

In his personal workspace (see below) Jermaine developed his writing style in the form of creating a comic strip (figure right above). Figure left above shows his hand written story, which is in the same multimodal manner like the stories of the other students.

TV and smartphone as personal resource of everyday life

On his personal smartphone the teacher shows the story of *Lizzy, the elephant*, a BBC podcast and he refers explicitly to the related BBC website. Leading question for this lesson was how *working* animals can be involved in wars? Teacher presented the story of *Lizzy the elephant* as his personal learning experience which he got as podcast from the BBC website. *Lizzy* was used by a scrap metal dealer to transport scrap metal for recycling towards the war effort when all horses were commandeered. By showing the podcast to the pupils on his personal smartphone the teacher made visible that he learned during watching television in his spare time and with his personal mobile device. Afterwards three groups with three students worked together at one common table. They write on their table with a wipe-clean marker pen. The group's tablet is available on the desk.

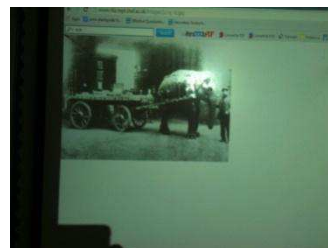


Fig : In a circle around tablet and his mobile teacher tells the story of Lizzy, the elephant.

Recognition of the different as essential part of the formation of identity

As third perspective about social justice Bertelsmann Endowment refers to Axel Honneth (2007)ⁱⁱⁱ who put the communicative aspect of social justice in the foreground. Honneth argues in a long historical conceptual arch from the beginning of the industrial society, which emphasized freedom as autonomy of merchants to set up contracts. Pedagogy will immediately agree that autonomy emerges in interpretative, communicative interactions but of course not in the form of conversations like these of contracts. For interaction and communication Honneth states that "human beings depend on the supportive experience of mutual recognition to secure their individual autonomy" (Honneth 2007, p. 6)^{iv}. This argument leads to basics of the modern formation of subjectivity or, with other terms, to the formation of personality and the identity of a citizen. A leading and indispensable feature of modern personality in a democratic society is the process to recognize the different.

I would like to extend this idea also to formal learning. On the surface of formal learning the process of recognition seems in contrast to the school's task to support equality and to work in homogenous groups of learners. But in the interpretation of the Enlightenment - the key name in respect of education is Jean Jacques Rousseau - belongs learning to personal development. For personal development recognition is an essential feature which emphasizes the different as part of identity. Teaching

implies therefore communicative forms of recognition which blows up the narrow frame of assessment.

Recognizing family story and leisure time activities in a grammar school: awareness path

At this point of argumentation all children or young people are at-risk learners not only low achievers like the students in a school for special educational needs. In the irreversible trend of delimitation school meets extremely different learners' personalities. All of them depend of adequate recognition for their learning and development. The following example of a British Grammar School shows that the family stories of the students are rather diverse. And it is taken for granted that these stories are excluded from learning. An alternative provided a half day workshop within a lesson about war and peace. The workshop was designed in the way that e.g. family story or leisure time activities as part of the students' life should lead to a communicative recognition in the form of become aware of the own family story or of leisure time activities.

The lessons on war and peace was based on an anti-war film and students' video production. In addition and during an half day workshop the school chaplain organized an *awareness path*. Aim of this *awareness path* was to integrate the students life, experiences and resources outside of the school into their video production. The "awareness path" started with a fine-art-performances at the local war memorial on a churchyard. The second station of the *awareness path* was a coffee shop with an informal discussion about the fine-art performance. The third station took place in a theatre lounge with the presentation of what the students had prepared for the performance but not shown. The *awareness path* ended in school with writing a very short poem, a cinquain. At the beginning of the *awareness path* at the local war memorial just the facilitators not the students presented their prepared material. But students approached and came in discussion with the school pastor. It was a form of recognizing the teachers endeavours. The next step of recognition used the informal discussion in a coffee shop about what has happened. The participants learned from each other and their referential fame to evaluate what had happened. Afterwards students were ready to display their own view on war and peace. They expressed their views by using their cultural resources. Their resources we their prefabricated media e.g. a family photo or a video on a smartphone which they displayed and explained to the other students and to the facilitators. Students used their personal mobile devices but also a photo on paper or written text on paper. These contributions opened a wide field of war and peace-related contexts from family to sports, from entertainment to poetry. The examples also showed the wide range of expertise of the students.

Extract from the report^v:

In the lounge of the Oval Theatre, further discussions took place of the already raised issues and presentation of what students have prepared for the live art performance. On the way from St. Mark's churchyard and war memorial, via the coffee shop to school, a local theatre is situated. In its lounge with sofas and armchairs the group sat around a table. In the background a rehearsal ran. On this third site of the morning, the group starts with a general discussion, among others, about conscientious objectors. Facilitators also contributed to this discussion as well as students. The positive and informal climate of the coffee shop supports the discussion. Everybody's contribution is appreciated and widely acknowledged. One strand of the discussion is on football and war.

The main issue of this third morning session and site is the students' contribution to the live art performance. Students display, explain and discuss their media material, which they have prepared but did not show in the live art performance in the churchyard.

Students' expression of their expertise and widening the context of war issues to include sports, family history, poetic texts and entertainment

One might assume that students needed the churchyard and the coffee shop as a kind of warming-up to rely on their own media material. In the theatre lounge the situation is prepared to introduce their personal media expertise. Probably this expertise is rather far away from the school's mainstream concepts of war and belongs to contexts which usually don't match school e.g. family history, app for using the mobile phone as gun, gun sports, etc.

Family history and Algerian liberation war

Seymour presents a printed photo of his grandfather who fought and was pursued in the Algerian liberation war. Seymour is definitely an expert in his family story but also in the history of the Algeria history during the time of his grandfather, e.g. involvement of Algerians as French combatants in Germany in World War 2. With his family photos, Seymour opened the context of family history and to an unusually unknown war.

Poetic text

Darrin reads a possibly self-produced text from the display of his Smartphone and explains it. He presents his poetic expertise and refers to one of the objectives of the project. At the end of the morning, back in school each of the students composes his cinquain, a poem which consists of 5 lines.

Franklyn' poem and the discussion about grace

With the mobile in his hand Franklyn speaks about his poem which opens a discussion to which the chaplain contributes a longer theological explanation among others about grace. Grace is the central issue of the religious strand of the project. In this context, one of the facilitators asks the chaplain to explain grace as the leading religious input to the event. The chaplain focuses his explanation with the gesture of forming a cross with his hands.

Tomas's contribution is a well formed poetic text accompanied by figures which he illustrated in his exercise book

Neal's photos / video of a gun sport site

Neal show his contribution, photos or videos of gun sport, which he discusses with the group



Figure : Neal talks about gun sport. He recorded an example on his mobile device.

The gunner app on the Smartphone: expertise and context of entertainment

Students were deliberately invited to bring war-related material from entertainment to the live art event. It should or could be media material which they use themselves. Just at the end of third session outside of school Tomas introduced the gunner app to a baffled and laughing group. The app transforms the mobile into a hand gun. Two other students, who had the same app on their mobiles, displayed themselves as gunners at the entrance to the school. This leads to a short discussion of whether this app can be used inside school.

ⁱ Amartya Sen (1999). *Development of Freedom*. Oxford

ⁱⁱ Bachmair, Ben / Peters, Jack (2014). Report *Workshop Animals In War*. Project at Lansdowne School, London, Lambeth, School for Special Educational Needs

ⁱⁱⁱ Axel Honneth (2007). *Gerechtigkeit und kommunikative Freiheit*. EUROZINE. www.eurozine.com/pdf/2007-01-17-honneth.de.pdf.

^{iv} "Menschen [sind] zur Sicherung ihrer individuellen Autonomie auf die unterstützende Erfahrung wechselseitiger Anerkennung angewiesen".

^v Ben Bachmair September (2014). Awareness path from war memorial to school. Project: Re-interpretation of war and peace: a personal learning journey using mobile devices. Report on the Third Project Session, 9th May 2014: "Language and Media Warstorm" at Archbishop Tenison's school, KS 5, Project "We Went to War"