

Social Identity - Developing the Learning Continuum: A Summary Guide



	Liberal	Technological	Humanistic	Progressive	Radical
Purpose of Education	<ul style="list-style-type: none"> To teach learners to know more about the world so that they are free to make more of themselves by being more knowledgeable The learner becomes clever and capable of a civilised life as a result of the content in the process 	<ul style="list-style-type: none"> To train learners to become more skilful in specific tasks or to establish changes in behaviour to achieve competency The learner becomes efficient and accomplished through performing in the process 	<ul style="list-style-type: none"> To support the growth of learners in emotional, physical, intellectual, moral and spiritual terms to become fully human The learner flourishes as a result of being upheld through the process 	<ul style="list-style-type: none"> To facilitate the learner in solving problems and pursuing curiosity and in doing so co-create meaning The learner is empowered as a result of engaging in the process and ultimately becomes responsible 	<ul style="list-style-type: none"> To liberate the learner from oppressive frameworks, roles and expectations To bring about a re-distribution of power in the education endeavour with a view to fundamental social change
Underlying Model/Philosophy	The theory of social development which underpins the concept of a civilized society. People become free from ignorance through education, mitigating the potential for fundamentalism	A theory of social development that emphasizes usefulness – utilitarianism. Society requires that people can ‘run the world’; make it work.	A theory of social development based on full realization of individual potential. The collective experience is best achieved where individuals feel safe and attached to self and the world	A theory of social development orientated to social change and democracy. The intention is that sustainable equality and justice is created when individuals can think for themselves, work collaboratively to solve issues inherent in social discourse	A theory of social development which is based on social transformation
Role of Educator	The Academic	Technical Expert/Instructor	The Guide	The Facilitator	The Catalyst

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Role of the Learner	The Scholar	The Apprentice	The Initiate	The Problem Solver	The Co-Creator
Limitations in relation to Living Equality factors	<ul style="list-style-type: none"> Colonialisation of the curriculum; valorising western, liberal progressive principles and practices; denial or discounting of other frames of reference; presumption of objectivity 	<ul style="list-style-type: none"> Performance measures skewed in favour of normative student profile Criteria and competences based on mono-cultural assumptions 	<ul style="list-style-type: none"> Unconscious bias of staff results in preferencing of students and discounting of others Pastoral care at risk of becoming paternalistic resulting in 'saviour' interventions 	<ul style="list-style-type: none"> Socialisation is embedded in how learners are engaged in experiential learning; Students 'learn' discrimination, via uncritiqued experiential learning 	<ul style="list-style-type: none"> Power and authority within the organisation reflects the systemic hierarchy of the wider society. Effort to be ostensibly inclusive is undermined by structural reality of power.
Questions to ask in relation to Living Equalities	<ul style="list-style-type: none"> How might our curriculum better reflect the heritage of our students? If liberal learning is designed toward accessing a civilised life, how do we define what this means beyond the systemic ideal? 	<ul style="list-style-type: none"> How might our internal measures, criteria and assessment take account of privilege? Do we check unconscious bias in setting groups, grade/level prediction etc? 	<ul style="list-style-type: none"> Do we have ideas to understand growth and development that are inclusive of non-Eurocentric ideas about child and adolescent development? <ul style="list-style-type: none"> How does our pastoral care work address diversity? 	<ul style="list-style-type: none"> How do we teach students to discuss rank and privilege with diverse groups? Do we account for systemic dynamics in working with students in peer conflict? 	<ul style="list-style-type: none"> How do we encourage activism amongst our students in relation to Living Equalities? How do we engage students in developing the levels of the School awareness?

1. The most important thing to bear in mind is that any point on the continuum has validity. It is the wider contextual contract demands that are critical in determining the relative usefulness of each type of learning. In other words, the contract between the learners and educator is predominantly influenced by what the school, and by extension, the wider system, permits.
2. All theories/pedagogy can be 'privilege blind' and, if left unexamined, will perpetuate the dominant cultures' norms, values and beliefs and ill-prepare both students and teachers for education in a globally connected & diverse society.
3. Building a compendium of locally grown practice, illustrating what is already taking place at the school level, is an important first step in making the continuum more relevant and anti-oppressive.

Exercise

1. Take some time with colleagues sharing your general experience and knowledge of working with the continuum.
2. Focus on those educational approaches on the continuum with which you are most familiar. Look closer at the objectives, methodology and underlying assumptions.

3. Shift the focus away from the content level of the educational approach and toward the systemic context.

What potential unconscious bias might be embedded?

In practice, how might the 'have's' perspective influence the power differential with the 'have not's'?

4. How can you adapt your practice, and/or influence that of others, in developing a more informed application of the learning continuum model?