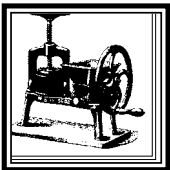


University of Gloucestershire Inaugural Lecture
No 2

*Learning for Life: An Educational
Agenda for the Third Millennium*

Professor Patricia Broadfoot



THE CYDER PRESS



UNIVERSITY OF
GLOUCESTERSHIRE

at Cheltenham and Gloucester

THE CYDER PRESS

... thy Press with purest Juice
Shall flow ...

(John Philips: *Cyder. A Poem*, 1708)

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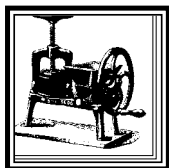
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† **If you wish to join, or receive information about, the Friends of the Dymock Poets, please contact: Roy Palmer, Chairman, 39A Albert Park Road, Malvern, Worcestershire WR14 1R (tel: 01684 562958).**

*Learning for Life: An Educational
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THE CYDER PRESS
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UNIVERSITY OF
GLOUCESTERSHIRE
at Cheltenham and Gloucester

Editorial Note

Patricia Broadfoot, Professor of Education and Vice-Chancellor of the University of Gloucestershire, delivered the second in a new series of inaugural lectures by the university's professors on 29 October 2008. The present booklet reproduces the text of the lecture more or less verbatim, and the editor of The Cyder Press is most grateful to Professor Broadfoot for allowing the Press to reprint it.

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... it's not the same world as when they grew up. When they were little they were always told what to do, but we bring ourselves up, we learn outside school. They have to understand that we're young and that we're from a different generation. They need to find out what's happening now.

(Low achieving boy in a Paris school, aged 13)¹

Introduction

Tonight, I want to share with you some of the insights I have gained from this 'lifetime of learning'. It has been my privilege to have been able to spend a large part of my professional career engaging in research in – to put it crudely - 'what works' in education in the UK and in a range of other countries around the world. I now have the even greater privilege to lead a University that regards the quality of the education it provides for its students as of the utmost importance; a university that is deeply serious about the question of how universities should respond to the challenges facing our world today; a university that is developing a transformative vision for education for the 21st century.

'Education, education, education' – was the mantra of Tony Blair's 1997 election campaign. Why? Because, education matters. It matters to individuals, to their communities, to the nation, to the world. For individuals it provides a route to increased opportunity and personal fulfilment; for communities it provides support and enrichment; for nations it is the key to economic competitiveness; and for the world, it is the means of promoting mutual understanding and engagement. That is why our forbears in the 19th century fought so hard to provide wider access to schooling; that is why in the developing world today some countries spend up to 20% of their national budget on providing education.

There can be no doubt, then, that education matters; that we need to get it right. But is education working? What would constitute an answer to this question? You might want to respond in terms of value for money. Did the UK get good value from the £41,223 million it spent on schools last year? The £4,946 million it spent on further education colleges? For the £12,628 million it spent on universities? Or, we could ask, are young people being suitably prepared for the world of employment - is the education system delivering the skills which business and industry need?

Employers all too frequently claim that it is not. Or perhaps we should measure the success of our educational investment in a different way: are we helping individuals to achieve their full potential? Are we making progress through education towards greater equality of opportunity and social justice? Are people living better, more fulfilled lives as a result of their education – is society more harmonious, more racially integrated, and more sustainable than it used to be?

These are some of the questions I want us to think about during this lecture – to consider how our current educational priorities might need to change as we prepare students for an increasingly unpredictable, globalised and electronically-connected world. Tonight, I want us, to borrow a phrase from anthropology, to ‘make the familiar strange’.

Recently, I went to the launch of the Anne Frank exhibition at Gloucester Cathedral. The theme of that harrowing exhibition is what we can learn from Anne’s insight and suffering to help us understand and respond to the social problems we face today. The exhibition exhorts the visitor to ‘Remember, reflect and react’. Tonight, I’d like you all to do the same: to remember what your own experience of being a learner at school and perhaps college or university was like – the highs and the lows, the good things and the bad things; to reflect on what lay behind these experiences; and to react – to think about what we might need to change in our approach to education today to make it a relevant and fulfilling experience for all young people.

Our reflection needs to start, I suggest, with examining critically our current educational approaches which are still largely unchanged from those of over a hundred and fifty years ago. Our trains today have moved on a long way since Stevenson’s Rocket; our hospitals are unrecognisable in relation to those of the era of Florence Nightingale and Elizabeth Garrett Anderson. Even our factories are very different from those of the mid-19th century. Yet our classrooms, and the approaches to teaching and learning that characterize them, have changed remarkably little. Moreover, the colonial era exported the educational models which were developed by the industrialising West to almost every part of the world. As a result, more or less anywhere you go in the world today, you would instantly recognise a school, a classroom, a teacher and a textbook.

I have been involved in educational activity in countries that are hugely different in almost every respect – Australia, Belize, China, Denmark, France, Hong Kong, Malawi, Mauritius, New Zealand, Romania, South Africa, Sri Lanka, Sweden, the Seychelles and the United States – but in every case, the means of delivering education is fundamentally the same, although in some countries schools have classes of 80 plus and the buildings have no walls and in others the facilities are lavish and the teachers highly trained.

In Malawi, for example, I was working with primary school teachers to introduce new approaches to assessment where the majority of pupils were being taught under a large tree and sharing a book and a pencil between 10. In Shanghai, by contrast, I saw some of the most advanced use of technology in teaching, with a personal computer on every desk. Yet in both cases, it was still recognisably teacher talking and students listening and practising. In all the schools and universities that I have visited, the educational model is fundamentally the same – the objective is to impart knowledge, skill and understanding; the method is some variation on chalk, talk and test.

This approach to education is tried and tested. It is clearly successful in its own terms. Indeed it has been the foundation of quite remarkable technical and social progress during the 20th century. But will it deliver the skills and knowledge, the attitudes and values that will be needed by the citizens in the very different world of the 21st century?

Tonight I shall argue that the educational perspectives and methods that still dominate schools and universities around the world are outdated; honed and shaped as they were to address the economic and social priorities of the 19th century, I believe they are profoundly unsuitable for the educational needs of a very different era. My aim in this lecture is to have convinced you by the end of it that we need a fundamental shift in our educational priorities, whether the context is school, college or university, if we are to meet the challenges of life in the third millennium; that much of our approach to education today is significantly out of step with the needs of the economy, of society and of our planet; that it is dangerously instrumental.

This is because, in the words of the Headmaster of Wellington College, Anthony Seldon,

Education ... is being replaced by instruction, open-ended learning by coaching for exams and genuine worth by league table positions as the sole validator of whether or not a school is doing a 'good job'. We have ... lost sight of what an inspiring and glorious activity education is. Children are not commodities. Subjects are not devices to facilitate testing. Schools are not factories or social control mechanisms to keep children off the streets.²

I shall begin with a brief look at the roots of education as we know it in this country today - the origin of the apparatus of education with which we are now so familiar – the teacher-dominated classrooms, the organisation of the curriculum and the regular diet of tests and examinations. I will then draw briefly on some of the research studies that I have myself been involved in to share with you some of the powerful messages which should be driving our educational priorities but are not. In the third part of the lecture I will explore the serious consequences for society today of our apparent inability to apply in practice what we now know unambiguously about how best to support learning. I will say something about 'learning for life' - our educational philosophy here at the University of Gloucestershire as an example of a different vision. In my invitation to this lecture, I promised you a new vision for education – an agenda for the third millennium. This is my goal for this evening.

I. Our Educational Legacy

I have suggested that schools and universities as we know them in the world today are the result of an educational revolution that took place during the 19th century. The industrial revolution led to a growing requirement for literate and numerate workers and the social upheaval it brought about inspired the ambition that children should be able to read the Bible as a way of reducing depravity. For the poor, elementary education in the three Rs was to address what one history of this University refers to as, in 1840, the uneasiness 'about the widespread squalor of poverty and ignorance [that] were bringing a blush to the conscience of the nation'.³ Even so, it was not until 1880 that attendance at elementary school until the age of 10 was made compulsory.

Cheltenham and Gloucester provides an excellent case study in this respect. St Paul's Teacher Training College in Cheltenham was opened as the result of public subscription on 2nd June, 1847, enrolling 39 men and 39 women in the 'women's department' in its first year. The burgeoning need for new skills also underpinned the foundation of other specialist educational provision at that time, such as The Cheltenham School of Art, which was founded in 1852, the Gloucestershire School of Art 1858, and the rapid growth of self-help provision such as the Gloucestershire Mechanics Institute. For the middle classes at this time, schools like Cheltenham College were being established for the sons of gentlemen to meet the rapidly expanding opportunities in the professions and in running the Empire then developing. For a tiny minority of men, there was the prospect of a university experience and access to the top echelons of society.

As we know, philanthropy was a significant force in the development of education during the 19th century. Public and private generosity funded the establishment of many schools, colleges and universities. Many of the so-called 'red-brick' universities like Manchester, Birmingham and Bristol trace their origins to the recognition among civic and business leaders at this time that the British Empire needed more highly-skilled and educated individuals if the economy was to flourish. Significantly, the Victorian era also ushered in the first national school examinations and, as I have argued in my book, *Education, Assessment and Society*,⁴ the principle that learning and even 'ability' can be 'measured'. The first Cambridge Local Examinations were introduced in 1858 to raise standards in education for people who were not members of the University, and the first overseas examinations were introduced in 1864 although female candidates were initially accepted on a three-year trial only in 1865!

The subsequent rapid spread of public examinations throughout the world has been perhaps the single most significant factor in shaping the content and delivery of education over the last 150 years. Such examinations of necessity constrain what can readily be examined - largely recall and understanding through written tests. As we would all recognize, since the introduction of such examinations, they have played a key role in determining life chances; they hold sway over the education system, constraining both teachers' and students' priorities. There is a story that was told by one of the most famous educationists of the 20th century - Ben Bloom - of a

visit he made to a school in India. Suddenly, as he sat at the back of the classroom, the students began to chant: ‘NITE, NITE’. Bloom was puzzled and at the end of the lesson asked the class teacher what this meant. ‘Oh its quite simple’, the teacher replied, ‘if I deviate from the exam syllabus at all the students object and chant “Not in the Exam!”’

In recent years, assessment of all kinds has become increasingly prominent in our educational institutions in this country. Children in school now have to undergo some form of external, national test or exam nearly every year. Indeed, pupils in English schools are the most tested in the world – surely a dubious accolade. It is a shocking fact that in this country we currently spend well over £200 million a year on exams and tests. Secondary-age children are out of lessons for at least 46 weeks during their seven years of secondary education because of the test system and spend something like 150 hours sitting exams. English school pupils take up to 105 tests and exams during their years at school.⁵

But there are other forms of assessment as well – inspections and ratings, league tables and quality assessments of all kinds which impose on schools, colleges, universities – even nurseries and playschools - measures that must be met if they are to prosper or survive. The result is a culture of ‘teaching the test’, so that, as the philosopher John Macmurray (1968) has put it, ‘the golden aim of education – to teach the children to live, has vanished over the horizon – crowded out by a multiplicity of little aims’.⁶ But does this matter? Surely tests and examinations are a good discipline to ensure hard work on the part of students and accountability on the part of teachers?

It is at this point that I want to move to the second part of my lecture and share with you some of the findings from research that help us understand the nature of learning, and hence the rather different educational priorities I shall argue for.

II. Lessons about Learning: the Research Evidence

In this lecture I only have time to present some very brief highlights from the research that has shaped my educational convictions. I want to mention just four strands of work. The first concerns a sustained attempt, launched in the 1970s and pursued over many years, to challenge the prevailing assessment regime in schools so that it provides better quality information about students' achievements for users and is a positive force for students in the learning process itself. The beginning of this journey was a project initiated by the Head Teachers Association of Scotland. The headteachers were seeking to design an alternative qualification to be given to school-leavers required by the raising of the school-leaving age to stay in school until they were 16 but for whom the external examination – the Scottish O-Grade – was unsuitable as a goal since, like similar examinations in many other countries, it had been designed for a time when only a fraction of the age group would be in school at this stage. The 'Pupil Profile' would provide information for employers on students' skills and personal qualities as well as their more conventional subject achievements.

It was a radical idea, recognising the need for students to be engaged and motivated in their learning, and one that has subsequently been taken up both in this country and abroad. Not only are all school-leavers now issued with a *National Record of Achievement* that they have helped to compile themselves, but university students too are to have 'Progress Files'⁷ – a comprehensive record of their learning and experiences, achievements and interests that will support their career development as they go through life. Indeed, universities will soon be issuing their graduates with a *Higher Education Achievement Record (HEAR)*⁸ which will document achievements in both their formal degree studies and their non-formal education whilst at university, such as work experience and volunteering.

Subsequent research that I undertook for the Government in England,⁹ revealed that, contrary to initial assumptions, what really mattered to students – and hence motivated them – was not the prospect of receiving a formal record of their achievement: it was the processes underpinning the compilation of their Record of Achievement. In particular, they valued the opportunity for a one-to-one conversation with a teacher about their work. Most students had never had such an opportunity in their school career. If you find this hard to believe in the context of

school, I fear it is even more true at universities. In the maelstrom of the modern university, many students do not experience any kind of personal relationship with a tutor. When they do, however, the effect is often transformative. A relationship has been established; learning begins to become personal.

It was a privilege for me to be part of these developments which highlighted the motivational impact of putting the individual, rather than curriculum content, at the centre of the educational process. Sadly, their impact so far has been at best marginal. I still recall that when my children were preparing their Records of Achievement at 16, they bewailed the fact that I had been instrumental in helping to introduce what for them was perceived as a burdensome and useless task!

The second strand of research I want briefly to mention concerns a nine-year study of a group of children from the time they entered their reception class as four- and five-year-olds until the early stages of secondary school. The children were members of the first year group to experience the national curriculum and national assessment from the outset of their educational careers. Of the many findings that are reported in a series of books from the project,¹⁰ one stands out starkly. As the children neared the end of primary school both they and their teachers became obsessed with the impending Key Stage 2 SATS. They were anxious and they were driven. The enthusiasm and creativity they had exhibited in earlier years was being squeezed out of them by a perceived need to perform since both they and their school would be judged on the results of the tests.

A teacher told us about one of her 11-year-old, year 6 pupils: ‘she came to me in tears and she said “I’m stupid and I’m thick. They’ve put me in for a level 2 and the others say ‘if you’re only a level 2 at your age then its time you grew up.’”’¹¹ Andersson,¹² for example, found that only 30% of the 1200 students he studied were happy in school, finding it stimulating and meaningful and contributing to their self-esteem. For the majority, the reality was a lack of meaning and responsibility with many feeling alienated and unsuccessful. Similarly, Csikzentmihalyi and his team,¹³ in their international survey of the roots of success and failure among teenagers, note that for the vast majority, life at school alternates between failure and apprehension. Various research studies have revealed widespread student alienation, apathy and disaffection.¹⁴ Engagement, if it exists

at all, is often highly instrumental, driven by the pursuit of exam success and the gaining of qualifications. Again, this approach is well expressed in the words of some of the children Pollard et al studied:

‘some people don’t like to listen and don’t like doing the work. I don’t think anyone likes doing the work but they [the ones who do it better] do it and get it over and done with so that they can get on to something else. When they [the ones who don’t do well] don’t like it they just don’t do it and talk to their friends.’ (boy, year 6)

‘Carol puts her head down and thinks: “at the end of the day, I’m going to get something out of this – a good job”; some of the others just think “oh no, another day at school.”’ (girl, year 5)¹⁵

The third strand of research I will briefly touch upon concerns a series of international comparisons of schooling particularly of teachers and pupils in England, France and Denmark. Again, the results have been reported in a series of books,¹⁶ and tonight I shall mention just two significant insights that these projects generated. The first was derived from submitting a matched sample of English and French 11-year-olds to the national tests of both countries. The results were both intriguing and reassuring. French pupils were better at some things such as dictation and algebra; English children were better at creative writing and more complex maths operations. Most significant, however, was the finding that English children were better at ‘knowing what to do when you don’t know what to do’ – they were confident and capable problem-solvers.

The second finding was even more profound: that despite the significant differences in the educational priorities, traditions and culture of different countries, the attitudes of pupils to teachers and the learning process is fundamentally the same. Indeed, the research on learning is clear and unambiguous. Learning is most likely to take place when learners feel teachers know them personally and relate to them as real people; when teachers listen and respond to students; when teachers challenge students and make them think; when teachers provide for students as individuals.

This is not rocket science. Consider for a moment any skill that you have pursued for your own pleasure such as learning a musical instrument or cookery. What mattered to you in that learning project? I suggest it would have been first and foremost your relationship with your teacher – whether they gave you confidence and appropriate guidance; whether they encouraged you and gave you, as you made progress, a sense of achievement. Above all that they made learning an enjoyable experience so that you were motivated to continue. As we all know, if they don't do these things, you'll give up or find another teacher. Those engaged in teaching outside the formal education system know they must make learning rewarding and satisfying for their pupil or they will lose their business. They know they must engage the hearts, as well as the minds, of their students.

Some of the best teachers I have ever experienced have been in this category. As a nervous debutant learning to ski a few years ago far too late in life, my confidence and enjoyment were transformed by a teacher who was highly skilled in pedagogy but also understood my emotional state. Currently, my riding teacher continues to amaze me with her ability to shape my understanding of what I need to do to improve whilst all the while building my confidence and with it, my motivation.

We have all had such experiences. Sadly, they are far from the norm in formal educational settings. Yet we know from research that the elements I have described - a sense of achievement and ownership; confidence; personal and timely feedback; modelling successful performance and engagement - are the key to successful learning. We know, too, that learning is frequently best pursued as a collaborative, social activity. There is one overwhelmingly important message in all this. It is that learning is an emotional, as well as an intellectual activity. It is not even mainly about brains, or even brawn. It is emphatically about attitudes and feelings – desire, belief, ambition and enthusiasm.

This is a really positive message because it means that we none of us know what our ultimate capacity might be as a learner if we were truly able to align our interest, our confidence, our dispositions and a good teacher. Indeed, there is now a growing body of research that testifies to our ability, as human beings, to become better learners – to learn how to learn. In my most recent research, I was a partner in the development of a tool that can be used in any context to identify an

individual's strengths and weaknesses as a learner. *The Effective Lifelong Learning Inventory*,¹⁷ or *ELLI* for short, is based on the research we conducted which identified seven elements that define the effective learner. These are changing and learning, meaning making, critical curiosity, creativity, learning relationships, strategic awareness and resilience. Here at the University we now host *ELLI* as a commercial project that is marketed to schools, universities and businesses in the UK and abroad.

To summarize the argument so far, then: I am suggesting that the approach to teaching and learning that characterises educational institutions around the world is one that largely evolved to meet the needs and circumstances of the industrial revolution but has changed little since then. I am arguing that this is a problem because it is a model that is not working for a lot of young people today. This is because, as we move increasingly into a knowledge economy, we need young people who are enthusiastic and capable learners, ready to respond to constant change, and aspiring to reach the much higher levels of education and training that today's jobs require. We need to engender an appetite for lifelong learning.

III. Learning for Life at the University of Gloucestershire

So what is to be done? In this third part of my lecture, I want to shift the focus from schools back to universities, and to share with you some of the ways in which the University of Gloucestershire in particular is seeking to meet the educational needs of today's society; to challenge the traditional approaches to education that I have been describing; and to build on what we know from research about how best to support learning. Just as the founding of St Paul's College was in the van of an educational revolution in Victorian England, so we want the College's descendent – the University of Gloucestershire – to be one of the leaders of educational change today.

Throughout their long history, universities have been centres of learning. The focus of that learning has changed over the centuries. Personal scholarship has been substantially transformed into the organised empirical research that has come to define the modern university. Individual and professional learning for the few has become an economic imperative for the majority. I believe that we find ourselves

today in one of those periods that history will identify as transformational for universities just as the introduction of universal primary schooling was for the Victorian era. With change becoming a defining feature of contemporary life, as Donald Schon argued several decades ago, universities will have to

become adept at learning. We must become able not only to transform our institutions, in response to changing situations and requirements; we must invest and develop institutions which are 'learning systems', that is to say, systems capable of bringing about their own continuing transformation.¹⁸

The implications of Schon's exhortation is that the language of 'improvement in education must give way to a language of "transformation"'.¹⁹ Universities will need to be willing continually to examine how well they engage with the communities they serve and respond to their changing needs. Future students will have a much wider range of personal characteristics in terms of age, experience, motivation and personal circumstances. They will be pursuing a rapidly changing and diverse mix of knowledge and skills as preparation for jobs which themselves are constantly changing. They will need to reengage with education throughout their lives. Thus it will become imperative for universities to focus on how students of different kinds can best be helped to learn.

As I have suggested, despite being bastions of empirical enquiry, universities have arguably been backward in recognising the need to understand the learning process itself, and thus, how they can best teach and support their students. Previously, a relatively homogenous student body, sharing both a broadly similar preparation for study and common aspirations, made this perhaps less necessary. The contemporary context for higher education now makes it imperative.

In previous centuries, it was typically taken for granted by universities that studying involved also living as part of a community of scholars – some expert, some debutant. In recent decades, with the massive expansion of higher education, the importance of this element of the student experience has arguably been eclipsed in favour of other perceived desiderata – flexibility in mode of delivery; relevance and choice in curriculum content; quality assurance in terms of the delivery of agreed learning outcomes; and innovation in teaching and learning approaches.

Yet, important as all these elements are to providing students with the educational opportunities that fit their needs, none is perhaps as important as the one that is currently most frequently overlooked. This is the need to create learning communities that give a sense of belonging, and which in turn breed confidence and engagement. There is no more powerful example of this that I could cite than the so-called ‘old students’ of the colleges of St Paul and St Mary. Decades later, in some cases, they are still passionate about their experiences at college, imbued with a fierce sense of loyalty and appreciation for the opportunities their time there offered them.

To summarize, then: the successful universities of the future are likely to be themselves learning organisations, organisations in which staff as much as students are prepared to be reflective, self-critical and collaborative in responding to change. They will be delivering programmes of study which provide for both the acquisition of subject-specific knowledge and skills and the disposition to become lifelong learners. They will be learning communities – both physical and virtual – that support the learning process through helping to develop a sense of community.

The University of Gloucestershire’s recently launched Teaching, Learning and Assessment Strategy articulates this philosophy in terms of five key principles which will inform the development of educational practice across the entire university in the coming years, and which are closely informed by the research evidence that I discussed earlier concerning how best to support learning.

These principles are:

- The need for learner empowerment;
- Learning through the active engagement of students;
- The creation of learning communities;
- Learning for Equality, Diversity and Intercultural Understanding
- Learning for Sustainable Development

But principles are all very well. We need to translate them into practice. The University of Gloucestershire already has an international reputation for its innovative approach to teaching and learning. It has long been a pioneer of ‘active learning’ – recognised in the recent award of Government funding to support a Centre of Excellence in Teaching and Learning (CETL) in Active Learning for

Sustainable Development. Closely linked to this philosophy is the commitment to regarding students as researchers, engaged, like staff, in enquiry and the creation of new knowledge. We are committed to providing for all our students a university experience that is rich in opportunities for them to develop themselves in every respect. We will give them academic credits for volunteering and work-placements from which they learn so much; we will give them academic credit for becoming skilful in career planning and managing their own learning. We will assess their performance on real world tasks of all kinds and we will use the full potential of technology to support their learning in the most flexible and personalised way. We are currently creating more campus and department-based subject societies which will help students to develop a sense of identity with their subject cohort and of belonging to a particular campus. And we are actively seeking to enrich the community life of the University more generally through the development of sport and musical activities, public lectures and political engagement in key contemporary issues, particularly sustainability. But we need to do much more ...

IV. An Educational Agenda for the Third Millennium

I promised that I would end this lecture by offering an educational agenda for the third millennium based on the University's theme of 'learning for life'. But this is a phrase that could mean many things. It could mean learning over a long period as in 'life' imprisonment. It could mean 'life' as in 'real' life skills, employment, future success; another interpretation would have 'life', as in 'richness', meaning to have a fulfilled life; lastly, it might refer to the 'life' of the planet or what we normally refer to as sustainability. At the University of Gloucestershire our slogan, 'where learning is for life', actually embraces all of these elements. Indeed, my educational agenda for the third millennium is very simply summarised in terms of the letters of the word *life*.

First, the letter L stands for '*LOVE*' of learning. From the minute we are born, we are programmed to learn - and learning can be one of the greatest pleasures in life. A recent survey in the *Yorkshire Post* newspaper claims that people love learning more than sex! Whether this is true or not, the large numbers of people who attend the Cheltenham Festivals is testament to the fact that many of us get

great satisfaction from learning. It is vital that we preserve the love of learning that children are born with if they are to become the lifelong learners we need in a rapidly changing world. Sadly, as I have argued in this lecture, we currently do our best to squeeze this enthusiasm out of them.

The letter I stands for '*INNOVATION*', for, as Einstein said, 'no problem can be solved from the same consciousness that created it. We must learn to see the world anew'.²⁰ I have argued in this lecture that we need to prepare the next generation to cope with change and uncertainty: to provide them with an education that encourages their natural creativity so that they can respond fruitfully to new opportunities in the workplace. Innovation also refers to the way we engage learners; the need to abandon pedagogies that are increasingly ineffective in an age of 'digital natives'; and to take advantage of the wonderful new ways of encouraging, supporting and guiding learning that new technologies provide.

The letter F stands for '*FINDING OUT*': the importance of active learning in which it is the individual that is in the driving seat - finding out knowledge for themselves, developing the skills and dispositions they will need to take advantage of a world full of information at the touch of a button. As Pope John Paul XXIII wrote: 'the university shares that "gaudium de veritate", so precious to Saint Augustine, which is the joy of searching for, discovering and communicating truth in every field of knowledge.'²¹

Finally, the letter E. This stands for '*ENGAGEMENT*' – the need to help our young and not so young people to acknowledge their responsibility for the future of the world through active citizenship. Many traditional cultures recognised the importance of wholeness in society and the need for this to be reflected in the education of young people. The Japanese scholar, Yokoyama, for example, refers to the classical Far Eastern idea of *moonmyong*, *wenming* or *bunmei* - terms that mean a state of radiantly interwoven human relations equivalent to the classical Graeco-Roman idea of *politeia* or *civitas* which survives in our current word 'civilisation',²² and he suggests that

we are facing an important point in human history: to learn how to cultivate a new civility and live harmoniously in the human and ecological community on this planet. Understanding this stage in human history, the purpose of contemporary universities becomes clear ... At this stage in its history, humanity requires new types of intellectuals to sustain every corner of society with a clear sense of their mission to participate in civilising the world ...

... Given the emphasis of 20th century universities on utilitarian thought, the world's academia is in danger of falling into a trap of sombre monoculture.²³

Our own Government,²⁴ too, has identified 'social productivity as a key framework to set alongside 'economic productivity'. As James et al suggest: 'Individual health and well-being; family functioning; community cohesion and flourishing; social cohesion, economic growth and equality, are all identified as contributing to social productivity. In other words, learning is seen to benefit the individual, the family, the community and the nation.'²⁵

The point is eloquently summarised by Feinstein:

In a globalising world with ever increasing levels of technological development and intensification of economic pressures, it is vital that the education system equips children and adults to withstand the economic, cultural and technological challenges they face. Technical and academic skills are essential for this, but ... so are features of personal development such as resilience, self-regulation, and a positive sense of self and personal and social identity. The capability of individuals to function as civic agents with notions of personal responsibility, tolerance and respect depends on these wider features of self as well as on the interaction with others in schools, workplaces, communities and neighbourhoods and through the media and other channels.²⁶

And, as the distinguished theologian, Neuhaus, has argued, it is the particular responsibility of the university - indeed its fundamental purpose - to pursue the three transcendentals: the good, the true, and the beautiful; 'it is essential', he

writes, 'that we be convinced of the priority of the ethical over the technical, of the primacy of the person over things, of the superiority of the spirit over the matter. The cause of the human person will only be served if knowledge is joined to conscience.'²⁷ It is this belief that inspires our passionate pursuit of sustainability at the University of Gloucestershire, where our University motto is 'in animo veritate' – in spirit and in truth.

This, in summary, then, is my agenda for the third millennium – learning for life: L for the inculcation of a love of learning; I for the pursuit of innovation in the content and delivery of education; F for the personalisation of learning through finding out; and E for the engagement of hearts, as well as brains. At the beginning of this lecture I invited you to 'remember, reflect and react' to your own educational experiences. Perhaps I could ask you to do that again now in the light of what I have said. How relevant, how appropriate to the needs of today's world, is the approach to education that you experienced?

Tonight, I have suggested that we need to change. I have called for a new vision to inspire educational activity that meets the needs of a rapidly changing and unpredictable world; a world in which we face global challenges – physical, military and social – which are truly unprecedented. We face the challenges of a rapidly multiplying global population - there will be 9.5 billion people on the planet by mid-century. There is the grave threat of unstoppable climate change; of religious fundamentalism; of cultural erosion; and of technological advances whose impact we can only guess at. In the face of these challenges, the world lacks certainty and cohesion. Tomorrow's citizens will need the insights, the skills, the empathy and the motivation to address these challenges. In the words of Lord Dearing, the author of what is still the most visionary report on the future of higher education ten years later,

universities must hold a mirror up to society in the drive to sustain it as democratic, civilised and inclusive; ... for the development of the good and sensible human being; and, in addition, the university engaging actively with society to mend its growing state of disrepair ...

The quality of a civilisation; the well-being of the earth; the kind of people we are; these are more important than riches, and if we sacrifice the former to the latter we have lost our way.²⁸

I hope I have convinced you that this is not mere rhetoric, that there is sound evidence from research to justify the new educational priorities I have identified – love, innovation, finding out and engagement. Education for the 21st century must not be conceived as simply the transmission and regurgitation of knowledge. It must not be concerned with the intellect alone; and it must not leave so many failures along the way.

You may know that the 7th of February 2008 ushered in the Chinese New Year, which this year is the year of the rat. In Chinese this is Tzu – an ancient sign which means infant, and signifies the beginning of a new era. It is a year of new plans, new creative activity and new horizons. It is indeed time for new horizons in education. In the Victorian era, some of the momentous educational changes of that time, which played such a major part in this country's subsequent global dominance, started right here in Gloucestershire. One hundred and fifty years later, we can do the same and start changing the world again, right here in Gloucestershire.

It was Mahatma Gandhi who said: 'be the change you want to see in the world'.

At the University of Gloucestershire, we are determined to do just that.

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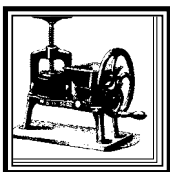
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Professor Patricia Broadfoot CBE is Vice-Chancellor of the University of Gloucestershire and visiting Professor of Education at the University of Bristol, where she was formerly Pro Vice-Chancellor. Her extensive research on educational assessment, among other aspects of education in the UK and abroad, has been reported in more than ten books and over a hundred journal articles.



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