The work of creating the future is being done now – and much of it is unsustainable in terms of natural and cultural resources. How will the next generation of leadership for environmental sustainability be raised up? Can we imagine sustainable futures, and can we enable transformative leadership to help us realize them? How can we best ensure that the several generations share their particular knowledge? What are the ethical frameworks, methodologies, curricula, and tools necessary for advancing and strengthening education for intergenerational sustainability learning and leadership? In this book, 82 authors from 26 countries across 6 continents seek answers in 32 essays to the many questions related to the intergenerational collaboration that holds promise for creating sustainable futures. The authors themselves represent a diversity of geography, gender, and generation. They speak to key principles, perspectives, and praxes at the intersection of intergenerational learning and transformative leadership in the context of education for sustainability.

'A visionary tour de force, this book explores the challenges and complexities of future learning models beyond the UN Decade of Education for Sustainable Development. It provides a timely discourse encompassing intergenerational and cultural dimensions, including ethics. Chapters in the book offer examples across a diverse range of experiences worldwide – this is not only refreshing for practitioners, but also invaluable for policy-makers.'

Dzulkifli Abdul Razak, Malaysia
President, International Association of Universities

'These are critical times for the global community. Big issues are on the table: security, climate change, environmental destabilization, disease, hunger, and others. Actions we take today must embrace lessons from the past, present realities, and the rights and interests of future generations. Indeed, intergenerational learning is vital to education for sustainable development. This book makes a very timely and urgent call, challenging our traditional learning approaches and inviting us to dig deeper, stretch our minds wider, and see farther.'

Akpezi Ogbuigwe, Nigeria
Executive Chairperson, Anpez Center for Environment and Development

'Achieving sustainable development requires generations, young and old, to engage with and learn from each other, and for leadership to embrace change. That is one of the key messages of this remarkable book. I wish I had this book when I took up the leadership role of my university two decades ago. I wish I could have given this book to my sons as they started their university education.'

Goolam Mohamedbhai, Mauritius
Former Secretary-General, Association of African Universities

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edited by:
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Chapter 12

Empathetic apprentice: pedagogical developments in aesthetic education of the social learning practitioner in South Africa

Dylan McGarry

Prioritising apprenticeship for the ecological citizen

Apprenticeship is an ancient and intuitive approach to learning, yet today traditional forms of apprenticeship are becoming increasingly scarce. The role of apprenticeship in relation to learning through embodied, first hand experience is somewhat overlooked, particularly in the the pedagogical development of social learning. Understanding this in my early doctoral research, I focused on the process of apprenticeship and its contribution to social learning practice. I moved beyond the concept of traditional apprenticeship (that of learning a specific artisan practice) and explored the possibility of sharpening my capacities as an 'ecological-citizen'; expanding *Education for Sustainable Development* (ESD) concepts, and investigating a wider embodied learning of a citizen situated in a greater social-ecological phenomenon.

While there are several definitions for the term ecological citizen, I find Reid and Taylor's (2000) definition the most apt as it is seen as a process of embodiment, and refers to someone who is interrelated with the natural world, but who is able to act and locate herself within the given socio-political and historical realities of the industrial-capitalist world we occupy. Reid and Taylor (2000) highlight the need to address the cultural and political 'body-blindness' we currently experience and the need to transform institutions and academic practices to value local knowledge, transgenerational learning and personal forms of knowing. David Orr (2004, p. 11), considers contemporary education systems as not adequately creating people with the capacities to respond meaningfully to the ecological crisis, the most pressing problem we currently face. Therefore the education of the ecological citizen should be a priority.

The question of how one could 'learn' to be an ecological citizen and illuminate this 'body-blindness' was what underlies the impetus of this chapter. I view ecological citizenship and social learning processes as both inherently social and interconnected, and for me all social learning relates to ecological citizenship, as

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it innately enables situated socio-ecological exchange, in this chapter I will use the term social learning and ecological citizenship interchangably, as I consider them so intertwined and connected. My particular focus in this chapter is to highlight the value of apprenticeship in the pedagogy of ecological citizenship, as embodied practiced-based forms of learning are vital in developing an intuitive agency with regards to how we respond to the ecological crisis. Underpinning the role of apprenticeship is the development of empathic capacities, which I will show are reliant on the interplay between imagination, perceptivity and attentiveness, i.e. imagining oneself in the context of another or even within the context of a different phenomenon. I will show that focusing on empathy as a primary capacity in the apprenticeship of the ecological citizen is reliant on expanding our concept of aesthetics and therefore there is a vital need to place greater significance to the role of imagination in apprenticeship and learning. I intentionally track my own experiences with apprenticeship as a means to trace and untangle the relationship between imagination and attentiveness in contributing to empathy, and ultimately their role in the development of subtle intuitive forms of knowing, that I argue are vital for the ecological citizen. I also find that expanding our understanding of apprenticeship is needed, particularly in viewing the role of aesthetics in social process of apprenticeship.

Why apprenticeship?

Apprenticeship is the best possible way to describe the education I have had experientially in the field of social learning and ecological citizenship. Apprenticeship is perhaps the oldest form of education, and is closely related to transformative leadership and intergenerational learning, as traditionally it consisted of the transfer of knowledge from skilled (usually older) and more experienced members of society to younger generations. According to Brown *et al.* (1989) only in the last century, in industrialised nations, has the formal schooling we know now been the dominant form of education. Prior to this apprenticeship was the most widely used and intuitive way to transmit knowledge, and today it is still actively used in the instruction of a variety of skilled forms of work.

Apprenticeship can be viewed as a long period of guided experiential learning. In this process the apprentice acquires complex and important skills through direct experience and social interaction, and the methods used to convey this learning do not involve didactic teaching, but observation, coaching and successive approximation (Brown *et al.* 1989, p. 453). Brown (1989, p. 456) relates these apprenticeship methods to the educational terms: modeling, coaching and fading. Indeed much of what Brown describes relates to my own experience of becoming a social learning practitioner. I was reliant on opportunities for modelling, reflecting with supervisors and experts in similar fields, and slowly gaining confidence in my

abilities to facilitate social learning spaces, and research the methodological needs and pedagogical potential for social learning.

My capabilities were certainly not developed in isolation; they were acquired through social engagement, through developing relationships based on trust and commitment and constantly relating myself into the social organism, that was in turn located within a wider ecosystem. Certainly all learning can be seen as social, and indeed the growing field of social learning is revealing just how significant socially constituted forms of learning are. Particular in the fields of environmental education, natural resource management, human development and education for sustainable development (Cundill and Rodella 2012, Kulundu 2012, Lotz-Sisitika 2012, Wals 2007, Wals *et al.* 2009). Seeing the developing social learning practitioner, as an apprentice was helpful, as one of the key aspects of apprenticeship is that it embeds the learning of skills and knowledge in the learner's social and functional context (Brown *et al.* 1989, p. 453). There is no possible way social learning can be perfected outside of a social context, through indirect experience, as what happens in some more traditional formal learning environments.

Yet using the model of apprenticeship for social learning pedagogy requires some adjustments: an expanding of the concept as it were. The learning I experienced did not necessarily fit neatly into the traditional apprenticeship model and requires accommodating the particular problems and priorities we face today, such as climate change, poverty, ecological decline and economic-political transformation. Borrowing the words of Hamilton (2010, p. 2): '*... apprenticeship must be reinvented to suit a different economy and educational system, and a distinctive set of societal values.*' So too apprenticeship in the context of social learning would require an expanded concept of mentors as well.

My mentors and complex learning environments

Over a period of four years, I participated and established a variety of different social projects that offered me opportunities to explore different kinds of social learning, within complex learning environments. I worked with just over 700 citizens, across 17 different towns in South Africa, including farmers, government officials, religious leaders, teachers, poets, professors, informal waste collectors, traditional healers, disenfranchised youth, academics, 6-12 year olds, artists, writers, film-makers, indigenous leaders, and variety of other people. I find it useful to contextualize my own learning environments, mentors and indeed my own learning, as a way to track ontological shifts, as well as reflexively unpack the subtle inner capacities involved in this learning, such as imagination and intuition, as these are deeply experiential capacities.

My teachers/mentors included:

- *A group of young informal waste collectors* whose primary livelihood was based on resources (including food) they could salvage from municipal waste dumps. As part of a larger project aimed at creating new educational access for these vulnerable youth, I lead a transdisciplinary collaborative enquiry project with other young researchers in Anthropology, Political Science and Drama to develop new methodological approaches that enable personal and relational forms of agency with this group. The project was entitled the Arkwork Collective, and used a variety of creative practices such as applied theatre, puppetry, dance and story-telling as a means to establish accessible forms of expression and social exchange.
- *The COPART (Connecting Our Planet and Re-Imagining Together)*[52] emerged from a conference of artists, activists, civil society, scientists and other people preparing for the pending United Nation's hosted climate negotiations known as at the 17th Conference of the Parties (COP17) to the United Nations Framework Convention on Climate Change (UNFCCC) which was scheduled to be hosted in South Africa, in December 2011. The COPART project began in early 2010 and created a variety of novel social spaces in which citizens in South Africa could creatively participate in the climate change discussions in familiar public contexts. This project was actualised as two major initiatives, with smaller projects preceding them:
  - *The Climate Fluency Exchange (CFE)*[53] in Cape Town consisted of a 10-day event that invited a variety of different practitioners from a variety of different disciplines to participate and even host creative actions in the city that allowed ordinary citizens to engage socially with their questions, ideas, thoughts and fears regarding climate change.
  - *The Climate Train* was a more ambitious project and a progression of the CFE, and involved a reconstituted train of 10 carriages (housing mobile workshop/studio spaces, a cinema, exhibition space, conference rooms, etc.), which travelled, with a team of 30 different practitioners (artists, poets, environmental educators, musicians, dancers) across the country for 44 days to 17 different towns in the build up to COP17, in which we interacted with all kinds of citizens from all walks of life, in rural and urban settings.

With these groups I focused on several aspects of facilitation and collaborative inquiry with regards to enabling social learning. In the facilitated context I examined how different people facilitated group activity, and I wanted to understand their methods and approaches to enabling socially constituted learning environments. In this context I was apprentice to other practitioners. In the Climate Train

[52] http://dontcopoutcopart.blogspot.com/

[53] http://climatefluencyexchange.yolasite.com/

development process the process of reconciling difficulties in collaborative project development that involved artists, scientists, social workers, municipal and civil society representatives offered a rich opportunity to investigate dynamic social learning. Here I was apprentice to the phenomena embedded in the social context and was faced with a variety of intentional and unintentional social learning opportunities. I also became apprentice to the process of my own learning, and through a systematic methodology of auto-ethnography I tracked my own personal learning as a phenomenological 'apprentice'. These were my mentors, a combination of specific people, social contexts and my own inner learning.

The role of aesthetics in establishing social learning space

In my early work with the youth in the *Arkwork Collective* project the use of puppetry, applied theatre and story-telling methodology offered participants novel ways to embody and transport their ideas, questions, personal narratives within the social spaces. This certainly enabled the absenting of norms and habits of social interaction and providing new opportunities for social learning. The link between imagination and empathy when working with the puppets and with each other was immediately noticable. Later in the COPART-CFE week, we used a variety of different *connective aesthetic*[54] forms to enable different kinds of exchange spaces in which people could share their ideas, questions, thoughts and understandings. One activity included the use of small chalk boards that a group of 17 different participants shared with commuters on a train, another involved 10 participants unrolling a massive roll of paper (approximately 1m in diameter) down a busy walkway through a city park, in which people exchanged their thoughts about what climate change and environmental degradation meant to them. These activities were collaboratively conceived during the 10 day CFE, and different people seemed to take a more active role in guiding the processes than others. It was obvious to us (the various practitioners and participants) that the aesthetic form (i.e. the chalk boards or the giant roll of paper) acted as a *'facilitative force'* freeing up the person guiding the social learning space, and developing a kind of participative parity – it offered a new space for people to enage and exchange. In this way the person guiding the space was able to be less of a facilitator and more of a fellow participant, reducing the risk of power-play that could interfere with the exchange and learning potential of the social space.

[54] The concept of connective aesthetics was coined by Suzi Gablik (1992) and further developed by Shelly Sacks (2011) in her expansion of the field of social sculpture, as a means to develop different forms of personal and relational agency through engaging more creative, imaginative and intuitive impulses of participants engaged in a social art.

Much more depth is needed to explore the value of *connective aesthetics* in social learning practice, but I mention it here to illustrate the importance of encouraging and enlivening the imaginative and creative inner capacities of both participant and social learning practitioner, as I have come to realise this is a fundemental aspect of enabling social learning apprenticeship. In reflective exercises we were able to further examine what was shaping participants activities and how participating and enabling participation in the processes was determined. We discussed the value of observation, empathy for others, the importance of listening, attentiveness, trust, creativity, and the need for emotional intelligence. It was clear that each person needed a safe and comfortable 'way-in' to the group and to express themselves, and often the connective aesthetic offered this. In each reflection regarding how they participated and navigated the social learning space, participants and facilitators inevitably referred to relying on 'gut feeling', 'instinct', 'sensing the atmosphere' following an 'inner-knowing'. I noticed this too in my own experience, there was a kind of perceptive-intuitive social capacity that I drew from in order to enable the process to continue. Exploring this capacity seemed to be vital in developing a pedagogy for social learning practice and apprenticeship.

Intuition and moral imagination

Intuition certainly played a vital role, yet it didn't necessarily refer to the clairvoyant 'hocus-pocus' that you would find in a crystal ball at a country fair. Intuition here refers rather to an inner knowing that in itself contained a variety of different tangible facets. In this context, intuition was the inner force which seemed to somehow pull past experiences, memories, facts, etc, into the present while simultaneously reshaping and applying these to the current circumstances in order to make a decision, or move in a particular direction. Therefore one can see intuition as a vital predictor and catalyst for agency.

To understand intuition in this sense Rudolf Steiner's (1894) articulation of agency towards freedom is useful. He examines the middle ground between two states: first our *natural being*, our instincts, feelings, and thoughts to the extent that these are determined by our character; and second, what emerges from the *commands of conscience* or abstract ethical/moral principles (vital for social interaction). Steiner (1894, Chapter 9) described a third aspect as the space between these two elements, in which we can orchestrate a meeting place of objective and subjective elements of experience, and in so doing find the freedom to choose how to think and act. Steiner referred to this capacity as '*moral imagination*[55]', which is an inner action that results in personal freedom. In this way we can see intuition and the phenomena of

[55] This theory of 'moral imagination' was in part a response to the work of Goethe, where Steiner considered he had neglected the role of cognition in developing inner freedom (Prokofieff 2004, p. 206).

a growing moral imagination to be a mentor in itself for the apprentice ecological citizen or social learning practitioner. Actively engaging and attentively responding to one's intuition, I would argue, is equally vital to the apprentice as the guidance offered by an actual human mentor. One could also argue that the development of a person's moral imagination should be prioritised as a capacity that requires attention in the pedagogical research of social learning practitioners.

According to Steiner (1894, Chapter 8) we only achieve free agency when we find a moral imagination, which is an ethically propelled but particular response to the immediacy of a given situation, which he stressed would always be individual, and cannot be predicted or prescribed. Therefore the pedagogical future of social learning (and indeed transformative leadership and transgenerational learning) would need to explore ways in which this inner perceptively relates to social learning phenomena. For a novice social learning practitioner a long experiential self-study in the form of an apprenticeship would therefore be the most appropriate pedagogical form in their education as most of the learning would be unpredictable and therefore would emerge through personal experience in the act of learning socially. As Brown (1989, p. 456) points out:

> Apprenticeship traditionally derives many cognitively important characteristics from being embedded in a subculture in which most, if not all, members are participants in the target skills, and so the apprentice has continual access to models of 'expertise-in-use' against which to refine their understanding of complex skills.

We experience the outer and inner world in very different ways: while our sensory perceptions inform us about the outer appearance of the world, our thought penetrates into its inner nature and so Steiner (1894, Chapter 9) suggests we can overcome this dualistic experience through reuniting perception and cognition in imaginal thought. Imagination therefore is a vital capacity/skill that the social learning apprentice needs to master in themselves, as well as perfect ways of opening and enabling imaginal capacities of participants involved in social learning. Practically one can see the value of imagination in perceiving another person's experience, i.e. imagination is what enable's empathy and merely in this context imagination is vital.

The feeling apprentice

Steiner (1894) goes on to point out that our feelings, are given to us as naively as outer perceptions, and these two experiences (inner and outer) give us insight into both the object or phenomenon we are interested in but also about ourselves. This was something he developed via Goethe's work on 'delicate empiricism' which he

defined as the effort to understand a thing's meaning through prolonged empathic experience grounded in direct experience (Seamon and Zajonc 1998). In Goethe's Scientific Studies (1952, p. 37): '*There is a delicate empiricism which makes itself utterly identical with the object, thereby becoming true theory.*'

Steiner argues that we experience our feelings and will (and our inner perceptions of these) as being more essentially part of us than our thinking; that our will and feelings are basic, more natural. The key in social learning practice, is to find ways in which each person's delicate empirical discoveries can be shared and encountered by others, in a similar way, i.e. these inner more natural realities can be recognised and contemplated by others.

Experiential empathic observation of other participants in a social learning space would therefore involve drawing from one's own phenomenological experience, sharing these experiences, and for the other participants listening and encountering these experiences. This is what I personally discovered in my social learning interactions. Exploring them imaginatively and further enriching their own moral imagination over time. This affirms even traditional apprenticeship practice which highlights the educational value learners have from observing other learners with varying degrees of skill (Brown 1989, p. 457) '*...among other things, this encourages them to view learning as an incrementally staged process, while providing them with concrete benchmarks for their own progress.*'

Yet progress in this context, refers to gradually developing an intuitive moral imagination that can be more appropriately applied in future social learning interactions. i.e. the apprentice is perfecting and refining their moral imagination as much as a woodworker would be perfecting their capacities with a wood lathe.

Steiner's emphasis on the value of emotion in developing moral intuition resembles Bob Jickling's (2009, p. 168) thoughts on experiential learning as being very different to strict analytical thought, as the particularity of thought is a phenomenal experience, which is currently 'unaccountable in the language of learning outcomes.' Part of the joy of experiential learning, Jickling says is that the learner is free from scepticism or falsification, as their feelings and phenomenal experiences can be respected for what they are: deeply personal, where the whole is more than the sum of its parts, or as Jickling (2009, p. 168) puts it, for some the learning is 'in a language of gestalts.' To develop a moral intuition is to enable this form of experiential learning, and for contemporary education this is vital, particularly for the education of the ecological citizen and the social learning practitioner. Jickling (2009) shows how ignoring these kinds of emotional understandings in learning leads to an impoverishment or under-nourishing of ethical development, or in Steiner's terms the intuitive development of morality.

Steiner (1894) ideas on feeling, intuition and freedom are echoed today by Jickling (2009), Orr (2004) and Næs (2002) when referring the need for balanced reason and feeling in education and its role in enabling ethical and moral action of learners later on. Steiner therefore sees true morality as dependent on an ability to act to both our inner drives and outer pressures. From this it is obvious to see that a more intuitive and imaginative approach is needed for a meaningful social learning pedagogy for ecological citizenship. The social learning apprentice therefore is guided not only by mentors in the field, but also by their inner-knowing, which is fed through capacities such as empathy, attentiveness, perceptivity, and intuition.

The future of social learning apprenticeship

The education of the ecological citizen ultimately hinges on the development of moral intuition. As I have outlined this process seems to consist of a subtle interplay between imagination and attentiveness of the learning apprentice and the mentor. In my personal experience I found this to be true. This interplay in turn helps develop and expand one's empathic cabilities which is a process of uniting perception and cognition in imaginal thought, and thus expands one's moral imagination. The agency of an ecological citizen should not be reliant on outside pressues and moral imperitives alone, but on one's personal ability to act in intutive way, from a place of freedom and guided by an inner compass of justice and ethics in relation to these outside pressures. From my experience the future of social learning and its application will require the formulation of new ways in which we can equip practitioners to develop a sensibility and sensitivity to the inner realms that enable social interaction. Indeed a social learning classroom does not resemble anything we are familiar with today, it is amorphous and opportunistic, it lies both in the traditional outer realms between apprentice and mentor, but also in the inner realms of intuition, imagination and inner perceptivity.

Considering the vital role of imagination and intuition, the future of apprenticeship and ecological citizenship lies in our understanding of aesthetics, and the role of aesthetics in freeing our inner imaginal world and allowing it to play a greater role in our everyday actions as citizens. Empathy is certainly a vital capacity for social learning, regardless of the role you are playing in the learning action (guide or participant). Yet empathy is a faceted capacity, that is fed by a perceptivity to outer phenomena and inner intuitive movements. The social learning apprentice is learning to master empathy, an in turn understand the facets that feed and nurture empathic competence. They are developing a *moral imagination* in themselves, and attempting to foster this same capacity in those they work with. Indeed apprenticeship of the ecological citizen is a process of aesthetic learning and the union between perceptiviting, cognition and imagination.

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