

The full report documenting the Miami prototype is available as an ePub (Community University Research Alliance, Small Cities Imprint): <http://smallcities.tru.ca/index.php/cura/issue/view/5>

Work In Progress

An outline of EmerAgency projects is documented at <http://emeragency.electracy.org/>.

The Miami experiment, for example, is projected as an Internet prototype called the Ka-Ching: the cash register onomatopoeia alludes to the syncretic nature of an updated oracle functionality, that does for global practical reason what the I Ching and tarot (among others) did for pre-modern civilizations. The difference between traditional oracles and the Ka-Ching is that the former were composed by sages as established wisdom, while the latter is open source, distributed, generated on the fly interactively, by those who consult it (crowd sage). The challenge facing democratic policy formation in conditions of the dromosphere is how to coordinate all levels of decision-making in an instant. The divination/consulting interface promises to do that, by making explicit the mutual dependence of public collective and personal individual decisions (politics and

ethics) on the logics of identification (Laclau's difference and equivalence, dream work and commodity).

By making the data of a public-policy dilemma the vehicle for a fable about an individual's personal dilemma, a double awareness is created in real time: first, citizens are motivated to pay close attention to the details of public problems, since these hold the clues to their own problem. Second, this level of scrutiny modifies the behavior of public decision makers, who realize that their actions are being monitored by the general public. The digital capacities of the Web to register the collective effect of individual searches create a feedback loop, contributing agenda-setting priorities based on citizen acts of identification (hegemony). The larger ambition of the Ka-Ching is to serve as the means by which a group (collective) subject becomes self-aware of its agency. The fundamental knowledge addressed in EmerAgency consulting is the experience of well-being. The insight calling for a transformation of global policy formation is that the individual human body in its capacities of need, demand, and desire, is the dimension of reality made accessible to ontology in electracy.

Key Pedagogic Thinkers

Paul Natorp (1854-1924)

Gabriel Eichsteller & Sylvia Holthoff, ThemPra Social Pedagogy

Paul Natorp is often considered one of the first *social* pedagogical key thinkers and has played a vital role in shaping social pedagogy in Germany. Born to a Protestant minister in Düsseldorf/Germany in 1854, Natorp lived in turbulent times: despite its failure to unify the Germany states, the Revolution in 1848/1849 had changed the political landscape and social order by ending the feudal system; and from around the 1830s the Industrial Revolution had been leading to increasing urbanisation as people moved from rural areas to the cities with the aim to find work in the factories. As urban areas grew, so did social problems such as exploitative working conditions, homelessness and starvation.

Having studied music, history, and philosophy, Natorp soon became an influential social philosopher during his time as professor for philosophy and pedagogy at the University of Marburg. Together with his colleagues, Natorp became known as part of the so-called Marburg School, which gradually established social pedagogy as an academic discipline in its own right. Natorp was not the first to coin the term 'social pedagogy', which had been previously used by Adolph Diesterweg and Karl Mager in 1844, and many social pedagogical ideas date further back to earlier social and educational philosophers, such as John Amos Comenius, Jean-Jacques Rousseau or Johann Heinrich Pestalozzi; yet, Natorp is often considered the 'birth father' of social pedagogy as he was the first to develop social pedagogy

in any significant way (Niemeyer, 2005). In doing so, Natorp introduced the term social pedagogy to a broad audience stretching beyond the academic discourse and into the public domain (Wendt, 2008).

Influences and Ideas

Natorp's social pedagogy can be conceptualised as a social philosophy of upbringing, which draws its key influences from Plato, Immanuel Kant and Pestalozzi. As Niemeyer (2005) notes, in order to understand Natorp's work, it is essential to consider its relatedness to the social philosophical thinking prevalent at that time, which was dominated by the ideas of John Locke, Rousseau, Pestalozzi and Kant. All of them were concerned with the structure of society and its implications for inter-human relationships. Similarly, pedagogical thinking at Natorp's time was no longer merely focussed on the individual child's upbringing but reflected upon its contribution towards creating human togetherness and societal order.

In his philosophical perspective Natorp was influenced by Plato's ideas about the relationship between the individual and the *polis*, the city-state. Plato imagined the polis as an organically constructed human-society, an organism that aims towards justice and follows reason. In Natorp's understanding it 'is geared toward the spiritual life and the complete educational development of each person in it. The person, after

being educated, will want to serve the state as his/her community', as Saltzman (1998) notes. This means that, for Natorp, all education is social education, or *Sozialpädagogik*.

The German philosopher Immanuel Kant and his works on reason and morality were a further vital source of inspiration for Natorp. One of Kant's central maxims, the *categorical imperative*, demands that we treat people as subjects in their own rights instead of treating them as means to an end. While religion had previously argued that human goodness is something that God commands, Kant argued that reason commands this too. We should not merely treat others with respect out of fear of a higher power, but because this is reasonable if we want to be treated with dignity ourselves, according to Kant's *moral imperative*. Kant thus helped explain social interaction in a way that saw intrinsic value in good respectful human behaviour. Kant's work on social ethics resonated with Natorp and impacted on his perspective on morality within society.

Natorp was also influenced by Pestalozzi's concepts on community education, outlined in the Swiss pedagogue's 1819 popular novel *Lienhard & Gertrud*. In this he described an oppressed village community, morally and economically impoverished as a consequence of the corruption and greed of the squire. The novel also outlines how, through re-structuring and a series of socio-economic and pedagogic interventions, the inhabitants are gradually enabled to live in justice, realise their intrinsic potential and live their lives as their own creation (Thiersch 1996). Pestalozzi's views on educating for humanity and on improving societal conditions reinforced Natorp's perception that 'all pedagogy should be social, that is, that in the philosophy of education the interaction of educational processes and society must be taken into consideration', according to Hämäläinen (2003, p.73).

Key works

Building on these philosophical perspectives, Natorp published a monograph in 1894 titled *Religion within the Bounds of Humanity: A Chapter for the Establishment of Social Pedagogy*. In what was the first major work on social pedagogy, he aimed to find an answer to the intensively discussed 'social question' in the late 1800s, when industrialisation, secularisation and urbanisation were causing massive social change, new inequalities and destitute living conditions for the increasing working class. In Natorp's view, the central issue was how to overcome the legally established rule of power by capital over poor labour, with its destructive consequences for the morality of the entire people (Natorp 1894).

Natorp argued that these social issues were not about material poverty but about impoverishment of social existence, that a lack of social cohesion in Germany had caused many of the social problems. What was needed was therefore a clearly pedagogic answer to the social question, one that reconceptualised the relationship between the individual and society. This social pedagogy

should aim to encourage a strong sense of community (*Gemeinschaft*), educate both children and adults to ensure positive relations between the individual and society, and 'fight to close the gap between rich and poor' (Smith 2009). Natorp realised that as social pedagogy is about the individual in relation to society, social pedagogy has to address both sides – rather than only working with the individual it must also attempt to influence the social system and to optimise it.

As Niemeyer (2005) explains, Natorp argued that at a theoretic level social pedagogy must research how education is related to the social conditions people live in and how social life in the community is affected by educational conditions, i.e. the lack of educational opportunities for the working class (Natorp 1894). But while a theoretic understanding of the problem is important, it has to be complemented by practical action. Natorp thought that a practical level social pedagogy must find means and ways to design these social and educational conditions. Through this he aimed to create educational opportunities for those who do not have them and to educate or renew the community so as to develop people's morality. Thus Natorp combined the person-centred and community-centred aspects of education in his concept of social pedagogy.

Niemeyer (2005) concludes that, as a result, social pedagogy was seen by Natorp as contributing to shaping the social, the community and its circumstances. Where previously the influence of religion had meant that the concern was with salvation of man from a sinful world, Natorp argued for creating a world worth living in, because and as long as man does not become his own, and other people's, opponent but finds human community.

This article is based on our chapter 'Conceptual Foundations' in C. Cameron & P. Moss (2011) *Social Pedagogy and Working with Children and Young People* (London: Jessica Kingsley Publishers) and printed here with permission by JKP.

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Special Feature

Peer Assisted Learning

PAL Leader Training at Bournemouth University: 12 years on and still evolving

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Abstract

Peer Assisted Learning (PAL) at Bournemouth University (BU) is a peer mentoring scheme that fosters cross-year support between students on the same course.

Coordination of PAL, including leader training, is run centrally within Student and Academic Services by the PAL Coordination Team. Successful applicants attend two days of compulsory training in June or September with optional follow up training sessions offered throughout the autumn term.

As with other training programmes for peer learning schemes, including Supplemental Instruction (SI), upon which PAL is based (Arendale 1994; Jacobs *et al.* 2008), the concept of modelling is integral to the training. Trainers employ small group learning techniques and frequently re-direct questions. Leaders can then use these approaches in their own sessions. Crucially, all attendees lead a simulated PAL session.

Weekly follow up training is delivered in collaboration with other support staff, providing information on various academic skills, support services and ideas for related PAL sessions.

Like PAL itself, leader training has evolved gradually since it began in 2001. Changes include:

- training on new online community areas on the University's Virtual Learning Environment;
- streamlining of initial training in response to trainee feedback.

However, the overarching principles of the training, established by the founders of the scheme, remain (Capstick *et al.* 2004). Qualitative feedback from 2011-2012 trainees after completing training, and from a later survey delivered to them towards the end of their role, has further confirmed the continued power of this training while revealing potential ways to strengthen it.

Keywords: Peer Assisted Learning; training PAL leaders; Bournemouth University; mentoring; undergraduate students.

PAL at Bournemouth University

Peer Assisted Learning (PAL) is a peer mentoring scheme run centrally from the department of Student and Academic Services for five of the University's six academic schools. PAL has been running successfully at Bournemouth University (BU) since 2001.

PAL leaders are generally second year students recruited to facilitate regular sessions for 1st year students from the same course. In PAL sessions leaders encourage discussion, collaborative learning, and share experiences of the first year of their course from the student perspective (Fleming 2009a). The content of sessions is largely student driven, but leaders also meet with PAL course contacts (usually first year programme leaders from their academic school) who are able to steer them in the right direction and contextualise the sessions they run. Leaders are paid for each hour long session they run, along with 30 minutes of preparation time. Leaders may also gain points and develop transferable skills towards earning the BU Student Development Award (Bournemouth University 2012A). Leaders are not paid for any training they receive.

In its first pilot year, 2001-2, five students studying Hospitality Management within what is now the School of Tourism '...were recruited and trained for the role of Student Leader' (Capstick & Fleming 2001 p. 72). By 2011/12, PAL supported virtually all courses or frameworks at full-time undergraduate level at BU, with 151 trained leaders supporting 2,435 first year students. For 2012/13, 180 leaders have already been recruited. PAL has been embraced across the university, is highlighted in the University's Strategic Plan (Bournemouth University 2012b) and is a strong selling point to potential students applying to BU. PAL continues to perform an important role for students, not just in supporting academic development for 1st years but also in easing their transition to university life. The timeline below shows how PAL at BU has developed over the past decade and will continue to expand into 2012-13 supporting the University's commitment to providing coaching and mentoring support for all students.