Thus, such jobs become graduate ones by default and deprive opportunities for those without degrees to find suitable employment.

Today, children, parents and grandparents are isolated by different life experiences. No generation has assimilated such rapid changes, witnessing competing powers, mobile populations, diverse customs, instant communication, increasing knowledge and puzzling questions of life, suffering and death – all (*it seems*) in the blink of an eye. New generations ressemble those born elsewhere, where events are presented instantly through technology. Distinctions between war and peace, friend and foe, insiders and outsiders have blurred. Carriers of different cultural traditions enter the present simutaneously. A global community is emerging with unprecedented, shared knowledge of one another and different interpretations of this, the world and its dangers. We need to create *open systems,* with communication depending on direct participation of those who presently have no access to power. The younger generation must lead the older, in building a future that is different from past revolts, reactions and reverberations and is *instrumental* rather than *coercive*. If this is achieved, change may be possible.

There is much good about present life, with generally better education, health and living standards for more people. However, we must commit to solving common, complex issues in a world of huge differences. A vital one is *education of plural societies* to reduce conflict and assist integration. This needs *understanding of cross-cultural communication,* valuing this, as well as the English language, as the global means of cultural exchanges. *Standard English* has not been taught recently, as deemed elitist, but now people complain because varieties in use make understanding difficult. In *The Art of Speaking,* a Sunday Telegraph editor (5 March, 2017, p. 19) bemoans lack of clear, comprehensible talk today, in response to the article, *Actors aren't (the) only ones to blame for mumbling,* (Furness, p. 12). The BBC regularly receives complaints about poor speaking with the programme, *Jamaica Inn* (2014) having over 2000 ones, because audiences could not understand the Cornish dialect. We must value standard English again, for public use, whilst supporting local dialects in situations that are relevant.

Performance metrics dominate policy all areas and are seen in Educational Standard Assessment Tasks (SATS), administered at various age levels; reflected in league tables and performance pay for teachers. The model plays to strengths. In economic terms, Britain's strong areas are specialised manufacturing, financial services and higher education (*4 universities in the world's top 10*), with pressure to maintain standards. We must work within policies and our book authors are

experienced in achieving this successfully. *Communication, confidence, optimism, risk-taking, judicious use of resources, change, strong, ethical leadership and competition* need support. We must appreciate the power of people coming together for common goals to do good in society, caring for the sick, disabled, unemployed, underprivileged, vulnerable young and old and those with learning difficulties.

PARENT/CARER ROLES

Although education has a major role in cultivating a workable society, parents must also play a part. They have also been influenced by results that are measured, leading to trying to shape children into certain kinds of adults. In *The Gardener and the Carpenter: What the New Science of Child Development Tells Us about the Relationship between Parents and Children* (2016), Alison Gopnik (*Psychology Professor*) describes how parents must approach child-rearing. Rather than making them conform in certain ways, like a carpenter might craft a chair, they should think of offspring as plants, free to grow at will. Children should not be manipulated in ways that gardeners force greenhouses plants. Over-parenting (*like prescribed teaching*) has led to an over-organised generation afraid of independance; fearful of the future and easily manipulated through the internet and group think. Effective communication brings emotional tools of resilience, fostering mental equilibrium as the real measure of success.

Research, however, demonstrates dilemmas. *The Next Generation Digital Research Conference* (Dublin, November, 2016) showed that 44% of parents wanted children concentrating on learning digital-coding rather than acquiring languages and 35% thought it more critical than literature study. However, they *all* worried about technology influences on behaviour and lifestyles. This differs from the DIAL study (Sage, Rogers & Cwenar, 2002–2009), with Japanese parents believing face-to-face communication, to build thinking, was more important than teaching technologies, which rapidly change and are a tool rather than the learning focus. Policies have squeezed subjects that help communication and character development, such as sport, art, dance, drama and music. Transmission teaching-styles minimise opportunities for students to acquire arts of discussion, persuasion, negotiation, presentation and performance, which produce confident individuals who can collaborate and cope well with challenges.

THE STATE OF THE WORLD

We like to complain about the next generation, many of whom (*fortunately*) have attributes to do well in spite of systems. The media portrays the worst elements of life, because they are most newsworthy, dismissing and diminishing many good things happening around us. Therefore, we tend to take media views on board as reality, but they are distorted to fit political and social agendas. Nevertheless, our boomer generation has been arrogant and disregarding of the lessons of history and experience. Events show that inappropriate, naive decisions have been made affecting quality

of lives. In this text, expertise on *coping with change, communication, language and relationships, motivation and discipline, ethical and reflective practice, special needs, holistic learning and workplace needs,* is presented to reflect on issues that affect learning, whatever student interests and goals.

In conclusion, working in a *paediatric(child development) assessment team* springs to mind. Children referred (*over a 10-year period*) for problems were all found to have delays or deviations in communicative and consequently cognitive development and relationships. I was asked to observe a 7-year-old girl failing in school. When entering class, the teacher was asking *why* she had forgotten her sports kit. The child remained silent and the teacher showed frustration. Assessment results were discussed, suggesting a cognitive-linguistic age of 2–3 years, so that the child was incapable of answering a *why* question, requiring an advanced narrative explanation. This was a turning point and she began a *Communication Opportunity Group* (COGS) and soon showed improved personal and academic performances. Deficits were made up and progress possible. The school became committed to skill teachers and students in *formal communicative competencies* for learning. This is the basis for effective education for everyone, enabling their inclusion and integration. A group of chief executives, at a recent careers conference, said: *'If you have good communication you can pretty well accomplish anything'.*

Also, Bear Grylls, Chief Scout and world-adventurer, told the Global Education and Skills Forum (2017) that he wished school had taught him '*how to communicate with people*'. Advocating that education needs to show students how to speak with others to build confidence, he emphasised the importance of practical skills for life, like team-working and looking after yourself well. Further sections show how to achieve this. Now that 46% of graduates cannot find work (UK Office for National Statisitcs, 2017) commensurate with their qualifications, life is indeed competitive. It requires presentational and performance abilities to give the best impression of oneself.

In Summary, Relevant Teaching Takes Account of

- The communicative process of teaching and learning within development: (*physical, mental, emotional & social*) evolving from medical, psychological, linguistic and anthropological knowledge
- Intercultural communication issues that influence relationships and engagement
- Societal and technological changes that demand a personal skill emphasis
- Opportunity and support for teachers and students to continually develop knowledge and skills

Suggested Classroom Activities to Introduce and Value Multiculturalism

1. Collect the languages spoken by class participants, making a poster to display.
2. Use a different language-greeting each lesson, introduced by class speaker/s and use this yourself to welcome each student at the door as they enter the lesson.
3. On a world map pinpoint where the different spoken languages of the class originate.

4. At a relevant time in the course, ask each language speaker to introduce the customs of their culture.
5. Ask students to bring in cultural objects, for display and explanation.

MAIN POINTS

- Society, built around self-interested individuals/groups, lacks *common* morality and civilising, liberating effects, so leading to new forms of enslavement, such as technology, with social manipulation of users
- Capitalism fosters competition and can lead to unethical practices. *Ethics* need to be promoted because varying values, attitudes, prejudices and interests can discriminate unfairly
- People, with *complex physical,mental and social issues,* make and unmake the world, with *demands* for equality, *desires* for stability and *drives* to negotiate better lives, producing tensions in communities which are ignored at our peril
- Philosophers suggest that to live effectively and happily is not about acquiring money, goods, success or fame, but a *sound mental state* grounded in *reason* and *virtue*. This comes from *talk and discussion with others* and understanding of many viewpoints
- Parents must ensure children develop the personal competencies such as ability to converse with others so they are able to cope with the formal communication found in classrooms
- A synthesis of research studies show that success skills arise from ability to shift between home and school talk which are the basis of confidence and coping with everyday requirements

NOTES

[1]   *Groupthink* is a psychological phenomenon within a human group in which a wish for harmony or conformity results in an irrational or dysfunctional outcome. Members minimize conflict and reach consensus without considering alternative viewpoints. By suppressing opposing views and isolating themselves from outside influences, loss of creativity, uniqueness and independent thinking results. The dysfunctional group dynamics produces an illusion of invulnerabiluity and certainty that the right decision has been made, so under-rating other views and abilities. This may produce dehumanizing actions against the 'outgroup'.
   Groupthink also occurs within natural community groups. It explains the different mindsets of those with political views (UK conservatives, socialists, liberals) or the solitary nature of introverts. Conformity of group views does not mainly involve deliberate decision-making and is explained by the collective confirmation bias of individual members. Initial research on groupthink was conducted by Janis, at Yale University, using the Bay of Pigs disaster (the 1961 failed invasion of Castro's Cuba) and the 1941 Japanese attack on Pearl Harbour, as case studies. It is a social psychology construct, influencing fields of communication studies, political sciences, management and organizational theory, as well as deviant religious cult behaviour.

[2]   Janisconser ODBC – an open, standard application programming interface for accessing different databases.

[3]   Open University Poll – university@lexiagency.com

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3. THEORIES INFORMING TEACHING OF SUCCESS ABILITIES

ABSTRACT

This chapter considers theories underpinning the teaching of success abilities. Some are wary of such explanations, but they are based on research showing how humans behave. Over time, changes in theoretical focus are in keeping with advancing knowledge and different cultural views. Theories outlined are grouped under personality, cognition and communication, showing a recent move towards more holistic models that account for both mind, body and spiritual Fuinctioning and acknowledge contextual and cultural attitudes. The history of holism, the idea that systems and their properties should be viewed as wholes and not just as a collection of parts, is discussed as a basis for considering changing views.

INTRODUCTION: BACKGROUND TO THE MIND-BODY DEBATE (HOLISM)

Dualism between mind and body has dominated Western thinking from the time of Plato, the Greek philosopher. Greek and Roman education sought mental and physical harmony (*homeostasis*) in human development, demonstrating understanding of the left-brain *analytic* and right-brain *assembly* roles regarding the processing and production of information through language. The Rhetoric and Grammar Schools promoted the *whole* functioning of a person, by focusing on communicative competence to integrate human activity. This was achieved from spoken language opportunities like oratory, collaborative drama and cooperative sport.

Schism between mind and body originated in the 17th century, with the emerging science of medicine regarding disease and illness as merely a mechanical breakdown in body-machinery. This brought conflict with the Catholic Church. The French philosopher, Descartes, accommodated tensions by allotting the intangible *soul* to care of priests and the measurable *body* to physicians, leading to *component* rather than *whole* process interventions. The 19th century Church provided educational opportunities in *public schools* for those unable to afford personal tutors, so reinforcing this divide between mind and body. This group learning concentrated on the acquisition of abstract, arbitrary knowledge, generally remote from student daily lives and real, physical experiences. Curriculum content was driven by political rather than learner concerns to meet needs of the new industrial society. Although in the 1970–1980s, child-centred education was advocated by psychologists, like Susan

Isaacs, this philosophy did not take permanent hold and the National Curriculum introduced into the UK (1989) reinforced strict, prescribed programmes to cultivate consistent standards. Since facts are more easily assessed, this form of assessment now dominates world league tables.

REVIVAL OF HOLISTIC VIEWS

Experts now question the distinction between mind and body from 20th century science. Quantum theory, in Physics, describes how individual parts of a system are integrated to behave as a unified whole. In 1934, Haldane, the biologist, developed Quantum theories of human consciousness. Bohm (1951) observed an analogy between human thinking, inner experiences and Quantum processes. Modern theories look for Quantum coherence in neural structures within a single neuron, with studies clarifying coherence between many different ones (Zohar & Marshall, 2000). The focus is on how meaning occurs, providing a new perspective within cognitive science, which previously viewed the *mind* as a computation machine in the way the *body* was considered. Thus, modern theories acknowledge mind, body and spirit.

HOLISTIC APPROACHES IN ASSESSMENT AND TEACHING

Many students struggle to make meaning of curriculum content and many human diseases and illnesses are only partially alleviated by conventional medicine. How feelings, emotions, personalities and relationships affect health and education is now of central concern. At the heart of science lies the phenomenon supporting holism – the *placebo response* – in which an *inactive* medication, treatment or management has positive effect, showing power of mind over body. Belief and faith seem at work here.

Professor Benson (Mind/Body Institute, Harvard University, 1996), reported that the placebo response was as high as 90 percent in alleviating disease, illness and mental disturbance. The trust-relationship with a practitioner has a large influence on outcome. Power of belief and expectation may be harnessed through the *'relaxation response'*, a mental state triggering physiological, measurable changes, such as reduced stress-hormone levels and muscle tension. Techniques focusing the mind, like *differential relaxation, visualizing, diaphragmatic breathing, biofeedback* and *hypnosis* induce a relaxed response enabling better function. Such methods improve learning and well-being. At the North Wales Business and Language School, the day begins with relaxation, visualization, reflection and review, as experience shows this accelerates learning. Sport psychologists master these techniques for achieving optimum client performances.

In holistic approaches, spiritual concerns (*inner-self growth*) rank with mind and body. We puzzle about life, with need to understand its purpose and our potential to undertake expectations. This self-awareness underlies success ability, by encouraging us to become observant and reflective for reviewing and refining

actions. In struggles to make sense of happenings, certain activities create a supportive framework connecting us to our inner-selves. These are communicative opportunities such as *talk, art, literature, music, dance, drama, sport, communal events, family, worship* and *play*, which encourage participation and discussion. Such active, relaxing and mostly enjoyable experiences help self-awareness to understand our strengths, limitations, vulnerability and dependency. Benson (1996) found relaxing activities increased spirituality (*self-awareness*). Antibody levels of students were higher on days when they felt buoyant and positive and lower on days when stressed, depressed and unable to cope. The mind-body-spirit relationship cannot be ignored when considering human optimum performances.

CULTURES WITH A MIND-BODY PHILOSOPHY

Eastern cultures, like Japan, embrace *reflection* (Hansei) as the core, communicative process for developing effective mind-body performances. The Japanese word 'Han' means *to change* and 'Sei' to *look back, review, reflect* and *examine* for the best result.

Six Hansei Principles:

1. Reflection on action is essential for effective results, focusing on issues needing attention
2. Looking inwards not outwards acknowledges actions, as both intellectual and emotional events involving communication with oneself and others (*intra & inter communication*)
3. Reflection benefits from communication with others rather than relying on one's own response to events
4. Reflection must be ongoing and not just at the end of an activity to bring about change for good
5. Reflection allows events to be seen as part of a *larger* on-going communicative process between people
6. Activity involves problem-solving, requiring a sociological and not a technological approach, with group decisions more effective for choosing best-fit solutions

Japanese say that without ongoing reflection, from constant talk with others, we go blindly on our own way, creating unintended consequences and failing to achieve anything useful. Reflection, from self-talk and talk with others, is at the heart of moral development and vital for behaving ethically, encouraging respect for community values to enable effective actions. The moral curriculum has priority in Japan, with formal talk encouraged to develop appropriate thinking and behavior, enabling the shift from oracy into literacy. This focus is attributed to their academic success and lack of learning and behaviour difficulties, when compared with

Britain (Sage, Rogers & Cwenar, 2000–2009). In Japan, Hansei is part of learning, constantly reflecting on and refining behaviour. A comprehensive review takes up the final third of each lesson, with all students giving a response to guide progress. This actively makes and shares meanings, producing the most effective long-term learning (National Training Laboratories, 1996).

THERAPEUTIC MIND-BODY COPING APPROACHES

In therapeutics, the essential aspect of a person is how they think, feel, relate, communicate and behave. Support harnesses power of thoughts, feelings, imagination, communication and actions, to influence physical, mental, spiritual emotional and social growth. The nature of consciousness and how thoughts and feelings are buried to influence ongoing behaviour are starting points. Relaxation helps express feelings and ideas; begins self-awareness and promotes problem solutions and limitations hampering progress. Methods, like Peto,[1] Montessori[2] and Steiner,[3] believe that until learners understand *who* and *what* they are, formal learning is impossible. The 10 top-performing nations do not start this until 7 years, because until then the *right*-brain focuses on *wholes* not *parts* of things. The *left*-brain then comes into play, analyzing how parts combine into wholes. Students attempt activities that assemble components for meaning (*reading*) when the brain manages this easily. In Britain, brain-body development is not reflected in curricula and a reason for those with educational problems, so needing holistic policies for improvements in learning.

SUCCESS ABILITIES

These are difficult to grasp as many types are identified. Traditionally, they focused on inter-intra personal *communication* and *social abilities,* but now include *learning & study skills, numeracy* and *technology, self-management* and *assertion* plus *cultural, community awareness*. They are also known as *life/coping/transversal/transferable* abilities, underpinning *all* performances. Demands to master these come from employers, educational validating bodies, governments and the European Union (EU), pinpointing inter-intra personal communication as core-processes (The Quality in Higher Education Project, 1993). Teaching, therefore, must focus on communicative development. A European project (*Inter-competency & Dialogue through Literature-IDIAL*) researched success abilities in 7 countries. Theories, informing teaching, reflected different regional and cultural philosophies (2009–2013). They include: *The Archetype model, Critical and Creative thinking* and the *Communicative Approach*, each relevant for teaching success abilities.

PERSONALITY THEORY: THE ARCHETYPE MODEL

This is based on ideas that within us are innate dispositions (*person attributes*). As inherited potentials they manifest in images, behaviours and interactions – driving

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personal communicative styles. Originally discussed by Plato (BCE, pp. 427–347) as *'ideal forms'*, they were later presented by Jung (1875–1961), as '*subconscious innate instincts'* and organizing principles for what we see, hear, feel and do. This led to belief that the image of the ideal human face is an Archetype, helping us recognize, analyze and respond to others. The mother Archetype is an example of ability to recognize the *'mothering'* relationship. Jung's basic Archetypes are *our*:

Shadow – 'dark side' deriving from past, pre-human concern for survival
Anima – communicative need to love and be loved
Persona – public image (*Latin for mask*) as the person we show to others
Self – development of a harmonious personality to fulfill aims

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The aim is to understand oneself better for relating to society successfully. Jung developed the personality typology of *introversion* (*preference for one's internal world*) and *extroversion* (*preference for external world of people, things & activities*). This thinking underpins the *Myers-Briggs Type Indicator* (2009) employed in career guidance and job selection, using self-report to indicate preferences in how people perceive things and make decisions. Archetypes are useful for analyzing myths, fairy tales and literature, capturing basic self-expression units and referring to the mind's deep-structures. Experts say there are only so many world-stories and characters and we just rearrange details to suit circumstances. From this view, we are born to see, hear, feel and process information in a specific way, because of nervous system organization. Jung begins at the highest level (*spiritual*), deriving lower-levels (*psychology & physiology*) from this. Critics feel theories leave little to chance, accident or actual circumstance, with personality and life over-explained, so out of touch with reality.

COMMENT

Developing transferable abilities, using literature as a stimulus, helps grasp the world and how people conduct themselves across time-space (see Section 3). Story Archetypes enable learners to understand themselves and others; express views and facilitate social, cultural awareness. The theory:

- encourages associations and links with a person's experience
- shows interrelation of everything through the collective unconsciousness
- facilitates self-awareness and solution of problems for successful development

It suggests that innumerable, mythical persons reside in our psyche and are something more than personal or human. There has been increasing certainty about the physiological basis of Jung's typology of brain functions in 4 cortex areas: *Speech*, as expression of thought in the left frontal lobe and *sensation* at the back, with *intuition* in the right-front and *feeling* at the back. We appear to have a lead

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function, as one area is more efficient. Over development of others is said to lead to *falsification of type* and possible emotional problems. Teaching must recognize differences, concentrating on strengths not weaknesses.

THE COGNITIVE MODEL: CRITICAL AND CREATIVE THINKING

The *thinking* concept developed over 2,500 years. The term **'***critical thinking'*** originates from studies in *Critical Thinking and Education* (Glaser, 1941), defining 2 aspects:

1. A disposition to consider thoughtfully the problems and subjects that come within experience.
2. Knowledge of logical inquiry and reasoning methods with skill to apply them.

Glaser emphasized ability to assemble information, comprehend words (*from attitudes & values behind them*), using language accurately, clearly and discriminately, so linking with *right-brain* thinking. However, language and associated capacities are normally *left*-brain situated. Speech and language express thinking and reasoning and scientists have regarded the *left* as the *major* hemisphere for thinking with the *right* as the *minor* one. Sperry's (1960s) split-brain experiments changed this view. By cutting the nerve-cable connecting hemispheres (*corpus callosum*) Sperry showed their differing functions, seen in brain-injuries.

On the *right-side*, we have one way of knowing: we *'see' imaginary* things *(mind's eye)* or recall real ones. Think of your favourite food (*colour, shape, taste, smell*) We '*see*' how things exist spatially, understand metaphors, imagine, fill in information/opinion gaps in talk/text, combine ideas to make new ones and assemble meaning (*synthesize*). If something is too complex to speak about, we gesture. Try describing '*ringlets*' without hands! Images (*'seeing' within*) are idiosyncratic, non-verbal ways of thinking intuitively, holistically and metaphorically (Edwards, 1979). We call this the '*seeing/feeling*' brain, using it to communicate with ourselves and understand whole things/events from *creative, lateral, narrative thinking*.

The *left*-side works oppositely. It analyses, abstracts, counts, marks time, plans in steps, making logical word- statements. If apples are bigger than plums and plums bigger than currants, we say apples are therefore bigger than currants. This illustrates the *left*-brain's *critical, linear, thinking* mode: analytic, sequential, objective, symbolic and verbal. This *'saying/listening'* brain communicates conventionally (Edwards, 1979). Brains are functionally asymmetrical, with the *left* controlling the *right* body-side and vice-versa. This duality of human-nature and thought preoccupies philosophers, scientists and teachers, dividing *thinking* and *feeling, intellect* and *intuition, objective analysis* and *subjective insight* (Edwards, 1979; Sage, 2000b). People analyse good and bad points, but decide issues from their guts, showing feelings over-ride facts. Anecdotes abound about figuring out problems, with answers presented metaphorically in dreams. The 19th century mathematician, Henri Poincare describes this:

One evening I drank black coffee and could not sleep. Ideas rose in crowds.
I felt them collide until pairs interlocked. (Edwards, 1979, p. 35)

An intuitive solution was made to a puzzling problem. We experience this when *words* seem plausible, but something tells us not to trust them. It shows both brain-sides process the same information differently. In *right*-brain mode, we use intuition and insight without logic, as in the shout, '*Eureka*' *(I've found it!)* attributed to Archimedes when bathing, enabling him to formulate the principle of using the weight of displaced water to determine that of solid objects. The *right*-brain mode is intuitive, subjective, relational, holistic and time-free, assembling message-meaning from verbal and non-verbal information. It is given short-shrift in learning. Education cultivates the verbal, rational, *left*-hemisphere, leaving half of our student brains virtually neglected (Sperry, 1982). Cognitive differentiation is well-evidenced, with interest shifting to the connective network influencing activities, supporting critical and creative learning approaches.

COMMENT

Educators acknowledge intuitive, creative, lateral, narrative thinking in developing transferable abilities, but schools are structured in *left*-hemisphere mode. Teaching is sequenced with learners progressing linearly by age. Mainly verbal and numerical subjects follow strict time-tables. Students, in rows, give answers judged *right* or *wrong* by teachers. The *right*-brain *(artist, free spirit)* is lost in education and mostly untaught. Art, music and drama have limited roles, but we are unlikely to find courses in imagination, perception, intuition, creativity or communication. Although valued, we assume (*wrongly*) students develop these naturally. Some progress occurs as survival depends on it, but many cultures reward *left*-brain performance at expense of *right* potential. Jerre Levy (1968) said we could destroy the *right*-brain with prescriptive teaching.

We are aware of inadequate verbal abilities *(narrowly taught as vocabulary & grammar)* hampering lives. What happens to the non-verbal *right*-brain *(assembling meaning)*, which is seldom considered or properly facilitated by developing formal *narrative* thinking and language expression. Evidence supports systems facilitating the *whole* brain, matched to cognitive-linguistic development levels (Section 3). *Right*-brain growth spurts from 4–7 years with the *left* kicking in later (Sage, 2000a). Problems arise from a limited *right*-brain strategy because early *left*-brain analytic focus hinders growth, resulting in a grasp of facts but weak meaning (Sage, 2000b, 2003, 2006; Sivyer, 2007). High-achieving nations start formal learning after age 6, working with brain development to allow *right*-brain growth, so thinking theory provides a rationale for balanced teaching.

Critics suggest *lateralisation* research promotes subjects and products outside its implications, citing interventions like neuro-linguistic programming. Nevertheless, hemisphere-specialisation is general to all vertebrates, with the *left* categorising

information and controlling routine behaviour and the *right* responding to novel events and expressing emotions. Finding ways to involve both brains in learning makes sense.

THE COMMUNICATIVE APPROACH: INFORMATION PROCESSING AND PRODUCTION THEORIES

The communicative approach builds on both *personality* and *cognitive* theories, emphasising *levels of thinking* and *context needs.* Together with personality, attitudes, opportunities and the way we present ourselves, this influences how we process, solve problems and behave. Basic to communication and learning is absorbing, retaining and retrieving information for various, expressive purposes. How does this occur? Information processing and production theories include, at *input stage,* the memory process, cognitive load, chunking and automaticity and at *output,* narrative forms for different communicative events.

PROCESSING THEORY

Jack is learning to read but struggles. Speaking is slow, so when completing a sentence he cannot remember how it began. Reading, like all learning, stores information in mind and retrieves this when needed. How does it happen? One theory explains that information transmits through senses – ears (*auditory*), eyes (*visual*), touch and space position (*haptic*), smell and taste, before moving from sensory storage to short- then long-term memory. When Jack reads, he receives sensory information from the book. Eyes take in each letter-shape and size, grouped to make words on a page. This is taken into sensory storage and as eyes move across the page Jack remembers what was just read in short-term (ST), working memory (*store of recent images*). If things go well, Jack retains the information in the book longer than a few seconds. This moves to long-term (LT) memory and is stored for accessing when required. Looking at information processing-production theories enable teachers to apply these for students.

COGNITIVE LOAD

When Jack reads, information must move from sensory to ST then LT memory to assemble meaning. Why? ST memory is limited. Only a few things can be in working memory at a time, storing just for seconds. This causes problems. If Jack is reading a paragraph, he cannot remember each word or sentence. He must move information to LT memory – otherwise when reaching the end, he will have forgotten how the paragraph began, so unable to grasp meaning. When transferring from ST to LT memory, students can become overloaded and not remember anything. If Jack listens to chunks of connected speech (*topic presentation*) or reads long, complex paragraphs and unable to move information from ST to LT memory, he will experience *cognitive load*. 3 things help:

1. Encourage attention and word rehearsal of what is heard/read, so information can easily move to LT memory.
2. Present *limited* information in short sentences and 3-minute chunks (*brain attention limit*). Teaching a few things at a time, with breaks, helps retention and avoids cognitive load.
3. Chunk material. Recall numbers: 07713411883. Did you remember them all? Probably not. If you divide into chunks: 077/134/118/83, you are more likely to retain and recall them. This idea is behind *chunking,* (*grouping information*), so if Jack's teacher does this it will help memory.

AUTOMATICITY

Jack wants to learn but has problems. When reading, ST memory may get full, leading to *cognitive load*. How can he free up working-memory space to learn more? *Automaticity* makes a task automatic. Think about driving to school/work. The first time you attend to details: that tall tree, thatched house, supermarket and roundabout with 4 roads. The more you repeat the journey, the more automatic it becomes. Regular, interesting repetition is key.

STUDIES OF INFORMATION PROCESSING CAPACITY

The Medical Research Council was concerned about children not progressing at school whose processing-production competencies were deficient. Issues emerged from evaluating 300 children (Sage, 1986) showing:

1. Traditional intelligence tests failed to pinpoint problem areas
2. Speech focus (*words & grammar*) was not improving progress
3. Reduced attention levels were shown on control schedules
4. Reduced information integration (*if playing with toys & given instructions, play disintegrated*)
5. Deficient auditory memory (*repeating sounds, words, sentences*)
6. Temporal sequencing problems (*displayed in responding to complex commands*)
7. Auditory figure problems (*unable to differentiate speech in group-talk*)
8. Re-auditorisation problems (*could not synthesise/analyse words*)
9. Limitated symbolisation, abstraction and conceptualisation (*problems with logic*)
10. Reduction in accuracy and speed for word-labels and associations
11. Residual phonetic/phonological difficulties
12. Problems in mastering and establishing meaning.

To investigate these, an assessment of *Haptic, Auditory* and *Visual* competencies was devised and piloted before implementation with a group of 80 children from 4–8

years old (Sage, 1986). Half the sample achieved well at school (N) and the others showed language deficiencies (LD) and inadequate learning. Overall results are below:

Table 1. Mean scores for normal (N) and language deficient (LD) children, 4–8 years

	Haptic		Auditory		Visual	
	Mean	*S D*	*Mean*	*S D*	*Mean*	*S D*
N	36.15	6.14	86.60	7.42	57.33	8.98
LD	22.50	5.07	34.95	13.63	35.40	11.28
t	10.84		19.82		11.28	
p	0.001		0.001		0.001	

Mean = mean score; SD = Standard Deviation; t = correlation; p = significance level
N = normal (those testing on language & cognition tests within the normal range
LD = language deficient/disordered those testing below norm on language cognition tests

Large discrepancies showed in all areas, when comparing N and LD groups, with overall significant difference p = 0.001. Whereas the N group showed an even profile on *haptic, auditory* and *visual tasks*, the LD one demonstrated a larger dip on auditory ones, because stimuli were more transient and dependent on ST memory. There was a clear age-trend in N groups, but not in LD ones. The N participants used *verbal rehearsal* on *visual memory tasks* not demonstrated in the LD group, indicating less skills employed. LD children showed lower attention levels, taking longer to complete activities. Visual scanning was less and frequent repetitions of instructions were needed for task completion. A strategy was devised to build competencies holistically (Section 3).

PRODUCTION THEORY

Spoken communication is best represented by a *transactional* model, showing we *send* and *receive* messages simultaneously (*listeners respond non-verbally with facial expressions/gestures*), recognising *mutual influence* on interaction (Adler et al., 1980). This defines informal (*dialogue*) and formal (*monologue*) communicating styles, with the latter dominant in education, depending on well-developed narrative thinking and linguistic structures to process and express ideas coherently for different purposes. Bruner (1965) and Beilin (1975) claimed that *narrative (creative) thinking and language* is primary for understanding, assembling and judging facts, underpinning interactions. Context, characters, actions and reactions is our in-born schema for comprehending the world and witnessed in child role-play of events for deepening understanding. Seven stages in narrative development were identified from Medical Research Council and National Vocational Council studies (1980–1990) producing the *Communication Opportunity Group Strategy: COGS* (Sage, 2000a, 2000b, 2006)*.* This provides holistic assessment and teaching,

based on narrative development; considering transactional influences (*opportunity; personality; intelligence; attitude)*; emphasizing *clarity, content, convention* and *conduct* in performance. The approach is endorsed for its evidence base (Cooper, 2004). In the IDIAL project, the UK team used 3 groups of 10 pupils (age 13) and 3 teaching methods (*communicative (active), traditional (passive) or self-directed*). Before 10 teaching-hours there was no significant difference on communicative competencies (p=0.6) but afterwards the communication group (COGS) showed large increases compared with others (p = 0.000). Samples were small (*10 in each group*) but reflect previous research supporting a communicative approach to develop thinking in many situations (Sage, 2010).

COMMENT

Communication underpins all transferable competencies as explained below:

Communication and Cultural Awareness

How and what we communicate *verbally*/*non-verbally* is defined by context and culture shaping attitudes, values and knowledge. *Verbally* is included *message information*, using figurative, humorous, inferential speech. *Non-verbally* is *voice-tone, pitch, pace, pause, power* and *pronunciation* marking meaning, with *body language* indicating mood and feelings through *physical appearance, gaze, posture, gestures* and *facial expressions*. Spoken and written communicative genres have conventions to be learnt and applied appropriately. *Dialogue* has equal speaker participation and in *monologue* one person controls, showing different role positions and talk patterns. Effective communicators account for these factors.

Learning How to Learn

This defines the communication *strategy.* Learning is gaining knowledge, experience, attitudes and skills over time to achieve the previously impossible. Inter-related stages include new experiences and behaviours with reflection refining embedding of new knowledge, understanding and skills. Implementation determines purpose, identifies procedures to achieve this and practises tasks. Our *internal communication* grasps the goal and steps to achieve it. A *narrative schema*, developed from formal talk, enables independent learning, providing the internal, mental framework for assembling and sequencing events.

Mathematical, Digital, Scientific and Technological Abilities

These are *secondary* language representational activities, acquired from symbolic processes and narrative structures of *primary* speech. Tasks depend on gathering

and interpreting data. Arithmetic operations, using ratios, percentages, indexes and statistical analyses (*tables, graphs, & charts*) are based on *narrative schema* for data-assembly. Computers and mobile phones use both *lateral* (creative) and *logical* (critical) thinking, following instructions for information processing. Mathematics requires high-levels of declarative, procedural and conceptual knowledge, acquired from talk and used in a strategic, context-related way.

Social and Civic Engagement

This refers to social responsibility, requiring awareness and appreciation of community needs, diversity and inclusion. Knowledge and understanding, communicating, collaborating and cooperating with others engenders loyalty, reliability and commitment to common purposes. One must sublimate personal desires sometimes for common *'good'*, considering others before *'self'*. Sharing views, feelings and attitudes underpins social dynamics and taught in high-achieving nations like Japan.

Initiative and Entrepreneurship

This defines *leading* in situations, with motivation and commitment to see things through. Skills to promote and *'sell'* one self, services or products are involved. Communicative abilities to assert, persuade, negotiate, make effective relationships, develop suitable administrative arrangements, time manage, present ideas to others and implement follow-up procedures are required. *Narrative, creative thinking* creates the vision and *critical thinking* structures delivery. Transferable abilities require self-awareness and reflection for development with recent theories of dual-process and dual-system providing insight.

DUAL-PROCESS AND DUAL-SYSTEM THEORIES

These theories are mentioned in cognitive and social psychology. The two-process distinction emerges as a rapid autonomous activity (Type 1) yielding default responses, unless intervention occurs when higher-order reasoning takes over (Type 2). The difference is that Type 2 processing supports hypothetical thinking, depending on working-memory. Theories by Evans (2007a), Kahneman (2011) and Stanovich (2011) account for wide interests in reasoning, judgment and decision-making literature. Kahneman (2011) suggests 2 ways to think: one is *thinking fast,* working on intuition and association automatically; the other is *thinking slow,* in a reasoned, controlled way. Theories originate from Stanovich and West (2011) using terms System 1 and 2. Kahneman refers to *thinking fast* and *slow* (System 1 & 2), winning the Nobel Prize for his work. He considers people as *managers* in control of minds and bodies. The decision-maker, with distinct beliefs, weighs options, deliberates and chooses with better judgment to govern behaviour. System 1 uses

associative memory, working things out automatically, influenced by natural drives and instincts. This is not *deciding* but *unconscious discerning.* System 2 requires effort, as the control function and supervisor of mind and behaviour. *"What I do and not what happens to me"* means struggle.

System 1 mostly works well from practice. When problems occur, we must realise that intuitions are not always right and have flaws. Awareness of happenings and acknowledgement that we are '*prone to error'* is needed. It works through association (*connecting up novel stimuli with known ones sharing characteristics, contiguity in time & place or causality*). The system gives quick impressions, allowing immediate response, which is important in times of danger or when teaching! To achieve this, System 1 relies on rules and guidelines (*heuristics*) to assist. We identify with System 2, the conscious, reasoning-self with beliefs, making choices and deciding what to think and do. If something important arises, System 1 becomes strained, mobilising 2 to help.

> When System 1 runs into difficulty, it calls on System 2 to support more detailed and specific processing that may solve the problem of the moment… You can… feel a surge of conscious attention whenever you are surprised. System 2 is activated when an event is detected that violates the model of the world that System 1 maintains. (Stanovich & West, 2011)

Do we jump to conclusions from broad, applied principles? *'Yes'*, is the answer, as they are learned, applied procedures, calculating/recalling some value or shortcutting reasoning, even though we can think out better results. Kahneman (2011) says we fail to do this as we are lazy, reflecting Argyris and Schön's (1970) double-loop learning, with implications for reflection. System 1 is single- and 2- double-loop learning. System 2, when effective, is not hood-winked by System 1, but becomes troublesome knowledge and prone to lethargy.

Argyris and Schön (1978) Double Loop Learning

When issues arise, it is easier to think and drive present objectives, as an *error-correction process* that keeps focus (*single-loop* learning) with goals, values, frameworks and strategies taken for granted. *Single-loop learning* (*like a thermostat monitoring hot or cold*) receives information for corrective action. Double-loop learning occurs, when issues are detected and corrected, modified by norms, policies and objectives.

THRESHOLD CONCEPTS: A TRANSFORMED WAY OF THINKING

Exploring threshold concepts supports Schön's (1983) reflective difficulties. If teachers are to develop they must accept teaching and learning demands and ways of thinking and practice. Teaching is not just pedagogy but the growth of thinking, reflection and action.

Argris and Schön use the term single-loop learning to describe how people learn to adjust their actions in response to natural feedback on the success of those actions in achieving a desired result

Double-loop learning requires not only adjusting one's actions, but also surfacing, challenging and adjusting the governing variables that are usually taken for granted

Figure 1. Double-loop learning

A threshold concept can be considered akin to a portal, opening up a new and previously inaccessible way of thinking about something. It represents a transformed way of understanding, or interpreting, or viewing something without which the learner cannot progress. (Meyer & Land, 2006, p. 3)

[This] means that a lot of disjointed and disconnected facts and ideas can come together into a coherent way of looking at the world. But when stuff 'falls into place' or 'makes sense' often we do not have to make an effort to remember it—it is just 'there', a natural part of a wider whole. (Atherton, 2013)

It is like opening a door, revealing hidden things. Once the threshold is crossed*, you* and your *understanding* changes. Perkins (2008) suggests this may

become *'troublesome knowledge'*. If you have to change ideas, because you now think differently about teaching and learning, it becomes *more* than you know, affecting beliefs. Once through the door you cannot return! *Liminality* (*edge/threshold*) is uncomfortable. Sorting what are threshold concepts of being a teacher determines where difficulties lie. If carrying on regardless then understanding is mimicked or faked. Professional knowledge must compel development. Recognizing and addressing subject threshold concepts comes from experience.

EXPERIENTIAL LEARNING AND REFLECTIVE PRACTICE

It is vital to encourage individual involvement in experiential learning and analytic reflection, to bring understanding of new knowledge and retention (Moon, 2004). Aristotle said: *For things we have to learn before we can do them, we learn by doing them.* Reflective practice is only effective by *'undertaking it'*, with following discussion, rather than reading and following instructions. Kolb (1984, 2005) popularized this, drawing on Dewey, Lewin and Piaget work. Experiential learning theory passes on the legacy of 20th century scholars, notably James (1977), Dewey (1933, 1938), Lewin (1951), Piaget (1970), Wadsworth (2004), Vygotsky (1978), Jung (1971), Freire (1993) and Rogers (1951). Experience is central to learning.

> Doing and thinking are complimentary. Doing extends thinking in the tests, moves and probes of experimental action, and reflection feeds on the doing and its results. Each feeds the other, and each sets boundaries for the other. It is the surprising result of action that triggers reflection, and it is the production of a satisfactory move that brings reflection temporarily to a close. (Schon, 1983, p. 280)

Like Dewey (1933), Schön (1983) influenced education and related fields with ideas from Argyris (1982), Polanyi (1966), Ryle (1949), Goodman (1984), Wittgenstein (1953) and Newman (1991). Schön developed *reflection-in-action* for professionals to *"think on their feet"* (Illeris, 2007, p. 66). We must embed experiential learning into courses, providing a framework for adapting many teaching/learning methods. Moon (2004) says most educators understand this. Emotion and feelings are vital in the process. Reflection develops ownership of content, relating ideas to previous knowledge more effectively (Rogers, 1969). Self-directed learning champions independence; supports transformation and promotes freedom and social action (Merriam, 2001). Facilitators must engage in critical reflection of attitudes, assumptions, values and practice. Education adapts to student needs, with experiential learning becoming important. Clark & White (2010) suggest quality courses must include experiential components, as bosses want employees to build *professionalism* (*Confederation of British Industry Website*).

EMBODIED REFLECTIVE MODE

Teachers listen to each other and unearth conscious meanings, demonstrating integration of mind-body approaches that reflective practice makes possible (Sage, 2003).

> Teacher (means) someone who engages learners, who seeks to involve each person wholly – mind, sense of self, …humour, range of interests, interactions with other people in learning. (Duckworth, 1987, p. 490)

Components of reflection (Boud et al., 1985a) signpost *attending to feelings* for promoting learning clarity Mind and body work together for filtering, storing, learning, and remembering key elements. Inability to communicate thoughts, feelings, imagination and actions, for growth, can lead to these being buried to unconsciously influence actions. Problems and limitations impede progress, requiring support. Boulton (2009) suggests that '*through mirror writing'* learners respond to concerns, wants, needs and interests. They discover more about themselves, clarify values, identity and boundaries from recordings. Acquiring diverse perspectives challenges assumptions about political, social and cultural norms, allowing reflective-understanding of people-relationships, situations, places, timing, chronology, causality and connections. It reviews/relives experience to focus it, demonstrating roles of visualising for understanding (Sage, 2003). Innocent details might prove key and vital ones irrelevant. Illeris (2001, p. 65) says reflection has been *'more concerned with thinking and less with experiences, feelings or interaction'* and is still an accurate picture in Britain today. We have not embraced the Japanese philosophy of Hansei-Kaizen (*reflection-improvemen*t) – a communicative process to review, reflect and examine events.

> If reflection could stretch its limbs, get in touch with its bodily held feelings, its discomforts, emotions, intuitions, and imagination, might then awareness emerge of a more expansive calling in the service of human learning and development? Might reflection see that it can embrace a wider range of elements in our learning processes? (Jordi, 2011, p. 184)

Brookfield's (2005) idea of reflection from different perspectives allows criticism, giving opportunities for change from collaborative communication, thinking and analysis. Talking and mentoring stimulates individuals to self-assess, reflect and become more conscious learners. Teachers and mentors, who apply knowledge of learning needs and styles to new study areas for development of effective classrooms, become *self-reflective* which is a central dynamic to the process. Not only is it crucial in encouraging open-minded, creative thinkers and effective educators, but also develops awareness of *self* as a learner, teacher and mentor. Self-reflectors examine internal processing mechanisms and this metacognition significantly improves processing strategies to enhance performance (MacKinnon & Waller, 1985; Hine & Ismail, 1997). This poses problems but has solutions.

FACILITATING COMMUNICATIVE REFLECTIVE PRACTICE:
PROBLEMS & SOLUTIONS

Mobility projects with Japan, Cuba and South America (Sage et al., 2003) reveal their more holistic education policy, supporting a new direction for our own system. As much attention is paid to personal development as academic achievements, with a grasp of the mind-body debate driving practice. Students, in these nations, function above those in Britain, suggesting their methods should be considered for future planning. First, the question of habituation, leading to diminished responses, is discussed, providing awareness of teaching problems.

Problems of Habituation

Habituation describes *implicit learning* in education. Being habituated into surroundings presumes one will *'go with the flow'* and not question, with implications for reflection. Theories have explained why it occurs (Groves & Thompson, 1970; Domjan, 2010; Rankin, 2009; Fennell, 2011). Rankin's *single-factor theory of habituation* suggests *constant repetition* of a stimulus changes its worth. *Dual-factor theory* states that underlying neural processes regulate responsiveness to different stimuli. The process is responsible for decreases in responsiveness to stimuli, with the sensitization process responsible for increases (Rankin et al., 2009). Therefore, habituation is a decreased response to a stimulus from repeated presentations. Teaching has been observed where learners do not give eye contact and show boredom. The teacher initially draws attention because it is distracting. After a while, they become used to the reaction, paying less attention to off-task behaviour. This *diminished response* reduces reflection and masks thinking about why it is happening.

   A trainee-teacher worried about their observation assessment grade for Qualified Teacher Status (QTS). They prepared their lesson and after observation felt confident. Following feedback, an '*unsatisfactory*' grade was anticipated, leading to distress because a *pass* was needed. They calmed down and eventually returned to a normal state. *Opponent-process theory* explains this (Groves & Thompson, 1970). An outside stimulus provokes emotional reaction, increasing rapidly until most intense (*realizing unsatisfactory grade*). Emotional state becomes abnormally low but eventually returns to neutral. This pattern coincides with two internal processes referred to as the *a-b-process*. The *a-process*, or *affective* response to stimulus, is fast-acting and finishes when the stimulus ends. The initial emotional response can be pleasant or unpleasant. The *b-process* is the *after* reaction, with a lower intensity than *a-* and slower returning to baseline. Repeated presentations demonstrate *habituation,* when subjects show little to no reaction, which has class consequences.

SOLUTIONS FROM TEACHING AS 'RESEARCH'

There are now more opportunities to consider *'teaching as research',* as programmes like *Teach First* give graduates chance to gain QTS and study for

a Master's Degree in Leadership and Management. Programmes foster ability to search, select and critically examine information. Participants learn about *self:* what are their strengths and areas to develop. They are supported in identifying ways to use drive and passion for raising school aspirations, challenge educational inequality and help learners realise potential. This dispels assumptions about the meaning of *'research'* and how it relates to practitioners. Teacher-researchers focus on what is happening to understand classroom events by questioning assumptions and making sense of student interpretation of set tasks and activities. Issues become questions to investigate and ways of teaching opportunities for learning.

> Practitioners also need to examine and become more explicit about the kinds of knowledge they use in their practice and how they apply these to make sense of events and situations they confront. (Taylor & White, 2000, p. 6)

Reflection needs another person as *mentor* to ask questions and ensure thinking goes somewhere and does not drown in self-justification, -indulgence or -pity! Efficient learners will not always be conscious of *knowing what they know.* During QTS observations and feedback, the issue is *'what is going on'*, driving an interpretive transactional context, with the trainee asked to sort out their own meaning rather than taking on an observer's one. Experience is structured so that the trainee comes to embrace mentor values. However, differences in background and experience lead to varying values and interpretations. Learner constructions can be problematic with Wells (1986) emphasising that *'meaning making'* through talk should be collaborative, continuous activity.

> Where there is a considerable disparity between the participants in their mental models and their linguistic resources, the more mature participant has to make adjustments in order to make collaboration possible. (Wells, 1986, p. 89)

SUMMARY

Success abilities involve *personalities, thinking* and *communication styles* in *transactional contexts,* with models informing teaching. Personality and Cognitive theories are '*within*' the person approaches, concentrating on *individual* development. Communicative theories balance this, focusing on audience and the mutual influences of interpersonal transactions in contexts. Theories trace the history of conceptual development about ourselves and the world providing rich insights for practice. However, any theory is limited by present knowledge and how it is understood and applied within local and national constraints. Accepting new ideas depends on value placed on constructs and personal and political agendas that help/hinder this. In Britain, we consider communication important but not fundamental to learning, in contrast to high-achieving countries, who value this as a curriculum subject along with philosophy and rhetoric.

Research suggests the communication system for teaching and learning challenges, because of transactional, simultaneous sending and receiving of messages (Barnlund, 1970). When a trainee hears: *'I want to talk about your last lesson',* they may grimace, so sending a non-verbal response (*unconscious reflection on words*), as well as receiving the verbal one. It is difficult to isolate a discrete communication act from events preceding and following it. Future ones depend on conversation outcomes, so the relationship part of the process is unfinished business. Professor Wiio (1978) says that only 25% of face-to-face communication is effective and that by other means (*email/phone*) at a 5% level. Things hindering the process (*noise effects*) need awareness (Orton, 2003, 2014).

Teacher-educators encourage trainees to view the world from their perspective, but ways they engage in talk fail to recognize this and cannot be directly transmitted. It must be constructed by learners, building on what they know and gradually (*with support*) extending knowledge and understanding. Dynamic teachers demonstrate communication that assists learners to express cause and effect and link events through narrative discourse for understanding and expressing coherent ideas. Learning problems – *listening, understanding, requesting, describing, reporting, discussing, narrating and negotiating* – are well established in literature (Sage, 2000a).

Trainees need to explore contradictions between beliefs underlying actions, to deal with the discomforts of having to make some changes. Understanding complex information develops, by making connections between what experts believe and what we should be trying to do as teachers. *How do we create a context supporting what students need to explore for creating their own meaning, reflecting conventions of the informed community?* Constructive reflection – challenging ideas, realizing why understanding is gained from how things are done and acknowledging practice – produces new learning rather than confirming existing positions.

Colleagues, offering guidance, provide positive teaching-learning outcomes and contribute to personal satisfaction. Effective professional development must involve more than occasional large-group sessions, to include study-teams and peer-coaching, so assumptions and practices are continuously examined. Reflection brings deeper understanding of teaching-styles and greater effectiveness as an educator. Benefits, noted in literature, include validation of teacher ideals, challenges to traditions, recognition of teaching as artistry and respect for diversity in applying theory to practice. Tutor feedback, at the UK College of Teachers, shows reflection is often weak, as some do not understand the process. In Bulgaria there is no word for reflection!

Today, teacher education focuses on the *administrative* rather than the *learning* person. We must develop communities and create contexts in which everyone learns from each other. Modifying the *teacher role,* to drive communication quality for learner demands, develops a *facilitator*, supporting affective development for the best way forward. Strong foundations are needed for learners, with teachers educated and not just trained. Reflection, to enhance learning, is problematic as theories illustrate an array of protective systems in place to guard against uncomfortable,

troublesome knowledge. Learning and teaching beliefs can only be uncovered by engaging in self-critical analysis of current practices. Establishments must develop more flexible, creative models of delivery to support autonomous, lifelong learners, skilled in reflecting on achievements and planning for development.

Questions that need exploring are:

• Is the context in which we work giving greater or lesser opportunities to reflect?
• Can we scaffold reflective thinking through a narrative framework (Sage, 2000a) to give teachers knowledge to understand learner discourse levels?
• Can we devise communicative, reflective learning strategies, like Vygotsky's zone of proximal learning?
• Can we demonstrate differences between what a learner does alone and what can be achieved with support?
• Can a learner be eased into their zone of proximal development by modelling & coaching on a task slightly more complex than they can manage alone?
• What type of repetition enables mastery of new skills for learners to become self-determining thinkers & reflective practitioners?

MAIN POINTS

• Theories, that frame success skills, *are grouped under personality, cognition and communication showing a recent move towards more holistic models that account for both mind, body and spiritual functioning*
• Holism, the idea that systems and their properties should be viewed as wholes and not just as a collection of parts, is important in producing a broad curriculum that values both academic and personal abilities
• The communicative approach builds on *personality* and *cognitive* theories, emphasising *levels of thinking* and *context needs,* influencing how we process, problem-solve and behave to encourage reflection and feedback
• Educational concern for administration of learning takes attention away from the learning process and this situation needs to be addressed urgently for raising standards of performance

NOTES

[1] András Pető was born in 1893 in Szombathely, Hungary and studied medicine, coming into contact with the various psychological schools of Vienna (Freud, Adler, & Frankl). His founded the National Institute of Motor Therapy in 1952. Although under the Ministry of Health, instead of following the medical therapy model, Pető created an educational one, in which children with disabilities could meet their particular physical and intellectual needs. In the early 1960s, his institute moved into the Ministry of Education. Conductive Education (CE) entered public consciousness in the mid-1980s, as a result of two television documentaries, *Standing Up For Joe* (1986), and *To Hungary with Love* (1987). In recent years, CE has gained acceptance in education of children with motor disorders.

While developed for children with cerebral palsy or brain injury, it is also used with adults having Parkinson's disease, Multiple Sclerosis and after-stroke conditions.

[2]   Montessori Education was started by the Italian physician and educator, Maria Montessori (1870–1952). She developed her ideas, while working with mentally challenged children, finding the approach produced better results than found with normally functioning ones. Her first school, La casa dei bambini, was opened to working class children, in the slum of San Lorenzo, Rome. Her method emphasized independence, freedom within limits and respect for a child's natural psychological, physical and social development. Effective communication was core to this philosophy and encouraged in systematic ways.

[3]   Steiner (Waldorf) education was started by Rudolf Steiner, the founder of anthroposophy. Its pedagogy emphasizes the role of imagination in learning, striving to integrate holistically, pupil intellectual, practical and artistic development. Three stages reflect the approach to early childhood education, focusing on hands-on activities and creative play; to elementary education, developing artistic expression and social abilities and to secondary education, facilitating critical reasoning and empathy. The goal is to develop free, morally responsible, integrated individuals, equipped with effective communicative competencies. Qualitative assessments of student work are absorbed into classroom life, with quantitative testing playing a minimal role in primary education and standardized testing limited to that required for college entry. Individual teachers and schools have great autonomy in determining curricula, teaching methodology and governance. The first school opened in 1919 in Stuttgart, Germany. At present there are over a thousand schools, about 2,000 kindergartens and 646 special education centres, located in 60 countries, constituting one of the largest independent school movements internationally. There are also a number of public, charter and home schools as well as academies.

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LUKE SAGE

4. MOTIVATED ATTENTION IN THE MULTICULTURAL CLASSROOM

ABSTRACT

With learning being the prime objective of education, a crucial part of the process is student attention to stimuli, or information provided for processing. Attention is a multidimensional concept, influenced by numerous factors. A key linking one, engulfing the academic literature over the past 30 years, is motivation. Theories abound and there are recurring literature references to how this study area should be unified meaningfully, with associated areas like attention. Motivated attention is in its operational infancy and multicultural aspects of this process have yet to surface in the literature. The following chapter, therefore, centres on areas of attention and motivation important to education, with particular consideration to the salient multi-cultural factors that have been associated with these areas. Understanding how to elicit attention and encouraging students to be motivated to work is a teacher's greatest challenge. Discussion considers research that can guide policy and practice.

ATTENTION

Attention is a prerequisite for i*nformation processing, working memory, storage, retention* and *information learning*. Effective learning is contingent on efficient attentional processing of appropriate stimuli, through the integration of adaptive cognitive, behavioural and emotional strategies. Due to its importance in learning, attention has been widely studied in pedagogy (Alexander, Entwisle, & Dauber, 1993; Hidi, 1995; McClelland, Morrison, & Holmes, 2000; Risko et al., 2012; Rudasill, Gallagher, & White, 2010; Yen, Konold, & McDermott, 2004). Work typically centres on *inattention* in clinical populations, associated with ADHD (*attention & hyperactivity deficits*) and dyslexia. With alarming evidence of mind-wandering and dwindling attention, in both traditional classrooms and on-line learning environments (Szpunar, Moulton, & Schacter, 2013), a constant issue for teachers is to motivate students to *sustain attention* across a variety of learning activities (Jang, 2008; Risko et al., 2013). An increasing range of individuals, cultures, interests, abilities and classroom tasks make this mission tricky, but there are steps to optimise attention and likelihood of learning. To this end, it is important to understand the concept.

ATTENTIONAL THEORY

The conceptualisation and study of attention has been considered from behavioural, cognitive, neuropsychological and evolutionary perspectives, appreciating the many dimensions that simultaneously contribute to learning experience. *Attention* has thus been defined as the complex cognitive process of linked neural networks that function in selecting, orienting and sustaining focus on certain stimuli (Posner & Rothbart, 2007).

Focused attention is ability to concentrate on target stimuli;
Selective attention is the process of selecting some stimuli over other competing ones;
Divided attention, or multi-tasking, is the allocation of attention to two or more sources;
Switching attention, or orientating, is the movement of attention from one cognitive task to another;
Sustained attention, or vigilance, is the maintenance of attention over time;
Executive attention is control of all dimensions by processing automatic & higher-order goal directed thinking.

Dimensions of attention have been categorised into the familiar *3* networks of attention (Posner & Peterson, 1990).

1. *Activation* system,
2. *Selective-spatial-orienting* system
3. *Executive* system

   Broader literature on *working memory* and *executive function*, establishes that capacity of higher-order functioning varies between people, in all aspects of attention across cultures (Baddeley, 2007).

   Research on *attentional dimensions* or *networks* has typically been carried out on children from Western industrial societies and cultures (Bornstein, 2009). Despite this trend, a few neuropsychological child studies, from non-Western cultures, have revealed some cultural differences but more similarities. Comparing sustained attention in Mexican and American students (6–12 years), Mexicans showed more inattentive, impulsive performance, but there were no cultural differences related to performance speed (Brewis et al., 2003). Inhibitory control was more pronounced, developing earlier in children from Asian cultures (China, Korea & Japan) compared to those from the US and Western Europe (Oh & Lewis, 2008; Sabbagh, Xu, Carlson, Moses, & Lee, 2006). Comparisons of inhibition, sustained attention and shift strategy in children (8–12 years) and adults from 5 countries (*Canada, Ireland, USA, Ecuador, & Israel*) showed that performance on sustained attention was not affected by country of origin, with only minimal differences found in inhibitory control (Levav et al., 1998). Finally, comparisons between German and Syrian children, indicated few

differences in basal systems of vigilance and alertness, but differences, as well as similarities emerged in higher-order systems of spatial orienting and executive attention (Sobh & Spijkers, 2013).

Interpretation of these limited studies must be cautious. For example, all attention tests were devised by Westerners and could be biased towards these populations. Some studies included clinical samples, using a range of tests, with only differences, rather than similarities, highlighted. Moreover, there is a publication bias towards significant findings of *difference*. Summarising this, there are few differences in attentional systems across cultures and existing ones appear more in the higher-orders, associated with motivation, instead of automatic, hard-wired ones. These distinctions are now discussed.

THE DUAL PROCESS PARADIGM OF ATTENTION

Contemporary models of human attention have adopted a *Dual Process Theory* of higher cognition (Stanovich, 2011). The first set of processes is termed *Type 1* and are typically fast, intuitive and automatic, placing minimal demands on memory and so are free from higher levels of control. *Type 1* processing leads to default responses, until they are overridden by higher-order attention processes, or *Type 2* processing. *Type 2* requires a cognitive decoupling of secondary representations from the primary representations attended to by *Type 1*. This decoupling allows for hypothetical and rational thinking, which places greater loads on working memory. The two processing types are both important to education, with the first characteristic of *implicit* and the second *explicit* learning and knowledge (see Chapter 3). However, the current focus is on links between *attention* and *motivation*, with the latter represented by *Type 2,* higher-order goal-directed processing.

ATTENTION AND MOTIVATION

Whilst links between attention and motivation have long been made in literature, empirical support for clear relationships has been slow to emerge. Theoretical links have been advanced by *Cognitive Information Processing* (Broadbent, 1958); *Social Cognitive* (Bandura, 1986) and specific conceptualisations of '*motivated attention*' (Lang, Bradley, & Cuthbert, 1997). Given the conceptual association between the higher-order, goal-directed regulations of motivation and aspects of executive attention, it is unclear why this research area is so scant. It is suggested that a bias towards clinical populations, in attention and education, is rooted in biological explanations of *inattention* and *attentional deficits*. Thus, social cognitive explanations of attention, applied to improve this in non-clinical populations, have yet to flourish. Another explanation is that the myriad of motivational theories and concepts, together with the complexity of attentional processes, has hindered clear, conceptual links between the two areas. Whatever reasons for lack of research,

linking these key areas of educational interest, there is a need to further understanding and help practitioners to maximise adaptive motivation and all aspects of attention.

There are few links between concepts of attention and motivation in educational research, whilst direct effects between dimensions are either unpublished or lie outside the educational context. High levels of *amotivation* have been shown to predict student behavioural disaffection (*inattentive & distracted behaviour*), indifference, minimal learning effort and academic dropout (Vallerand, Fortier, & Guay, 1997). In direct, self-assessments of motivation and attention, one study identified that mastery-approach motivational goal-orientations mediated the relationship between task-value, self-efficacy and classroom attentiveness, in Singaporean students (Lau, Liem, & Nie, 2008). Using objective attention measures, approach motivational goals have improved class attention (Stanley & Sage; Sage, Stanley, & Krastev, unpublished data). Findings support earlier non-contextualised experiments, showing approach motivation to have a positive effect on *selective attention* (e.g., Friedman & Förster, 2005; Förster, Friedman, Özelsel, & Denzler, 2006) and *attentional orientating* (Memmert & Caňal-Bruland, 2009). Memmert and Caňal-Bruland's study provides strong support for incorporating motivational effects in attention models. However, motivation theory has more complex models than simple distinctions between approach and avoidance states, so that further research is timely.

Studies mentioned above were a first exploration into motivation effects on attention in educational settings (Stanley & Sage; under review; Sage, Stanley, & Krastev, unpublished data). This Nuffield funded research used the *2×2 Achievement Goal Theory* of motivation (*see below*) to manipulate 4 motivational climates (*mastery-approach, mastery-avoidance, performance-approach & performance-avoidance climates*) during a continuous performance attention test. This was carried out on British primary, secondary and higher education students with the following key findings:

- All 4 motivational goals improved selective, orientation and sustained attention from base-line.
- Students in approach conditions tended to score higher in all measures of attention & enjoyment than those in avoidance ones.
- Students in the mastery-approach condition, emphasising self-improvement, scored highest in attention, remaining high even in conditions of low-perceived competence, compared with others
- Attention improved significantly from primary-secondary & secondary- higher education settings.
- When comparing ethnic groups, after controlling for base-line, Black British students responded best to motivational manipulations, in relation to White British & British Asians.

Whilst findings have limited ecological validity, due to the task's simple nature, they are an insight into motivation effects on objective measures of classroom attention. Before returning to interpretations and implications of findings, matters of motivation are first unpacked.

MAINSTREAM MODELS OF MOTIVATION

Motivation is generally defined as the direction and intensity of effort (Sage, 1978). There are many theories, but the focus here is on 2 models in educational research. A third model is later offered as an alternative, to frame future studies on the multicultural nuances of modern classrooms. The two achievement motivation theories are *Achievement Goal Theory* (AGT), and *Self-Determination Theory* (SDT). Both are social-cognitive theories, embracing the interaction of individual thoughts with environmental social forces. They also share perceptions of competence as a central concept. AGT originates from an educational specific context (i.e., Ames, 1984; Dweck, 1986; Nicholls, 1984; Maehr & Nicholls, 1980) but has expanded into other areas, including sport and exercise, occupational and performance psychology.

In spite of varied applications, its constructs are considered universal. Theory updates have been made over time. This is in contrast to SDT (Deci & Ryan, 1985; Ryan & Deci, 2000), whose constructs have remained unchanged since inception at a similar time to AGT. SDT is said to have *unlimited application* and its universal characteristic features heavily in literature. It is a *macro theory*, embodying 4 smaller ones; *Basic Needs, Cognitive Evaluation, Organismic & Causality Orientations Theories*. Recently, AGT & SDT have overlapped in research, to form a more complete approach to motivation study (Vansteenkiste & Mouratidis, 2016). Their Universalist perspective, however, fails to embrace cultural motivation aspects. Alternative frameworks are suggested for integrating mainstream theories in future multicultural and pan-cultural studies (King & McInerney, 2014).

AGT centres on how an individual defines competence, i.e. their goal orientation, within a motivational climate emphasised by significant others. Interaction between an individual's goal orientations and motivational climate determines their involvement and various cognitive, affective and behavioural outcomes (*see Figure 1*). Original theoretical conceptions included social-goal orientations (Maehr & Nicholls, 1980), but these were marginalised by dichotomous models that included task or mastery and ego or performance goals. The synonymous terminology reflects various theorists. Mastery and performance goals are considered orthogonally related, meaning an individual can be simultaneously high or low in either orientation. However, situational-goal involvement will only fluctuate between either a mastery or performance state. Mastery-goals reflect perceptions of success or competence, based on self-referenced improvement criteria, learning and task mastery. Mastery-goals typically lead to adaptive motivational patterns,

such as seeking challenging activities, cognitive engagement, deep level learning, effort and persistence. In mastery involvement, focus is on *process* rather than *product.* Performance goals reflect perceptions of competence, based on normative or other criteria. Superiority over peers and outperforming others are measures of success. Activity is a means to an end. When perceptions of competence are high, performance goals can lead to choosing challenging activities and effort. However, in contrast to mastery-goals, when competence is low, this can lead to maladaptive consequences, like avoiding challenging tasks, lack of effort, surface learning and giving up.

1. *Mastery Approach*: a student is motivated to improve mathematical skills because they value & enjoy the subject, wanting to learn more to reach full potential.
2. *Mastery Avoidance:* a student is motivated by a fear of misunderstanding & showing incompetence in mathematics, when compared to typical standards of achievement.
3. *Performance approach:* a student is motivated to do well in mathematics, to demonstrate to teachers and classmates, that they are the best/one of the best in the subject.
4. *Performance avoidance*: a student is motivated by fear and avoidance of being one of the worst at mathematics in class.

The dichotomous model of AGT was later expanded to include approach and avoidance valences into trichotomous (Elliot & Harackiewicz, 1996) and 2×2 versions of the original (Elliot, 1999). The approach avoidance concepts are rooted in pleasure seeking and pain avoidance explanations of human conduct, prescribed in ancient Greek ethical hedonism (Democritus, pp. 460–370 BC). In approach motivation, behaviour is led by a positive or desirable possibility; in avoidance motivation, behaviour is directed by a negative or undesirable possibility (Elliot, 1999). Goals have been divided into *performance-approach*, p*erformance-avoidance, mastery-approach* (trichotomous model) and *mastery-avoidance* (2×2 framework).
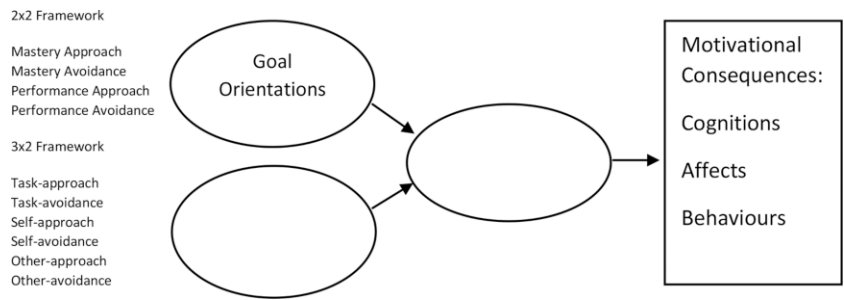

Figure 1. Achievement goal theory

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Research shows mixed findings, but typically approach goals have led to adaptive outcomes, with positive effects of the performance dimension being contingent on high perceptions of competence (Barron & Harackiewicz, 2001). In a recent extension to the model, a 3×2 framework has been proposed (Elliot, Murayama, & Pekrun, 2011) where mastery goals have been separated into task and self-goals, with performance ones termed *other-goals.* The resultant 6-goal framework includes task-approach, task-avoidance, self-approach, self-avoidance, other-approach and other-avoidance goals. Mastery goals were divided to distinguish between two standards of competence evaluation, relating to mastery of the task and self-improvement. Research again indicates adaptive cognitive, behavioural and affective outcomes for approach goals, but only for other-approach goals, when perceptions of competence are high. The reductionist, simplistic AGT approach has led educational research. Detractors highlight a need to embrace social goal constructs, consider *reasons* for goal pursuit and expand on cultural motivation factors. Shortcomings are addressed by the following models of motivation.

Self-Determination theory is based on the degree to which an individual feels free to engage in a task; their perceptions of task competence and how much social belonging it affords. Needs for autonomy, competence and relatedness are either supported or thwarted by environmental social factors. The extent to which the three needs are satisfied, determines the type and level of motivation that regulates subsequent cognitive, affective and behavioural outcomes. Motivational regulations vary on a continuum from amotivation, through 4 types of *extrinsic* and 3 types of *intrinsic* motivation (*see Figure 2)*. Thus, in autonomous, supportive conditions, basic needs are more likely to be satisfied, leading to intrinsic motivation and adaptive consequences, such as task effort, persistence, enjoyment and enhanced perceptions of autonomy, competence and relatedness. In contrast, when conditions are controlling and unsupportive, needs are thwarted, leading to extrinsic motivation and maladaptive consequences of distress, task withdrawal, and reduced perceptions of autonomy, competence and relatedness. Like AGT, SDT education research is
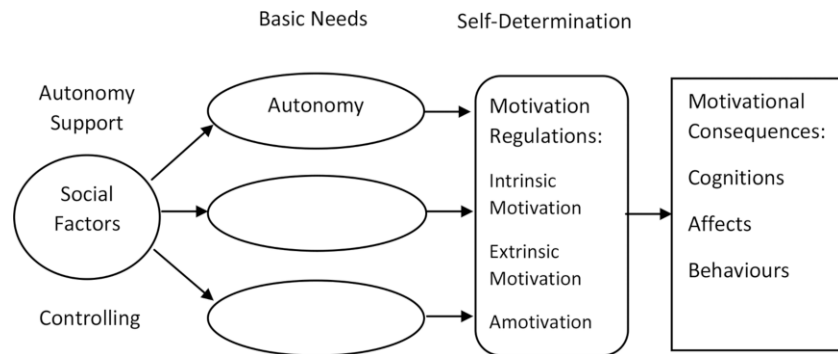

Figure 2. Self determination theory

extensive (Niemiec & Ryan, 2009), supporting self-determined forms of motivation leading to adaptive outcomes.

In attempts to clarify motivational frameworks, AGT & SDT have been superficially integrated in literature. Although conceptually distinct, links have been made between mastery goals and intrinsic motivation (Rawsthorne & Elliot, 1999), as well as with performance goals and intrinsic motivation in specific individuals and situations (Barron & Harackiewicz, 2001). Mastery-orientated students report more autonomous or volitional motives for school work, while performance-orientated ones more controlled or pressured motives (Su, McBride, & Xiang, 2015). To fill the void in AGT, explaining the *reasons* for goal pursuit, researchers are exploring autonomous and controlling reasons underlying mastery and performance approach goals (Gaudreau & Braaten, 2016). The longevity of multiple theoretical frameworks remains to be seen, but initial findings are encouraging. To address inadequacies, in explaining cultural motivation factors, a third theory combines both perspectives.

From inception, *Personal Investment theory* (PIT) (Maehr & Braskamp, 1986) was conceived as a cross-cultural model of achievement motivation. In contrast to others, it is an open-system theory, where the relationship between constructs changes with the environment. While AGT & SDT take into account proximal contexts of education (*teachers, peers, & parents*), they fail to recognise the distal cultural context. The model is split into universal factors of motivation (*etic*) and culture-specific (*emic*) (see Figure 3). PIT assumes that the degree of task engagement is determined by the 3 etic dimensions of facilitating conditions (*teacher support*), personal goals (*mastery, performance, social, & extrinsic goals*) and sense of self (*academic self-concept*). These etic factors are shaped by
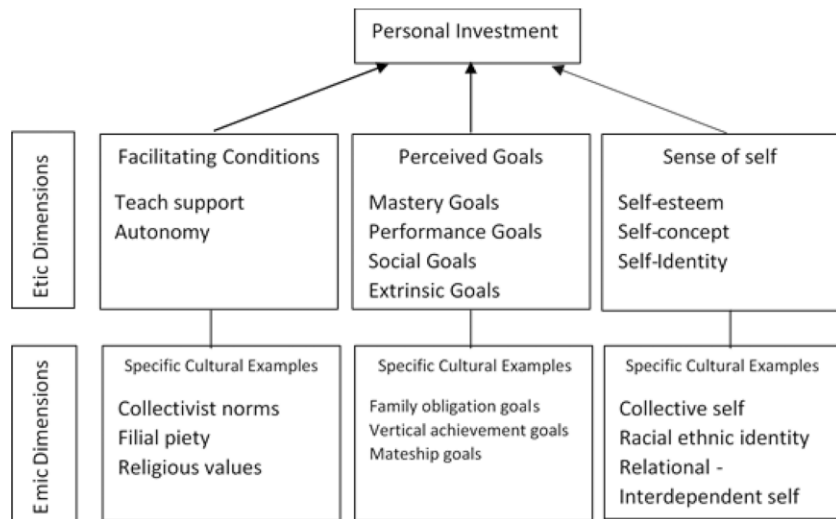

Figure 3. Personal investment theory

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the emic aspects of the culture. For example, teacher support could be moderated by cultural respect for elders, collectivist norms or religious values and mastery goals by cultural differences in family obligations, vertical achievement or social goals. Academic self-concept could be mode rated by cultural differences in the collectivist self, relational interdependence and racial ethnic identity. Examples are an oversimplification of the many constructs and cultural differences present in reality. However, PIT has been argued as a suitable starting point, on which to frame complexities of mainstream motivational theories, emerging from research on non-westernised, educated, industrialised, rich democratic societies (King & McInerney, 2014).

CULTURAL DIFFERENCES IN MOTIVATIONAL CONSTRUCTS

Adoption of PIT is supported by a research summary highlighting cultural differences between the limited motivational constructs of mainstream theory. Comparisons are drawn between Western and Eastern societies or individualistic versus collectivist cultures, but findings are by no means restricted to these classifications. For example, Anglo-American children increased motivation towards problem-solving tasks, when allowed to make personal choices, compared to Asians, who were more motivated when trusted others made the choice for them (Iyenggar & Lepper, 1999). Chinese students (*engaging with schoolwork to please parents & teachers*) were more likely to be motivated in class, whereas Western ones (*valuing social approval*) to exhibit maladaptive outcomes (Cheng & Lam, 2013).

Compared to Westerners, from Belgium (Wuyts, Chen, Vansteenkiste, & Soenens, 2015) and the United States (US) Chinese students typically perceived parents and teachers to be more controlling (Pomerantz & Wang, 2009). However, the normative control on Chinese students made no difference to the detrimental effects of these conditions. Avoidance goals negatively predicted well-being in individuals from the US individualist culture, but not for the collectivist cultures of South Korea and Russia (Elliot, Chirkov, Kim, & Sheldon, 2001). In spite of Western theorists arguing that high self-concept, or perceived ability, predicts academic achievement (Schunk & Pajares, 2009), East Asian students typically have lower ability beliefs, yet have considerably higher performances (Stevenson, Lee, Chen, & Lummis, 1990). Furthermore, Western students, with a higher opinion of abilities, usually do worse in comparative achievement tests compared to Asians (Kaiser, Leung, Romberg, & Yaschenko, 2002). Some studies show that maladaptive outcomes, linked to performance avoidance goals, are tempered in some cultures, given that avoidance goals are more normative in collectivist cultures (Dekker & Fischer, 2008).

Whilst examples are not exhaustive, they indicate Western theory and method shortcomings, when indiscriminately generalised to non-Western settings. Culture plays an important role in how basic psychological processes operate in different contexts (Henrich, Heine, & Norenzayan, 2010; Kitayama, 2002). Caution is needed

when comparing cultures on theories, conceived and tested in Western cultures, using measures that are then translated and imposed, with little or no consideration for cross-cultural nuances. Balance between *Universalist* and *Relativistic* approaches is advocated, using PIT as an overarching framework.

Researchers of exclusive Universalist theories, like AGT and SDT, should recognise that their constructs and relative relationships will vary according to *collective* as well as *individual* differences. For SDT, the relative need for autonomy and its effects on adaptive outcomes, varies between cultures. Further, for AGT the mastery and performance goals are not always the best way to reduce student goals, as more culturally relevant ones have also been shown to exist (Bernardo, Salanga, & Aguas, 2008; King, 2012; Liem, Nair, Bernardo, & Prasetya, 2008). Favoured methods for adopting Western etic approaches, in cross-cultural research, are inadequate in identifying cultural differences and defining constructs. An example is the overuse of restrictive self-report measures that identify cultural *similarities* rather than *differences* (Chen et al., 2015). Mixed methods, using qualitative techniques, would better tease out unique cultural contributions to theory. Indeed, these have already begun by PIT researchers (King, 2012; Tao & Hong, 2014). Although Universalist perspectives advance motivational theory, adaption and integration, culturally-sensitive study methods are vital for a multicultural society.

IMPLICATIONS FOR FUTURE RESEARCH AND PRACTICE

Awareness of motivation in attentional processing can aid understanding and facilitate learning. However, intricacies are complicated by cultural factors that must be fully appreciated by theory, research and their application. Cultural differences, in attentional processing, appear to be more apparent with higher-order information processing, associated with motivational goals. Therefore, to maximise attention and learning, a key entry point for interventions is in the appropriate structuring of the motivational climate.

Evidence, from AGT & SDT, suggests certain strategies in optimising adaptive motivation, but in light of cross-cultural research and confounding findings from mainstream studies, there are suggestions for consideration. From an AGT perspective, mastery-approach goals are advocated, in order to maximise task engagement, persistence and enjoyment. These goals are important when student perceived competence or ability is low. Teachers, parents and peers should try to emphasise self-improvement, cooperative learning, and task-mastery, by structuring tasks accordingly and using timely positive and empathetic reinforcement. TARGET principles (Ames, 1992) are a starting point for structuring class activities:

1. *Tasks* should be designed and presented as inclusive, incorporating multiple tasks for variety, progression, skill development and opportunities for self-referenced improvement.

2. Students should be allowed *Authority* for some decision-making and choices, such as the design of the activity, levels of standard and leading their own progression measures.
3. Effort and improvement should be *Recognised* through verbal and non-verbal encouragement.
4. Students should be *Grouped* appropriately into small, mixed ability, mixed culture, cooperative groups where team work is encouraged through the achievement of group scores.
5. Students can be *Evaluated* by scores based on self-referenced criteria for effort and improvement. They should be encouraged to evaluate their own improvement. Timely instruction and feedback (*general & individual specific*) prevents loss of confidence, draws attention to key learning instructions and simultaneously refreshes the specific motivational climate.
6. Finally, students should be provided with ample *Time* for tackling the variety of activities provided, allowing flexibility to progress at individual pace and practice further if required.

Moreover, motivational climates can be adapted to individual needs for multiple goal options. AGT, SDT and PIT all highlight the importance of social goals, which appear to be important for those from collectivist cultures. There is also evidence that performance approach goals can be adaptive, especially for some cultures, when confidence is high and when combined with high mastery goals (Barron & Harackiewicz, 2001; Linnenbrink, 2005). Rather than supressing performance approach goals, they can be used to reinforce learning and mastery outcomes. However, long-term effects of performance goals may be considered maladaptive and their exclusive use, or emphasis, other than to reinforce dominant mastery approach ones, may be detrimental to achievement over time.

In line with studies combining AGT with SDT's autonomy supportive conditions, mastery approach, performance approach and social goals can all be offered, to choose which success criteria students wish to adopt. Those students and cultures, who prefer more controlling conditions, the goals can be assigned according to individual ability levels and their specific strengths or areas for development. A flexible approach is advocated, in an autonomous, supportive climate, pursuing predominantly mastery and social success approach criteria, but accepting performance approach goals, as a means of reinforcing long-term benefits of more adaptive goal types.

To embrace cultural motivational aspects, PIT provides a broader framework for including concepts and principles of AGT & SDT. The extended appreciation of cultural factors, acknowledges both universality (*etic*) and variability (*emic*) aspects across cultures. Practitioners should first gain a clear understanding of all the relevant social, contextual factors that influence student learning, to inform on the salient motivational goals. A greater awareness is then required of student differential sense of *self.* For example, students using their second language in the classroom, may not be as competent in group discussions or raise challenging

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questions. A low self-concept of language ability can lead to stereotyping the learner as '*passive*', which is not conducive to improving motivational outcomes. Qualitative approaches, like case studies, prototype analysis, semantic differential techniques and interviews, are better suited to understanding cross-cultural differences, compared to self-report methods dominating motivation assessment. A final implication of adopting PIT, is the creation of school cultures that best motivate students, by harnessing the etic dimensions of AGT and SDT, shown to facilitate student engagement. Some cultural differences can be marginalised in classrooms, unless a motivational climate actively identifies and assimilates the various characters. This assumes that the dominant culture does not dictate the motivational one. Choices for every student should help attenuate the influence of the majority (see Chapter 8). There is need to be sensitive to cultural variances, along with more identifiable ability, age, and sex differences.

Beyond the need to implement the emic aspects of PIT, with the more etic ones of AGT and SDT, there is still scope for further development and understanding of motivation theory, as well as acknowledging limitations to the proposed individual approach. Vansteenkiste and Mouratidis (2016) highlight 4 key areas:

First concerns multiple models of motivation & need to understand the critical conditions for a more meaningful, complete integration of approaches.
Second is motivational heterogeneity, combining motivational dimensions into profiles or types. This is complicated by contrasting theories and concepts. Identifying individual motivation variances is restricted by exclusive use of quantitative methods.
Third is lack of motivation & requirement for more refined insight into what prevents engagement in class.
Fourth centres on need for more nuanced understanding of contributions of universalism (etic) & relativism (emic) on motivation outcomes.

Greater understanding of these areas will inform practitioners on the extent of cultural differences in the modern classroom. Whilst individual approaches are clearly paramount, universal ones are less demanding on time and resources. Balance must be established, regarding use of both perspectives, based on student need and resources.

Although intervening at the motivational level should be most effective for improving attention, an integrated model tackling both factors has been proposed. Three lines of research combine in the model for Optimising Performance Through Intrinsic Motivation & Attention for Learning (OPTIMAL) (Lewthwaite & Wulf, 2017). Although contextualised for motor learning and performance, the 3 key components are relevant to the classroom:

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> *Factor1*: need for *competence* and self-efficacy- *enhanced expectancy* of success for future performance.
> *Factor 2*: need for *autonomy* and its beneficial effects on learning and performance.
> *Factor 3*: use of *external focus* of attention; directing attention to task goals; avoiding internal distractions.

Whilst external foci of attention require validation in a passive learning task, rather than a motor performance one, the use of the OPTIMAL model could prove fruitful for research and practice.

SUMMARY

This chapter introduces key concepts and theories of attention and motivation, whilst appreciating cultural factors that play a part in determining adaptive or maladaptive outcomes in the classroom. Although common trends for practice are suggested, based on research findings, there is still much to be learned. Integration of theory and contributions of universal etic factors, compared with variability of emic factors featuring in the holistic PIT approach to motivation need to be made. More complete methods of investigation, including qualitative perspectives, longitudinal intervention studies and cross cultural comparisons, are required to build a fuller picture of motivated attention in the multicultural classroom. These holistic approaches were advocated as long ago by Csikszentmihalyi (1978) and present problems regarding attention and motivation in schools make them a priority.

MAIN POINTS

- Attention and motivation are important aspects of teaching
- Understanding theoretical models helps teachers to cultivate an environment and select tasks for individual requirements
- Teaching involves many disciplines so that training as well as CPD that recognises this helps to select the right approaches to engage and motivate students

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MAX COATES

5. COPING WITH RAPID CHANGE

ABSTRACT

The chapter explores the strange paradox of schools/academies preparing young people for life in a very rapidly changing context and yet seeking solutions in tradition rather than research. It is viewed using the model of culture developed by the American theorist, Edgar Schein. Culture is difficult to define, but generally refers to the complex 'whole' including, knowledge, experience, beliefs, morals, customs, laws and characteristic of humans as members of society. Culture, in the Schein model, is viewed as using persisting solutions to earlier problems. Not all culture is positive and this argument is advanced, but certain cultures will support the psychological needs of students and indeed staff. Others will tend to deflect individuals from the educational agenda, as they try to meet their own personal needs. There is a brief exploration of current research being undertaken into Place and Belonging and how this offers one prism reviewing the culture in our schools and academies.

INTRODUCTION: THE INFLUENCE OF CULTURE

A farmer went out to sow his seed. As he was scattering the seed, some fell along the path, and the birds came and ate it up. Some fell on rocky places, where it did not have much soil. It sprang up quickly, because the soil was shallow. But when the sun came up, the plants were scorched, and they withered because they had no root. Other seed fell among thorns, which grew up and choked the plants. Still other seed fell on good soil, where it produced a crop—a hundred, sixty or thirty times what was sown. (Matthew, 2013, pp. 1–8)

A few years ago my mother died and we decided to plant a white lilac tree in our garden. For some six or seven years it was a delightful memorial to her memory. Two years ago our neighbours decided to lay a patio and in the course of doing this the contractors used a persistent weed killer. There was some seepage of this under our boundary fence and sadly this killed the lilac. In this, somewhat self-evident anecdote, the point is made that soil can be viewed as analogous to culture. A good tilth supports healthy growth, whilst a toxic substrate has an inevitably detrimental effect. The impact of culture, the organisational substrate, in which strategy, vision and aspirations have to germinate was well illustrated by the quotation, attributed to Peter Drucker, but for which no formal reference can be found, is that '*Culture eats strategy for breakfast*'.

Pause for a moment and think of the organisation that you work for or lead, e.g. a school or academy. Think of all the people who contribute to it. It is likely that the 25, 50 or a 100 people will begin to form up in your mind as some organisational chart, rather like a family tree. The principal is at the top, followed by the senior leadership team and then the middle or phase leaders and finally the classroom practitioners and varying grades of assistants. This is a familiar structure and is replicated in staff handbooks and even in photo displays in the entrances of schools and academies.

It is tidy, structured and appears to evidence an ordered managerial footprint. It is not, however, the only game in town. When human beings are brought into regular contact with each other they will form associations, influence groups and even revolutionary cells. The managerial chart and published job descriptions are often an overlay on a much less defined social structure, which can have a long history.

Pause again and think of some of the other groupings that you might have amongst your staff. In a large academy, such groups will almost certainly run into double figures. Some will be benign and even malleable, others will demonstrate inertia, whilst some will challenge change and transformation, consuming the all-day breakfast of your carefully crafted strategy. This complex formal and informal aggregation with its procedures, rituals and narrative is the culture.

I am sure that you have driven in mist. The latter can be simply defined as a suspension of water droplets. However, that does not come close to capturing the experience of disorientation, impeded progress or stress that such driving evokes. In a similar way, culture can be expressed in a straightforward manner as '*the way we do things round here*'. Again, that cliché does not come close to capturing the bewilderment that is often felt when grappling with the complexity of organisational culture. Of course, the culture in view may well be constructive, but even then there may be a need to update it or move it in a new direction.

Is culture so ethereal that, like mist, it is hard to define and ultimately impossible to contain? Paradoxically its formation/transformation is paramount for organisational development:

> The only thing of real importance that leaders do is to create and manage culture. If you do not manage culture, it manages you, and you may not even be aware of the extent to which this is happening. (Schein, 2004, p. 11)

CULTURAL MODELS

In considering culture, the starting point is to generate a framework for our thinking and action. A cursory exploration of culture reveals an extensive hall of fame including; Margaret Mead, Karl Marx, Matthew Arnold, Jean Jacques Rousseau and many others. It could even introduce you to introduce you to areas such as terror management theory (Greenberg, Pyszczynski, & Solomon, 1986).

Returning to Schein (2004), he is a time-served writer on culture and has provided a model for that could be applied to working with the transformation of culture. It

is accepted that Schein is not '*the only game in town*' but he does offer a pragmatic approach to its conceptualization. Schein defines the culture of a group as:

> A pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (Schein, 2004, p. 17)

The quotation indicates that, central to Schein's view, is that culture is the accumulation of the outcomes of problem-solving. Consider the example of school summer holidays in England. These are usually around six weeks in length and run from late July to early September. The timing and duration of these dictates the whole cycle of education and particularly the examination system. They were initiated to allow a juvenile labour force to harvest crops, such as wheat, apples and hops. This has resulted in school holidays not being taken when there is the best weather, which is usually late May and June and early July. In terms of pedagogy it has a detrimental effect, as students have significantly disconnected with school-based work patterns, inculcated skills and intended content. The argument for changing the pattern of these holidays is self-evident, but repeated attempts over many years to broker change have foundered. What was a solution to a Victorian and Edwardian agrarian staffing shortage has now become embedded deep in the psyche of teachers and is seen as a prerequisite of teacher wellbeing.

Consider this further example of embedded cultural thinking with regard to grade retention, applied in Canada and North America. This is the practice of holding back a child's chronological advance through the school if the child has failed to reach a set standard. In most countries, it has been banned or strongly discouraged. The generally held view is that such practice can demotivate a student. It remains in use, however, in North America and Canada, where it can be used from kindergarten through to twelfth grade. The practice was commonplace in the 19th century in these countries, but was scaled back in the 1930s. Since the 1980s it has resurfaced. It is difficult to get accurate statistics but figures of between 10–20% of pupils held back over grades are often cited (National Center for Education Statistics, 2006).

There was a perception that academic standards were slipping. Grade retention, usually on the basis of standardized testing, became established practice in many schools as a means of addressing this underachievement. In terms of Schein's model (2004); there has been a problem identified and a solution has been initiated and this has now become incorporated into practice.

Research on grade retention offers little if any justification for its use. Jackson (1975) reviewed 44 studies, concluding that promoted students had better academic outcomes, better levels of personal adjustment and more positive attitudes towards schools than those who had been retained. Later studies, Jimerson (2001) and

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Roderick and Nagaoka (2005), continued to find retention had an overall negative impact on achievement and student retention.

These are useful examples of how culture is formed and then how it can develop its own momentum. Culture is sometimes expressed as being the way we do things round here. The subtext is that embedded practice all too readily puts down very deep roots.

AN ANALYSIS OF CULTURE

Schein (2004) also offers a 3-tiered analysis of culture; *artifacts, espoused beliefs* and *values* and the third tier, *basic underlying assumptions*. They are often presented in diagrammatic form as an iceberg. The metaphor being used to reinforce the message, that much of an organizational culture is below the surface and the deeper you go the harder it is to articulate, define and arguably change. It is summarized here:

Table 1. Summarizing levels of culture (Schein, 2004)

Levels from Schein's Model	*Manifestations*
Artifacts (Evident)	Rituals, timetable, myths and legends, architecture, uniform, dress code, setting, documents, notices, assemblies, CPD, parking arrangements, stratifying pupils/students by age, reporting, assessment, curriculum structure options
Espoused Beliefs and Values (Rational and Intention. o)	Views on intelligence, appropriate pedagogy, accountability, equity, community, academy categorization, gender
Basic Underlying Assumptions (Affective)	Motivation, racism, sexism, limited aspirations, hierachy, trust, honesty, integrity, respect (by whom for whom), confidentiality

Adapted from Coates (2017, p. 95)

The argument advanced, so far, is that culture, whether positive or negative, will enable or disable the success of the school. However, changing culture is challenging and time-consuming:

> In the best of schools, with the best resources and the most skilled leadership, the timeframe for transforming culture, structure and belief and practice is years! (Evans, 2001, p. 27)

In 1912, if you asked the question: '*What it is the most reliable form of road transport?*' The answer would have to be something that was horse-drawn as the motor car was viewed as being something of a joke. If you were to change the question to: '*What is the likely future of road transport?*' the reply would probably focus on the emergent internal combustion engine. In many ways education is like

this. Much of what we are doing is refining and developing outdated systems of education. Just as horse-drawn transport was at its pinnacle around 1912, so it is likely that in the future we will look at our schools and academies, at the beginning of the millennium, in the same way before developing an increasingly dissatisfied view of them. In the face of significant discoveries in neuroscience, we are increasingly placing the emphasis on teaching methodology, rather than using new discoveries to accelerate learning. Schools and academies remain rigidly subject-centred, as burgeoning technologies configure knowledge in a more integrated way, they are content-focused and about individualised achievement, when knowledge has a short shelf-life and industry demands teams.

It is almost banal to allude to the rapid changes in our world: globalisation, competition for resources, loss of national identity, the knowledge explosion, with its attendant technologies, people migration, changing patterns of our employment and the need for personal strategies to remain as lifelong learners. This is before the next big waves break, as we face the implications of the Internet of Things and Artificial Intelligence. Into this bewildering mix, our education system is tending to become more rigid and drawing inspiration from the past rather than the future. As I am writing this, a major response to a world of challenge is to resuscitate grammar schools (Rayner, 2017).

Sir Daniel Moynihan, the CEO of the Harris Federation, stated in a keynote speech delivered on the 25th May 2017 that; '*The Harris Federation was about pupil achievement and anything else was noise and distraction*'. It is appropriate to note that since 2006 this federation has incorporated 41 schools and many of these made significant gains in terms of pupil achievement. Underpinning such achievement is a system-driven model, allied to a continuous interrogation of a limited range of data, with an intense focus on quantitative results. This kind of approach generates its own type of culture, which tends to be top-down with a heavy reliance on performance management set against limited criteria. However, there are consequences of such approaches and these are beginning to surface in our society. In educational terms, there is a restriction in creative and flexible cognition. The emphasis on the performance of the individual is neither healthy, in terms of well-being, nor does it equip an economy which places collaborative problem-solving at its centre. We have an educational culture founded on certainty around content and at a distance from process and ambiguity.

Returning to Schein's model of culture, we witness many academies/schools trying to solve their presented problem, namely performance in national league tables and benchmarking. It is easy in most contexts to identify the artefacts. Many of academies/schools have a corporate front-end where branding is very evident and often pupil work is absent. Schein's next layer espoused beliefs and values as evidenced through publication, continuing professional development (CPD) and policy. It is the third layer, the affective, which is more usually in a state of tension. Workload is excessive, exhaustion not uncommon and adherence to the party line is evidenced through slogan and not through employee and student belief.

MESSAGES FROM EXPERIENCE

Over the last two years, I have coached eight middle and senior school leaders who have been involved in examination fraud. One example was sending an empty '*Zip file*' to an examining board to buy time by creating an administrative delay. Another involved a head of department being instructed to take her team to another school within the same federation to re-order assessment portfolios. These were BTEC science submissions for year 11 pupils. The team went over them, evening after evening. The term, '*re-order*', was undoubtedly a euphemism for something much more substantial.

Two strong messages emerged from coaching these clients. Firstly, I had not stumbled across a conspiracy of evil or a tranche of narcissists with a tenuous grasp of moral purpose. These people, without exception, were committed professionals and also thoroughly pleasant individuals. In other circumstances, I would have enjoyed socialising with them and certainly would have been very happy for them to teach my own children. The second message to emerge was that they all displayed a sense of bewilderment. They could not understand how their personal, moral compass had swung so wildly. In reality, the imposed culture had engulfed them. A culture, which engenders such a level of tension, must be considered to be dangerous. Certainly, each of these individuals needed support as they reset their personal professionalism.

Nearly a decade ago, Kathryn Riley (2013, 2017) (*Professor of Urban Leadership, University College London, Institute of Education*) began researching *Place and Belonging*. I was fortunate in becoming part of the research team over the last few years: in essence, the exploration of space, place and the overt agency that influences them. It is very much about exploring culture and its development through a different lens. The research was significantly engaged with diversity in London's schools. Our team worked with 6 schools each looking for solutions in creating a positive culture.

I would like to highlight just two of these initiatives. One was in a school for girls, in Tower Hamlets, near to another school where a group of pupils had gone off to Syria to join the so-called Islamic State. In the school, where we were working, there was a group of girls whose ethnic background was not in step with the values of the school and who did not identify with the options and possibilities for their education. The project engaged them as student researchers. It drew them into a sense of belonging with their school, and at the same time a willingness to engage with the educational opportunities on offer. The second school was in south London and we were working with them shortly after the murder of Fusilier Lee Rigby, in 2013. One of the men convicted for the murder was an ex-student of the school and another was the person who cradled the dying soldier in her arms. The school wanted to find ways in which children joining them (*particularly as a result of people movement*) might connect with the culture at school and not seek their identity with less constructive groups.

In Schein's model, it was always going to be the affective part of cultural transformation that was the challenge. It is possible to generate an emotional

movement, which is neither morally desirable nor healthy (*e.g. cults & the Third Reich*). Manipulation of culture always requires a suppression of the views of individuals and groups and usually demands an unwavering compliance. The research into *place* was far from traditional and participant researchers in the academies/schools created so much of the focus. They were put in a position of constructively challenging or contributing to the culture of the organisation. As soon as challenge is allowed, or even better welcomed, then, of course it is difficult for indoctrination to gain a foothold and equally for an individual to remain at a distance.

THE ISSUE OF HUMAN NEEDS

The research into *place* and *belonging* also started to address foundational human needs that require addressing if learning is to flourish. Maslow, as early as 1943, argued that there is an ascending agenda of operation for the brain. At the base of the pyramid are physiological needs such as warmth, satiation of thirst and finding food. The hierarchy proceeds through the levels of safety, belonging and esteem needs. At the apex of the pyramid is self – actualisation, the area that covers personal growth and fulfilment.

There are more recent analyses of human needs. A contemporary and extended equivalent has been advanced by Tyrell and Griffin (2003). They have listed 11 primal needs and argue from a therapeutic point of view, that if these are not met the individual will change the focus of their behaviours to redressing what they feel is an unacceptable deficit. Tyrrell and Griffin present the same conclusions as Maslow, in that each human being will prioritise these over the demands being made by an institutionalised educational system.

SUMMARY

Culture it is not a synonym for having an established behaviour policy, or a rewards and sanctions approach to attendance and punctuality. It is about creating a context, designed using everything we now know and drawing in what we will know in order to create a learning environment which is fit for purpose in a dynamic and often unstable world. Education has all too often become a procrustean bed, which fits few and is ill equipped to accommodate individuality and innovation. Its dissociation from basic psychological needs can render it as being cruel and in sponsoring the alienation it claims it wants to remedy. There is a need to embrace complexity, uncertainty and ambiguity in a way that is supported by a scaffold approach (Berk & Winsler, 1995).

Perhaps the biggest danger in working with culture lies in asking the wrong question. It is suggested that you should not ask '*How do you create a culture*?' as your primary question, but rather *'Why are you creating this particular culture?'*

MAIN POINTS

- Education looks to past traditions rather than present research for coping with rapid changes
- Culture is hard to define as it is subject to many subtle influences from changing contexts
- It is defined as the complex '*whole*' that includes knowledge, experiences, beliefs, morals, customs, laws and characteristics of humans as members of a society
- In plural societies with many cultural conventions, the *transformation of culture* is an issue
- Schein's 3-tiered analysis considers*, artefacts, beliefs & assumptions,* affecting culture change
- System demands distort moral behaviour regarding the conduct of educational culture
- Support is needed to scaffold behaviour that produces learning that is fit for purpose

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RICHARD DAVIES

6. ETHICS AND PROFESSIONALISM

Performance and Practice

ABSTRACT

We schoolmasters must temper discretion with deceit.
(Dr Fagan in 'Decline and Fall', by Waugh, 2001)

Do you agree with Dr Fagan? I doubt that many vocationally-orientated teachers ever would. Why is that? This book concerns the practice of teaching. It describes the importance of reflection, practised communication and skilled relationship-building, within and between educational settings and others locally, nationally and internationally. This chapter suggests that such activities are essentially ethical – that it is not possible to offer the inspiration and guidance that practitioners expect of themselves without such engagement. The argument that follows reflects results of an assessment of five key UK professions (including teaching) carried out in 2015.

If you ask people what they mean by the term 'ethics', these are amongst the common responses.

'Ethics has to do with what my gut tells me is right or wrong.'
'Ethics are about my religious beliefs and absolute obligations under God.'
'Ethics set out how to live, what is good, and what I ought to do.'
'Ethics is an umbrella word for a moral code, or morality.'
'Being ethical means doing what the law of the land requires.'
'Ethics capture the standards of behaviour that a society agrees upon.'
'I really don't know what ethics means.'

It is, therefore, a difficult and even volatile concept that has always exerted passion and fascination. In this chapter, the term is distinguished from morals, rigid conventions and codes of rule or principle, adopted with or without self-examination. Ethics represents the activity of achieving proportionate balance, 'in the moment' and over time, between impulses implicit in concepts like equality and justice that are inconsistent within themselves and at odds with other similarly compromised ones like liberty and tolerance. It involves achieving harmonious or balanced judgment, drawing from the palette or keyboard of potential values, principles and virtues. It relates to what it means to be good; do what is right and exercise decent

human behaviour. Like painting or musical composition, ethical authorship, practice or performance expresses conscious choice and evolves to meet contextual need.

We all make decisions about what is right or wrong. Do I cheat in an examination or plagiarise a text? Do I ignore a misapplication of public funds? Do I tell my friend the truth about his acts or omissions? Do I peer review a colleague's research favourably, and regardless of real merit, simply because it supports a predisposition I applaud? Do I ignore discriminatory conduct? Do I keep quiet about the destructive actions of others for fear of damaging my own career as an educator? Do I sacrifice myself for the sake of someone else?

Some decisions will not be too important in terms of their immediate effects (which does not make them insignificant). Others will have profound consequences, both in the short and long terms. What follows examines how ethical activity is necessarily engaged in our practical and personal lives – and considers the implications for professional development and the civilising obligations of educators.

INTRODUCTION: ETHICAL ACTIVITY AND PROFESSIONALISM

It is axiomatic that growing as a practitioner entails learning as an individual; contributing to sustaining learning organisations; and helping to develop learning networks. The purpose of this professional activity for educators is primarily to enable learners to flourish. It cannot be fulfilled without challenging the scope and reach of personal practice within and beyond the cultural and organisational settings comfortably familiar to the practitioner. Testing personal professional responses, to detect distinctive needs and realities, is a necessary condition for responding to diversity productively. This testing features ethical activity.

There is, however, a harsh reality to this. For teaching, as for any other leading profession, reflection and other capabilities must be underpinned by publicly acceptable and intelligible standards and expectations. These standards must be capable of being upheld and remediated when shortcomings are identified. That involves fair adjudication where necessary to sustain *the public interest*. This important concept is central to professional self-command. It requires the independent capacity to protect client interests; to promote proper standards of conduct and behaviour; and to sustain the reputation of the profession itself, including that of its regulator. This is not just loosely implied. In the UK, it is a matter of law made by statute and by the Courts.

The concept of a *profession* has developed significantly from its origins in monastic clerking. Over the last century, there has been a shift from a preoccupation with small professions, serving narrow elites, to larger numbers of statutorily-registered professionals providing for mass society. In some ways, this is even more demanding for practitioners. More is expected of more of them and for more people than was the case in the past. Securing professional cohesion and progressively improving standards is a much greater challenge than before. If professional activity does have an ethical dimension (*and it does*), more is required to ensure that it is

cultivated across a broader front, in the face of a vastly more complex landscape of expectations and assumptions.

The case for this is pressing, given the growing concerns about governance and ethical crises in society – in organisations as varied as legislatures, on-line social media, banks, car manufacturers, hospitals, schools, charities and sports bodies. Failures of collective responsibility have achieved major public notoriety in recent years. The costs of reputational injury have excited attention quite as much as failings of professional practice. However, such crises have invariably featured failures of individual ethical engagement and activity. Personal '*calling to account*' can be extremely high-profile. Ethics are not just an optional extra.

At the regulatory level, the response has not been invariably confident. In part, this has been because of resistance to processes of judgment amongst influential practitioners and an unwillingness to accept that there are some ideas that deserve to be preferred over others. Preferences are not reducible to prejudices: they are not necessarily implicitly or explicitly biased or partial. Yet for many, ethics represent no more than codified morality – Western dominated, racially skewed, male orientated, socially donated and market driven. The scope for personal and collective determination about what is right, or wrong, is treated as slight and even non-existent. Yet whether this position is lazy or calculated, it is antithetical to thought and action. Its arrogant cultural relativism and materialistic determinism requires subservience to the idea that personal and collective responsibility does not matter – or does not even exist in any authentic way. In this it is inhumane, meretricious and mendacious. Perversely it takes no account of what drives public outrage when powerful people fail to account for failings.

It is the principle argument here that rejection or fear of judgment (*as opposed to a distaste for the vapidly 'judgmental'*) represents a disregard for professional rigour, and for the substance of teaching in particular. It is to acquiesce as a '*fellow-traveller*' in what is ultimately totalitarian, unkind and corrupt. It is to abandon fundamental tenets of social openness, pluralism and diversity. It is to surrender to those who attack freedoms of association, speech, religion and opinion – the cultural essentials upon which rich relationships, progressive dialogue and mutual learning depend. It is to be insouciant about values in which it is proper and necessary to take pride.

It is to pervert what deserves to be nourished and celebrated for the transmission of cultural capital that is critical for peace and well-being. It is also to presume that behaviour producing fissiparous and destructive social heterogeneity should not be challenged. It is to ignore the reality that no assertion of '*faith*', that is obdurate, unreasoning, irrational, and brutal in effect, can amount to a '*commitment*' deserving respect. It is to collaborate with censorious authoritarianism. It is to adopt the pretence of consideration and care – insisting, absurdly, that learners must be protected from risks that must themselves be confronted to buttress civility and civilisation.

Educators cannot let sloppy arguments, redolent of passively disdainful '*cultural criticism*' hold sway. Ethical practice, in teaching and other professions, compels a constant effort to overcome the paralysis and affectations of analysis, in favour of

action that is virtuous and draws on the best of what can be thought, known, and achieved.

CODES OF CONDUCT

There is no doubt that regulators have attached great importance to the production of *Codes of Conduct* to help shape intra and extra-professional purpose, dialogue and adjudication. Examination of these Codes shows that they generally include requirements relating to honesty, integrity, transparency, accountability, confidentiality, objectivity, respectfulness, obedience to law, communication and loyalty. Less in evidence are impartiality, selflessness, leadership, learning to improve, reciprocity and reflection.

That said, the Codes of leading professions now feature basic tenets relating to:

- knowledge, skills, and performance expectations bearing upon effective practice;
- standards of safety and quality;
- expectations about communication, partnership and teamwork; and
- behavioural requirements linked to promoting trust and confidence in the profession itself.

In the UK, professional Codes have emerged from government guidance, which permits a substantial measure of independence to those professional regulators that exhibit sound standards of proportionality, accountability, communication, responsiveness to citizens, target definition, transparency, commitment to equality, diversity and accessibility, effectiveness and sustainable performance.

Although Codes are now an established feature of practitioner registration in many professions, examination of how they are applied suggests that they are weighted to *adjudication* rather than *development*. The preoccupation is with justifying processes for deciding cases of misconduct; misdemeanour (*involving an extra- professional regulator or criminal conviction in the UK or abroad*); incompetence; or practitioner ill-health. Statutory regulators have been disproportionately preoccupied with developing or maintaining formal Codes as opposed to enabling practitioners to develop the *ethical sense* that is essential to applying them in practice. Leading professions give minimal attention to ways in which Codes are understood and applied. They do not consider how formative pre-qualification learning might promote attachment to them, or assist in developing the personal or professional ethical sense that is critical to practice. There has been a large emphasis on rules and principles as opposed to the cultivation of the virtues and ethical activity. The *collective* has been favoured over the *personal*.

What is more, there is little evidence that Codes feature strongly in practitioners' lives. Lunt (2008) comments that their formality and abstract nature '…*may not help the individual professional faced with a complex ethical dilemma.*' She points to evidence that professionals rarely consult the Codes when considering their ethical

position. Experience in fitness-to-practise cases endorses this. Things generally go wrong because a practitioner makes false assumptions, or is otherwise careless and incautious about ethical standards. Lunt adds that Guiney (2007) offers evidence that ethical Codes *'…in themselves are not sufficient to ensure ethical behaviour'*. They are necessary to shape standards of conduct and behaviour, but are not sufficient to establish them.

Professions rarely reflect on pedagogies applied in ethical education at any stage – pre-or post-qualification. They do not consider how continuing professional development (CPD) and revalidation could help develop ethical practice. Regulators do not generally consider how to support ethical practice comprehensively across the career or in any structure of CPD. They do not compare even the limited existing approaches to sustaining ethical practice amongst themselves. The guardians of guardians (*like the Professional Standards Authority in the UK*) take no interest in what regulators are doing, or are not doing, in the field. Regulators seldom review what prevents ethical practice. They do not consider why practitioners are found to be ignorant of the Codes, or of the virtues, when things go wrong. The concepts of ethical sense and practice are approached incoherently and only occasionally. Cost and convenience drive how teaching about ethics is offered, and the methods by which ethical understanding might be developed are not researched or promoted systematically.

ETHICAL PRACTICE AND THE VIRTUES

Ethical activity involves an acceptance that there are immutable virtues intrinsic to human experience. They are real, and have nothing to do with the power plays of '*virtue signalling*'. Lists of virtues and values are robust survivors – like those of Aristotle (*under 'virtue as a mean'*); the Catholic themes (*seven principles of social teaching*); and Ghandi (*ten principles of non-violence*). Then there are lists like the Bangalore Principles (*for judicial conduct*) or the Nolan Principles (*seven principles of public office holders*).

Values may be derived from the virtues, but they are not identical. Virtues are complemented by principles (such as, '*treat others as you would wish to be treated*' or *'do what has universal application'*); legal definitions of human rights (like the rights to *liberty, happiness, and freedom from discrimination*); absolute rules (*like those proscribing solicitors from using client monies*); maxims of utility (*such as 'act to achieve the greatest happiness of the greatest number'*) and fundamental professional obligations (like the requirement in medicine to '*put patients*' '*interests first*'). These are all elements intrinsic to ethical activity, to be weighed together in action and balanced judgment. Rights take us to reciprocity, rules to reasons and principles to proportionality. The process of judgment is accompanied by reflection – and reflection should properly have a focus. The virtues provide a natural focus for any leading profession and are vitally important for educators and teaching.

However, ethics cannot be made fixed or absolute. The reality of human existence is of uncertainty, chance, subtlety, differential experience and risk. Doing the right

thing is not straightforward, is often a struggle and may involve grave peril. Working out what is best for a child – for example whether to trigger safeguarding action, or to report potential extremist influence under the UK government's '*Prevent*' strategy – is fraught with dilemmas. Their resolution turns on judgment which a professional should not evade. To do so would merely make discretion indistinguishable from Dr Fagan's deceit.

Though it is impossible to conflate *what is* with *what ought to be*, it remains the case that '*oughts*' *are*. Ethical activity is a process of composition, taking concrete virtues into real-world dialogue, communication and decision – calibrating for setting and circumstance. At no stage is it acceptable to evade judgment. To presume that judgment is always inappropriate is an awkward, unacknowledged conceit in itself. Post-modernists and deconstructionists may treat the difficulties of achieving valid judgment as insurmountable – seeing the world as an arbitrary collection of different texts (Nisbett, 2015). Yet opposition to judgment is a judgment too.

This position is that of Aristotle (1970, 2011, editions.). In '*The Eudemian Ethics*', he deploys practical descriptions of what are commonly taken to be virtuous characteristics. Overall, he combines this with a teleological conception that is aspirational and disciplined. He applies 'the golden mean' – the proportionate balance between extremes of excess or deficiency. Thus, good practice is about cultivating and acting in accordance with the virtues – constantly balancing deficiencies against excesses and discriminating fairly. The result is visible in the flourishing of individuals and in their seeking to flourish. It is evident not merely in happiness or self-satisfaction, but in attention to virtuous conduct.

Thus, Foot (2001) speaks of *a grammar of virtues* and of its inescapable power, hard-wired into language itself. A tree is a good tree when it conforms to its expected biology. A good practitioner conforms to natural expectations of what being a virtuous one means. MacIntyre (2011) suggests that ethical conduct entails autonomous practice coupled with participation in social frameworks capable of cultivating virtue. Some of religious faith explain that embracing a tradition of this sort will buttress truth and unappropriated learning – a choice made, rather than a reality revealed. Again, O'Neill (1996) sees ethical activity as a process of creative construction, emphasising the institutional context. Though not in opposition to the metaphor of composition, this is comparatively rigid and concrete. By contrast, *composition* has a pulse that is more supple and full of potential.

For Lunt (2008), professional practice involves an ethics of truth-searching, reflective integrity, humility and humanistic education, in which it is necessary to accept the provisional, often contested nature of knowledge and competence. Grounding lifelong professional practice in the mind-set of day-one entry is no longer adequate.

Barnett (2008) adds that:

The modern professional has to be both a practising epistemologist and a practising ontologist. On the one hand she has to know things and go on

knowing, and to practise what she preaches, and find new things to preach…. On the other hand…the professional…has to take on the task of making herself in the world…The idea of a critical professionalism in an age of super-complexity can be more than an idea.

It has to be more than an idea, so long as it is not adopted in a self-indulgent or cynical spirit and is purposive and responsible in inspiring a generous, cultural confidence, capable of being shared by many rather than a few. If professionals are ethically self-critical and engaged, they are entitled to be confident about their practice. Indeed, ethically engaged teachers are more likely to insist on what they know to be humane and civilising – to move from passively detached observation, vague commentary and learned helplessness to what commands public attention and respect. That said, ethical composition and performance need systemic rather than occasional reflective deliberation. It must be woven into working life in ways that are mentored, coached, supported and researched.

PRACTICAL OBSTACLES TO VIRTUOUS PRACTICE

To adopt and adapt the Confucian maxim relevant to virtuous practice: *'I see and remember; I reflect and understand; I act and make meaning; I choose and determine value',* and this is tough territory. Collective thinking amongst professionals about ethical practice is limited and for five substantial reasons.

- *Conceptual.* Ethics, as distinct from morality or moral rules, bear on difficult and contentious matters. Practitioners have incentives to avoid so demanding a field. It is just easier to avoid self-declarations that may not be acceptable to employers and other stakeholders, or may have unpredictable outcomes affecting practitioner interests. In addition, defining ethical practice is subtle. It is often difficult to shape that practice in ways that are operationally practical or immediately relevant to the professional setting.
- *Political*. Attitudes towards Codes can be heavily transactional. They are often positioned as having *presentational* rather than *practical* significance. Without a Code, a profession cannot register its practitioners and regulate. It is a necessary symbolic demonstration of serious institutional purpose, rather than something directly linked to inspiring improved standards or ethical engagement. A legislature expects there to be a Code. It may not be interested in how a regulatory body reflects on the Code's effectiveness, or on how best to improve ethical sense amongst practitioners.
- *Operational.* There are difficulties in thinking holistically about ethics in any profession. Capturing and evaluating relevant information, and instituting practical support, is time consuming and expensive whatever the downstream savings. A regulatory board is always more likely to conclude that it will act piecemeal – reactively rather than proactively or systematically. Boards are

inclined to avoid transaction costs and reputational sensitivities about what is, and what is not, happening within their professions.

- *Cultural.* This is the most complex and problematic issue. To extend the musical analogy, individuals sing to different tunes. Differences of identity, class, status, occupation, language, familial upbringing and experience are all in play. Though not insurmountable, complexities of sociological and demographic factors are real. That makes it hard for regulators to overcome their diffidence and present a consistent, compelling rationale, connecting Codes with personal ethical practice.
- *Personal.* There are stubborn difficulties in applying ethical practice as an individual. Those who take a stand have to accept significant personal risk. Midgley (2001) rightly emphasises the importance of courage, but costs can be high. Whistle-blowers know that employers and others are not above smearing them by falsehood and manipulation. Research evidence, on the degree to which people have a bias to compliance and conflict-avoidance, remains strong (Milgram, 1974). It is plain from Gino & Mulginer's work (2015), that ethical decision-making can be time consuming and needs time to be successful. Where money and other incentives can pervert, time encourages people to think – to cheat less and behave better. It enables them to adopt Kahneman's (2011) System 2 approach, as opposed to his rapid, intuitive and potentially insecure System I thinking. However, time may be at a premium or unavailable. People may easily feel impelled to make sub-optimal choices.

ETHICAL PRACTICE, CHARACTER AND PATTERNS OF MISCONDUCT

Will moral standards, inherited from childhood, influenced and tempered by autonomous reflection, automatically equip practitioners to deal with hard ethical professional problems? It is by no means self-evident that they will. Regulators need to create more space to equip practitioners to face ethical problems throughout their careers. '*Character*' deserves to be taken seriously in this, just as the virtues should be. The two are intertwined. Furthermore, regulators must be on the alert to attend to existing or emergent patterns of dilemma.

There is evidence that particular professions may be at risk of exhibiting certain recurrent features of misconduct. The numbers of cases in which practitioners are found to have acted improperly is proportionately small. It does not follow that practitioners will all adopt high standards since relatively few are tested. Indeed, there are pressures in every profession, as is evident from the examples which follow. These are drawn from a selective examination of public fitness to practice determinations over the last eight years.

- Pharmacists – *false claims to the NHS; drug misuse; erroneous dispensing*
- Osteopaths – *breaches of professional boundaries; laxity over obtaining consent to treatment and protection of patient modesty*
- Solicitors – *misuse of client money; involvement in mortgage fraud.*

- Nurses – *failings of compassion; drug administration; poor wound management*
- Barristers – *inattention to instructions; poor personal relationships*
- Doctors – *false assumptions over patient management; venality; failings of integrity*
- Surveyors – *weaknesses in handling conflicts of interest; false valuations*

For *education and educators*, the recurrent vulnerabilities are these.

- Whether or not to '*game*' SAT or examination entries
- Cheating; plagiarism; untruthful CVs; and misleading professional references
- Failure to confront grade creep and attainment standards manipulation
- Flexing degree threshold boundaries to sustain student numbers
- Overlooking conflicts of interest in the appointment of external examiners
- Falsifying research data to farm grants, or service '*sock puppet*' interest groups
- Miss-selling degrees as a pathway to a rewarding future
- Misleading presentation of information to the public or inspectors
- Appropriation of institutional funds
- Failure to disclose the remuneration of senior staff publicly
- Crossing boundaries, or breaches of trust, between educators and children/young people

It is sometimes said that these potential problems are evident because education features as a commodity in the capitalist market place. The presumption is that external pressures, arise from '*arbitrary*' targets or curriculum standards. It is said that these compel teachers to teach to tests, or otherwise face accountability pressures (carrying risks to future employment) that they simply cannot own.

The purpose of this chapter is not to challenge this directly and unsympathetically. However, any cultural and economic system generates challenges to ethical professionalism. These are unlikely to be non-existent in authoritarian regimes, or eliminated by an ideal non-market environment. When there are scarce resources (*there always is scarcity*), pressures to demonstrate outcomes cannot be plaintively wished away. Markets, including financial ones, take different forms, and are ultimately inescapable.

Reliable data on *outcomes* against *objectives* matter for any profession. Entitlements to common curricula and humane education are important. Educators have been and remain involved in shaping them and in determining the nature and purpose of assessments. These have not become burdensome in the UK because teachers have been uninvolved in devising them: their involvement has been profound. Nor are '*targets*' the main stimuli for misconduct. Most cases, (*at least in Wales, 2011–2014*), feature examination and course-work manipulation at the mid-point in malpractice lists.

In any event, ethical engagement directs us to developing the character attributes needed to strike against pressing ethical problems. '*Character*' often generates unease and dispute, especially amongst those associating it with recruitment having less to

do with ability or competence than with elitism or the protection of closed shops. However, there is evidence that the concept is gaining a new profile. Cohen (2017) suggests that employers should question the character of job applicants and avoid limiting themselves to competence and prior experience. She urges that *honesty-humility* and *conscientiousness* should feature with emotionality, introversion, agreeableness and openness to experience, in a six-factor personality model. When evaluating a candidate or future leader ask:

> Would this person feel bad about committing a transgression or making a mistake even if no one knew about what he or she did? Does he or she have a strong sense of responsibility for others? Would this person feel bad about letting others down? Is this person truthful, humble and fair? Is he or she hard working, careful and thorough when completing tasks? If the answer to these questions is no, then the individual is unlikely to be an ethical worker and will probably be an ineffective and disreputable leader. Conversely if the answer is yes, you can bet that he or she will be a good colleague and star performer in the organisation – a person who will exhibit decency and integrity when called upon to lead.

This important finding is as relevant for the professions as it is for the public, private and third sectors.

Whitmarsh and Sykes (2014) stress that an organisation's reputation is based on ability to deliver on promises to customers, employers, investors, regulators and the media. Reputational damage can be catastrophic, resulting in significant revenue loss and destruction of stakeholder support, something that social media (*perhaps better called unsocial sewerage*) can bring about instantly. Commercial companies increasingly see ethical behaviours as central to success – with 70% of UK and European businesses increasing investment in ethics programmes, against 50% in 2010. They stress the utility of taking a '*yesterday, today and tomorrow*' lens to ensure that business values are sustainably aligned with social values.

A recent Chartered Management Institute (CMI) Cross Party Commission (2014) indicated that only 20% of UK managers set a good moral example. Indeed, less than 20% were aware of their organisation's values at all. A Chartered Institute of Personnel and Development 2014 study found that less than 40% of employees trusted senior management. No wonder Stephens (2014) argues that:

> We need a change in attitude in the UK whereby management is seen as a highly professional role, where integrity is seen as a virtue, one where ethics are valued as highly as profitability. Until attitudes change we'll continue to focus on the short, rather than the longer term.

It is significant that the work of Arthur and colleagues, at the *Jubilee Centre for the Virtues & Character* (*Birmingham University*), supports the view that *honesty, self-control, gratitude, fairness and respect* are critical to resolving professional problems. In '*Virtuous Medical Practice*' (2015), a survey of 549 senior and junior

doctors identified agreement that the 6 important characteristics of a good doctor were *fairness, honesty, judgment, kindness, leadership* and *teamwork*. For '*The Good Teacher*' (2015), data from 546 respondents showed that *fairness, creativity, love of learning, humour, perseverance and leadership* were identified as the 6 key virtues. In '*Virtuous Character for the Practice of the Law*' (2014)*,* there were 943 respondents. *Judgment, perseverance, perspective, fairness, honesty and ethical integrity* emerged as the central professional attributes.

Naturally there are varying expectations between generations: as between baby-boomers born post war; those born in the 1960s–1970s (*Generation X*); and those born in the 80s–90s (*Generation Y*). CMI Commission evidence suggests that the younger cohort looks for ethical employers, with nine in ten wanting to join an organisation in which they can believe. They are confident, independent, open-minded, entrepreneurial, and multi-culturally aware. They are collaborative problem solvers – resisting micro-management; needing feedback and coaching; learning from social-networking; wanting early leadership exposure; and expecting to embrace technology and to change roles and employers frequently.

Generation Y, however, can display a strong, unjustified sense of entitlement; inadequate spoken and written communication, over-confidence, together with weak decision-making and numeracy. They compare unfavourably with Generation X on change-management, communication, decision-making, leadership and strategic skills. This is a real challenge for educators – unlikely to be met by avoiding issues of character and ethics. It is clear that participants in any organisation or profession need to be agile, authentic and talented. The CMI data suggests that for the next 10–20 years, leaders and professionals will need the following characteristics.

- A clear sense of purpose
- Strong values and integrity
- Firm commitment to developing others through coaching and mentoring
- The capacity to champion diversity
- The ability to engage with and to communicate at all levels
- Self-awareness and the ability to make time to reflect
- A collaborative rather than hierarchical approach
- Agility, innovative technologically, curious and savvy
- Resilience
- The capacity to achieve and deliver

Steare (2014) captures the values applicable to the professions as much as for any private, public, or third sector institution as follows.

- Wisdom – *I think through my decisions carefully*
- Fairness – *I treat others with respect*
- Courage – *I stand up for my beliefs & what is right*
- Self-control – *I am patient & self-disciplined*
- Trust – *I encourage others to be positive*

- Hope – *I encourage others to reasoned confidence*
- Humility – *I am less important than the team*
- Love – *I am empathetic & care about others*
- Honesty – *I speak the truth & encourage others to be open*
- Excellence – *I try to do my best in everything I do*

It is unlikely that either list could be regarded as controversial. Indeed, components amount to touchstones for ethical practice in teaching now and for the future. The problem lies in translating *words* into *action*.

GYMNASIA FOR ETHICAL PRACTICE

To enliven, enrich and expand minds of any age demands energy and enthusiasm for learning and the possession of tangible knowledge. Learners want to learn from people whose example they admire and whose assessments they trust. To adapt longstanding aphorisms, teachers must be '*sages on the stage as well as guides on the side*'. Great teachers enable learners to distinguish thought, opinion, attitude and belief. They are not appropriated by exclusive values, nor do they mistake value-based teaching for indoctrination.

Teaching is a physically and intellectually demanding performance art – but it is not a form of '*stand-up*' in which an audience is invited to bathe in the performer's own pre-conceptions; or encouraged to sneer at others (e*specially leaders like politicians*); or prompted to prefer coarseness, envy and cynicism to generous, critical reflection. It is not about being complicit in '*post-truth*' analysis, sacrificing rigour to sophistry. It is not about perverting diversity into exclusive identity traps. Nor is it about treating '*evidence*' or '*the science*' as unimpeachably valid, and as a proxy for absolute truth. Emphatically, it should not be about becoming absorbed by the public or social media '*commentariat*' generating '*narratives*' that pander to prevailing addictions to prejudice, myth or meme. Cool, incisive intellectual grip is more compelling than making a fetish of passions.

Although the challenges confronting practitioners are profound, it is not as though we are wholly ignorant of what educators need to do to equip learners and our culture, to address them. Teachers must equip learners and that culture to cope with global challenges successfully, and their starting point must be based on ethical practice and the virtues. That also entails the acquisition and application of professional knowledge, strong partnership-working, and deliberate career mobility. It will not be achieved without embedding reflection on the disciplines necessary to think well and interrogate data soundly (Nisbett, 2016). It will not be accomplished without grasping the significance of '*big data*' algorithms and team working for prediction. It will not be accomplished without valuing quantitative information on learning outcomes; creating a version of epidemiology for learning and pedagogy; linking practice to research; comprehending brain functioning, psychology and personality; and appreciating ethical complexity and the implications for practice.

Forward-thinking professions realise the importance of these matters. They are beginning to understand that ethical practice cannot be grounded in a single '*sheep-deep*' at any career stage. Nor can it be inspired by '*weaving ethics through the formative curriculum*' in the hope of establishing familiarity with the Codes, and a capacity to handle complexity, by osmosis. Practitioners need secure knowledge of relevant Codes; an understanding of related enforcement processes; information on the ethical problems that colleagues are confronting; and evidence on how they are coping. Opportunities must be given to frame this thinking in pre-qualification formative learning; induction; and at identified and structured career stages.

Exposure to ethical practice problems may be partly text-based, but should be multi-media and e-supported; role-played; reflective; case-study grounded; supervised and mentored. Examples of ways in which colleagues have been tested and fallen short must feature, because case studies of practical dilemmas are messaging tools. They should include exercises to demonstrate options for resolution and draw on public decisions of statutory fitness-to-practise panels. Early thinking about how to ensure that intelligent robots act ethically has given greater weight to learning from *parables* than *rules*. What is suitable for robots is relevant for human minds too.

It is also likely that a pedagogy cultivating educators' ethical sense will tackle the difficult, persistent problems of educational policy. These include expanding provision for learners with additional needs; improving outcomes for '*looked after*' children; overcoming perverse incentives in favour of higher education and against apprenticeships; and transforming deficient pathways for those not in education or training post-16. This has little to do with educational structures and institutions, though arguments about them exert an unhealthy grip on debate.

Ethical exercise and contemplation should also familiarise practitioners with principles and procedures implicit in adjudicating '*fitness to practise*'. It needs to feature the rigours of legal processes that confront practitioners who fall short of expected standards – including the requirements to demonstrate insight, remediation and remorse and why they exist. Understanding regulatory judgment illuminates the demands of ethical judgment and practice. Progress in grasping ethical practice and regulation must be identified and established in CPD. It is not to be left to formative curricula without examination – then ignored during the following years of practice.

Of course, there are challenges to arguments that ethical practice needs to be systematically supported, stimulated and evaluated with and for practitioners.

First, the concept could be dismissed as no more than an attempt to secure *compliance* with organisational systems that only pretend to support individual progress and networks. Those systems might be characterised as being about impelling values and routines that are institutionally convenient but fundamentally inhumane. Focusing on ethical practice could threaten to import more time-consuming burdens and noise. Brinkmann (2017) offers a critique of '*the self-improvement craze*' – the vogue for treating the self, personal emotions and naval-gazing as culturally valuable. He argues that it may be appropriate for individuals to stand firm and remain faithful to their own sense of self-worth – to reject suggestions that they

should improve or develop. They might need to recognise that their autonomy of purpose is at odds with institutional or professional expectations about obligations. Brinkmann also suggests that it is sometimes right not to embrace empathy – especially for institutional values that trap individuals into drab compliance with norms or habits not deserving to be shared or upheld. This is not necessarily a matter of perverse stubbornness, but rather about upholding principles that should not be compromised. The argument deserves attention – but encouraging disengagement risks undermining active professional and ethical practice. Authenticity is not just about standing firm on unexamined presumptions of comfortable existence. As Marcel (1949) would say it is about '*being and not being had*'.

Second, challenge is about the utility of Initial Teacher Training (ITT) and CPD. It is not evident that either are wholly effective, even though they cost substantial time and money. There is little research into the effectiveness of CPD, and that does damage the argument for attending to professional ethics throughout a practitioner career – though not irretrievably. Forward-looking professions are determining how best to structure practitioner reflection. Creating reflective spaces – gymnasia to inspire outward-looking responses through mentorship and support, together with inward-looking challenge – are being trialled (*not least for osteopaths*). It seems perverse to withdraw confidence in CPD without assessing the results from these new approaches. Moreover, CPD is related to growing practitioner understanding of autonomy, dignity and self-government discussed by Sunstein (2016). This is important for equipping educators to tackle learner difficulties and encouraging them to hope. Practitioners operate in a world of '*enabling*' political states, rather than '*directing and providing*' ones, as Elvidge (2012) makes clear. Educators need to grow their capacities to understand this context, and to demand the space in which to do it.

Third, there is the idea that different ethical norms arise from rooted attachments and identities of equivalent weight and value, making it impossible to reach agreement across cultures. However, there is evidence that this argument is overblown. There are cross-cultural differences, which are not as great as may be supposed. The experience of IESC colleagues (2016) in devising ethical principles for those working in the land, property and construction professions, showed that agreement on ethical problems need not be blighted by relativism. Given space and time it is possible to build collective confidence amongst practitioners in favour of robust, reliable judgment about what is, or is not, ethical – about what beliefs and attitudes are better than others. In a project to reach accord, involving over 100 property-focused professional organisations worldwide, there was no difficulty in agreeing that ethical practice should be embedded in CPD, with professional standards subject to regular reflection across the career. ITT and CPD for educators must embrace and exemplify this reality. Supported reinforcement, in reflective gymnasia, is required to tackle any professional demand. Ethical practice is no exception. ITT and CPD should be shaped and sustained as a seamless, structured continuum to make this happen.

Last, there is the sheer scale of the challenge facing educators. There are questions about whether the presumed bargain between hard work and learner success can be sustained. The demise of deference; fading of the career concept; rise of the gig economy; emergence of robotics and the internet of things; increasingly practical initiatives to engineer and augment humans – all seem bewildering and threatening. It is important that teachers have space to work out how to enable learners to face the world as it is and might become. ITT and CPD have limitations – but as platforms for change, however indirect and unpredictable in effect, they have no competitors.

ETHICS AND INTERCULTURAL COMMUNICATION

These gymnasia are places of the mind and practice. They should not permit self-lacerating angst, over-frequent activity and unfocused, self-indulgent reflection. They are needed for educators to build confidence and capacity to offer ethical example. Pedagogies of communication and relationship are essential, but the integrity of vocational practice and commitment makes its own compelling, complementary contribution. Understanding ethics is also important for intercultural communication. Western ethics emphasises free choice, honesty and kindness, derived partly from Christian principles. Broadly, Confucian and Hindu thinking focuses less on individual candour and more on collaborative harmony. It makes sense to consider each cultural lineage and how each determines what form of communication is assumed appropriate, and how it frames perception. Shuter (2003) speaks of *three* elements of everyday communication ethics: the *communicator* (*contributing to well-being of others*); the message (*defining right and wrong*) and the *audience* (*guidelines for receiving messages*).

Thinking about this reconciles different models of social construction and communication, which may otherwise compete. An approach based upon *citizens, collaboration and community* is distinct from one featuring *customers, choice and competition.* However, Western societies end up adopting both in different degrees and simultaneously. How they do it turns on communication, which becomes ever more complex. Soon, IT platforms will enable neighbours to adopt different packages of public service and tax; distinct levels of community engagement and separate options of governmental institution and legal obligation, whilst occupying the same physical space.

At the same time, respect for the dominant or pre-eminent (*but not necessarily unalterable*) culture, is an appropriate and beneficial starting point (see *introductory chapters*). It is essential for sustaining the quality of dialogue, relationship and development that is civilising in effect. Open societies matter. Educators are nothing if not about cultivating the best of what can be accomplished – if they are unconfident about bridging differences; if they overestimate difficulties in doing so; and if they evade opportunities for mutual communication and resolution. The force of this is evident in the optimistic attention increasingly given to achieving agreement about

what counts as *well-being* for people in different political contexts – see Wallace (2013) and OECD (2012).

SUMMARY

How we relate to others is ultimately influenced by genetic, physical, material, cultural and other contextual factors. It is not determined by any one of these dimensions alone. It always requires ethical performance and practice. Bellah (1985) suggests that Britain is rejecting a culture that embraces others, for economic individualism, focused on narrow '*employment*' benefits and against social capital growth. Educator obligations are not reducible to developing learners for successful employment, but it is essential to understand their different perspectives. For the UK, Goodhart (2017) provides an analysis of the variants of experience for '*anywhere*' and '*somewhere*' people. Murray (2017) offers gloomy predictions for coherence and survival of European culture. Yet pessimism is as corrosive as unworldly optimism. Whatever is ahead, educators must help learners to face it – to engage in and sustain a plural world. This is an ethical and moral imperative – an obligation to enable learners to cope with modern challenges – and respond well to differences in the way people act and interact.

Evidence from decisions of regulators and elsewhere shows that acute communication problems recur for teachers – between learners, and within their communities and cultures. Amongst other things, these include ethical problems. Given the required range of academic targets and objectives and the many learners unable to meet their own and others' expectations for achievement, it is not surprising that professional ethical standards may be compromised – but that is neither desirable nor acceptable.

If practitioners fail to shape a personal, collective conviction about how young people and their carers ought to behave, the scope to overcome ethical problems is likely to evaporate, and with it the benefits of pluralism in society. Confidence to reinforce robust, vocational commitment and lead by expectation is unlikely to be found without greater explicitness about what counts as ethical professionalism and virtuous practice. The more that practitioners challenge their cognitive, affective, and behavioural adjustments, and cultivate virtue in teaching and learning, the more successful they will be over securing coherent and common collective culture in and from diversity – in establishing civility, and inspiring hope. Ethical practice and intercultural communication remain amongst today's cardinal professional issues.

MAIN POINTS

- Ethics is an activity: it is not about absolutes or about fixed, unmalleable '*givens*'
- Ethical practice is founded upon applying the virtues in a process of active, proportionate *judgment*

- Professions commonly have *Codes of Conduct,* which define expected standards and behaviours
- These Codes are often unacknowledged, save when it comes to statutory '*fitness to practise*' proceedings
- They are necessary conditions for ethical engagement, but insufficient to sustain it
- Practitioners need structured development, pre-and post-qualification, to support *ethical practice*
- Ethical professionalism is rooted in *dialogue*, accepting cultural differences but confident in bridging them to achieve mutual reconciliation
- Educators have obligations to embrace *civilising common purpose*, to draw upon and infuse established culture and promote open, plural societies (and their own roles) with pride

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SECTION 2

INTERCULTURAL COMMUNICATION ISSUES

This section considers issues when interacting with those from different cultural and linguistic traditions. It has sections on defining cross-cultural communication, communication difficulties, culture and language in Chapter 7. Chapter 8 concentrates on the teaching approaches needed in multi-cultural classrooms and how to cultivate equal value and opportunities for all. The message is that there needs to be much more open discussion between resident cultures on their similarities, recognising and respecting differences, but accepting that people living in a particular country must abide by the values, customs and laws that have evolved through the history and traditions of that place.

ROSEMARY SAGE

7. INTERCULTURAL COMMUNICATION

ABSTRACT

The chapter has 3 sections: Defining Cross-cultural Communication; Communication Difficulties, concluding with Culture & Language Styles. The aim is to develop a broad awareness of the many factors involved in teaching with an intercultural perspective. The text is interspersed with activities which can be used by both teachers and students to help ease relationships and learning in the classroom. These tasks have been successfully adapted for a variety of age levels and employed across subject areas as appropriate. They were devised for a European Union (EU) project (INTERMAR, 2011–2014) to improve communication across different ethnic, language and cultural groups. The evaluation suggested that such input should be part of all student experience.

INTRODUCTION: BACKGROUND CONTEXT

There is a school in Mid-England where 234 different languages are spoken and the one for instruction is not that of most students at home. Observing students in recreation, you see them generally grouped into ethnic cultures and speaking their mother-tongue. The verbal and non-verbal messages are different. For example, the Spanish are animated in exchanges with explicit facial expressions and strong gestures; the Arabs are quieter with girls hidden by traditional dress so that body movements are not noticeable.

This is the *visible* cultural communication process but there is much that is *invisible*, referring to underlying beliefs and assumptions, which we are not even aware of and so never consciously and intellectually examine. Generally communication is not taught, although addressed in Finland, Japan and Cuba, with a comprehensive knowledge of communication verbal and non-verbal processes, delivered in teacher-training, emphasised in their philosophy and implemented in classrooms.

CULTURES VALUING COMMUNICATION

In Cuba, there are Heads of Pedagogical Institutes with a degree in Speech Pathology, a Masters in Psychology and a PhD in Pedagogy. Teaching is a communicative process and so necessary to understand how it breaks down or does not develop normally. The Cuban system produces some of the most successful education results

in the world, as measured by the Unitied Nations Educational, Scientific and Cultural Organization (UNESCO) criteria. Teachers commonly have a 6-year training with 50% doing a further 3 years for a Masters qualification. There is a strong emphasis on human development from a medical perspective, as well as motivation and self-discipline learnt from sport psychologists.

In Latvian Forest Schools, a curriculum manager was a speech pathologist, psychologist and teacher, with researchers told this combination of knowledge and skills was necessary to facilitate a relevant curriculum approach for each learner. The teaching assistants had a Masters qualification in areas they supported in school.

TEACHING STUDENTS TO COMMUNICATE APPROPRIATELY

In today's multi-cultural classrooms, students need to be taught awareness of socially acceptable language and behaviour and when to use this appropriately. Recently, in a London shop, a £1 bag rather than a 5p one was requested, with the response: '*Oh, sh… woman*', because it meant a few steps to grab it. The tone was sharp, but perceived as a cultural style, rather than direct rudeness, as would be interpreted by a British native. This style of address has been witnessed on London buses from others of the same cultural background. Students are at risk of alienation by peers, misunderstanding by teachers, and lost opportunities if they are not aware of the cultural norms of language and behaviour in their place of residence. They must be taught to observe politeness routines, social status and language expressions. Teaching should identify why particular words are used in some situations and not others, so that learners gain knowledge of communicative differences in daily social acts.

In a project (EDEN), to start an alternative society in the Scottish Highlands, experts like Professor Dartnell (2014), author of *The Knowledge: How to Rebuild Our World from Scratch,* have observed subjects participating in the study, predicting problems with interpersonal communication and cooperation. The reason is that adults communicate more with technology than each other and are losing ability to cope with information and opinion gaps in conversation as well non-verbal nuances. '*Would they stop squabbling long enough to negotiate roles and get started*', is their expert view from observing participants in action? One person left, after 3 months, describing (*in the national press*) constant communication and relationship problems amongst the group.

DIFFERENT BEHAVIOUR ACROSS-CULTURES

In some cultures, silence is a form of respect and it is not in order to make eye contact with elders, which is important in British exchanges. This was disarming when teaching Indian children, who would bow their heads when spoken to directly and never look you in the eye. Also, when with post-graduates from Israel, I discovered they are brought up to criticise teachers, if they feel they are giving incorrect, unhelpful information, and so would confront me over statistics (*collected differently*) which shocked English

peers! Spanish students are accustomed to hugging, kissing and touching authority figures, which the British are not used to and may find uncomfortable. American ones are always keen to recount their life-history after lectures.

Although Britain has a shared history with America, stretching back hundreds of years, there is a world of cultural differences between the two nations. This is an issue for American tourists and led to Hayley Bloomingdale (*a descendant of the famous store chain*) producing a document to help them deal with British peculiarities. She provides 42 tips, including never wishing anyone a *'Happy Bank Holiday',* and to open conversations with comments about the weather. Very bad traffic and lots of drinking is noted in the information, along with the fact that the British say '*sorry*' for everything!

Students, therefore, must be trained to become people-watchers and recognise non-verbal cues as well as understanding why certain language expressions and non-verbal messages are used when others are not. Cultural variables such as gender, age, status, relations between speaker and listener, as well as location, people-distance and length of conversation must be understood to establish successful relationships.

An awareness programme is now considered that can be adapted for different age groups and curriculum needs. This was evaluated by European countries on the INTERMAR Inter-comprehension project (2011–2014) as vital for today's multicultural populations. Participants, in interviews, stated better understanding was gained by unpacking the visible and invisible communicative process. Teachers/lecturers found classes easier to manage because students were more able to interact without conflict.

WARM-UP ACTIVITY

Think about the different people you have spoken to today. What did you observe? How did you feel about the interactions? Were some more successful than others? What were effective and ineffective strategies that were employed by you and others? Introduce this experience to your class and evaluate what was learnt from the exercise as your modelling will help them think about their own experiences. Ask the class (pairs/groups) to compile a list of who they have spoken to today and reflect on these exchanges. Did some work and others fail? (e.g. asking Mum for a sleep-over with a friend with answer 'No'!). Make a poster of what makes great talking.

SECTION 1: DEFINING CROSS-CULTURAL COMMUNICATION

INTRODUCTION

Issues arising, when people of differing beliefs, attitudes, values, traditions and languages live and work together are introduced. Misunderstandings are common and spoil relations, behaviour and performances of those involved. It is essential to get to grips with this situation as plural societies are the norm.

WHAT DO YOU UNDERSTAND BY THE TERM 'COMMUNICATION'?

The root-word *communication* means *sharing* or *distributing* between persons. It involves words and non-words transmitted and processed to produce meaning within a specific situation. When words are not understood, *voice tone, facial expressions, gestures, movements, postures, spatial positioning* and *appearance*, as well as other *signs, signals* and *symbols* in the context, produce meaning. When communication happens across culture (*beliefs, values, behaviour of a specific community*) messages are easily misinterpreted. Factors in the communicative process are:

> *source, channel, destination, code, message and context*

There are many inputs into this activity which must be grasped for a message to be correct.

Speech is accompanied by complex sets of vocal, gestural, spatial and visual signs, signals and symbols which vary across cultures. Experts take two positions regarding communication (Dance & Larson, 1976):

1. The first group think of it as a *process* where a communicator sends a message through a medium (*channel*) to a receiver with an effect (*process group*).
2. The second sees communication as a *social activity* where people in a specific culture create and exchange meanings in response to what they are presently experiencing (*social group*).

The *process group* recognises that no message can be transmitted without conversion into an appropriate code for the channel used. Thoughts may be represented through *voice, gestures, pictures, writing* etc. depending on available aural or visual channels. At this point, the *process group* overlaps with the *social* one, focusing on the:

- *Text* – which can be words, a picture, painting, photograph, film, dance routine etc.
- *Signs & codes* – which represent things and actions
- *Persons* – who decipher what is communicated
- *Social reality* – in which all aspects of communication exist.

The study of communication is the *study of culture*, reflecting the views, values and behaviour of a *specific* community. We have evidence in the world of differences in values and assumptions causing conflict, as well as variations in how verbal and non-verbal language is used. Everyone agrees that communication is a continuous human activity. Even asleep, our mind rearranges memories and experiences in dreams. When awake we absorb and transmit information *consciously* and *unconsciously.* We may say: '*That house is lovely',* but signify the opposite with an uncontrolled facial expression of horror! We are more influenced by non-verbal messages than verbal ones. Whatever we say and *how* we say it, together with *dress, adornments, posture, gestures, positioning* and *manner*, create an impression on others. We cannot fail to communicate a message because the *signs, signals & symbols* we employ emit both consciously and unconsciously.

> *Activity 1: In your daily life observe some communication where the non-verbal and verbal messages do not match. What are your reactions to this? Do you take more notice of the non-verbal information?*

NON-VERBAL ASPECTS OF COMMUNICATING (NVC)

Prosodic sounds (*pitch & stress patterns, pauses & timing*) affect meaning of what is said and paralinguistic input/output (*emotions through voice tone & accent convey group membership, personality, manner, appearance, props, context clues etc.*) supply additional information.

NVC manages a social situation, to sustain, support and replace words. Both verbal and non-verbal communication reflect traditions and norms of one's cultural group. They are both essential for grasping affective meaning, which is much reduced and open to misinterpretation in technical transmission modes like email and phone-texts. Speech experts can tell what language is spoken, when film sound is turned off, by subtle changes in non-verbal behaviour. The meaning of gestures varies across culture so needs care. The thumb joined to the forefinger means '*OK'*, to Americans: '*you're worth zero'* in France and Belgium and a '*vulgar sexual invitation'* in Greece and Turkey. Given this ambiguity, innocent travellers might end up in serious trouble. Even within a culture, subgroups can have different non-verbal rules. For example, teachers tend to use *quasi questions*, encouraging a response by making an incorrect statement: '*100 divided by 4 is 20, right?*' Most native white children recognise this as testing understanding, but in traditional black cultures they are unlikely to respond unless asked a *direct* question. This technique is also a problem for students with *delayed* or *deviant* communication development, who do not understand changes of adult behaviour between home and school (Sage, 2000).

Rubin (1986) found that communicators became more tolerant when made *aware of cultural differences in non-verbal communication,* which justifies training in this area. This was the case in the EU INTERMAR Project mentioned previously, as evaluation by students and teachers confirmed this fact and found how it eased relationships

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in plural settings. Fortunately, there are many universal signals of positive emotion and sour expressions conveying displeasure (*smiles, laughter, grimace*s). Charles Darwin believed that these expressions result from evolution, allowing humans to convey emotional states before developing language. However, universal, non-verbal expressions vary across the world, according to whether the rule is to express or repress feelings and emotions. Since non-verbal communication is basic to humanity, existing before brains were developed to deal with word language, this probably explains its importance in making meaning today. Mehrabian (1971) calculated that, on average, the total impact of a message owes 7% to words, 38% to voice and 55% to gestures**.** Since then others have found a similar balance in studies (Sage, 2000).

Activity 2: (1) Identify 3 differences between non-verbal practices in 2 cultures or co-cultures (ethnic, age or socio-economic groups) within your society. (2) Describe potential difficulties that might arise out of varying non-verbal practices when people interact, with ways on how these might be avoided. (3) Describe advantages that might come from differing cultural, non-verbal practices and how people might profit by encountering other customs & norms

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DEFINITIONS TO LEARN

Communication: Dance & Larson (1976) collected 126 definitions of 2 kinds:
A process: sender directs a message through a channel (medium) to a receiver with effect.
A social activity: create and exchange meanings in response to reality experienced.
Messages cannot transmit without conversion into an appropriate code for a channel used.
Thoughts are encoded in *gestures, voice, facial expressions, speech, writing*, *pictures* etc.
Culture refers to traditions within a community.
Signals are physical forms for messages: *utterances, writing, gestures, telephone/ radio transmissions*
Signs are physical forms referring to something apart from self. *E.g. arrow →* *(direction)*
Icons look like what they stand for as in a *passport/driving licence photo*
Symbols have no visible connection with their signifier. *Example: € and £ for euro & pound*
Indices are unintentional signs like *footprints, smoke curls, wall cracks etc.*
Encoder is a physiological (*brain*) or technical (*electricity)* device transforming a message from source into a form (code) for transmitting to a receiver for decoding
Decoder is a sense organ/receptor/technical device converting a signal into a form to understand

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There is close involvement of verbal and non-verbal aspects in human interaction. Those conveying meaning as '*symbols*' are considered *para-linguistic* (*alongside words*) and refer to gestures, etc. supporting conversation but not part of its syntactic and grammatical structure. This is commonly referred to as what is left after subtracting speech word content. As with verbal communication, much discourse is not concerned with issues within the immediate context, but refers to ideas outside this, reflecting continuity and reality of life. These include interactions, which symbolise dominance and submission, affection or possession as well as rituals such as a Christian's hand movement, when crossing themselves, to honour the life and death of Christ, or the Japanese bowing ritual greetings.

WHY COMMUNICATE?

We must communicate for daily requirements: the need for food and shelter; cooperation with others for friendship; social and work success; as well as practical and economic reasons. Also, we continually require to both give and receive information, to inform and entertain, as well as being artistic, creative and expressive. Communication links us with a widening, ever-changing network of people, starting with family, friends, society and the wider-world, through face-to-face exchanges, mass media and technology. This is not just exchange of facts but sharing of thoughts, feelings, opinions and experiences. Through this process we become contributing members of society, communicate with and influence others, so ensuring survival and development. Communication is the means by which society operates and grows, so in plural cultures needs more attention to make it successful as people differences cause confusion.

THE 7 MAIN COMMUNICATING COMPETENCIES (USED IN ASSESSMENTS)

Communication must *encode* or *decode* information successfully and effectively. *Encoding* requires relating to the audience; taking needs into account and using appropriate speech and body-language. It may use other codes like writing, drawing, painting, photography, dance, music drama and mime. Main *decoding* skills are *listening* and *reading,* interpreting messages accurately for meaning. In face-to-face communication, the vital skill is *explain*ing needs for learning, working and socialising. A grasp of formal, narrative thinking and language structures is necessary for processing and producing quantities of speech/text and research demonstrates that students may leave education without this communication level, which is a growing trend in our technology-dominated, visually-mediated world (Sage, 2000). We evolve strategies to cope with situations that must be met. *Greeting* is essential to start communication positively. This is known as *phatics,* opening up and maintaining channels for communicating, rather than conveying specific information. A system of verbal conventions, smiles and gestures, is a ritual varying across cultures to establish *phatic* input. If this part of the process is not observed

the communication is likely to be ineffective and ignored. A decline in *phatics* has been observed in classrooms, since the introduction of a National Curriculum, with pressure to teach prescriptive content. Lack of a proper greeting contributes to inappropriate behaviour of students as they feel cheated of a welcome, which engenders value, well-being and engagement (Sage, 2000).

Competencies:

1. *Strategies for opening and entering conversations,* making suggestions, objections and excuses (*phatics*).[1] Also, we learn ways to initiate conversations, interrupt others, change direction of discussions and terminate an exchange of views. These are learnt by *observing others*, looking at and listening to them and imitating the proper convention for an occasion. Training helps us use these abilities more effectively (Sage, 2003).

2. *Able to present oneself effectively,* which often means acting out a part. If late for work, or forgetting a course assignment, you will probably exaggerate dismay and denounce your lapse to disarm your boss/teacher and create sympathy.

3. *Perception of others,* from observation, objective judgement and awareness of *self* as a communicator (*meta-communication*). In this way we become aware of the world outside ourselves. By selecting, organising and interpreting stimuli, received by our senses, we create a mental picture, called '*reality*'. These vary from person-to-person, because of differences in beliefs, values, feelings, abilities and experiences, arising from the culture in which they are reared. Try asking a group what they think of as *'beautiful'* or *'expensive'*? Differences will surprise you! The mind does not soak up information passively, but actively searches for an acceptable interpretation of available data. Each of us constructs our own reality and those from a similar background will have enough overlap to make cooperation possible, because of shared experiences, attitudes and norms. Those from different cultures will struggle to see things in the same light.

4. *Putting ourselves in another's place* and seeing things from their viewpoint, is known as *empathy.* It is learnt from formal communication when you have to give information or instructions, requiring an appreciation of *audience needs*. Today, we have less opportunity to talk to others, now that technology has taken over face-to-face speaking, making this more difficult to achieve effectively (Sage, 2010).

5. *Responding positively to feedback,* as it is vital to know how others react to what you say and do (*verbal/non-verbal behaviour*). From this, you can revise messages, steer away talk that upsets others, or explore issues wanted by listeners.

6. *Able to attend to what is communicated,* giving signs of encouragement and approval to keep information flowing, like smiles and head-nods. This links with listening, which is the vital *decoding ability* that works on sounds you hear, listen to and legitimise (*accept*) before interpreting. Listening is deliberate and distinguished from *hearing,* which automatically turns sound-waves into sensations, then interpreted as meaningful symbols. Unless we *legitimise* and take on board the information we hear and interpret, it will be ignored as unimportant.

7. *Picturing words, actions and experience in our minds,* for forming a mental concept of a situation (*visualisation*). Those presenting ideas to audiences, like teachers, are more effective if they can express information in *diagrams, cartoons* or *symbols*, helping others to *see* and *understand*, using both left, *verbal* brain and right, *visual* one (Sage, 2003).

This last skill is more difficult to acquire today, as in our visually-mediated world images are available without brains having to imagine and create. Ability to visualise is essential to *understanding*, as we have to picture words that we *hear spoken* or *see read*, to gain meaning. Have you had experience of seeing a film of a book, previously read, and noted how *characters* and *places* differ from your existing concepts of them? It was necessary to picture them for grasping the story. Speech and language therapists note that those with limited communication are unable to visualise easily and this is an important intervention area (Sage, 2003). Teachers can assist this competence, by asking students to picture in their minds people, places and situations that are under discussion. (e.g. *'What do you think an astronaut wears for travelling in space?'*)

ELEMENTS OF SYMBOLIC CODING ARE:

Body-parts, dress and adornments *(tattoos)*; body posture differences (*standing*); position between people; limb movements; pace (*fast/slow*); face expressions; voice-tone; nutrients (*individual food/drink consumed*); body excretions (tears etc.)

Activity 3: Choose a topic from the above list. Note similarities and differences in this between 2 speakers that you observe.
Activity 4: Look at the presentation on signs, symbols and signals (Appendix). Some will be familiar but others not. Compare group responses to these.
(Note: The stick alphabet word = SEE, in the enclosed signs, signals and symbols pictures)

WHAT TO THINK ABOUT!

When you meet someone, how close would you stand by them? For some people this is about 1.5 metres, but others prefer to be closer. What is a comfortable distance for one may feel threatening to another, showing relative positioning between persons. Those working with different cultures must be aware of 'proxemic' (*positional)* differences, so as not to cause offence or make others feel uneasy. Movements and gestures used by people have different meanings specific to their culture. Comparing responses amongst friends and colleagues in the picture presentation, you will find a spread across choices *1, 2* and *3* for the hand position in the picture below. Interpretation differences are found with other gestures. Some *point to their noses* to mean '*me'* which confuses those who *point to their chest.*

A temple-screw movement is a common gesture meaning *crazy* for some but *intelligent* for others. These opposite interpretations could easily give offence! A hitch-hiker's erect thumb might catch a lift in some places but would result in a stream of abuse in others where it is regarded as an obscene gesture. It is wise to observe what is regarded as appropriate behaviour in a particular context.

Activity 5: Consider common gestures that you use when you communicate with others. Note differences in interpretation amongst colleagues/friends. Present findings.

Understanding problems that occur from gesture language is vital. A student, on world travels, gave '*thumbs-up*' to local lads and was thumped as a result. This means OK for some but abuse for others.

SUBTLE PROBLEMS

There are problems when speaking the common language of others you are with, but using a different *accent, stress* and *intonation* pattern than them, called '*mother-tongue interference'.* This can give wrong signals and impressions. Differences between *Asian-English* and *English-English* may lead to difficulties. Indian languages, like Punjabi and Urdu, have little stress which carries over into the

English spoken by Asians, where they fail to make the difference clear between '*last week' and* '*this week*'. It has implications regarding appointments misunderstood and missed, as studies by speech and language therapists have found. The issue has been noted in hospitals where staff use both *stress-time* (*e.g. French)* and *syllable-time* (e.g. English) languages. Frequently, how something is *said* determines its precise *meaning*. If we decide to place more vocal stress on certain words we can alter this which may result in misunderstanding.

Once, when advocating that teachers speak in Standard English, to be more readily understood across a plural audience, colleagues challenged me suggesting that I was discriminating against those talking with an accent. Later, they agreed with me, after visiting schools and finding that understanding the teacher was a problem for many children, if taught in a non-standard form. This fact has been mentioned regularly, by education inspectors, as an issue in schools. I have often been asked to provide help with this in order to improve the situation.

Since the 1970s, Standard English has not been taught in schools, because it has been viewed as elitist. However, in other countries it is deemed essential to be taught the *High Language* (*for public exchanges*) and recognise that the *Low Language* (*regional dialects*) is for informal dealings in local communities that understand this form of communication.

Activity 6: Consider stress given to words in capital in the following statement and how this determines the meaning. (E.g. LUKE likes football – meaning Luke rather than others in a group). Insert the meaning on the line beneath.

---

1. *HELEN* is lending me her hat.

   _____

2. Helen is *LENDING* me her hat.

   _____

3. Helen is lending *ME* her hat.

   _____

4. Helen is lending me *HER* hat.

   _____

5. Helen is lending me her *HAT.*

   _____

Some people find the *high pitch* and *stress* used by the English, when explaining something or emphasising a point, is too emotional. It is impolite, in some cultures, to reveal feelings in the way you speak. When reprimanded for wrongs, it is important to look in the eye of the person doing this in some communities like

Britain. In others (*e.g India*), those reprimanded look down at their feet, which may be considered rude and offensive in a British context. Speech and actions may be interpreted differently and cause relationship problems. The comparison was made for a project between Leicester and Nara Universities (2000–2009) and used for teaching in Japan and England (Sage, Rogers & Cwenar, 2006).

Comparing a Western (England) and Eastern culture (Japan)

Cultural feature	England	Japan
Greeting	Shake firmly with right hand	Bow from the waist- degree depends on relationship, status & context
Entering house	Wipe shoes on the door mat	Remove shoes and use slippers provided
Taking bath	Fill a body-length bath with hot water & wash yourself *in* the bath	Bath is a waist-high tub. Soap & rinse *beside* the bath & soak in the tub
Diet	Bread, vegetables, meat, cheese, cooked fish, cereals, milk, cakes	Rice, noodles, raw fish, cooked meat, bean curd
Religion	Christianity (likely)	Buddhism or Shintoism (likely)
Writing	Roman alphabet: 26 letters	Ideograms (Chinese) plus extra syllabic characters
Gardens	Flower beds, lawns, shrubs, trees. Many in formal patterns	Trees, shrubs, rocks, stones, pools, natural landscapes, few flowers

Activity 7: Use the model to compare your cultural features with someone from a different background. Add more features if you can. Discuss issues arising from differences and similarities you find.

Cultural feature	Your culture	Another culture
Greeting		
Entering a house		
Taking a bath		
Diet		
Religion		
Writing		
Gardens		

Activity 8: Complete the following quiz and comment on your profile This quiz was devised by 4th year Speech Therapy students at the Royal Central School, London, for their module on intercultural Communication and modified by them between 1987–97.

Taboo or not Taboo! Answer Yes/No to the following conventions

ACTION	YES	NO
Give a soft hand shake		
Embrace and kiss on meeting people		
Make immediate eye contact whatever a person's status		
Are assertive without arrogance		
Ask the age of someone you meet & declare your age		
Give a more expensive gift than you are given		
Ask about the family in a conversational exchange		
Answer your mobile when with others		
Bring other people to a meeting to support you		
Sit down at a meal before being told your place		
Leave something on your plate at mealtimes		
Arrange early morning meetings		
Do deals outside rather than inside a meeting		
Talk about money in social situations		
Dress appropriately for informal/formal occasions		
Sit down at a drinks party		
Stand/sit close to others		
Invite unknown people to a meal		
Laugh/giggle when in conversation		
Blow you nose in company		
Spit/burp in front of others		

All the above actions are taboo for some people, so if answered 'YES', check you can do this in your situation.

SUMMARY

It is surprising that communication involves so much more than words. In fact, if we are considering *affective understanding*, only 7% is attributed to the *word* form itself with *voice* (38%) and gestures (*55%*) being more important for comprehension (Mehrabian, 1971). Words are often ambiguous and have many meanings. Take the word *'fly',* which has over 60 different interpretations, according to context. Also,

ask a group what they think of when you say *'a white flower on a dark background'*. The variety of images will amaze. These were responses of psychology students: *a rose in a suit lapel, a lily on a coffin, a clump of snowdrops in the earth, a bridal bouquet thrown to guests.* Images do not reflect the words, as 2 examples demonstrated *flowers* in *plural* rather than *singular*. Therefore, *words* are fraught with transmission problems.

The context of communication is vital for interpreting messages and all signs, signals and symbols available within situations play a role in clarifying what is meant by the information. The problem is that different cultures have many communicating styles which confuse others who cannot '*read'* the specific signs, signals and symbols necessary to process meaning. In Section 2, difficulties of cross cultural communication are presented and in Section 3, aspects of language are examined.

MAIN POINTS

- The many world language and communication systems are confusing for the uninitiated
- Awareness of across-cultural confusions assists in effective negotiation of meaning
- Comparing your culture with another on lifestyle is useful in grasping similarities and differences
- The communicative process has *source, channel, destination, code, message & context*
- Communicative process perspectives target the *process* of the event and the *social* context
- Communication has verbal & non-verbal elements demanding holistic examination

SECTION 2: COMMUNICATION DIFFICULTIES CULTURE & LANGUAGE

MEETING ACROSS CULTURES

Today, people commonly live and work with those from other cultures, so failing to understand and adapt to differences may disrupt relationships. In this scenario, two teachers from different backgrounds fail to recognise and appreciate each other's cultural norms. Rosie, from Britain, is used to a task-oriented approach. Micky, from Italy, requires personal understanding and trust to develop before anything can take place. If Rosie and Micky had understood each other's cultural communication styles, they would have been better able to adapt to them and less upset by what seemed to each as inappropriate behaviour. This is based on an actual experience of a student exchange programme.

Rosie ………………………(to herself) Why aren't we getting on with it? It's 11 o'clock and I've been with Micky half an hour and we've not begun to talk about the business of a school exchange. I know that I am new to Micky and also the idea we have agreed to talk about but all she does is ask me questions about myself, background, interests, family and philosophy. Why is she so nosy? I don't talk about personal stuff to those I don't know well. She's asked me to lunch but I've an appointment at 1.30 that is 20 miles away and I can't be late. All I want is a quick run through the proposal to see if it might be a goer. However, she wants to talk about anything but that! Oh well, I've not had much luck with Italians in the past. Why should this one be different?

'Thanks for your lunch invite, Micky, but I need to press on to my next appointment. Here's my card so perhaps you can call me if you want to pursue the idea of a school exchange?'

Micky …………………………(to herself) Why aren't we getting on with it? It's 11 o'clock and I've been with Rosie half an hour and we've not begun to talk about the business of a school exchange. How can I know if I want to go along with the idea unless I find out about her and the kind of person she is? It's like getting blood out of a stone. She's not keen to know anything about me. Where I come from we don't cooperate with strangers until we've sussed them out. We must know something about the other person and feel we can trust them before making plans. It's too bad that she's turned me down for lunch. We needed that time to get to know one another and see if we could work together on an exchange. Sometimes, I think all Brits want to talk about is work! Oh, well, I've not had luck with them before. Why should it be different this time?

'That's OK, Rosie. Perhaps we can lunch another time. Get in touch as I'd like to know you better so we can explore the school exchange idea'.

Based on a real experience of an English-Italian school exchange scheme (names are not the real ones).

IS THERE AN IDEAL WAY TO COMMUNICATE?

People agree that effective communication involves achieving goals that maintain or enhance relationships between those involved. Various communication styles can be effective. Some successful people are serious and others humorous; some are gregarious and others retiring; some are straightforward and direct, whereas others are cautious and diplomatic. Communication that is successful in one situation might be a mistake in another. Banter with a colleague would be insensitive on a bad day. Language amongst peers could be offensive to family and flirting out of place at work. Competent communicators require *flexibility* and understanding of what might work best in a situation.

Cultural differences (*above example*) show there is no single model of competence. What is acceptable behaviour in one culture might be inept or offensive in another. Customs like belching after a meal or spitting; appearing scantily dressed or nude are correct in some places but bad form in others. There are, however, more subtle

differences in regard to competent communication. Self-disclosing and speaking forthrightly are valued in some societies (*America & Britain*), but are aggressive and insensitive in others (*Japan & China*) where subtlety and indirectness are important. Even within a society, members of co-cultures (*varying traditions alongside one another*) may have different notions of correct behaviour.

Collier's (1996) study revealed that ideas of how friends should communicate varied across ethnic groups. Latinos value relational support most, whereas African-Americans target respect and acceptance. Asian-Americans emphasise a caring, positive exchange of ideas and Anglo-Americans like friends who recognise individual needs. Findings suggest there are no rules or tips to guarantee communication success. Competent people adapt style to suit the individual and cultural preferences of others and are observers of the social scene around them. They look and listen before they act.

In the book, *Lake Wobegon Days*, Garrison Keillor (1987) explains Minnesota etiquette and shows how unwritten rules vary across cultures/co-cultures.

- It is polite to call out '*Hello*' to a passer-by you know and up to them to stop or not. It is up to you to invite them in or not. The porch is a room of your house, not part of the yard. Only peddlers or certain ministers would barge in.
- If you say: '*Why don't you come up and sit for a bit?*' it is custom for them to decline politely. If the invite is legitimate it should be repeated.
- This is not an invite to the house. Terms are limited to a brief visit on the porch with no refreshments provided unless occupants have these on hand.
- When a host stands, saying: '*Well*', a visitor should need no further signal that the exchange has ended. *'You don't have to run, do you?'* is a pleasantry not a question.

As competent behaviour varies from one place and person to another, we cannot regard this as a trait that someone possesses or not. Degrees or aspects of competence are more realistic. We might be skilful with peers but clumsy with younger, older, wealthier or poorer others. Also, competence with one person may vary across situations. It is more accurate to say: *'I didn't handle that well'* rather than: *'I'm a bad communicator.'*

Communication is *transactional* and something we do *with* rather than *to* others, so behaviour that is competent in one relationship may not be in others. Burleson and Sampter (1994) hypothesized that competent communicators would be better at maintaining relationships than those with less skills but this was not supported by studies. Satisfaction arises when style matches those of people with whom we interact. This shows that competence arises from developing ways of interacting that work for those involved in a specific exchange.

Fortunately, biology is only one factor that shapes communication as it is a set of competencies that anyone can learn. Training produces dramatic results (Sage, 2000). We also learn from successes and failures so that communication is likely to improve with experience. It is an ability to be valued and high-achieving countries, like Finland and Japan, put priority on communication and relationships within their

educational systems and understand that effective oral ability to cope with large chunks of information (*formal talk*) is prerequisite to all successful personal and academic performances.

PERCEPTION AND CULTURE

Perceptual differences amongst us make communication challenging enough for those from the *same* cultural background. When people come from differing cultures, possibility of misunderstanding is greater. Our own culture provides us with a perceptual filter influencing interpretations of everything. Similar events cause people to react differently. Blinking may be unnoticeable to some, when another talks, but is impolite in Eastern cultures. A 'V' sign, made with 2 fingers and the palm outwards, means '*victory*' for us in Britain, but for others the sign, with the palm inwards, means '*get lost*' and used as a form of abuse. The beckoning gesture for others to come is insulting in most Middle and Far Eastern countries.

The value of talk varies across culture. We use it in the West to perform tasks and achieve social purposes. Silence is viewed as lack of interest, anxiety, hostility, shyness or incompatibility and makes us feel uncomfortable. We admire straightforward, honest talk. Indirectness or vagueness is regarded as '*beating around the bush'* and undesirable. In contrast, most Asian cultures discourage expression of thoughts and feelings. Silence is valued with a Japanese saying: *'one who speaks does not know; one who knows does not speak'.* Remaining silent is regarded correct when there is nothing to say. A chatty person is a show-off or insincere and to be avoided.

These different views of *speech, silence* and *actions* often lead to communication problems when people from different cultures meet. The talkative Westerner and silent Easterner are behaving according to cultural conventions but can view each other with disapproval. Only when different standards of behaviour are recognised can they adapt to each other or at least understand and respect differences. Perceptual differences are just as important when members of co-cultures interact at home. For example, an unaware white teacher or police officer might interpret a foreigner's downcast eyes as a sign of avoidance or dishonesty. This is the proper behaviour for them when addressed by someone in authority. Eye-contact differs in traditional black and white cultures. White people tend to look away from a conversational partner when speaking but black persons do the opposite (Rubin & Kelly, 1988).

> *Activity 9: Ask at least 3 people the communication difficulties for them when talking to others from a different culture.*
> *Comment on similarities and differences in responses*

CULTURE AND SELF-CONCEPT

Challenges and opportunities arising from cultural diversity provide a rationale for study. The power of culture is more influential that might appear. Although we

probably never give it thought, our whole notion of *self* is developed and shaped by the culture in which we are born and reared. The most obvious cultural feature is the language used by members. When everyone speaks the same language there will be few problems. However, if your primary language is not the majority one, or has no status amongst others, a sense of being in the '*out-group*' is real. A speaker of a non-dominant language may react, either to feel pressured to speak the *better* language or maintain loyalty to their ethnic one and so refuse to assimilate. Whatever the reaction, there is impact on self-concept: they may not feel as good as native speakers or insist their own language must be preserved. There are dilemmas in the latter position as careers may be disadvantaged by not acquiring colloquial, native speech. UK immigrants speak their mother tongues and are not encouraged to speak English.

Cultures also affect self-concept in subtle ways. Most Western cultures are considered highly *individualistic* whereas those in the East are traditionally more *collective* (Servaes, 1989). When asked to identify themselves, Westerners give their *name, place of residence* and *country* but Hindus their *caste, place of residence* and *name*. The Sanskrit convention for identifying begins with lineage, then family and house, ending with one's own name (Bharti, 1985).

Conventions for naming reflect a different way of viewing self. In *collective* cultures, a person gains identity by belonging to a group. This results in a higher degree of interdependence amongst members. Feelings of pride and self-worth are not only shaped by an individual's contribution but behaviour of others in the community. This explains the Asian denial of self-importance in contrast to the self-promotion common in *individualistic* Western cultures. In the Chinese language, the pronoun *'I'* ressembles the word for '*selfish*' (Sage & Shaffer, 1987). Differences in *individualistic* Western cultures and *collective* Eastern ones are below.

Individualistic culture	Collective culture
Self is unique, separate, independent, self-sufficient & makes their own decisions	People belong to extended families/ groups, making decisions together with a 'we' perspective
Individuals take care of the self and immediate family	People expect to take care of the extended family & support them in all aspects of life
Group memberships & friends based on shared interests & activities	Belong to few permanent groups which have a strong influence on all aspects of life
Reward for individual achievement/ initiative-individual credit & blame assigned	Reward for contribution and cooperation to group goals. Credit & shared blame
Value for autonomy, individual security, equality, youth & change	Value for tradition, duty, order, age, group security, status, hierarchy

Cultural differences show up in the level of ease or anxiety that people feel when communicating. In societies stressing *conformity* there is high apprehension. Studies

suggests that Chinese, Japanese and Koreans demonstrate more speaking anxiety than those from *individualistic* cultures, like North Americans and Australians (Klopf, 1984). Different levels of communication apprehension do not mean that *shyness* is a problem in some cultures as the opposite is true. Reticence is valued and when the goal is to avoid standing out, one feels nervous at drawing attention to '*self*'. A self-concept including assertion makes a Westerner proud but is shameful for Eastern cultures.

Differences between *individualism* and *collectivism* show up in interaction. In Western cultures a strong 'I' orientation exists, so *speaking directly* is the norm, whereas *collective* ones support *indirect approaches* for harmony. This also influences levels of self-disclosure, deemed more appropriate in individualistic than collective societies. Sharing personal information may be exhibitionism to more collective groups. When communicating with others it is important to consider their standards for appropriate disclosure and not judge them by yours. Choosing the appropriate level of self-disclosure is not much different from selecting the right way to dress or eat when meeting people from a different tradition.

GROUP COMMUNICATION: A CASE STUDY: BASEBALL IN JAPAN
AND NORTH AMERICA

The Scenario:

The idea and implementation of group harmony (*wa*) was demonstrated in a baseball game observed by an English research group working at a university in Nara, Japan (Sage, Rogers & Cwenar, 2006). Japanese students were playing a visiting American team, who had frequent temper outbursts, along with bickering, bantering and complaining behaviour when things went wrong. The Japanese viewed this as invading their collective peace of mind. Such behaviour is seen as weakness and a *'small heart.'* In Japan, a *'real' person'* keeps emotions to themself and considers other's feelings and reactions. Whilst Americans believe in *'Do your own thing,'* the Japanese creed is: *'The nail that sticks up shall be hammered down.'*

Individualistic culture-members view their primary responsibility as *themselves* whereas *collectivistic* ones put *group* loyalties and obligations first. This might be *family, community* or *work-organisation*. They are less competitive than individualists and have different communication approaches. *Individualistic* cultures are more tolerant of conflicts and use a direct, solution-oriented approach in contrast to the less direct way of *collective* ones. The latter produce effective team players and the former rewards individual *stars* in their communities. *Individualists* often need to control desires to dominate group discussions and win problem-solving situations. Consensus is not easy. In contrast, *collective* cultures consider before speaking, in

the group's interests (*even when disagreeing*) and take a *long-term* rather than a *short-term* focus, common in *individualistic* cultures.

ETHNOCENTRISM

Ethnocentrism is belief in the inherent superiority of one's own ethnic group or culture and exemplified in school content (Samovar & Porter,1995). All cultures teach *ethnocentrism* whether intentionally or not. An example is a *world map*. Your own country will be prominent in the centre. History teaching is common in all cultures but what is taught? It is the *national* culture and significant past events that shape the curriculum, reinforcing beliefs, values and prejudices. Every culture glorifies their historical, scientific, artistic and other achievements with the native-language emphasised and less attention to teaching others. This sends a message about world-position. Subtle forms of *ethnocentrism* are seen in selection of subjects and materials. In Britain, this has reflected a male-dominated Western viewpoint. Most books studied will be by Western, white, male authors, giving impression that the rest of the world produces nothing worthwhile for study, with the dominant culture the '*greatest*' of all. Such attitudes influence relations with other cultures adversely, as they inculcate superiority to hamper exchanges of views.

SUMMARY

This section focussed on communication difficulties when people of different cultures encounter each other. The notion of *individualistic* and *collectivist* cultures produce opposite behaviour in members. Research indicates that understanding this factor makes significant difference to how we deal with it. Awareness helps understanding and acceptance, whilst providing a rationale for their existence. A problem is that education promotes superiority of it national culture so influencing attitudes to others, as of lesser importance. Opportunities to mix with others from different backgrounds, means we broaden our horizons and see difference as stimulating, interesting and challenging.

MAIN POINTS

- Communication differences bring difficulties to be solved for positive relationships to develop
- *Individualistic* & *collectivist* cultures produce different behaviours needing careful negotiation
- Awareness of cultural differences allows understanding of human variations to solve relationship problems

- Education promotes the culture in which it operates but chances to visit others helps respect human differences
- Examining oneself and understanding personal prejudices lead to more positive attitudes

SECTION 3: CULTURE AND LANGUAGE STYLES

INTRODUCTION

Those translating ideas of one language into another face a huge challenge. Adler and Rodman (2003) cited an amusing translation. American producers of a condensed milk, *Pet,* introduced it into French-speaking countries without knowing that the word for them meant *'to break wind.'* Choosing the right words for translation does not guarantee that non-native speakers will use an unfamiliar language correctly. Japanese insurance companies warn policy-holders visiting America to avoid saying '*excuse me*' or *'I'm sorry'* if in an accident. In Japan, apologising expresses goodwill and maintains social harmony, even if not your fault. In America, an apology is an admission of guilt and may result in Japanese tourists being apprehended for something when innocent. Translation is only part of the communication challenges facing those of different cultures. Differences in the way language is used and the various views on this make communicating across culture a risky business.

COMMUNICATION STYLES

Using language is more than selecting words to convey ideas. Each has its own style that marks it out from others. Aspects such as formality/informality, precision/ vagueness, accuracy/inaccuracy and brevity/detail are important for communicating effectively. When speakers use the verbal style of a culture in a different one, problems arise.

LOW AND HIGH CONTEXT

A common way in which verbal styles differ is in *directness.* Edward Hall (1959) analysed 2 major ones:

Low context cultures use language primarily to express thoughts, feelings and ideas clearly and coherently. The message-meaning is in words spoken, as seen in United Kingdom countries. In contrast…

High context cultures value language as the way to maintain social harmony. Rather than upsetting others by speaking directly, speakers discover meanings from *non-verbal cues* and the *context* of the message. The non-verbal behaviour, relationships and social rules governing interaction are of prime importance, clarified below:

Low context......................................	High context...
Most information is carried in explicit word messages with less focus on context.	Important information is carried in context clues (place, time, situation, relationship) & less on the explicit verbal message.
Self-expression has high value. Speakers give opinions, stating needs directly to persuade others.	Harmony between people is paramount & maintained by indirect expression of views & opinions. Speakers avoid saying 'no' directly.
Eloquent, clear speech is prized. Word fluency is cultivated & admired.	Speakers talk around a topic/point, enabling others to contribute to gaps in the process. Silence and ambiguity are valued.
Learning focus is on vocabulary, syntax & grammar.	Words distrusted as ambiguous with focus on the other signs, signals & symbols in exchanges.

Most Western cultures are towards the low-context end of the scale, with people liking straight-talking and impatient with '*beating around the bush.*' Those from Eastern cultures fit the high-context mode, as maintaining harmony is valued and speakers refrain from speaking their minds if it threatens another person's *face*. They are unlikely to respond with a '*no*' to a request, saying '*I sympathise but…*' or '*I sympathize but…*'

Low-context communicators may miss subtleties of high-context messages but those reared or trained to recognise indirect responses can decode easily. Research (Sage, Rogers, & Cwenar, 2006) shows Japanese mothers rarely deny child requests by saying '*no.*' They use other ways, like ignoring the request, using distractions, suggesting it is considered later, or explaining why they disagree. Children have not yet learnt society norms and giving into all requests does not assist development. In Britain, parents often deny requests to assert *authority* over a child.

Existence of *directness* and *indirectness* has aggravated problems between straight-talking Arabs and smooth-talking Israelis and led to constant conflicts over years. Israelis view Arabs as evasive whereas Palestinians perceive them as blunt and lacking sensitivity. Even within one culture differences exist, as Asian-Americans are more offended by indirectly racist statements than are Africans (Hamachek, 2003). High-context communicators are adept at interpreting hints and non-verbal cues and more sensitive to messages, over-looked by cultures that rely on more ambiguous verbal low-context messages.

Activity 10: Make free observations of people you know from different cultures and decide whether they are at the low or high context end of the scale. Record evidence that led to your conclusions.

CULTURAL DIFFERENCE AND LISTENING

The way different cultures communicate affects *listening behaviour* (Lennon & Eisenberg, 1987). Studies show marked differences between young adults in various countries regarding listening preferences. Germans prefer an *action-oriented approach*, engaging speakers directly in a highly inquisitive way. This contrasts with the *indirect approach* of Japanese speakers and listeners. Israelis are less vocal than Germans and focus on analysis of each other's statements and opinions. Americans emphasise social aspects of conversation and the time this took.

ELABORATE OR SUCCINCT STYLES

Some people are considered verbose whilst others seem taciturn in comparison. Arabic speakers use language that is richer and more expressive than we use in Britain. Exaggerations and strong assertions are expected but sound '*over the top*' to the British. A simple '*no*', to a host's request to eat and drink more, is not sufficient. The guest must keep repeating '*no*' accompanied by oaths such as: '*I swear by God*.' Arabs often fail to realise that others say exactly what they mean in a simple, understated manner so a woman's '*no*' may be interpreted as indirect, expressed consent. This can be dangerous! (Almaney & Alwan, 1982). Conciseness is extreme in cultures valuing silence. The Apache and Navajo Indians remain quiet in ambiguous social situations. This is in contrast to the talkativeness of mainstream Americans and leads to tension when meeting.

FORMALITY AND INFORMALITY

Formality is less about correct use of grammar and more about defining social position. In Korea, language reflects Confucian social positions. (Yum, 1987). It has special vocabularies for different sexes, social status, degrees of intimacy and social occasions. There are different degrees of formality for speaking with friends, acquaintances and strangers. A learned Korean recognises relational distinctions. When you contrast these distinctions with the breezy, friendly informality of Americans (*even with strangers*) it is easy to see how they might be thought boorish and ignorant by Koreans who will be viewed as stiff, distant and unfriendly by less formal speakers.

ACCURACY/INACCURACY

In this multi-media generation, numerous facts are constantly available and often constitute information overload. Much information is gleaned superficially and open to criticism, leading to distrust between media and other cultures. Scientists expect accuracy and precision, whilst others are satisfied with a general estimate.

Today, there is suspicion about the way we interpret facts. The expenses scandal, in which British Members of Parliament interpreted guidelines to include *all* personal expenses, demonstrates problems in communicating effectively. Underlying communication is a sense of *ethics,* suggesting we say or do nothing to hurt others, but in media and public forums, people often slag each other off in front of others. Disrespect causes communication breakdowns.

GENDER DIFFERENCES

A powerful influence on the way men and women speak is their sex role (*social orientation affecting behaviour*) rather than biological gender. Researchers define these as *masculine, feminine* and *androgynous* (*male/female characteristics*). Linguistic differences are often a function of sex-roles more than biological sex. Masculine sex-role communicators (*male/female*) use more dominant language than either feminine or androgynous speakers. Feminine ones have the most submissive speaking style with androgynous ones between extremes. When 2 masculine communicators converse, they often are in a battle for dominance. Feminine sex-role equivalents are less predictable, using dominance, submission and equivalent behaviour randomly. Androgynous persons tend to meet another's bid for dominance with attempt to control, but moving towards an equivalent relationship. As opportunities for men and women equalise, differences between their use of language are likely to be narrower.

Activity 11: Note differences in language use of 3 men and 3 women you know. Consider the following categories: conversational content and style; reasons for communicating and use of power/powerless speech.

Activity 12: Using your observations answer the following questions:

1. *How much does gender influence speech?*
2. *What role is played by other variables like social/occupational status, cultural background, social philosophy, competition-cooperative orientation and other relevant factors.*

LINGUISTIC DETERMINISM

Although different linguistic styles are important in people relationships, there are more basic influences separating speakers. *Linguistic determinism*, promoted by theorists over 2 centuries, suggests that a cultural world-view is shaped and reflected by the language spoken by members. An example is that Eskimos have numerous words (*17–100*) for *'snow.'* Different words describe *light snow, a blizzard, crusty ice* etc., illustrating how *linguistic determinism* operates. Strategies

for coping with harsh, Arctic conditions, demand distinctions irrelevant in warmer climes. Once language marks these, speakers perceive the world matching word-concepts.

Other examples support *linguistic determinism* (Giles & Franklyn-Stokes, 1989). Bilingual speakers appear to think differently when changing languages. In a study, French-Americans interpreted a picture series. Whilst speaking French, descriptions were more romantic and emotional than when using English to describe them. Similarly, when Hong Kong students were asked to complete a *values test* they expressed more Chinese ones when speaking Cantonese than English. In Israel, both Arab and Jewish students saw bigger distinctions between their group and outsiders when using native language compared to English. These demonstrate the power of language to shape thought and cultural identity for good or ill.

EARLY INFLUENCES

Linguistic influences start early in life. English-speaking parents often label offspring pranks as '*bad*', implying something *immoral* about wild actions! They admonish children to *'be good.'* In contrast, French parents say: *'Sois sage'* (*be wise*), indicating misbehaviour is *foolish* rather than *bad*. Swedes correct the same action with words: *'Var small'* (*friendly & kind*), which is also the response of Japanese parents. Germans, moreover, use the command *'Sei artig'* (*be of your own kind*) meaning *get back in step and conform* to a child role (Sinclair, 1954).

The best-known explanation of linguistic determinism is the *Whorf-Sapir Hypothesis*, formed by Whorf (*linguist*) and Sapir (*anthropologist*). They used the *Hopi* language to represent a different view of reality. The *Hopi* make no distinction between nouns and verbs, so speakers describe the world as a continual process. We use *nouns* to represent people or objects as fixed or constant, whilst the *Hopi* view them as *verbs* that are continually changing. Experts say the *Hopi* see the world as a motion picture, contrasting to most people's camera representation.

The Whorf-Sapir hypothesis focused on foreign languages, whereas Postman (1976) illustrates it with an everyday example. He describes a hypothetical culture where medics identify patients as '*doing*' arthritis or other diseases instead of *'having'* them and crooks diagnosed as *'having'* cases of criminality rather than *'being'* criminals. The implication of this linguistic difference is profound. We believe a person's characteristics are what they *'have'* or *'are'* and beyond their control. If deemed responsible for what they *'do,'* our attitudes would change. In schools, tests determine how *clever* someone is and so *cleverness* is what they have. So, if a student scores 100 and another 120, the latter is thought brighter. In reality we all do intelligent and stupid things, depending on circumstances, so this is not a measurable quality with meaning. The notion that *intelligence* is something we possess has led to labels such as *over and under-achievers*. All language is metaphorical in subtle

ways and we construct reality along certain lines, so making the world according to our images.

Although there is some support for an extreme linguistic deterministic view, that it is impossible for different language speakers to see things identically, the notion of *linguistic relativism* – that language has strong influence on perceptions – is regarded valid. Some languages have words with no English equivalents (Rheingold, 1988).

- *Dharma* (Sanskrit) a person's unique, ideal life-path and knowledge of how to find it
- *Koyaanisquatsi* (Hopi) Nature off balance- a crazy way of life demanding change
- *Lagniappe* (French) Gift in a transaction not expected in terms of the contract
- *Lao* (Mandarin) Respectful term for older people, indicating importance in family/society
- *Nemawashi* (Japanese) Checking others out before making a decision

Knowing such words helps ideas they represent to be better recognised, but it is possible to image the concepts behind them. Speakers of a language including the idea of *lao* would probably treat elders with respect. Those familiar with *lagniappe* are likely to be more generous. Words are not essential to follow these principles. Language shapes thoughts and behaviour but does not entirely dominate.

LANGUAGE AND PERCEPTION

English speakers attribute shades of distinction to words that are unfamiliar to other speakers. For example, the French find it difficult to distinguish between *house/home, mind/brain, man/gentleman*, '*I wrote'/'I have written.'* The Spanish find it problematic to differentiate between *president/chairman*. There are no native words for *efficiency, engagement ring, challenge, have fun or take care* in Russian (Bryson, 2003). However, other languages have features we lack. French (*connaitre*) and German (*kennen*) distinguish between knowledge resulting from recognition and that from understanding (*savoir & wissen*). This is an important distinction, as we assume knowledge is understanding, but may not be so as we can *know* something and not have the grasp to *apply* it effectively. The UK National Curriculum emphasises *knowledge* rather than *understanding* and *application*.

Portuguese has words to differentiate between *interior & exterior angles*. Romance languages distinguish between something that *leaks into* and *leaks out*. Italians have a word for the mark left on a table by a wet glass (*calacino*). Scottish Gaelic speakers have one for the itchy upper lip before a sip of Whisky (*sgirob*). We have nothing in English to match the Danish *hygge,* meaning *satisfying & cosy*; French *sang-froid*; Russian *glasnost* or Spanish *macho,* so we incorporate these terms into our vocabulary.

LANGUAGE AND CULTURE

The importance of language, representing a world view, is extended to reflect and shape ways we regard ourselves and others. Workplaces give employees high-sounding titles to demonstrate importance although, when starting teaching, I was asked not to use '*Doctor*' and refer to myself as '*Mrs/Ms.*' A woman's choice of *Ms* or *Mrs* is an identity statement. It has been traditional to take a husband's name or hyphenate their birth one with it. A study showed that a wife's choice indicates the relationship with their husband (Foss & Edson, 1989). Surveys show that those taking husbands' names, place most importance on relationships, with social expectations of how they should behave second, with issues of self last. In contrast, women who keep birth names put personal concerns ahead of relationships and social expectations. Those with hyphenated names value self and relationships equally.

Similarly, labels that ethnic-group members choose to define themselves make a statement about identity. Over time, racial identification labels have gone through popularity cycles. In America, the first freed slaves preferred to be called *Africans*. In late 19th and early 20th centuries, the term *coloured* was used, with *black* popular from the 1960s, used by militants and then adopted by everyone. Research shows that those preferring the label *black* choose it as acceptable to the larger culture. Those who like the label *Afro*, plus place of residence, like *Afro-English* or *Afro-American*, derive identity from ethnicity and do not wish to assimilate into the larger culture but only succeed in it (Niven & Zilber, 2000).

CULTURE AND PERSUASION

Language frequently has a persuasive goal and different individuals will view this according to cultural background. Even ability to recognise logical argument is, to an extent, culturally determined. Influence of the dominant culture is seen in the way we talk about argument. When we speak about defending ideas and attacking an opposite position, we are using male-oriented, militaristic, aggressive terms. Logic is rooted in information that is checked out by our senses. Western culture displays a materialist reality, limited to comprehension via the five senses – *seeing, hearing, smelling, tasting* & *touching/position in space,* with Africans adding a spiritual, emotional dimension to the process. In the West, truth is discovered by active searching and application of reasoning, whilst those from the East wait patiently for truth to become apparent if it is to be known. Speech experts always recommend a blend of logical and emotional evidence to encompass cultural differences.

SUMMARY

Language is humanity's greatest asset but the cause of many problems that result in conflict. This section has highlighted the different characteristics of language and

raised awareness of issues that present problems across cultures. Any language is a collection of symbols, governed by conventions, so that messages can be sent and received amongst people. The symbolic nature of language means that it is not a precise mode of communication.

Meaning resides in people rather than the words themselves and so the Japanese distrust them, putting emphasis on non-verbal communication, which they consider is a more reliable indicator of the meaning intended. Much of non-verbal communication is unconscious and an accurate transmission of views and feelings, which can be hidden in a conscious choice of words. To conduct effective communication, it is vital to negotiate meanings when information is ambiguous. Professor Wiio (1978), from Helsinki University, has found from studies that only 25% of face-to-face communication is effective and through other modes, like technology, at just a 5% level. Non-verbal input is reduced in modes that are not face-to-face, lessening the possibility of intended meaning. This is shattering evidence, urging us to make communication more successful.

Language describes people/things, places, actions, feelings and emotions, but also shapes perception of them in aspects like credibility, integrity, status and attitudes about gender, age and ethnicity. Together with influencing attitudes, language reflects affiliation, attraction, interest, power and status. Language styles, spoken and written, potentially create huge misunderstandings. A colleague once collected emails that had been misunderstood over one academic term. Looking through them, I was amazed at how questions asked in emails were ignored in responses. Once a post-,graduate student doctor (*paediatrician*) was disturbed that many email communications were ignored. When analysed, a lack of *phatics*[1] (*social niceties like: 'how are you?'*) was noted, and it was suggested these were implemented in future. It is important that value and interest is shown to those we communicate with and this is ignored at our peril. When reporting back, six months later, the doctor noted a huge improvement in responses and was grateful for the tip. Some communications unintentionally result in snubs or conflicts and all forms should avoid messages that might appear stark and unfriendly. Honey is more palatable than lemon!

In today's world, the relationship between gender and language confuses. Males and females speak differently. Content varies because of different interests and roles. Reasons for communicating and styles of doing this also differ. Not all variations can be attributed to gender, as occupation and hierarchical roles, social philosophy and manner of problem-solving, play a part. Psychological sex-role can be a greater influence than a biological one. Language takes place to shape society's thinking, perception and communication. Low-context cultures, seen in the West, use language primarily to express feelings and ideas, as directly and clearly as possible. High-context cultures avoid directness to promote social harmony. Some cultures value brevity and concise use of language whilst others promote elaborate, expressive speech. Formality is important for some societies whilst others prefer informal approaches and styles of talk. Apart from these differences there is evidence supporting *linguistic relativism* – the idea that language has a strong influence on the

world-view of those who speak it. Therefore, it is important to study language and communication as fundamental to our personal and academic success.

Introducing intercultural communication studies into all levels of education may not seem important to many people, as they will regard such input as '*soft skills'* which can be acquired spontaneously. Research shows that this is not reality and communicative ability remains haphazard if not correctly taught according to individual cognitive-linguistic development and present needs (Sage, 2000). There is no doubt that if we gave this aspect more attention we would increase both personal and academic performance and the Brigman studies (1999), evaluating over 50 years of research, provide overwhelmingly evidence for this.

MAIN POINTS

- Language is thought to determine thinking and the way we view the world
- Cultures have *low* or *high-context-* the former relying on words & the latter on non-words for meaning
- Language is the dominant feature of society and how we make it work for ourselves and others
- The way language is used by parents in child-rearing, determines beliefs, values and attitudes
- Particular styles of communicating are favoured by specific cultures, reflecting language and behaviour
- The words and actions we use show our status, power and influence
- Differences exist in male & female language, attributed to sex-role rather than biology
- Language relativism acknowledges importance of communication, supports its formal study

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Activities for self development

- *Reflect on 3 activities in the text and consider what you have learnt from these.*
- *Evaluate activities found useful and write a plan for the development of your own cross-cultural competencies.*
- *Compare 2 approaches used to observe a learner's communicative behaviour, evaluating them for effectiveness. Reflect on your own development needs regarding observation competence.*
- *Select an activity to observe an aspect of cross-cultural communication, viewing it against ideas in the sections. Write a plan for developing your own cross-cultural communication abilities, explaining how to implement it.*

Much of this content was in a working paper by Dr Rosemary Sage and Dr Esther Shaffer (USA) to accompany a course on Intercultural Communication taught to Speech & Language Therapists at the Royal Central School London (1987–1997). It was updated for an EU Project INTERMAR (2011–2013).
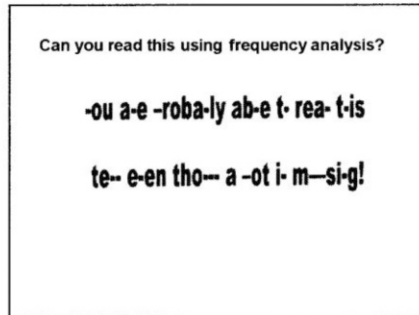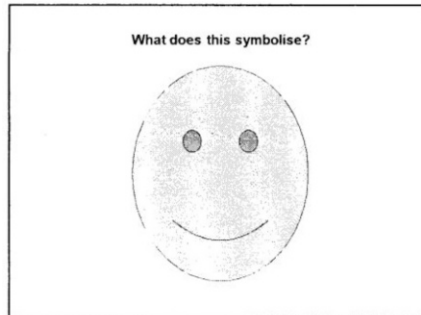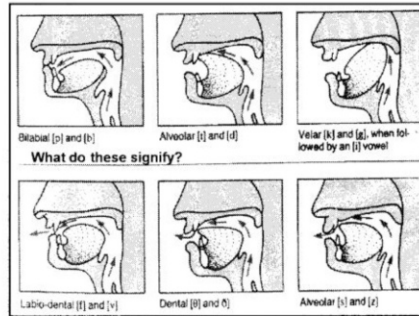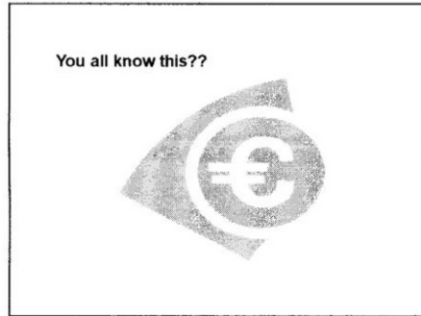
NOTE

[1] The term 'phatics' (phatic communion) was coined by anthropologist, Bronisław Malinowski, in his essay 'The Problem of Meaning in Primitive Languages,' which appeared in 1923 in The Meaning of Meaning, by C. Ogden and I. Richards. The term comes from the Greek φατός phatós (spoken, that may be spoken), from φάναι phánai (to speak, say). Besides speech, in the digital world, phatic expression can also cover digital interactions. For example, liking someone's social media post can communicate social approval and as a consequence build rapport.

The utterance of a phatic expression is a kind of speech act. According to Malinowski, even such apparently purposeless communication as polite small talk, like 'how are you?' or 'have a nice day,' even though its content may be trivial or irrelevant to the situation, performs the important function of establishing, maintaining, and managing bonds of sociality between participants.

In Roman Jakobson's work, 'Phatic' communication is defined differently, and concerns the channel of communication, for instance when one says 'I can't hear you, you're breaking up' in the middle of a phone conversation. This usage appears in research on online communities and micro-blogging.

In speech communication the term means 'small talk' (conversation for its own sake) and has also been called 'grooming talk.' The phrase, 'You're welcome,' is not intended to convey the message that the

hearer is welcome; it is a phatic response to being thanked, which in turn is to acknowledge the receipt of a benefit. Similarly, the question 'how are you?' is usually an automatic component of a social encounter. Although there are times when it is asked in a sincere, concerned manner, anticipating a detailed response regarding the respondent's present state, this needs to be pragmatically inferred from context and intonation.

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RICCARDA MATTEUCCI

8. COMMUNICATION IN THE MULTICULTURAL CLASSROOM: A CHALLENGE IN TWENTY-FIRST CENTURY EDUCATION

Teachers, Students, Families and Administrators

Dedicated to my daughter Martina and all people met in 9, Adams Rd., Cambridge, whilst living there as a student and later as a visiting Research Fellow in Linguistics at the University. This experience has proved fundamental for personal growth, in terms of accepting and sharing our very many personal differences.

ABSTRACT

This chapter describes what happens in a modern classroom, when teachers and students of different races and cultures meet to engage in the teaching-learning process. Robinson (2015) considers that schools are *complex systems*, formed from different interest groups such as *students, educators, parents and politicians*. Others also interact, like health, social, support and inspection services plus ancillary staff. Services may be public, private, religious or autonomous, producing a living community of people with unique stories, sensibilities and relationships. Each school is a bubbling mixture of different personalities with friends and factions forming a myriad of mythical subcultures, which can make a positive or negative local difference. As a source of energy, it can help a community to flourish, or extinguish hopes and expectations. A living system is subject to changes and adaptation for new circumstances, be they political, social or technological. The section discusses reasons why immigration, as an anthropological, increasing phenomenon, plays a vital role in a nation's education policy and practice. It considers adjustments to assist integration. When working in the USA, President George Bush enacted the law, *No Child Left Behind*, backed with resources to support student achievements. Results were not as expected as communication problems led to misunderstandings.

INTRODUCTION: IMMIGRATION/INTEGRATION

Anthropology attributes human migration to different, interconnected reasons. Motivation to search a better environment and fulfil desires, including climate, food access, social, economic and political conditions, has been a fact of life through the ages. The current novelty with migrations is due to the *media* (*a global communication system unknown in the past*). For example, television programmes, cell phones and the Internet enter homes and are readily available, so that we can move and march with a population escaping war, famine and ethnic or religious persecution. The *media* offer wealth and opulent images of a happier, freer life for all that are illusory and misleading but shared by millions of people. They create *virtual* situations of better living not reflecting the lifestyles of ordinary folk. Therefore, the *tolerance* and *acceptance* of host countries, when immigrants arrive is soon replaced when the cultural gap between the indigenous population and the immigrants is realised. Immigrants recall a hard past, which added to the harshness of present life, ignites frustration and discontent, eventually resulting in anger and violence.

MULTICULTURALISM

This phenomenon occurs when many cultures coexist in a society due to immigration. *Harmony* is the goal, with both the host population and immigrants willing to accept each other's views, values and diverse practices. In reality, the large gap in

conventions makes this problematic, with newcomers mixing only with their own kind and having no desire to integrate, in order to preserve their identity, heritage and traditions. People from Kosovo, Magreb, Iran or Syria have different histories and experiences that shape present lifestyles. What shared culture is possible and how can differences be resolved? Rosemary Sage suggests previously that we need *open systems*, otherwise we will be more isolated, besieged and remote from reality.

There are different, opposing schools of thoughts, with many pros and cons about multiculturalism. (https://www.quora.com/Society-hat-are-the-arguments-f-and-against-multiculturalism, accessed, March, 2017). Malik (2013) suggests that a society living with mass immigration is positive for the host nation. Generally immigrants are confined together within communities, that are hard to control with a '*feeble desire to stand up to them*' as David Cameron (*then British Prime Minister)* suggested in a speech in February 2011. We need to keep in mind John Buchan's (1935) statement, affirming that *'ethnic groups should retain their individuality and each make its contribution to the national character…the strongest nations are made up of different racial elements'.*[1] This encourages cultural assimilation.

Greek and Egyptian culture had much influence on the development of the Roman Empire. It was considered a status symbol to have Greeks amidst Romans, not just as slaves but accepted as preceptors, educators and mentors to teach their language and philosophy to young people. Together with language came Greek and Egyptian habits and customs, making Roman society more multicultural and refined. There were opponents, as Decimus Iūnius Iuvenālis (Juvenal) the ancient Roman Poet reports, but it cannot be denied that the host culture received benefits from cohabitation.[2] Were Greeks and Romans more progressive than us today? Were their similarities more conducive to social integration?

Among opinions expressed, Hari (2015) argues that multiculturalism can lead to oppression, affirming that if people live together they need to share some characteristics. He suggests *liberalism* should underpin social living, with a society allowing individuals reasonable freedom, providing this does not harm others. *Liberalism,* however, favours *individual* rights. Others affirm that presence of different cultures leads to loss of national identity. Some cultures do not mix and are intolerant of others, leading to hatred, bigotry and radicalism. Imposing respect for others is a paradox, implying a lack of this for one's own customs.

It is a common view that immigrant people fall into 3 main categories:

> *The first group* (*majority*) are those who mostly adopt values and adapt lifestyles in their new situation *(like the current Muslim London Mayor*)
> *The second group* are those who will never adopt new conventions and adapt to the host country
> *The third group* is termed '*grey,*' needing support to identify with the host culture. They are not firmly against the institutions of their new society and have not yet become fundamentally oppositional.

THE MULTICULTURAL CLASSROOM

> Mind is not a vessel to be filled but a fire to be kindled to ignite the taste for research and love for truth. (Plutarch[3])

A *multicultural classroom* is where students and teachers accept all races, cultures and religions. We construct relationships *with* and *within* class groups; plan lessons and how to teach them; deliver tasks and choose books to read, so gaining student *trust*. *Tolerance* and *respect* underpin daily living, with the classroom supported by administrators, colleagues and families. Those with other traditions, values, beliefs, rituals and customs can share another culture in the classroom. Nowadays, classes are made up of diverse students, so a teacher's first task is to help them recognise *similarities* – the common traits shared alongside *differences.* Exploring different cultures allows students to learn that people are unique and accepting differences removes bias, preconceptions and racism. *Awareness* assists respect for all cultures and abilities, including those with learning differences. Once achieved, they will learn to communicate and cooperate so working better with others. The multicultural setting encourages students from minorities to develop social competencies. Once students feel accepted by classmates and the school community, they will show greater self-esteem and confidence, developed from effective communication, to benefit everyone.

Rosemary Sage says previously that children, parents and grandparents are becoming *islands* within the same family context, all experiencing and assimilating rapid changes in different ways. Most young immigrants attend school and learn the host language and can help parents and grandparents to do this also. However, a lower-standard, less-refined language results, which is a barrier to integration. The first difficulty, in multicultural classes, is *lack of communication* between teacher and students and in the different ethnic groups themselves. Communication is key if educators want successful teaching and learning. Ineffective verbal contact brings conflicts when different ethnic groups coexist. Conventions like language, religion, food, dress, etc. are basic to positive knowledge transmission. Experience shows that teaching multicultural groups involves learning how to instruct in new ways, involving many changes, twists and turns, failures and improvements. This presents a major challenge for teachers today, who need knowledge about intercultural issues to reduce the stress of transmitting information in ways that are not lost in translation.

WHO ATTENDS CLASSROOMS TODAY?

Multi-racial classrooms are increasingly the norm in Europe and the world. Many students are second–third generation immigrants and born in the host country but are still bi-lingual. They use mother tongue at home with family and associates and the language of their peers outside. As Willer (1991) says, these students do not all come from the same racial group but from different communities. However, it is now common to find schools with mostly immigrant students, as they tend to live in the same areas. These children are

educated with little understanding of the culture in which they live, as they only mix with their own kind.

Latterly, I taught in New York with a policy to close large schools in favour of small academies offering a wider variety of flexible possibilities to suit students. Emphasis was on attendance at lessons and improved discipline, with final exams scores more closely scrutinised. The multiple array of subjects offered in the same building gave students experiences outside their normal groups. They were exposed to learning in contexts encouraging them to be more tolerant and respectful of individual differences.

CLASSROOM COMMUNICATION

Inadequate communication is a barrier teachers have to demolish because of different linguistic styles. Effective communication patterns convey respect, clarity and efficiency, paving the way for successful interpersonal relationships. Teachers must connect with everyone in class and students need to know that they all can make a difference in assisting the communicative, learning process. Welcome students individually as they enter class; remember names; show a genuine smile and ask questions like: '*How are you*?' Simple strategies, like remembering birthdays, establishes a *trusting, constructive relationship.* In a multicultural class, closeness, meetings, time spent after school, play an important role in getting to know each other. Limited communication causes problems like d*emotivation, limited attention spans, boredom from misunderstanding,* so making the situation worse. We live in a society demonstrating this phenomenon paradoxically. On one hand, we want children to be independent early: on the other hand, it is hard to help older ones free themselves from dependence that makes them increasingly insecure (D'Alonzo, 2016).

DIVERSITY IN MULTICULTURAL EDUCATION

Diversity in multicultural education embraces perspectives of people from many cultural backgrounds, in terms of beliefs, lexicon, values, histories and traditions. *Diversity in a classroom* defines and recognises all people as unique with many differences: language, literacy and numeracy levels, personality, religious belief, athletic ability and so on. The list can be long, concerning any student and including customs, food, festivities, cultural dress and body language. A classroom is a cultural community reflecting the disciplines and perspectives studied: authors, students and teachers. Knefelkamp (1999) states that successful learning depends on an intercultural approach to understand other perspectives and how they are acquired. They can learn about different generations, mutual reflection, critiquing, expanding ideas and concepts which is effectively done cooperatively rather than competitively.

Gupta & Fergusson (1997) state that cultural transformations do not happen in disjoined places but in strictly interconnected *lieux* as the world is more

interdependent nowadays. Schools must encompass people of different colour and nationalities, genders and those with disabilities etc., ensuring that the curriculum and its content are accurate and complete for under-represented groups. In most cases, schools need to reform traditional curricula rather than casually offering supplementary units scattered throughout the year. Multicultural education goes beyond the celebration of Cinco De Mayo, Jewish, Caribbean festivities or the annual '*fun fair*.' Success occurs when schools rethink and implement a curriculum and organisational structures which respect individual cultural uniqueness. As example, my *Latinos* students knew nothing about South-American history and pre-European colonisation. Their knowledge was stories heard from great-grandparents, as most textbooks ignored pre-Colombian and pre-European settings.

COMMENT

Teaching multicultural classes and learning how to do this is not easy. We slowly learn how to proceed; to improve relationships, dealing with changes and failures on the way. As Garcia (2008) stated when addressing the National Association for Multicultural Education (*NAME*), we can see some *advantages* in..

- combating stereotypes & prejudiced behaviour,
- allowing multiple perspectives & ways of thinking,
- offering equal educational opportunities,
- helping develop a positive self-image,
- teaching to critique society in the interest of social justice.

In terms of *goals,* multicultural education includes:

- strengthening cultural consciousness & intercultural awareness,
- increasing awareness of global issues,
- teaching that there are multiple historical perspectives,
- encouraging critical thinking,
- preventing prejudice & discrimination,
- creating a safe, accepted, successful learning environment for all.

TEACHING HOW TO TEACH

Multicultural education requires diverse personnel who are culturally competent. They must be responsive, embracing different beliefs, perspectives and experiences. However, many institutions are not ready to enhance and sustain a multicultural setting. Most teachers have no experience of this teaching, but due to the explosion of multicultural students, administrators have organized workshops and courses. Goals aim to develop and improve teaching skills as cultural diversity requires debunking assumptions about others in terms of values and religion etc. They have to recognise the many different ways of viewing the world to avoid unhelpful

contrasts and conflicts. Different faiths and religions, as well as food, festivals and feasts, celebrated in schools, allow everyone to benefit from differences. Teachers can exploit these opportunities by fostering discussion of acceptance, tolerance and respect. Students need to communicate, travelling (*mentally*) across cultures by reading, watching, speaking, presenting and writing about their origins and backgrounds. These must be part of the programme, demonstrating respect for diversity with teachers knowing about student origins.

When first entering a multicultural classroom, I panicked. Course information, at the start of the school year (*New York, 2001*), was a briefing rather than preparation for multi-ethnic student problems. Caravaggio (*my favourite Italian painter*) and '*The Conversion of Saint Paul*' came to mind. Paul, dressed as a Roman Centurion had fallen from his horse, being struck by lightning and sprawled on the ground. Like him, I was pushed into a situation needing new perspectives: forgetting *myself*. I had to refocus teaching from the bottom up (*from students*) and not from me at the top. This idea is implemented in the *Blue School* model.[4]

It sounds paradoxical, but the 11th September twin-tower attack, at the start of a school year, helped me. Students had relatives working in the towers and families rushed to school to support their children. The staff hosted them, talking and offering first-aid and support. These moments were vital: we met families in the context of shared horror and got to know them better, helping us to have more effective impact on students. Students experienced *care* from more people: relatives, administrators, teachers and friends. A positive *relationship* was established amongst diverse groups that led to *trust.* No one recipe exists for making education work, but these factors made a positive difference in this situation.

EDUCATORS MUST KNOW THEIR STUDENTS BETTER

Rousseau (1762), in *Emile: A Treatise on Education,* urged educators to know students better. This has never been more relevant than in a time of serious student problems, linked to family and society insecurities. Teaching, in multicultural classes, takes more time and energy, requiring experience to respond to bias and discrimination from the predominant group unfairly targeting others. Firstly, bring to overt attention, the covert prejudices on race, gender and ethnicity in class and lesson contents. Start with simple things, such as asking about different festivals, food and traditions and how students celebrate events. This introduces other cultures, comparing and contrasting customs without judgment. Teachers guide students to respect and appreciate others different from them. This practice needs implementing immediately; the earlier children acquire this, the better they mature, developing more relevant, life-enhancing social skills to cope with life.

Educators must be aware of the many perspectives to include in class materials, relevant for diverse students, with plural forms of presentation, assignments, worksheets and tests to suit various learning styles. Successful teaching depends on how much teachers know about their diverse classes. They need awareness

of student knowledge gaps and must show interest in student backgrounds. Differing values and conventions should be recognised, respected and shared. Exploring this, Ladson-Billing (1997) suggests that both teacher and students should keep a journal, to record routines, including food, study habits, TV and media use. Results reveal the different habits of everyone. This activity is useful for knowing each other better, underlining the importance of diversity and its acceptance. Ladson-Billing suggests that effective oral and written feedback (*personally or anonymously*) is important to reflect on actions and attitudes and foster self-evaluation. (*This must not be a weapon for firing a teacher or obliging a student to change school!*). At John Adams High School, New York, I often met colleagues to compare and assess work. Leaders must promote this practice, as teachers need to share ideas, fears and hopes, discussing their methods to gain from other experiences.

POSITIVE ATMOSPHERE

To establish a positive class atmosphere means controlling student emotional levels for educational growth. Under stress, we do not retain anything. Claxton (2001) says that to help students learn better, it is necessary to build a classroom culture committed to cultivating habits and behaviours that allow students to face and solve difficulties with *certainty, calmness, self-esteem and creativity*. Students who are communicative and self-confident succeed, concentrate better, reflect more deeply and enjoy learning. Teachers are *hermeneuts*, helping students discover abilities (*things they could excel at*), to prepare for life after school, developing mental, social and emotional resources to face difficulty, uncertainty and complexity.

Communication, self-esteem, competence and passion enhance intelligence. Teachers must help students find goals and keep curiosity alive. Students need teachers to believe in them. Positivity and cooperation achieve effective relationships for all. Many believe that the teaching-learning process is based on *reciprocal esteem* and *trust* between teachers and students. Students are rarely *motivated* if not in tune with teachers. Efficient class management occurs when an honest link-up is established: it functions to keep everyone's welfare in mind. During a speech to the Unione Cattolica Insegnanti Medi (March, 2015), Pope Francis affirmed that teachers must establish relationships so students feel accepted and loved for *who* and *what* they are (*potential & limits*).

NO POKER FACE IN CLASS!

Students must not feel anonymous. An honest smile, a question ('*How are you*?'), remarks on dress ('*I like your shoes!*' or '*What a nice hat*!') makes them feel special. If you stop to chat, devoting time before a lesson, while they enter class and find seats, they will feel noticed and valued (*known as Phatics*). Educators must be

passionate about their job and show this daily. Student mistakes should be corrected constructively with strategies to solve problems, especially those regarding limited communication. Teacher behaviour influences student results. Studies by Olson (2009) and Tomlinson (2010) prove that school experiences make powerful impact on people's *soul*, lasting into later life. Students may lose passion and interest for learning, thinking they are not capable or brilliant enough, so developing anger against authority figures. Care and interest for students ease their discomfort, with positive evaluation of their work (Olson, 2009).

MIRROR NEURON THEORY

Mirror Neuron Theory proves useful in classroom communications, proving *body language* is equally important as words and includes v*oice, tone, pitch* and *volume.* When teaching diverse students, non-verbal communication reaches them as this is relied upon if word language is limited. In some cultures, pupils feel embarrassed if you look them in the eye. A Muslim is insulted if you shake their left hand. Teachers must make differences clear. The *mirror neuron theory* gives a comprehensive way to study language evolution, offering perceptions as to *how* and *why* we acquire *empathy* for others. Since the 1990's, when Italian researchers at Parma University observed this in monkeys, studies have sought to explain communication and its empathy aspects. Insights provide evidence to explain the mechanisms through which we learn social competencies and communicate feelings and intentions to others.[5]

Rizzolati and Craigero (2004), in the *Annual Review of Neuroscience,* say there is a class of brain cells that fire, not only when someone performs an action, but also when they observe another making the same one. *Mirror neurons* represent not only people's *actions*, but also the *intention* and *emotions* behind them. For example, if you see someone upset, smiling or laughing, your *mirror neurons* related to these functions fire up too, creating a sensation in your own feelings. The *mirror neuron system* gives us possibility of receiving and interpreting facial expressions. If we see somebody pulling a face of disgust, our same brain area is activated. You do not need to know reasons behind actions to experience the meaning easily. In multicultural contexts, when communication is lacking due to language problems, *empathy* helps a teacher establish a positive relationship with students. Using positive body language helps reach this goal.

CARING MAKES A DIFFERENCE

I had a Latin class with students from Afro-American, India and South America heritages. An Afro-American pupil (*who generally skipped most lessons*) had a genuine interest in Latin culture and always attended to learn about legendary Roman leaders, Empire history, usages and customs of the times. He was an example

of a student showing '*the need of something missing*' as his home-life was not ideal, giving little support (https://www.quora.com/Why-do-I-feel-theres-something-missing, accessed, 20 March, 2017).

This boy was insecure with no self-esteem and little home love or care, not knowing *where* or *how* to belong. He was arrested for drug dealing and the Court Judge read school reports and was amazed by his only positive results in the Latin class. He invited him to say something in Latin and the student gave him greetings. The judge said that someone with sensitivity to appreciate Latin culture should not go to prison, so he sent him back to school. I wanted to meet his family but was prevented by the Principal. I was the only one believing in this student with our connection bringing positive results. However, he did not return to class and I was told that he had changed school. This shows that whatever the subject, it will not be successful if students are not accepted. Marginalisation or ostracism brings frustration, anger, violence and crime.

MANAGEMENT IN A MULTI-CULTURAL CLASSROOM

When I had class management problems, in New York City multi-racial schools, I always asked students if I showed enough interest in them to recognise my *care* for them. I invited them to speak out if I did something wrong and upsetting. Facing students with their responsibilities and confronting them when a problem arose, solved difficulties, because I had established a relationship with them and no-one felt isolated. John Donne said that humans are not *islands* and only when we connect and tune in to others do we become '*a person.'* Paradoxically, society is driving us to isolation and we must fight this. Schools are the first places youngsters attend outside home. As previously discussed in the paragraph *Positive Atmosphere,* teachers need to be *hermeneuts*, to bring to light gifts and abilities that learners are not aware they possess. D'Alonso (2016) states that they must operate on learner intellectual and emotional levels, discovering their strengths and weaknesses.

COMMENT

Cultural distance plays a vital role in the teaching-learning process. Teachers must promote *acceptance* of and *respect* for other cultures, showing an open mind that approves and values differences. There are many approaches to life and ways to achieve goals with people searching for those considered worth achieving. Reflecting on *self,* teachers must be aware of their social-identity impact on students and how differences influence them and be careful not to be offensive (Obear, 1992). It is not enough to be competent: educators must inspire learners with content, developing and enhancing their intelligence. A school culture that maintains correct habits and behaviours must be built, with students learning to solve problems, using communication, calmness and creativity. In this climate, students concentrate, reflect and enjoy learning.

ACTIVITIES FOR A MULTI-CULTURAL CLASSROOM

Researchers suggest it is advisable to propose a *diverse reading list*, illustrating universal human experience across cultures that go beyond textbooks:

- to supplement curricula with current events and new stories apart from textbooks;
- grasping different opinions, comparing them and solving problems from different perspectives;
- encourage community participation and social activism;
- create multicultural projects, that require students to choose a background that is not their own.

A MULTI-CULTURAL LESSON PLAN

When engaged in a multicultural setting, we need to acknowledge that each student bears their own distinctiveness in terms of race or colour. Students must become aware of what culture and its complexity means. Attempts to know student backgrounds, initiated the lesson plan below. This Gorski model (2004), with changes for class needs, applies to any school and teacher trainees:

1. *Define 'multicultural':* the teacher writes this on the blackboard, splitting *'multi' & 'cultural,'* inviting students to explain the concept by word association with synonyms or dictionary definitions;

2. *Explore the term 'culture':* invite students to suggest and define cultural dimensions. Each one answers and makes suggestions; the teacher encourages more ideas from *everyone* and lists these. Music, food, dress and other aspects are mentioned. Students should reflect silently and deeply on their own culture, like religion, language, family structure, values, to add to the record. This is time-intensive, due to complexity, but the teacher should collect as many suggestions as possible to highlight individuality. Also, they need to underline how simplistic it is to make judgements about somebody based on *one* thing and how many aspects interweave and interlock. This is successful if everyone feels equal and no negative comments are made.

3. *List similarities & differences* between the cultures present, asking students which one(s) they would reject or adopt. If confident and trusting the teacher, students open up with answers like: *colour of skin, hair, social class and district*. (*To play this down, I said that I lay in the sun to get my skin darker and set my hair for curls*). The *family*, as a topic, analyses diversity with contradictions that students face. Socially, they are in the American/British culture, but in families live a different model. One noted is family female roles and their cultural uniqueness. In Muslim countries, girls consider men are too strict, while Southern or Central American boys want more obedient sisters or other family females. Multicultural aspects such as race, gender, social class and sexual orientation are considered, with students reflecting in teams. Invite them to express and exchange opinions.

Students should produce a drawing or project reflecting changes and describing their feelings about adopting other cultural characteristics. Results are astonishing: many students would like to change aspects of their own culture and replace with others.

WORKSHOP FOR PRE-SERVICE TEACHERS

Prior to introducing multiculturalism to students, teachers must explore their own multicultural knowledge and sensitivities. Steps are similar to students, unpacking *multiculturalism* and *diversity*. Topics like race, gender, sexual orientation and social class emerge spontaneously in conversation and pre-service teachers will relate experiences and how they define themselves. Adults do not open up so easily and I have not heard them say that they would change the colour of their skin or hair. They reluctantly express feelings, but are more open if you ask how they would define their own culture and that of others. Gorski's suggestions are that the instructor needs to divide items into categories and indicate group intentions. The lesson will be modelled according to Hidalgo's *3 levels of culture* theory (1993). These are:

a. *Concrete:* this is the most visible, tangible level of a culture, referring to superficial characteristics like clothing, music, food, games etc. Festivals and celebrations are included in this category;
b. *Behavioural:* this focuses on social roles, language and nonverbal communication approaches. Aspects include language, gender roles, family structures, political affiliation and other items positioning us in a structured society;
c. *Symbolic:* this includes values and beliefs and is important for how individuals define and understand themselves. Value systems, customs, spirituality, religion, worldview, beliefs and so on are included in this category.

Participants can write definitions of the 3 levels and reflect on how they define themselves within categories. Gorski suggests the next step is *conceptualization consistency*: to facilitate discussion about relatedness, importance and consistency in how individuals define themselves and others. Observing Hidalgo's (1993) categories, the instructor asks individuals the category they identify with and why.

The majority select the *Symbolic Level* because they are choosing peculiarities representative of that culture. Conversations can question: when you meet somebody, which of those items (*under any category*) do you use to understand them culturally? Is your attempt to understand others culturally consistent with how you want to be viewed and understood? What forces in your society might contribute to simplification of other cultures, even though we do not want to be defined simplistically ourselves? (Hidalgo, 1993).

Conversation turns to education with 4 questions for teachers on the multicultural nature of classrooms.

1. *Which categories do they place importance on when trying to teach multi-culturally?*
2. *How has education generally tried to be multicultural?*
3. *What are aspects of culture are focused on in class when trying to be sensitive to individual cultures?*
4. *Are values consistent/similar with how we know that people want to be defined?*

In American schools, the meaning of multiculturalism has been identified with national heroes, holidays, festivals and fairs. At the end of sessions, instructors may facilitate discussion on how participants can work to achieve a better conceptualisation of multiculturalism. They should clarify that it is not punitive to point out how we are influenced by media and other factors when experiencing contact with other cultures.

COMMENT

Participant views should be valued and not challenged in whatever category they register them. The activity could create discomfort, making them feel vulnerable. It helps pre-service teachers to understand diversity better and clarify their preconceived notions of multiculturalism. Most will rethink the simplistic, superficial approaches of multicultural festivals and their own practices, so introduce a link between critical pedagogy and multicultural teaching. This means that the important resources in a multicultural room are the *participants* and instead of defining what is culturally important to them, through celebrations or festivals, it is more useful to guide a conversation and allow them to define themselves.

LATIN IN THE MULTICULTURAL CLASSROOM

It seems a paradox, but my Latin course, though removed from student reality, provided a unique cultural view without individual bias. Latin-class pupils adored reading and learning about Romans. The subject was taught for 20 years before I replaced a retired teacher in 2007. Because of student interest, I suggested the class should take the *Latin Regents* exam, which had never been attempted before, but there was reluctance because of the difficult grammar section. To encourage them, I advised on numerous readings and they did a project, constructing a model of a Roman road (*Appian Way*) from specifications. We celebrated a *Roman Day* when the class dressed as Roman *senatores, dominae or gladiatores.* The films, *Spartacus* and *Ben Hur,* were shown to become acquainted with the Latin world. Students were fascinated and did not believe me when told that Romans, among other technological advances, had hot water in their homes 2,000 years ago. In a school of 4,000 pupils, we were noticed and the *fear* of the Regent exam disappeared. Students felt comfortable and *trusted* me and so decided to take it. In May, I was told that the Latin class was to be cancelled next year due to cutbacks. I wrote a letter to Mr. Klein, the New York School Superintendent, and

Mr. Bloomberg, the New York Mayor, as newspapers regularly reported his personal generosity to schools. '*Dear Mr. Bloomberg… can I count on your generosity…?'* Students took the exam in June, with everyone passing, so the class continued. Later, I spoke to Mr. Klein who congratulated me for the successful result and I realised that pressure behind the scenes was the reason for the class being saved.

FAMILY AND SCHOOL

Family commitment for school is important, but positive support is difficult, especially in multi-ethnic districts. Many do not speak the host language well and first generation immigrants hardly at all (www.familiesandschools.org/, http://www2.ed.gov/documents/family-community/partner-education.pdf, accessed, April, 2017). Parents feel marginalized or ignored by schools, who convey that if you do not speak the language of instruction you cannot support children effectively. Most parents have more than one job, so involving them in schools is difficult. If they ask for help, generally the answer is: *'learn the language and then we can help.'* Nowadays, the *cultural mediator* (*adult translator*) has improved the situation and the gap in communication between the family and school is reducing. Communication and collaboration occur when information flows clearly and everyone can take decisions knowing the circumstances. Also, shared awareness and reciprocal respect must be part of the process. The policy: *'educate family and empower their resources'* needs to be applied, as it is proved that a cooperative approach gives positive results (Ianes & Canevaro, 2015). This is a challenge for schools in the third millennium, requiring social and health service collaboration to make it happen. Family commitment must be cultivated and achieved, in spite of difficulties. Families are important and school conditions must change to make parents more welcome, with support for them, especially in low-income communities. Parents must learn how to help school staff improve pupil results. Also, school staff must know how to relate to families, especially immigrants.

Teaching at George Washington High School, New York (*a Latinos sector with drugs & violence*), I found few families attended parent-teacher meetings. Most children lived with a step-mother and father and sometimes did not know their parents. A few decades before, Henry Kissinger had attended the school, but the district had changed from a Jewish to South-American immigrant quarter. The situation improved when we phoned parents regularly, regarding school attendance and performance. Where-ever they live or what-ever their social-economic status, parent participation in education brings more chance of achievement.

A RELATIONSHIP BETWEEN SCHOOL AND FAMILY: BLUE SCHOOL IN NEW YORK

Although family support is fundamental to learning, there are some borders that families do better not to cross. As reported in Robinson-Aronica's *Creative*

school (2016), the President of the National Association of Independent Schools, describes behaviour of some parents as '*helicopter mode.'* They constantly maintained an overview of children from above, zooming in when needs arose. This control is a *paradox* in learning as it hampers child growth and impedes failure, essential for gaining character. In *Out of our Mind* (2001, 2011), Robinson describes the rationale underpinning a new learning approach at the *Blue School*, Lower Manhattan, New York, based on *creativity, innovation & trust* in school-family collaboration.

Parents share tasks, participating in developing the teaching-learning process as learners themselves. Administrators, teachers, students and parents meet to learn, play and create relations, as *the core* school process. Aims are *to help* parents/carers participate in the school community; *promote* positive communication; *build* strong relationships with families; *consolidate* relations between school and families and *support* the school mission and goals. The relationship and cooperation between school and family is at the heart of Blue School success, rethinking teaching-learning in ways that both school and families want.

Otha Thornton, President of The National Parent-Teachers Association (PTA, 2014) stated that families need to work with national and federal bodies to obtain necessary resources for a relevant education. They are not only called upon to help with homework.[6] Also, Robinson (2016) reports that the Ministry of Education issued a document, *Partners in Education: A Dual capacity-building Framework for Family-school partnership,* (2013) emphasizing that the *4 Cs: Critical thinking, Communication, Collaboration & Creativity* need to be utilised and exploited for effective learning. The model offers teachers opportunity to get to know families and create a culture that welcomes participation. It guides interaction between school and families for student learning, offering opportunity, regardless of race, religion, gender, education level or socio-economic status, to participate in education. Schools need to be trusted and capable of enlisting parental support, encouraging and protecting children, acknowledging they also need to learn and grow.

APPROACHES THAT HELP COMMUNICATION IN A MULTICULTURAL CLASSROOM

Many techniques, including *styles of learning*, *Gardener's 8 intelligences, cooperative learning groups* and *the flipped classroom* can be applied in multicultural settings. It is impossible to list all pedagogy approaches, but examples below give an overview of some when addressing learning needs of this population.

AN EXAMPLE OF A UNIT BASED ON THE 8 INTELLIGENCES

This project took place in Spanish Classes, in John Adams High School (2004–2005) with year 2 students.

Project: Spring

Naturalistic Intelligence: students observe seasonal characteristics in the school and neighbourhood, recording trees, flowers, grass and bushes. Note differences in brown, dormant plants and those always green. List typical springtime occurrences: climate and sky colour changes, meteorological events and flowers into fruits. Discover how animals react to seasonal changes (*hibernation-action*). Monitor how humans react: habit changes (*dog-walking in the park, bicycle-rides, going-out, dress-change*).

Mathematical Intelligence: classify trees, flowers and leaves to different criteria: shape, size and colour. Work on tree sets (*one, few & many*) from tall to small – tallest/shortest; near/far.

Visio-spatial Intelligence: observe spring tree colours – leaves, sky, fruits. (*It is difficult to understand seasonal crops like fruits & vegetables because in New York City a great variety is available all year*). Divide colours into cold and warm, using paintings to illustrate, noticing emotions evoked. Reproduce nature with collages or drawings.

Interpersonal Intelligence: ability to cooperate in a group, experiencing roles, respecting turns and helping those who have not understood. Project groups involve everyone working on different tasks. Respect rules.

Musical Intelligence: Distinguish sound and silence: wind sound (*light/strong*); silence in school corridors before the bell and voice noise at class changes. Listen to '*Primavera*' by (Vivaldi); research spring songs.

Bodily-Kinetically Intelligence: reproduce in the gym a movement session related to wind and clouds. Draw pictures showing leaf and flower wind movements. Mimic people walking against the wind.

Existential Intelligence: understanding need to respect nature. From simple advice not to damage leaves or flowers, to wider discussion of CO_2 emissions and global warming.

Linguistic Intelligence: develop word competencies: *What is nature like in spring? What is the temperature? What sports are played in spring?* Write an essay about what your *5* senses experience in spring.

After activities, students can assemble work in portfolio sections. A list of activities with guidelines provides support. Display 'art' *and* 'science' work in prime locations (*graphs & maps with explanations & essays in another section, together with research papers*). Computer activities and civic values can be added. To complete the project (*linked with Queen's College Education Faculty*) support and commitment of physical education, music, science and maths teachers is important, developing work at different times. Not all teachers are happy to give up '*chalk & talk.*' A project about '*summer*' took place in the school vacation with students enjoying and gaining much from it. Portfolios showed great improvement!

COOPERATIVE LEARNING

Students from minorities need to feel self-confident, with effective communication and social skills, if they are to integrate their culture with others, work better with peers and reflect on diverse learning styles. David Kolb (1983) identifies *4 phases in learning* and students need to recognise *experience, reflection* and *theory with opportunity for practical application.* Teachers must show students how they learn, by helping them improve and develop the 4 learning styles. Once achieved, they will learn to cooperate better with others. These 4 steps are based on Galileo's scientific method: c*lose observation, reflection on data, theorisation, speculation and application for reproduction.* Everyone is unique with no one recipe for teaching-learning.

COOPERATIVE GROUPS

Hill Collins (1990) adapts Kolb's method, suggesting that learning styles lead to effective multicultural teaching if students are divided into *cooperative groups.* She suggests they compile a *learning styles inventory,* comparing results with others for a class summary. Encourage pupils to question if they do not understand, as this will show an interest in the *other* as distinct from the *self.* Create relationships fostering cooperation and trust. Pupils know they are different but realise they can count on one another.

   Gagliardini (2008) says cooperative learning improves the sense of belonging in a context. It promotes integration, increases motivation and curiosity and decreases problems like aggression, bullyboy attitudes and lack of attention. Students should be encouraged to reflect on the *dominant culture* and its influence on minorities; on similarities and clashes between and within cultures, using multiple learning methods to achieve understanding of complex problems. Pupils learn that there are forms of speech, body language, values, preferences and behaviours associated with different cultures. They are exposed to differences within and across cultural groups to help dismantle stereotypes. The goal is to make them aware that they all have a unique learning pattern with subjectivities and sensibilities that interact with people and groups around them.

   Also, Hill Collins maintains that with everyone's effort, classrooms can become *living laboratories,* to negotiate individual or group differences and ideas about content and concepts. The path is not easy, but observing similarities and differences while listening to different arguments produces effective learning for everyone. The need to understand your own biases and those of others is important here.

COOPERATIVE LEARNING: A CASE STUDY OF JOHN ADAMS HIGH SCHOOL

In a multicultural class, *cooperative learning* creates problems and identified ones of colleagues, at John Adams High School, New York were: *hesitance* in approaching students of different cultures; *behaviour* differences between female and male students of different cultures; *attitudes towards female teacher authority,* amongst

male students from different cultures (*perceived as macho behaviour*) and *use of mother tongue*, as opposed to English, in work groups. Students from different cultural backgrounds (*mainly Indian, Pakistani, & Muslim*) feel vulnerable in class and tend to stick together rather than join other groups.

PROBLEMS

Communication (*oral & written*) is limited when compared to native students amongst Afro-American and 2nd-3rd generation Hispanos. Natives are reluctant to form groups with those from different cultural backgrounds and aggressive terms are used frequently to refer to one another. The project reported that when natives were the majority, others felt constantly attacked, with a low tolerance for criticism. Therefore, they acted defensively and always justified actions, assuming the role of victims. Females of a different culture often lied to cover mistakes. Males were too proud to show weakness. There was constant tension between groups. It took time to reach a point of trust. There was a tendency to create a sub-group, who spoke their own language (*Indi, Pakistani or Arabic*) so creating additional problems and making the majority feel outsiders. In the native opinion, this was producing problems preventing collaboration. In less than two decades, the school has changed from an Italian to an Indian and Hispanic area.

COMMENTS

In this situation the goal was to establish and maintain a positive atmosphere, requiring focused attention and commitment. Activities aimed to develop social behaviours promoting effective cooperation. The best results followed films (*Freedom Writers*, *Dangerous Mind, In the Name Sake*) and a video of the wedding of an Indian girl (*14 year-old student*), who we did not know was married. On work-sheets students had questions about films, the best characters (*male/female*) and why they were important for story development. Also, they had to explain which episode struck them most forcibly. The film, *In the Name Sake*, had an episode in which the main character cut his hair after his father's death, which impressed the native students most. Showing films and documentaries helped acceptance of diversity with different ways to approach and solve problems.

FLIPPED CLASSROOM

Help them (students) to do things by themselves as the essence of independence is to be able to do something for one's self. (M. Montessori (Italian Medical Doctor & Educator))[7]

Sams & Bergman (2007) used the term *flipped classroom* to describe a change from traditional teaching, as students encounter information outside class from technology (e.g. video). It defines *a new way of using time.* Conventional class-time is devoted

to transmitting and assimilating knowledge through exercises, strategies, problem solving, discussion and debates. Historically this has been the way to learn.

Maria Montessori (1870–1952, p. 7) suggested learning takes place when interested, involved and committed, developing through autonomous action. She suggested that: '*Education is a natural process carried out by the child and is not acquired by listening to words only, but by experiences in the environment and culture… It is absorbed by the students through individual experiences in an environment rich in opportunities and work.*' Montessori reflects on traditional teaching – talking to an audience that may pretend to follow, but minds wander elsewhere. Her message is to develop student autonomy, at the earliest possible stage.

It is said that there is not a *verum* until ready to build and develop it into a *factum*. Socrates, at the Athens school, taught in *dialogic partnerships,* with scholars partaking in both questions and answers. He believed that teacher *monologue,* to a student audience, made it difficult for them to clarify, comment and challenge. Heraclitus, in Anatolia, taught distrust of *polymathía,* when we know (*or believe we do*) things without fully understanding them. The Italian pedagogue, Lombardo Radice, dreamed of a classroom that was not an *auditorium* of mutes, but a *laboratorium* of people, collaborating with the teacher supporting activities.

There is much literature on the *flipped classroom method* with studies by Wieman, Deslauriers and Shelen (2011) as well as Houston and Lin (2012). It is a method suitable for our times, as students can watch and replay videos or use any technical aid for learning outside formal classes. This supports curriculum topics, giving freedom to learn at a pace and with methods suiting the learner. In a multicultural setting, with difficulties in understanding and expressing, this method proves most effective. Class time can focus on discussion, to clarify and apply knowledge in practical, meaningful ways. Maglioni and Biscaro (2016) say that teaching must be transformed into an *active* process with students as protagonists in *building meanings*.

COMMENT

In the teaching-learning process, the *flipped classroom* is a possible way to achieve many goals. Students feel responsible for their own learning. Teachers occupy once more their position as a source of reference to guide individuals learning by themselves. Educators must be more aware of intercultural communication issues, using simple language forms, at a pace slower than is their norm, so students can grasp content. They would be no more custodians of knowledge but ones who simplify and clarify learning. In an era of mass communication, much information is available to be exploited through different channels and in many ways.

SUMMARY

Venturi published an article on *La Rebubblica:* '*La psicologia spiegata ai bambini*' *(Psychology explained to elementary school children)* on 4 June, 2017. I was astounded:

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students were taught theories of Freud and Lacan, which I had been proposing for a long time. In the last 3 years, 250 students at the elementary school 'Don Marella,' on the outskirts of Bologna, had received *Psychology* lessons throughout the academic year. This experiment mirrors the teaching of *Philosophy* to young children in some contexts. Dott. Jaja Pasquini, philosopher, psychology researcher and project leader, together with Dott. Emilio Rebecchi, psychiatrist and psychotherapist, say that this is the first time it has happened (*to their knowledge*) in Italy.

Encounters take place in class with *flipped rules*: students can sit where they want (*even on the teacher's desk*); they do not need to raise hands to intervene; there are no *right* or *wrong* answers and no marks are given. Student interest has been astonishing, says Dott. Pasquini, who affirms that they did not enter classes as therapists, but to introduce fundamental principles of psychology, such as *perception, emotions, feelings* and *human relations*. This is a similar strategy developed in the *Communication Opportunity Group Scheme* (COGS & Sage, 2000). COGS gives an opportunity for group collaboration and encourages aspects of communication that unpack the psychology of *thinking, feeling, acting and expressing.* Pasquini and Rebecchi suggest that they have been interested in transferring knowledge, not remedies and cures.

One teacher involved says that the experiment can be summed up in a sentence from a six-year old boy: "*Maybe things do not appear as they are.*" This statement is the title of the book that reports on the project experiences. Pasquini relates that they started with simple concepts and moved on to more difficult ones, such as *mentalisation* (w*hat lies behind what we think, do & say in terms of emotions & experiences*). Rebecchi says the goal is to give children *tools* to express their affectivity and grow relationships with others in an increasingly homogenised world. In the researchers' opinion, school must not aim at standardization but value and explore the capacity children have to see aspects of life without prejudice. They work on the perception of the '*self*' relating to the world, in terms of emotions, teaching how to recognize differences. Importance is given to the '*group.*' A 5-year old girl said: "*A group is a sky that has the stars in common.*"

MAIN POINTS

- School is a bubbling container of personalities, behaviours & myths, with friends & factions forming a myriad of subcultures, which make a *positive* or *negative* local difference
- Multicultural classrooms are the norm with culture & communication possible barriers to learning
- Trust is the biggest challenge for teachers with communication the key to this
- Management of multi-cultural classes needs flexible approaches which acknowledge differences
- Cooperative group learning benefits from strategies such as the *flipped classroom* with students given control over learning

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NOTES

1 John Buchan, 1st Baron Tweedsmuir (1875–1940) born in Perth, Scotland, was a Scottish novelist, (his most famous novel, *The Thirty-Nine Steps*) was a historian and Unionist politician, appointed as Governor General of Canada, in 1935. He continued writing during his time, but also travelled through Canada, including the Artic, to promote Canadian unity. He felt his duty was to know all Canada and its various types of people. He encouraged a distinct Canadian, national identity and unity, trying to demolish linguistic barriers. Buchan maintained that ethnic groups should retain their individuality and make a contribution to national character.

2 Decimus Iūnius Iuvenālis, known in English as Juvenal, was born in Aquinum (modern Aquino near Rome) and a Roman poet, active in the late first and early second century AD. He is the author of the collection of at least 16 satirical poems, known as the Satires, in the dactylic hexameter verse form. These poems cover a range of topics. The Satires are a vital source for study of ancient Rome from many perspectives, although their comic expression makes it problematic to accept the content as strictly real. The VIth Satire is famous and devoted to Roman women of his period. Biographers agree in assigning to his life a period of exile, maybe in Egypt, presumibly due to his insulting an actor ranked highly at Court. The Emperor, who exiled him, could have been Domitian or Trajan.

3 Plutarch was a Greek Platonist philosopher and essayist, known as the author of Parallel Lives, in which he paired Greek and Roman statesmen and military leaders. He spent time travelling through Egypt and Rome, where he was appointed to several important positions. He enjoyed great fame for his ideas on education. He was born in Chaeronea, Greece, in 45 AD and died in 120 AD in Delphi.

4 Blue School was initially an informal parent-run playgroup, by the founders of the Blue Man Group and their wives, when their children approached pre-school age. It has developed as an educational model, combining elements of other approaches with unique ones of its own. It offers a dynamically balanced education for curious young people from 2–12 years. In April 2012, The New York Times published a feature on how Blue School integrates scientific research into child development within the classroom, writing that 'the school has become a kind of national laboratory for integrating cognitive neuroscience and cutting-edge educational theory into curriculum, professional development and school design.' It was also featured on a March 18, 2012 episode of *CNN's: The Next List.* https://en.wikipedia.org/wiki/Blue_School (www.blueschool.org/;www.blueschool.org/founderletter/; https://en.wikipedia.org/wiki/Blue_School) accessed, 10 April, 2017.

5 Mirror neurons are a particular class of visuomotor neurons. They were originally discovered in area F5 of the monkey premotor cortex. When a particular action takes place and is observed by another individual (lmonkey or human) the mirror neurons of both are activated. (Di Pellegrino et al., 1992; Gallese et al., 1996; Rizzolatti et al., 1996a), University of Parma.

6 Parents Teachers Association (PTA) is the biggest and oldest American association committed to protecting and upholding the rights of students in the field of education.

7 Montessori Education is an educational approach developed by the Italian physician and educator Maria Montessori (1870–1952). She developed her ideas while working with mentally challenged children. Her first school, *La casa dei bambini*, was opened to working class children, in the slum of San Lorenzo in Rome. Her approach was characterized by an emphasis on independence, freedom within limits and respect for a child's natural psychological, physical, and social development. Effective communication was core to this philosophy and encouraged in systematic ways in the approach.

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SECTION 3

TEACHING SUCCESS ABILITIES

This section focuses on approaches used to develop success abilities for both learning and life. Research suggests that emphasis on developing formal communication, which involves selecting, organising, structuring and presenting quantities of information, in spoken and written forms, is necessary to acquire higher-level thinking and language forms that enable information processing and performance. The ability to assemble thinking and the linguistic forms that express this is known as *formal, narrative language* and must be developed to allow literacy and numeracy to advance. Many students leave school today with limited narrative levels, which affect life chances. The aim is to stress the importance of understanding formal thinking and language development, so that they can be promoted in all class teaching. Chapter 9 provides the background and rationale for communicative teaching. Chapter 10 considers a research study that looks how communication, between students themselves and with their tutors, still remained a problem showing that the issue had not been resolved in earlier formal education. Introduction of formal communication teaching impacted significantly on both personal and professional practice.

ELIZABETH NEGUS AND ROSEMARY SAGE

9. RATIONALE FOR COMMUNICATIVE TEACHING

To my sons David and Michael Negus, who were a great source of support and encouragement during my Doctoral studies. Professor Rosemary Sage has been a tower of strength and a real role model to me. This DFCOT experience has opened several professional doors and has made a major difference in my life.

– Elizabeth Negus

ABSTRACT

Developing communicative teaching requires awareness of the process of moving from the informal ways we converse outside schools and colleges to the formal ones demanded in group learning. Not only is knowledge of the oracy-literacy shift vital, but attitudes that value this dimension in education, encouraging language competencies to develop these within teacher training. This knowledge and skill in communicating can then transfer to students and be facilitated across curriculum subjects. The chapter begins with looking at how our history and literature gives us the context to reflect on how people interact and communicate effectively with each other in many different circumstances. The chapter continues with an appraisal of how to teach the communicative approach, developed from research projects that have aimed to improve this quality in both teachers and learners.

INTRODUCTION

This chapter considers the history of teaching communication from the time of the Greeks and Romans until the present day. Early approaches were based on philosophy, while more modern strategies incorporate knowledge from medicine, psychology and linguistics, based on human mind and body growth and how the brain works to process and produce information. Such input is important for successful relationships, education, training and employment.

RESURRECTING THE LOST ART OF ORATORY AND RHETORIC

History teaches us that it is the great speech that moves people to effect change. It was the Greeks and Romans that brought the *Golden Age of Eloquence,* with Pericles (BC, pp. 495–429), the Statesman and General, credited with the first great speech to be written for the public. The schools of Oratory (*public speaking*) and Rhetoric

(*discourse*) showed how public (*formal)* speaking could be learnt and perfected to engage audiences successfully. *Oratory* focuses on *speaking performance* and its vocal dynamics to command attention and *Rhetoric* targets the *power of words* and their symbolic, verbal presentations to make memorable impact. The written word maps back on to knowledge of how words are spoken to create meaning and it was the Greek and Roman belief that effective speaking produced effective learning. Spoken words can arouse feelings, interests and passions which are fleeting, but when recorded in writing give time for further, deeper reflection, review and refinement of ideas.

Rhetoric is defined as the *art of discourse*, when a speaker/writer tries to motivate, inform or persuade listeners for specific purposes. As a discipline for formal study and civic practice, it has played a central role in European tradition. It was defined by Aristotle, the Greek philosopher, who considered it a counterpart to logic and politics as *'the faculty of observing in any given case the available means of persuasion.'* Rhetoric provides heuristics for comprehending, discovering, legitimizing and developing *arguments*, such as Aristotle's 3 persuasive audience strategies – *logos, pathos* and *ethos* (*the 3 discourse arts defined below*).

The 5 rhetoric canons, following tasks in selecting and designing a powerful speech, were codified in classical Rome: *invention, arrangement, style, memory* and *delivery*. These are integrated into Sage's model (2000a), developing communication opportunity for all ages. Along with grammar and logic (*dialectic*) rhetoric incorporates the 3 ancient arts of discourse (see below).

From Ancient Greece to the late 19th century, Rhetoric was central to Western education, filling a need to train public speakers/writers to move audiences to action with well-presented arguments. The word derives from the Greek ῥητορικός *rhētorikós* and from the verb ἐρῶ *erō*, 'I say, I speak.' From the 20th century onwards, literacy has had major school focus and we have forgotten its dependency on high levels of oracy.

Aristotle's 3 Rhetoric Persuasion Modes of Appeal	
Ethos	Appeals to audience sense of honesty and/or authority
Pathos	Appeals to audience sense of emotions
Logos	Appeals to audience sense of logic

ETHOS

Ethos is a Greek word defining an *accustomed place, custom or habit*, equal to the Latin *mores* and rooted in *ethikos*, meaning *moral* (*showing moral character*). To Greeks, it is a *state of being*, the inner source, the soul, the mind and original essence shaping all living creatures. Ethos is an appeal to a speaker's authority or honesty, convincing audiences that they are qualified to present a subject. This is done in many ways by:

- being a notable figure in a study field, such as a university professor or company executive
- having a vested interest, such as a relation to the subject in question
- using impressive logos (*facts & figures*) that show the audience that a speaker knows the topic
- appealing to a person's ethics or character

PATHOS

Pathos appeals to audience emotions and is not to be confused with '*bathos,*' which performs in a serious, dramatic fashion, but fails and so becomes comedy. Pathetic events should not to be confused with tragic ones. In tragedy, a character brings about their own downfall, but those invoking pathos often involve innocent folk, invoking unmerited grief. Emotional appeal can be accomplished in many ways, by a:

- metaphor or story – acting as a hook to keep audience listening
- passion in delivery with emotional items in the speech/writing text

It is an appeal to an audience's *ethical judgment*, in metaphor, simile, passionate delivery, or even a claim that a matter is unjust. It can be powerful if used well, but most speeches do not entirely rely on it and it is most effective when a *sender* message connects with a value of the *receiver*.

LOGOS

Logos is important in philosophy, psychology, rhetoric and religion. Heraclitus (BC, pp. 535–475) defined it in Western philosophy as the cosmos source and order. The Sophists used it to mean *discourse,* with Aristotle applying the concept of *rational* to the process. The Stoic philosophers identified it with the universe's divine, animating principle. When Judaism came under Hellenistic influence, Philo absorbed it into Jewish philosophy. Logos is *logical appeal,* with *logic* derived from it and describing *facts* and *figures* that support a speaker's topic. Words are a social matter, informing and persuading. Heidegger (1927) said that language belongs to society before it does to the individual. The way a speaker or writer manipulates conventions for a desired effect is a unique, creative act.

In *Truth and Method, Gadamer* (2013) expounds on how the meaning of literary work is never exhausted. As it passes from one historical or cultural context to another, new meanings are culled which were never anticipated by the author or contemporary audience. Words enable the imagination to flow and are interpreted within one's own unique experience and culture.

Almost all *Science* Nobel Laureates engage in *Arts* throughout life to cultivate creativity. They are *25* times more likely than the average scientist to sing, dance or

act (*17 times to be a visual artist; 12 times to write poetry/stories; 8 times to do wood-working/other crafts; 4 times to be a musician,* Van Thoen, 2014). This endorses education that embraces both Arts and Sciences in all subjects. For example, stories about number are popular, in some schools, to teach mathematics. In Japan, teaching is based on real interests and needs and implemented in artistic ways. Children may bake biscuits and decide from the batch how many each student can take home, to make division meaningful. Japanese students perform 4 years above UK ones, so this must be a successful strategy (Sage, Rogers & Cwenar, 2006)!

HOW LITERATURE HELPS REFLECTION

Literature (*fact/fiction*) helps us understand our world as it mirrors society concerns. Studying past literature shows *how* and *why* the world has progressed to help us learn from mistakes. Charles Dickens, a Victorian author, is a prime example. His journal, *Household Words,* reflected the state in society, which was revealed in novels providing a fascinating social history. In *Hard Times* (1854) Dickens brought Victorian education to light. He wrote that a good education could be the bulwark against ignorance, cyclical poverty and illegality. A second-class school bred criminals, producing unimaginative, unthinking, machine-like pupils, only suitable for factory work. Dickens cast this school type, in *Hard Times,* as an institution that turned out lifeless factory-fodder, consigned to learning facts in a Lancashire mill town run on utilitarian principles. The character, Thomas Gradgrind, follows a utilitarian philosophy that reduced children to numbers and education to facts. Gradgrind was the Coke Town School founder and a '*man of realities*, *fact and calculation.*' The opening passage outlines his philosophy of educating students:

> Now what I want is facts. Teach these boys and girls nothing but facts. Facts alone are wanted in life. Plant nothing else and root out everything else. You can only form the minds of reasoning animals upon facts: nothing else will ever be of any service to them. This is the principle on which I bring up these children. Stick to facts, sir!

John Pounds, (1766–1839) in Old Portsmouth, is credited with initiating the national *Ragged School* movement. Almost 200 years later, we see some UK schools, with their diverse students, underperforming, because of the paradox of a one-size-fits-all curriculum, regardless of student ability, interests, background, housing, health and economics. While education is seen as a way to improve social-mobility, this is rhetoric not reality. The anthropologist, Gillian Evans, in *Educational Failure and Working Class White Children in Britain* (2006) shows:

> …how the kinds of activities expected of children in schools fit with the way middle-class parents expect their children to play and interact at home but clash with the way in which working-class families care for and interact with their children. To a degree, working-class resist the imposition of education

and middle-class values because becoming educated would require them to give up ways of being that they value. (p. 115)

In Britain, Further Education (FE) has been regarded as a dumping ground for the working-class, to give them a second chance when they have failed in mainstream schools. FE study is mainly for practical occupations, such as building, catering and hairdressing. The Foster report (2005) examined FE political and personal issues. Although students entering the sector believe that FE could improve job prospects and security, many lack motivation as well as academic and personal competencies (*especially communication*) needed to meet course demands and career prospects. As the introductory chapters showed, the reduction of routine jobs, due to technology, has meant that those from working-classes do not achieve necessary abilities to seek higher education and employment. There is disillusionment today, because figures suggest that UK immigrants are often better-skilled to achieve available jobs and able to exist on low wages. The Foster report says the goal of education must help people reach their *potential*, which has been deflected under policies, with a strongly academic focus, not suiting all needs, interests and abilities.

REFLECTIONS ON 21ST CENTURY EDUCATION

Victorian and Modern education principles and practices are similar, with regard to *utilitarian* goals and a focus on *facts* and not the *feelings* that would result from creative, imaginative, communicative learning. Experts have commented on issues dividing people, particularly social class. Bernstein (1971) saw class differences exhibited in different linguistic codes: the *elaborated one* of middle-class groups and the *restricted one* of the working-classes. An *elaborated code* is more formal, explicit and flexible, enabling use in all social situations. It has many structural and vocabulary options to enable people to use language in precise, concise, clear ways for meaning.

Speakers can differentiate ideas and explain them appropriately for audiences. As such, it enables abstractive thinking (*considering issues outside an immediate context*) and the type of language used in academic tasks, such as giving oral/ written reports. Therefore, it is a universal language that can speak to a general audience effectively. Bernstein (1971) noted that to speak well an elaborated code needs a formal education, with the style understood and addressed by teachers. Many middle-class parents send children to independent schools to be taught formal communication, as the competence necessary for higher-level work, such as giving speeches, chairing meetings and leading teams. Sage (2000a) presents research showing how communication training brings personal rewards.

In Dicken's *Hard Times,* the working-classes communicated in a *restricted code.* This depends on *context* and *non-verbal input,* like facial expressions, voice, gestures and manner to convey meaning as words were limited. The lower-class had 2 sections: the *working-class* – labourers factory/farm workers and the *poor,* who did not work for health or other reasons. Labouring work in Victorian times included factory assembly work, cleaning and care-taking, washing and seam-stressing,

chimney sweeping, mining and farm working (*naming a few*), with 85% of the population involved in such jobs, but owning less than 50% of the land. The working-classes endured a large tax burden of around £25 annually on average (Negus, 2016). There was no time for education as they worked long hours to survive. Lives were limited and so was their communication style, depending on mutual understanding in context. The 2 styles are presented below:

SOCIAL CLASS IS	WORKING-CLASS	MIDDLE-CLASS
Spoken language is..	Context bound	Less context bound
Meanings are….	Particularistic	Universalistic
Principles are…	Explicit	Implicit
The Code is….	RESTRICTED	ELABORATED

Bernstein argues that working-class language is mainly *context specific* – locked into specific relationships in social situations and about predictable, mundane affairs. This *restricted code* does not employ the sophisticated, extended structures and idioms of the *elaborated code*. Cultures value persons who engage and command the attention of others through the *quality and style* of their language. In UK state schools, little attention is paid to this formal language use, but it is cultivated in the private sector, where public speaking exams and diplomas are frequently taken by students. The College of Teachers' staff, working on international projects, found in some European countries that communication, rhetoric and philosophy were school subjects. Students took a formal role in schools, like hosting and presenting to visitors. This did not happen in the English schools that were visited.

Speech and language therapists (Sage, 2003) note that students with restricted language also have restricted thinking and learning potential. The elaborated code enables talk about events that are outside the immediate context and employs imagination to picture ideas in words, as well as dealing with abstract concepts. Teachers of students with restricted language note their limited explication and specificity when speaking, relying on gesture, meaningful glances and voice-tone to transmit information. Volume and pace are used more freely (*one might say elaborately*).

Such gestures and non-verbal signals are understood by the group, but outsiders would find it difficult to comprehend events. Bernstein noticed that language was used to *'signal social position'*- with words used to connect rather than differentiate people, like '*you know*' and '*init.*' These expressions unite people from within and keep outsiders out. Using group common speech and gestures reaffirms membership. An example is teenager versions of slang. Sage (2000a, 2003, 2010) gives examples of students using a restricted code, who are disadvantaged on entering school, where teachers employ an elaborated, formal style which is like a second-language to them. Research at Leicester University (Sage, 2000a) showed that understanding teachers

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RATIONALE FOR COMMUNICATIVE TEACHING

was the greatest problem for students, as many of them were learning in their second, third or fourth language!

LANGUAGE AND SOCIAL COHESION

Language is vital for social cohesion and supported by *4 pillars* to assist this process. Hayneman (2003) says that to operate effectively they must work together and be consistent. Organisations are:

- *Educational*: holistic policy for teaching and learning in schools, colleges & universities
- *Political*: honesty & transparency of courts, legislatures and executive government divisions
- *Economic*: quality of corporate governance, adherence to legal procedures & ethical practice
- *Social:* share moral principles in the conduct of interest groups and voluntary associations

Hayneman believed that educational institutions perform the following essential functions:

First they teach the rules of the game – the interpersonal, political, social and legal principles underpinning good citizenship, the obligations of political leaders, the behavior expected of citizens and the consequences;

Second, schools and universities are expected to provide a classroom experience roughly consistent with those citizenship principles and individuals of different origins;

Third, school systems are supposed to provide an equality of opportunity for all students;

Fourth, school systems are supposed to incorporate the interests and objectives of many different groups and at the same time attempt to provide a common underpinning for citizenship. (pp. 29–30)

This is powerful rhetoric and more difficult to implement in reality now that UK schools are coping with a range of cultures, who do not speak English at home. Durkheim (1922/1956), the sociologist, wrote that society '*can survive only if there exists among its members a sufficient degree of homogeneity; education perpetuates and reinforces this homogeneity by fixing in the child, from the beginning, the essential similarities that collective life demands.'* This is challenging in multi-cultural settings, as many naturally wish to preserve their national identities and customs and do not want to adopt the English style of living. Integration is only possible in a limited way.

When the national culture predominates, these functions are more easily realized. Foreign people respect that they have less influence and so work for communication, connection and integration. In multicultural societies, operating with their own norms (*Sharia Law for Muslims*) social cohesion is threatened. How education

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functions for improving this becomes an issue. What is the right choice and solution to the problem – *monism* or *pluralism*? The former assumes we only acknowledge the national culture and the latter maintains that we must acknowledge all.

There is a case for *universalism,* with everyone developing their full potential and specific needs addressed, but accepting and respecting the history, laws and customs of the resident country. In schools, with students learning in a foreign-tongue, there is a huge problem as concepts are different across languages and much is lost in translation. It makes sense to focus on effective levels of informal and formal communication in the host nation language (English), using a model matching thinking and language development levels, so that students can progress. These are *success abilities,* with research stating they are fundamental to learning. A teaching strategy is now presented.

TEACHING FORMAL COMMUNICATION

Brigman (1999) reviewed 50 years of research on teaching success abilities, concluding that effective formal communication was vital for improving education and behaviour. This study echoed the work of Smith (1984), in the UK, observing that students were chatty with peers outside class but when inside clammed up, performing below task expectations. This was because students could not shift between *informal* and *formal* communication, but when given attention there was significant improvement in engagement, behaviour and achievement. This section looks at teaching that focuses on communication for learning, researched at London, Leicester and Liverpool Universities and supported by the Medical Research Council, The National Council for Vocational Qualifications and Human Communication International. England, Ireland, Wales, Japan, Cuba, Poland, the Czech Republic, France, Italy, Australia and Canada are using the strategy in some contexts.

A COMMUNICATION OPPORTUNITY GROUP STRATEGY (COGS)

COGS teaches *transferable (success/coping) abilities* for all ages, based on a study (1980–1990) evaluating why 300 students in England were failing in school when teachers thought they were normally intelligent. These youngsters had adequate *informal communication* for daily demands but not the *formal, literate* level needed for higher-level thinking, comprehension and expression. This requires assembling *quantities of information* from verbal and non-verbal sources for problem solving, describing, reporting and explaining. Traditional psycho-linguistic assessments did not tap into these abilities. From this study, the COGS evolved to assess and teach *formal communication,* based on a model considering the s*ender, message, receiver* within a *context* and acknowledging *personality, attitudes, presentation, performance* and *opportunities.* The National Vocational Research Council observed work with children and commissioned this for adults (1995–1997). Studies have proved its effectiveness, expressed by:

Participants:

'I can follow lessons now. I'm not afraid of asking or answering questions.' (8 year old)

'I love the COGS style of learning and look forward to the sessions. I talk better and certainly have speeded up my understanding. The whole experience has been brilliant.' (16 year old)

'COGS was introduced into school by our Head-teacher. Some of the teaching assistants asked if they could have a group, which I joined. It has totally changed my thinking. I have more knowledge of what is needed to learn well and feel more confident about my approaches to others. It is the best thing I have ever done and improved both my work and home life.' (teaching-assistant)

Teachers:

'We ran a COGS group for talented and able students, who were underperforming. Thirty of them attended a ten hour course over one term and the results having been astounding. They have suddenly become energised and engaged and in stead of hitting the B grades are now achieving A+. All thirty students have shown immense improvements.' (head of department – senior school)

'After seeing the benefits of COGS in both behaviour and academic achievements we now have a policy that all children have this opportunity within their curriculum.' (head teacher)

'We have used the COGS model to differentiate lesson tasks and have taught the class-room approach with quite amazing results. The behaviour and engagement of the students is better and the teachers using the strategy are saying their life is now much easier.' (primary school teacher)

'We introduced COGS to our TEFEL groups and the framework has really accelerated their progress. The fact that speaking and writing are linked through the narrative levels has been a completely new idea and has worked well for our students. This is a very well-thought-out approach.' (TEFEL teacher)

Parents:

'Since my daughter started COGS she has not looked back. Suddenly from school being a chore and a bore it is something she enjoys. Her behaviour has improved – she is less disruptive in class and her work is now above average rather than below.' (father)

'My son is a slow learner but has really picked up after attending COGS. Confidence has improved and he talks more and understands things much quicker. I am so relieved!'(mother)

'Our first language is Russian and my son has a hearing problem. COGS has given him the extra opportunities needed for him to access the curriculum. He is a different boy now after attending the group. He enjoys school rather than hates it.' (mother)

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1. *Context:* A supermarket. A *conversation* between Rosie and the Shop Manager.
   Rosie: Excuse me – have you any more of these? This seems the only one left.
   Manager: Oh! I'll just check. Chris, can you see if we have any more? … I'm
   so sorry – this is the last one. We'll have our next order on Thursday.

2. *Context: Report* on a visit to the supermarket in order to buy flour for bread-making.
   Having been away for a week, I noticed on return that we had run out of
   bread-flour. We make our own bread, so I rushed to the supermarket, in the
   next village to buy ingredients. On searching the shelves I could only find one
   bread-flour bag, so approached the till and asked the manager whether they
   had more stock. She called Chris, an assistant, who went to look but returned
   to say that the flour had all gone. Apparently, it is popular and goes as soon
   as hitting the shelves. A delivery in 3 days meant stocks would be available on
   Thursday morning, so I thanked both staff, paid for the last bag and resolved
   to visit the supermarket early on delivery day.

UNDERSTANDING INFORMAL AND FORMAL COMMUNICATION

Consider 2 communication forms:

What Do You Notice about Both Exchanges?

The *first* is unplanned, informal and reliant on context for understanding. It is impossible to establish meaning from words alone which derives from place and props (*shopping conventions, bag of flour, shop layout etc.*) with communication *implicit*, depending on shared understanding.

The *second* is different, formally reporting events away from their context. It could be a spoken/written explanation, as at this *literate level of thinking and expressing*, the organisation of ideas is key to understanding the idea-sequence. Language is *explicit* for picturing the scene – locating context, characters, actions, reactions and results, called *narrative thinking and structure.* It is impossible to report all details so understanding relies on ability to *infer, refer* and *cohere* information from many sources. What are these *information* and *opinion gaps?* One must imagine how bread is made (*by hand or machine*); ages of characters; sex of assistant (*Chris could be male/ female*) and manner of the exchange. We must *visualise* the scene for understanding and know who is *referred* to from words *she, both* and *us.* Assembling information *(cohere)* provides the *story-gist* for retention.

Narratives are learnt in formal talk events, like meal-times, when people review – telling, retelling, reporting, explaining and discussing events. Acquiring *literate, informative talk* is the step into secondary language activities of literacy and numeracy, which depend on conceptual, declarative and procedural knowledge and their causal connections learnt from speaking. Studies showed that family-eating

is now rare, happening on the hoof or in front of the television. Many reported that it was only at Christmas that everyone sat at a table and practised extended conversation. Frenetic lifestyles mean less opportunity for formal talk. We eat fewer meals together, watch television rather than talk, with visual images dominating, so we do not gain primary understanding from words. Habits of communicating largely by email, chat rooms and text messages mean we are not experiencing the nuances of exchanges, from non-verbal sources, giving words affective meaning. Lack of face-to-face exchanges not only restrict sharing ideas, reviewing and refining thoughts, but hamper full understanding of events, leading to poor judgment and decision-making. Doctors attribute increasing mental problems to a decline in extended talk and its role in helping us cope with problems by discussing feelings and gaining fresh perspectives.

Developing Informal Communication

We develop communication from interpersonal dialogue and in order to move from this context-based activity to de-contextualised, classroom talk and teacher monologue, the following moves must be in place:

CHECK LIST OF FIVE CONVERSATION MOVES

Can the student:

1. Answer a closed '*what, who, where, when*' question demanding a specific response?
2. Contribute an idea (*even if not entirely appropriate*) showing *turn-taking* ability?
3. Listen & demonstrate maintenance moves (*such as eye contact for 75% of time – smiling/nodding*)
4. Answer an open '*how*' or '*why*' question demanding an explanation?
5. Initiate a new idea in conversation that fits with the topic under discussion?

If moves 3–5 are seen, a student can follow a spoken/written narrative event. Listening attention (*move 3*), with forward posture and eye-contact, suggests concentration and cooperation in exchanges. If attention wanders, it shows boredom or inability to follow the discourse. Answering *open* questions (*move 4*) requires expression of cause and effect and linking events. *'Esme, why are you wearing your thick coat? I'm wearing it because it is cold today.'* This schema assembles connected talk/text. Initiating a new idea (*move 5*) shows topics can be connected coherently. It demands an overview and understanding of parts that fit to make the whole. This 'top-*down*' and '*bottom-up*' process is vital to complete tasks. Think of reading. Getting the story gist is the '*top-down*' process, as is telling/writing a report. Phonics is a '*bottom-up*' process, focusing on details and synthesizing sounds

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(phonemes) into words and sentences. This can proceed from concrete to abstract (*reading & retelling a story*) or vice-versa, when building sounds into words. It is analogous to *inductive* thinking, gathering information until a conclusion is drawn from accumulated details. *'Top-down'* processing equates to *deductive* thinking, with the pattern sought and details checking the hypothesis. This shows the link between thinking and language structures. Therefore, observing that conversation moves are in place is necessary, before attempting formal talk as in the strategy below.

<div align="center">

THE COMMUNICATION OPPORTUNITY
GROUP STRATEGY

</div>

<div align="center">

WHY COGS? A JUSTIFICATION

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Communication is misunderstood. Jill asked Jim to: *'put the ball in the basket,' which* stumped him as the ball was invisible. When told: *'find the ball in the box – put it in the basket,'* he responded. Jim had to solve the problem like this: '*the ball's to be put in the basket – can't see it – may be in the kit box. Yes, I'll get it and put in the basket.'* Understanding and expressing a sequence (narrative) requires *assembling facts* and *using imagination to fill information/opinion gaps*. Only 25% of face-to-face communication is effective and our success depends on this.

<div align="center">

COMMUNICATION IS MORE THAN
EXCHANGING WORDS!

</div>

Speaking and writing reflect language, history, culture, customs and context. Voice tone, manner and gestures convey meaning, prescribing how relationships are handled according to *personality, intelligence, attitude and opportunity*. Written words map onto knowledge of how they are said for grasping meaning. Communicating styles vary across places, people and positions. Mr. Sugimine, from Tokyo, at a London meeting where principles are agreed but details left to subgroups, thinks this deceives, as *everyone* should decide. UK *performance targets* are insane for Arabs, because only God dictates futures. Actions speak louder than words and are less distorted than speech. Take appointments: after

waiting, you are kept a distance when interviewed, on the other side of a desk, indicating a lesser position and value. Subtle communication forms converge in a complex culture of word and action exchanges that make meaning. So, Mr. Bill, the lawyer, wears smart suits, drives a BMW and lives in a £500,000 house, communicating high education, salary, status and lifestyle, influencing interactions with people.

MESSAGE SYSTEMS WITHIN COMMUNICATION:
TYPE AND CHARACTERISTICS

Personality	Speech, voice, gesture and manner reflecting background, intelligence, personality and values
Interactions	Arrangements in society prescribing roles and status in exchanges
Sexuality	Male and female behaviour leading to differences in the way we respond to one another
Lifestyle	Feeding, caring, clothing and housing arrangements conveying who and what we are
Exploitation	Use of context and materials supporting what we say and do
Space	Strategies used reflecting needs of a situation such as a louder voice in a large lecture hall
Defence	Techniques to fend off hostile forces and keep our positions in interactions
Time	Cycles and rhythms of living that influence patterns of activity
Learning	Adaptation to demands reflecting ability to cope effectively in situations
Maturity	Balanced approaches to situations showing ability to take on board other viewpoints

HOW WE COMMUNICATE AND LEARN:
INFORMAL AND FORMAL EXCHANGES

Informal communication is unplanned, *equal dialogue* between people with chances to clarify and control information. *Formal* discourse is *planned, unequal monologue,* with one in charge and others more passive, giving less opportunity to control and clarify what is said. A jump exists between *private dialogue* and *public monologue* – moving from *shared, supportive, implicit hom e exchanges* to *unshared, independent school/workplace ones.* Public talk selects and structures topics for diverse audiences, projecting voice dynamically over distance with gesture support. Using conventions, acting appropriately and responding to audience feedback are vital, needing expert teaching. Life used to be less pressured, with opportunities to narrate experiences. Today's busy existence allows no time for talk, so we fail to develop effective listening and speaking. COGS supports learning/workplace needs.

LEARNING IS COMMUNICATION: INFORMAL, FORMAL AND TECHNICAL

Informal learning uses unconscious imitation from listening and observing how others make relationships or needs known. A detailed communication system passes through generations without articulating rules. If imitation is interfered with informal learning is hindered.

Formal activities are taught by rules, rewards and punishment molding behaviour, such as: *'Girls, don't do that.'* Voice-tone indicates the behaviour is unthinkable. Formal patterns are learnt when mistakes are made and corrected in a binary *yes-no*, *right-wrong* character generally unquestioned.

Technical learning results from teaching large numbers, depending less on student aptitude and suitable models, but more on how material is analysed, selected and presented. Critical factors are ability to process/produce narratives and grasp whole meanings. Experiences bring awareness to adapt and change for perfect performances. Complex processes are not reduced to simple, trainable habits, in the COGs, but focus on systems through which we communicate. Generational understanding transmits through speech, forming concepts central to mental growth. Speaking sorts and assembles reality, develops thinking and regulates behaviour. Perception, attention, memory, imagination, consciousness and action are products of social, communication experiences.

The COGS arose as we often have to perform at a higher-thinking level in literacy and numeracy than is possible orally, with resulting problems. Many struggle to process/express narrative events and so COGS assists narrative thinking, understanding and expression, over 10 levels, not tied to age but using zones of potential development. There are 7 levels of idea development (*8–10 target professional requirements*), within principles of *clarity, content, convention* and *conduct*, accounting for *intelligence, attitude, opportunity* and *personality*. Ideas progress as follows:

Goal	Idea development	Description
1	Record	Produce a range of ideas
2	Recite	Arrange simple ideas coherently
3	Refer	Compare ideas
4	Replay	Sequence ideas in time
5	Recount	Explain ideas – why? How?
6	Report	Introduce, discuss describe, evaluate ideas
7	Relate	Setting, events, actions, results, reactions

There are 5 tasks for each level: 4 oral and 1 written, at the same narrative level, reflecting the ratio of these modes in life. If written activities match narrative levels of spoken ones, learners seldom have difficulties. Specific abilities and core competencies are targeted in various communication acts. Games relax and support, in circle-format,

to aid interaction. A tell, show, do and coach approach includes systematic, sequenced-teaching with review, demonstration, guided practice and supportive feedback – proved effective in raising performance. To share talk meanings there is group and independent activity, based on what we do co-operatively can later be done alone.

The setting is *collective*, with everyone addressing learning together; *reciprocal* as they listen to each other and *cumulative*, building ideas into coherent enquiries. The atmosphere is *supportive,* helping free speaking, without fear or embarrassment. After a diagnostic session, the narrative level is decided. There are 8 teaching hours and a final assessment for a certificate. Teaching has been intensive over a day/week with research showing no differences in implementation. Participants may work on *different* narrative levels, as sessions contain contact activities and individual/pair work on specific tasks, with group feedback. Record sheets, specifying tasks for each narrative level, may be used. Narrative levels can differentiate subject tasks in large classes. Large/small groups are successful with learning/social difficulties, talented & able, ESL & management trainees.

EXAMPLES OF TEACHING TRANSFERABLE COMPETENCIES USING A COMMUNICATIVE MODEL

Teaching examples demonstrate *communicative teaching*, within *personality, intelligence*, *attitude* and *personality* attributes that help/hinder interaction. Tasks and questions, to elicit the 7 narrative levels, give chance to observe and understand how ideas develop and are organized for different purposes. The diagram shows a theoretical model.

7 stages to the development of ideas

PERSONALITY

INTELLIGENCE

Clarity
making ideas clear
and interesting

Content
ideas relevant
for
audience

Record: *produce*
Recite: *arrange*
Refer: *compare*
Replay: *sequence in time*
Recount: *Introduce, describe, discuss*
Report: *Introduce, describe, discuss, reflect*
Relate: *setting, characters, actions ,
results, reactions*

Conduct
impression ideas
make on others

Convention
rules governing the
exchange of ideas

OPPORTUNITY

ATTITUDE

supports personal & academic development

Model by Sage (2000)

The model aims to include the main aspects of the communication process (*content, convention, conduct, & clarity*), judging the relevance of the message for a particular audience. It takes account of factors influencing the message, such as *personality, intelligence, attitude* and *opportunity*. Since the main use of the model is to define formal narrative structure and language levels, these are focused on in the assessment process, using an interview and story re-telling task, regarded as the best way to evaluate cognitive-linguistic ability levels. Therefore, the model has been used in research, clinical and educational practice to judge formal language as adequate for classroom learning. Critics, therefore, would see the COGS approach as just considering one type of cognitive-linguistic use (formal). It was developed to assess this particularly, as conventional tests did not provide this knowledge, with a Medical Research Council project stating this as a reason why intelligent children failed in school (Sage, 2000b).

Class format for teaching transferable abilities: Target group: 7 year upwards

(*Approach has been used with nursery pupils – a time guide is provided if needed*)

COGS Narrative Levels differentiate Class Tasks with Story/Video Clips for Stimuli

Lesson aim: *Coping with problems* by communicating & cooperating with others

Topic: How to survive & cope with disasters. The Asian Tsunami was chosen because of available Web resources. *(Taught in English & Citizenship classes but used for any subject)*

Justification: Groups have diversity, so narrative levels are effective for *differentiating tasks* for different thinking levels. Learners observe (*informal learning*) uses of thinking & communication and from *presentations* develop judgements on effective performance. Groups have an observer role, reporting on effectiveness.

Resources: Stories, pictures, video clips are available on (http://www.uk.peeplo.com/web/the-boxing-day-tsunami/3/). The National Geographic.co.uk has a Disasters Quiz. Packs for 7 groups (*all narrative levels*) include task instructions and support information (stories, pictures, pens, paper, card, glue, sticky tape) for presentations.

Organisation: Introduce topic by story/video clip of the disaster. Groups of 4 (*3 for tasks & 1 observing/reporting)* work at 1 narrative level, presenting outcome to everyone *(3 minute limit including observer report)*. Review learning and feedback main points for development.

Topic: The Asian Tsunami: Transferable competencies: Communicating, Cooperating, Coping
───

Using COGS in class
───

Friendship groups work well, but facilitators may match tasks to learner- ability with less-able assigned to task 1 and most-able to 7. Distribute task-folders to tables and allot participants as appropriate.
───

Timetable for a 1 hour lesson (change this if inappropriate for your setting)
───

8 min. – Introduction: After greetings, introduce ideas about *disasters* and how to cope and survive them by communicating and cooperating with others. Throw the topic out to the class, asking about *disasters* faced and solutions. Explain the *Tsunami* as a dreadful disaster (*Christmas, 2004*). Show a story/film clip for stimulus – from the Web. Ask everyone to close eyes & picture a scene from the film. In pairs, describe this to one another. *(Visualisation is vital – words are mapped back into a mental picture for understanding)*
───

22 min. Introduce tasks & observer feedback role, stressing time limit & how groups must decide a schedule for a class presentation. (*2 min. introduction + 20 min. for groups to complete task*)
───

21 min. Group presentations (*3 min/group including observer comment*). Elect a time-keeper. All must perform in the presentation, even if just holding a picture/ poster/miming (*Morse signalling: task 3*).
9 min. Review main points from discussion*:*
To solve problems – need to communicate & cooperate with others, share & organise ideas as required. Ask for reflections, reinforcing the experience as *teaching themselves* by swopping ideas.
───

Observers: 1. Rank talkers: most>least. 2. Note good points & those for development. 3. Note leaders/ followers.
───

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TASKS: Allot tasks to groups. Note: By end of primary school, children should have achieved all narrative levels but many leave education not reaching above Replay level.

Record (produce a range of ideas)
1. List items needed for survival. Decide the <u>3</u> most urgent to provide (*Make a poster*)

Recite (arrange ideas but not necessarily in time-order)
2. What are views and feelings about the disaster? (*Make a poster*)

Refer (compare ideas to judge similarities and differences)
3. Compare 2 message systems: Morse code & Heliograph. (*pictures/explanation on the Web*)

Replay (sequence ideas appropriately in a time sequence)
4. How do you revive a drowning person with the kiss of life? (*pictures on Web/ first aid book*)

Recount (explain ideas – How? Why?)
5. Alicia is trapped on a roof with water still rising. She is injured & needs carrying to safety. Explain a fireman's lift. (*Give a picture stimulus – available from Web*)

Report (introduce, describe & discuss ideas)
6. Report on the Tsunami for a news programme. (*stories/pictures as stimuli*)

Relate (setting, events, actions, results and reactions)
7. In a picture of the Thai fishing village, Ban-Nam-Khaem, tell the story of the swimming goggles.
(*A Newspaper picture but others available on the Web*)

Note: Groups select part of their task for presentation. E.g. Task 4 – choose 1 component of the 'Kiss of life' sequence. This gives chance to mime, extending the communicative repertoire. Time-keeping is vital for concise messages. (Resource preparation -1 hour. Pictures & task-cards plastic-covered for permanence) Using narrative levels to differentiate tasks for diverse abilities is effective, using observation, coaching and formal presentation. Watching others helps learning, providing good/bad models for critical judgements.

ASSESSING OUTCOMES

Final presentations, when all students participate, indicates individual and group performance. Feedback is encouraged from everyone, emphasizing positive aspects and areas for development.

Key competencies: thinking levels; verbal & non-verbal expression; initiative; learning how to learn; team cooperation and commitment; social engagement; leadership & management; numerical and graphical presentation in tasks; culture and citizen issues; personal coping strategies; presentation and performance issues; awareness of many systems, when communicating with others.

ASSESSING BASE-LINE COMPETENCIES IN SMALL GROUPS

Aim: A diagnostic session based on COGS Level 1: Developing Ideas: Time: 45 minutes.

Justification: Small groups allow close observation of students, eliciting base-line information on thinking-speaking and monitoring communication & cooperation. This can be part of the curriculum or taught in school clubs.

Resources: bean bag/soft ball, an attractive box containing small, interesting objects.

Small Group Format (children/adults – not more than 8 participants)

Everyone completes a personal profile (if relevant). Participants look at these before forming a circle (appendix 2). They are useful for self-awareness, reflection and discussion if relevant. A General Attainment Profile (GAP) + questionnaire are available for use.

1. *Welcome: (5 min) 'Welcome. We're meeting for 10 hours (1 each week) to develop talking abilities. Today we're thinking about TALKING AND SHARING IDEAS. There's a letter in the circle to be read. (If there are no good readers, ask for it to be given to you). Content: 'Hello, we're meeting to talk and share ideas. Choose a partner to consider what makes good talking.'* Participants write/draw 1 idea on a 'post-it' to stick on a poster headed 'TALK'. Pairs share ideas: *targets overview-narrative content.*

2. *Introductions: (5 min)* Throw a bean bag/soft ball to someone, asking them to say their name clearly for all to hear, using the *first sound* in a word to describe themselves (e.*g. I'm Rosie & I'm ridiculous*) – *targets performance criteria for core competencies – clarity – (Appendix 1).*

3. *Object box: (20 min)* Provide a box of small objects. Play music *(if you like)* and stop at intervals, and the one with the box selects an object to talk about for 2 minutes. *Model with a key.* Hold it up, saying: *Here is a key. It's gold-coloured and made of hard metal, feeling cold. Notice the long shaft, serrated end and round top for holding. (1) It's used to lock and unlock a door for security. (2) You insert the serrated end into the door lock, turning it to the left to open or right to close (3) It fits my house front-door. It is a Mortise key. I had a flat with a Yale key, which was easy to break in with a credit card, slotting it between the door and lock. (4) This lock and key type is not as safe as a Mortise one. (5) When I had a house, Mortise locks were fitted on outside doors. (6) I find keys a bind. They have a habit of getting lost, so I hope technology invents something more convenient in the future! (7).*

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(Demonstrates narrative levels 1–7 + clarity, content, conventions and conduct. Narrative levels may not be in development order within the sequence of what is said/written).
People express ideas at their thinking and expressive levels, although nerves may interfere. Numbers in the model-script refer to *narrative levels* demonstrated: range of ideas used (*1*=Record); organised coherently (*2*=Recite); comparison made (*3*=Refer); sequence shown (*4*=Replay); explanation evident (*5*=Recount); reporting and comment (*6*=Replay) and full narrative structure shown with *context, events, actions, reactions* (*7*=Relate). After show and tell, participants write/draw what they have said. Mark each written performance on the check-list (Appendix 3) according to criteria (Appendix 2).

4. *Recap: (12 min)* Participants are in pairs again for 3 minutes, with another 'post-it' to talk and represent *feelings* on the session. Share views, adding to the poster as a record for review next session. Reinforce purpose – to *exchange ideas,* make them *clear* and *interesting* (CLARITY); *select them for the task* (CONTENT); *use rules to organise messages* (CONVENTION); and *respond to questions appropriately* (CONDUCT).*Targets narrative structure (content).* Read a story. Discuss issues: coping, communication, collaboration, diversity, acceptance etc.

5. *Next session: (3 min)* Ask participants to bring an interesting object for the box-game and a poem/text that demonstrates a number of different ideas.

The next 7 lessons include an introduction game, the box activity and a task to introduce narrative levels. The stimulus is literature, in this example, but can be varied according to the subject taught.

1. *Level 1: Record: Range of ideas* encouraged playing the box game (*as above*). Using a poem brought in by participants – work on a choral presentation, focusing on performance *clarity*.

2. *Level 2: Recite: Developing ideas* for a story – discussing their arrangement. Focus on *content* and how to organise ideas coherently.

3. *Level 3: Refer: Using comparisons* by introducing objects/people/stories to compare. Game: choose a partner. Compare each other. For next time, bring photos to show different stages of your life. Focus on similarities and differences and how to organise *content* in talk/text.

4. *Level 4: Replay: Sequencing ideas* using recipe/story/instructions. Game: photo sequences. Focus on *conventions* required for different communicative activities. Develop ideas for a story.

5. *Level 5: Recount: Explaining ideas* – explain *how* something works. Game: from object box – describe in turns how something works (*e.g. scissors, watch*). Play a telephone game in pairs – with one making an apology – focus on *conventions* for this.

6. *Level 6: Report: Describing and Discussing* using an object (*cup*) and how it is used. Ask each to describe a journey made and reflect on this. Put group into

pairs with a newspaper and sticky tape/pins to create a fashion object to model (*e.g. hat*). Describe to the group. The audience discusses the creations. Focus on *conduct* and how to behave in specific communicative situations.

7. *Level 7: Relate: Context, characters, actions, reactions:* Look at a story-poem and pick out *context, characters, actions, reactions*. Encourage group to perform this. Focus on *conduct* and how to use feedback from others to adjust communication.

8. The final session consists of re-testing students, as in the first diagnostic one, by selecting an object from the box to talk about for 2 minutes. Results are recorded on forms. Example for *Level 1* in Appendix 3.

Key competencies: thinking levels and verbal/non-verbal expression; initiative; social engagement; team cooperation and commitment; leadership and management; numerical and graphical presentation in tasks; culture and citizen issues (*from stories*); personal coping strategies; learning how to learn; presentation and performance issues; awareness of systems involved in communicating with others.

Note: Participants were encouraged to bring in literature selections. An example from a group of 13-year-olds, who developed all 7 narrative levels within the session is in Appendix 4. You might want to work at just one level in a group, especially with youngsters and so each week concentrate on tasks to develop either *clarity, content, convention*, *conduct.* Participants use content relevant for them and choose their own activities for final presentation.

EXAMPLE OF A SESSION FOLLOWING A DIAGNOSTIC ONE FOR GROUPS
FOLLOWING A NARRATIVE PROGRAMME

(8 participants in a circle)

The format can be adapted for any age. Games are important for adults, encouraging a playful mood.

　　Lesson aim: to develop aspects of *CLARITY*

1. *Welcome* by the leader.
2. *Letter* in the middle of the circle addressed to participants, giving brief details about them. Someone opens this and reads contents. Ask everyone to close eyes and imagine a screen on their forehead, observing what *images* arise. Ask everyone to describe these. *(Develops visualisation, which is often lacking in learners but vital for understanding. Tell participants not to worry if no images arise, but encourage them to observe changes, like colour flashes. This evaluates mental state from positive/negative images described).*
3. *Introduction:* Bean-bag game: Throw it to someone who says their name clearly and mimes something they like to eat. This focuses on non-verbal aspects. Continue until all have had a turn.

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4. *Show and tell:* Play music and hand round a box of objects. When music stops the one with the box selects an object, saying 3–10 things about it *(number according to age/ability).*

5. *Kim's game:* Use objects from the previous game. Place 6–12 on a tray, with *1* minute to view. Cover – remove *1* object. Reveal objects on the tray again, asking participants to draw/write the missing one. This helps attention and memory.

6. *TAKE A CHECK: 'What have we been doing?'* Ask participants to recall.

7. *Sending messages:* The Persian megaphone activity. Introduce this, saying in ancient times, before telephones, people in Persia (*now Iran*) climbed their outside stairs onto flat roofs at sunset, to call up friends using megaphones. Select *4* participants, who roll up a square card for a megaphone and take up position in the *4* room corners. A message is passed round. (e.g. *Meet me in the Tick Tock Club at 6.15*). Ask observers to say what they noticed. (e.*g. speaker looks at the listener; voice louder over distance; words slower & clearer*). This focuses on speaking in large spaces – teaching voice projection.

8. *Clear sounds:* Give each participant a sound-name from the plosives*: p, b, t, d, k, g*. Call out *2* sounds and the respective ones change places. Make sure voiceless sounds, *p, t, k,* are said without the '*er*' vowel on the end, so they learn that English sounds have a voiced and voiceless equivalent *(b/p; d/t; g/k)*. Build up to *4* sounds for changing. Vary with an *all change* instruction.

9. *Silly sentences:* Use a sound from the previous game to make up a silly sentence, with each word beginning with this. Start with someone's name (*subject*), a word describing them; an action they make, finishing with an object and describing adjective. (*S – Silly Susie sells soggy socks*). Select a leader to beat out the sentence-rhythm on their knee, starting quietly and slowly- each repetition is louder and quicker. This practises voice dynamics – pitch, pace, pause, power and pronunciation.

10. *Musical poems:* Pass round a box to music. When it stops, the one with the box takes out a verse (*not longer than 4 lines*) and reads it, or chooses someone to do this with them. Everyone repeats line-by-line until all have had a turn.

11. *Recap: Can you think of things we must do to make poems clear and interesting to listen to?* (Posture slightly over balls of the feet to fall in the gravity line and extend lungs fully; head straight to produce voice well; louder, slower voice for important words; pause before main ideas; open mouth for vibrant sound).

12. *End:* Recall activities and emphasise importance of clear, interesting messages. Explain that after *8* lesson-hours everyone will present practised activities for a certificate. This session focused on *performing* words for meaning (*clarity*). Ask everyone to bring a *verse* to perform next time. Introduce core competencies (Appendix 1) and specific ones for saying a poem (Level 1: – *accurate recall*; *ability to convey the mood*). Next time, the goal is message *content*. Ask members to bring a photograph/picture to discuss.

Note: The sessions introduce 4 communication aspects for practice – *clarity, content, convention* and *conduct.* Sessions=45–60 minutes, but pre-schoolers have a shorter time with less activities.

RUNNING GROUPS

Learning Principles

Co-operation, empathy, active-learning, learner-centred tasks and message-oriented communication are fostered in COGS. *'Message-oriented communication'* was coined by Black and Butzkamm (1977) referring to verbal and non-verbal language. This includes not only words but gestures, facial expressions, voice-tone, manner, appearance and props (*pictures/objects*), which are involved when exchanging comments, facilitating knowledge and understanding. COGS contrasts with teaching geared to skill-getting, which targets specific exercises and responses, focusing on the *product* rather than the learning *process.* Elements of communication (*sound, word/sentence patterns*) may need reinforcement. Two devices help communication:

1. *Information-gap experiences* help participants exchange *information* to find solutions in guessing-games, problem-solving tasks and retelling experiences.
2. *Opinion-gaps* are created from controversial ideas, encouraging participants to share feelings, describe experiences and defend views in discussions.

Learning is effective if participants have relevant, fun activities. COGS meets learning needs, using information and opinion-gap experiences to develop thinking and language.

Small Groups

Activities are best carried out with 8–12 members, giving each a chance to speak and providing for working pairs/threes. Mixed ages can be successful (*in an after-school group, the youngest is 8 & the oldest 17*). There are parent and teacher groups, running alongside student ones, with joint-assessment sessions reinforcing shared learning. Personalities must gel and all must co-operate with chances to work with others of similar abilities and interests. It is vital to have good models of group behaviour and performance, as an aim for everyone. Skilled members can assist (*support someone reading*) sharing knowledge and understanding to achieve new skills.

Groups should operate at least once-weekly for an hour. If participants are in school, consideration must be given to timing of sessions, as distress results if they miss favourite lessons. COGS is part of the curriculum in English, modern-languages, psychology and citizenship, in some schools, with all students having entitlement. In high-achieving countries they take this model seriously, with COGS translations in German, French and Japanese, as a result of the *Silent Children project* (University of Leicester). COGS levels are best taught in a 10 hour programme,

working towards a certificate, at a time when tests/examinations do not interfere. Certificate assessment is essential to the process, as it is the *product* arising from the teaching *process*, creating awareness of aims and feedback. The classroom approach is effective to differentiate tasks according to cognitive-linguistic levels.

Organising Groups

He drew a circle that shut me out. Heretic, rebel, a thing to flout. But love and I had the wit to win and we drew a circle that took him in (anon).

A circle encourages easy listening, gives equal status to participants and encourages everyone to respond and speak. The facilitator encourages patience and tolerance, modelling acceptance and non-judgement. Plan for:

Physical space, disturbance of others, group size, participant age, interest and language level, elements for study, resources available, as well as background and cultural issues that might affect interaction.

Rules should be negotiated: *listening when someone speaks; passing a turn if one wants; not reminding others of what they should do; no put-downs.* The group sets criteria important to them, with leader suggestions when appropriate. It should be established that all are equal, with the leader joining in activities.

Session format: 3 Sections:

1. *Contact* games – to form the group dynamic and bring enjoyment, relaxation and experimentation. These help lose self-consciousness, stimulating interest and motivation
2. *Communication* activities – practise tasks for appropriate narrative levels. Participants may work at different levels and divide into sub-groups for specific task preparation
3. *Closing* period – review the session, orienting participants for the next meeting

The goal is spontaneous, creative use of communication & to achieve this:

- Focus on specific elements needing development: syntax and sound pronunciation in fun games
- Teach appropriate competencies by modelling, reinforcement and review
- Ensure equal participation of everyone
- Adjust tasks for age, level and interest
- Promote healthy competition, praising efforts
- Encourage participants to vary activities by introducing own ideas

Things to note! DO…

- not force participants to join in but let them observe and help
- not persist with a dud activity, encouraging participants to come up with an alternative
- stop while everyone is still enjoying things

- allow an interval before reintroducing a popular game or come-up with another version
- keep teams together to build group spirit

Importance of General-knowledge

Dealing with information and opinion gaps is vital for assembling overall meaning of events, depending on adequate levels of general knowledge to achieve this. Guidelines for pre-school, primary and senior pupils are useful checks, based on studies of what they should know, along with assembly of ideas.

Pre-school General-knowledge

1. How old are you?
2. What animal barks?
3. What do you use a spoon for?
4. When do you go to bed?
5. What is bigger – a mouse or a cat?

   Assembling ideas: What things do you do when you get up in the morning?

Primary School General-knowledge

1. When is your birthday?
2. What do you call a baby cat?
3. What colour is grass?
4. Where does milk come from?
5. Write the number just below 30?

Assembling ideas: How do you cross the road?
   Senior School General-knowledge

 1. What is the capital of England?
 2. Who is the Prime Minister?
 3. How many countries in the British Isles?
 4. What continent is India in?
 5. What do you call your Mum's father?
 6. What does Christmas day represent?
 7. Why do we eat fruit and vegetables?
 8. What are the points of a compass?
 9. Write nine thousand and eighty three and a number smaller than this?
10. How many colours in the rainbow?

Assembling ideas: Can you retell a funny story?
   Training to teach COGS: Contact Rosie Sage (hucomint@aol.com).

TEACHING LEVELS: A PLAN

1. *Grasping the 7 Narrative levels*
After reading this information (*and feeling confused*!) you first need to grasp *narrative levels.* Try out the *show and tell activity,* in the diagnostic teaching session, on some victims! Using the record sheet in Appendix 3, learn to observe the narrative thinking levels present when you ask someone to talk about an object. Also, use the general knowledge questions and narrative assembly task, in the last section, on a pre-school, primary and senior pupil to compare with peers. Use the *Communication and General Attainment Profiles* in Appendix 1, to gain ideas of strengths and areas for development amongst an age range. Were there surprises here?

2. *Principles of Communication: Clarity, Content, Convention, Conduct*
These are aspects of *form, content and use of communication* that are taught, with one usually focused on in each session. Can you define these terms? We are not used to thinking about them!

   Clarity – refers to voice dynamics of pitch, pace, pause, power and pronunciation that establish meaning of words. Posture, gestures and facial expressions demonstrate feelings and attitudes. Evidence shows that if these are taught in poems/reading aloud, comprehension improves, as awareness of non-verbal aspects giving words meaning.

   Content – the *material* of the message (*topic*), depending on knowledge and how to present it for various audiences.

   Convention – refers to *language rules,* governing how the sounds, words, sentences and narratives are formed and *social rules,* governing communication in different contexts (*paying for shopping involves informal, spontaneous exchanges, whereas a public presentation is informative talk with a formal structure – beginning, middle & end*).

   Conduct – refers to your manner, bearing and attitude in an interaction. It is behaviour, by which others judge you and decide whether what you say will be accepted as credible. It is an underestimated aspect, ignored at our peril.

3. *Aspects of Communication Behaviour: Personality, Attitude, Intelligence and Opportunity*
Observe a communicative activity, reflecting on how an individual's personality, attitude, intelligence and opportunity affect the exchange. These aspects help/hinder the effectiveness of communication and must be accounted for in interaction. Keep a journal to note down thoughts about issues.

4. *Implementing the Approach*
Principles are soon grasped, when carrying out a programme using narrative levels. *Try Level 1 first* – it can be used with children/adults, to give a feel of how narrative levels build cognitive and linguistic complexities. Use the suggestions

and try out one's own versions as appropriate. If you use narrative levels, to differentiate tasks for large groups, it is easier to consider these first and plan tasks for development rather than fitting activities to the 7 cognitive-linguistic stages. The first lesson taught was with little notice, because of an ill colleague. It took *1 hour* to prepare and worked well. Laminated pictures and instructions are a resource now borrowed!

5. *Support Structures*
There is on-line support for the teaching approach with certificated/leisure courses building knowledge & understanding. Contact hucomint@aol.com. Useful books are *Class Talk, Lend us Your Ears, Inclusion in Schools & Meeting the Needs of Students with Diverse Backgrounds* (Bloomsbury).

SUMMARY

This chapter has considered issues illuminating thinking and language behaviour. Models, like the COGS, aim to put the *sender, message, receiver* transaction into a context which considers the situation and the characteristics of those in the communication exchanges. This model is complex and difficult to simplify, but reminds us that communication is dynamic, with many interacting variables. Research indicates that the development of communication cannot be left to chance and specific teaching, that appreciates the shift between informal and formal exchanges and the move from oracy to literacy, is the key to effective, successful activities that depend on the quality and level of linguistic transmission.

MAIN POINTS

- Modern theories of communication define the *contextual* as well as the *personality* and *cognitive* aspects of *thinking, processing* and *expressing* language
- The ability to understand communication and its breakdowns is the key to effective teaching
- Educators need to appraise the conversational moves of learners to evaluate whether these are sufficient to support formal, narrative speaking, reading, writing and numeracy
- Research shows that *formal narrative thinking and language* requires teaching to be fully effective for personal and academic success
- Narrative language is best taught, in a developmental model, so that learners do not have gaps in knowledge and skills
- If educators are trained to assess *informal* and *formal* language, they can design tasks and activities that reflect narrative levels and encompass all ability levels. If students present and share knowledge and skills, this allows those with less abilities to learn from others, who have achieved the necessary competencies

- Students fail to learn if the level of linguistic exchanges is above or below their learning, needs so the study of language and communication must be central to teaching and learning

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APPENDIX 1: CORE SPOKEN & WRITTEN COMPETENCIES

Note: all the assessments were devised for an MRC project 1978–1988 and an Oxford Evaluation 1997–2007.

Spoken Competencies
- Physical awareness: effective use of space and posture control
- Effective use of facial expression and body gestures
- Effective use of voice: pitch, pace, pause, power and pronunciation
- Appropriate syntax and grammar use
- Appropriate vocabulary and use of words
- Awareness of audience needs and ability to adapt information (relevance/quantity)
- Ability to hold audience interest and convey meaning
- Confident, pleasant manner
- Appropriate time organisation

Written Competencies

- Clean, neat appearance
- Well formed letters/graphic forms, spaced appropriately
- Relevant content, quality and quantity
- Accurate punctuation
- Appropriate syntax and grammar
- Appropriate vocabulary
- Clear, concise expression of ideas
- Imaginative ideas that convey meaning
- Appropriate structure and logical order
- Ability to convey personal views

APPENDIX 2: PERSONAL PROFILE

About me! Write name, address, telephone and birthday. Youngsters can copy or trace these if they are unable to produce them unaided. The rest of the information is a matter of choice – pictures and/or writing are acceptable.

> E.g. Mary Beaton, Scots Corner, Fir Tree Road, East Hampton, EH1 5AE: *Tel: 0166 510444*
> *About me!* I am grown up, with a husband, son, daughter and four little grandsons! My home is in a village near Easthampton and our family owns pets. We have a dog, Basil, and a puppy called Bay. There are two ducks, called Black and White, because of their colours. Our house is 500 years old with a thatched roof and an acre of garden. I enjoy travelling and meeting different people.

E. NEGUS & R. SAGE

> *How do you feel about yourself and the way you communicate?*
> *For use with mature participants to increase self-awareness, providing a measure before and after teaching*

Name: *Date of birth:*   *Date:*

If a statement about life is mostly true write 'T,' or if false or not usually true (75%) for you, write 'F.' Try to answer all statements.

1. I am generally satisfied with my life.
2. I feel I have many good qualities.
3. I am often lonely.
4. I am generally upset by criticism.
5. I set my hopes low to avoid disappointment.
6. I delay things rather than deal with them immediately.
7. I am generally patient with other people.
8. If someone is rude to me I let it pass by.
9. I find it difficult to say 'NO' to demands made on me.
10. I take charge of things if I have a chance.
11. I do not like change and variety in my life.
12. I am always well organized and on time for events.
13. I find it difficult to finish off things I have started.
14. I worry about making a good impression on other people.
15. I find it difficult to relax.
16. I make decisions regardless of other people's opinions.
17. I like an ordered pattern to life.
18. I keep an open mind about things.
19. I like activities that involve mixing with other people.
20. I do not find it easy to show people I like them.
21. I make a positive impression when I talk.
22. I do not find it easy to look at my audience while speaking to a group.
23. I enjoy giving a talk in public.
24. Some words are harder than others for me to say.
25. People sometimes seem uncomfortable when I am talking to them.
26. I dislike introducing one person to another.
27. I often ask questions in group discussions.
28. I find it easy to control my voice when speaking.
29. I do not talk well enough to do the kind of work I would really like to do.
30. I am not embarrassed by the way I talk.
31. I talk easily with only a few people.
32. I talk better than I write.
33. I often feel nervous when talking.

34. I find it hard to talk when I meet new people.
35. I feel confident about my speaking ability.
36. I wish I could say things as clearly as other people do.
37. Even though I know the answer I fail to give it because I am afraid to speak out.
38. I hesitate when asking information from other people.
39. I find it easy to talk to people on the telephone.
40. I forget about myself soon after I begin to speak. *Copyright of Sage 2000*

General Achievement Profile (GAP)

	Stage 1	Stage 2	Stage 3	
Personal Qualities	Consideration Motivation	Sometimes considers/helps others Shows some interest/ persistence	Maintains courtesy/ consideration with support Maintains interest/ persistence with support	Behaves courteously and considerately always Responds with motivation and persistence
Social Qualities	Accepting responsibility Working independently Working in groups	Needs support to accept responsibility Needs step-by-step guidance/ support Needs support/ guidance in groups	Accepts responsibility when duties defined Works independently with general support Responds but does not initiate in groups	Accepts responsibility using initiative & judgement Works independently from instruction Works constructively initiating ideas & action
Decision Making	Attaining information Planning Problem solving Evaluating results	Needs guidance to find information Needs prompting to prepare activities Accepts situations without criticism Relies on others to assess results	Uses standard sources independently Chooses the best way to tackle tasks Assesses problems & seeks own solutions Assesses results with help	Seeks & gathers information from many sources Shows originality in creating new plans Evaluates & solves complex problems Assesses results & identifies improvements

E. NEGUS & R. SAGE

Communication	Listening Talking Reading Writing	Some ability to listen to instructions Makes appropriate replies to questions Reads & understands short, simple text Writes clear, short, simple text	Listens and retains information Initiates, questions, uses maintenance moves Reads/ understands variety of written forms Writes descriptively and coherently	Listens, retains & analyse information Fluent describing, explaining, negotiating with all Selects/judges complex written evidence Discusses & evaluates concisely
Performance	Following instructions Using equipment Accuracy/ neatness Safety	Follows simple spoken/written instructions Uses simple equipment with help Sometimes does accurate/ neat work Remembers safety instructions	Follows multi-step spoken/ written forms Selects & uses suitable equipment alone Produces mainly accurate/neat work Recognises risks	Follows complex information easily Uses equipment-identifying/ rectifying faults Produces meticulous work Acts to reduce risk
Numeracy/ Information Technology	Using numerals Using signs/ diagrams Using a computer	Uses basic counting/ number concepts Recognises everyday signs & symbols Uses keyboard & programme with help	Uses basic techniques to solve problems Uses maps, simple diagrams & timetables Uses word processing to create/retain/ retrieve	Calculates percentages, ratios & proportions Uses/interprets graphs, charts & tech. drawings Uses spreadsheets, internet & stats packages

APPENDIX 3: DIAGNOSTIC CHECKLIST: PRE & POST COGS INTERVENTION

Name:_____ Date of Birth_____ Dates: _____

TASK: TALKING ABOUT AN OBJECT (2 minutes time limit)

USE A TICK OR CROSS TO INDICATE WHETHER LEVEL IS PRESENT OR NOT

Narrative Level	Pre-Test	Comment	Post-Test	Comment
Record – range of ideas *(10 ideas for seniors)*				
Recite – organisation of ideas – not random expression (e.g. ideas about colour together)				
Refer – compare with other ideas (e.g. *Yale key* – is it compared with another sort like a Mortise?)				
Replay – coherent sequence – logical expression of information				
Recount – explanation about object use etc.				
Report – introduce, describe, discuss format – must present opinions/views				
Relate – include: setting, characters, events, actions, results, reactions – full narrative.				

Speaking task: CLARITY/CONDUCT/CONVENTIONS: GRADE: 1 = PRESENT; 2 = PARTLY PRESENT; 3 = ABSENT

	Pre test	Post test
Eye contact – regularly scanning all the audience		
Voice-lively, interesting with appropriate pitch, pace, pausing, power		
Posture upright and relaxed; appropriate distance from the audience		
Use of face, hands and body language to get over the message		
Accurate articulation		
Concise information that does not ramble		
Clear ideas		
Interesting vocabulary		
Confidence and manner – relaxed, poised, open, friendly		
Obeying social (*e.g. formal approach*) and language rules (*e.g. not slang*)		

Writing task: GRADE: 1 = PRESENT; 2 = PARTLY PRESENT; 3 = ABSENT

	Pre test	*Post test*
Clean, neat appearance		
Well formed letters/graphic forms, spaced appropriately		
Relevant content, quality and quantity		
Accurate punctuation		
Appropriate syntax and grammar		
Appropriate vocabulary		
Clear, concise expression of ideas		
Imaginative ideas that convey meaning		
Appropriate structure and logical order		
Ability to convey personal views		

COMMUNICATION ASSESSMENT: LEVEL 1: RECORD (PRODUCING IDEAS):
6 MINUTES

NAME .... DATE .... ASSESSOR ....
CLARITY (performance aspects: voice – pitch, pace, pause, power, and pronunciation) 1 minute
Learn a verse (about 4 lines) using relevant voice pitch, pace, pause, power and pronunciation making meaning clear
Specific competencies expected: 1. Accurate recall. 2. Ability to convey the mood of the poem.
REPORT: Core competencies .... Specific competencies .... (each out of 10) TOTAL:.............. (20 maximum)

CONTENT (Record level: ideas presented) 2 min.
Express a number of ideas about a topic (example – yourself, family or one of your interests)
Specific competencies expected: 1. A range of ideas expressed. 2. Fluent delivery
REPORT: Core competencies .... Specific competencies .... (each out of 10) TOTAL:.............(20 maximum)

CONVENTION (Rules for organising messages: Request for clarification) 1 min.
The assessor invites you to ask someone in the audience their view of your poem and talk.
Specific competences expected: 1. Ability to form a polite request. 2. Ability to listen and accept the views of others.

REPORT: Core competencies .... Specific competencies .... (each out of 10) TOTAL:...............(20 maximum)

CONDUCT (Personal responses that give an impression of yourself to others) 2 min. The assessor invites audience questions on your programme. You choose who asks the questions and give answers.
Specific competencies expected: 1. Ability to form a polite request. 2. Ability to listen and accept the views of others.
REPORT: Core competencies .... Specific competencies .... (each out of 10) TOTAL:............. (20 maximum)

CREATIVE WRITING (recording ideas in hand-writing or word processing – A Personal Profile)
Design a Personal profile. Include name, address, interests and achievements. Use illustrations/pictures for interest.
Specific competencies expected: 1. Accurate content. 2. Appropriate range of information..
REPORT: Core competencies .... Specific competencies .... (each out of 10) TOTAL:............. (20 maximum)

FINAL COMMENT: STRENGTHS AND AREAS FOR DEVELOPMENT: Total Score...............(100 max.)

APPENDIX 4: STORY

Examples of a story developed with students to illustrate transferable abilities Questions reflect narrative levels suitable for different abilities. (S. Cwenar & R. Sage)

The Outsider

The remains of the burnt out cigarette coated in pink lipstick still glowed in an ashtray on the kitchen table; Misba Patel had already gone out to work on the nightshift at the local chicken factory. Baljit, her son (nicknamed Buzz) would clear up later and check on his younger sister Mina, who went to bed earlier and was already asleep. Dressed in green army camouflage pyjamas, he swiftly crept to the back door, to escape into his other world – granddad's rickety work shed at the bottom of the garden. The splintered, wooden door was unlocked. The light was fading as Buzz slipped in. Carefully grasping the precious binoculars he tilted them through the peephole at the back of the shed, overlooking a rubbish dump. He traced the battered sign: *DANGER, TRESPASSERS WILL BE PROSECUTED!*

Smoke billowed from an old musty mattress. He zoomed in, peering through the worn glasses, covered in stick fingerprints from his bird watching days with

granddad. Through the dying embers, he spotted 3 children, laughing and joking whilst spinning a rusty, old bicycle wheel. If only he could join in… *'Nearly there now. Pass us the last wheel,'* Paddy shouted to Tracy. *'Come and get it yourself,'* she shrieked, covered from head to toe in mud. This was the last straw! She'd spent a hectic hour fetching and carrying for the boys. She was about to give in. *'I'll do it,'* Imran replied, *'It's getting late.'* They had been working on *'Build a Buggy'* for the school's young entrepreneur award with a plan to give children 20p rides at the summer fete.

They were just putting the finishing touches to the go-cart when the dark, menacing silhouette of Basher's *Smash and Grab* gang appeared in the distance. *'Quick, behind that tree, near the back of that shed! Grab the cart!'* They leapt into hiding, unable to drag the cart with them. *'What's this?'* said Basher with a sneer and a leer. *'Push me on it and let's see how it runs!'* He jumped on it with his full 15 stone weight. His mates, flushed with exertion, heaved him forward. Crash, bang, wallop! The front wheel shot into the air and the whole cart flew apart within seconds. The threesome shivered and shook with fear as the celebrity bully groaned and moaned, lying flat as a pancake and white as a sheet amid the debris. Through the binoculars, Buzz glimpsed a close up of Basher's finger, which he held up like a trophy, to maintain *'street cred.'* Blood spurted everywhere. Next moment, a vehicle with a blue siren shuddered to a halt and two coppers pounced on the lot of them. *Got yer! You're all nicked for putting your hands in Joe's till. Move it!'* They were ushered into the awaiting car like three meek, innocent lambs.

Saturday arrived. Buzz went to the shed and climbed up the step ladder to reach a can of scarlet paint and a tool kit. He then clambered down, smartly nipping over the fence at the back. The go-cart was badly damaged and needed reinforcing and reconstructing in the middle. He moved into a secluded space and got to work. In a couple of hours it was as good as new. He found a smooth, wooden plank for the middle. In the wink of an eye, he had mended the cart and repainted it. As he went back into his garden, little did he know that he had left a trail of red paint.

There was a click in his ear, then silence. Bang slammed a car door and out fell 3 pairs of small feet and one size 11. It was Paddy, Imran and Tracey with her dad. They had come back to see if they could salvage the cart. *'Wow!'* enthused Dad. *'Have you been having me on, just to get me out of bed?'* The three friends stood in disbelief! Their mangled cart had turned into a magnificent, gleaming chariot! Were they in the land of Cinderella? It felt like it. Imran said *'Look, here's a trail of paint and a tiny hearing aid,'* pointing to the garden shed and over the fence. Tracey joined in, *'It's got to belong to that house. I think it's the family who don't speak. Let's go round and find out.'* The group trooped to the front door and rang a brass bell. There was a scuffle and then the door opened. A small pale face appeared with a streak of red paint on his nose. Tracey smiled and looked at the boy's ears. He wore one hearing aid in the left ear. She gently held out the other as if it was a precious jewel. He took it from her hand. A beaming smile lit up his whole face. There was no need for words. The boy who had saved them was no longer an outsider.

Questions based on the 7 narrative levels and used in discussion

1. Level 1: What is needed to build a go-cart? *If few ideas are listed -indicates Narrative L1 Record.*
2. Level 2: Can you describe how Buzz was dressed? *A range of ideas given, organised in some way – L2 Recite reached.*
3. Level 3: Compare Buzz and Brasher. *Look for differences and similarities – L3 Refer.*
4. Level 4: How would you build a go-cart? *Look for a logical sequence of events – L4 Relay.*
5. Level 5: How would you use a pair of binoculars? *Look for an explanation and personal view – L5 Recount*
6. Level 6: Give a report on the Go-cart competition for TV news. *Look for description + discussion – L6 Report.*
7. Tell the story of a good deed you have done-*context, character/s, events, actions, and reactions – L7 Relate*

KIM ORTON

10. EVALUATING COMMUNICATIVE APPROACHES IN EDUCATION

ABSTRACT

What is education about? It involves learning about how society functions, alongside developing potential to cope with and contribute positively to our community, in line with personal needs. We do this through exchanges with others, but give little attention to this verbal and non-verbal process, with limited understanding of how it affects teaching and learning. Most classroom disruptions stem from inability to process and produce required information, so prioritising this reaps benefits in higher student personal and academic standards. Examining other education systems has led to a close scrutiny of British education, in a study evaluating interactions between FE teachers and students

INTRODUCTION: ASSESSING AND TEACHING COMMUNICATION: THE EDUCATIONAL CONTEXT

We connect with people through words, supported by voice-tone, gestures and manner, but give this little thought, assuming the process develops naturally without formal teaching. Research indicates otherwise, with verbal and non-verbal messages often in conflict, producing confusion for listeners. It is not unusual for an adult to say to a child: *'that's nice,'* but their facial expressions and voice tone indicate the opposite! Teaching across-ages in Leicester, a city where immigrants are in the majority, has clarified the interpersonal communication problems that now exist today. When teaching in Further Education (FE), it was apparent that students had issues talking amongst themselves and with teachers, generally unaware of the nature of their difficulties. This motivated me to look at the situation, to create greater awareness and assist students with effective personal and professional development.

   Despite communication being on the education research-agenda for many years, findings have not produced a curriculum with student opportunities to develop language competencies and raise achievements. Teaching approaches are inconsistent with regard to supporting communication probably because it is such an accepted part of daily-life, with no need to consider it. The importance of learning through *verbal exchanges* and extend thought from opportunities to listen, speak, write and read ideas has lost significance. Without a good command of words we have no control over thoughts. Language frees prejudices, from ability to think through

experiences within oneself (*self-talk*) and through conversation with others, allowing a speaker to influence situations. Teachers tend to ignore the validity of higher-level language attainment in predicting long-term success. The independence that effective communication enables and its positive impact on relationships, education and careers has been noted by researchers over many years (Barnes, 1976; Newman, 1987; Booth & Thornley-Hall, 1991; Brigman et al., 1999; Sage 2010). Brigman (1999) presented 50 years of world studies to show how teaching communication enhanced personal well-being and achievement. Today, the curriculum still does not give students time to question and talk themselves into improved understanding.

Sage's research is consistent with this and notes: *the fact that children are struggling to write coherently is strong evidence of limited ability in narrative discourse. More speaking opportunities would help to remedy this problem* (Sage, 2000a, p. 27)

From 1970–1990, the profile of '*talk*' was heightened and accepted in education, as vital for the learning curriculum and documented in the Bullock Report, 1975; National Oracy Project,1987–1991; Chang & Wells, 1988 and the Dearing Report, 1993. However, in recent years there has been a shift from *talk* to *text* communication, resulting from technology and changing communication patterns. Speaking is a difficult aspect of communicating but given less attention in education. Students need chances to be question posers, summarisers, explainers and feedback-givers to become effective communicators. They need communicative competencies for group participation in speaking and listening and this is relevant for all ages, when academic success is measured by achievement. Brown (1982) observed students chatting effectively outside class about literal, mundane affairs not requiring analysis. When in class, where formal language requires selection and assembly of ideas for instructing, explaining and discussing, they showed problems in using this more explicit style.

Phonology, vocabulary, grammar, syntax and pragmatic (*use*) structures are considered hall-marks of academic achievement, but these surface-features often give a false performance picture. *Narrative thinking and language* are assumed intact. Although linguistic structures underpin communication competence, narrative abilities predict success. The Sage Assessment of Language & Thinking (SALT) uses story re-telling tasks, as the most reliable indicator of thinking and expression levels (Sage, 2000a).

WIDENING THE CONTEXT – FROM HIGHER/FURTHER EDUCATION TO THE WORK PLACE

Half of university graduates had limited communication twenty years ago (DFEE, 1997) and 58% of school-leavers exhibited the same problems (CBI, 1998). In 2006, CBI figures increased, with up to 63% of employees experiencing communication and relationship problems in some contexts. The recent Education and skills survey by CBI/Pearson (2017): *Helping the UK Thrive,* indicates large-scale employer dissatisfaction with the spoken and written communication standards of workers,

including university graduates. Research confirms that school-leavers have inadequate spoken/written communication to cope with life demands (Sage, 2010).

FE students also cannot cope with demands of expressing cause and effect by linking events in narrative structures to enable the most benefit from learning experiences. Problems, such as listening, understanding, requesting, describing, reporting, discussing, narrating, negotiating, are established in research literature and noted throughout the education system (Negus, 2016).

SUPPORT EVIDENCE FOR THE COGS: A STRUCTURED DEVELOPMENT APPROACH

Wood's (1999) analysis of how children think and learn has been substantiated by Sage (2000a), Hunter-Carsch (2001) and Professor Cooper's (2001) evaluation of effective learning methods. Experts link coherent talk as indicators of literary ability. Evidence recommends that students have opportunities to de-centre and de-contextualise thinking to raise written standards. Sage (2000a) suggests that for students to comprehend text, they need to have acquired higher-levels of spoken, narrative language and able to stress words correctly for meaning. Learning poems to understand how meaning is made has gone out of fashion. Those with inadequate reading find difficulties with information-giving, needing help to use written skills of analysis and objectivity gained initially from speech (Wood, 1999).

Sage's (2000a) hypothesis is that for students to write at the level at which they speak and think, a structured, developmental approach is needed, from understanding how right and left brains integrate.

> The visualisation (imagery) stimulation may activate one critical aspect of cognition (perhaps the right cerebral hemisphere) and verbalisation (semantic coding) stimulation may activate the other critical aspect of cognition (perhaps the left cerebral hemisphere). Thus stimulating an integration of brain activity. (Sage, 2000a, p. 30)

Inadequate brain integration *limits* – language use, ability to follow directions, cause and effect and a sense of humour. Language, thought and intelligence are related and the curriculum must concentrate on language command to produce intelligent adults. Meaningful connections for learners are not complete until there is physical, personal expression of thought. COGS participants note accelerated learning and confidence, from knowing how ideas develop and are expressed verbally and non-verbally in speaking and writing to assist success abilities.

THE BEST APPROACH

Teachers valuing student talk, for putting something of themselves into learning, give as much thought to *interactions* as lesson *content*, which Erikson and Shultz (1992) found gives back more than expected. There is need to look at the quality of

communication between teachers and students and how dialogue uses observation to reason and reach conclusions. More student talking is advocated, with emphasis and awareness of its importance. Teachers must understand class discourse, with ability to appraise student spoken-language and a plan to extend it to maximise learning. A school system developing formal language produces students with capacities to think, reason and express effectively.

COMMUNICATION DIFFICULTIES IN CLASSROOMS

Teachers direct, inform and question, presenting content at a pace, with students expected to keep up and respond to a specific way of talking – often without being opportunity to clarify (Michaels, 1985).

> Pupils need more opportunities than were observed in most classrooms to …
> find their solutions to the problems posed, to follow a sustained argument, and
> to discuss it afterwards, and to ask questions as well as answer them. (HMI,
> 1979, p. 6)

Teachers focus on objectives, correcting student responses rather than encouraging lateral, creative thinking. Edwards (1979) and Lipman (1991) suggest that school and its communication is closely structured and devoid of thinking experiences. This study suggests that schools drain students of initiative, inventiveness and reflection, so they find learning discouraging and unexciting. When encouraged to discover, instead of drilled with facts, they respond enthusiastically and inventively so can teach and think for themselves, which is more effective than receiving passive knowledge. Students often parrot others but must make judgements, to develop the person they want to be.

> Much older pupils often suffer a sharp decline in orally based lessons…
> teachers should therefore take care and act more often as consultants, and less
> often as mere transmitters of information, should recognise discussion as a
> proper form of real work and should encourage pupils to generate their own
> questions to explore alternative answer. (ILEA, 1984, p. 8)

This is also important for FE students and Wright (1998) looked at preparation of school-leavers for college life; how aware they were of language needs, culture, curricula demands and their effects on instruction. Results show that students are generally unaware and unprepared for language demands, so overestimate their skills. Student needs are not easily catered for: content delivery tends to be pitched at the mid-ability range, leaving the most-able un-stretched and the least-able confused. Knowledge is mainly represented in written texts and teacher/student notes. Emphasis is on *writing* with students needing practice and guidance in developing competent narrative, spoken skills before recording. Summarising in *talk* before translating information into written text is vital. Differences in the way educators communicate reveal their roles, social position, culture, views and attitudes and may conflict.

APPARENT DIFFICULTIES

To socialise, learners must share a communication system and norms for appropriate interaction within a particular context. Brown's (1984) studies of adolescents, highlighted differences in language use between academically successful and unsuccessful students for a range of purposes and settings. Barrow (1993) suggested that fluent, articulate students show intelligence through expressive language. Those speaking in a confused, stumbling, incoherent way, demonstrate incapacity to think effectively.

The communication system of teaching and learning can be problematic. The teacher is responsible for managing class talk, in either a negative (*controlling*) or positive (*encouraging*) way. Cazden (1988) reveals that class-talk uses a middle-class, formal, explicit style. The implicit communication of working-class students is seen as less competent, so giving them a lower-status with teachers. Students with high-status had more peer interaction to assist learning. Speaking Standard English is necessary for some careers like Law, but is seen as elitist and not taught since the 1970s. Students need exposure to many communication styles with appreciation that Standard English is vital for international exchanges as this form is taught in ESL courses.

Studies show that students are more language-fluent at home than at school or college. (Tizard & Hughes, 1984; Wells, 1986). When there are problems at home, they are explored with interest and motivation so the classroom needs the same approach. Education provides few natural incentives to thinking in the way home does and can engender decline of student engagement. Dialogue between teacher and student is effective in direct encounters. Both participants are then involved in a mutual, talk relationship, with both having the other in mind, similar to that of home.

IMAGERY AND COMMUNICATION

Nancy Bell (1991) challenges an assumption that everyone can communicate effectively and think accurately about sounds and word order, if they just attend and try hard. When there is inadequate performance, low motivation or ability is blamed. Communication involves sensory information and symbolic, linguistic connections, with sequenced interventions necessary to access auditory judgement enabling self-correction in speech, spelling, reading and visualisation for word comprehension. It has been assumed that students can create word images to produce a whole event. Sage (2000a) says:

> Gestalt imagery connects us to incoming oral and written language, links us to existing knowledge, accesses experience, establishes vocabulary and creates and stores information in memory. (p. 145)

Many children and adults have problems in creating mental images with resulting weak oral and reading comprehension, verbal skills and critical thinking.

Language comprehension is the ability to connect to and interpret both oral and written language. It is the ability to recall facts, get the main idea, make inferences, draw a conclusion, predict, extend and evaluate. It is the ability to reason from language that is heard and language that is read….the only reason to read or listen to language – take in verbal stimuli, is to get meaning, to comprehend, to interpret, to reason. And the Gestalt is a pre-requisite to interpretation and reasoning. (Bell, 1991, p. 13)

Researchers studied the relationship of imagery to prior knowledge and thinking processes, (Paivio, 1971, 1986; Kosslyn, 1983; Denis, 1984; de Groot, 1989; Bower, 1990). They hold that if students are unable to verbalise in speech and writing, they lack visualisation ability. Clark and Paivio (1991) confirmed the importance of imagery processes for word meanings with a Dual Coding Theory:

Human behaviour & experiences in terms of dynamic associative processes that operate a rich network of modality specific verbal & non-verbal representations. (p. 149)

Collective verbal and non-verbal mental systems are specialised for imagery and language, linked by referential connections; joining corresponding verbal imaginal codes and potentially allowing word and picture imaging. Some people use imagery easily and spontaneously, but others find it difficult. Differences in imagery abilities and habits have important consequences for education.

In addition to imagery, DCT states that verbal associative processes contribute substantially to the effectiveness of instruction. Evidence is generally consistent with this premise. (p. 175)

INTEGRATING A FRAMEWORK

Brigman et al. (1999), emphasised structured teaching for success abilities, embedding strategies across the curriculum to significantly increase student performance. Other studies suggest that if teachers provide outlines and related behaviours that parallel verbally connecting structures, underlying knowledge and its acquisition, then effective learning occurs. Clark (1987) and Brown and Atkins (1988) suggest that imagery and verbal associative processes provide a unifying framework. Effects of using associative organisation in lessons correlate in non-experimental studies with measures of student achievement (Frey et al., 1997) and ratings of teacher and course effectiveness (Murray, 1983).

Swift and Gooding (1983), investigated effects of increasing teacher wait-times on questioning by up to 3 seconds. This produced more student contributions, measured by answer length; frequency of voluntary contributions; number of relevant words and percentages of talk. The study concluded that instructional materials alone produce little change in teaching. Feedback, modifying wait-time for both students and teachers, increased interactions and cognitive levels. Structured

training for students to group strategies for forming and maintaining relationships, is essential for school success. Sage et al. (2006–2009) show how this is implemented effectively in Japanese schools. Skills are practised across the whole curriculum. This encourages more articulate, confident children to clarify and review their understanding of whole topics whilst helping those with learning difficulties grasp concepts and articulate current knowledge and new learning.

CURRICULAR INNOVATIONS OR PREVAILING PRACTICES

Teachers often find themselves isolated when it comes to innovative practice. Some feel that research knowledge may assist practice but are suspicious of studies generalised to all settings. Reflection on practice involves clarifying prevailing assumptions and criteria as well as consistency between principles and practices. Lipman (1991) said that it involves challenging matters and not merely clarifying them. Although there are benefits for enhancing student learning from teacher professional development, the reality is lack of time, opportunity, confidence, support and resources.

A flurry of studies on communication importance to learning began with the Oracle project, led by Professor Galton, at Leicester University, looking at teacher-student interactions in the 1970s. This heralded the Oracy project in the 1980s with research on spoken language learning issues. When the National Curriculum was implemented in the 1990s, the focus on facts for school tests, meant that literacy overtook oracy, but there are present initiatives regarding communication for learning. These need teachers who network; take responsibility for communication planning within developmental frameworks to include group-work, relationships; challenging status quo and value systems; understanding cognition and imagery, whilst working towards a whole-school approach. The study below illustrates how staff and students were made more aware of the importance of highlighting communication for learning and future professional practice.

RESEARCH METHODOLOGY

Hitchcock and Hughes (1984) say that:

> Teacher research refers to the research that the practising teacher is able to conduct in the context of immediate professional practice. (p. 4)

Encouraging a systematic approach for data gathering, by modifying and utilising insights and procedures of research, benefits schools directly. Teachers who have undertaken research within their school note that it has improved analysis and discussion on school policies. Action research draws individuals into researching their own practice to improve decisions and actions and has been widely discussed. (Cope & Gray, 1979; Raven & Parker, 1981; Bell, 1987). Quantitative data clarifies the '*what*' of situations whilst qualitative information helps to explain the '*why.*'

STUDY PURPOSE

The study translated what is known about helping students develop success abilities, by implementing a systematic approach to using these across the curriculum, promoting narrative competencies. The design was based on research by Sage (1986, onwards) and COGS (*Communication Opportunity Group Strategy*); a developmental framework in which speaking and listening match reading and writing abilities. This has showed success in studies (Sage, 1992, 1998; Sage & Shaw, 1992; Nelson & Birchell, 1998; Sage & Whittington, 1997; EU IDIAL project, 2011–2014) looking at how to use communication in a relevant, appropriate, effective manner. Classroom observations show that narrative explaining and instructing are not bound to occur naturally, needing learner-centred tasks to free and extend language for expressing thoughts. The study developed from COGS in-service training, with a manual and video to support assessment and teaching. It involved post-16 FE students, to encourage and evaluate effective learning from opportunities to gain narrative competencies.

The aim was to analyse benefits of teaching communication in FE, within a developmental framework of narrative and paradigmatic thinking, based on COGS, developed from a Medical Research Council Project (Sage, 1986). The study involved females from 18–54 years. All participants were appraised of the aims and objectives and were willing volunteers.

THE PARTICIPANTS

The 2 groups were selected to the criteria:

- Willing to participate at a convenient time
- Needing better communication to enhance course presentations
- Interest in professional development for careers
- Awareness & abilities to transfer and develop communication in workplaces

There were 2 groups: (1) 14 part-time HND students in Early Childhood Studies (19–54 years) attended for 10 weeks (*1 hr/week*) during tutorial time (*5 had English as a second language (ESL) & 1 dyslexic*). (2) 23 full-time Diploma students in Nursery Nursing (18–22 years) attended for 2 hours over 5 weeks in arts sessions (*2 had visual impairments*). Qualitative data elicited communication perceptions, from students and tutors, along with quantitative information from pre-/post-tests.

DATA-COLLECTING METHODS

Data collection cross-matched many view-points as Schostak (2002) suggests, from quantitative and qualitative responses. COGS guidelines suggest that

student-screening is vital to identify narrative levels, so a story re-telling task and questionnaire were used. The Sage Assessment of Language and Thinking (SALT) uses narratives to predict academic success, receiving positive feedback when piloted in England and Scotland. The assessment developed from observations, noting that students may respond to factual questions, after hearing a passage read, but yet miss the overall meaning.

SALT 1 has 10 interview questions, scoring responses for *content* (*number of ideas expressed*); *convention* (*language forms demonstrated*) *clarity* (*quality of speaking*); *conduct* (*impression made on listener-self-esteem displayed*) (Sage, 1999). These allow the assessor to note responses and analyse them according to the criteria, in pre- and post-teaching conditions.

SALT 2 identifies narrative ability from story re-telling, which targets the thinking and communication process (1-*simple language; 2- complex forms*).

Communication Skills Rating provides information on a range of abilities regarding effective communication – including *general skills*, *conversation*, *formal presentation* (*speech/writing*) and *non-verbal communicatio*n with ratings 1–5 (*1 high competence & 5 no evidence of skills*).

A Profile of Communication was given as a self-assessment tool, consisting of 10 sections; looking at all aspects of communication with ratings 1–5 (*1-not good & 5-excellent*).

Included were informal assessments (*to support participant information*) that have been used in other studies (Sage, 2000b). Attitude statements, to record what students think about feelings and attitudes towards communication, provide reflective data to analyse positive and negative views as indicators of performance. Asking students what they find difficult about college are a way of data-gathering to see if mature students put high priority on communication difficulties. A survey of 100 secondary school students placed communication as the major issue encountered in school (Sage, 1998, 2000a, 2010).

Interviews were conducted with lecturers, centred on student communicative abilities. Questionnaires, based on Flanders Interactional Analysis Categories (of Talk) (FIAC, 1970) used different question- types to seek views on the importance of class communication. Subjects were asked to complete a questionnaire at the end of COGS, to record understanding of the process; its value to them and if they wanted to implement learning in workplaces.

DEVIATIONS FROM ORIGINAL METHODOLOGY

It was decided not to use a control group. In a report by Sage (2000b), working with 2 COGS groups, (*weekly & intensive*) and a control group receiving no specific communication teaching, the latter had a significant drop in mean scores on post-testing. Reasons given were end-of-term exhaustion and lack of interest, but this project time-scale meant controls were not feasible because of student mobility.

RESULTS

Sage (2000b) found that participants failed to make as much progress if they avoided assessment. The project confirmed that everyone achieved their stated goals.

THE SAGE ASSESSMENT OF LANGUAGE & THINKING

Table 1 summarises data from SALT pre and post-tests with mean totals. In both groups, all scores increased after completion of COGS teaching and 83% were significant at the level p = 0.05. Both groups' mean score rises were from 111.66 – 139 (*a combined difference of 27.34*). Before teaching, there was little difference between groups and similarities in test totals. Discrepancy between the extent of the mean score increase was 7.4 points (*19.67-group 1; 13.93-group 2*). This suggests implementation method has little significance, which confirms other studies (Sage, 2000a and b).

SAGE ASSESSMENT FOR LANGUAGE & THINKING (SALT 1)

Table 1. Means total scores from student groups 1 & 2.

Group 1 Results	Test Mean totals	Mean differences	T test results 2 tail %	P=<0.05	Chances must be less than 1 in 20. (numerically above one in 20)
Total scores SALT 1	Before 111.66 After 131.33	+19.67	0.7948	0.007948	1in 126 Statistically significant
Content & convention scores only SALT 1	Before 64.66 After 71.33	+6.67	9.2782	0.092782	1 in 11 Not statistically significant
Clarity and conduct scores only SALT 1	Before 47 After 59.33	+12.33	0.0733	0.00073	1 in 1364 Statistically significant

Group 2 Results	Test Mean totals	Mean differences	T test results 2 tail %	P=<0.05	Chances must be less than 1 in 20. (above 1 in 20)
Total scores SALT 1	Before 125.07 After 139	+ 13.93	1.94605	0.0194605	1 in 51 Statistically significant

Content and convention scores only SALT 1	Before 68.857 After 73.714	+ 4.857	0.000485	0.00000485	1 in 206185 Statistically significant
Clarity and conduct scores only SALT 1	Before 56.214 After 65.285	+ 9.071	2.9532	0.029532	1 in 34 Statistically Significant

Content & convention had higher pre- and post-test scores in both groups than for *clarity & conduct* which increase two-fold in the former. A description of categories are presented for evaluation:

Content is the topic of the message and organised in different ways according to purpose.
Convention is the way words are arranged in sentences for sending/receiving messages.
Clarity is the quality of the spoken response to engage listener attention & understanding.
Conduct is the impression made on the listener showing presence/absence of self-esteem.

Group 1 ratings show the mean overall difference increase is significant, although not for content and convention. Clarity and conduct scores show significant improvements, correlating with increased confidence and self-esteem. Group 2 had significantly higher mean totals both pre-and post-test, including learners with ESL. Although those with low-scores still had these on post-tests, they made significantly higher gains. Low-scorers comprised 4/6 ESOL students, but although assessment stresses correct grammar, syntax and vocabulary, this did not penalise as they were fluent in English. Assessment questions (*from their structure*) gave students chance to create *imagery* important for comprehension. Those using images when speaking showed expressive language organisation. They were concise and monitored language for relevant, sequential, logical thinking expression. Improved clarity and conduct scores may have helped content and convention, as feeling more confident frees up thoughts, so that explanations can be made without stumbling to make the message clear.

COMMUNICATION SKILLS RATING

Skill-ratings were tutor-administered, to judge the range of abilities for effective communication and any score changes. Mean differences were significantly higher following COGS teaching, showing improvements in both informal and formal interactions as well as non-verbal language, providing 93% of affective meaning (Mehrabian, 1971). Informal student interviews showed they now understood that

communication is not one-way, with listeners passive, and that voice-tone and body-language are vital for judging meaning. Verbal and non-verbal improvements gave confidence to present positively from an '*adult*' ego state (Bernes, 1964). Prior to COGS, most interactions were from a '*child*' state, eliciting '*controlling paren*t' responses from others. Tutors confirmed student improvements.

PROFILE OF COMMUNICATION

Table 2 summarises data giving mean totals from tests. All scores increased after completion of COGS teaching from 5% -36% for both groups. As a self-assessment exercise, increase in scores suggests that both groups have acknowledged a positive difference in ability to communicate.

Table 2. Profile of communication summarising data with mean totals

		Spoken communication	Body language	Conversation skills	Formal presentation (speaking)	Formal presentation (writing)	Negotiation skills	Personal skills	Group skills	Thinking skills	Information gathering
Group 1		A	B	C	D	E	F	G	H	I	J
Mean totals	Pre t	10.66	19.66	35.66	22.66	25.66	16	25	19	20.33	15.66
	Post t	19.66	21.66	41		25.66	28.66	22.33	28.33	20.33	25	17.66
Mean difference		9	2	5.34	3	3	6.33	3.33	1.33	4.67	2
as percentage increase		36	6.66	9.71	8.57	8.57	21.1	9.51	5.32	13.34	8

The highest 36% increase is for spoken communication, showing students felt positive about performances. The lowest increase, for group skills, is explained by less self-beliefs. Self-image develops from experience and group-work was not previously positive. Often self-image inhibits willingness to believe that certain things can be achieved. Body language scoring is lower and indicates that 2 of 3 students with visual impairments may not have picked up on cues to give clear eye-

contact with people. Appropriate movements to support meaning may be lost and reading body language often difficult. However, improvements were acknowledged, possibly because specific traits were highlighted and discussed. Negotiation showed a dramatic increase of 21%, along with self-esteem and positive image to join in group-work. Taking ownership to complete tasks, rather than letting others do this, has developed more inclusive group behaviour.

Table 3. Profile of communication summary of data with mean totals

Group 2		A	B	C	D	E	F	G	H	I	J
Mean totals	Pre	14.43	18.43	33.07	19.07	20.57	16.86	20.86	17.86	20.78	16.78
	Post	19.43	24.71	43.43	27.86	26.93	24.14	27.78	21.86	26.78	21.07
Mean difference		5	6.28	10.36	8.79	6.36	7.28	6.92	4	6	4.29
as percentage increase		20	20.93	18.84	25.11	18.17	24.27	19.77	16	17.14	17.16

Group 2 has more consistent scoring with an average increase of 20%. Positive feedback, from the tutor in another module, may have made them more receptive and open to comments. The process has been valued by the mature students who have taken responsibility for assessing their own competencies – they are best placed to look at strengths and weaknesses and find solutions, as long as motivation to succeed remains high. The COGS gives balanced support, encouraging those with low self-horizons and keeping the more self-reliant satisfied with progress. Reflecting on experiences forms the basis of personal and professional development.

SUMMARY OF COMMUNICATION PROFILE

The profile provides detailed insights into student abilities, acknowledging their strongest skills, those needing development and ways for this to happen. *Group 1* places initiative, listening, writing and organisational skills as their strongest skills, pre-COGS teaching. This reflects school experiences where literacy is favoured in assessment and seen as more important than oracy. Strongest skills post-test include thinking about listeners and imparting information in interesting ways. Developing skills include confidence-building, body-language, understanding and questioning. Post-teaching saw acknowledgement of abilities for success and confidence and motivation to achieve this. *Group 2* showed greater awareness of differences pre-and post-teaching, discriminating between social-chat and language to transmit clear, relevant information. A deeper understanding of skills needing development was evident, with ways to achieve these more specific, like

'communicating with people confidently' to *'asking & answering questions & requesting clarification if not understanding.'* Reflecting gave chances to search for the meaning in experiences which is the basis of all learning.

HOW DO YOU FEEL ABOUT YOURSELF AND THE WAY YOU COMMUNICATE? SELF-RATING

Ratings, post-teaching, showed a strong, positive improvement for both groups. Self-assessment is based on belief that improvements are likely to happen, when focusing on a goal, and this is a positive aspect of COGS. Knowledge of self and others comes from social-interaction and language is the means by which this occurs. Those with low-esteem are self-conscious, over sensitive to criticism, consistently under-rating themselves, pre-occupied with problems and underachievement. High-esteem students are confident about perceptions and judgements; expect to succeed at tasks; express opinions and influence others. They have a realistic view of themselves and abilities; are not unduly worried about criticism and enjoy participating in teaching and learning.

DIFFICULTIES IN COLLEGE

Noting student responses to what they find difficult about college, furthers understanding of how communication is an issue for FE adults-learners. This validated a report by Sage (2000a and b), who surveyed 100, 12–15 year-olds who put communication at the top of their list of problems encountered in school. This survey reported 46 problems in College, which were all communication based, such as *difficulty making eye-contact; organising content for presentations; giving instructions*; *asking and answering questions; speaking in front of others,* as examples. It is evident that when given opportunity to express difficulties, students do this clearly and with feeling. It highlights an area needing to be placed firmly within teaching and learning experiences.

FOCUSED INTERVIEW WITH TUTORS

Responses from focused interviews with 2 colleagues, after COGS teaching, indicated that a change in learning behaviour was noted in all students. Examples include participants taking on a leading role within sessions outside COGS. Differences after COGS teaching were substantial enough for them to comment upon and the collective effect of the process was beneficial to all students and their tutors.

TUTOR QUESTIONNAIRE

All 12 tutors questioned feel that communication competencies for students are vital. Importance of teaching these has been lost by half of the respondents,

who are unable to devote time to developing them within sessions because of pressure to meet learning objectives. This equates with results that 7 tutors did not identify communication ability as most predictive of academic success. They feel it necessary to schedule their own talk for over 2/3rds of a session. This reflects Flanders' 1970s studies, with no change in teaching style. Teachers think they offer students chances to talk, but this is not supported by evidence. There are limited language experiences offered to students. Time constraints on teachers mean they have less time for interaction with each student. Understanding what tutors feel students expectation should be (*eg.'sit there and not do anything or speak,' 'they want to be entertained' & 'dish it out to them*.) are disheartening and assumptions to be challenged. Low or negative expectations from tutors (*8 out of 12*) does not stimulate successful interactions for improving learning. Accountability to the curriculum over-rides notions of developing real learning abilities. The curriculum does not provide sufficient student speaking experience and feedback on this. It is evident that tutors do not have information to judge student progress and discover abilities that are lacking.

RESPONSES FROM STUDENT QUESTIONNAIRES

Without COGS teaching, assessments and evaluations, student needs would not be identified. Learning styles, teaching methods and tracking domains have emphasis without considering communication ability and its implications for success. Encouraging students to examine strengths and weaknesses from practice, engendered interest and motivation. Students valued understanding the process of effective communication and benefits were easily achieved within a comprehensible framework like COGS. Lack of confidence, embarrassment, awkwardness, hoping not to be asked and feeling nervous to talk to people, were all removed by the COGs programme. A positive, relaxed attitude to talking successfully was the result, with communication becoming a pleasure rather than a pain.

It was encouraging that abilities learnt transferred to workplaces – to help children's development. Comments such as '*It wouldn't hurt all employees to have these sessions'* and *'activities create team bonding and building'* show the validity of training. Suggested improvements were more time to work on particular weaknesses, such as presentation skills. Everyone found sessions positive '*the practical tasks really make you think how other people may feel or respond to situations.*' '*By speaking out in sessions & listening to others, I realised it wasn't only me with problems'; 'good confidence-building activities'; 'I laughed at lots of things but still learnt a lot.*' There was a sense of achievement from the programme and students support the view that the design of COGS helped to create a sense of ownership and trust within groups.

CONCLUSION: IMPLICATIONS FOR CLASSROOM PRACTICE

Gaining communication competencies enhances the learning potential of all students. Marked effects were noted and a systematic, developmentally structured approach to thinking and communication is beneficial to learners of any age and subject. Results are consistent with the work of Brown (1984), Hannaford (1995), Locke (2000), Sage (2000a and b, 2010, 2014) and many others, highlighting a need to integrate such provision into all classrooms. A report by Trotman (2002), who surveyed 200 diverse employers, put verbal communication at the top of qualities they most sought, followed by enthusiasm and written ability. Companies complain about the quality of graduates and there is a mismatch between what they want and get from recruits. Graduates acknowledge that their degrees leave them short of skills (THES, 2002, 2017) and students all felt that they lacked 3 of the skills they judge to be the most useful in the work force – *verbal communication, time management* and *task juggling*.

Educators are still not grasping the concept that speaking comprehension and expression of thinking, needs to be taught prior to writing (Bell, 1991; Sage, 2000a) as it is not automatically learned. Attention must focus on ability to transfer information clearly through talk, as it is not only relevant for speaking but also for writing and so central to making sense of everything.

Repeated attempts to boost speaking and listening skills in class have had limited success and could be explained as teachers feel that allowing time for students to contribute to discussions is neither productive or valuable, when there is so much to get through in the curriculum.

> A complex thought system requires a great deal of shared experience and conversation. It is in talking about what we have done and observed and in arguing about what we make of our experiences, that ideas multiply, become refined and finally produce new questions and further explanations. (Rowes, 1986, p. 43)

The notion that narratives can exemplify general ideas to aid comprehension may be unrecognised.

Teacher questions and answers can often be mechanical and contrived. Lipman (1991) suggests the prescriptive curriculum can paralyse thoughts. Traditional practice has been for the teacher to transmit knowledge in an authoritative style; the student absorbs the information and is asked questions. In a community of inquiry, students are given skills to be thoughtful and reflective, with teacher and students questioning each other. In standard mode, students are considered to be thinking if they learn what is taught, but in the reflective one they participate in the search for knowledge and move into higher-order thinking of coherence, richness and inquisitiveness.

REFLECTIONS

The positive effects of this study cannot be overestimated. Collecting data, conceptualising issues and problems and generating ideas for future actions has

promoted greater understanding and improved class performance. It highlighted the importance of developing teachers who are aware of their own communication and their values, attitudes, prejudice and bias that might affect interactions with students. A strong emphasis on talk between teachers and students reaps rewards for both personal and academic progress. For example, reflecting on skills and concepts needed for later learning has given opportunities to teach these before they are needed. During the research period and after, it has been possible to structure learning activities to promote the use of language rather than hoping it would develop naturally. The curriculum is geared towards linear thinking and needs to expand laterally. This explains why the COGS teaching model is successful.

At the start of any Teacher Education course and during induction, positive effects of teaching communication must be encouraged:

- Sharing feelings and describing experiences
- Using solid images to encourage communication, rather than relying on abstract words as students with language problems have the information-carrying load of words reduced
- Confidence building
- Narrating – describing, explaining and reporting
- Using tree diagrams to promote integrative imagery to facilitate cued retrieval, especially to illustrate a lesson structure (*aims & objectives*)
- Problem solving through talk
- Effective induction as an ongoing process in all sessions
- Tasks in ascending order of difficulty (narratives before summaries)
- Reflection by talking through ideas and experiences as a process that draws similarities and differences between different communication contexts
- Transference of skills
- Student achievement
- Self esteem
- Valuing skills and abilities
- Visualising full potential
- Negotiation skills

If this communicative model was fully promoted, teachers would feel more confident in their role and less inclined to leave the profession in high numbers as at present. Feedback from COGS has shown that teachers find their classes easier to teach, with students more engaged and exhibiting less low-level disruption, which happens because they cannot comprehend what goes on and so seek to divert activities. Research cannot tell how to teach, but it can alert teachers to the subtle, complex processes of interaction that directly shape and influence learning. Being involved in this research has given confidence to make recommendations, as they are based on studies which combine to provide a firm base for action. As an Advanced Practitioner, there has been opportunity to demonstrate by example, putting into practice key aspects of this work to allow others to understand the process.

MAIN POINTS

- Experience demonstrates that all levels of Education have problems with communication between students themselves and with their teachers
- Using the Sage model of communication, that considers both context and the message transmission process, it was possible to improve the competencies of Further Education students
- Results suggest the importance of focusing on this aspect of learning for improved standards
- Teacher training must give attention to the communicative processes that operate in classrooms if academic and personal achievements are to match employment requirements

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SECTION 4

HOLISTIC EDUCATION EXAMPLES

This section presents some very different approaches to holistic education. These aim to broaden the present curriculum and encourage personal as well as academic development for students.

Chapter 11 presents a speaking competition, MP6, for schools that aims to produce effective communication, confidence and coping abilities for students. These competencies are deemed important for life success. Chapter 12 is an innovative approach to facilitate spirituality in children, in order for them to better understand themselves and the world that they are living in. Chapter 13 gives an overview of a new practitioner doctorate in education. This shows how Level 8 study widens and deepens knowledge, providing the competencies to make informed changes in workplace policy and practice. Chapter 14 describes a Relational Schools initiative, which aims to assess the profile of an institution for the purpose of making changes in how stakeholders relate to each other. Research indicates the positive impact this has on student achievements. A comment on this approach is provided by the editor, Rosemary Sage.

Chapter 15 is the epilogue, bringing the information of the book together, in order to suggest a blueprint for educational changes. The aim has been to review, reflect on and refine educational policies and practices, from extensive research evidence and personal experiences.

SERA SHORTLAND

11. THE MP6 PROJECT

"I want to grow up in a country where the people are more powerful than the government." Harry, 16.
"When I read the news all I get are biased views, how can young people get access to balance?" Brahmpreet, 15.
"I support gay rights and would like to offer another opinion to those who do not see the whole picture." Ellis, 15.
"I want to go to university, why would I take the risk if my debt could be sold to the highest bidder? This just gives those 'banksters' another chance to take money from those who can least afford it." Luke, 14.
"I would like a public apology from the government. I would like the apology for decisions which constantly affect my future, a future that I am working hard towards and battling for, because of people whose futures were secured through wealth and privilege." Elsie, 15.

ABSTRACT

A project, called MP6 was designed to develop and give students a voice about important issues in their lives. It was initiated by Sera Shortland (psychologist) and Social Sciences' Lead teacher at Hamilton School, Leicester. This city was Europe's first to have an indigenous population in the minority and Leicester University has promoted communication research to produce understanding of this aspect in developing effective learning and appreciation of many cultures. MP6 was setup with the support of local Members of Parliament and Leicester City Council (hence the acronym, MP) with 6 denoting the number of students reaching the final of an inter-school and college speaking competition. The project is described to appreciate the benefits of this to students, in enabling them to have the confidence to tackle life challenges.

INTRODUCTION

The short, powerful extracts, introducing this chapter, were taken from speeches delivered by young people. Looking beyond the words, it is not difficult to see why a political, speaking initiative was developed in a school facing severe levels of social disadvantage. Communication is power and a skill that within employment and academia

often defines a person. The demands placed on having effective communication for work and further education are substantial. Ability to communicate well will provide greater access to opportunities. Teaching effective communication should be a key driver for schools in helping close educational gaps between our richest and poorest students. The United Nations Convention on the Rights of the Child (1989), grants legal access for young people for free expression; '*to seek, receive and impart information of all kinds, regardless of frontiers*' (Article 13) and yet many young people do not have opportunity and means to authentically access their rights.

Member of Parliament's 6 (MP6) is a city area-wide, annual, political public-speaking event open to all 11–16 year olds, that encourages collaboration and participation in politics and public speaking. The initiative uses a communication model, The *Communication Opportunity Group Strategy* (COGS & Sage, 2000) to help teach young people more formal conventions of speaking, as this competence is not addressed within the UK curriculum. In collaboration with teachers, politicians and a communication expert (Professor Rosemary Sage) students can draw from specialist knowledge to help them build their understanding, language, presentation and performance abilities. Through the competition process they grasp the idea that you cannot learn passively, you have to experience, practise and participate. Students must become active agents in their own learning.

THE MP6 PROCESS

All students that take part in the competition may choose to talk about any issue they feel is important to them, the only caveat being that it must be a current news story. Schools that take part have access to resources to help them conduct their own heats until they have several students that take part in knock-out rounds at Leicester City Hall. Here, students are judged by local councillors and the Head of Children's Services until 6 student finalists are found. The finalists are then coached and face a panel of distinguished judges at Hamilton College, in Leicester, at the end of the summer term. All finalists deliver a 90 second speech on current political issues and face hard-hitting topical questions from the panel, who assess their presentations according to the COGS model (described in Chapter 9). The topics of speeches are always diverse and have included British values, LGBT rights, the Prism Spy Programme, UKIP and GCSE reforms.

REBECCA'S MP6 EXPERIENCE

Mr Cameron claims that British values are "freedom, tolerance, respect for the law and British institutions – and that he hopes these will be inculcated into the curriculum". I did not understand what inculcated meant and looked it up. It means indoctrination and instil.

Rebecca, a student competition finalist, in one unassuming statement, captures the essence of what MP6 is aiming to achieve. This is motivating a curiosity for

world affairs; a thirst for political literacy and the knowledge and understanding to communicate effectively in an increasingly global landscape. Rebecca has creatively taken control of her own learning and is directing where she wants to go with it. MP6 provides a platform for which students (*like Rebecca*) can share their concerns to a wider audience. In an extract from her speech, she demonstrates a keen interest in a political issue.

This is explored further – asking questions, clarifying ideas, researching and expanding her understanding. Rebecca has developed confidence and strategies to enable her to speak her mind in a powerful, elegant manner from participating in a real, relevant learning experience. Her journey demonstrates one impact for students who participate in MP6. They undergo a process that helps to broaden their vocabulary using language and communication competencies that underpin academic and personal success. Students are coached using the COGS model, developed by Professor Rosemary Sage at the University of Leicester, receiving structured sessions from a COGS trained consultant, Sue Frost, who works on formal presentation and performance techniques with them. Working in small groups, students are taken through several stages to develop their ideas. For example, Rebecca knew she wanted to address the issue of David Cameron's speech on British values, as she felt that the policy was unhelpful. In her eyes, schools already work hard to promote this philosophy without need for a formal and '*forced*' document. Using the COGS approach allowed her to dig deeper into the context of this policy, explore her thoughts and assemble the information she needed to articulate her belief. She produced lists of ideas, arranged them in order of importance, compared Cameron's views with others and following COGS cognitive/linguistic stages to produce a cogent argument which, when using Cameron's word '*inculcated,*' received a raised eyebrow and smile from the MP listening to her speech. (The document is found at: https://www.gov.uk/government/news/british-values-article-by-david-cameron)

SUMMARY

Using this communication framework has proved invaluable in helping students to structure ideas and refine written content, to enable a formal speaking style that they would not learn elsewhere in the curriculum. Indeed, the results of MP6 on young people, over time, are encouraging. Students report having greatly enjoyed the experience, developed more interest in politics, gained confidence in public-speaking with understanding of how to put across arguments more effectively.

One student, facing communication challenges because of Autism, found MP6 a powerful medium for expressing his ideas. He was given a platform to channel thoughts and found through setting his speech to the rhythm of background music, that he could articulate his frustrations with government policy. The creative strategies used by other young people, to transmit messages to their peers, included *speech-rapping* and use of *creative modern language* to form narratives. Using

language relating to peers is powerful. It is a real student voice that they construct themselves, rather than them being told *what* & *how* to say it.

Brahmpreet took part for 3 consecutive years. From being an unconfident, yet passionate young person, she has grown into a mature communicator, who has delivered speeches in parliament, within in her role on Leicester's Youth Council. She reports MP6 as '*giving me the outlet and sense of purpose needed to stand for election onto the Youth Council.*' She is right – engagement in public-speaking is a critical outlet for young people to voice opinion and be heard, yet they have little opportunity within a progressively-collapsed curriculum and one that is relentless in its pursuit of academic achievement. Students are taught content over substance, knowledge over how to implement this is real situations in the present UK system.

The curriculum, combined with rapid progress and use of technologies, mean that many young people simply have little chance to speak about their affiliation with, or argument against a current or beguiling issue. Personal voice and opinion can get lost in the vast network of social media. It is exploration of dialogue and the opportunity to practise speech in different contexts that will enhance communication competencies. When discussing, we gain an insight into what other people are thinking and feeling, and this allows the interrogation and challenge of different ideas. Students are amazing – they have so much to say and are keenly interested in the world around them. As educators, we must give them time and place to do more talking. For details and student speeches go to www.politicallyspeaking.co.uk

Contestants and judges, MP6 Final

MP6 Winner 2014, Isaac practising his speech. A year 8 student films and interviews

Brahmpre**et, year 10, MP6 Winner** 2016.

MAIN POINTS

- Students need opportunities to develop their formal speaking abilities, especially today when talk is reduced by technology
- Providing a framework, like COGS, enables students to understand different communication genres to use appropriately in life situations
- The popularity of this competition is because it allows students to have a voice and is an antidote to the compliance of the National Curriculum

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- This personal development of students has had positive impact on all their activities and has brought confidence and success

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PAULINE LOVELOCK

12. INVESTIGATING CHILDREN'S SPIRITUALITY

ABSTRACT

Spirituality is defined as the understanding and awareness of 'self' and one's purpose in the world. It has both religious and secular connotations. An approach is described to encourage this growth in children for a better understanding of themselves, others and the world at large. Giving opportunities to examine personal inner feelings, fears and views, in places that can inspire, brings serenity, security and acceptance of circumstances, contributing greatly to mental health.

INTRODUCTION

> It is such a privilege to sit with a child and let them lead you through the door of their heart into the secret world within, where they reveal mysteries of the meaning of life itself, glimpses of their wisdom, breath-taking in its simplicity and insight. (Lovelock, 2015)

Children live in a secret inner world – a mystical realm where some encounter imaginary friends or guardian angels, interacting with them and offering protection. If adults are able to listen and engage with children, they will hear them describe experiences, which have led to sensations of overwhelming peace and harmony. In special moments, children may feel safe enough to whisper their fears and worries, trusting you will hear them and not trample on their experiences, be they light or dark (Lovelock, 2015). We need to listen to our children as they wish to be heard and beyond that they yearn to be believed (Adams, 2010).

Children in school are developed in *mind* and *body,* but rarely in *spirit.* A content-led curriculum does not afford precious moments needed to be spent in *reflection*. A time allowing children to *'simply be'*! This sits in the field of children's *spirituality*. It is not necessary to be religious to have spiritual awareness and development. Spirituality is within us all. For some, '*spirituality'* is seen as a *divine encounter* with God, a sense of the *Numinous* or '*Other.'* Alternatively it can be a secular experience – a sense of personal awareness and being at one with nature – watching a sunset or experiencing a profoundly moving piece of music. It is often achieved during times of deep thinking and reflection on events.

RESEARCH INTO SPIRITUALITY

In my Doctoral study topic, '*Exploring Spirituality and Children's Divine Encounters,*' I sought to speak to children and hear what they had to say about what is really important to them – their hopes and fears that influence responses to situations. This speaks about their s*pirituality* and what is important in their lives to enable them to become whole, rounded people who are happy in their own being. In essence, the aim is to look at the child *holistically* and not as a target to be met on a restrictive school curriculum.

Researching into children's spirituality led me on a journey with 10,000 children. I worked in two International Anglican Shrines, for nearly a decade, with young people (*4–18 years*), in the role of Education Officer. The formal research involved in-depth interviews with 44 children (*9–11 years*) and a complimentary study of 650 children (*4–11 years*), focusing on children's fears such as death, bereavement and loss. The children were of mixed gender, and from Christian, Muslim and Secular backgrounds. Teenagers with special needs were also involved in the project.

> Archbishop Rowan Williams said to me during the project, There is nothing fluffy about children's spirituality, they speak of deep and profound things...We think children need to be entertained, kept excited and often they are longing, desperately longing for the chance to be absorbed, to be held. (Williams & DVD, 2014)

This raises questions about children's spirituality and under what circumstances they will speak of things not shared with teachers or parents. This research was approved by the University Ethics Committee on account of the young age of the children and the sensitivity of the material. In the reported evidence, consent was also given by the children themselves and their parents and schools.

ENGAGING THE CHILDREN

The children were taken to a sacred place to let them explore the atmosphere and allow them time to reflect and think deeply about *who* they are, as a person, whilst considering *what* is important for them in life. Talking with the children took place in *3* stages.

1. The children were met in school and introduced to *Reflective Storytelling* similar to *Godly Play* (Berryman, 1995). In this model, we sat on the floor together, involved in the story of *Julian of Norwich* – moving wooden figures on a felt background to support the actions. This introduced children to the idea of sacred space, visions and near-death experiences. As a candle was lit and then extinguished, we watched the smoke rise. Children then spoke about their thoughts if they wished.

2. A week later, the children were taken to visit either the Julian Shrine or a nearby church. In the morning, children participated in craft activities, listened to visualisation stories and were taken back in time in their imaginations. They played historical, circle games to medieval music – actively running about with much laughter. A modern rap was created by them all, followed by a feast of, fruit, biscuits and juice. Lunch was taken outside where they could run and play.

When they returned to the church, in the afternoon, it had been transformed with lit candles and soft music playing. Children gasped as they entered the dimly lit atmosphere. They listened to Buddhist Meditation story-tapes and used finger labyrinths. The group experienced lighting candles and walking with them in a procession, singing Taize music as they went. When the candles were extinguished, they drifted into deep silence.

Around the sacred space were small activities, enabling them to record their thoughts as poetry, prayers or just words describing feelings. This was a time of silence. They could partake in any activity or none and just '*simply be*' with no agenda and free, quiet time. It was at this point that children would draw pictures, leave words in baskets and make memories. They were given free choice and the only rule was not to disturb the experience of others. Some chose to lie on the carpeted floor in the sanctuary and just soak up the atmosphere and reflect.

3. Within a week, I returned to school with visual reminders of the day, such as coloured candles and pictures, and asked for reflections. This was followed by in-depth recorded interviews about their feelings and experiences.

WHAT IS CHILDREN'S SPIRITUALITY?

As part of the research adults were interviewed, including teachers and teaching assistants who knew the children well. Expert professional insight was also sought from counsellors, psychologists, priests and religious education advisers, as to the reactions of children and their views on spirituality.

During a research interview (2011), Mary Myatt, religious education adviser and OFSTED inspector, described spirituality' as an 'interior experience,' saying: 'spirituality sits in that part of human nature which goes beyond the physical and also goes beyond the material. It relates to the core of who we are as human beings.' She continued: 'If you have been brought up in a faith, or a religious tradition, you will label that 'God' and there will be a great deal of thought, scripture, literature and thinking around that. If you don't sit in a faith or in a religious tradition, which talks about 'God,' then I do not think this is necessarily a label you would put to that.

When the children began to speak, their accounts were of great depth and spirituality, which exceeded expectation. Not recorded was the non-verbal body language of the children, ranging from intense animation and excitement to stillness, mature reflection and a full range of emotions.

RESEARCH FINDINGS

The children identified 15 themes, which were recorded on charts and analysed along with narrative accounts of spiritual experiences in vignette form. Most children (97%) said the experience of freely engaging with the sacred space enhanced their well-being by feeling safe, so protecting and freeing them from worries. When speaking of feelings, many (82%) reported a calm a sensation, which they liked as being more relaxed and spiritual in a sacred place. Children (66%) described spiritual feelings, showing awareness of themselves and the world around them. They also used '*God talk,*' speaking of belief in heaven, angels and the soul, which was not strange, considering they were in church. An unusual response was children reporting fear (32%). Death-talk was high (59%) with some children reporting that they saw and communicated with deceased relatives (Adams, 2008).

This prompted a second study with 650 children, discussing death and bereavement. The stimulus for this was reading the book '*Tapestry,*' by Bob Hartman (2011). In the story, Granddad dies and Grandmother makes a collage of his life using his old jumper. This encouraged children to talk about *death*, not only of their pets but also people – grandparents and also brothers and sisters. Children expressed strong feelings about being allowed to attend funerals and included in family grief. These findings led to review what children were specifically saying.

Children Speaking

Frank spoke of an '*awe and wonder*' moment, in which he described seeing a prayer-flower (*he had made*) open in water, saying: *'It is a prayer flowing out to everyone who can hear it in their minds and see it in their brains.'* It was a spiritual moment for him. Cath explained (*when holding her candle*): '*It* (*the feeling*) *just picked me up making me worry less.'* For Ann, lighting her candle had religious as well as spiritual impact. She said: *'I lit a candle and it was like Wow! Oh My God! He's there with you and like you can see Him. God is really real.'*

A child, with secular beliefs, said: *'I do not go to church. I do not know who God is. I do not know who made God. I felt happy and calm. I felt warm. I felt it in my soul.'* Tammy enjoyed having time to think and wrote: *'I really loved it, because I was calm and thinking about stuff I never thought about. Like stuff which could help you in the future. Like where you could go and do something about people without food.'* A Muslim child explained that the Mosque and Church were sacred places and felt the same: *'They both feel the same because they are both quiet and have a lot of people there.'*

However, children's reactions are not always quiet, as they are sometimes joyful with laughter and giggling. The Shrine priest put it: *'We don't have a dark God, we have a God of fun, laughter and joy.'*

Physical Feelings

A phenomenon, identified by children (43%), described physical feelings as '*special*' or '*funny*' or having '*tingly sensations.*' Some of these were linked to them experiencing a change in temperature, which could not be accounted for in reality. Wendy described a '*butterfly feeling,*' when she thought of two uncles who had both died in their teens. She wrote a prayer on a paper dove, which she took home and conducted a memorial service for them in her bedroom. She explained: *'as I wrote my prayer to God, I felt the world start to spin faster.'*

Kate Adams (2008) explains an important element in nurturing spirituality is ability to appreciate emotion and a sense of feeling. Apart from the 5 senses in the material world – *taste, touch, sight, smell and sound* – experienced in concrete ways, she identifies a myriad of abstract ones, which enable us to engage and interpret the world around us. Boys mainly described their spiritual experience as '*a shiver down their spines.*' For some the feeling was ecstatic but for others uncomfortable. Harry said: *'I got a shiver down my spine and I liked it – it just felt like you were going up to heaven. It made me feel calm.'* Mike described the sensation as a *'jibbery feeling.'* It made him feel *'weird, different,'* not like the feeling he got playing football. He did not want others to know what he had experienced.

Over the past decade, working in sacred spaces, children reported a change in temperature. Poppy described a drop in temperature as she lit a candle, saying: *'I felt cold inside, because it made me think of all the people who had died in my family.'* Most say, however, that the temperature rises. Ellie described feeling: *'really warm and calm, once the heater was put on.'* There was no heater and the children's breath could be seen in the air.

This is referred to as warmth without heat. The 14th Century mystic, Richard Rolle, (2015) is quoted as saying: *'I felt my heart begin to warm, as if my heart was actually on fire…I realised it came entirely from within. This fire of love had no cause…but was the gift of my maker'* (p. 182). Such feelings have been attributed to the gifts of the charismatic church.

Of all the physical sensations children describe, it is the '*glazed eye*' which is most visible. When left alone in deep thought, children may appear to be in a trance like state. They are oblivious to what is going on around them. When they *'emerge,'* children say they have felt spiritual and calm, with some discovering God. It is an infringement of privacy to question them further about so personal a moment. However, some children did volunteer information about their experiences later in the recorded interviews.

Hart (2003) offers insight into this experience, when children report *'time stood still.'* He says children are often '*not in time.*' Time can be absorbed in a moment. Physicists (Einstein), writers (TS Eliot), philosophers and mystics suggest our linear, sequential sense of time is only one way of perceiving, as it is both eternal and immediate. Children's experience helps us understand that time bends in a multi-dimensional world.

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Fear

Children **(**32%) spoke of fear, which can be distinguished from worry and often materialised in the form of bereavement. Having spent time with children in schools and sacred spaces, encouraging them to ask questions, explore and think deeply, they all felt comfortable about voicing their inner thoughts. It was possible to communicate in a deeper way than usual. We do not normally communicate with the *real person*, which is essential for well-being. Some conversations became part of child-disclosure regulations and were handled sensitively, following accepted guidelines.

There is no doubt a dark side to children's spirituality and children's fear is real and not to be dismissed. By not allowing them to reveal their darker thoughts we must ask who is being protected – children or the adults who may feel uncomfortable by what they hear. In recent years, children have feared entering church, because they believe the *weeping angel monsters*, based on the Doctor Who programme, are waiting to send them back in time. Others speak of *'dark spirits'* and '*real angels.*' Poppy said: *'I think most people who have seen an angel were terrified. I don't want to see one.'* Some feared evil spirits lurking in the building to whisk them to another world.

More worrying were children told God is watching their every move, because they are evil. This prompted several to speak of a fear of going to hell. They described themselves as unlovable and worthless. Children sometimes spoke of loneliness, being bullied and not clever enough to get a good job when they were older. Some children were carers and described hours of looking after sick parents. For these children there was no childhood. A fear for the future and lack of hope was voiced.

Bereavement

In the study of 650 children, 56% had experienced the death of a pet and 40% that of a close relative, such as a grandparent. Only 4% had no experience of death. Six children spoke of the death of brothers or sisters – one had been a cot death, but others were of similar age to themselves and died of cancer or in accidents. One girl explained she went to her brother's grave every day, on the way home from school. She talked to her brother, who was believed to be growing up in heaven while she was doing so on earth. Her parents did not know about this, as she did not want to worry them. Another child (*9 years*) was angry and in tears, because she had not been allowed to go to her grandmother's funeral and was locked in the car for safety outside the crematorium. She watched the coffin go in, drawing her grandmother, dying in hospital, attached to a breathing machine – saying: *'I watched her die. I had seen everything and then they would not let me say goodbye.'* Children know about death and they are asking to be included when this happens in the family.

A MULTI-DISCIPLINARY APPROACH TO CHILDREN'S SPIRITUALITY

Several disciplines engage with children's spirituality and view its importance in different ways. The main issues are discussed below showing how particular knowledge affects beliefs and actions.

Religious Studies (RS) and Theological Interpretation

An important area of spiritual development is within Religious Studies, which is a subject lending itself to discussion and enquiry. Children are encouraged to share life experiences, in order to gain understanding of the world in which they live. As part of the RS curriculum, this research enabled children to explore the atmosphere in sacred places and reflect upon music and silence, so in essence '*simply be.*' At these times, theological beliefs and themes of God, heaven and angels emerged. What they described could be traced back to biblical teaching, although given lack of this knowledge among many children today, further investigation is needed to shed light on the source of their ideas. Experiences of Christian meditation linked back to the theology of the *Desert Fathers & Mothers*. For children of different faiths, or secular background, they explain *'spiritual'* as being at one with nature, or exploring the sacred within their own faith background.

Psychology

Children's spirituality engages with enchantment but also involves the darker side of spirituality, when exploring issues of good and evil. Children spoke of seeing evil spirits and fear of going to hell. Bruno Bettleheim (*psychoanalyst*) explored the influence of fairy stories, using religious themes, including fear and evil (1991). He argued that *fear* was important in child development, helping to deal with the reality of life. Likewise, Freud and Jung (*psychologists*) stressed the importance of religion for human understanding. Edward Hoffman (1992) (*clinical psychologist*) researched areas of spirituality, following work of Abraham Maslow (1954), saying this demonstrated that childhood harbours experiences and insights generally unrecognised in our time. He reports in his book, '*Visions of Innocence,'* child accounts as a gateway to enter a forgotten world of beauty and order. Tobin Hart (2003) (*professor & psychologist*) adds that his research, also from child accounts, represents a breakthrough in their mystical experiences.

Medicine

Issues of well-being and mental health are linked to spirituality. Over 50% of children in this study volunteered thoughts about bereavement or death. Elisabeth Kubler–Ross (1983) (*medical doctor, psychiatrist & thantologist*), as an expert in terminally-ill children highlighted the importance of allowing children to

speak openly of death. Likewise, Professor Brian Thorne, therapeutic counsellor in a research interview, stressed the importance of allowing children to speak of fear and grief and not afraid to let them cry. This is vital in helping them come to terms with these aspects of life. NHS doctors and nurses are now being offered spirituality lessons, in order to provide more compassionate patient care. They can qualify in the subject with a diploma approved by Government exams watchdog, Of qual. The training teaches healthcare professionals how to improve their bedside manner and encourage patients to have more meaningful lives. It is primarily about showing children and adults how to connect and communicate with other human beings. Doctors report that the training has helped them enjoy a better relationship with patients. Hospital chaplains are already accredited, by the NHS, to provide spiritual guidance to both patients and staff. NHS trusts have a duty under the Equality Act 2010 to respect someone's spiritual beliefs and identity.

EDUCATION

Ann Chadwick (2012), an educator, is concerned about issues of death and bereavement and believes this should be included in the school curriculum. It is a necessary part of learning about life and accepting the cycle of birth and death. Loss is experienced in many forms and needs acknowledgement, understanding and support. The Education Reform Act (1988) defined education in terms of *spiritual, moral, cultural, mental* and *physical* development which was reinforced in National Inspections and the Education Schools Act (1992). The National Curriculum Council (1993) defined what they regarded as aspects of spiritual development:

- Beliefs – development of personal beliefs (including religious); appreciation that people have individual & shared beliefs to base their lives; a developing understanding of how beliefs contribute to identity
- A sense of awe, wonder & mystery – being inspired by nature, mystery or human achievement
- Experiencing feelings of transcendence – feelings that may give rise to belief in a divine being, or that one's inner resources provide ability to rise above everyday experiences
- Search for meaning and purpose – asking 'why me?' at times of hardship or suffering; reflecting on the origins & purpose of life; responding to challenging experiences such as beauty, suffering & death
- Self-knowledge – awareness of oneself in terms of thoughts, feelings, emotions, responsibilities & experiences; a growing understanding & acceptance of individual identity; development of self-respect
- Relationships – recognising and valuing the worth of each individual; developing a sense of community; the ability to build up relationships with others

- Creativity – expressing innermost thoughts & feelings through art, music, literature & crafts; exercising imagination, inspiration, intuition & insight
- Feelings and emotions – sense of being moved by beauty or kindness; hurt by injustice or aggression; awareness of when to control emotions & feelings & how to learn to use these as a source of growth

Most people relate to these things, but differ in their interpretation and the meaning given to them. Some attribute experiences and feelings to physical, sociological or psychological causes. Others find explanations for them in the teachings of their religion. There is evidence that most British people have some belief in God, although recent figures suggest this is declining.

Neurology

Neurology has been important in gaining insight into the experiences children report. The physical phenomena of *tingly feelings* and a c*hange in temperature,* would be explained, by some, as a *divine encounter,* but is there a neurological explanation? Are the symptoms a religious experience or a pathology? This has been addressed by D'Aquili (1999), David Fenwick (2004) and Mario Beauregard (2012), researching at the Maudsley as well as Alaister Coles (2014) at Addenbrookes hospitals. Investigating the *Mind-Soul* debate, Beauregard (2012) described *Materialism*, saying: '*we experience thoughts, feelings, beliefs and spiritual insight resulting from electro-mechanical impulses*. *Anything like an ecstatic experience must be a hallucination or brain malfunction.*' However, Dr Alaister Coles has noticed the pathologically-ill *decrease* rather than *increase* their faith. The children and adults, who have spoken about these experiences, were not sick. The debate, therefore, continues and as we gain further knowledge this will be made clearer.

Communication

Linked to this is the work of Zohar & Marshall (2000), who consider the importance of *spiritual Intelligence* in human development. Their work on *Spiritual IQ* and the existence of the *God Spot* makes a valuable contribution. They maintain that nurturing spiritual intelligence should be part of a school curriculum with less reliance on technology and more emphasis on activities such as play, walking in the woods, reading poetry, listening to music, expressing thoughts, deemed as essential to personal well-being and successful mental and emotional growth.

Rosemary Sage (2006/2009) trained initially in speech therapy and then educational and cognitive psychology, considers the importance of language and a child's ability to relate in extended, narrative forms, in order to express feelings and ideas for both mental, emotional and social development. Sometimes children cannot find words to describe the spiritual experiences they have felt. She considers the functions of the *visual* right and *verbal* left side of the brain

and how education must develop both hemispheres in teaching approaches for effective learning.

Throughout my research, it was argued that children could not become aware of a spiritual experience, if they did not have the narrative language to describe it and make it real for them. Berryman (in Ratcliffe, 2004) counteracted this by observing infants, in the pre-linguistic stage, when they rely upon non-verbal communication for comprehension and expression. Children often play alone in silence and words are not needed to make meaning of what they are feeling. During this unique time, he suggests God is experienced in the relationships made with others. Children are better than adults in developing relationships without words, because of reliance on non-verbal communication channels in early years. However, when speech and language occurs, this takes precedence over non-verbal communication in our culture for making meaning.

The spirituality work undertaken also involved special needs children and young adults, some of whom were without speech and communicated thought by using clicker-boards. They relayed similar feelings to those using conventional language.

SUMMARY

Evidence, from several years of research into the spiritual aspects of child lives, has shown the importance of giving opportunities for this development for their well-being, as well as mental, emotional and social growth. A prescriptive curriculum has marginalised needs of students in schools and colleges and in summarising the messages of this research, the following needs to be addressed:

- Schools need to adopt a holistic approach to the curriculum for child well-being
- Children are individuals and need time to reflect, ponder and '*simply be*'
- Adults will learn much if they listen to what children are saying and give opportunities for talk
- Make time in the day to communicate and engage with children at a deep, reflective level
- Include lessons on bereavement, death and loss, as children are asking for this input
- Science uses '*plasticity of the brain*' to describe its flexibility. We are not 'j*ust what we eat,*' but '*what we do.*' Denying opportunities to be *spiritual* – to paint, listen to music, write poetry and reflect, means children lose ability to engage with these experiences, so failing to develop *spiritual intelligence*.

As an experienced teacher, I believe the narrow curriculum, focusing on league tables and standard targets, is damaging learners' mental and emotional health. What I see does not inspire but fills me with concern. More and more children are

anxious and stressed with their parents worried continually about their academic progress.

Society has changed, with modern science and technology increasingly relied upon for daily functioning. Answers to questions about life and ultimate death are seldom addressed and as secularism increases there seems less time to consider the idea of a presence greater than ourselves, which some might call '*God.*' Children need to be viewed and reared holistically with care for *mind, body & spirit,* to guide and support them in becoming rounded, mature adults, who are happy in their own being and can bring value to the world throughout their lives.

MAIN POINTS

- It is generally considered that we have a mind, body and spirit (the essence of self) but the latter is given little attention in education
- Approaches designed to release inner feelings, fears and views help to bring about awareness of oneself, others and the world
- This awareness builds identity and purpose, assisting communication and confidence
- Giving students opportunities to discover their spirituality is important for their mental health and general well-being

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JONATHAN ADENIJI

13. HOLISTIC EDUCATION FOR TEACHERS

ABSTRACT

The opportunity to pursue studies at Level 8, by producing a professional record, is limited for teachers in the UK. Completing a Practitioner Doctorate makes one aware of the importance of this level of study if teachers are to move away from traditional models of pedagogy. These old models focus on delivering facts and testing them to see if these have been learnt. Now that facts can be gained at the press of a button and Artificial Intelligence is taking over routine procedures, we need to skill students to achieve better levels of communication and thinking in order to create solutions to complex world problems. A Practitioner Doctorate widens and deepens knowledge and gives the chance to apply this in workplaces. The benefits to oneself and others are life-changing and enable positive changes to be made for learning and teaching.

INTRODUCTION

I joined the pilot programme for the Practitioner Doctorate to provide a more holistic view of education and how it might be better promoted with both my students and colleagues. Teaching is a challenging but rewarding business in our plural societies and the doctoral programme gave me an opportunity to understand the wide range of issues that have to be negotiated in order for students to learn effectively.

This section is a narrative of my unique experience as an educational practitioner, with a background in economics and industry experience in business consulting, training & development. Obtaining my education, in both Nigeria and the United Kingdom, has enriched my international and cross-cultural experiences of learning. It has provided the platform to compare and reflect on practices in both developing countries and the Western world. The professional doctorate approach, in exploring how the culmination of one's *formal, informal* and *non-formal* experiences impact on working approaches, is greatly beneficial to those implementing learning and management. Academic study is not treated in isolation, but in relation to oneself as a practitioner. It creates a compelling, revealing self-awareness of one's professional role, seeing a career journey in the light of *who* you are and *how* you can make greater impact. Furthermore, it helps to chart a course for future development, indicating how practice could be improved and ultimately more fulfilling personally. Having completed the programme, I can understand how important it is for practicing

teachers to be reaching this level of education. It provides knowledge and reflective skills essential for improving teaching and learning.

A HOLISTIC PROFESSIONAL DOCTORATE

A professional doctorate systemises holistic learning by providing a range of different approaches and variations in practice, applicable for teaching in a global world, in order to enrich knowledge and its implementation for education professionals. As a result, the programme has positive impact on practice and one's career journey (*i.e. where you are coming from & how far you have travelled*). As a teacher, it makes you feel more responsible for student learning and the desire to enrich this is increased considerably. In effect, you derive greater intrinsic satisfaction and fulfilment seeing your students demonstrating that the lesson period was time well spent. In consequence, *you* and *they* look forward to the next meeting. Besides, a professional doctorate provides opportunity to assess and challenge the effectiveness of one's practice and that of other colleagues more critically, evaluating the effective aspects and those than require development as well as support.

The opportunity to compare and contrast experiences improves skills, confidence and professional competence. It equips one to appraise and critique practice. It increases capacity to reflect more on experiences and their impact on a career. A professional doctorate helps to make the learning mode more active by introducing a needs analysis and integrating it into everyday practice. In a management position, the experience has improved my flexibility in a mentorship role. This is a testament to the positive impact of learning at this level for greater workplace impact. The awareness, provided by this level of learning, opens eyes more widely to observe more closely.

Providing a means for reflection on a career and professional studies further enhances the quality of daily work, making one more realistic, practical and pragmatic. It increases focus on the *appropriate* application of theories and processes for situations rather than viewing things strictly from an academic point of view, in isolation from real events. Concern is more about practice impact and the positive changes it could bring, by improving knowledge, attitudes and competencies. Since reflection is a genuine process of self-criticism, a professional doctorate increases a desire for continuous improvement of practice. One becomes more tolerant of constructive criticisms, perceiving opinions and suggestions of colleagues as a positive challenge and means to enhance progress. The experience enhances capacity to view issues as part of a whole, by looking at these more holistically within the complex external influences that impact on outcomes in a global, mobile world. This has brought me confidence and capability, as a senior professional in the college where I work.

In the next section, the concept of *narrative* is explored. This aspect appeared a thread that linked all the topics studied by the eight participants following the doctoral programme. It provides knowledge and understanding about communication that is neglected in the training of teachers, but is vital when trying to provide information

to the many students who are learning in English and not their mother-tongue spoken at home.

NARRATIVE SCHEMA

The more practical approach of a professional doctorate inspires a desire, as a teacher, to explore how needs of learners can be met more effectively. It encourages thinking of how to make teaching more learner-centred, considering particularly the issues around their language development and the limitations that may interfere with processing new information and making relevant responses. The significance of an appropriate development and use of *narrative schema* in the learning process cannot be over-emphasised. A schema is a *cognitive framework* that helps organize and interpret information in a meaningful, efficient way. These are essential, because they allow us to take shortcuts in interpreting the vast amount of information that is available in our environment. However, *mental frameworks* also cause us to exclude pertinent material, to focus only on things that confirm our pre-existing beliefs and ideas. They describe both the mental, emotional and physical actions involved in knowing and understanding. Schemas are *categories of knowledge* that help us to interpret and understand the world successfully. This is demonstrated in the *Communication Opportunity Group Strategy* (COGS & Sage, 2000), which attempts to integrate *cognitive, cultural, contextual, linguistic* & *pragmatic* factors in human exchanges. In Piaget's (1973) view,[1] a schema includes both a *category* of knowledge and the *process* of obtaining it. As experiences happen, this new information is used to modify, add to, or change existing schemas (Cherry, 2015). This relates to a learner's ability to talk and interact successfully, both at home and in the classroom.

CLASSROOM TALK

The quality of classroom talk matters. Language and thought are intimately related, as ideas are processed and produced primarily through words in formal learning contexts. The extent and manner of cognitive development depends largely on the *form, content, use* and *contexts* of language encountered in daily life. It is thus culturally mediated. When children learn language, they are not simply engaging in one type of learning amongst many – rather, they are acquiring the foundations of learning itself. Development, therefore, is a socio-cultural as well as a biological process. Children construct meaning not only from the interplay of what they newly encounter and what they already know, but also from interaction with others who add to their knowledge and understanding. In turn, this interaction is critical not just for understanding the kind of knowledge with which schools deal – Mathematics, Science etc., but also for the development of their attitudes, values, identity and sense of self-worth. In the classroom, there is usually talk between teacher and one or more pupils. There is also talk amongst pupils themselves without teacher

interference. Mercer (2012) emphasises that if we invest in classroom talk, we can improve the quality of education. This is achieved through better understanding of the process.

Classroom talk mediates not just teaching and learning but also the wider culture. Views, values, attitudes and knowledge are culturally linked, so it is impossible to consider communication and culture as separate entities. How and what we communicate is defined by our background and the opinions of families and friends. Furthermore, the amount and quality of the *dialogue* children experience at home is one of the best predictors of their eventual academic attainment (Hart & Risley, 1995).

On the downside, (*which seems resistant to change*), is the relative *scarcity of talk*, which challenges children to think for themselves, because of the low level of cognitive demand in many classroom questions. We see a continuing prevalence of closed questions (*despite teacher claims to be interested in fostering more open enquiry*); the habitual use of bland, all-purpose praise rather than feedback which diagnoses and informs; the paradox of children working everywhere *in* groups but rarely *as* groups; the rarity of autonomous pupil-led discussion and problem-solving and a classroom tendency to be places of risk and ambiguity rather than security. Effective teachers use question-and-answer sequences, not just to test knowledge but guide development of understanding. This is not just about teaching subject content but how to solve problems and make sense of experience. It treats learning as a social, communicative process (Rojas-Drummond & Mercer, 2004).

EXPLORATORY AND EXPLANATORY TALK

In a multicultural environment, like the UK, learning should be adequately differentiated by engaging students in *exploratory and explanatory talk* to enhance understanding. The cultural diversity, different learning styles and cognitive-linguistic levels of students must be taken into account. This will help to meet needs of diverse learners. (*Hence, it should have a student-centred approach*.) It will assist in accommodating students with learning disabilities and stimulate creativity by helping them to understand ideas rather than rote memorization. Furthermore, it can raise the bar for all learners and motivate the diffident ones.

The issue in classrooms, regarding information exchange, is the narrative thinking and language structure levels of students in relation to that of teachers. According to Sage (2006), we cope with informal chat, when meaning is within situations, but often fail when faced with formal explanations and instructions in dis-embedded word narratives, resulting in learning and behaviour problems. Shifting informal dialogue (*chat*) into formal monologue (*requiring selecting and assembling information for a purpose*) enables us to be coherent and understand how parts make wholes. Bercow (2008) states that in some UK areas half the students struggle to communicate and other researchers indicate that many start school with inadequate ability to cope with formal, literate talk. Corroborating this, Sage (2000) affirms that thinking and

language competencies of children entering a city school over 3 years were assessed, finding all were 2+ years behind actual age.

Narrative experience helps us to judge, deduce, decide and appraise words/actions and high-achieving countries (*Cuba, Finland, Japan, Finland, & Poland et.*) emphasize this in their curricula. Teachers' culture-specific, socializing practices impart to learners *ways* of talking and thinking about words and numbers called *theory of mind* (Premack & Woodruff, 1978). We can only know the existence of our own mind through introspection and do not have direct access to that of other people. Others have minds by analogy with one's own, and the theory is based on reciprocal, social interaction, as observed in joint attention, the functional use of language and the understanding of others' emotions and actions. Having a *theory of mind* allows one to attribute thoughts, desires, and intentions to others and to predict or explain their actions and intentions. As originally defined, it enables one to understand that mental states can be the cause of and can explain and predict behaviour. If a person does not have a complete *theory of mind* it may be a sign of cognitive or developmental impairment.

Theory of mind appears to be an innate ability in primates, requiring social and other experiences for development. Empathy is a related concept, recognising and understanding the mind-states of others, including beliefs, desires and emotions. This is described as ability to '*put oneself into another's shoes.*' Meaning evolves from sharing ideas, reflecting cultural knowledge, conventions and expectations. We interpret events, forming mental representations of things, people, actions and results. Using talk, in classrooms, requires assessment of a learner's cognitive-linguistic level from time-to-time. This will help the teacher to appraise if learning is actually taking place and if students can express what they have learnt in their own words (Sage, 2000).

Teachers should be equipped with skills to be able to assess and track learner-levels of cognitive-linguistic behaviour effectively. Strategies include asking them to talk about an object, or summarising what they have heard. From responses, teachers (*with training*) can assess the ideas expressed and the narrative levels demonstrated. Further dialogue will ensue to help the teacher stretch and challenge them further, with open questions to encourage higher-learning levels. However, obstacles affecting teacher ability to use explanatory and exploratory talk and effectively differentiate this for a range of student abilities, include lack of staff development, accessible materials and time to create and implement activities. This issue is of concern for new teachers/researchers, who often do not have the knowledge and experience to know what type of materials are needed and how much time must be put into a lesson, in order to effectively differentiate instructions and explanations for all students. Even experienced teachers '*need access to training and opportunities to network with colleagues*' (Good, 2006).

SUMMARY

My experience of holistic learning, through a practitioner doctorate, has helped me focus on the core issues of teaching and learning. A fundamental aspect

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that has emerged from this experience is the knowledge and understanding of *communication in education,* which is now complicated by having to teach students where the language of instruction (*English*) is different to their home language.

To sustain a differentiated instruction culture in the classroom, a teacher should routinely encourage their own personal and student reflections and involve learners in activities that require engagement in assessment for learning. Talk with students about using their areas of strength and make them aware of these and those they need to develop. Challenge students to stretch beyond their comfort zones and experiment with other ways of learning, when they are working on concepts to be understood. Along with students, reflect on what helps to engage them and respond by refining your instructional approaches (Tomlinson, 2001). This process helps to facilitate more effective learning, through differentiation and attention to narrative schema in the educational process.

MAIN POINTS

- Teaching needs education, at Level 8, to compete with other professions where this is a common goal
- A Practitioner Doctorate focuses on the individual professional, their interests that have emerged in workplaces, providing the background knowledge to progress these in various initiatives
- Such an approach gives direction to the professionals engaged in this level of study and impacts positively in their work places
- Education is presently following traditional models designed to produce compliant workers for the industrial age. These jobs are now taken over by technology, requiring the development of high-level language and communication to create solutions to the complex present problems of a global world.

NOTE

[1] *Piaget's theory of cognitive development* is a comprehensive theory about the nature and development of human intelligence. It was first created by the Swiss developmental psychologist, Jean Piaget (1896–1980). The theory deals with the nature of knowledge itself and how humans gradually come to acquire, construct and use it. The theory is known as a developmental stage theory, but critics point out that growth is not always linear as the theory purports.

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ROB LOE

14. RELATIONAL SCHOOLS

ABSTRACT

Today, educational institutions are complex systems. These have to engage students and teachers from many different language and cultural backgrounds. Therefore, the issue of communication and relationships is paramount to stakeholders and needs to be addressed. The Relational Schools Foundation has developed an assessment that provides a profile of an institution, giving assistance to improving communication and relationships in the workplace. Research, to date, is encouraging. It is showing that attention to this aspect of stakeholder collaboration pays dividends in increased student progress and less stressful people relationships.

INTRODUCTION

Relational Schools (RS) is a dynamic, mission-focused '*research, think & do tank,*' applying measurement of relationships in schools, and consulting on how to 'fix' them. Through work, from 2014, it has proven its concept: *Where positive relationships are nurtured and developed as part of a values-based relational strategy, schools improve student outcomes*. The relationships played out in schools are seen later on in society, so the vision is to help overcome social inequality.[1]

The organisation has a robust plan to scale up operations, with support from individual donors and philanthropic organisations. Their seed funding, phased over three years, will help the foundation broaden its impact by:

- engaging in more ambitious and far reaching funded research projects with identified high-profile partners (universities, grant-making trusts, school groups),
- developing more traded consultancy business with UK and international schools, and
- building networks of clients, supporters and advocates, influencing policy as well as practice.

Relational Schools has been integrated from 2017 into the *Relationships Foundation*, a charity set up in 1993 to develop relational thinking and engage with policy makers. As the think-tank for a better connected society, it believes in building effective relationships with the family, community, public services and businesses. It also has a strong track record in incubating and spinning off successful charities

and social enterprises. http://www.relationshipsfoundation.org provides detailed information.

THE RATIONALE BEHIND RELATIONAL SCHOOLS

A rationale for the *Relational Schools Foundation* – is a belief that strong, supportive relationships between all members of a school are fundamental. Where relationships are nurtured and developed as part of a values-based strategy, schools can help overcome social inequality.

Founder and Executive Director of Relational Schools: Dr R. Loe

This is based on the idea that relationships played out at school are seen later in society, and that developing and nurturing abilities of children from an early age, will help them repair and build communities in which they will live, work and re-create.

These beliefs are well founded. It has been shown that in schools, classified as '*relational,*' students not only achieve superior academic outcomes but also enjoy other benefits, including reduced bullying, improved physical health and fewer absences.

The vision is to help build '*relational capital*' in schools, by carrying out research, consultancy, campaigns, fundraising and engaging people in relational networks.

The work is informed and guided by the following values and principles:

• Widely-accepted values: honesty, justice, respect, care, nurture and fundamental human freedoms.

- Human beings gain identity, meaning & wellbeing in the context of their relationships.
- Individuals tend to flourish when relationships are good and societies when institutions enable relationships which are close, durable and fair to generate relational assets like trust and loyalty.
- Where such 'relational capital' exists, a society balances liberties with obligations; competition with cooperation; diversity with unity; privacy with transparency; rights with responsibilities; innovation with continuity and individuality with community.
- Values that sustain relational capital, include forgiveness, reconciliation and teaching of relational skills.
- Reform based on a realistic view of humanity: not simply individuals, but dependent on and fulfilled through their relationships.
- Relational thinking is inspired by the Judaeo-Christian tradition and provides a point of agreement on social & economic progress between people of different faiths and none.

OBJECTIVES

Objectives are aligned with the *Relationships Foundation,* to carry out applied research into the organisation and conduct of human relationships in personal and organisational life in schools by:

- Carrying out and commissioning research & consultancy projects
- Evaluating results of research projects and applying findings for public benefit, through recommending changes in the leadership, practice and management of schools
- To communicate findings and outcomes to the schools sector, policy makers and general public, to encourage improved organisational and personal relationships.

Achievement of these objectives are through:

- Provision of traded consultancy and grant-funded research
- Campaigning on relevant issues
- Fundraising with organisations and individuals
- Engaging networks of supporters and schools

Research demonstrates effectiveness of a relational approach in leadership and management of schools; practice of teaching – generating evidence to show a positive impact on young people, communities and society.

Consultancy will improve quality of relationships in schools using the strategy, leaving them with strengthened relational capital, capability and capacity.

Campaigns will promote the importance of effective relationships in achieving key educational and social outcomes to the UK and international schools sector.

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Networks of relational schools, teachers and international partners, will influence policy and practice.

Fundraising will ensure financial health and sustainability, furthering the mission achievement.

THE BACKGROUND

The Relational Schools Project (RSP) was set up in 2014 by Rob Loe and Michael Schluter – with support from the Relationships Foundation – as an education research & consultancy; a Cambridge-based not-for-profit think tank, developing ideas and applications in the field of Relational Thinking. The mission was to address present social, cultural and economic issues which have led to a decline in interpersonal relations because technology has replaced talk with less face-to-face dealings amongst people (research presented in Chapters 1 & 2).

The hypothesis was (*and remains*) that schools are both a space in which decline is visible and a site for corrective action to be taken, with short and long term impact. To prove this, RSP carried out a pilot programme in UK schools. Evidence shows that a focus in schools on relational practice develops relational competence in young people, enhancing understanding of communication and relationships, decreasing incidence of bullying, increasing wellbeing and improving academic performance. Armed with proof, RSP began its consulting and applied research business, to explore potential for partnerships with universities and other organisations and develop relationships internationally with the launch of a film and book – *The Relational Teacher* – to showcase research and demonstrate a relational school approach. In 2016, partner organisations in The Netherlands and Australia delivered relational research and consultancy in their jurisdictions. From January 2017, the Relational Schools Foundation formally began work as part of the Relationships Foundation.

THE ASSESSMENT PROCESS
(RELATIONAL PROXIMITY)

Relational Proximity (RP) is a tool to illuminate the strength of relationships, by assessing core components, which are useful to consider in schools. Developed by founders of the Relationships Foundation and Relational Research, it is licensed world-wide through Relational Analytics Ltd, offering:

- a non-emotive, reproducible approach which generates actionable information;
- an equal voice for both parties;
- analysis of relationships between organisations, groups/individual RP has been derived from relational research. It describes features of relationships, defined in domains. These and their outcomes are shown in the table below. A multiplex model enables a more rounded and contextualized understanding of a person,

which aids the management of the relationship and helps to describe its nature in a way that can be grasped by a range of people. There is logic to the linear format as, for example, in the domain of communication, in which the encounter, if showing mutual understanding, will produce synergy to produce a positive outcome.

DOMAINS of relational proximity	DRIVERS of Relational Proximity	FEATURE of relationship	EXPERIENCE In relationships	OUTCOME For organisation
Those of…	Greater…	creates…	encouraging…	and producing…
communication time knowledge power purpose	directness continuity multiplexity parity commonality	encounter storyline knowledge fairness alignment	connectedness belonging mutual understanding mutual respect shared identity	communication momentum transparency participation synergy

THE EDUCATION DEBATE

In education systems around the world, there is discussion on how to raise academic standards and improve teaching and learning in austere times. There are debates about how schools should balance a need for high academic standards with requirements for students to develop competencies needed for life and work. Occasionally, these debates are framed around the role schools play in their social context. Rarely, however, do they consider schools as a site for the creation of society; a place where children first experience the values and norms which enable human-flourishing and cultural-harmony. Western societies are having to adapt quickly to increasingly unpredictable and fast-shifting global trends, but must also seek to better understand and maintain the values needed for social cohesion. Therefore, we must develop in young people abilities to relate to one another and to different cultural and social interests. Problems are created by dysfunctional relationships, which lead to low-levels of motivation and achievement in schools, playing out later in society as conflict and/or loneliness in communities, families and individuals. These are documented in the initial chapters of this book.

Evidence suggests that:

• students who develop positive relationships with teachers achieve better educational outcomes
• positive peer relations correlate with student motivation, engagement & academic outcomes.
• parent involvement with education is a strong predictor of academic success
• barriers limit capacity and support but not motivation.

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By helping children:

1. Maintain and develop deep, engaging relationships with friends and family, they will be able to negotiate modern technologies, which broaden social networks but make relationships more shallow & goal-oriented.
2. Understand the dynamics of relationships, benefits of compromise & negotiation – issues of social isolation & individualism (*low self-esteem, self-harm & suicide*) are addressed.
3. Develop empathy & tolerance, they will build strong foundations needed for global societies to thrive.

Children need to learn to be effective parents, neighbours, employees & citizens. Consequently, focus is on building strong teacher-to-student, student-to-student & parent-to-school relationships. Evidence demonstrates the crucial role played by effective relationships in improving outcomes, including wellbeing, happiness, friendships, security, empathy and, most powerfully, academic performance. Young people who get on well with their peers and their teachers do better at school. Moreover, through careful and purposeful planning, relational practices can be sustained within organisations so that positive changes are maintained.

Relational Schools aim to expand evidence from school research, using it to create actionable strategies for change and improve the relational ability of children, who are the next generation of community, social, business and political leaders.

ACHIEVEMENTS TO DATE

Since 2014, 3800 students & teachers have been surveyed, generating 468,000 lines of data with consultancy projects in nine client schools & other UK organisations, along with presentations to TEDx Norwich, the Suffolk Festival of Learning, Wiltshire Pupil Premium conference; TeachMeets; Whole Education's 2015 annual conference, Character Scotland, the CSA's National Leadership Retreat in Broadbeach, Australia; Kenyatta University, Kenya, colleges in Johannesburg & events in Luiperdskloof. RSF will achieve its mission and objectives through work in 4 distinctive areas of activity:

RELATIONAL SCHOOLS RESEARCH

Analysing the quality of relationships in schools uses surveys based on the Relational Proximity tool, to identify areas of strength and weakness, relative to benchmarks. Data, from school consultancies, comprises a substantial body of work with significant aggregate insight. As more data is added, the potential value of this for the wider sector will be realised through research partnerships, driving academic credibility. Research grants will sought, with partners and independently, as well as work published using open and free licenses, including various media. A new film is currently in production, following a project with the XP School in Doncaster. Over time, the intention is to fund and academically support a series of PhD studentships.

RELATIONAL SCHOOLS CONSULTANCY

The Relational Schools model measures relational capability and helps to build it effectively, fixing problems and enabling improved, sustainable practice. Consultancy engagements – often but not exclusively following a survey – help schools evaluate relational qualities that enable positive change. An important element of consultancy is training and advocacy, transferring knowledge and theory into practice in schools and conferences.

NETWORKS & FORUMS

A network of teachers (*and others*) with interest and commitment to relational practices in schools is being built. This provides a platform for practice sharing, collaboration forming and a '*movement*' to be developed. Forum members are invited to support through fundraising and using a crowdfunding portal like *Just Giving*.

Alongside a forum for individuals, a Relational Schools Network, comprising schools benefitting from engagement and those interested in building relational capacity is being formed. This will provide opportunities to learn from research and share best-practice through peer-groups at an annual Conference. Each school will pay an annual subscription with tiers of membership.

RELATIONAL SCHOOLS INTERNATIONAL

The aim is to build on existing partnerships in The Netherlands and Australia, developing an international network of Relational Schools research hubs, each an independent organisation in its own right, transferring revenue from licensed use of the research tool and consultancy services, but connected through the network. The impact of work in schools has been profound, suggesting …

One area to address is *parental engagement* – an important predictor of student success and something schools find hard to do well. Through helping better understanding of relationships with parents, improvements will be fostered.

Alongside this, an experimental shadow *inspection process*, to replace Ofsted's Parent View, is being trialled as a means of understanding parent attitudes.

"Our involvement as a case study school for Relational Schools has really helped us to recognise and promote would-be tacit knowledge. The word 'relational' has become commonplace in our school vocabulary and has become an integral aspect of our professional learning and dialogue. The opportunity to engage with evidence-informed practice has really shaped and strengthened our school's culture. We are very proud to be a relational school."

Helena Marsh, Executive Principal, Linton Village College

Another focus will be work with schools and policy makers to develop new data-sources for school improvement. The external scrutiny, offered by Ofsted and peer-reviewers, is not the only means of revealing faults and virtues, or identifying means for improvement. Important data is available from those working and learning in a school, or interacting regularly with it. Ways to gather intelligence from all stakeholders – *students, staff, leaders, parents, carers* – elicits what is happening and where opportunities for improvement currently lie hidden. This would help schools deal with issues before becoming problems, strengthen relationships within communities and build trust.

THE THEORY OF RELATIONSHIPS
(COMMENTARY BY ROSEMARY SAGE)

Relational schools is a relatively new concept, but very necessary to promote in a world where technology has taken over and reduced the face-to-face opportunities for people to make contact with each other and communicate effectively in real, relevant ways. Research, in Sections 1 and 2 of this book, clearly indicates that less personal interaction not only affects development of higher-level cognitive and linguistic abilities, but shows problems people now have in communicating and behaving appropriately, when negotiating their lives and coping with rapid changes. A focus on relationships is now vital but cannot be achieved without looking at the quality of communication and how this is developed in *dialogue* and *monologue* activities in school.

There are *5* theories that support and illuminate relationship theory:

Ethological theory (Bowlby, 1969) emphasizes inborn, instinctive patterns of interaction. It focuses on patterns of interaction that the child naturally brings into the world and helps understanding of non-verbal communication activity and how it influences relationships.

Psychoanalytic 1 theory (Freud, 1960) concentrates on instinctive behaviour of self-preservation and has become the broad outline on which theories of attachment are based.

Psychoanalytic 2 theory (Erikson, 1963) focuses on physical, cognitive and linguistic developments and the effects these have on communication and relationships

over time. The 8 stages of emotional and social development propose a pattern of constructs which slot into other learning (*psycholinguistic & communication behaviour*) and show how relationships develop and can be successfully fostered. This theory clarifies why some people find it difficult to achieve successful relations with others and how crucial are informal and formal communicative competencies for effective interactions.

Social Learning theory (Bandura, 1973) concentrates on how interaction is learnt. The theory looks at responses of participants in exchanges and how these influence relationships in positive or negative ways.

Cognitive-developmental theory (Kohlberg, 1966) shows how relationships and behaviour depend on mental and linguistic levels. Changes in relationships are seen as the result of shifts in thinking and language ability.

Each theory of social and relationship development offers a particular strength when considering intervention and improvements. *The Ethological theory* tells us about early stages of interaction and indicates if this is not effective there are long-term issues that will need addressing. *Social Learning* concepts help us understand what happens over human life development. *Cognitive theory* illuminates the influence of communication and language on interaction. Erikson's *Psychoanalytic theory (PT)* combines several threads to consider participants in relationships and the context in which they operate, whilst Freud's *PT* focuses on survival and is pertinent to the concept of saving 'face' in exchanges.

Theories *(promoting a specific perspective)* help to explain the nature of relationships (*in and outside schools*) and the differences in communication patterns that are evident in informal and formal contexts (discussed by Sage, 2004). Freire (1972) has been influential in describing ideal school interactions and the Oracle project (1987), led by Professor Maurice Galton, in the 1970s, at Leicester University, was the first to focus on teacher-student relationships in classrooms. The review of these, this century, finds that communication competencies have deteriorated over 30 years. This makes relationships more difficult in classrooms and behaviour of students very much worse, so justifying focus on this aspect of school policy and practice. Therefore, relationship issues are vital to consider in today's schools, colleges and universities and must be a priority in developing effective academic and personal standards. It is excellent that the Relational Schools project is focusing on this problem.

DOMAIN THEORY

Domain theory, used to develop the assessment used by the Relational Schools, deals with partially ordered sets. The goal is to interpret elements as *pieces of information* where those higher in the order extend information of the ones below in a consistent way. Domains often do not have a greatest element, since this would mean *one* that contains the information of *all* others. It is useful in focusing on

some attributes of relationship interaction and the experience of the project is that a framework is necessary to discuss issues and their resolutions. Although no model is perfect this particular one has been found to assist in setting goals for support and intervention.

An important concept in the theory is that of a directed subset of a domain. This means that any two pieces of information within this are *consistently* extended by some other element. We can view directed subsets as *consistent specifications*, with no two elements that are contradictory. This interpretation compares with the notion of a convergent sequence in analysis, where each element is more specific than the preceding one. Interest is in the *limit* of a directed set. This would be an element that is the most general piece of information that extends all others of the directed set. Domain theory is a purely *qualitative* approach to modelling the structure of information states. One can say that something contains more information, but the amount of additional information is not specified. Yet, there are some situations in which one wants to speak about elements that are in a sense much simpler (*or more incomplete*) than a given state of information.

The process allows exploration of how an organisation is functioning relationally, producing a framework to guide development and decisions. It provides a tool for considering aspects of the *quality* of relationships but does not account for developmental changes that occur over time or what is known about psycholinguistic, information processing and communication theories that influence the level, patterns, direction and context of interaction. Lourenco (2014) advises caution (*as with any assessment tool*) in using *domains*, as it is easy to take variation changes for transformational ones. Relationships are contextual and variable in and between people, because of specific circumstances. As an abstract, dynamic concept (*although relationships in action are real*), it is resistant to accurate, consistent measurement, but there is benefit in subjective assessment. It provides a useful profile for discussion and a guide for development.

Relationships in schools are *competitive* in capitalist societies. Facilitating these will improve practice as they have a greater influence on school character, quality and student success than anything else. If relationships are trusting and cooperative, then a positive ethos pervades, but if fearful and suspicious then *these* qualities will disseminate throughout the community. Chapter 1 discussed that the '*politicisation of intelligence*' has led to '*intellectual dishonesty*' so that we fail to address issues that need effective solutions and this is seen in schools. Things often not discussed in schools are the leadership of the head teacher, underperforming staff, race and cultural attitudes, personal visions for school and institutional relationships. They command attention but are incendiary, so we cannot talk about them openly. The main *types* of relationships in schools is defined below.

RELATIONSHIPS TYPES IN SCHOOLS

School relationships are often analysed in 4 ways: separate, conflicting, effective and collegiate, defined below:

Separate

The parallel play of 3 year-olds shows primitive engagement, when children are active alongside each other rather than interactive. This describes how teachers behave in some establishments and the relationship between one school principal and another. It was summed up by a teacher: '*in school, we exist in separate boxes,'* suggesting a self-contained classroom and an isolated group, barricaded from others.

Conflicting

Conflicts take many forms, such as a negative comment to a parent or colleague: *'Mrs Brown's class is always late out of school.'* We might with-hold information, which provides insights and help for others. If educators shared knowledge with one another, schools could be transformed. Teachers become adversaries through *competition* for scarce resources and recognition. *The better you are, the worse I am* and vice versa is how we might operate, endorsing the failure of colleagues rather than assisting them to successful and effective.

Effective

Fortunately, schools also have relationships that are interactive and positive. We see evidence of congeniality with people offering lifts, sharing resources and bringing in buns for birthdays!

Collegiate

School reformers talk about collegiality with people acting together. Evidence of this is educators…

- discussing practice with each other
- sharing their knowledge and skills
- observing one another's practice
- praising one another's success

CREATING COLLEGIALITY

Discussing Practice

In some schools, a meeting begins with a participant sharing something learned that would be useful to others. A new teacher might bring up how students were assessed in a previous workplace. A parent might share in a PTA meeting an idea about homework. A principal might share with others a new policy about *language across the curriculum.* Repeated practice embeds knowledge and skill into a school system.

Observation

Making teaching practice mutually visible is uncomfortable, because we are never fully confident that we are doing something well or how students will behave with others present. None of us wants to risk being seen as incompetent. However, the best way of learning and improving is observing others. General observation usually has modest results and agreed criteria work best when…

- visits are reciprocal
- what we see and say is confidential
- focussing on an aspect for attention (how a student communicates in different situations)
- agreeing on the observation day, time and length
- debriefing and sharing perceptions

These criteria *increase* ownership, reduce fear and facilitate effective learning, but need sympathetic support.

LEADERSHIP ROLES TO ASSIST EFFECTIVE RELATIONSHIPS

Leadership is defined as ability to *foster relationships* and activity, which is easy to say but more difficult to do. To promote collegial school relationships someone has to remove all possible barriers. What else can a school leader do to promote a culture of collegiality within school? Warren Little (1981) found that school leaders foster collegiality when they:

- *state expectations explicitly:* '*We will work together this year, sharing knowledge and assisting each other*'
- *model collegiality*: giving positive feedback to others
- *reward those who behave as colleagues:* giving release time, recognition, space & resources to collaborators
- *protect a collegiate:* '*I observed something effective in Ben's class so I've asked him to share it with us*'

Strengthening practice and improving a school is about a collegial, communicative culture in which participants talk about experiences, share knowledge, observe and endorse the success of each another. Without this, no real improvement, staff and student development, team teaching, parent involvement and sustained change will happen. Empowerment, satisfaction and work success does not come from going it alone but from being an active participant within a communicative, cooperative, collaborative group.

America has been energetic in developing the relational school. A prime example is *The New American Academy in New York*, supported by the Mayor, Michael

Bloomberg. The school has developed excellent relationships, by emphasising the quality of talk for everyone. Students are given regular opportunities to practice public speaking, with a focus on coherent narratives and clear diction. Professor Matteucci, in Chapter 8 (*the multi-cultural context in teaching*) mentions a project in which she involved the New York Mayor, reinforcing the issue of excellent communication for both staff and students in building positive, trusting relationships in schools.

This focus in schools is very important today. A Dale Carnegie seminar on *Workplace Performance*, in Northampton (July, 2017), was attended by many different business leaders. They were asked to come up with issues that most affected their organisation's performance. They all put *communication* and *relationships* at the top of their list. Discussion revealed the problems of technology reducing face-to-face exchanges. One Director said: '*Now we have less talk, we are losing the ability to use it for establishing positive relationships and effective work performance.*' The low standards of speech and language were also noted, giving rise to continual, workplace misunderstandings and lack of attention to what is said. It is time to give these issues greater focus in formal education and skill teachers with the knowledge and ability to facilitate these in their exchanges with students.

MAIN POINTS

- Schools are multi-cultural places with many languages now spoken, so communication and relationships is a major issue in teaching and learning
- The Relational Schools Foundation has designed an assessment to provide a profile of an institution's stakeholders as the basis for improvements in cooperation
- Research shows that attention to this aspect improves the school climate and educational standards
- This approach is applicable across national boundaries and is operating internationally

NOTE

[1] Focus on student-student, student-teacher, teacher-teacher, parent-school and school-school relationships.

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15. EPILOGUE TO *PARADOXES IN EDUCATION*

ABSTRACT

The authors of this book have focussed on issues emerging from their many different educational roles. These include class teaching; prison education; advisory/specialist functions (national/international); therapeutics; school/college/university leadership and management; teacher-training; lecturing; researching and education policy development. The book began with chapters outlining the complex issues that influence teaching in a global world with constant people mobility and cultural mixing. There are schools in Midland England where 1/3rd of learners will move on within an academic year, so teachers are coping with continual influxes of new students. Constant change and seeming chaos are impressions we have of systems within which we live and work, but the authors provide some answers to problems of ethics, motivation; holistic, reflective, supportive practices; change management; education-workplace mismatches and intercultural communication. This chapter summarises the main points identified throughout the chapters, suggesting what education must address to meet the needs of students and support their teachers in facilitating both personal and academic growth.

VIEWS OF THE WORLD

If you listen to people talking, the word 'chaos' pops up frequently. They chat about political chaos, crowd chaos, classroom chaos, hospital chaos, road chaos and definitely chaos when picking up children from school! The word chaos refers to the state in which behaviour and events are not controlled and generally thought of as confused and disordered. It has been voted as one of the saddest words in the English dictionary. Billions of years of evolution have maximised complexity to give us an impression of chaos, but scientists show there is a simple, predictable life-pattern, operating to a set of identifiable laws. Plot the metabolic rate of any creature against body mass and everything from an ant to an elephant falls on a straight line. The bigger the body the slower the metabolism. In the natural-world, it is small creatures that exist in the fast lane, but in the man-made one the opposite is true. City metabolic rates increase with size taking humans with them. The bigger

the city the busier its inhabitants. Per capita, they generate more GDP, spend more money, produce more rubbish, spread more disease and commit more crimes. Big is busy now the world population is tripling over the last 100 years to over 11 billion by the end of this century (World Population Clock), as medical technologies enable most infants to survive and reproduce for the first time in history. World statistics show that 4 babies are born each second and 2 people die (Ecology Global Network). Rapid population growth and constant mass movements are at the root of many issues in society today, putting pressure on infrastructure and limited resources.

THE DEMOGRAPHIC PREDICAMENT

It was Robert Malthus, the 18th century vicar, who defined our demographic predicament, by suggesting that human population rises exponentially (2, 4, 8, 16, & 32…), while resources to sustain it can only do so arithmetically (2, 3, 4, 5, & 6…) Population power is thus greater than power to maintain it. Our post-industrial world whizzes by at a super-fast rate. An average human life-style requires food calories at a rate equal to 90 watts but a city-dweller needs a whopping 11,000 ones (West, 2017). Delivering this, while sustaining a swiftly growing population has only been possible because advances enable us to accomplish things more quickly. As we push the bounds of the planet's resources, with faster than exponential growth, we require more rapid, transformative technologies.

The pace of life thus quickens and we must innovate at an even greater rate. Professor Hawking (*astrophysicist*), in a documentary, *Expedition New Earth,* claims that time is running out if humanity is to survive climate change, asteroid strikes, over-population and epidemics spreading from people mobility. He predicts we will need to leave our present world and explore how we can disperse to live in outer-space. He claims we have less than 100 years to plot our way out of a possible demise, advocating a broader, creative education to solve such complex problems. Not least is the destruction of our present earth to then repeat this on another planet!

Also, an uncontrollable rise in immigration from the Middle East and Africa to Europe is expected to increase. The population of these areas is predicted to double in the future, with many millions of people seeking to move. Growing up in nations with autocratic leadership, inadequate education, limited opportunities and internal conflicts, it is understandable that many will try to migrate to more stable, liberal, Western democracies. Huge numbers are entering the UK, both from the East and Europe. Britain is a small island lacking an adequate infra-structure to sustain large population influxes at once.

Education, therefore, is particularly challenging, as excessive demands mean many teachers do not remain long in the profession, with multi-cultural policies ensuring that catering for diverse languages, customs and individual needs is continually stressful. This has led to a breakdown in classroom discipline, in a culture where the '*rights*' of students are seen as equal or more important than those of teachers, so trumping everything. The number of students attacking teachers has increased

by 75% over the last four years (*Depart of Education figures released in July, 2017*). The Government's exclusion data shows that 35 children each day are being expelled from schools in England for assaults on staff and behaviour out of control. This pressure is enhanced, as populations have not been made aware, in education and training, of cross-cultural communication issues and the resulting problems. Disengaged students that cannot cope with learning and how it is communicated lead to unacceptable behaviour. Education has to meet changes, with a curriculum that encompasses a broader range of personal competencies, to cope with present demands, but ever increasing crowded schools make greater attention to these less possible.

IS THERE A SOLUTION?

Can we return to a no-growth, stable, less stressful situation? If you look at demography closely, the exponential phase is slowing. Family sizes are reducing to reflect new survival rates, with world fertility halved this century to 2.4 children-per-female, approaching more stable replacement levels. Education has been shown to help slow population growth by creating new aspirations for people. The peak child is being reached, so peak population and peak consumption should follow. We no longer consume more-and-more basic resources each year and pollute the environment less, although these still remain issues to monitor. Throughout history, humans have had a stable population followed by a growth burst, when technologies (*steam/electric power/computers*) transformed planet capacity to support people. This suggests ability to manage demographics beyond the Malthus imagination. It heralds hope rather than havoc for society. The present population bulge may be merely another blip in history and make less chaotic life more possible in future, especially if we shoot off to other planets!

The *essentialists* are cynical about whether we can actually improve ourselves to meet modern challenges. Espousers of *essentialism theory* believe that everything has an essence or form giving *identity, constancy* and *un-alterability*. Such a view emanates from Plato (*ancient Greek philosopher*) and ideas on *realism,* giving rise to an interest in the nature of matter and its stable categories. Recent research (Harris et al., 2016) into person changes throughout life, tentatively suggests that some dimensions might alter to challenge ideas of stability.

However, in the 1930s, the *theory of essentialism* was used to back protests against falling school standards. It led to promoting a '*back to basics approach*' from established academic knowledge and experiences of human character, requiring discipline, structure and systems to reach potential (Oderberg, 2007). This view is seen today in pleas to return to traditional ways of teaching, demonstrating how we are influenced by *mental models* telling us how to think and *label our experiences*. We predict, define and make assumptions about what is happening around us and mental modelling makes it difficult to see the truth in situations and events that constantly change and require fresh thinking to solve problems. Feldman

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Barrett (2017), a psychology professor, explains the constructionist view of our feelings and behaviour. We have little or no awareness of *why* and *how* we respond to experiences in the way we do, so this becomes a problem in trying to fathom reality. Reflective practice enables us to consider the *how* and *why* we do things and the pros and cons of situations. If we are unable to critically understand and articulate the rationale for applying theory into practice then future development is stunted. Descartes, the 17th century French rationalist philosopher, suggested that reflection makes us disembodied and able to think outside ourselves. Unfortunately, the prescriptive curriculum defines our practice, so we do not think much about why we are exposing students to certain things, such as 100 word spelling lists for five-year-olds!

INTEGRATING EAST AND WEST PHILOSOPHY

Eastern, Confucian philosophy believes humans are born *good* and need freedom to develop, whilst the Western, Christian view is that they are *born to sin* (*original sin*) and must be controlled. It is these contrasting ideas about child-rearing that have influenced East and West education. For example, in countries like Japan, teachers do not discipline students harshly. If they think things might get out of hand, they saunter up, smile and then ask a question, which instantly changes the mental set into reflection. In the UK, teachers commonly castigate students with a sharp, loud voice and even remove them from classrooms if they misbehave. It is time to reflect on conflicting systems and each other, now that many cultures are merging in time and space.

Therefore, Harvard academics (De Freitas & Cikara, 2017) have been investigating person views of each other, putting this to the test. People regard their group more favourably than those outside it, especially if they seem threatening. After the 2015 Islamic-inspired shootings in California, 1000 white US citizens were surveyed to assess fear of Arabs. They were presented with stories describing someone changing for the better – either a white US citizen, Arab in Syria or US Arab immigrant. Participants saw the *moral improvement* in the white US citizen as an expression of their *true-self* and had the same view of Arab cases.

Despite being members of a threatening group they were still seen as basically good people. This made respondents less fearful and better disposed towards them. The boundaries melted away, with neuro-scientists attributing this to activity reduction in the *anterior cingulate cortex*, also happening after taking psychedelic substances, such as LSD or psilocybin. Imbibing such substances is not to be recommended, but the Harvard research suggests that perceptions and behaviour can change, given awareness, relevant opportunities and support, with the book authors confirming such evidence from their own experiences.

Further support comes from the Max Planck Centre for Computational Psychiatry, at University College, London (UCL) in an allied study (Dolan, 2017). Participants were asked to make moral judgements about decisions to harm others

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for profit. When they refused, the brain's *striatum* (*key to understanding value*) was involved, showing *moral rules* are visible in *neurological signalling*. Values that guide decisions respond flexibly to moral consequences. This is important for future research that could investigate how the brain circuitry is disturbed in anti-social behaviour. A further study at UCL discovered, at the physical level, the brain finds *decency* more satisfying than *deception,* when couples, paired anonymously, could mildly electric-shock each other (Crockett et al., 2017). They were given the option of receiving money in return for a shock to themselves or their partner. Brain scans noted the *striatum* activated more strongly while paining themselves rather than others. Ill-gotten gains evoke weaker responses which may explain why *most* people would rather not profit from hurting their fellows.

This suggests the brain internalises moral judgements of others, simulating how they might blame us for potential wrongdoing, even if actions are anonymous. Scans revealed the brain-area, involved in moral judgements, was most active when pain infliction yielded minimal profit. Previous studies had shown that *generosity* and *altruism* are governed by the *subgenual anterior cingulate cortex*, working better in some persons than others. It is possible that with continuing research from neuroscientists and other disciplines, that can demonstrate how social, emotional, cognitive and linguistic networks interact, we could modify extreme, unsocial behaviour in more effective ways for better relationships with one another. This would help the internal conflict which seems to have increased with population growth, people mobility and greater strains on society systems.

DEVELOPING THE GOOD IN PEOPLE

We regard experiences within *moral* criteria – in a *good* or *bad* binary mental schema (Sage, 2004/2007). If someone's behaviour is seen as good, according with our values, we deem it acceptable. Deep down we have a strong tendency to see others as morally good. Knobe (2017) argues that moral considerations figure in the basic human competencies used to make sense of the world. They result from ability to talk to ourselves (*inner-language thinking/self-talking*) and conversations with others that help adjust unhelpful views. Can these processes be harnessed as a force for good?

Recent research by the Education Endowment Foundation (EEF, 2017) involved 2,500 primary school children in a trial of *dialogic teaching*, in which they were encouraged to discuss and argue with others about their test results. This strategy showed more general progress than a similar group of pupils who did not take part. An overall improvement in thinking and learning rather than just subject knowledge is indicated.

Encouraging *within* and *without* the person talk might reduce tension and prejudice between groups accustomed to eyeing one another with suspicion and hostility. To achieve this, it is important to be *open* to experience, which enables us to take in an exceptional amount of information and combine it in unique ways.

Antinori (2017) and a University of Melbourne team have studied this activity, confirming that people with a high-degree of openness are more communicative, creative and innovative – encouraged from reflecting on experiences *together*. Today's issue is we talk to each other less, with more anger and anguish in people behaviour. It is necessary to re-learn the art of conversation with one another for our mental and moral health. This requires an understanding of the competencies of conversation (*informal talk*) and whether these are sufficiently established to enable narrative thinking and speaking (*formal talk*) required for classroom learning. There is limited appreciation of this knowledge in UK teacher training opportunities.

Education is a primary agent for change, but needs a stronger vision that acknowledges present and future world needs. Traditionally, it has prepared students for jobs, with work-study experts suggesting these comprise around 85% of routine activity. Artificial Intelligence is taking over mundane procedures with speed, so learners must be prepared for work, predicted to be more people-oriented and requiring effective communication and leadership styles for plural engagement.

Surveys show that employees have less-and-less interpersonal skills year-by-year with the CBI/Pearson study: *Helping the UK Thrive,* pointing out the fecklessness of young people entering the workplace. They have been reared in a world of texting and Facebook, but the way you develop yourself is through social interaction. Social abilities are being killed off by technology, with studies suggesting people are choosing unemployment rather than low wages because it is more fun watching television, surfing the net and internet gaming. Companies deliberately design devices and apps to capitalise on our basic needs for approval and success, which we may not be receiving in our personal lives.

The ludic-loops – habit-forming circuits that influence dopamine levels in the brain – explain at a biological level, at least, why some are obsessed with technology. These ludic loops drive Instagram users to chase the next stream of '*likes,*' so encouraging gamers to play for hours and opt out of life and relationships. Our generous welfare state supports such addictions.

Investigations have compared a working wife and husband plus two children, on a combined annual income of £30,000, with one having unemployed parents and eight children, receiving welfare benefits of £130,000. Society values have been skewed against work for those in low-paid jobs. Bonding over a broadcast, brooding alone with Netflix and living off welfare payments is a dream come true for *some* people today. The 3 million new jobs, created recently in the UK, have resulted in the majority taken by immigrants, suggesting that our own population lacks employability.

Broader learning opportunities must remedy this, with educators and employers committed to providing personal and vocational training for available work roles. EducationDive.com (May, 2017) says student disaffection stems from teachers lacking abilities to cope with their diverse needs and prepare them properly for a global world and changing work cultures. It is the system that is to blame and not individual teachers, who must adhere to prescriptive curricula or otherwise lose their jobs.

The recent Sutton Trust report: *The State of Social Mobility in the UK* (2017) has shown clearly that workers are losing jobs to robots and competencies, such as effective communication and its resulting confidence and coping ability, are needed to survive. The report confirms that people make their way in life not because of their degrees and qualifications but because of ability to appear fluent, articulate, charming, capable and socially assured. These attributes are seldom taught directly in schools, but in middle class families will be encouraged through speaking opportunities. It is communication and interaction that inspires others and robots are unlikely to match humans in this way.

DIFFICULTIES ABOUT CHANGES

Radical changes are crucial, but will decision-makers listen? Powerful people positions are matched by their high earnings. Our capitalist, consumer society sees only a few becoming rich, with vested interest in controlling the majority to maintain this differential and the status quo. They do not want to support more articulate citizens who can challenge the system and make more demands. The present populist world-movements are examples of rebellion, by those finding it hard to attain a decent living. Powerful bureaucracies make change difficult, but we must believe in the possibility of a fairer deal for everyone. In *Power Moves,* Schaarschmidt (2017) discusses studies that have looked at this issue.

We use the term '*Machiavellian*' to define leaders, who pursue goals without regard for moral or legal limits, with investigations indicating there are many of these in workplaces. Such leaders focus on *status* and always look for their own advantage, using others to their own end.

Research by Lammers (2010), supported by many similar studies, confirm that those in power positions apply considerably less stringent criteria to their own behaviour than to those beneath them. However, this Machiavellian path to power does not work for everyone, especially women. The Keltner studies (2008) suggested that those with well-developed communication and social abilities, who had face-to-face contact, connection and empathy with others, built the greatest influence over time for overall effective performance of everyone in an organisation. The book: *Why Nations Fail,* (Acemoglu & Robinson, 2013) provides historical evidence from over the world, showing that inclusive institutions (*everyone having a say in decision-making with wealth distributed*) are ultimately successful but those where an elite rules and exploits others do not ultimately prosper.

At present there is no viable economic alternative to capitalism, but with freedom from mundane tasks through technology, there will be opportunity to devise better systems of living. It is economics that determines the nature of present society and we are now on the brink of profound changes from modern developments. Physical human input into production is being rapidly taken over by robots powered by computers and artificial intelligence carrying out tedious analytic work.

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Increasing ability to manipulate our genes will extend our lifespan and enable us to determine the nature of future generations. Control over '*software*' information data and how it is stored, processed, used and manipulated will be more important than that over physical capital, machines and buildings. The important, defining character of the economy and society now is how software is produced, owned and used by the state, corporations and individuals. Such developments could end poverty and expand intellectual and material horizons, but also lead to growing inequality with the new economy controlled by a corporate, wealthy elite. Just as it was not market capitalism that freed slaves or gave women the vote and built the welfare state, it will be the collective efforts of all of us that enable us to turn economic advances into meaningful social progress.

Education assists to achieve an inclusive goal, helping learners progress to improve prospects and social mobility. The paradox is that Britain is a *rich* country but education standards are *poor* compared with similar economies. A narrow, prescriptive curriculum, which marginalises personal, practical abilities is a reason, with more holistic approaches, developing the *mind, body* and *spirit,* the way forward. A stronger commitment to *improve real learning* is vital with an understanding of the oracy-literacy shift, which indicates that spoken narrative forms must be developed before written literacy and numeracy are possible. Relevant education; cultural, social, political renewal; entrepreneurial rebirth and a pro-growth policy may alleviate present impressions of *chaos*. Will this be sufficient? It is merely a modest start to solving entrenched world problems. The authors of this book have provided evidence that is food for thought and demonstrate initiatives that can assist both education and integration for a world in which everyone feels their lives are improving. The following issues need consideration if this is to happen.

AN EDUCATION BLUEPRINT

1. *Know thyself to Establish Priorities:* Education must have a clear view of its strengths and weaknesses. Strengths are teachers educated in a liberal regime, valuing *equality, liberty* and *fraternity* principles, with experience of being reared within this philosophy to pass on to the next generation. Weaknesses are limited training in the Arts and Sciences of pedagogy and a narrow, government prescribed curriculum. This does not address personal abilities to the extent that some other countries do, so disadvantaging our students in the global market. Priority would be to enhance teacher education, training and professional development and produce a less restrictive curriculum. Splits in political views on what should be a relevant education mean a lack of coherence confuses and weakens commitment to goals.

2. *Understand the Stakeholders:* Diverse populations mean that different abilities, attitudes, values, interests and philosophies prevail, so education providers must understand the various positions of those involved, while making clear

the principles of the British system and the rules that support these. Evidence suggests that multi-cultural policies may cause confusion in implementing learning. For example, religious festivals and practices can interfere with timetables and examination schedules. One author found certain students did not turn up for examinations during a religious festival, but expected to pass the academic year in spite of missing the required assessments. Another author found that it was not possible to time-table for Friday afternoons because of particular religious obligations in the group. Intercultural communication must be an educational requirement, so that differences between us are properly understood and compromises made for the well-being of everyone. What is lost in translation from mother-tongue to other languages is now an important teaching issue, along with acknowledging the changing meanings in word usage. Fifty years ago, '*grass*' was mown, '*coke*' was kept in the coalhouse, a '*joint*' was meat eaten on Sundays, '*pot*' was something you cooked in and '*rock music*' a mother's lullaby. When mixing across ages, language is often misunderstood because words are used differently, so adjustments must be made. Creating awareness of communication is important today.

3. *Who calls the Shots?* Although schools, colleges and universities are nominally communities of equals, there are those that call the shots in any group of people. This is the nature of group dynamics. What starts as equal partnerships between people often devolves into disagreements and fights, so it is necessary to take account of the power-politics in work places. People have agendas which are not always obvious to others, but can subvert goals that have previously, publicly been agreed. Conversational leadership principles are not always practised in British institutions, but need to be implemented for consistent, coherent staff approaches to learning and behaviour. This style of working understands the transformative power of two-way conversations as an approach to connecting, relating, learning and working with others. It is promoted in courses at Harvard University in America.

4. *Dealing with Propaganda:* An example of how propaganda messages distort reality is seen in responses to the question posed, by media and others, regarding Britain's low education standards compared with comparable nations. This has led to a tendency to blame teachers for inadequate performances. The result is initiatives, such as the *Shanghai Project*, which brought Chinese educators to Britain to improve Mathematics teaching, without properly acknowledging the range of issues that have resulted in our low-score situation on international league tables. Such an action is merely slapping on a plaster to hide the problem. Smearing people as inept does not help motivate them to stay in jobs. Around 50% of teachers do not expect to remain in the profession beyond 5 years, which is an expensive issue for the nation. As education is essential for progress and the subject of much debate, there is plenty of propaganda that seizes on a single aspect to explain something wrong, without considering the complexity that surrounds

the problem. We have to be careful to produce reasoned arguments about issues in order to produce effective judgements and outcomes.

5. *Reality not Rhetoric:* A prescriptive curriculum and standard testing has resulted in the loss of a moral compass in meeting expectations for both teachers and students. It is a symptom of the commodification of education, particularly at the higher level, with students admitted for high fees but ill-equipped to cope with both the personal and academic demands of courses. Academics frequently attest to inadequate levels of both spoken and written communication and lack of awareness of academic norms amongst many students. Cheating has become a major issue at all educational levels and in the long run leads to a lack of faith and credibility in the system that demotivates everyone involved. From the 1000+ sites offering assignments for sale, researchers have found you can pay £106 for a 'B' grade GCSE essay, but an eye-watering £82,238 for a PhD (Usborne, 2017). This means some students may receive qualifications which are unjustified, with the result that employers become confused when recruits do not live up to their credentials in work performances. These are unpalatable issues but must be taken on board to acknowledge the reality of situations and understand the reasons for unsatisfactory practices.

In summary, education must provide:

- Understanding of society and its diversity across the world
- Commitment to human equality: kindness and respect for everyone
- Adherence to national attitudes, values and cultural traditions of the country of residence
- A strong moral code to guide behaviour, noting conflicting cultural differences that might subvert
- Conversational leadership implementing holistic, reflective practice, applying theory from a rationale
- Curricula meeting *mind, body* and *spiritual* needs that value equality, self-awareness & motivation
- Communication and creativity for open, flexible responses to experiences
- Support for personal and educational needs of both teachers and students
- Inter-disciplinary teacher-education for a broader understanding of pedagogy and underpinning disciplines
- Intercultural awareness for effective interpersonal relationships and improved integration
- Career preparation that assesses individual interests and talents in line with society's employment possibilities

FINAL COMMENT

In the 1960s, political manifestos talked about the urgent need for an educational revolution that took account of the responsibilities of the scientific age and the

problems of leisure from increasing automation. This theme has been repeated constantly in the intervening 50 years, which Harold Wilson (*Prime Minister*) called the '*white heat of technology.*' More than 50 years later we are still retrospective rather than visionary in public debates, and are bogged down by human rights, stalled incomes and insecure employment. Our education policies have been geared to encourage more and more students to go to university, at a time when the better jobs they expect will be taken over by machines. Only half those graduating can find jobs that are commensurate with their level of qualifications. Just as 50 years ago, rapid change poses opportunities but threats for the traditional employment of millions of people. The big difference between automation *then* and *now* is the massive accelerating pace of change. Ability to adapt and re-skill is crucial and personal competencies of people are what will enable this to happen. The evidence of the book authors suggests we are some way from becoming open, outward-looking and confident about our futures. Public policy now must quickly start laying the foundations for today's school leavers for 50 years hence, when the state will clearly be unable to look after them and fund their pensions (*unless they start taxing the robots!*). This presents a huge challenge with 2 main choices. We can.

1. Build a flexible labour market with the personal competencies to survive change, as well as encouraging enterprise, boosting business and moving towards more *self-reliance*
2. Develop into a stronger social-democratic nation – beholden to the state's rigid rules and regulations, which work against flexible, globalist attitudes and effective progress

There is a necessity to balance social and economic policies. The European Union was built on the ideal of bringing together former enemies in a single, economic trading market, but its aims have been social-welfare rather than pro-business. It has moved towards a single-state with the introduction of common money (euro) in many member countries. This has had advantages with ease of movements across Europe, but the Civitas Report (Burrell, 2016) shows how bureaucratic predominance in the single-market has meant they are less competitive than nations with free-trade and fewer restrictive regulations. Education has similarly suffered from bureaucratic systems. These have good intentions to regularise and achieve consistent UK standards, but have meant they have lowered in comparison to similar nations and contributed to inequality regarding job prospects.

If we think we have inequality now, we must consider what might be coming next, with questions about how to underpin incomes of those not in work either temporarily or permanently. Optimists say we have been here before and alarm is misplaced, but the speed of change does put a different complexion on issues and perhaps leads us to reflect on what we mean by *progress* and *success.* The 20th century German theoretical physicist, Albert Einstein's mantra: *'Try not to become a man of success but of value,'* should be our starting point for education policies. (*'Man' in the 20th century referred to generic mankind/humanity*). The 18th century

German philosopher, Friedrich Shiller's statement can start reflections as to how we can attain a fairer future for all citizens. *'Live with your century, but do not be its creature. Work for your contemporaries but create what they need not what they praise'* (translation – 2016). Faced with the enormous changes in the way we live and work, from technology developments, sitting tight and hoping things will work out is not an option. There is a famous saying of Napoleon, prominent in the French Revolution as a military leader and politician: *'the side that stays within its fortifications is beaten'* that applies to present circumstances. Breaking out of present issues requires a change of philosophy and systems, treating the world as an opportunity to tackle intractable, challenging issues in new ways.

Making ethical decisions may seem impossible. The recent government move to increase grammar schools shows how every course of action is seen to benefit one group at the expense of others. In this case, those opposing argued against such privilege at the expense of students unable to achieve entry requirements. There is no perfect answer, but decisions must be made to move forward. In making reasonable judgements it is necessary to be responsible, cautious and communicative. In being responsible, it is impossible to be really impartial, as we all have moral perspectives, which differ greatly from each other in our plural societies. It is important to proceed cautiously in a world of huge uncertainty and to be aware of the complexity of situations.

This is difficult when we are educated and programmed in narrow ways. Finally, we must be able to communicate and cooperate with others, so there is a chance for everyone to participate in debates that affect lives. Recent events, like Brexit, show that we are some way from being able to discuss issues sensibly, without rigidity of thinking and rancour for our adversaries. This is a competence that requires attention and is part of our self-development. We hope that reading this book, there will be knowledge and ideas to make decision-making more effective for everyone. The suggestions we make are common sense rather than ground breaking, but the very opportunity to review the interests and experiences of others causes us to reflect and hopefully find a way to improve the teaching of a precious future generation.

MAIN POINTS

- The complex world seems chaotic but life has a predictable pattern
- The population is estimated to have tripled in 100 years, giving rise to resource issues
- Advances in technology could solve problems but are reducing jobs & taking over routine procedures
- A new educational policy is needed to meet the changing requirements of new life styles
- Personal abilities require more focus in education for improved coping abilities for people

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Sera Shortland is a psychologist and the lead of Social Science programmes at Hamilton College, Leicester (*school for senior students*). She has developed an initiative called MP6 in her school, which is now implemented in institutions over the region. In this socially deprived area, the need to develop the communicative competencies of students is crucial, to give them the confidence to establish themselves both in school, in their community and later in workplaces. It also is the process that underpins successful academic and personal performances and Sera's initiative has received wide praise for its popularity and outstanding success.

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Richard Davies led the Government Department responsible for policy, practice and implementation covering all aspects of education, skills and lifelong learning in Wales, pre and post devolution. Earlier he gained wide experience as a Senior Civil Servant, devising and delivering social policy, notably for health, schools, housing, community development and family support. He is presently a non-executive director; the Chairman of various tribunals; Board Chairman for global education and qualification standards at the Royal Institution of Chartered Surveyors and a member of international fora dealing with ethics and governance. His range of interests as a trustee includes the Carnegie (UK) Trust and the Nationwide Foundation. Richard is the Chair of Ethics on the Practitioner Doctorate at the University of Buckingham. (Special expertise – ethical practice)

Robert Loe has been a teacher and senior leader in schools and is now Executive Director and CRO for the Relational Schools Foundation. This organisation is an education research and consultancy group, whose aim is to improve relationships between key stakeholders for better personal and academic success. His work role is international with consultancies and networks across countries. (Special expertise – relationships in schools)

Pauline Lovelock has been a senior teacher in schools, with both Secondary and Primary experience as a Religious Education specialist, with an interest in holistic human development. As an Education Officer, she developed work with children in the field of spirituality and silence. Her original social work background led to her research giving insight into aspects of children's bereavement and fear. Pauline has contributed to both national and international conferences. She is a Farmington Fellow. As a licensed Church Lay Elder, Pauline works with adults as a retreat leader. Currently, she is employed as both as an independent specialist and with children in an Anglican Shrine. (Special expertise – the spiritual dimension in learning)

Elizabeth Negus has been the English lead in Further Education colleges and is presently a Head on 3 sites on the senior policy team. She has taught across the age range in both St Lucia (*her birth place*) and England and is a recognised international expert in Victorian literature. Elizabeth has published text books for the English Curriculum and contributed papers and presentations at many international conferences. She is presently on the Commonwealth Committee, invited to discussions and presentations in Africa and elsewhere. (Special expertise – Victorian literature**)**

Kim Orton is unique in having taught across the age range and has been a Deputy Head Teacher, an Early Education Adviser to schools, consultant on Prison Education as well as a Further and Higher Education lecturer, tutor and leader. She has managed Initial Teacher Education and is now monitoring and examining education students for their professional qualifications in the UK and Middle East. Kim has worked on projects within the EU and continues as an Associate at the Institute of Education, University College London, in leadership and management. She is the Research Officer for the Practitioner Doctorate at the University of Buckingham. (Special expertise – communication and reflective practice)