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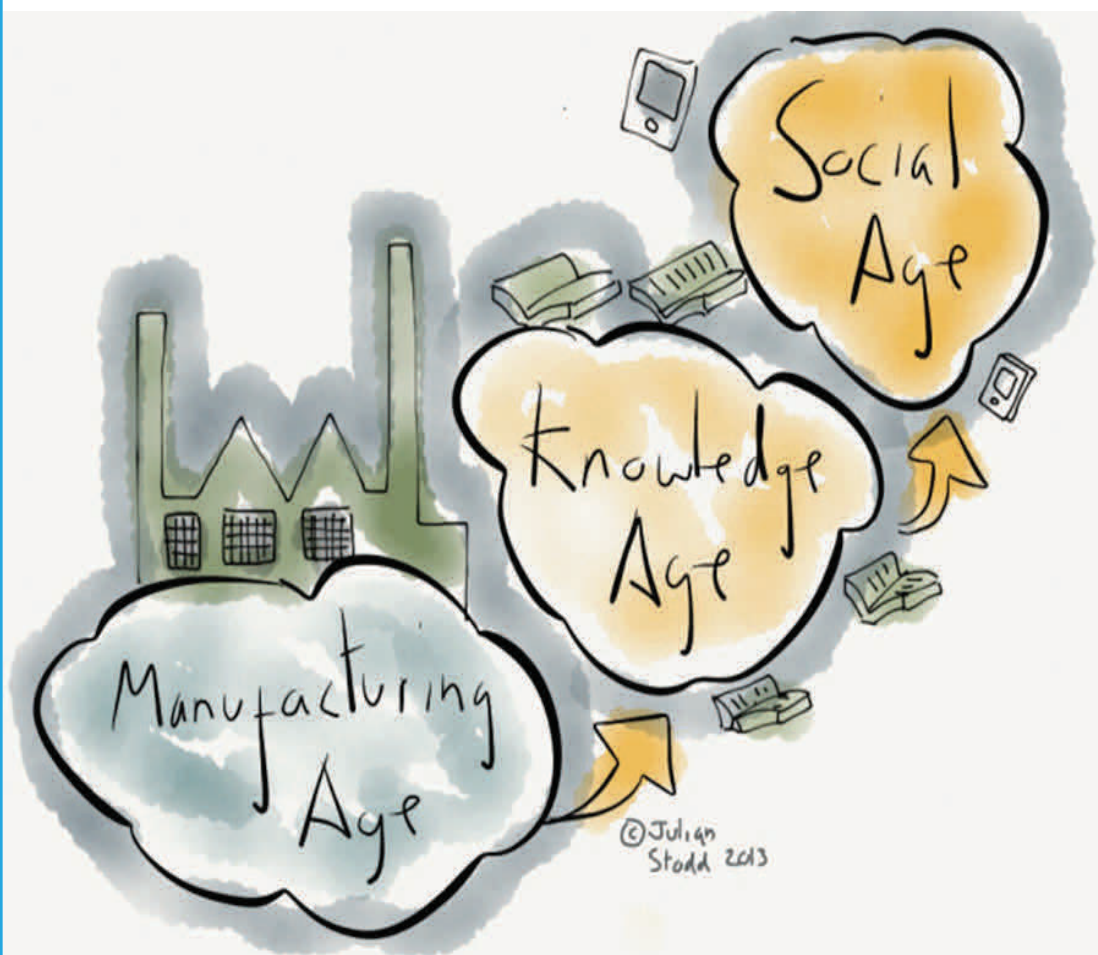
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Guest Editor & Illustrator

Julian Stodd

Additional illustrations by Lifewide Community artist Kibiko Hachiyon

EXPLORING THE SOCIAL AGE AND THE NEW CULTURE OF LEARNING

Commissioning Editor's Introduction

Norman Jackson

I am of the generation that has spanned the transition from an Industrial Age of design and production to an Information Age in which knowledge resources and expertise are as crucial to success as other economic resources. But we tend to overlook the fact that in the last two decades we are also shifting to a new 'Social Age' of learning aided by the internet and its associated technologies and our changing habits of communicating and participating in the on-line worlds we increasingly inhabit. Fundamentally, as a society we are changing the way we find, share and co-create information to develop new knowledge and meaning and achieve our individual and collective goals and purposes.

In Issue 9 of the Magazine, Christine Redecker provided a lifelong and lifewide vision of future learning that was personalised, informal and collaborative, supported and mediated by ubiquitous information and communication technologies while. This was developed further in Issue 10 which focused on the role played by social media in this changing landscape of learning. In this issue we examine more thoroughly the characteristics of the Social Age and the new culture of learning emerging from it guided by the insightful writing and illustrations of our Guest Editor & Illustrator Julian Stodd.

In fact Julian is a prime example of a 'knowledge worker' in the Social Age sharing his knowledge and understandings through his blog http://julianstodd.wordpress.com/ which recently logged 100,000 hits and over 4500 subscribers. Julian is a thoughtful social leader articulating ideas, commentating on and making sense of what he sees. He reflects on and draws meaning from all aspects of his life - a true lifewide learner. Over the last two years Julian has been examining the dimensions and implications of this new age of learning in his blog and he has agreed to share some of his posts and illustrations in this issue of Lifewide Magazine— another manifestation of the Social Age in which knowledge that is relevant and of interest to the members of our community is gathered, curated and made available on-line through a Creative Commons licence.

The changes that are defining the Social Age have profound implications for the way we learn and develop though our institutions for education - our schools, academies, colleges and universities and this issue of Lifewide Magazine sets out to explore the Social Age through a collection of perspectives on work, education, play and other forms of social activity through which we conduct our lives. Our educational system is founded on approaches to learning and teaching that were originally developed for an industrial age. They were partially adapted to the knowledge age but have yet to be reconceived for the Social Age. In this issue of Lifewide Magazine we explore some of the characteristics of learning, working and playing in the Social Age and identify some of the ways in which formal education might be reconceived to meet the challenge of the new culture of learning.

Lifewide Magazine is a good example of how we discover develop, curate, re-purpose and re-contextualise and share knowledge in the Social Age. Its content is intended for a particular community - people who are interested in the educational implications of the ideas we explore. Its purpose is to enable us to develop the narrative that ultimately we hope will inspire and help the members of our community and anyone else who discovers our stories.

Its production is always a collaborative, co-creative venture driven be values, interest and curiosity, and created through inquiry facilitated by the enormous information resources we can access through the internet and the technological tools now available. Similarly, the way we share and distribute the knowledge it contains is largely achieved through the internet and social media. None of this would have been possible even a decade ago which shows how quickly this new era is shaping our thinking and practices. Our Magazine is a perfect example of learning in and for the Social Age is all about.

Finally, it seems to me that the Social Age is a perfect home for our ideas and practices relating to lifewide learning, education and personal development. Looking back over previous issue of the Magazine I can see how we have journeyed towards this moment of recognition.

On behalf of the editorial team I would like to say a great big thank you to Julian for the generous way he has shared his ideas—a true leader in the Social Age, and to everyone else who has shared their ideas and stories in this issue.

EXECUTIVE EDITOR Jenny Willis

Lifewide Magazine epitomises Julian's model of leadership in the Social Age of Learning: its success derives from Norman's ability to engage individuals with a shared belief in lifewide learning and the benefits of a lifewide approach in education, members' willingness to share their experiences and thoughts, and the availability of today's technology for creating and disseminating our collective reflections. As we prepare this, our 11th issue of the magazine, the fluidity of social collaboration has been paramount. Knowing that I would be physically indisposed in August, following hand-surgery we planned accordingly. It was not easy renouncing my normal role as editor, but I am indebted to Norman for stepping in and doing such a fantastic job.

Over the summer several members of the editorial team or their families have experienced medical conditions requiring surgery, illness or bereavement—subjects that we have not previously tackled from a lifewide learning perspective but which everyone is likely to experience at some point in their life. So we will focus our next issue of Lifewide Magazine on these situations that challenge us in so many ways. If you have a story to share please get in touch. *Jenny*

GUEST EDITOR Julian Stodd
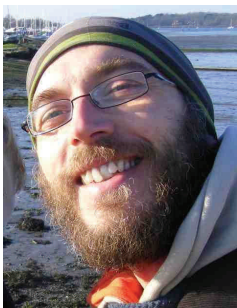
Julian splits his time between research and writing about learning, alongside consultancy and delivering projects out in the real world. Much of his consultancy work is around e-learning, mobile learning, social learning and learning theory, working with global organisations to help them translate their learning objectives into practically focussed projects that deliver. Julian writes a daily blog about his learning, where he joins his community of over 4500 followers to develop and share new ideas and understanding. He has authored
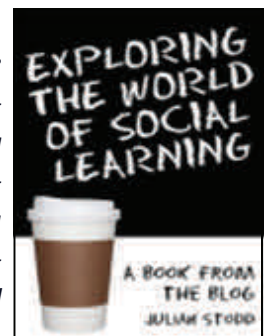
As you will see from the articles I have written I am a great believer in collaboration and I was delighted to receive the invitation from the editorial team to Guest Edit this Issue of Lifewide Magazine. In many respects the way it came about was symptomatic of the Social Age. Norman Jackson was doing some research for the last June issue of the Magazine when he came across my blog. He liked some of what I had written and emailed me for permission to use one of my blogs. Of course I said yes and I in turn invited him to a workshop I was piloting. He came along and introduced himself and in this way we formed a relationship which led to his invitation. Essentially, this collaboration has come about because I have shared my thinking in a very public and accessible way and Norman has discovered it through purposeful searches driven by his interests and curiosity. We both seen the value in each other's ideas, and over the last few months have shared our thinking, through our blogs and often via twitter. We have effectively joined each others communities and networks. In this way each of us is able to progress our ideas and practice and connect with and influence people we would not have been able to connect with before. This is an example of interest-driven learning and developing in the Social Age.

This Issue contains a range of perspectives, different viewpoints of the explorers of the Social Age of learning. To start, I provide my own overview of the ecosystem of the social age, the ecology that we are exploring. I focus on the role and purpose of our communities and the ways we use them to create meaning.

Karl Rohde takes a holistic view in his article on 'A new era for working, learning and playing'. He explores some of the practical ways that things have changed: from the emerging power of peer communities to the ways we crowd fund innovation. Karl, as I do, relates the importance of technology to facilitate this change.

Douglas Thomas and John Seeley Brown provide an excellent insight on the 'new culture of learning' that is gradually emerging from the technological changes that are taking place. They reflect on lifelong learning: a subject close to the heart of this community! In their exploration, they bring in perspectives of how the physical learning environment impacts on learning and how we need to consider both physical and intellectual environments to frame our learning in the Social Age. Jan Gejel's fictional story provides a nice illustration of what this culture might mean for a young learner in the 21st century.

The challenges for higher education are great but it has no choice but to adapt or get left behind. We need a new philosophy which embraces the lifewide and lifelong dimensions of learning in the Social Age. Chrissi Nerantzi and

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her co-writers offer some ideas while Dylan Tweney provides us with a great case study and insights into the challenges of implementing social learning approaches, whilst also inspiring us with stories of collaboration and shared purpose. Finally, Lorraine Stefanie explores how we might relate my own NET model with the flipped classroom concept in a higher education context.

There are common themes through all of these articles like the importance of technology to facilitate learning, but a recognition that it's not the answer in itself and the importance of communities and the ways that we learn together and co-create meaning when we participate in something that we value. In their explorations the writers offer different perspectives on how the physical environment impacts on learning and how we need to consider both physical, including technological, and intellectual environments to frame our learning in the Social Age. But the map of social and technological change and its influence on the landscape for learning and development is only partly drawn and our understandings will continue to emerge as we try to come to terms with it and exploit the new opportunities provided. Thanks for joining us on this journey and I look forward to sharing our future stories as our respective explorations continue.

WHAT WE ALL NEED TO KNOW ABOUT THE SOCIAL AGE
Julian Stodd

Everyone understands that things have changed, but not always how much and how far we still have to go. Like all previous 'ages' The Social Age is defined by change: changes in how we work, how we learn, how we lead and follow, how we connect, communicate, collaborate and co-create. Our entire ecosystems for working, learning and developing have evolved and are evolving yet many organisations are clinging to the remnants of business models and working practices that were designed for bygone eras.


New ecologies

I've spent some time charting the ecosystem of change. Change is constant, driven by technology, in a context of wider social change, everything is in flux. We can chart some of the features of the Social Age to better understand the skills we need to navigate it.
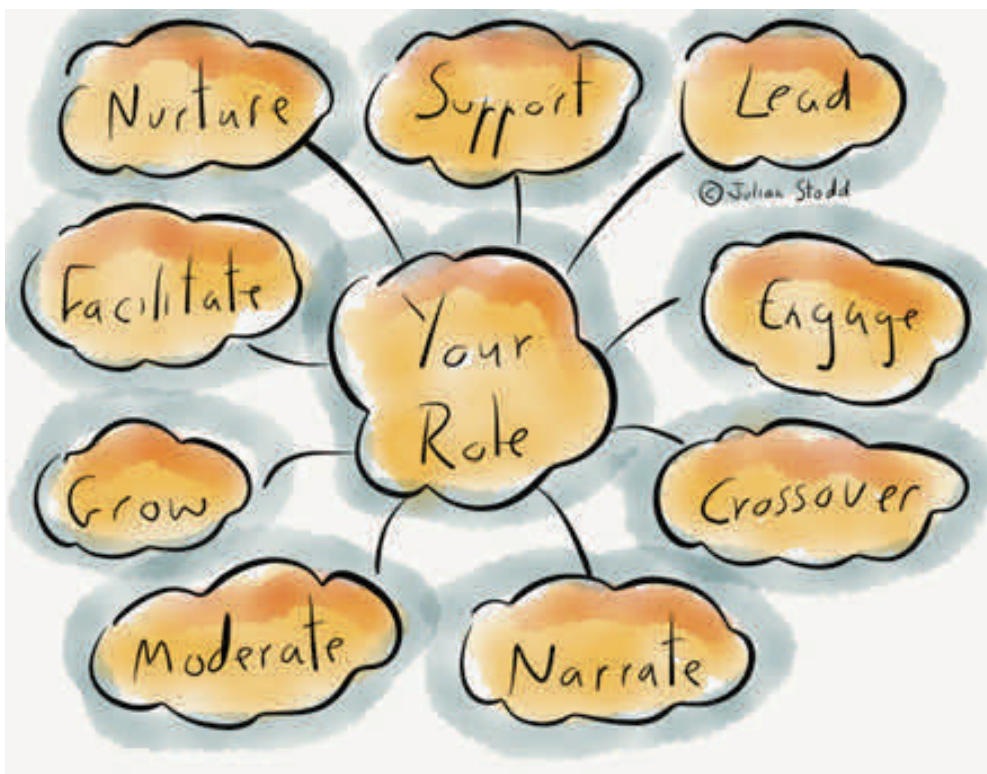

Social technology has facilitated enhanced communication: barriers of time and geography are removed, enabling us to   develop and maintain wider communities of loose social ties (as well as deeper, stronger ties with certain people over wider geographies). This drives community formation and function: stronger, wider, deeper.
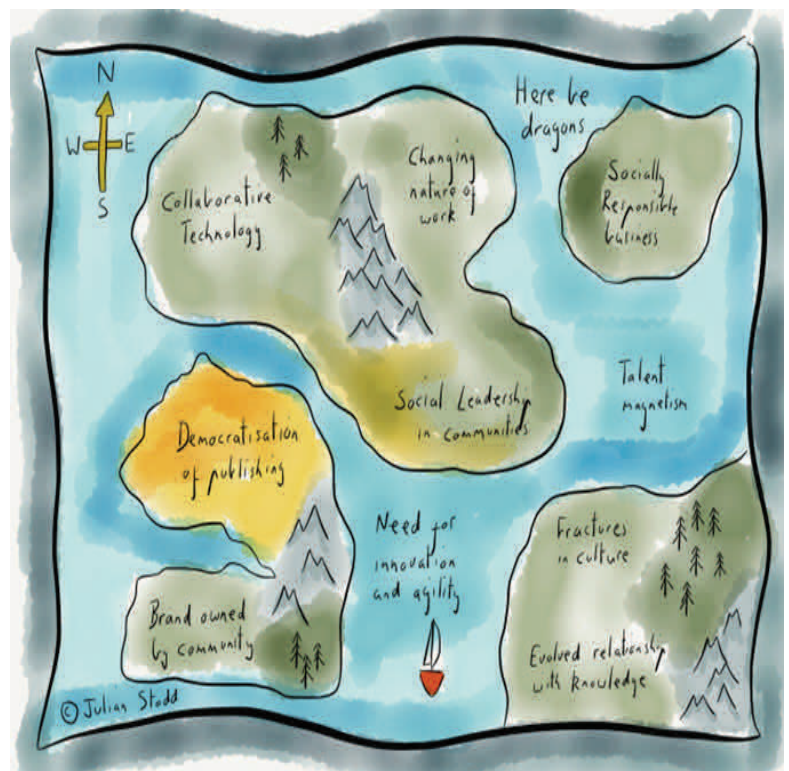
We can view technology as a driving and facilitating force, but it's matched by evolved social skills, particularly driven by social networking. We have learnt through Facebook and its ilk to live in online communities, developing curatorial and publishing skills to thrive in these spaces.

As the power of community grows, it follows us around: employ me and you get access to my community, and those communities serve ever more important and storytelling functions. We make sense of the world around us through our communities in different ways, relying on them for challenge, for support, to help us subvert formal authority or dogma and perhaps to help us effect change. Communities can be subversive and can amplify change messages, but only if we engage on their terms. From the organisational perspective, getting these communities behind you is valuable, but it will only happen if you act with authenticity in thought, word and deed. We have to choose our role and recognise that, in the Social Age, it's dependent on reputation, not hierarchy. It's about the right conversations in the right spaces and our engagement in those conversations is consensual, with permission.

And storytelling? In the Social Age, stories have real power: both personal narratives, recounted through blogs, LinkedIn and Twitter, or co-created group narratives that feed into overall stories of organisational change. Stories have many functions: they can take on a life of their own. We need to explore and understand where they get their power from and how we can be better storytellers. Being an effective storyteller enhances your reputation and sits right at the heart of social leadership and learning.

Change is constant: it's easy to say, but harder to master, but mastering it is what we must do. It's about thriving on change because we are agile, able to make decisions tomorrow, within and alongside our communities, then do it again differently the day after: process and systems that attempt to codify actions into repeatable patterns may be unable to react in time. Agility is more a mindset than a system.

Survival is easy: it's about learning to thrive in this state. If we live under stress (either personally or organisationally), we cannot thrive. We need to create spaces for innovation, unleash creative processes within teams and become agile. To do this, we need Social Leadership: leadership that exists in social as well as formal spaces.

The core skills of the social leader are around narrative, engagement and technology: taking their stance, forming and sharing narratives, nurturing and developing teams and collaborating widely. Social leadership compliments formal and hierarchical leadership and is essential at a time when that formal authority is being eroded. It's reputation based, judged on our action and consistency over time and can be highly contextual.

Social learning

Alongside this model of social leadership, we need to develop our approaches to social learning: it's no longer about providing materials for people to learn and be tested on like parrots, more about creating spaces and a matrix of resources for people to engage with to create meaning. It's about scaffolded social learning environments where we facilitate, nurture and support

Publishing is an evolved artform too: with every device of consumption being a device of production (as Clay Shirky taught us) publishing is democratised thrugh multitudinous software solutions. From WordPress to Twitter and Facebook, Yammer and LinkedIn (and a million others) we can share easily. We can produce videos, animation, music, photos, any creative and collaborative venture with ease.

Changing nature of work & organisations

The nature of work changes too: away from careers towards portfolios: agility being key. You're unlikely to stay in one place for long, either through choice or redundancy. This brings about a change to the underlying social contract, as well as different ownership of '*career development*'. We now own our own agenda. Organisations and individuals need to adapt to this view: transferable skills and abilities as well as the ever present support we feel from community.

Work is no longer defined by four walls and 9-5, we've seen technology revolutionise how we connect and how we are productive. Cloud services and VPNs are simply the latest iteration in a long chain of innovation that has led to laptops, tablets and smartphones, alongside remote working and '*business as a service*' models. It's not just technology that has changed though: social notions of '*work*' have evolved too, with some newer, more agile organisations recognising that **the real value is in the '*work*' done, not in slaving you to a desk or system** for eight hours of the day.

Many of the facets were mechanisms computers, tele- ture that we could- except perhaps for many classrooms! the tools and ex- them: maybe we and a holiday freedom. **We ex- curity: but that** longer is a job for stone in a career tions and skills your control. In this the best talent, adopt a model of more than talent to be the place that

we associate with offices of control: cubicles, desks, phones, all infrastruc- n't get easily elsewhere, the furniture layout of We were provided with pected to be grateful for were allowed a pot plant photo to remind us of **changed our time for se- security is illusory**. No life, instead it's a stepping that will cross organisa- portfolio where the direc- needed are both under environment, to attract organisations need to talent magnetism management. They need people know about and

want to work, not the place that tries to hold people in with policies and infrastructure. Increasingly organisations want to operate in socially responsible ways, the Social Age brings them the tools and capabilities to do so. Sustainable, agile, fair.

Social authority is that bestowed through the communities that suffuse our formal and social lives: it's authority by permission and consensus. It's authority that is fluid, not anchored in your position, not based in hierarchy, but instead grounded in your reputation, forged by your actions over time. Social authority can fully subvert formal authority if the permission and amplification of the group is strong enough.

In parallel with the rise of purely social authority, we see the erosion of formal hierarchies of power: those mechanisms that used to give status and authority are eroded by the evolved nature of work. Organisations no longer hold individuals in thrall anymore: their power is more consensual. Holding the threat of a salary over someone's head no longer works if they expect to be made redundant next year anyway. The security we used to be rewarded with is, at best, transient and with this transience it loses its power.

Effective organisations in the Social Age forge partnerships and contracts with employees that recognise and reflect this. Social Leaders must understand the purpose of different communities and take an appropriate stance when they engage in

cultures that allow and enable people to learn rather than getting in the way. And this learning will doubtless cross the border to the world outside the organisation: so many resources sit outside the organisation, we have to provide access and tools for sharing. The organisation cannot curate the sum total of learning needed, because we are all different. It's about helping people to learn, not making them do it.

We see learning getting more responsive and more immediate or when we need it, but it also has to be better: we have to utilise a rigorous methodology to ensure there is structure and content, but a fluid one that allows for the spontaneous and unanticipated. Setting the context, demonstrating core principles, providing spaces for exploration and reflection, adopting creative approaches to assessment and providing clear footsteps to bridge the gap back into the real world. So much organisational learning is abstract, divorced from the reality of the learner: it's time to anchor it more firmly in the real world.

More than anything, we need socially responsible businesses ones that are fair and inclusive and that provide permissions and resources to allow both organisation and individuals to thrive. They need to unlock the creativity and innovation within individuals and teams, provide social leadership and spaces for experimentation and permissions to learn.

Culture is important in any map of change in the Social Age: I've been exploring how cultures form and respond to change, working on a model of slow degradation followed by fracture. It's about alignment of core values and outward behaviours: what does it cost you to be in a culture?

Finally (at least in this brief list!) is our evolved relationship with knowledge or rather the many forms of knowledge we work with in our daily lives. In the Social Age we have to be adept at developing the personal knowledge to do what we have to do and in the process create new meaning and value. To navigate the Social Age, we need certain skills and qualities: social leadership, collaboration, curation, storytelling, humility, sharing. It's a long list, but success comes through proper planning. And none of it is rocket science: it's about understanding the environment and ensuring we remain agile as we navigate it.

The question for higher and other forms of education is, 'how are we adapting our formal approaches to education so that people are better prepared for the informal social world of everyday learning that they will inhabit for the rest of their life?'

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This article was developed from blog posts made on June 13, 2014 and February 20, 2014
http://julianstodd.wordpress.com/
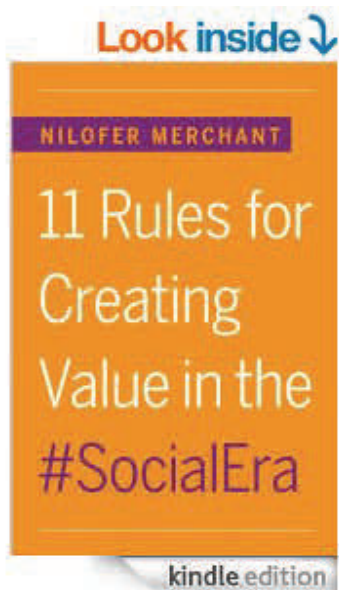
In *11 Rules for Creating Value in the Social Era*, social strategist and insightful blogger Nilofer Merchant argues that "social" is much more than "media." Smart companies are letting social become the backbone of their business models, increasing their speed and flexibility by pursuing openness and fluidity. These organizations don't operate like the powerful "800-pound gorillas" of yesteryear—but instead act more like a herd of 800 gazelles, moving together across a savannah, outrunning the competition.

This ebook offers new rules for creating value, leading, and innovating in our rapidly changing world. These social era rules are both provocative and grounded in reality—they cover thorny challenges like forsaking hierarchy and control for collaboration; getting the most out of *all* talent; allowing your customers to become co-creators in your organization; inspiring employees through purpose in a world where money alone no longer wields that power; and soliciting community investment in an idea so that it can take hold and grow.

THE SOCIAL AGE – A NEW ERA FOR WORKING, LEARNING AND PLAYING
Karl Rohde

Karl is a strategic, people focused Information Technology Manager. He is a speaker when he can be and a blogger at http://WorkLikeAnArtist.com. A right-brain thinker, Karl is a conceptual person, intent on making work more humanistic and meaningful. A certified business coach, he is passionate about workplace culture, personal leadership, being authentic and driving a creative free-agent mind-set to deal with today's social age

Economic perspective

Today's era, that I refer to as the Social Age, is also referred to as the Social Era, the Connection Economy and the Attention Economy….. The best definition of the social age is one I stole from Seth Godin's blog where he stated: In the Connection Economy (the Social Age) value is created by connecting buyers to sellers and the passionate to each other.

What does this really mean? Nilofer Merchant, an author, corporate director and speaker, does very well to drive sharp awareness on this subject in her book 11 Rules for Creating Value in the Social Era. Her explanation is the most authoritative and logical I've found to date. According to Nilofer, the simplest way to define the Social Age is to contrast it to the industrial age and the information age.

In the **Industrial Age** value was created through big institutions (i.e. IBM, General Motors, GE, etc.). They created products and services and dominated the business market. In the **Information Age** data helped big institutions create greater value. Data and information processing enabled greater efficiency to do the same things that were done in the industrial age. In the **Social Age** value is create though connected individuals. Passionate individuals are connecting around ideas which in turn are driving the creation of new businesses that are based on trust, authenticity and purpose. In the Social Age market dominance is not the sole realm of big institutions.

Emerging Business Models

A number of business models have emerged that give us a very good insight into this changed economy.

Co-creation – This is where businesses are working with their customers to drive new services. Starbucks, for example, are engaging customers to suggest ideas to create a better experience at their coffee shops. We also see major brands participating on social media where customer can speak their mind. There, they are paying close attention to free-reign comments to better understand and connect with their customers and in turn drive business direction. GoPro, the action sports camera maker, is another example of a business who are connected to their customers. Peoples experiences are shaping the direction of the business. A GoPro user can even share their images through GoPro's social media channel on Google+.

Peer communities – Here we see passionate product users providing valuable support services. McAfee has a support model based on a community of users who have developed mastery over their products. In the IT industry the ITIL framework for Service Management is entirely driven by communities of passionate users, namely the itSMF.

Crowd-funding – In the industrial/information ages a few big investors would fund the creation of a product. Now products can be created by many small investors. This is the realm of Kickstarter. It's a remarkable platform where people can source funds from keen enthusiasts to create a product that they care about. Effectively it negates reliance on big institutions and allows individuals to take an idea straight to the market without the red tape.

Open Marketplaces – think about Etsy where anyone can sell something. Shopify allows anyone to create an online shop. Think about AirBnB and TaskRabbit.

User Driven Production – Threadless.com, a t-shirt company opens up their production to a vote. The t-shirt designs that get the most votes get made. In the preceding ages this was typically the domain of the middleman and warehousing.

Customer Love – Evernote have created a compelling product and its free for the most part. The development of the business hinges on people being so passionate that they spread the word. For those that have high volume needs there is a paid version, but mostly this allows masses to get a remarkable product for free. This pay it forward approach is reaping its rewards. The success of Google is way beyond providing the world's best search engine. Almost everything they do they give away. Despite their dominance they differ in that we all feel a part of the Google experience – we are connected to it. Microsoft on the other hand pays nothing forward and takes more than the value they provide – we don't feel so connected to them - and their market decline is indicative of this.

"The companies thriving today are operating by a new set of rules — Social Era rules. Companies like REI, Kickstarter, Kiva, Twitter, Starbucks — they get it. They live it. And to them, notions like distributing power to everyone, working in extended community to get things done, or allowing innovation to happen anywhere and everywhere are, well, ridiculously obvious. But too many major companies — Bank of America, Sports Authority, United Airlines, Best Buy, and Wal-Mart to name just a few — that need to get it, don't." –Nilofer Merchant.

In the Social Age everything seems to be driven digitally. Our digital minds are getting spoilt for choice and the purpose of all this technology needs to, at some level, help us be more human. The business model shifts of the Social Age indicate there is a growing list of businesses that are doing just this and satisfying our analogue hearts.

How the social age has transformed how we learn

The way we learn has also been transformed and the social age is driving this change or making it possible, depending on how you look at it. Most significantly learning has gone way beyond institutions and organisations. Universities, colleges and school are still here providing education but learning now has a life of its own that transcends the education norms of the industrial age.

Learning is now on-demand in real-time. Thanks to the Internet, education is instantly available anywhere [anytime and anyplace that has internet connectivity] it comes mostly free or for a nominal fee. Internet search has eliminated the need to remember things: [you just need to know how to search].

Learning has transcended the classroom. Learning can happen on a mobile phone, a tablet and even an iPod Touch.

Learning is no longer an entitlement. Everyone can learn no matter what.

Lessons are shared experiences - think SlideShare, Wikipedia, YouTube, blogs, podcasts and more.

Learning is personal. We are teaching ourselves Your unique experience provides an additional teaching element that creates a richer learning experience.

Learning is more collaborative. We are teaching each other. Everyday people are creating a democratised education system that has no barrier and almost always is at no cost. We are all teachers, or at least we all have the potential to be, but not in the traditional sense. If you have experience you can teach.

Learning is a constant. It's something we do every day. With masses of information being imposed on us we are more aware of learning on-the-go in small increments.

Information is optimised for increased absorption and our waning attention spans. Shorter books, blog posts, audio snippets, video clips, whitepapers, slide presentations, and eBooks are all geared to faster consumption of information.

Education Delivery Mega Machines

We Google everything. Whatever we want to know we use the search giant and go from there.

The eReader has streamlined access to niche content. Despite the decline of the book store, accessibility to books is at its peak. It's never been easier to find books. Amazon, along with its Kindle platform, has revolutionised reading in terms of ease, price and discovery. Digital reading has transformed how we consume books and publications. Additionally, now anyone can publish a book.

Social media platforms are in effect serving as education platforms. When a specialist you follow shares hand-picked articles based on her niche you're getting tailored content. Podcasts have truly come of age. They can transform your daily commute into a classroom. If you don't do podcasts check it out. Search a niche topic on iTunes, subscribe and be amazed what you can learn. I am amazed at the sheer mass of free information passionate people generate through podcasts. Video blogs and blogs are another stellar form of learning from people who are learning things through first-hand experience way beyond theory.

YouTube is simply amazing. Whatever you want to learn, there is a video you can learn from.

Webinars are now mega business. It's a modern day classroom. For a small fee and often for free you can attend an online live lesson on almost anything.

Meetups/Events - it seems these days the world has gone conference crazy. When the digitally connected world converges conferences happen. Meetup.com is now a favourite career development facilitator where you can connect in person with your preferred focus group.

The Smartphone/Tablet has transformed accessibility to information and learning. In Australia, where I live, many schools are making the iPad a mandatory learning requirement for students.

So how are you capitalising on what the social age has done to education?

This article combines two of Karl's blogs 'What is the social age' http://worklikeanartist.com/blog/social-age *How the social age has transformed how we learn* http://worklikeanartist.com/blog/the-social-age-has-transformed-how-we-learn

A NEW CULTURE OF LEANING
Douglas Thomas & John Seeley Brown

For over two decades John Seely Brown has been one of the most influential thinkers on the way learning is changing as we move from the industrialised institutionalised model of formal education in the 20th century towards on-line individuals and social forms of informal self-education that are now being created. In 2011 he teamed up with Douglas Thomas, an Associate Professor, at the University of Southern California, to produce an insightful and informative book that helps us understand what learning means in the social age. This article is based on short extracts from the book. It helps us understand some of characteristics of the new culture of learning that is emerging in the Social Age and how this culture contrasts with the prevailing culture in formal education.

Arc of Life Learning p17-18

When people think about learning, they usually think about schools. And when people think about schools, they usually think about teachers. [But] the kind of learning that will define the twenty-first century is not taking place in a classroom - at least not in today's classroom. Rather, it is happening all around us, everywhere and it is powerful. We call this phenomenon the *new culture of learning* and it is grounded in a very simple question: What happens to learning when we move from the stable infrastructure of the twentieth century to the fluid infrastructure of the twenty first century, where technology is constantly creating and responding to change?

A growing digital networked infrastructure is amplifying our ability to access and use nearly unlimited resources and incredible instruments while connecting with one another at the same time. However, the type of learning that is going on as a result looks so different from the kinds of learning described by most educational theorists that it is essentially invisible.

This new type of learning is a cultural phenomenon.. It takes place without books, without teachers and without classrooms, and it requires environments that are bounded yet provide complete freedom of action within those boundaries. This familiar dynamic, in fact, structures all our contemporary notions of play, games and imagination. Play can be defined as the tension between the rules of the game and the freedom to act within those rules. But when play happens within a medium for learning it creates a context in which information, ideas, and passions grow. Potent tools for this type of learning already exist in the world around us and have become part of our daily lives - think of Wikipedia, Facebook and YouTube, and on-line games, to name just a few.

The new culture of learning allows us to recognise, harness and institutionalise these ideas. It also requires a shift in our thinking about education. Although much of the new learning takes place outside traditional educational forums, we do argue that classrooms are obsolete or that teaching no longer matters. Our goal is quite the opposite. We believe that this new culture of learning can augment learning in every facet of education and every stage of life. It is a core part of what we think of as 'arc of life' learning, which comprises the activities in our daily lives that keep us learning, growing and exploring.

So what frameworks do we need to make sense of learning in our world of constant change (p19)? The new culture of learning actually comprises two elements. The first is a massive information network that provides almost unlimited access and resources to learn about anything. The second is a bounded and structured environment that allows for unlimited agency to build and experiment with things within those boundaries. The reason we have failed to embrace these notions is that neither one alone makes for effective learning. It is the combination of the two, and the interplay between them, that makes the new culture of learning so powerful. One of the metaphors we adopt to describe this process is *cultivation* - cultivating minds.

A Tale of Two Cultures p34-35

For most of the twentieth century our educational system has been built on the assumption that teaching is necessary for learning to occur. Accordingly education has been seen as a process for transferring information from a higher authority (the teacher) down to the student. It's time to shift our thinking from the old model of teaching to a new model of learning.

Many traditional venues for teaching - such as the classroom, the workplace and even books and instructional videos - have been predicated on what we would describe as a mechanistic approach. Learning is treated as a series of steps to be mastered, as if students were being taught how to operate a machine or even, in some cases, as if the students themselves were machines being programmed to accomplish tasks. The ultimate end point of a mechanistic approach is efficiency. The goal is to learn as much as you can, as fast as you can. In this teaching-based approach, standardisation is a reasonable way to do this, and testing is a reasonable way to measure the result. The processes that necessarily occur to reach the goal, therefore are considered of little consequence in themselves. They are valued only for the results they provide.

Image source: http://www.smartplanet.com/blog/the-report/connecting-the-classroom-of-the-future/

We believe, however, that learning should be viewed in terms of an environment [in Lifewide Education's terms an *ecology*] - combined with the rich resources provided by the digital information network - where the context in which learning happens, the boundaries that define it, and the students, teachers, and information within it all coexist and shape each other in a mutually reinforcing way. Here, boundaries serve not only as constraints but also, oftentimes, as catalysts for innovation. Encountering boundaries spurs the imagination to become more active in figuring out novel solutions within the constraints of the situation or context.

Environments with well-defined and carefully constructed boundaries are not usually thought of as standardised, nor are they tested and measured. Rather, they can be described as a set of pressures that nudge or guide change.

By framing the discussion in this way, we can see how the new culture of learning will augment - rather than replace- traditional educational venues. The primary difference between teaching-based approach to education and the learning-based approach (p37-38) is that in the first case the culture is the environment, while the second case the culture emerges from the environment - and grows along with it. In the new culture of learning, the classroom as a model is replaced by learning environments in which digital media provide access to a rich source of information and play, and the processes that occur within those environments are integral to the results.

A second difference is that the teaching-based approach focuses on teaching us about the world, while the new culture of learning focuses on learning through engagement within the world.

Finally, in the teaching-based approach, students must prove that they have received the information transferred to them - that they quite literally 'get it'. In the new culture of learning the point is to embrace what we don't know, come up with better questions about it, and continue asking those questions in order to learn more, both incrementally and exponentially. The goal is for each of us to take the world in and make it part of ourselves. In doing so, it turns out, we can re-create it.

Peer and Collective Learning (p51-52)

The new culture of learning is based on three principles 1) the old ways of learning are unable to keep up with our rapidly changing world, 2) new media forms are making learning easier and more natural 3) peer to peer learning is amplified by emerging technologies that shape the collective nature of participation and those new media.

In the new culture of learning, people learn through their interaction and participation with one another in fluid relationships that are the result of shared interests and opportunity. In this environment the participants all stand on equal ground - no one is assigned to the traditional role of teacher or student. Instead, anyone who has particular knowledge of, or experience with, a given subject may take on the role of mentor at any time.

Our ability to produce, consume, and distribute knowledge in an unlimited, unfiltered and immediate way is the primary reason for the changes we see today...With just a computer and access to the internet, one can view and consume an almost unimaginable diverse array of information and points of view. But equally important is the ability to add one's own knowledge to the general mix
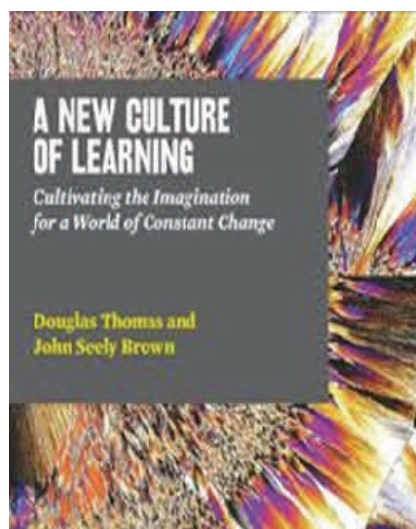
This core aspect of education in the new culture of learning presents a model for understanding learning in the face of rapid change. Teachers no longer need to scramble to provide the latest up to date information to students because the students themselves are taking an active role in helping to create and mould it, particularly in areas of social information.

We call this environment a *collective*. As the name implies it is a collection of people, skills, and talent that produces a result greater than the sum of its parts. Collectives are not solely defined by shared intention, action, or purposes. Rather, they are [also] defined by an active engagement with the process of learning.

A collective is very different from an ordinary community. Where communities can be passive, collectives cannot. In communities people learn in order to belong. In a collective, people belong in order to learn. Communities derive their strength from creating a sense of belonging, while collectives derive theirs from participation.

In the new culture of learning, collectives, as we define them, become the medium in which participation takes shape. They are content-neutral platforms, waiting to be filled with interactions among participants. As such they are well defined to facilitate peer to peer learning, their raison d'etre.

The almost unlimited resources provided by the information network (p118) serve as a set of nutrients, constantly selected and incorporated into the bounded environment of the petri dish, which provides the impetus for experimentation, play and learning. Accordingly, the culture that emerges, the new culture of learning, is a culture of collective inquiry that harnesses the resources of the network and transforms them into nutrients within the petri dish environment, turning it into a space of play and experimentation. That moment of fusion between unlimited resources and a bounded environment creates a space that does not simply allow for imagination, it requires it. Only when we care about experimentation, play and questions more than efficiency, outcomes and answers do we have a space that is truly open to the imagination. And where imaginations play, learning happens.

Editorial Note: These extracts enable our imaginations to play with our everyday experiences of being and learning in the modern world to appreciate better the enormous cultural changes that underlie the Social Age. For educators, in particular, they reveal the tension between our current approaches to education and the opportunities that are now afforded by the vast information and communication infrastructure and personal technologies that allow us to access and participate in this information and personal knowledge-rich world both individually and with others. For a more comprehensive exploration of this territory we recommend that you read the book.
A New Culture of Learning: Cultivating the imagination for a world of constant change

What is learning in the Social Age really like?

This next story illuminates what this new culture of learning actually means for a young person

THE STORY OF A YOUNG 21ST CENTURY LEARNER
Jan Gejel

Jan is Senior European Project Manager, Learning Entrepreneur and EU Project Designer. 'For 15 years I have been struggling at the doorstep of 21st century learning. I am now creating new 2014 EU missions, in collaboration with almost 100 European colleagues.'

In this story I reveal my passion for 21st century learning. It's a story about how children and young people create their own learning spaces and directions, and are able to develop incredible capacity through self-directed and spontaneous methods. It's a story of immersed learning driven by interests and passion and it's a story that illuminates what learning in the Social Age is all about. **jan.gejel@skolekom.dk jangejel@gamil.com**

Once upon a time there was a boy somewhere in Europe. He was 11 years old and a boy like so many others. He went to public school like all the others, played a little football and joined some break dancing.

He had a small laptop for school work, some gaming, a little Facebook and things like that.

He was doing ok in school, but he was not very interested in most of the school work. Just getting along.

One day he saw that one of the adults in the family was editing some small graphics in Photoshop for a paper. Nothing special, but still…

So, he asked with considerable curiosity: how did you do that? Until then he had only been "editing" pictures in Word and Power Point for school work, such as re-sizing and changing lightness. The adult told him the name of the program and that is was not easy to use this program; actually it was only for "experts".

The boy was not impressed with this answer and asked permission to play with the program. A lot of questions, a lot of guidance… Then, after some time, the boy managed to find some version of the program and installed it on his own computer. Then the questions stopped. He started his own playing and experimenting with the program, creating small but rather qualified things. He started talking to some friends online from across the world about how to do this and that. A lot of virtual dialogue went on…
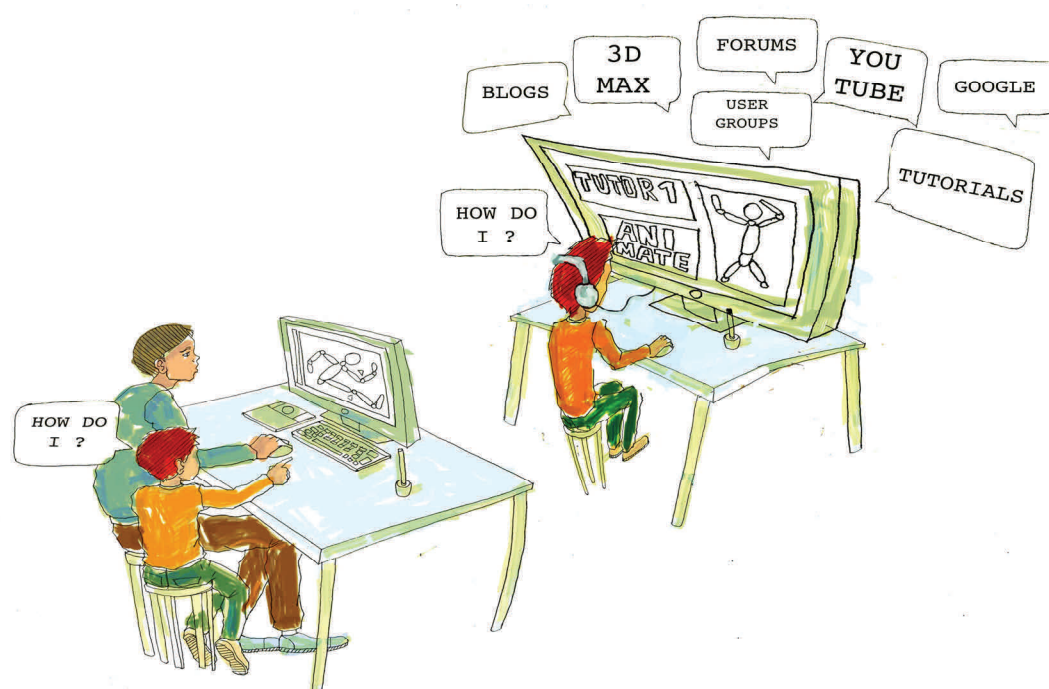
Then one day, new questions were asked.' I have heard about other programs, like for animation, movie making, 3D designing and things like that. How can I get these programs, 'cause I would like to do that they do in the games? This time there was a lot of hesitation from the adults. Actually they didn't know – how to get the programs or how to work with them.

Then the boy started to use resources around him, such as friends, family members, friends of family members, and at some point he managed to get some of these people to help him find the programs, or at least different versions of them. The small laptop was challenged with Flash, 3D Max and similar advanced programs, normally used at higher education level or by experienced computer professionals. The adults stepped back – they could not help him.

However, that did not matter much, because the 11 years old boy now developed his own self-directed methodology, making him totally independent of support from his local community and family. With the confidence he had gained from his experiences he jumped without any form of "respect" or hesitation directly into these advanced programs and started to explore them and create things.

People who know these programs also know that they are not easy to learn and use efficiently. Not at all.

And of course he was blocked every 5 minutes and unable to proceed. Contrary to discouraging him, this actually made him more determined and encouraged him to persist. Because this is precisely what he was always doing in the games: the very core challenge of the games is precisely to overcome obstacles, mostly by finding or mobilizing or creating resources elsewhere in the game to overcome the obstacle and be able to progress in the game. So, working things out was no big deal.

After some time the adults around him discovered what he was doing and why he was "disappearing" into his headphones for hours. Just like in the games he found tools and resources to help him. He discovered that YouTube offers thousands of tutorials, giving guidance on all sorts of programs. So, every time he got stuck – and you do that a lot in programs like 3D Max – he searched and found the tutorials he needed. And on top of that he started to ask a lot of questions to young experts, and found out that they were more than willing to talk to him and help him.

That was the reason for "disappearing" into the headphones for hours and hours: he was immersed in the process of understanding the tutorials and how they could help him do what he would like to do in the programs. It was an amazing and totally spontaneous methodology, simple and yet quite advanced for an 11 old boy: you work as far as you can, and when you reach a dead-end, you simple mobilize the resources you need to learn how to carry on.
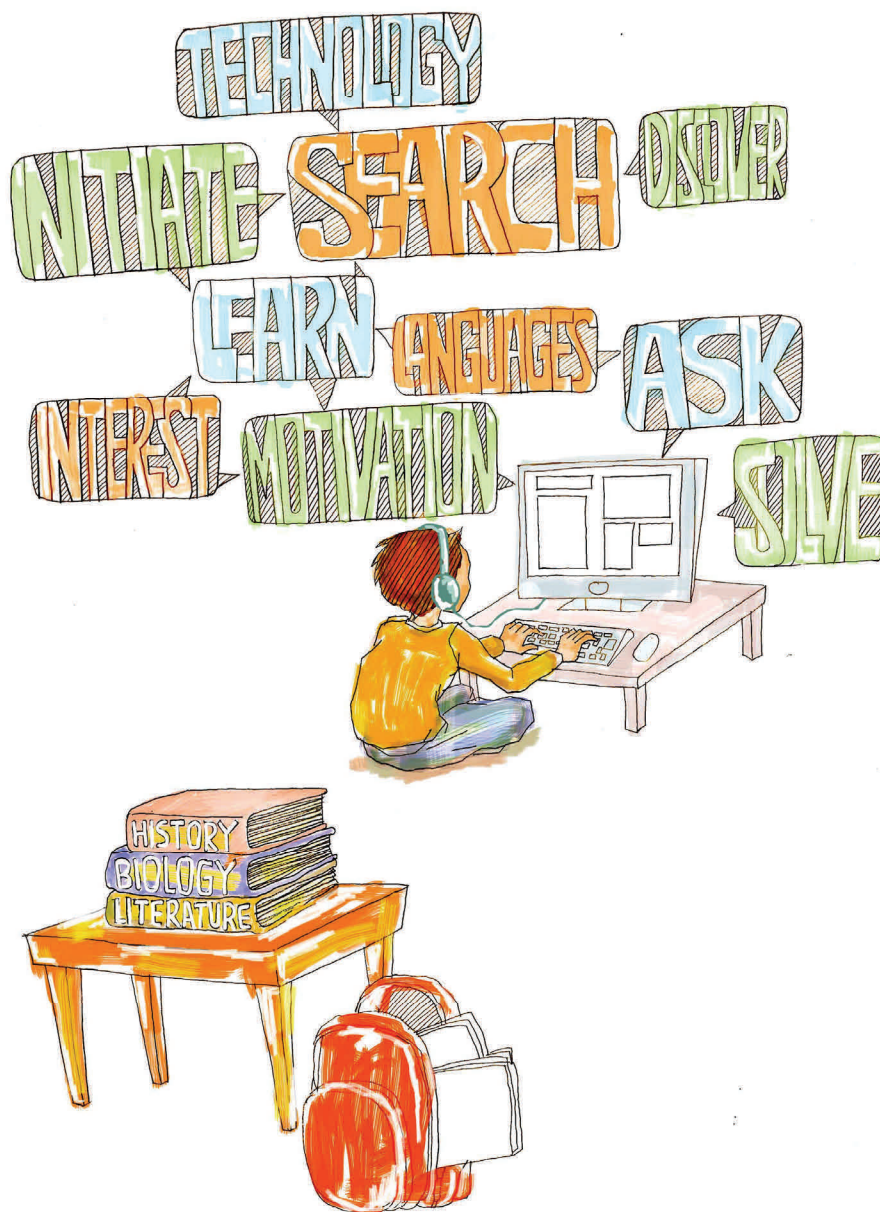
All this took place in the space of a few months, and it became a popular topic of conversation at the dinner table to talk about pixel based and vector based graphics: or rather, it became normal for the boy to talk to the adults in the family about what he learned throughout the day. Not in school, but through his own learning community, networks and resources.

It was definitely not an easy mission for the 11 years old. He often got stuck, frustrated and got angry at the whole world. He had to deal with geometry, English language (for him a foreign language), mathematics, logic decision-making, complicated planning, computer codes and a lot of other things – at the same time as he made his way into and through these advanced creative tools. He knew that in some of the big virtual games he played the players are able to contribute to the gameplay and the game resources to some extent. So, why not? If you can produce advanced elements in Photoshop, 3D Max and similar programs, why not contribute these objects and know-how to the game universe? And why not someday create your own games? This seemed to be his ambition…

This boy never showed this kind of interest in the school work, no matter the subject, no matter the theme or activity. Never. Why, then, did he immerse and disappear from the earth for hours and days, with nobody telling him what to do? Because this form of learning was driven by passion! Passion, endless interest and curiosity, a great need to create his own "things", and an ambition to get better at what he was doing.

So, for the first time in his life this European boy discovered what it means to be immersed in learning. What it means to desire to learn, to push forward and not accept any kind of obstacle. It did not happen in his school and it probably will not. But his future performance in the education system will definitely be impacted from those experiences, deeply impacted. For him School is not creating passion, his passion comes from within.

The most remarkable thing in this never ending process is the way he developed, through his interest and passion -driven learning process, general competences that are highly promoted by for example the European Commission, such as:

- Learning by creating things
- Learning when you need to learn
- Entrepreneurial mindset: what you don't have it, create it and mobilize resources accordingly
- Learning through inner motivation, through passion
- Using the most useful and recent technologies
- Developing strong methodological skills
- Teaming up and source crowding
- Ability to organize your own learning
- Learning about different subjects as they are relevant to your mission, for example language learning
- Developing competences and skills that are useful to all sorts of learning
- Creating learning pathways that are relevant to 21st century jobs and work forms
- Do not simply consume what others made; create your own

This short story is about an amazing learning process and the incredible learning resources openly and freely available in the 21st century to those who want to find them. Unfortunately it is also a story about the current deficit of formal education. The gap between the industrial education system, now covered up by modern pedagogy, and what learning means for young people in the 21st century (and for the labour markets as well!!).

Some things are, however, missing in the scenario described. What is missing first of all is this boy's opportunity to link his interest and passion to places in the community, through which they can be taken further and through which they might be linked to real-life missions and purposes. Very few communities across Europe offer young people the opportunity to engage in more advanced learning and to link their talents to real-life projects and initiatives in collaboration with companies, cultural institutions, community projects or whatever might be useful in society. It seems that you must either limit yourself to what happens in the classrooms, or you are on your own. If you have a football talent, you will join the football club. If you have 3D animation or robotics talents, where will you go?

This is why we are in the process of creating opportunities for talented technologically interested youth in the communities, beyond the education system and in collaboration with a variety of community players. We will try to do that through the available European funding mechanisms. However, the kid in this story is not so well off. He will have to wait – and go back to school, and try to survive and subdue his passion until such times as these new opportunities are available.

Editorial comment: Around the world there are a growing number of educational initiatives that seek to engage with the needs and opportunities of learning in the Social Age and the culture of learning that is emerging. Our own Lifewide Education social enterprise is but one example. In the USA the Connected Learning

CONNECTED LEARNING: AN AGENDA FOR RESEARCH AND DESIGN SYNTHESIS REPORT
Connected Learning Research Network

Young learners today have the world at their fingertips in ways that were unimaginable just a generation ago. World renowned lectures, a symphony of voices and opinions, and peer-to-peer learning opportunities are all a click away. Youth can not only access a wealth of knowledge online, they can also be makers, creators, participants and doers engaged in active and self-directed inquiry.

Connected Learning is an educational approach designed for our ever-changing world. It makes learning relevant to all populations, to real life and real work, and to the realities of the digital age, where the demand for learning never stops. Its a learning approach designed for the demands and opportunities of the digital age: powerful, relevant and engaging. http://connectedlearning.tv/what-is-connected-learning
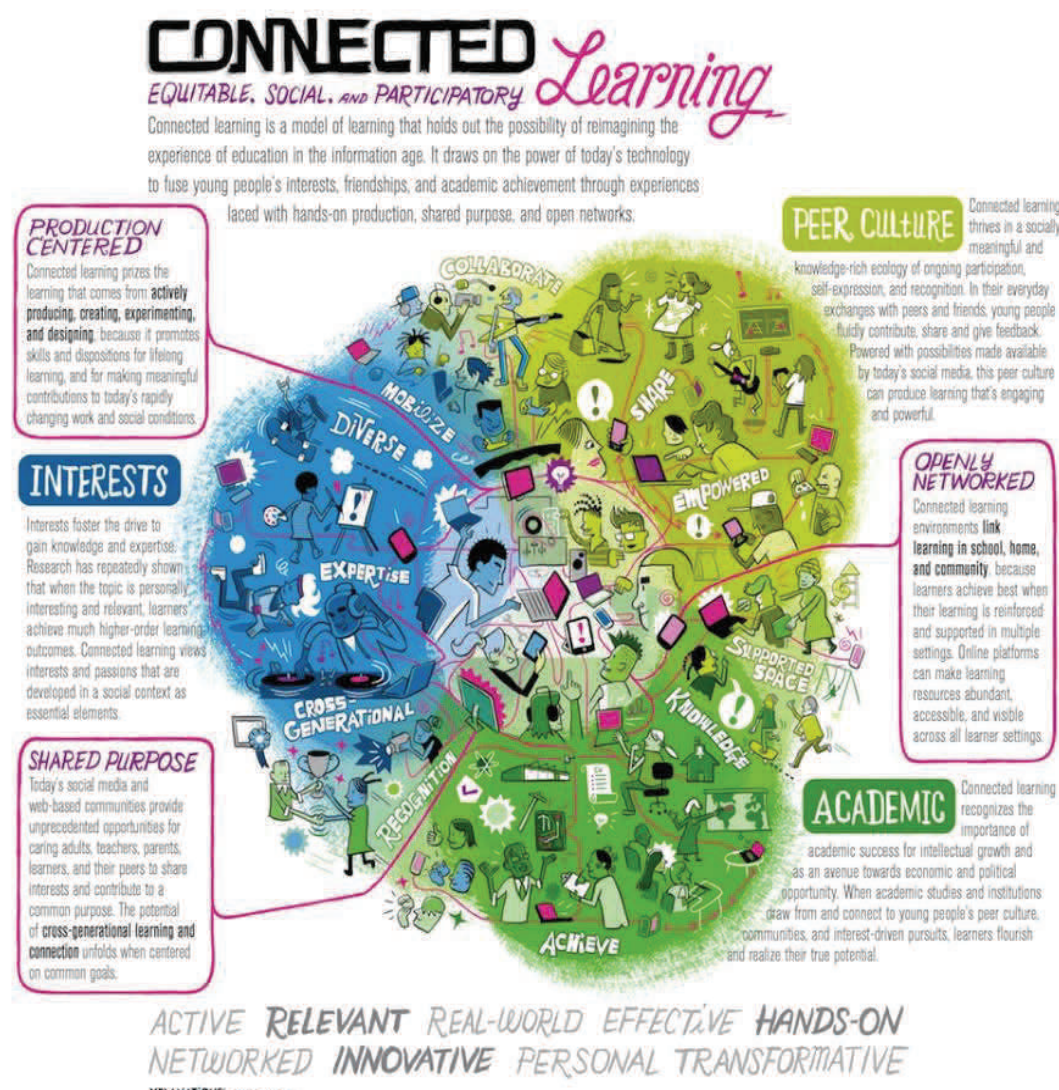
Connected learning addresses inequity in education in ways geared to a networked society. It seeks to leverage the potential of digital media to expand access to learning that is socially embedded, interest-driven, and oriented toward educational, economic, or political opportunity. Connected learning is realized when a young person is able to pursue a personal interest or passion with the support of friends and caring adults, and is in turn able to link this learning and interest to academic achievement, career success or civic

engagement. This model is based on evidence that the most resilient, adaptive, and effective learning involves individual interest as well as social support to overcome adversity and provide recognition.

Activated and well-supported learners are using today's social, interactive, and online media to magnify their learning and opportunity, but they are a privileged minority. Too many young people use new media primarily for social and recreational uses that do not connect to their academic achievement or future opportunity. Further, there is also a widening chasm between the progressive use of digital media outside of the classroom, and the no-frills offerings of most public schools that educate our most vulnerable populations. This gap aggravates a widespread alienation from educational institutions, particularly among non-dominant youth. With more support, invitations, and infrastructure for connection and inclusion, however, we believe many more young people can, and should, experience the advantages of connected learning.

An Agenda for Educational Reform and Social Change

The connected learning agenda is a response to three broad trends reshaping the landscape of learning in the U.S. and other countries in the Global North:

Broken pathways from education to opportunity: In an era of globalization, economic contraction, and a growing gap between rich and poor, education is no longer a sure pathway to opportunity. Young people are competing for a scarcer number of good jobs, and we are witnessing an arms race in educational attainment where a college degree is no longer a guarantee of future success.

A growing learning divide: The achievement gap disproportionately affects African American and Latino youth, intensifying concerns about equity and social justice. These forms of inequity are exacerbated by the growing gap in family investments in out-of-school enrichment and learning activities.

A commercialized and fragmented media ecology: Young people are immersed

in a media ecology that is increasingly commercialized and that elevates the importance of informed, individual choice. Established institutions, norms, and practices for guiding young people's access to information and learning are being confronted by always-on social communication and abundant media and information.

Connected learning addresses these challenging social conditions through an educational reform agenda that centers on diversifying entry points and pathways to opportunity. We see school as one node in a broader network of learning available to young people, and believe we can call on the untapped capacity in more informal and interest-driven arenas to build more learning supports and opportunities. In an era when our existing educational pathways serve fewer young people, it is critical that we build capacity, opportunity, and new models of success, rather than orient our efforts solely on optimizing the playing field of existing opportunities.

We target adolescents in their transition to adulthood as a key life stage in the development of interests, orientation to future opportunity, and development of social identity, and we look to digital and networked media for potent new ways of building connections and access to knowledge and information. Digital and networked media provide new possibilities in the following areas:

Fostering engagement and self-expression: Interactive, immersive, and personalized technologies provide responsive feedback, support a diversity of learning styles and literacy, and pace learning according to individual needs.

Increasing accessibility to knowledge and learning experiences: Through online search, educational resources, and communities of expertise and interest, young people can easily access information and find relationships that support self-directed and interest-driven learning.

Expanding social supports for interests: Through social media, young people can form relationships with peers and caring adults that are centered on interests, expertise, and future opportunity in areas of interest.

Expanding diversity and building capacity: New media networks empower marginalized and non-institutionalized groups and cultures to have voice, mobilize, organize, and build economic capacity.

Our Approach to Learning

Our approach to learning is guided by our approach to educational reform and research that has shown that the most effective and meaningful forms of learning happen when learners possess rich social supports, and where the subject matter is relevant and interactive. This approach also ties to our core values:

Equity: Educational opportunity should be available to all.

Full participation: Everyone should be engaged and have their contributions valued.

Social connection: Learning becomes meaningful through relationships.

Connected learning focuses attention on the spaces of integration and translation between divergent domains of knowledge, culture, and social practice. Bringing together and integrating the motivations, content, and abilities from social, interest- driven, and formal educational spheres promises to expand the reach of meaningful and sustained learning. Connected learning seeks to integrate three spheres of learning that are often disconnected and at war with each other in young people's lives: peer culture, interests, and academic content.

Peer–supported: In their everyday exchanges with peers and friends, young people are contributing, sharing and giving feedback in inclusive social experiences that are fluid and highly engaging.

Interest-powered: When a subject is personally interesting and relevant, learners achieve much higher-order learning outcomes.

Academically oriented: Learners flourish and realize their potential when they can connect their interests and social engagement to academic studies, civic engagement, and career opportunity. Young people can experience connected learning through diverse pathways. Schools, homes, after-school clubs, religious and cultural institutions, community centers and the parents, teachers, friends, mentors and coaches young people find at these diverse locales, all potentially have a role to play in guiding young people to connected learning.

http://connectedlearning.tv/infographic

Designing Connected Learning Environments

Examples of learning environments that are currently integrating the spheres of peers, interests, and academic pursuits include athletics programs that are tied to

in-school recognition, certain arts and civic learning programs, and interest-driven academic programs such as math, chess, or robotics competitions. These connected learning environments ideally embody values of equity, social belonging, and participation. These environments, when leveraging new media, generally have the following characteristics:

Production-centered: Digital tools provide opportunities for producing and creating a wide variety of media, knowledge, and cultural content in experimental and active ways.

Shared purpose: Social media and web-based communities provide unprecedented opportunities for cross-generational and cross-cultural learning and connection to unfold and thrive around common goals and interests.

Openly networked: Online platforms and digital tools can make learning resources abundant, accessible, and visible across all learner settings. To expand and support the growth of more connected learning environments, we look to the following design principles for guidance:

Everyone can participate: Experiences invite participation and provide many different ways for individuals and groups to contribute.

Learning happens by doing: Learning is experiential and part of the pursuit of meaningful activities and projects.

Challenge is constant: Interest or cultivation of an interest creates both a "need to know" and a "need to share."

Everything is interconnected: Young people are provided with multiple learning contexts for engaging in connected learning—contexts in which they receive immediate feedback on progress, have access to tools for planning and reflection, and are given opportunities for mastery of specialist language and practices.

Outcomes

Connected learning is oriented to outcomes that are both individual and collective in nature. These include 21st Century skills, dispositions, and literacies such as systems thinking, information literacy, creativity, adaptability, conscientiousness, persistence, global awareness and self-regulation as well as the cultivation of interests, build- ing of social capital, and a positive orientation to academic subjects. Because the connected learning model takes an ecological and networked approach, these individual outcomes are tied to societal outcomes that are collec- tive in nature. These include build- ing high quality forms of culture and knowledge, civically activated collec- tives, and diverse pathways for learning and recognition. In this way, the support and cultivation of individual capacity is part and parcel of a broader vision of an educational system that is vastly more effective, equitable and essential.

Further information

The complete report can be downloaded at **http://dmlhub.net/publications/connected-learning- agenda- research-and-design** and ongoing research results are available at **http://clrn.dmlhub.net**. The report and this summary is a product of the Connected Learning Research Network, supported by the MacArthur Foundation's Digital Media and Learning Initiative. Authors include: Mizuko Ito, Kris Gutiérrez, Sonia Livingstone, Bill Penuel, Jean Rhodes, Katie Salen, Juliet Schor, Julian Sefton-Green, and S. Craig Watkins.

Editorial Comment: The internet has not only spawned the 'Information Age' with its vast easily accessible resources of information and enabled many more people to sustain themselves as knowledge workers. It has also stimulated technological innovation on a massive scale and though adoption of personal commu- nication and information technologies, on-line platforms like facebook and twitter it is pushing and pulling us into the Social Age with its new culture of leaning. In this next article Julian examines the important role

THE IMPORTANT ROLE OF SOCIAL COLLABORATIVE TECHNOLOGIES
Julian Stodd

Social Collaborative Technology is everywhere: on our networks, in our pockets, plugged into our ears and our TVs. We can't escape the proliferation of socially collaborative technologies, wherever we try to hide. It draws us into communities around our favourite reality TV show, it
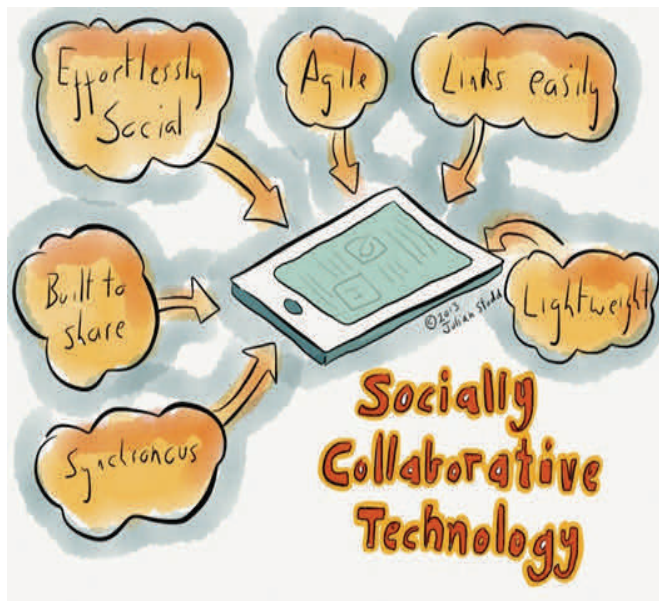
permeates our choices of which books to buy and what device to read or listen to them on, it lets us run projects worldwide and, if we are very lucky, it helps us to make sense of the world around us.

The Social Age is founded upon social technology for collaboration and we are just at the start of recognising the potential that it will bring.

When I wrote about Mobile Learning last year I called the book 'Mindset for mobile learning', because it's not about the technology per se, it's about what we do with it, how we craft more effective and dynamic learning experiences through that technology. Which chipset it contains may facilitate that capability, but it's not the direct cause. It's the same with social collaboration, as many organisations know to their cost: you can invest all you like in systems that have 'social' in the title, but if they're not truly collaborative   technologies, they won't build a community and they won't help us to create meaning.

Truly social collaboration technology makes it effortless for us to engage, to curate and to share. Like Facebook. It's virtually synchronous, which makes our encounters more conversational, more about storytelling than about

publication. True social tech is agile and links easily: it doesn't tie you in with licence agreements, platform specific functionality and endless login and registration pages. ***Truly social technology is about experience, not IT skills***.

I recently attended the mLearnCon in San Diego exploring developments in technology and methodology over the past year. It's clear to all that the impacts of social collaborative technology, mobile devices in every aspect of our lives has been huge: in both our formal work environments and our informal social ones (to the extent that any divide still exists between the two).

In our social lives, we use it more to share, to build and reinforce our communities. We use it to capture and contextualise content and tell stories with it on Facebook or Skype. We use our mobile devices to enhance our capability, with tools such as Google Maps, Shazam or a guitar tuner. They let us achieve more that we could without them. They enhance and extend our capability.
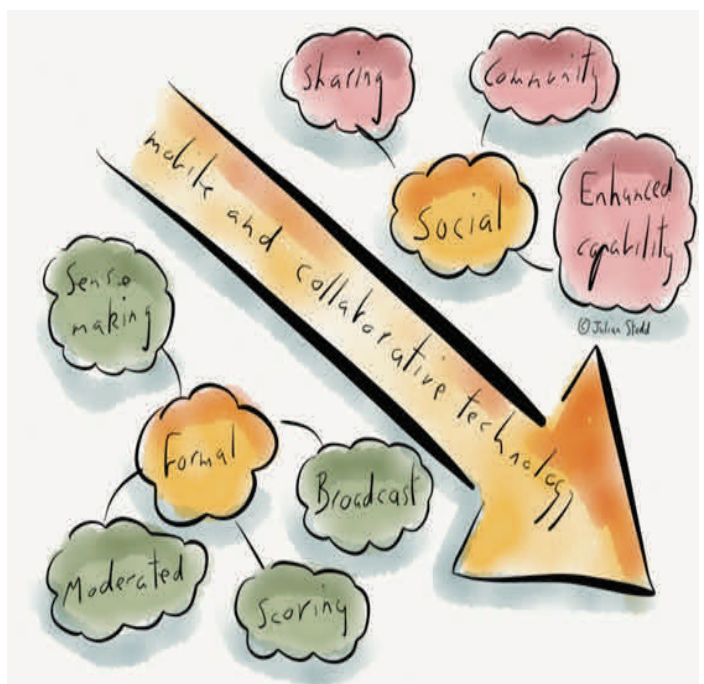

In our work environments, I'm primarily interested in the 'sense making' function of communities, the ways we come together to create meaning, to learn. Social Learning is that activity which takes place within and around our semi formal spaces. It's complimentary to formal learning, but is inherently grounded in our everyday reality, so it's more pragmatic,

Our formal communities and usage tend to be moderated or controlled to some extent by the organisation, whilst our social lives are free and agile: an agility that needs to cascade into how we utilise technology at work if we're to develop agile organisations. Innovation in organisational learning tends to be about the introduction of scoring and game dynamics, whilst they really need to consider storytelling and engagement through relevance and timeliness.

Great learning design is about a broad methodology, about great storytelling. The technology facilitates the communities, amplifies our stories, but without great learning design, it's worthless.

each space I documented my journey by taking photos, reflecting on my experiences and writing about what I had learnt and painting pictures.

Much of the technology I've been looking at this week supports these exploratory activities: games are designed to create rehearsal spaces, safe and permissive environments to fail in, as well as giving us scores when we succeed. Tools allow us to curate content, to find things out and share our knowledge effectively. Our mobile technology lets us build stories as we go.
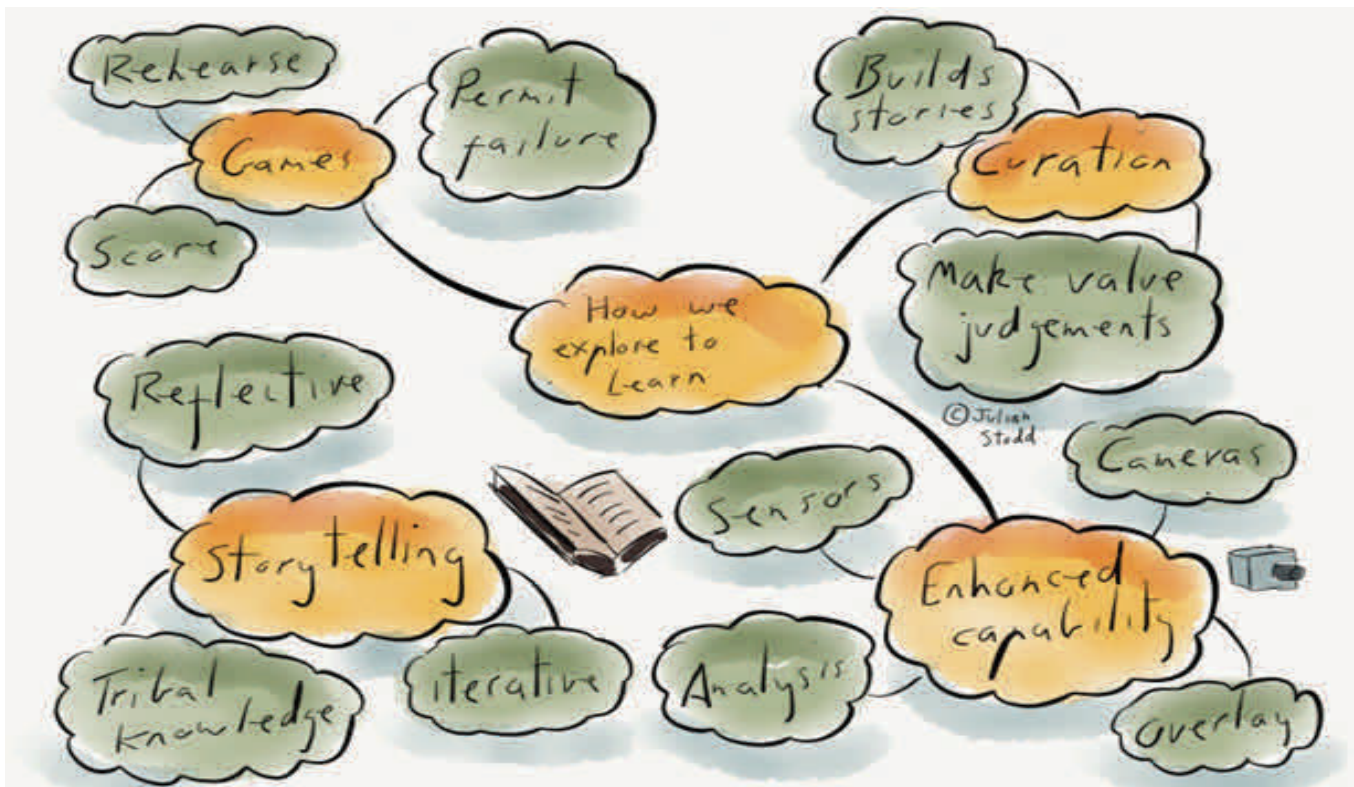
Ultimately, our social lives represent the test-bed where we learn how to interact with the technology. The more closely organisational learning reflects our native behaviours, the higher the adoption is likely to be.

Imagine the time when technology will effortlessly connect us to conversations, resources, community, when it will understand what's on our minds and facilitate us getting the answers, creating meaning, making sense of the world. We're on the edge of the revolution, where geolocated and contextualised connections become the norm: where we more effortlessly connect into relevant conversations and help co-create the narrative that takes place within them.

Learning is about exploration: it's like when I landed in San Francisco last week, I started with formal tours, which let me construct a mental framework of the geography, then I walked and rode within that matrix and filled in the gaps. In

The technology extends and enhances our narrative capability: through taking photos, through geolocated sensors, through analytical Apps that identify and quantify things, by overlaying additional contextual data on top of our reality to build an augmented picture. Technology facilitates storytelling: it provides a reflective and iterative space to think and share. It allows us to capture tribal knowledge and co-create a story around a place. As ever, the technology isn't the end goal: it's what facilitates the journey.

This article was developed from blog posts made on November 11 3013 and June 24th & 25th 2014 http:// julianstodd.wordpress.com/

ADAPTING HIGHER EDUCATION TO THE SOCIAL AGE OF LEARNING: HOW CAN SOCIAL MEDIA HELP?
Chrissi Nerantzi, Norman Jackson and Sue Beckingham

Many articles in this issue highlight the importance of social media in driving changes that are collectively leading to this new era of social learning we are entering. Higher education cannot be immune from these profound changes. In their article, Douglas Thomas and John Seeley Brown eloquently sketch out some of the features of the new culture of learning that is emerging which higher education must embrace if it is to play its part in preparing learners for the Social Age of learning. In this piece we would like to explore how the Social Age and the social technologies it is spawning, are beginning to influence higher education programmes and institutional practices and the challenges these present to practitioners and their institutions. We will do this by considering four pedagogic approaches that are consistent with the characteristics of learning in the Social Age as outlined in Julian Stodd's articles.

The Social View of Learning

we participate therefore we are

understanding is socially constructed

Left - John Seeley Brown's social view of learning

Socio-constructivism or constructing meaning with others
To us this means creating the conditions were we can learn and work with others to construct and co-construct meaning in a social context ie to make what is learnt and the process of learning more personally meaningful and relevant. Learners, their teachers and the wider community and networks need to be involved in this process as co-learners. But all too often the dominant approach to learning in higher education is not one of collaboration and co-creation of meaning rather it is one in which teachers organise and orchestrate the learning process transmitting their knowledge and understandings via lectures and resources that they have determined. Learning in highly organised and controlled ways within well defined topic structures and physical or intellectual spaces is safer than the less structured, meandering, self-determined and collaborative ways of learning in the Social Age but it is less useful to students who are about to step out into that world and who are not prepared for it.

The challenge for higher education is to blend traditional disciplinary ways of learning with pedagogies that require student and teacher involvement in the ways we are learning in the world outside formal education. What types of pedagogies and supportive scaffolds are needed to help us maximise on such opportunities in a global community and a multitude of networks?

Social media can be seen as networked ecosystems for self-organised exploration. We have access to these via desktop and smart or mobile pocket technologies. Driven by our curiosity and the desire to discover and uncover new and exciting things about ourselves, others and the world around us, social media puts us on a journey to construct meaning and develop understanding through social connections and conversations with others.

Social media can only exist if there is sharing and reciprocity – when we are active, learners and teachers. Social media enable us to learn in the real world with and from others and therefore make learning authentic, current and less lonely. We are exposed to and immersed in a plethora of voices, resources and opportunities and constantly filter, refine these and construct our own paths. We cooperate and collaborate and become part of social networks and communities and create our personal and collective learning ecologies (Jackson, 2013). Through this process we become social learners that take advantage of the opportunities. HE is about constructing new meanings, making new discoveries, debating and challenging what is out there. Social media present rich and authentic opportunities for engaging in all these aspects of learning.

Constructionism or learning through making
This pedagogical concept is directly related to hands-on learning through making, in the physical, digital or hybrid world that marries the two. The making of objects, artefacts and models is fundamental to the active process of learning and to discovering what works or doesn't work in a particular context. All too often higher education teachers make things for their students rather than involving them in making things for themselves or in co-creating their learning process. Through making things learners make sense of concepts, ideas, materials and objects and also gain satisfaction, feel motivated and a real sense of achievement. Surely, making something for the first time is a creative act, so by enabling learners to make their own tools and artefacts we are enabling them to be creative and experience co-creativity if they are working with others: an essential experience for the Social Age of learning.

Students at Ohio State University are building an electric car that can travel up to 307 mph

So the challenge for higher education is to create a better balance in the activity of making so that the teacher is not the only maker and provider of tools, resources and artefacts, but learners are also encouraged and enabled to make things for themselves and with others. Social media can only exist if there is sharing and reciprocity – when we are active, learners and teachers. Social media enable us to learn in the real world with and from others and therefore make learning authentic, current and less lonely. We are exposed to and immersed in a plethora of voices, resources and opportunities and constantly filter, refine these and construct our own paths. We cooperate and collaborate and become part of social networks and communities and create our personal and collective learning ecologies (Jackson, 2013). Through this process we become social learners that take advantage of the opportunities. HE is about constructing new meanings, making new discoveries, debating and challenging what is out there. Social media present rich and authentic opportunities for engaging in all these aspects of learning.

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So the challenge for higher education is to create a better balance in the activity of making so that the teacher is not the only maker and provider of tools, resources and artefacts, but learners are also encouraged and enabled to make things for themselves and with others. Social technologies and media are opening up a whole new world of making by enabling us to become digital creators, learners and teachers (Gauntlett, 2011). As the technology has become widely available and easy to use we carry their enabling power around with us in our pockets. They are ready to hand to record a thought, event or experience which can then be incorporated into the digital artefacts we create.

Already we can see that institutional technologies are being displaced as students and teachers experiment with social media. Our personal digital technologies have enabled us to personalise our learning by empowering us to make things that are relevant and meaningful to us enabling us to find self-fulfilment in our creations. By sharing our works with others, especially we create new possibilities for conversations with people that share our interests and passions enabling new relationships for learning. There is so much potential to utilise social media and engage students as makers and help them through such activities to develop valuable skills, understanding, behaviours and attitudes that will enable them to become even more expert in this social world of learning.

Experiential participatory learning

At the heart of this theory of how higher education might adapt to better prepare students for learning in the Social Age is the idea of learning through self-determined experience, including reflecting on and drawing meaning from experience. Out in the real world we make things up as we go along often making mistakes in the process, we struggle to overcome obstacles and we see and make use of opportunities as they emerge. Learning in everyday life is an unfolding and uncertain journey we experience with others.

But the journey our learners make in higher education is pre-designed and pre -defined by teachers - with content and process pre-determined and prescribed. Their concerns are with certainty, with conformity and with clarity and with timetabling. They are not so concerned with creating opportunities for experiment and do not take kindly to mistakes being made, especially where assessment is concerned.

There are real challenges for higher education in creating a curriculum / learning experience that is more like the real world and less like the classroom. The articles by Dylan Tweney and Lorraine Stefanie provide us with examples of how this might be achieved.

Learning is a participatory process not a product or something that just happens to us passively. We need to experience it. Social media would not survive and thrive without participation. They provide a rich experiential and experimental opportunity for learning and teaching. Participation there is multi-directional and multifaceted and can be visible or invisible and is interwoven into the fabric of other individual and collective activities, in the virtual and physical world. Luckin et al. (2010, 12) propose the Learner Generated Context framework "for open, creative and participatory learning experiences."

Open learning and open educational resources and practices in the Social Age

In the March issue of Lifewide Magazine, Christine Redecker provided a vision of what learning in the Social Age might be like in another 15 years, based on a major foresight study. This vision echoes the themes we have discussed above but this article also talks about 'opening up' our current educational approaches, resources and practices to enable society to realise the potential contained within this vision. Redecker talks about 'the paradox of education in a digital world' whereby digital technologies are now embedded in all facets of our lives and there is a worldwide expansion of on-line (open) educational resources that allow easy access to knowledge and learning, education systems have so far been unable to systematically exploit the potential of ICT to fundamentally change teaching and learning practices. The recent rise of Massive Open Online Courses (MOOCs) in particular has

'The overall vision is that personalisation, collaboration and informalisation (informal learning) will be at the core of learning in the future. These terms are not new in education and training but they will become the central guiding principle for organising learning and teaching. The central learning paradigm is thus characterised by lifelong and lifewide learning and shaped by the ubiquity of Information and Communication Technologies (ICT).'

drawn attention to the fact that a vast range of high quality learning opportunities are available to (almost) everyone at virtually no cost but are MOOCs the only answer to enabling higher education to adapt to the Social Age of learning?

Perhaps Open Education is the most appropriate form of education for the Social Age. It promises to provide every citizen with exactly the kind of learning s/he needs, when, where and how s/he needs it. This is a fundamental shift from most of formal education today where learners generally comply with the when, where, what and how an institution chooses to provide its educational opportunities.

At the heart of open learning is sharing. The same can be said about social media which is a great promoter and enabler of openness with the potential to transform us into open individuals. Through social media we are able to find creative ways to share and connect, cooperate and collaborate as well as construct and experience. We create learning objects using our own devices and with a click of a button we are able to share what we have made with the whole world rather than just the teacher.
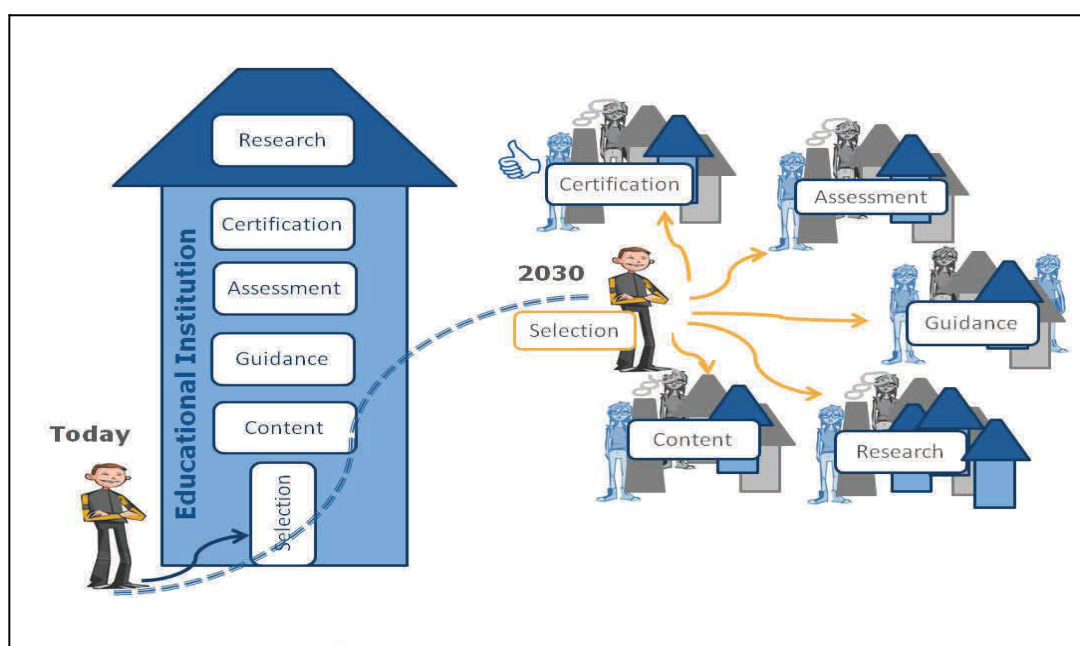

Christine Redecker's solution to the current paradox of traditional education in a digitally enabled Social Age is to unbundle the functions and practices of a university in order to enable the learner to create the package he/she requires. Making available specific functions and support will, it is argued, enable a knowledgeable and skilful learner to design their learning pathways themselves by pooling the different (learning) resources and opportunities available, and combining them in a way that allows them to learn

what, when, where and how they wanted to learn. A more radical view of the world of open learning tells us that we already have the power at our finger tips to create a course for ourselves, decide on licensing and organise social learning events and activities which we can make available to anybody who wants to join us. In this way we can all be teachers and co-learners in the Social Age.

History shows that significant social changes occur when we change our perspective and the open learning / open education movement, aided by social technologies and media is beginning to change attitudes and practices within higher education. Social technologies and media are enablers in this process. Students and teachers are more empowered than ever to create, collaborate and disseminate openly resources and practices and build on the creations of others. Supported by a global network of peers and like minded people, we define new personal and collective open and dynamic learning ecologies supported by cultures.

Jan Gejel's story of the little boy and his learning adventures is fascinating not only for the way it frames learning that is motivated from within but also because of the way it draws attention to the disconnect between formal and informal learning and practices. What needs to happen to make learning seamless and take full advantage of the opportunities social learning in the 21st century presents?
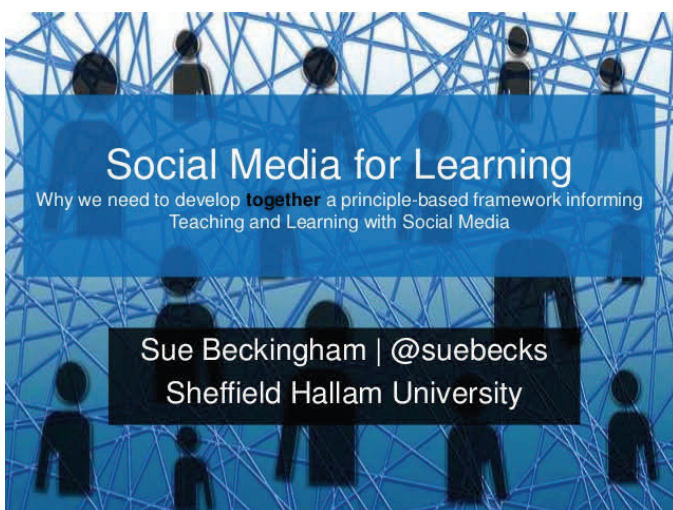
These are just a few thoughts on some of the challenge for higher education as we move into further into the Social Age of learning. Examples of how social media are being used in higher education can be found in Issue 10 of Lifewide Magazine together with this powerpoint presentation on slide share. If you would like to share your own thoughts and ideas, or write an article for the Magazine on this theme please get in touch with us via Chrissi at chrissinerantzi@googlemail.com or the Executive Editor Jenny

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Editorial comment ':Social', in human society, refers to the interaction of people in their collective co-existence, irrespective of whether they are aware of it or not, and irrespective of whether the interaction is <u>voluntary</u> or <u>involuntary</u>. It embodies the attitudes, values, behaviours, habits and cultures that determine our day to day existence amongst our family, friends and colleagues. Being social is why humans have been so successful as a species so what is distinctive about our interactions in the Social Age? In this next article I examine the meaning of collaboration in the Social Age.

THERE'S NO POINT IN KNOWLEDGE IF YOU DON'T SHARE IT: COLLABORATION AND GENEROSITY IN THE SOCIAL AGE

Julian Stodd

What's the point in knowledge if you don't share it? **Collaboration** and **generosity** are what drive innovation and engagement and yet organisations are often obsessed with hiding things away, with tucking their stories out of sight behind paywalls and firewalls, behind layers of impersonal websites and corporate comms that lack content and impact. We sit courses on '*data protection*' and '*data security*', but never on '*generosity*' and '*collaboration*'!

This is kind of odd because, unlike gold or silver, we can create more knowledge easily: we can literally print money, but only by using the knowledge that is out there already.

In the Social Age, **knowledge itself is no longer power**: our ability to synthesise meaning out of multiple sources, our ability to add value, to reinvent ourself and effect change, our generosity of time and expertise, these are the things that add value. These are the things that make us influential, that give us authority around a subject. It's not about what you know and hide away, **it's about the conversations that you get into** and how generous you are and how willing you are to learn with others and to share what you have learnt.
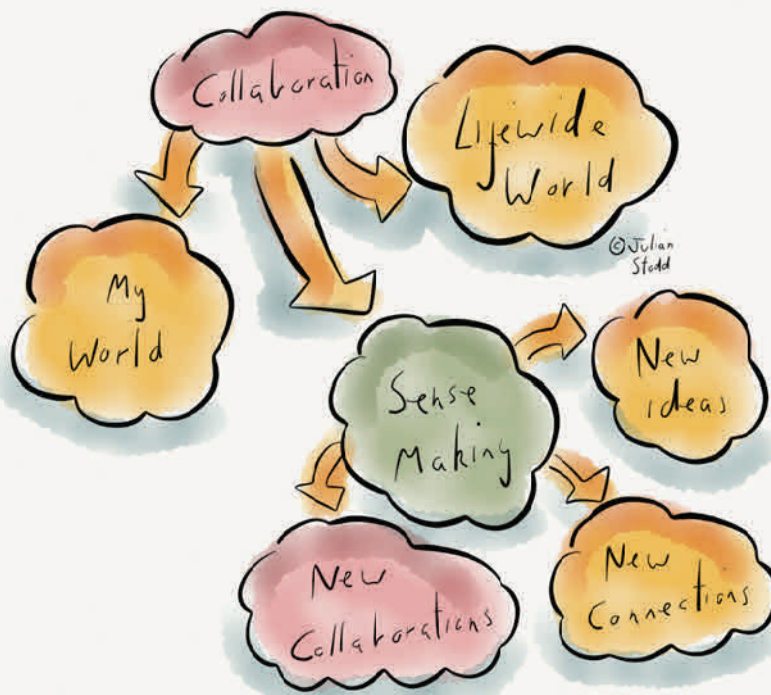
Social learning, social tools, the social way of working, this is valuable as it encourages us to share, to create shared meaning. Sure, it can be challenging: **it requires us to be brave**

and to be willing to be proved wrong, but value and meaning emerges from the discussion, from the conversation. It's all about the sharing. And the more generous you are with your time, your knowledge, your expertise, the more it's reciprocated. **Value is created simply through generosity, through sharing**. It's like printing money! As we engage further, connections emerge from the woodwork: connections that can be made in social learning spaces that would simply be lost in the 'real' world. With no barriers of geography, our potential to connect, to share on a global stage, is limitless!

But what does collaboration mean?

Today is a rare office day. There are eight other people in the same room as me: we share a kitchen and a coffee machine, but we are not collaborating. We may talk about the weather, ask how the holiday was, go for lunch together, but that does not make us collaborators. We are cohabiting. If I collaborate with the right people, I can achieve far more than I can alone. My ideas will be stronger, their challenges will drive me to better performance, to question myself and to question the things other people tell me. If I can be humble enough to listen to what my collaborators say and if I am willing to act upon it, then we will, collectively, excel. This is not an aspiration, it's a fact, and it's the reason why I reach out through my blog, through my learning network, to friends, colleagues and strangers, reaching out to others who also believe in the power of collaboration and the value of social learning.

The invitation to Guest Edit this Magazine is a good example of the opportunity created by willingness to collaborate. But there are foundations that need to be in place to learn in social spaces: we have to be prepared to step outside our boundaries, our comfort zone. We have to lower our barriers. If I step into a learning space and just try to demonstrate my expertise, I will fail. I may know a lot about some things, but I know next to nothing about others. In a collaborative social learning space, the dynamics of leadership and expertise are fluid. We take an agile approach, with experts contributing in their areas and listening humbly in others. If we get it right, we learn, if we get it wrong, we just broadcast what we already know.

So to succeed, we need to believe in the integrity of others, we have to be prepared to be vulnerable in front of them. We have to teach and to learn within the same space. Social learning spaces give us the freedom to learn, but only if we give ourselves up to the process.

So can you mandate for collaboration within an organisational, commercial setting? Hard to say: you can't mandate for respect or for trust, you have to earn both, it has to be part of a culture, so probably not. Sure, you can make people have a dialogue, but just being in the same room, just having conversation is like me sitting in this office. I'm present in body, but I'm not collaborating.

Networks of relationships for personal and collaborative learning

Collaboration involves forming relationships in which people want to be involved in each others purposes whether it is to co-create a solution to a problem or to co-produce something new. We build our capacity for collaboration through the development of our Personal Learning Network populated by people who we have worked with or who we are working with. It is only by developing relationships that are founded on trust and respect that allow you to collaborate. That's why these things take time to settle, to bed in. Trust is built over time and through actions rather than only words. Social learning spaces can be great places to collaborate, and collaboration can lead us to achieve more than we ever could alone. If we are willing to let it into our lives. If we are humble enough to engage.

I'm reaching out to my learning network in a number of ways. At the time I'm writing this I'm having a technical discussion with a couple of people about an e-learning challenge, I've asked a couple of people to review the first draft of a new book and I'm trying to pull together a popup learning group to meet in Singapore at the end of the month. I don't 'work' with any of these people, at least, I don't pay them or get paid by them. We don't have an employer and we are not employees. We are a community of practice, learners with common interests and challenges, offering opinions, expertise and the opportunity to broaden our boundaries. This is the new reality: people I share an office with and people in my learning network. The two may not overlap. I am active in these networks every day. Sometimes I reach out to them for support, sometimes I reach out to offer support, sometimes we form ad hoc groups and spontaneously emergent sub groups around particular topics that interest us.

And the network is not static: there is an amplification effect. A few weeks ago I started a discussion with someone in my learning network about cultural challenges in global social learning spaces. Yesterday, she pulled a colleague into the discussion, who has bought new ideas, new research, new thoughts. I've shared other elements of this discussion in other blog posts and on Twitter, some of which has been picked up and amplified out to other, disconnected, but related networks. It really is true that the boundaries of our networks are highly fluid.

Social learning takes us beyond the formal space of the office, of the workshop, and takes us into a space where the conversation is more fluid. It allows us to expand our horizons, to broaden our boundaries. Through my network, I can have conversations that take me beyond these four walls, that challenge and support me in equal measure.

This is the reality of learning today: some formal elements surrounded by a sea of informality. Emergent communities who can amplify and develop your capability, as long as you are willing to pitch in and develop theirs.

The humble learner will thrive: generosity of time and effort is key. Only by collaborating can we nurture these spaces. It's not about ownership and control, it's about the thrill of the chase and the excitement of discovery. It's truly social learning.

This article was developed from blog posts made on March 4 2013, October 5, 2012

October 10, 2012 http://julianstodd.wordpress.com/

Editorial Note: As Thomas and Seeley Brown point out formal education is primarily concerned with the learning of individuals and assessment values what an individual knows and can do based on knowledge acquired via the teacher, books and instructional videos etc. So the bigger question is what are the affordances within higher education for students to engage in processes that enable them to develop as collaborative as well as individual learners and to collectively solve problems, co-create ideas and co-produce and co-perform with others, as they will certainly find themselves doing when they try to earn a living in the real world. This next article describes an exciting contemporary example of how formalised education is being adapted in the Social Age. It also provides a vision of how higher education might be adapting to the new culture of learning

ECOLE 42: A NEW FORM OF EDUCATION FOR THE SOCIAL AGE

Dylan Tweney

Dylan is a writer, editor and journalist. He is editor in chief at VentureBeat and also publishes the haiku magazine tinywords **the worlds smallest magazine.**

École 42 might be one of the most ambitious experiments in engineering education. It has no teachers. No books. No MOOCs. No dorms, gyms, labs, or student centres. No tuition.

And yet it plans to turn out highly qualified, motivated software engineers, each of whom has gone through an intensive two- to three-year program designed to teach them everything they need to know to become outstanding programmers.

Image Credit: Dylan Tweney/VentureBeat

The school, housed in a former government building used to educate teachers (ironically enough), was started by Xavier Niel (left) with a 70 million euro donation. He has no plans for it to make money, ever.   The founder and majority owner of French ISP Free, Niel is a billionaire many times over. He's not well known in the U.S., but here he is revered as one of the country's great entrepreneurial successes in tech. He is also irrepressibly upbeat, smiling and laughing almost nonstop for the hour that he led a tour through École 42 earlier this week. (Who wouldn't be, with that much wealth? Yet I have met much more dour billionaires before.)

A culture of continuous challenge

The basic idea of École 42 is to throw all the students — 800 to 1,000 per year — into a single building in the heart of Paris, give them Macs with big Cinema displays, and throw increasingly difficult programming challenges at them. The students are given little direction about how to solve the problems, so they have to turn to each other — and to the Internet — to figure out the solutions.

A student at Ecole 42 explains how he created a ray tracing program. Six months before he knew nothing about programming. *Image Credit: Dylan Tweney/VentureBeat*

The challenges are surprisingly difficult. One student I talked with was coding a ray tracer and building an emulation of the 3-D dungeon in Castle Wolfenstein within his first few months at the school. Six months earlier, he had barely touched a computer and knew nothing of programming. He hadn't even finished high school.
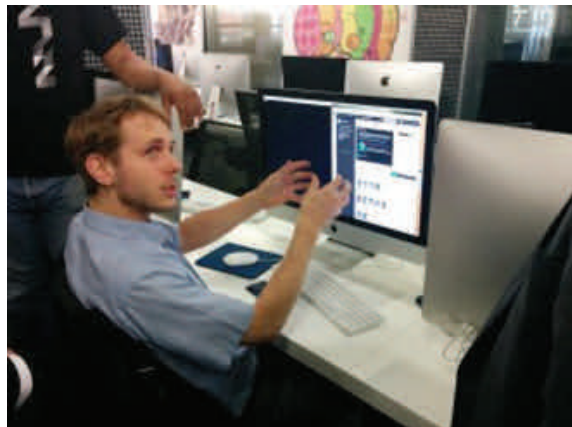
In fact, 40 percent of École 42's students haven't finished high school. Others have graduated from Stanford or MIT or other prestigious institutions. But École 42 doesn't care about their background — all it cares about is whether they can complete the projects and move on. The only requirement is that they be between the ages of 18 and 30.

"We don't ask anything about what they've done before," Niel said.

Yet École 42 is harder to get into than Harvard: Last year, 70,000 people attempted the online qualification test. 20,000 completed the test, and of those, 4,000 were invited to spend four weeks in Paris doing an intensive project that had them working upwards of 100 hours a week on various coding challenges.

890 students out of 70,000 applicants means an acceptance rate a little north of 1 percent, or if you only count those who completed the test, 4.5 percent. By contrast, Harvard accepts about 6 percent of its applicants. And, even with financial aid, it charges a whole lot more than zero that Ecole 42 charges for its classes.

The upshot: If it works, the school's course of education will produce coders who are incredibly self-motivated, well-rounded in all aspects of software engineering, and willing to work hard. (The four-week tryout alone, with its 100-hour weeks, blows away the French government's official 35-hour-work week.)

A culture of collaboration

All of École 42's projects are meant to be collaborative, so the students work in teams of two to five people. At first glance, the École's classrooms look a little bit like a factory floor or a coding sweatshop, with row after row of Aeron-style chairs facing row after row of big monitors. But a closer look reveals that the layout is designed to facilitate small-group collaboration, with the monitors staggered so that students can easily talk to one another, on the diagonals between the monitors or side by side with the people next to them. Students can come and go as they please; the school is open 24 hours a day and has a well-appointed cafeteria in the basement (with a wine cellar that can hold 5,000 bottles, just in case the school needs to host any parties).

Students share all of their code on Github (naturally). They communicate with one another, and receive challenges and tests, via the school's intranet. Everything else they figure out on their own, whether it means learning trigonometry, figuring out the syntax for C code, or picking up techniques to index a database.

Tests are essentially pass-fail: Your team either completes the project or it doesn't. One administrator compared it to making a car: In other schools, getting a test 90 percent right means an A; but if you make a car with just three out of four wheels, it is a failure. At École 42, you don't get points for making it part way there — you have to make a car with all four wheels.

The no-teachers approach makes sense, as nearly anything you need to know about programming can now be found, for free, on the Internet. Motivated people can easily teach themselves any language they need to know in a few months of intensive work. But motivation is what's hard to come by, and to sustain — ask anyone who has tried out Codecademy but not stuck with it. That has prompted the creation of "learn to code" boot camps and schools around the world. École 42 takes a similar inspiration but allows the students to generate their own enthusiasm via collaborative (and somewhat competitive) teamwork.

Some prestigious universities have already expressed interest in the school's approach and the idea of franchising the model But even if they never expand beyond Paris, École 42 could become a significant force in software education. Furthermore it provides a model for

other forms of problem solving / solution finding education. France already has a reputation for creating great engineers (in software as well as in many other fields). If École 42 adds another thousand highly-motivated, entrepreneurial software engineers to the mix every year, it could very quickly accelerate this country's competitiveness in technology. And the model will force schools like Harvard to make an extra effort to justify their high tuitions. If you can get training like this for free, and you want to be a software engineer, why go to Harvard?

This article was posted on June 13, 2014 http://venturebeat.com/2014/06/13/this-french-tech-school-has-no-teachers-no-books-no-tuition-and-it-could-change-everything/

Editorial comment— after reading this article it's worth reminding ourselves what Douglas Thomas and John Seeley Brown say about the new culture of learning that is emerging in the Social Age.

In the new culture of learning, collectives, as we define them, become the medium in which participation takes shape. They are content-neutral platforms, waiting to be filled with interactions among participants. As such they are well defined to facilitate peer to peer learning, their raison d'etre.

The almost unlimited resources provided by the information network (p118) serve as a set of nutrients, constantly selected and incorporated into the bounded environment of the petri dish, which provides the impetus for experimentation, play and learning. Accordingly, the culture that emerges, the new culture of learning, is a culture of collective inquiry that harnesses the resources of the network and transforms them into nutrients within the petri dish environment, turning it into a space of play and experimentation. That moment of fusion between unlimited resources and a bounded environment creates a space that does not simply allow for imagination, it requires it. Only when we care about experimentation, play and questions more than efficiency, outcomes and answers do we have a space that is truly open to the imagination. And where imaginations play, learning happens.

SEVEN STRANDS OF CO-CREATION
Julian Stodd

We achieve more together than we ever can alone. Social learning spaces do not just bring us together to share what we have learnt, they bring us together in spaces where we co-create meaning, where we write a story together. I've created a map of seven elements, seven ways that we use our social learning spaces to create meaning. It's not definitive, but that's what these spaces are all about, building knowledge through iteration and reflection in a community space.

The seven strands of co-creation are *'refinement'*, *'shared value'*, *'editing'*, *'reflection'*, *'challenge'*, *'tempo'* and *'vision'*. In every village in medieval England was a tithe barn. The tithe was the percentage of the crop that went to the church and the tithe barn was where it was stored. As with all barns, it had two doors, the front ones very high, the back ones much lower. The fully laden carts came in the front, piled high, then left through the lower doors at the back, emptied. But the doors were not just to facilitate the passage of carts: with both doors thrown open, the space in the middle was breezy and is known as the threshing floor. The harvested wheat or corn was laid out and beaten with flails, to detach the grains from the heads. The resulting mass was scooped into woven pans, wide, like a scallop shell, and it was thrown into the air, into the breeze.

The wind would catch the chaff, the fibrous husk that sits around the grains, and blow it out of the door, letting the grain itself fall back into the woven pan. Repeating this separated the wheat from the chaff. Harvest and threshing were group activities, where everyone, from young to old, came together to carry out specific tasks. We use social learning spaces to refine our messages: to iterate our raw ideas into meaningful actions. To root out the wheat from the chaff. We do that by throwing our ideas into the wind and seeing what is left behind after the debate. It's how we *refine* our messages in these spaces. It's part of the co-creative process within the social learning community.
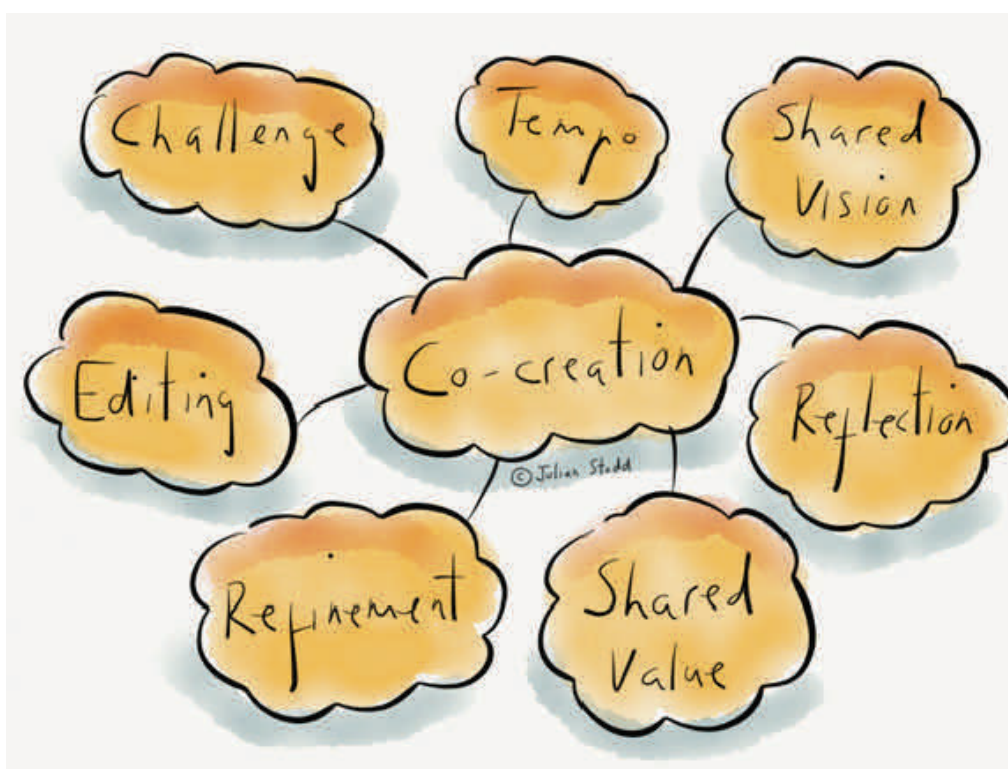
Communities *share values*, it's what shapes them. If the values differ too far, the community fragments into new shapes. Shared value also sits at the heart of communication, we need to share value to understand each other and to develop more refined ideas. Social learning spaces allow us to share value and encourage us to do so by letting us understand the value of other participants. Shared value fosters cooperation and lets us build progressively more complex constructs, based on the foundation values, knowledge and understanding that we share. This is a co-creative process.

Part of refining our ideas and narratives in social spaces is that of *editing* things down. We can use social spaces in this function as we rehearse ideas. I've been writing about something called '*co-adaptation*' in music, it's about how two people adapt to match a beat. But my ideas are still raw, my stories unrefined, so I've been rehearsing and editing them all week in various social spaces (from LinkedIn to Yammer and the pub). Each time I tell the story, I get feedback and I refine what I say.

The process of editing makes my narrative stronger. As my ideas reach maturity I should be able to edit them to the point that I can explain them concisely and with clarity. This only happens with careful editing and is central to the co-creative processes at play in social learning spaces.

Within our learning methodology, our understanding of how people learn, *reflection* is a key but often neglected part. We need to take the learning and reflect upon it, to stand up the new learning against what we already know to be true and to develop our thinking accordingly. We may accept or reject new knowledge, but it's an active process that takes reflection. Why have i listed it as a co-creative process? Because reflection is not simply about sitting in a quiet room thinking about whether we believe in something or not. It's an active process that can be embedded in the community. I'm reflecting right now, sat in a cafe, sharing ideas with people through email, through Twitter, even through Facebook. These very ideas I'm sharing have dedicated time where I'm reflecting on what I'm going to say and I'm refining that message through (and with) my own social learning communities.

Challenge is a vital part of learning: it's something that is done well, if constructively, in social learning spaces. We can challenge ideas, argue our case and co-create a shared narrative out of it. The fact is that some of our ideas are strong, some weak, and appropriate challenge helps us to work out which is which. So challenge sits here as one of the seven ways that we use our social learning spaces to create meaning, to learn.

Tempo has a role too: one of the ways to drive up engagement in social learning spaces is to restrict the length of time that a community space is available, to give it a definite end. This helps drive up the tempo. We can view the range of social media across a spectrum from synchronous to asynchronous. Twitter or forum chatter is often nearly synchronous, virtually conversational. Blogs are more reflective and the shared narrative that we may document and build out of the space tends to be highly asynchronous. It's more broadcast than conversation. It's easy to lose momentum in learning or creative processes. Writing the books has taught me that: i have to dedicate time and share my learning with the community to maintain my own momentum, to get the job done. For those reasons, tempo, the ability to give us momentum and take conversations forward, is included as one of the seven things we share in social learning.

Finally, *vision*. Not just the vision of the individual, but also the shared vision of the community. A desire to learn, a desire to share ideas and do something worthwhile. We come together in these spaces because of the vision, to be inspired by others, as well as to offer inspiration ourselves. It's also about our field of vision being wider with more eyes: more people bringing a wider range of experience, a wider range of sources, creating more wisdom and meaning. The breadth and differences within community make it stronger. Vision inspires us.

So, seven strands of co-creation, seven things we take from social learning spaces: '*refinement*', '*shared value*', '*editing*', '*reflection*', '*challenge*', '*tempo*' and '*vision*'. So my question to you the reader is 'what other things do we need to consider?' And for those of your working in education—'to what extent do we provide opportunities for learners to engage and participate in activities that lead to co-creation?

This article was developed from a blog post made on February 26, 2013 http://julianstodd.wordpress.com/

The results of an on-line survey at one UK university shows that being able to collaborate to co-create is an important driver of creativity

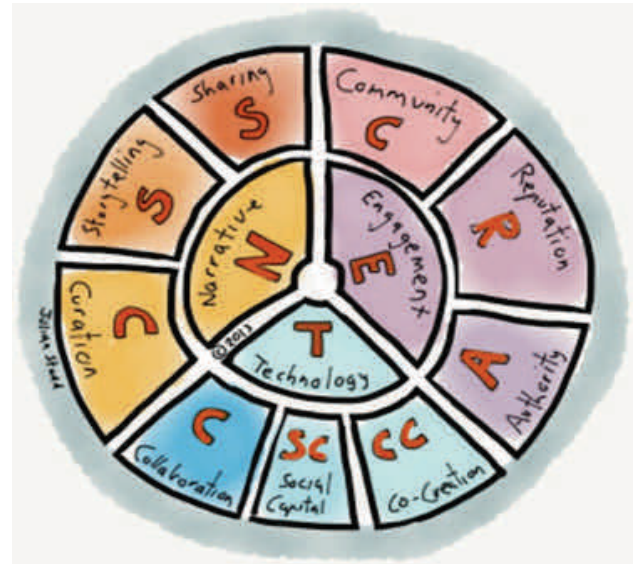## What Drives and Nourishes Creativity in Universities?

LEADERSHIP IN THE SOCIAL AGE: Crossing boundaries and facilitating connections and conversations
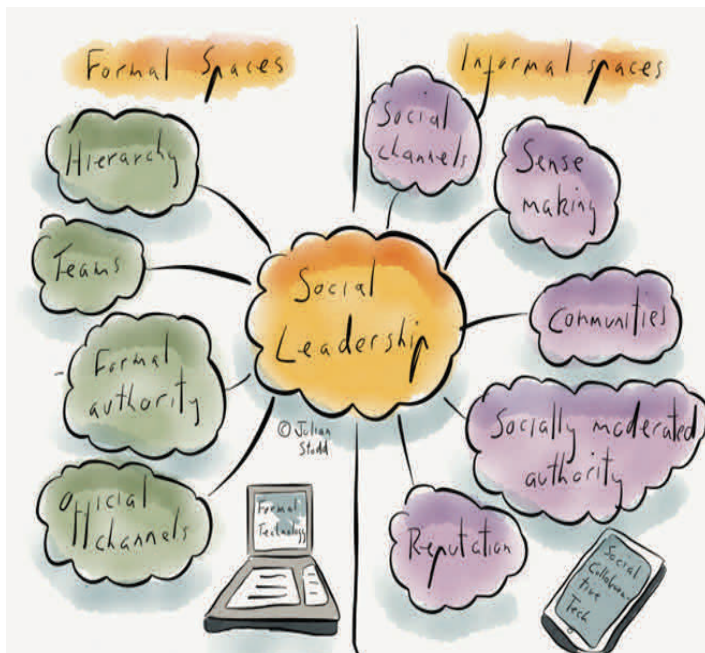
Julian Stodd

Our lives today weave between formal and social spaces, no longer defined by the four walls of the office or a clear distinction btween technologies and communities. Social Leadership is a style and approach intended to provide a structure and skill set to thrive in this environment. It's about understanding the new realities of the Social Age, where social collaborative technologies and an evolved nature of work combine to reduce the effectiveness of older, hierarchical approaches and mitigate in favour of socially moderated authority: authority founded upon reputation and consensually granted by the community.


Within formal spaces, authority is hierarchical, often embedded in team and management structures and through official channels. Social authority communicates through social channels and communities and is socially moderated: granted and removed contextually. It's reputation based and often crosses into social technologies: that which sits within our pockets and plays by the rules of Facebook and Twitter.

Organisations need to develop capability around Social Leadership. Why? Because in the Social Age, it's what makes you effective: the 'sense making' functions of community are where we create meaning , where we chart our way through pure knowledge into an understanding of what needs to be done and how. Our social authority is based on reputation, forged over time.

NET Model of Social Leadership showing the three Dimensions and nine Components

The NET (Narrative - Engagement-Technology) model is my first attempt at understanding and charting this. It begins with looking at curatorial and story telling skills - the narrative of embodied learning which helps us to share our knowledge and communicate effectively. It moves into an exploratory phase: seeking out your communities and realising their purpose and the roles you take within them. It looks at the relationship between reputation and authority. It moves into technology: seeking to build social capital on humility and equality. It seeks to develop co-creative skills and refine them into effective collaboration. Social Leadership is part of the mindset organisations need to adopt to be fit for the Social Age. It's also the capability we need to create ecologies for our own learning and development.

Social Leaders start by defining their space, taking a stance, looking inwards and finding out what drives and motivates them and how they might make a positive difference in their organisation and communities. They learn how to personalise and refine their storytelling and communication skills around this core vision and then look to engage and involve their communities in ways that are meaningful to them. Along the way, they explore the purpose of those communities and their roles within them. Having done so, they seek to develop others, to safeguard them, to include them and ultimately to advance themselves, their organisation and their community. The ability to collaborate widely, to recognise the needs of individuals and the organisation and to co-create

communities and situations that can serve both is part of the purpose and the enterprise of Social Leadership. Creating the conditions for participation and collaboration is the central concern of Social Leadership: to be able to forge fair, productive and personally meaningful relationships, to visualise the bigger picture and be able to 'make sense' of things as they emerge with others, to create (and co-create) meaning and to effectively do that in an inclusive way that gets things done and gives people the sense that we have done these things together.

The Social Leadership Handbook encapsulates the mindset, skills and behaviours required to be an effective leader in the Social Age. It recognises that power and authority are founded more on what you curate and share, how you build your reputation, than simple positional authority. It's a model of leadership that is more fluid and relevant than ones based on longevity, situation or hierarchy. In a social model, sharing and narrating trump command and control. It's a collaborative venture with communities at it's heart. The NET Model of Social Leadership is built around three Dimensions: 'Narrative', 'Engagement' and 'Technology'. The NET model is both an idea and a call to arms. Julian's new book is a guide for organisations looking to develop Social Leadership capability and for individuals looking to become Social Leaders. Julian Stodd is Founder and Captain at SeaSalt Learning: helping organisation thrive in the Social Age.
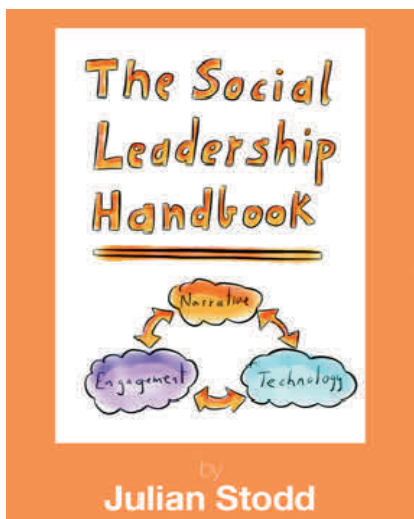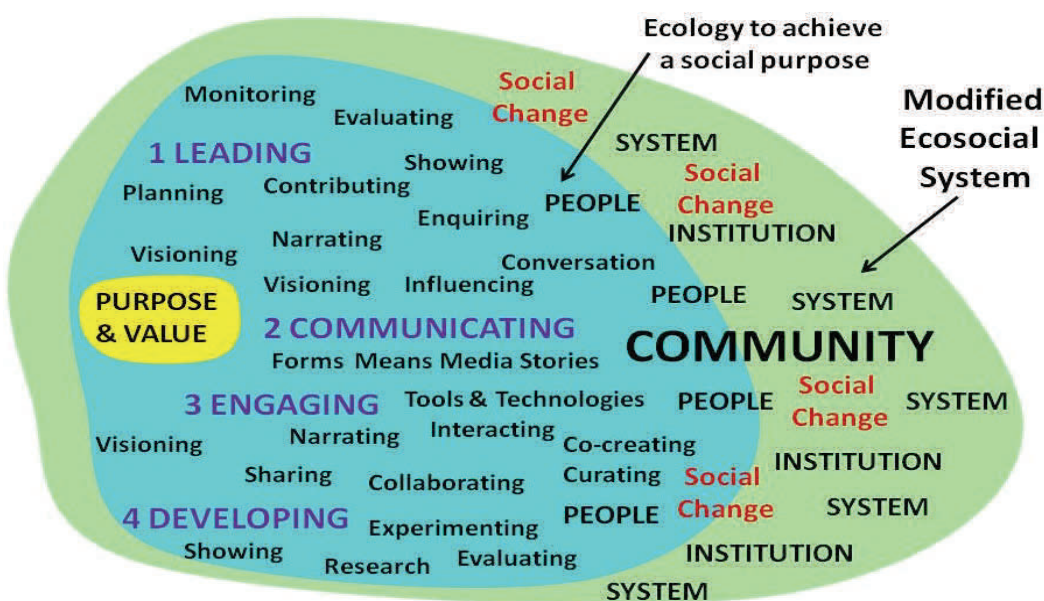
A GENEROUS GIFT FOR READERS OF LIFEWIDE MAGAZINE

Julian is offering ten free hard back copies of his new book, 'The Social Leadership Handbook', to the first 10 readers to contact him and free digital copies of the book to any member of the Lifewide Community. Please send your request to Juilan at: hello@SeaSaltLearning.com

SOME THOUGHTS ON SOCIAL LEADERSHIP

Norman Jackson

Inspired by Julian's article I was driven to create my own visualisation of social leadership. It seemed to me that social leadership without a purpose is of little social value. Social purpose and value which inspire a vision of a better society, need to be at the heart of any model of social leadership. Without these there is no compelling reason for people to do anything different or to commit to being part of something they believe will lead to change that is consistent with their ideals for the society they want to live in.

My visual representation of the dimensions of social leadership has SOCIAL PURPOSE & VALUE at its core and four interconnected core elements: LEADING, COMMUNICATING, ENGAGING & DEVELOPING. These elements act together in a coordinated and integrated way to enable social leaders to create new ECOLOGIES[6] for achieving the social change they and others desire and in the process they help co-create new ECOSOCIAL SYSTEMS.

SOCIAL LEADERSHIP - A FRAMEWORK FOR 21ST CENTURY TEACHING & LEARNING IN HIGHER EDUCATION

Lorraine Stefanie

Lorraine is Professor of Higher Education Strategic Engagement at the University Of Auckland (UOA), New Zealand. Her expertise in organizational change and development has led to consultancy roles in many countries including Switzerland, Hungary, Hong Kong, Australia, South Africa and most recently, Saudi Arabia. She is currently on sabbatical from UOA and seconded to the role of Development Dean at Princes Nora University, Saudi Arabia. Lorraine has been involved in many strategic HE initiatives and she is currently carrying out research on leadership in higher education.

Introduction

Leadership in higher education is a curiously under-researched issue albeit it is a topic attracting interest with recent publications such as that of MacFarlane in his groundbreaking work *Intellectual Leadership in Higher Education: Renewing the role of the university professor* (1). He emphasizes the need to promote a culture of authentic leadership in Higher Education. In *The Future University: Ideas and Possibilities* (2) Ron Barnett presents the university as a social institution. He invites us to imagine the university of the 21st century, a university not just in society but for society. A university interested, not simply in reflecting society, but in helping society move forward. The university would contribute to a discourse on what might constitute a good society. This would require inspired and morally courageous leadership to realize this ideal. Is the idea of social leadership perhaps implicit in Barnett's comments?

There is no question that the concept or vision of the university is changing as it faces up to 21st century challenges. A significant contributor to that change is technology. At a recent HETL conference (3) I was a member of a keynote panel addressing the issues of distance education, online and e-learning in shifting learning landscapes. The conference inputs overall gave an interesting glimpse into the need for universities and other institutes of higher education to radically rethink how best to facilitate learning in an increasingly digital age (www.HETL.org).

It is clear that the power and the potential of new *technology* challenges educators to rethink curriculum design and embrace the best of what technology and social media tools offer for a new contract between teachers and learners. Is a new *narrative* required for higher education in the 21st century, one that embraces the power of technology to expand the horizons of learning and the potential to create stronger links between the university and society?

The student population of today is a tour de force for co-creation of new knowledge. The 21st century university embraces the new terms of reference, and the new interpretations of meaningful learner engagement. *Engagement* and the challenge of engaging students in their learning is a current topic of importance with student engagement surveys e.g. AUSSE and NSSE (4 & 5) informing us that learning has to be relevant, it has to be authentic and personally meaningful.

The key words I have italicised are *leadership, narrative, engagement* and *technology* in interesting alignment with Julian Stodd's NET model of social leadership featured in the previous article (6).

While it is way beyond the scope of this short article to undertake a critique of the NET model as a leadership paradigm for the university of the future or for higher education more generally, it is instructive to overlay the NET model on a microcosm of higher education, the classroom of the 21st century, and interrogate its potential to link learning and leadership and to engender a culture of social leadership.

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The Flipped Classroom and the NET Model of Social Leadership

One of the current pedagogical shifts in classroom practice gaining ground is that of the Flipped Classroom (7 & 8). In the Flipped Classroom, digital technologies are key tools albeit they can be used to a greater or lesser extent in the flipped classroom. The idea is that students will watch prerecorded lectures or listen to podcasts or watch video clips on whatever the teaching topic might be before the classroom session. Classroom time is then used in entirely different ways, it is in essence repurposed, with teachers becoming facilitators, acting as coaches or advisors encouraging students in individual inquiry and collaborative effort.


Carried out skilfully, the Flipped Classroom is a space for collaborative enquiry and the co-creation of knowledge and understanding. Collaborative, authentic learning is what is being called for and encouraged in this paradigm, a more expansive approach that connects more explicitly with society and 'big picture' issues. Engaging students in learning is a constant refrain in the quest to improve student learning outcomes. The prevailing wisdom regarding engagement is that it can be measured, reducing the concept therefore to a set of behaviours. The Flipped Classroom can be viewed as a dynamic socio-cultural ecosystem, a space allowing for a more democratic interpretation of engagement.

This representation of the Flipped Classroom by Jackie Gerstein(11) denotes the shift from teacher led activity in the classroom to teachers and students being more active together in the learning process, with students. It's really a cycle of learning model depicting a sequence of learning activities based on the learning theories and instructional models of Experiential Learning Cycles (12) and Bernice McCarthy's 4MAT Cycle of Instruction (13).

The Flipped Classroom represents a shift from mass production to mass customization of students' learning. It is not without its challenges because it requires sophisticated pedagogical capacities and it requires facilitators to be confident about their knowledge and understanding, their life experience, and what they bring to the learning and teaching partnership. It demands courage on the part of the facilitators/teachers and an understanding that in this new paradigm, the teacher/facilitator is a *social leader*. The idea of sharing, creating new knowledge and refreshing the narrative aligns well with Paulo Freire's comment that *'education must begin with the solution of the teacher-student contradiction, by reconciling the poles of contradiction so that both are simultaneously teachers and students' (9).*
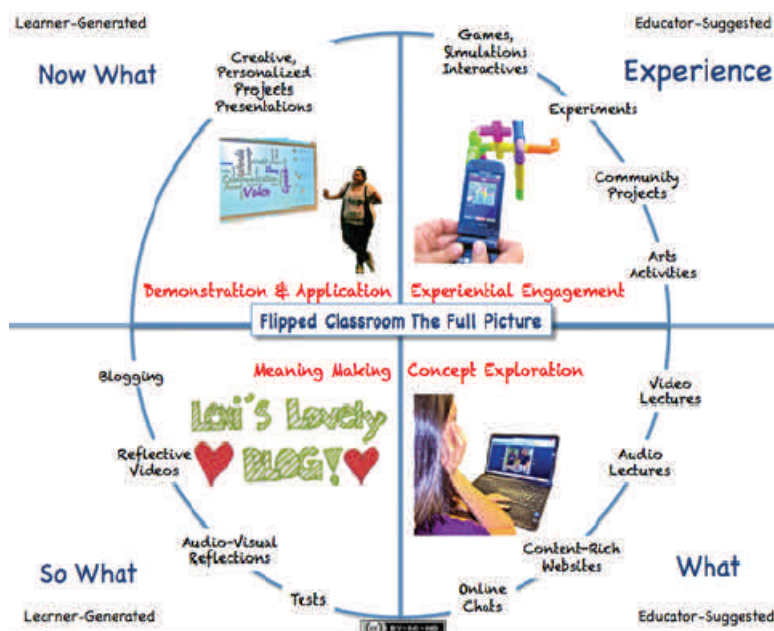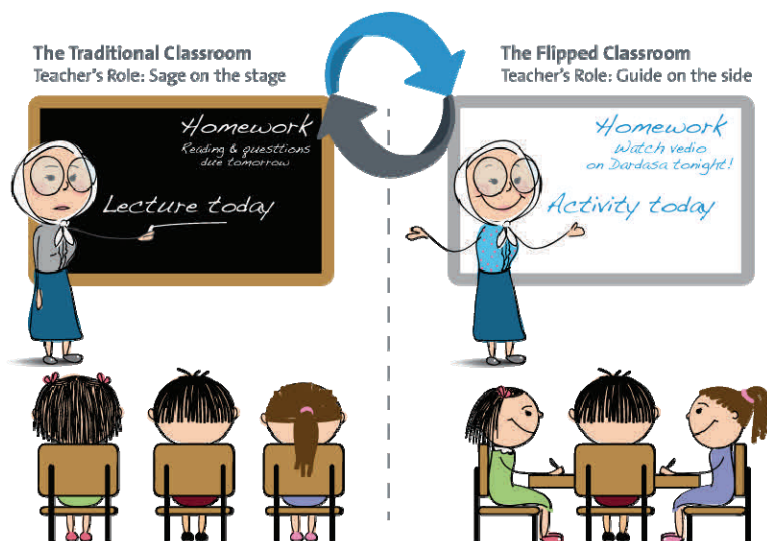
Students are teachers and learners and teachers are learners and facilitators, the flipped classroom becomes a space for social leadership to flourish.

Commentators on the concept of the Flipped Classroom suggest that the learning in this situation improves outcomes. Richard Sweeney, says that the education model has to change to suit this generation of students (10). Smart but impatient, today's students like to collaborate, and they reject one-way lectures. Although some educators view making this change as pandering to a generation, Sweeney is firm: 'They want to learn, but they want to learn only what they have to learn, and they want to learn it in a style that is best for them'. The potential for learner empowerment in the flipped classroom is infinite. Flipping the curriculum, seeking new knowledge outputs rather than focussing on teacher inputs makes learning more like real life and creates the narrative that inspires commitment to learning 'stuff' that does not seem immediately relevant.

Julian Stodd's NET model of social leadership (6) is based on three critical elements – *Narrative, Engagement, Technology*, each of which resonates well with what could and should happen in the Flipped Classroom.

Social engagement
The Flipped Classroom should create a space for *participation* and *engagement* in learning, with facilitation and coaching, peer learning and sharing being the premise of learning, building a community of inquiry, allowing leaders and leadership to emerge and flourish.

In Stodd's model, he articulates the dimensions of engagement as community, reputation and authority. He suggests community is the reality of the Social Age, the coming together in communities to explore, to challenge and to co-create new meaning or new knowledge, precisely the point of the shifting paradigm of learning in Higher Education. While Thomas and Seeley Brown (14) talk about collectives - 'a collection of people, skills, and talent that produces a result greater than the sum of its parts. Collectives are not solely defined by shared intention, action, or purposes. Rather, they are [also] defined by an active engagement with the process of learning.'

In using the context and environment of the Flipped Classroom as a micro test bed for the NET model of Social Leadership, I would suggest that reputation could be understood in alignment with goals or objectives. There needs to be an *institutional narrative* that articulates a wider socio-cultural interpretation of its role and a clearly understood learning contract for reputation to be built on how it fulfils that role. Authority builds on reputation and in the microcosm of the classroom, authority might relate to the expertise of the teachers/facilitators. Authenticity might be a more apt dimension to consider, the authenticity of the learning experiences building reputation.

Use of technology to facilitate social learning

The third element of the NET model is Technology. The increasing capability of new technologies is both a cause and a result of significant changes in our very understanding of education and learning. What we have to come to terms with in response to 21st century learners is that teaching no longer drives learning, instead teaching responds to and supports learning. That is a significant paradigm shift, a game changer perhaps for how we conceptualize higher education. Technology enables us to be connected 24/7, our social interactions can be local, national and global. 1:1 or 1 to many. Technology provides both a medium and an inspiration for new learning, new ideas, engagement with society, collaboration, co-creation of new knowledge and personal creativity. It invites an interpretation of higher education not just in society but for society and with society.

Personal narratives

Stories are the way we communicate our embodiments of learning to others. The last decade in the UK has seen the systematization of PDP (Personal Development Planning) which encourages learner to engage in reflecting on their experiences to draw out meaning and deeper understandings. Higher education teachers are also encouraged to reflect on their experiences of designing curricula and teaching and to curate these stories in portfolios. Technology facilitates the production of *personal narratives* that reflect learning and experiences that are meaningful to individuals. The creation of narratives applies as much to teachers as it does to student learners.

Concluding thoughts

Julian Stodd offers a framework for Social Leadership which has many attractive elements. This article has attempted to overlay his NET model over a microcosm of the university, the learning environment of the Flipped Classroom, asking whether this model could provide for a more tangible articulation of developing leadership through and within the learning process. The way I have represented this depicts the teacher in such a learning setting in the role of social leader effectively communicating and modeling this approach to leadership with her students. My response does not claim to be definitive and there are many hurdles, not least of all the antiquated approach to assessing student learning.

To embed a culture of leadership development as an explicit and embedded aspect of university or college level learning, requires imaginative and courageous leadership—surely a 21st century *narrative* for higher education! The goal for the 21st century university to maintain its relevance has to be the development of the engaged organization, not just a forcing of measurable engagement strategies into the classroom. This then emphasizes *engagement* as a critical element of higher education which applies across and within and beyond the university. *Technology* must be embraced and must lead to critical decision making regarding the culture of learning being promoted.

These matching elements encourage closer examination, interpretation, refinement and possibly modification of Stodd's model to provide us with a framework for the future of the university and the future of leadership and leadership development in higher education.
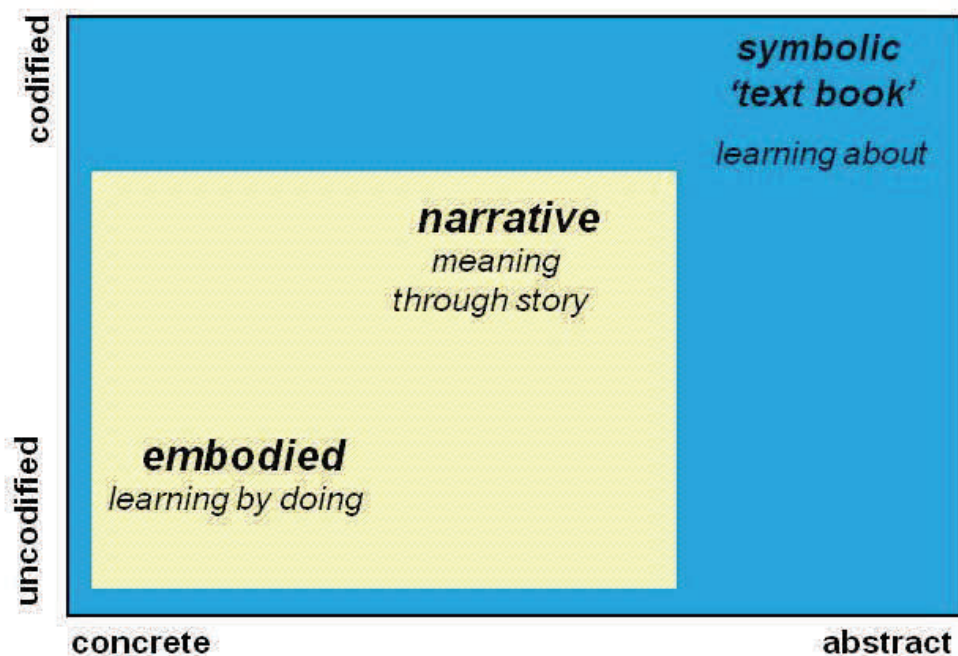
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SIGNIFICANCE OF STORY
Norman Jackson

One of the important capabilities Julian Stodd identifies for learning and accomplishing things in the Social Age is the ability to create and communicate stories ,'the narrative of embodied learning which helps us to share our knowledge and communicate effectively'(p.25). There have been stories as long as language and stories and story telling have always been a feature of the way we convey meaning as well as information.

Max Boisot (1) provides a useful conceptual aid to help us understand the particular role they play. Using the two-by-two matrix of codified/abstract and uncodified/concrete knowledges he shows schematically the relationship between the knowledge that is embodied in everyday thinking and practices – our personalised working knowledge that we use to deal with real situations – and more abstract/symbolic and codified knowledge such as that which we find in books, reports and working papers.

Disciplinary education tends to value codified and theoretical knowledge and its utilisation by learners in abstract problem solving. While learning and achieving in the everyday world outside of formal education is much more about knowledge and understanding derived from the experience of doing something.

Our embodied knowledge mainly populates the shaded area. It has often been co-created with others through our participation in the things we do and the meanings we have extracted through our reflections on the situations we have encountered. It is a product of social interaction mediated by our own cognition. It also includes knowledge that we have gained from codified sources and from every other source (including what we have sensed and felt).

Narrative or storytelling provides a communication medium, often rich in metaphor, that links the embodied and codified knowledge domains. Bauman (2) argues that oral narrative is constitutive of social life itself.

When one looks at the social practices by which social life is accomplished one finds – with surprising frequency – people telling stories to each other, as a means of giving cognitive and emotional coherence to experience; constructing and negotiating social identity; investing the experiential landscape with moral significance in a way that can be brought to bear on human behaviour; generating, interpreting and transforming the work experience; and a host of other reasons. Narrative here is not merely the reflection of human culture, or the external charter of social institutions, or the cognitive arena for sorting out the logic of cultural codes, but is constitutive of social life in the act of story telling. (2: p.113–14)

The culture of learning required of the Social Age is rich in individuals' embodied knowledge and the way such embodiments will be communicated is through the stories they tell about their experiences and understandings and the illustrations they give of their embodied practices and its meanings. This is the significance of narrative in the Social Age.

References

STORIES AND STORY-TELLING IN THE SOCIAL AGE
Michale Gabriel

Stories invest our lives with meaning, they develop and express our creativity. They help us to laugh at ourselves. They give us the strength to face life's difficult moments. They connect us more vitally with ourselves and each other and they turn ordinary moments into extraordinary ones.

Stories illustrate the text of our lives. They go beyond facts into feelings. They engage the whole of us--our minds and our hearts. When I tell you a story, I let you into my world. I cannot tell you who I am without telling you a story. Learning and Growing through Stories

MY STORY RUNS THROUGH THIS PLACE
Julian Stodd

Mine are the only footprints on this beach: stretching in front of me as I trace my return journey. I am toe to toe with myself as I wander back along the shoreline, the sun setting ruby red into the sea behind me. Far out, a fishing boat, also working his way home. We run along parallel for a while until I turn inland and he churns on, fleeing the setting sun.

My journey doesn't just go along the beach, it goes back in time: this is a place I've known my whole life. The slope I walk up now, across the sand dunes, this place I remember when it and I were young in endless summers of adventure.
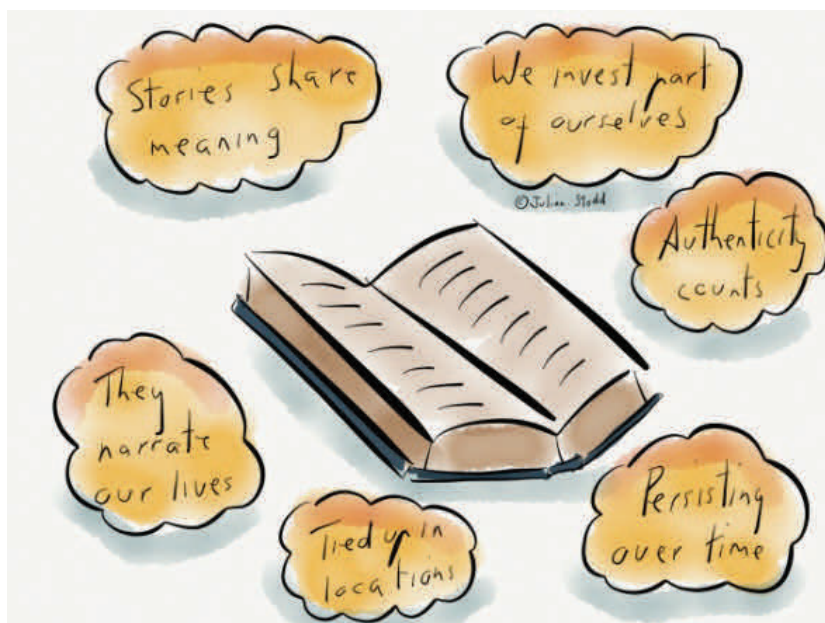
It's been a good week: writing, reflecting, reading. A creative time. When we ran unhindered by time in the sand there was no internet and no mobile phone to call us back, no deadlines and responsibilities to hold us to tasks, so now I make sure I look up from the screen to see the dusk colours and free myself from the desk to walk out along the beach.
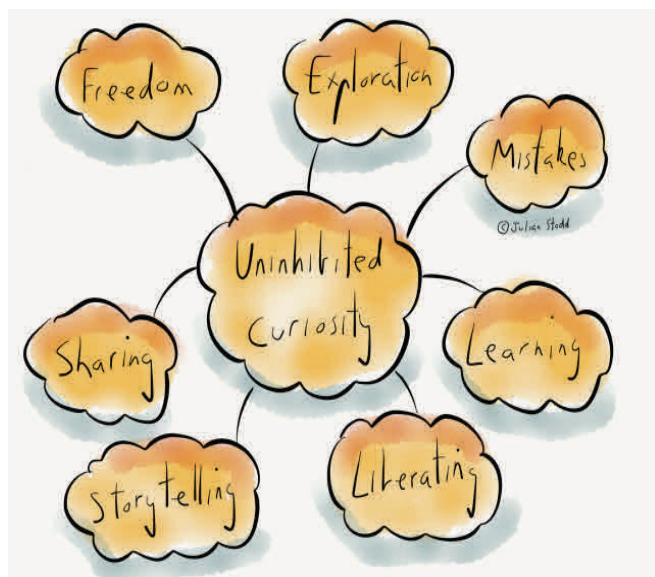
I've been working on ideas around *creativity, co-creation and agility*' in preparation for some workshops I'm developing. Monday was daunting as a blank screen stared back at me. By Tuesday I'd thrown out most of my preparation from the last month and satisfied myself in capturing a series of single pages, which I called '*principles*' capturing a key part of my thinking. Once I had them, I strung them together to make a story and today I fleshed that story out.

It felt hard because I'm afraid of failure: when I deliver this in two weeks, it's largely new. My words are unrehearsed, my ideas are young, still playing in the endless summer. In time, they will become familiar, comforting, stories told and retold, but for now they are wild.

It's been deliberate: to explore an idea, you have to liberate yourself from routine and habit. The phrase I love most is '*uninhibited curiosity*'. That's what we need: we need to be uninhibited in our curiosity, in our learning. Willing to take risks and step outside the familiar. When I was young, I remember once at the end of a holiday here running onto the beach and rubbing my head in the sand, to fill my hair with it. Everyday in this blustery coastal space your hair traps the sand and by deliberately adding to this I hoped to keep the feeling alive that much longer. Perhaps before I realised that memories do this for us: that our stories keep our learning alive because they are able to reignite our emotions.

Today, my stories are anchored here, in the fields and dunes, in the sound of the sea as I fall asleep, in the lichens on the stones and the trees swaying in the breeze. In time the ideas i have today will become part of me: shared with my community, refined, developed, adapted. Everything we touch is part of our journey.

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Article developed from a blog posted on May 22, 2014

8 TIPS FOR HELPING STUDENTS TELL STORIES IN A SOCIAL MEDIA WORLD

With modern technology, it's more possible now than ever before to tell incredible stories using amazing tools to the widest of audiences.

1. Have A Story To Tell
This one is obviously important. To tell a story digitally and via social media, you'll need something to say. Too often the focus is on the technology rather than the substance, and even in the case of the digital story with whiz-bang tools, the story is still the substance. Some social media platforms can encourage image and pretense over the narrative or the storyteller and if you (and the students) know this going in, it's easier to avoid.
Whether the "story" being told here is literal (e.g., a fictional narrative) or metaphorical (e.g., the story of an app's development) isn't as important as first focusing on what you're trying to say.

2. Think Audience-First
Audience awareness is everything–especially on social media.
Who wants or needs to know something—that's your audience, and that audience needs to be at the forefront of all digital storytelling as you decide what the story is, and how it is going to be expressed. Whether the audience is a set of peers or a global organization, once a message is clear, the story must be crafted with the audience in mind. This means thinking of where they "are"—their favorite blogs, social media platforms, YouTube channels, music, shopping sites, even their preferred mobile devices and operating system.
And think what they like to do when on those sites—sharing, commenting, starring, pinning—these habits will help decide how you should package your message.

3. Use Models. Lots Of Them

Students love models, as they give them something concrete to see to make their way through nebulous instructions and their own personal abstraction. Seeing what others are doing—and have done—is a must. And with digital storytelling, this is simple. Any YouTube channel worth its salt has dozens of kinds of stories—some episodic, some formal, some informal, some funny, some serious. The digital era is as much about being seen as it is about information. See what's already been said and done, and start there.

4. Works Backwards

In any project that's the least bit comprehensive, backwards-planning can help. Beginning with the end in mind—a model, for example—allows students to see a clear goal to guide their work. For example, if students are creating a 3-part video log (vlog) that explores their family's history, then give a clear purpose, format, and topic from which a sequence can be planned—from the vlogs back-ward.

5. Build-in Choice From The Beginning

Students respond to having voice and choice in their work. Whether it's an A-B choice (do X or Y), or a simple topic that they can create their own pathway to and through, given students the freedom to follow their curiosity and make important decisions is empowering. What kind of choices? What kind of media to use, topics to explore, research sources to work from, digital tools to use, audience to create for, platforms to publish to, project management timeline, and many others.

6. Take Chances

Boring stories being told in boring ways make for bored readers, so take chances. Be different. Use sarcasm or anthropomorphism. Consider transmedia. Start at the end. Use flashbacks. Parody a popular song or movie. Use different perspectives. Mash media forms. Use one social media platform's talents in contrast to another. Tell the kind of story that hasn't been told before.

7. Be Mobile

There are many apps that make digital storytelling accessible, if not simple. Strip Designer, iTalk Recorder, Book Creator, Mooklet, iMovie, Creative Book Builder, Toontastic, Voicethread and a thousand others all give students the tools they need to communicate a story. And the best part of mobile storytelling could be the interaction it allows—in the classroom and beyond. Apps on iPads, smartphones, and even laptops help students move naturally in and out of groups, or from household to household at home in order to interview, record, remix, and save. So while Vine, Facebook, twitter, Instagram, and other platforms may get all the ink, the process–and apps–behind them can help students really tell a story.

8. After considering 1-7, THEN Use Social Media

Once the story has been identified, researched, packaged, and told, publishing is the final—and most exciting—step. By making the story public, whether to a closed Google+ Community, a public blog, a YouTube channel, or a facebook page, social media is the newspaper equivalent of dropping the student's story on the front step for others to read. Without this step, the story is little more than an act of compliance in pursuit of a grade. The publishing to social media—or to another site and then shared across social media—is what helps all the work come alive in the 21st century.

Conclusion

A challenge right off the bat will be to help students understand not so much how to tell digital stories as why to tell them. The most powerful way to address this? Modeling, modeling, and more modeling. See what's already out there in the digital ether. Let them see what other classrooms or students specifically have done. Let them watch you tell a story—of your childhood, your teaching career, your dreams as a parent. Watch how documentarians tell the stories of soldiers, scientists, athletes, and musicians. See how biographies turn a person's life into a story—and then help them tell one of their own to share it with the world.

DIGITAL STORYTELLING IN HIGHER EDUCATION
Martin Jenkins and Phil Gravestock

Martin Jenkins is an Academic Developer (Digital Literacy) at the University of Coventry. He has a long standing interest in digital stories and He was awarded a National Teaching Fellowship in 2004 while working at the University of Gloucester. Dr Phil Gravestock is Director of Academic Practice at the University of Gloucestershire. His main interests are in inclusive education and technology-enhanced learning. He was awarded a National Teaching Fellowship in (2005). In 2010 Martin and Phil created the Digital Story Telling Synthesis website as part of the Higher Education Academy-funded Enhancing Learning and Teaching through the use of Technology Synthesis Project.

The origins of digital storytelling are seen to be the pioneering work led by Dana Atchley and Joe Lambert in California in the 1990s(1). The emergence of digital storytelling at this time was a reflection of the increasing accessibility of digital technologies and a cultural shift toward the consumer as producer that has continued further with Web2.0 technologies. The innovation led by Atchley was to 'develop an exportable workshop-based approach to teach "ordinary" people ... how to produce their own personal videos' (1p3). They argue that digital storytelling provides a pivotal term that can be used to represent:

An emergent *form*, combining the personal narrative and documentary
A new media *practice*, combining individual tuition with new publishing devices
An activist/community *movement*, combining experts with consumer led activity
A *textual system*, challenging the traditional view of the producer/consumer model and new forms of literacy.

While recognising that digital storytelling has applications in a range of disciplines, McLellan(2) prioritises its use for personal stories, digital story archives, memorial stories, avocational stories, educational stories and stories in medicine and health. This usage can be said to reflect the agentive nature of storytelling.

The use of digital storytelling within higher education has now expanded well beyond the disciplines identified by McLellan. Behind this increased use, both in frequency and spread is an understanding of the impact that this approach can have on the student learning experience that draws upon the pedagogy of storytelling but also recognises the affordances provided through the use of technology.

 Digital storytelling has been identified as a social pedagogy (3), approaching learning as a collaborative process. Opportunities for collaboration within the digital storytelling process exist at multiple levels. The process of story development is one of refinement through the telling and re-telling of ideas; digital storytelling is a self-reflexive and recursive process. Through this interactive process (4), learning is reinforced through the synthesis of ideas and the multiple opportunities to gather feedback. Digital storytelling introduces multiple media into this process and the need to express understanding visually as well as verbally. As a consequence formative peer feedback can be embedded in the process.

Creating digital stories both enables students to use their own voice and provides the potential for wide representation and communication of their ideas. Helping students to develop their own identity, is a social process, our concept of identity is dialogical and so narrative can play an important part in the construction of identity. Digital storytelling involves the construction of artefacts which can be language, writing and other symbols. The use of such cultural artefacts are important in achieving identity and are a means of allowing individuals to locate themselves within the world (5).

Digital storytelling is also recognised as a means to encourage emotional engagement with the task (6) which accounts for its widespread use in community based projects. In educational use it provides the opportunity for students to use their own voice. Oppermann (6: 180) found that students recognised the importance of voice in presenting an argument and that this helped in the development of their own sense of agency. This writer sees digital stories as a contact zone between the cognitive and the affective. This is particularly so when students participate in activities that engage them with social and cultural issues through presentation of their own personal stories about their experiences.

Reflection on critical incidents, such as those from an industrial placement, is just one example of how digital stories can be used to enable students to present their own stories (7). Reflections on critical points are 'thickly agentive'. They are not just reports on past events but have a role in helping the individual clarify their own self-concept. They are then critical learning events in helping to develop individuals 'agency' (7). In addition, the digital format means that there is potential for wide dissemination of stories. The use of web based video sharing sites indicates the potential scope for such wide representation and communication. However, for educational tasks this may not be appropriate and public access to individuals' stories needs to be carefully considered. The form does though present an accessible means of sharing which reinforces the idea of social pedagogy and the potential opportunities for feedback and refinement within the storytelling process. The opportunity for iteration is recognised as one of the important affordances of using digital video (8).

Digital storytelling works at the boundary of emotional and epistemological learning, bridging theory and practice (6 & 9). Students become emotionally engaged with the creation of the digital story leading to a 'spiral of engagement'. Creating a story is a powerful stimulus for reflection - for reliving and drawing more meaning from an experience. Coventry (9: 168) observes that 'digital storytelling encapsulates the important pedagogical principles of restatement and translation that are central to helping students engage with difficult material'. This communication of understanding with others allows a different perspective to be introduced and new questions to be asked, which can potentially prompt further thoughts and reflections. Learning is an iterative meaning making process and digital storytelling can make this explicit (10).

Acknowledgement

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Our Magazine our most important digital vehicle for telling stories that are relevant to our core values of lifewide learning, education and personal development
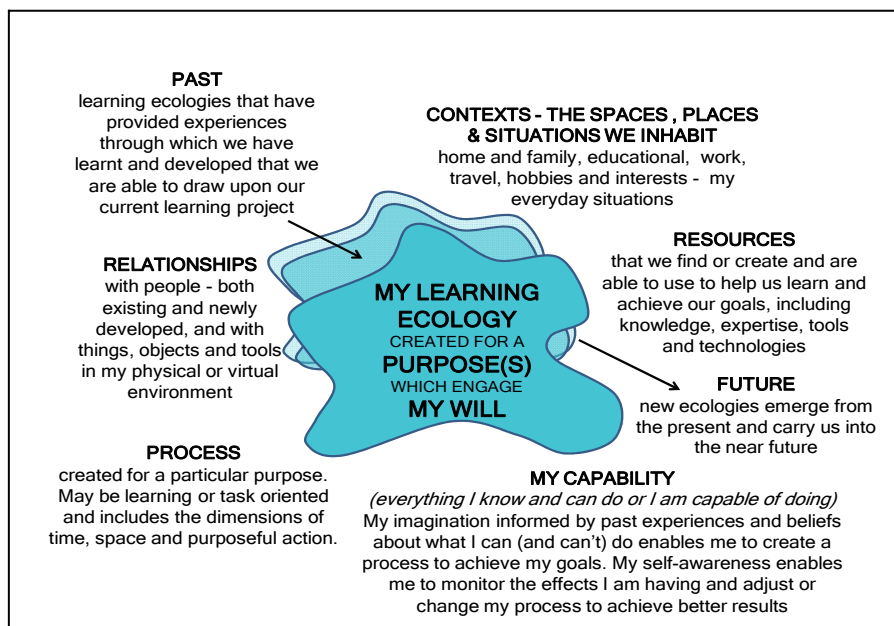
AN ECOLOGICAL PERSPECTIVE ON THE NEW CULTURE OF LEARNING
Norman Jackson

We need new conceptions of learning in the Social Age and in their article Douglas Thomas and John Seeley Brown highlight the emergence of a new culture of learning that contains within notions of learning that move beyond instruction and mechanistic models of delivery to more social, organic models of *participation and cultivation*.

The almost unlimited resources provided by the information network serve as a set of nutrients, constantly selected and incorporated into the bounded environment…., which provides the impetus for experimentation, play and learning. Accordingly, the culture that emerges, the new culture of learning, is a culture of collective inquiry that harnesses the resources of the network and transforms them into nutrients within the … environment, turning it into a space of play and experimentation. Thomas and Seeley Brown p12

The dynamics of this new culture of learning seem much more in tune with an 'ecological' view of learning. Words like social, collaborate, collective, co-create, grow, evolve, explore, share are all consistent with the organic nature of participatory interactions between living things and their environment.

PAST
learning ecologies that have provided experiences through which we have learnt and developed that we are able to draw upon our current learning project

CONTEXTS - THE SPACES , PLACES & SITUATIONS WE INHABIT
home and family, educational, work, travel, hobbies and interests - my everyday situations

RELATIONSHIPS
with people - both existing and newly developed, and with things, objects and tools in my physical or virtual environment

RESOURCES
that we find or create and are able to use to help us learn and achieve our goals, including knowledge, expertise, tools and technologies

MY LEARNING ECOLOGY
CREATED FOR A
PURPOSE(S)
WHICH ENGAGE
MY WILL

FUTURE
new ecologies emerge from the present and carry us into the near future

PROCESS
created for a particular purpose. May be learning or task oriented and includes the dimensions of time, space and purposeful action.

MY CAPABILITY
(everything I know and can do or I am capable of doing)
My imagination informed by past experiences and beliefs about what I can (and can't) do enables me to create a process to achieve my goals. My self-awareness enables me to monitor the effects I am having and adjust or change my process to achieve better results
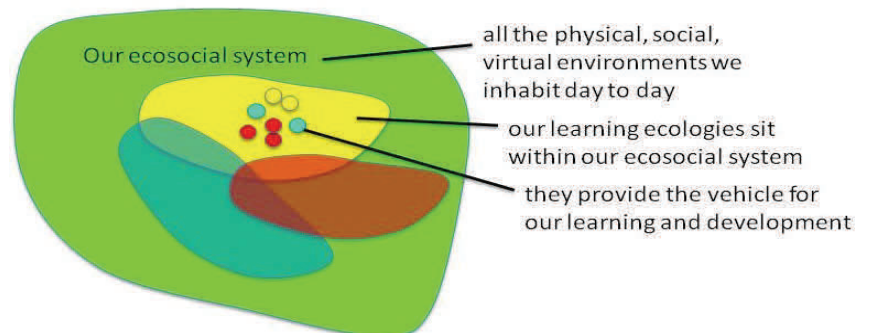
Our learning ecologies(1) are the means by which we connect and integrate our past and current experiences and learning. They embrace all the relationships and physical and virtual places and spaces we inhabit and the learning and the meaning we gain from the contexts and situations that constitute our lives. Our learning ecologies are the product of both imagination and reason, they enable us to collaborate with other people to achieve goals we share and they are the vehicle for personal and collective creative thoughts and actions.

Our learning ecologies enable us to develop ourselves personally and professionally in all aspects of our lives. They sit within the larger ecosocial system we occupy. Jay Lemke (2) describes the important features of ecosocial systems in terms of:

* the different contexts and communities in which individuals c0Oexist in relative stability and inter-dependence   * a set of overlapping but distinct spaces/places each with its own rules, affordances and constraints
* a self-regulating system that consumes, recycles [and co-creates] resources
* a society in which change occurs over time, modifying individuals and inter-relations, without destroying the overall cohesion and balance – the ecosystem is both adaptive and resilient to change

Our ecosocial system

all the physical, social, virtual environments we inhabit day to day

our learning ecologies sit within our ecosocial system

they provide the vehicle for our learning and development

The significant difference between human ecosocial systems and other ecosystems lies in our ability to learn and develop ourselves, our ability to develop the world around us and to create and use tools and technology to help us re-create and co-create the world we inhabit. Our resilience and the resilience of the habitats we inhabit depends on our ability to learn, adapt and innovate. Perhaps the era of the Social Age is partly a response to the growing complexity of the problems that beset the world: challenges that require the new ways and means of learning that are now evolving. The idea of Learning Ecologies is a recurrent theme in Lifewide Magazine (see issues 8, 9 & 10). In the next article Julian considers the role of learning ecologies in the Social Age.

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New ecologies for learning in the Social Age
Julian Stodd

When learning escaped from the classroom, everything changed. Facilitated by technology and evolving social habits, learning in the Social Age is a very different game indeed. Social learning describes approaches that surround the formal space: it's about communities, storytelling, exploration, co-creation and the permission to make mistakes. It's an approach to learning more accurately reflected in our nature as social beings.

For organisations (including universities, colleges and schools) the challenge is to create the structure, space and culture for this learning to take place. For individuals, the challenge is to be effective, to work within communities and relate the learning back into the real world in meaningful ways.

Let us consider some of the elements that go to make up the ecology of the Social Age of learning.
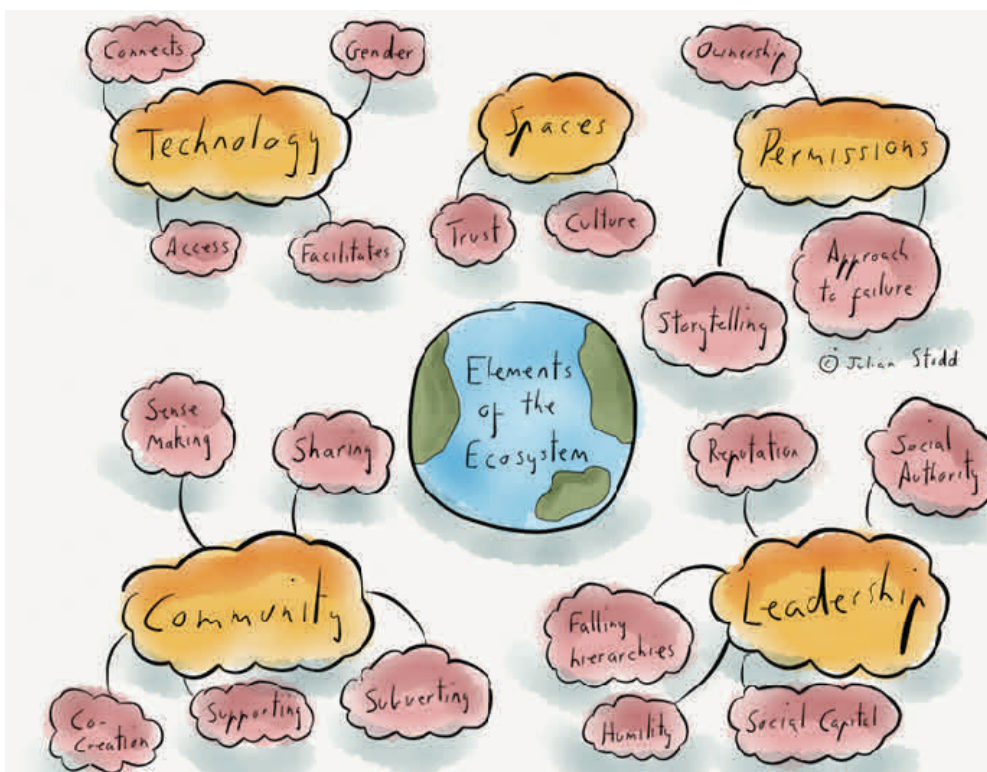
Technology provides infrastructure: it connects us to our communities and facilitates near synchronous conversations. It lets us find things out rapidly, but then lets us carry out our 'sense making' activities within communities and to share our stories coming out of them. Technology does not, itself, make us better, but it facilitates the better behaviours we need to be agile. It's not just about finding things out: it's about what we do with what we discover that counts.

All forms of technology are transient: a single device or system is just one more step in our evolution. I've been using Google Glass for the last month or so, exploring how we can use this technology to enhance our ecosystem, to facilitate different storytelling activities. In it's current form, it's still embryonic, nowhere near stable or functional enough to be transformational. But the seeds of behaviours are there: I've been playing with using it to record short stories around the illustrations that I do. A way of adding a semi formal context around what is already a semi formal communication style.

Technology is so pervasive and so central to the Social Age that it's easy to miss out on some of the cultural challenges that exist around it: issues of privacy, permanence, identity and trust, all of which present unique challenges to both organisations and individuals.

There are also issues of gender, something that's increasingly interested me recently: whilst women still have to 'break into' technology, and whilst development and design is still predominantly a male preserve, are we inadvertently producing technology by men, for men? It may sound daft, but just last week I spoke to a group of technologists who used language about developing technology and then 'testing it on women', language that indicated more of an afterthought than a core element of design. They weren't 'testing on men', or rather, they assumed they already had because their design team was all male.

The ecology of the Social Age is about **spaces:** finding, creating or co-creating them, then colonising and inhabiting safe and collaborative spaces. Some of these spaces will belong to organisations, others to communities and others will be owned by individuals. Issues of trust and culture are important to understand.

For social approaches to be effective, we have to provide permission to think, to question, to challenge. We cannot take those **permissions** for granted, they may have to be hard won. There are questions of ownership: it's all very well contributing in online spaces, but who owns your ideas and work?

A great deal of our mindset in the Social Age is iterative: providing safe spaces and the right permissions to make mistakes, to share stories, and to learn through experience. To do so successfully in organisational spaces, we have to explore organisational attitudes to failure: most say they love people to make mistakes to learn, but then again, most punish people who fail. You can't have it both ways: you need the right permissions in the right spaces for absolute clarity about when you're learning and when you're expected to perform.

A key component of our ecology is **leadership**, and we need Social Leaders, but don't understand this in the older, hierarchical terms of the Knowledge Age: Social Leaders emerge from the community, holding permissive, consensual, social authority.

Social Leadership is founded upon humility, upon sharing and building social capital in others. It's highly contextual and relational the role we take in one community may not reflect the role we take in another.

Whilst the evolving nature of work and a redefined social contract between individuals and organisations is leading to the erosion of formal hierarchies, Social Leadership is emerging to bring new mechanisms of authority, better suited to the ecology of the Social Age.

What it all comes down to is **community:** the 'sense making' spaces, opportunities for conversations and co-creative activity where we bring and use knowledge and create meaning in relation to shared interests and purposes. Sharing our personal knowledge, widely and wisely. Collaborating and co-creating in new ways, in new directions and sharing stories of our success.

The Social Age is a time of *constant change. Organisations need to be agile to adapt and to thrive. Individuals too need to need to be agile* in taking on new behaviours, new ways of learning and building value. Learning and the co-creation of new knowledge in the social age is more ecological in nature. We need to understand the elements of this ecology if we are to come to terms with learning in this new era. We need to understand how they impact on every aspect of our life and learning inside and outside our institutions for education. These are my suggestions but what are yours?

CONGRATULATIONS YALDA

Lifewide Education Student Team Member Yalda Tomlinson has been awarded a Fellowship of the Royal Social for the Arts for a Fellowship, partly in recognition of her voluntary work for our social enterprise. Yalda will receive a bursary to cover the costs of her Fellowship for three years.

The RSA is committed to finding innovative practical solutions to today's social challenges and over 27,000 Fellows help make this a reality. To mark the 100th anniversary of its Fellowship and encourage the involvement of younger members of society, it set up the Centenary Young Fellows (CYF) scheme offering subsidised Fellowship to 100 people aged between 18 and 35.

 Yalda will join the network of RSA Young Fellows and receive information on projects and events and access to small-scale funding and support through the RSA Catalyst programme. This will help her develop ideas into fully-fledged proposals, ready to apply for the main Catalyst grants. She will also have access to RSA Skills Bank, a Fellowship resource that allows Fellows to share their skills, availability and interests with the aim of matching them to a suitable project. Yalda will be a great ambassador for Lifewide Education within the RSA Fellowship. Yalda , now in her final year at the University of Nottingham, intends to create opportunities for university students to work with local RSA Fellows on their social enterprise projects.

LIFEWIDE EDUCATION'S E-BOOK PROJECTS

Lifewide Education is involved in developing and curating knowledge that is relevant to developing deeper understandings about what learning and developing in the Social Age means. Our three on-line books are published under Creative Commons Licences.
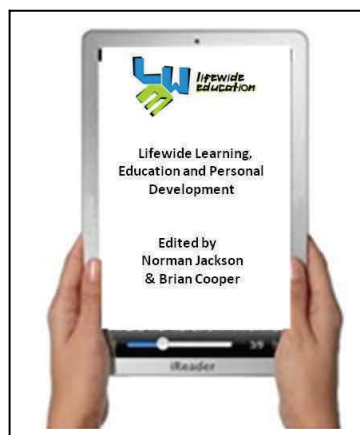
Lifewide Learning, Education and Personal Development aims to advance knowledge and understanding about how and why people learn, develop and achieve through their everyday experiences. The book brings together research studies, biographies and scholarly essays that provide new perspectives on 'lifewide learning, personal and professional development' and extend our understanding of how people learn and develop simultaneously through different parts of their lives. The book aims to strike a balance between academic, scholarly and research-based contributions, and contributions authored by people who do not count themselves as academic but who can provide real-life stories that reveal their personal perspectives on lifewide learning and development. http://www.lifewideebook.co.uk/
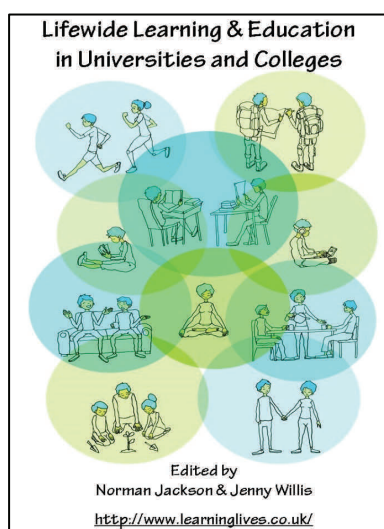
Lifewide Learning & Education in Universities and Colleges recognises and celebrates the many different ways in which universities and colleges are providing their learners with opportunities for a more complete, lifewide education by encouraging, supporting and recognising learning and personal development gained outside as well as inside the academic curriculum. The sixteen contributions provide descriptive accounts of institutional schemes and other strategies for supporting and recognising learners' lifewide learning, development and achievement, together with the findings of research and evaluation studies aimed at understanding how students are learning developing through their lifewide experiences. By sharing their knowledge, practices and insights contributors are helping to establish a new field of study, support a community of interest and practice, and encourage the further development of institutional practice http://www.learninglives.co.uk/e-book.html
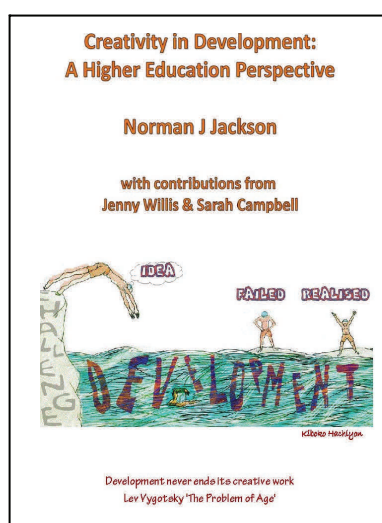
Creativity in Development: A Higher Education Perspective examines the role of creativity in developmental processes. This is a matter of interest and concern to everyone involved in the ongoing development of themselves and the development of educational practices, policies, resources and infrastructures that impact on students' learning and development. The multiple perspectives offered in this book have been gained through surveys and interview-based studies. Its value lies in the creation of a more comprehensive picture of this phenomenon amongst people involved in the development of educational practices. **F**our chapters have been published to date http://www.creativityindevelopment.co.uk/

CREATIVITY IN DEVELOPMENT RESEARCH PROJECT
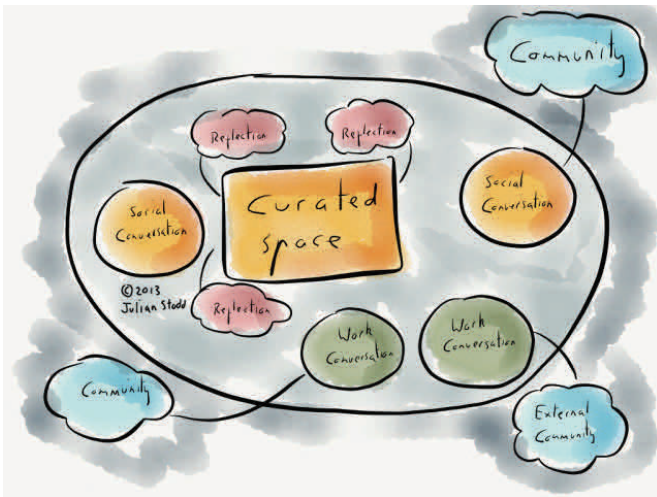
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To find out more or to join the process visit
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INTERESTING STORY OF HOW A UNIVERSITY CHANGED ITSELF

The aim of this book is to make better sense of a long, complex, messy, change process through the stories of the people who were involved.

Between 2009 and 2012, Southampton Solent University (UK) engaged in an unprecedented and highly complex strategic initiative which ran across the entire institution, its structures, processes and systems; it aimed to produce a fundamental shift in institutional culture. Such an all-embracing approach is rare in universities.

Over fifty participants were interviewed during the course of the study and their uniquely personal perspectives have been woven into a compelling story of organisational change. This book describes their ingenuity and effort in bringing about change that they and their organisation valued.

The programme of organisational change is seen through the eyes of people who were immersed in the process. Their perspectives and feelings will resonate with anyone who has tried to bring about significant change in a university. Universities are inherently creative places but too often there is a pervasive inertia that prevents ideas from being turned into new and better practices. This programme aimed to stimulate the creativity of staff and create an organisational culture of innovation.

Conventional project planning techniques were deliberately avoided and replaced with an approach based on complexity theory, recognising that the process of change requires constant adaptation, acceptance of non-linear progress and subversion of conventional management discourse.

Offering an unusual example from the higher education sector, this study is a distinctive contribution to the extensive literature on organisational change. Learning gained from participants is related to theories and research from this wider literature. The study proposes a holistic and integrated approach to change which might offer a more culturally relevant and sustainable model both for higher education and for those sectors of industry and commerce from which much change management practice has conventionally been drawn.

The book will be of particular interest to senior managers and anyone leading significant change or encouraging innovation in teaching and learning in a university.

'Tackling the Wicked Challenge of Strategic Change: The story of how a university changed itself' is published by Authorhouse. It can be purchased on-line at: http://www.authorhouse.co.uk/

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LIFEWIDE MAGAZINE

Issue 12, December 2014

This issue will try to develop understandings of the meanings of lifewide learning and personal development in the contexts of ill health, disability, end of life and bereavement

We welcome contributions from members of the community. Please send your ideas to the Editor: jjenny@blueyonder.co.uk

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