Epicurious

Bradford College Ejournal

Volume 1, Issue 3, July 2015

Editorial

Epicurious, as an Ejournal for Bradford College, has an ethos of being open to contributors from all sectors of the College, both academic and support. It is not an exclusive journal for teaching staff; it is fully inclusive. The second edition contained an article from Isma Batool, Academic Regulation and Compliance Officer, for instance, and this issue offers an insightful paper from two College Academic Liaison Librarians, namely Julia Sherrington and Lakshmi Banner.

Dr Simeon Scott, a seasoned lecturer in economics and philosophy discusses in some depth and detail the market and the social responsibility of those involved in teaching economics vis-à-vis students. As one who has an enviable level of knowledge about both disciplines of economics and philosophy, he has written a truly remarkable masterpiece!

Darran Chapple's article on Moodling, offers an analytical review of its development within the School of Law, describing the overcoming of problems in the process as well as preparing for further challenges in the future. As an active participant in Moodling, Darran provides a most informative assessment, as a practitioner and an observer.

Dr Maurice Manktelow asks the question: "*how can we enhance the effectiveness of our students' engagement with social responsibility within their discipline area?*" Maurice offers some plausible answers to the question posed, suggesting the application of that much neglected vehicle, religion. As he points out, this is very much a reflective paper and one that has been written with much passion.

How could equality and diversity be measured within the College Library? Such measurement has become a major component of Quality Assurance in FE (and HE) and two Academic Liaison Librarians endeavour to explain this. Julia Sherrington and Lakshmi Banner, employ a wide variety of information sources in their well written paper, which is further complemented with primary research to provide the reader with answers.

Samuel Messam should be congratulated for his tenacity, professionalism and insatiable desire for learning and writing. He has contributed to every edition of the Epicurious with impressive articles. Sam's impeccable writing style and eye for detail make all his papers a sheer a joy to read and digest; his latest offering, on observational research, is no exception.

Dr Khosro S Jahdi
Editor in Chief

"The Market" and the Social Responsibilities of Economics Researchers and Teachers

Dr Simeon Scott, MED, MPhil, PhD

Introduction

As an economics lecturer and researcher, the author was particularly interested in a *Guardian* article (11th November 2013) which referred to a "crisis in economics teaching". Whilst acknowledging that the term "crisis" is overused, such articles suggest that an investigation into economics teaching and research is in order. Addressing the historical background to this investigation, we can note that, after the collapse of markets around the world during the 1930s, there followed recession and mass unemployment. After 1945, there arose a state/market consensus, featuring considerable state intervention in the economy. However, since the mid-1970s state planning and involvement in the production of goods and services declined sharply, resulting in unprecedented corporate dominance of the global economy. In keeping with this dominance the mass media offers regular bulletins on so-called "business news*"*, with journalists and their guests discussing "the housing market", "the stock market" and the like. Similarly, in what has been described as market *triumphalism*, following the collapse of the state-capitalist USSR and its satellites, we hear talk of "free markets", "perfect markets" and "market democracy". Central to this agenda is the concise, if over-simplified, view that "the market" is good, or rational, and "the state" is bad, or irrational. Given this state of affairs, it is no surprise that Keynesian macroeconomics and other perspectives which challenge corporate dominance have been more or less withdrawn from academic syllabi.

The broad focus of this paper is the ways in which this market-orientated agenda mediates social relationships and the implications of this for the responsibilities which members of market societies feel for the well-being of each other. The narrower focus is the social responsibilities of the economists who teach and conduct research. Mindful of career advancement, many economists act as cheerleaders for market society; settling for a life of suburban contentment and avoiding the potential repercussions of rocking the academic boat. Such lecturers typically turn a blind eye to the reality of marketisation in general, and the marketisation of higher education in particular. They do not speak out when, for example, wealthy students commission corrupt academics to write their essays.

An oft-repeated mantra is that self-interest, or what the early 18th century writer Mandeville (1989) called "private vices", is necessary for the efficient functioning of markets. This paper examines the claim that self-interest leads to substantial social benefits, a claim that begs a number of questions: what exactly is a market? Do markets really have emotions, as some journalists claim? What does it mean to

describe a market as "perfect" or "free"? What is a market *society*? After addressing these questions, the paper argues that the social responsibilities of academics should be to enable, and encourage, students to think critically about such issues as whether "the market" can be brought under democratic control, or whether we need to abolish market society in order to attain a greater degree of human freedom. The paper begins, however, with some preliminary remarks on social responsibility.

What is social responsibility?
Pro-market economists tend to believe that society is simply the sum of its atomised individual constituents who, driven by self-interest, satisfy their needs and wants by buying goods and services from, for the most part, large oligopolistic corporations. These economists acknowledge that, on occasions, people are altruistic; giving money to charities, street beggars and others. However, rather than posing this contrast between selfishness and altruism, lecturers could point out that contemporary societies are differentiated by social class, gender, race, ethnicity and much else. In short, members of market societies have complex, and often contradictory, sets of emotional needs, responsibilities, cultural and ethical norms and other imperatives. Yet, promoting self-interest, following Milton Friedman (1970), pro-market academics dismiss the notion of social responsibility, including the idea that each of us, acting individually or collectively, has an *obligation* to act in a way which benefits society as a whole. Advocates of social responsibility, on the other hand, claim we should try to ensure that everyone is able to satisfy his or her subsistence needs. Supporters of the green movement go further, arguing we have an obligation to act as custodians for our natural environment, including the well-being of animals, birds and other life forms. An analogous argument would be that academics have responsibilities regarding the intellectual and cultural development of members of society. The term *corporate* social responsibility (CSR) is referred to in company annual reports, marketing literature and elsewhere. However, instances of irresponsible, unethical and even criminal behaviour by companies are commonplace. One press report, *Metro* (4th September 2013), refers to the financial services provider Wonga, which stands "accused of 'vulture capitalism' as it announced it was raking in £1million-a-week profits from cash strapped customers…lending at an annual interest rate of 5,883 per cent". Critics of CSR argue the term is little more than a marketing strapline intended to stall attempts to control corporate behaviour by law. Agreeing with these critics, this paper argues that economists should take social responsibility to include accountability, justice, fairness, obligation, trust and empathy.

The genesis of market social relations
Clearly, it is the responsibility of academic economists to know their subject, keep up to date and, crucially, continue to think *critically* about the subject. For example, we have a responsibility to learners to contextualise markets by studying their genesis and addressing some of their relatively neglected aspects. We should be aware, for instance, that since markets were marginal to the lives of most people until the 18th

century, little of substance was written on them prior to the industrial revolution. Exceptions include early Islamic writers, such as Ibn Taymiyyah of the 14th century. We should be aware that, even in the few early texts, there was discussion of the social implications of changes in market prices. So, the 13th century Christian scholar Aquinas considered the ethics of sellers charging more than the "just" price; excessive profits, according to Aquinas, were equated with the sin of avarice. The Scottish thinker Duns Scotus, also of the 13th century, referred to the need for "fair" prices to apply to both the buyer and seller of goods and services.

Crucial to the rise of capitalism, it may be noted, was the expansion of *labour* markets, which replaced slavery and serfdom. Responsible teachers should be aware that during the later feudal period, as increasing numbers of free labourers sought work, there arose controversy over wage levels; with employers demanding laws to stop those labourers surviving plagues obtaining higher wages due to a shortage of supply. Crucial to the evolution of labour markets is the exclusion of the poor from small holdings, common land, water and forests. These souls became part of the mass of wage labourers toiling in the filthy, and dangerous, work places in the new towns and cities across Western Europe. According to Patel (2009, 92): "the commons provided food, fuel, water and medicinal plants for those who used it – it was the poorest people's life-support system…the rules of commoning were fundamentally incompatible with capitalism. By turning public land into private property, not only did land become a commodity, but the rural poor were cut off from their only means of survival, and forced to sell the only thing they had left - their labour. From the enclosure of the commons were born two new kinds of payment - rent and wages". Updating these developments, including forest clearance and industrial scale fishing, Patel continues: "The reason people go hungry today has *nothing at all* to do with a gap between the amount of food in the world and number of people who are hungry. There's more than enough food on earth today to feed the world one and a half times over. The reason people go hungry is because of the way we distribute food through the market, as private property, the people who starve are simply too poor to be able to afford it. If there were fewer people in the world, but the way we distributed food remained the same, the poor would *still* go hungry" (94).

Market apologists tend to either ignore or distort these historical developments; Beinhocker (2007, 7-8), for instance, makes no mention of common land. However, he does speculate on prehistory, claiming that earliest humans engaged in "trade": "Our hominid ancestors", he argues, "sat in the dust of the savanna and traded tools…around 35,000 years ago…No other species has developed…trading among strangers". Beinhocker confuses nomadic hunter-gatherers with settled agriculturalists: "With permanent settlements, a variety of tools, and the creation of trading networks, our ancestors achieved a level of cultural and economic sophistication that anthropologists refer to as the *hunter-gatherer lifestyle*". The confusion is compounded when he writes of the Yanomanö, "a stone-tool-making hunter-gatherer tribe…They live in villages of forty to fifty people and trade goods and services among each other". As Kelly (2007) reports, most anthropologists argue that the hunter-gatherer lifestyle predates agriculture and the former, including much variation, was probably the dominant lifestyle in pre-history. Whilst acknowledging that surviving contemporary hunter-gathers may well have, relatively recently, adopted elements of market society in order to survive on marginal land; this in way no supports the view that "trade" was widespread in prehistory.

Archaeologists and anthropologists agree that earliest hunter-gatherer tribes did not use money. However, claims regarding the extent of barter or "trade" in prehistory must be speculative and socially responsible lecturers should be careful not to simply project their hopes for the future into prehistory. Thus, in opposition to marketeers like Beinhocker, Gowdy (1992, 130-148), argues for "the absence of market social relations" among such tribes. However, he may well be engaging in wishful thinking when generalising about a prehistoric "open and free supermarket", if "everyone has free and open access to the supermarket, why would anyone take more than they need?" Similar caution should accompany Sahlins' (1974) generalisation that there existed a communistic ethic in prehistory, with use-values distributed according to need. Such caution is necessary in view of Kelly's (2007) remarks on the considerable variation in the social arrangements of those surviving hunter-gatherer tribes studied by anthropologists. What is not in dispute is that some tribes eventually settled on, and claimed ownership of, given pieces of land and from this process there developed villages, towns and cities. Whilst money and markets were used in the ancient city states, the historical record strongly suggests that most people were able to satisfy their subsistence needs with minimal recourse to them. However, with the rise of capitalism the masses were gradually separated from their traditional sources of subsistence and had little choice but to accept the harsh realities of wage labour.

Markets and private property
It is important for teachers to make their students aware that, for market relationships to expand, the means of producing goods and services had to be owned by individuals as their *private property.* Against the backdrop of private property in slaves, classical Greek thinkers, such as Plato and Aristotle, debated the issue of private verses common ownership and such debates continued into the medieval period, where serfs were tied to their lords. Speaking on behalf of the rising capitalist class, in the early 18th century John Locke sought to legitimate the view that property should be privately owned. This meant a decisive break with feudal relations, where most property was owned by the monarch, the lords and the church. As capitalist economic power, and its accompanying ideology, expanded during the 19th century, Locke's ideas took centre stage. The state retained only limited rights over property, such as parks and roads, along with the right to commandeer private property in times of national emergencies, such as wars. One writer, Kishtainy (2012), consolidates the earlier mentioned point that, whilst the post-1945 Labour government's policy of nationalisation in the UK broke with this Lockean consensus, the predominance of private property was restored during the 1980s and beyond, accompanied by a supporting "free" market ideology which has remained more or less unchallenged to this day. Thus privatisation, undertaken by both major UK political parties, has included state support for the profits of, often foreign-owned, utilities and public transport corporations. For instance, as users of buses and trains are aware, government appointed watchdogs, often referred to as toothless tigers, keep mum as price discrimination forces those who have to get to work during peak periods to pay monopoly prices.

The responsibility of economists following the 2007/8 banking crisis
Notwithstanding the near meltdown of the world banking system, the majority of contemporary economists shirk their responsibility to offer students a balanced view.

Presenting what Keen (2011) refers to as "indoctrination", claiming to be "scientific" and "mathematically rigorous", such academics use graphs to explain the "laws" of the market: the lower the price the more "consumers" buy and the higher the price the more suppliers bring to the market. In fact, such 'laws' are rarely derived from empirical data and, rather like Christian crosses, have taken on a semi-religious iconography. Passing references are made to Giffen and Veblen goods, with their upward sloping demand curves, which are dismissed as rare exceptions to their 'laws'. An evidence-based approach, as marketing researchers confirm, suggests that conspicuous consumption is central to contemporary market relationships. Thus, for those on higher incomes buying branded goods, property and the range of services that form part of their conspicuous consumption display, demand curves often slope upwards: the higher their prices the more desirable goods and services become. Similarly, Giffen good analysis is relevant to the demand for carbohydrates, which are fundamental to the diets of many on low incomes. As anyone visiting real-world shops knows, most supply curves are either flat, or slope downwards: the more goods or services sold the lower their unit cost of production. Given that supply prices are part of a range of marketing strategies designed to manipulate demand, it is difficult to give any practical meaning to terms like *market equilibrium* or *market clearing price*.

Keen (2011, 29), who points out that no pro-market economist was able to predict the banking collapse of 2007/8, describes supply and demand diagrams as "Escher-like…Whereas Escher amused and inspired with his endless staircases, eternal waterfalls and the like, economists believe that their models give meaningful insights into the real world. But they could only do so if the Escher-like assumptions economists make could apply in reality - if, metaphorically speaking, water could flow uphill. Since it cannot, economic models are dangerously misleading when used to determine real-world policy". Faced with such criticisms, market apologists reply that "perfect" markets provide a paradigm by which to measure the performance of real, or "imperfect" markets. Rejecting this, Keen (89) argues that the assumptions made by marketeers, such as the horizontal demand curves facing these small firm "price takers", are incorrect. Market "price *does* change because of the actions of a single firm", he argues: "The only way market price could not react would be if all other firms reduced their output by as much as the single firm increased it". Marketeers, Keen adds attempt to divide up a downward sloping market demand curve into "a huge number of perfectly flat lines. Then if you add all these perfectly flat lines together again, you will get one downward-sloping line. This is mathematically impossible". Therefore, along with other logical inconsistencies, it is irresponsible to offer perfect competition as a paradigm for real markets.

Markets and self-interest
The pro-market approach to ethics and social responsibility is derived from utilitarian philosophy: markets bring the greatest happiness to the greatest number of buyers and sellers. Yet, despite such a blatantly ethical remark, marketeers routinely claim to be "value-free scientists": recording "the facts" and leaving "value judgments" to others. Relying on the rubric of *rational economic man* (sic), marketeers refer to Adam Smith's famous remark from Chapter 2 of the *Wealth of Nations* to bolster their claim that markets, predicated on self-interest, are the best way of allocating resources: "It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest. We address

ourselves, not to their humanity but to their regard to their self-love, and never talk to them of our own necessities but of their advantages".

Smith argues similarly elsewhere; yet, few marketeers face up to their academic responsibility to explain the context of Smith's argument. Living in a society in which new markets offered much that was unavailable where the economy was hidebound by corruption and monopolies granted by the monarch to favoured traders, Smith was aware of, and troubled by, Bernard Mandeville's (1989) satire, *The Fable of the Bees*. Mandeville highlighted the contradictions arising from Britain's nascent market economy*,* mocking the idea that "private vices" would lead to "public benefits". Elsewhere in *The Wealth of Nations,* Smith is highly critical of private vices: "To widen the market and to narrow the competition is always the interest of the dealers". Suggesting that private vices in no way lead to public benefits, Smith writes that the dealers "have generally an interest to deceive and even to oppress the public". He writes of the inequalities generated by private property and market social relations: "Wherever there is great property, there is great inequality. For one rich man, there must be at least five hundred poor, or of those who have some property against those who have none at all".

Heilbroner (1986, 322 and 324), a convenient source of these Smith quotations, cites the opening lines from Smith's other major work, *The Theory of Moral Sentiments,* which is central to any discussion of social responsibility: "How selfish soever man may be supposed, there are evidently some principles in his nature, which interest him in the fortune of others and render their happiness necessary to him, though he derives nothing from it, except the pleasure of seeing it" (58). Smith also writes: "to feel much for others and little for ourselves, that is to restrain our selfish, and to indulge our benevolent affections constitutes the perfections of human nature" (77).

Ideology and "the market"
Given their misrepresentation of Smith's nuanced discussion of vice and virtue, we must ask the question: why do marketeers approach their subject in a biased pseudo-scientific, way? The answer is that neo-classical economics is, as Larraine (1979) argues, an ideology: a set of interconnecting ideas purporting to be a realistic, or neutral, description of the world, but which actually promotes the interests of a particular social class or interest group. In promoting "perfect" markets, neo-classical economists are propagating the ideology of small businesses. Most neo-classicals continue to argue that, at a given output level firms' costs begin to rise, irresponsibly ignoring the overwhelming evidence that oligopolistic firms generate ever greater economies of scale, with the resulting potential for lower prices than small businesses. The few marketeers who do accept this evidence propagate an ideology of *private* business, of whatever level of "imperfection", in opposition to nationalised industries. Sandel (2012,10-11) captures the pervasiveness of this ideology: "we drifted from *having* a market economy to *being* a market society…A market society is a way of life in which market values seep into every aspect of human endeavor…where social relations are made over in the image of the market".

One "market society" ideologue is Harford (2007, 60), who claims that "although prices sometimes seem unfairly high, you hardly ever *have* to pay them". A socially responsible response begins with the observation that millions of British people are currently living on state benefits or minimum wages. Harford appears to be

suggesting that such people can 'choose' to sit in an unheated room, wash in cold water, not to eat cooked or nourishing food, or indeed not to eat at all. He also claims that "prices are true representations of costs to firms" and "true representations of value to customers" (66-7). Again, millions of consumers might beg to differ, given the rising prices and *profits* of the water, gas and electricity monopolies and *de facto* cartels.

Levitt and Dubner (2006), inspired by Milton Friedman, stress the "freedom" offered by market society, a term taken from the Cold War ideological struggle between the "free market" West and the state-capitalist USSR. Patel's (2009, 112-3), response to this is to the point: "Without cash in a market society, you're free to do nothing, to have little and die young… the freedoms that the free market offers are illusions. For the poor, the price of decent food, of health care, of Social Security, of housing, are all substantially beyond reach…freedom is just another word for nothing they can afford". Arguing similarly with regard to the closely related term *rights,* Patel claims: in a market economy "*money is the right to have rights*".

Another term in the market lexicon is *democracy*; on which we could refer to the lack of *effective* democracy in market society. Corporations are able to avoid stakeholder involvement and behave anti-socially despite the near universal franchise. For instance, hoping to create new addicts, tobacco companies give free cigarettes to young people in Eastern Europe. Similarly, food retailers market powdered baby milk in Africa, aware that it may well be mixed with contaminated water. The kind of democracy that typifies market society focuses on certain sections of the electorate, particularly "hard-working people" i.e. the middles class and skilled workers who are more likely to vote than the poor. These voters are reduced to their function as 'consumers' as the major political parties encourage them to vote for packages of tax cuts, manageable inflation, law and order and the like. With important implications for social responsibility, Patel (2009, 22) sums up contemporary 'democracy' when he argues that it "blinds us to the deeper connections between us". Predicated on competition, selfishness, acquisition and deceit, market society tends to debase and alienate us. Markets, and the material, cultural and ideological paraphernalia which accompany them, create fractured societies. Market relations are money relations and, as money is unequally distributed, they provide the arena in which the consequences of social differentiation are acted out. Shirking their responsibilities, marketeers typically continue to propagate the view that market relationships are fundamental to human being, with the maximising self-interested *individual* as the high water mark, the essence, of our existence.

The market and the rise of the "chav" class
Markets have driven the widening social differentiation that has marked Britain, and elsewhere, since 1979. Jones (2012) refers to the term "chavs" to identify those at the lower end of the income spectrum. Analogous with the earlier-mentioned enclosure movement, these often brutalised members of the working class are the sons and daughters of those who became unemployed during the early 1980s manufacturing collapse. Ainley (1993, 3) describes the growth of this "socially excluded" underclass, writing of "a new division between a securely employed, multi-skilled core and a much larger periphery of insecure, semi-skilled, part-time labour to be used and discarded into habitual unemployment as required by the latest demands of production". Living from a combination of benefits, low wages and what

they can earn in the black economy, "chavs" are frequently held up to ridicule as they struggle to satisfy their subsistence needs in a de-industrialised economy with few opportunities for the poorly educated and low-skilled. This struggle involves searching for bargains in pound shops, charity shops, car boot sales and the like. The growing number of pawn shops and betting shops on Britain's high streets are often patronised by "chavs". Living in hope of a life-changing windfall they are more likely to buy lottery tickets than those with higher incomes and more education. "Chavs" are, by and large, excluded from property markets, financial markets, art markets, first edition book markets and private education markets. Given that a growing number of workers, pensioners, the unemployed and others are being driven into the chav category by "market forces", it is surely time to cease ignoring, or ridiculing, this sub-class and accept our social responsibility to make our students aware of the plight of its members.

How markets obscure social relations and create supersubjects

It is now time to note that markets tend to aggregate and intensify behaviour, creating "herd instincts" and "bubbles", exacerbating the cycle of boom and bust. In view of this, markets are often described as "worried" or "frightened" by the media. Roberts (2010) notes such anthropomorphisms, citing examples of "the market" being a "mythical creature", "unhappy with uncertainty" and, with reference to UK politics, it "doesn't like coalition government". These comments suggest that "the market" has become a super-subject, which not only has emotions but also offers its opinions on the behaviour of its human predicates. Thus, markets have become masters and their participants servants, the world turned upside down. The god-like status accorded to "the market" is reminiscent of religious beliefs in the ancient world: with superhuman, if capricious, gods in the heavens deciding the fate of humans below. Ainley (1993, 2) describes this fatalism: it is "widely accepted that no further change is possible, or at least that future changes will only be incremental additions to the present state of affairs…This reduces government of society and management of the economy to accommodation with the inevitable trade cycles upon which the system of international competition that generates national wealth depends. The autonomous market mechanism is accepted – at least in theory – on all sides as essential and there is disagreement only upon how far it should be modified and its effects mitigated. Meanwhile, the repeated cycle of booms and slumps to which the market is prone is seen to be unavoidable and as natural as the seasons".

Lecturers should inform students that markets not only mediate but also obscure the relationship between social classes, particularly when computers and other technological devices are put into the mix. As the means of *distributing* goods and services in a capitalist society, markets tend to obscure qualitative differences and accentuate the quantitative. Reducing *value* to price, markets highlight the exoteric and obscure the esoteric: shifting attention away from the power relationships which accompany the *creation* of value *inside* the workplace. Concentrating on the minutia of supply and demand, market ideology typically ignores the alienated relationships between employers and their employees. In sharp contrast to this, Marx (1976) provided detailed accounts of English 19th century life inside factories, based on reports by factory inspectors and Engels' managerial experiences in Manchester. These accounts raised substantial ethical and social responsibility issues, referring

to child labour, the low life expectancy of the factory operatives, who were more or less worked to an early grave, and much else.

Currently, conditions in labour markets, with the trafficking of labour around the globe, profoundly influence on what goes on inside the workplace. With sustained high unemployment and falling union membership, workers are reluctant to complain about working conditions and wages or whistle blow about their employer's unethical behaviour. Whilst so-called job "satisfaction" and "engagement" are investigated, measured and published in, for example, Employee Outlook (2013), these issues, including the mental health and general well-being of workers, are rarely discussed by the mass media. Such neglect of the esoteric, however, is matched by near saturation media coverage of the exoteric successes and failures of market participants.

Mass consumption in the early 21st century

Whilst booms during the 1945-1976 period raised living standards, there followed a number of slumps, including the aftermath of the 2007/8 banking collapse, marked by high unemployment and falling real wages. Some marketeers responded by trying to make a virtue out of the collapse of manufacturing exports; advocating an economy driven by services, particularly *retailing,* fuelled by easy credit for those on low incomes and the mass marketing of branded goods. Klein (2000, 14) took up the issue of branding, reporting that it tended to generate upward sloping demand curves, the higher the price the higher the demand, giving the lie to competitive markets. Quoting the chairman of Ogilvy Et Mather, who spoke on the relationship between corporations and markets, Klein writes: "I doubt that many of you would welcome a commodity marketplace in which one competed solely on price, promotion and trade deals, all of which can easily be duplicated by competition, leading to ever-decreasing profits, decay and eventual bankruptcy". Aldred (2010, 23) captured the new mood: "consumers came to increasingly shape their identity through their shopping". Social responsibility gave way to addiction: like recreational drugs, consumers needed to buy more and more. Cheap products, often produced by children or vulnerable young women, flooded western markets. Whilst a few public spirited journalists drew attention to this state of affairs, only with the Rana Plaza collapse in 2013, in which thousands were killed and injured, did the reality of outsourcing reach the headlines, see *BBC News On Line*, 10th May.

Social responsibility was similarly forgotten as junk food and high sugar drinks were marketed at children and the poor, not to mention excessive packaging which damaged the environment. Again Aldred (2010, 11-12) comments on marketeers' profound cynicism "about human behaviour and the motivation that underlines it. Morality, they seem to suggest, is for losers: real people are almost always selfish". "(A)ssuming people are selfish", he adds, "becomes a self-fulfilling prophecy, with the result that altruism, trust and cooperation are all undermined". Nevertheless, the majority of academic economists continue to advocate the virtues of the market as opposed to vices of the state, a topic to which we now turn.

The market and the state

Challenging "free market ideology", Chang (2011, xiii-xiv) addresses the market versus state debate: we "have been told that business should be given maximum freedom" because "government intervention in the markets would only reduce their

efficiency". Yet, Chang insists, the "free market doesn't exist", every market has "rules and boundaries that restrict freedom of choice". Crucially, he writes, a "market looks free only because we so unconditionally accept its underlying restrictions that we fail to see them". In response to marketeers' claim to be value-neutral, apolitical positive scientists, Chang writes that "free-marketeers are as politically motivated as anyone". On the regulation of child labour in 19th century Britain, mentioned above, Chang reports that free-marketeers objected to such regulation "on the grounds that 'labour ought to be free'". On the environment, health and safety at work, firearms and drug regulations, Chang writes: "If some markets *look* free, it is only because we so totally accept the regulations that are propping them up that they become invisible" (1 and 3).

Focusing on UK labour markets, Chang claims that, as result of immigration and other controls, wages "are, at root, politically determined". Reasoning similarly with regard to interest rates, he concludes that all "prices are politically determined" (5-6). Therefore, according to Chang, when marketeers oppose regulation, usually when it limits profits, they cite state interference in the "free market". Yet, he adds, they tend to turn a blind eye when, for example, the state props up a failing bank. Chang is critical of those arguing "that an existing regulation should be abolished" who, he writes, are "saying that the domain of the market should be expanded, which means that those who have money should be given more power in that area, as the market is run on (a) one-dollar-one-vote principle". The "ideological cloak" of such economists "is to pretend that their politics is not really political", but rather "an objective economic truth, while other people's politics *is* political". In fact, Chang concludes, "they are as politically motivated as their opponents" (10).

In Britain, as elsewhere, "free markets", and the profits they generate, are predicated on a largely state-subsidised, or indeed state-financed, public transport and education system, not to mention the health service, social security, military and the various law and order institutions. It should be noted that much of British political history over the last 200 years has been the struggle by bankers and other capitalists to take control of the political process, particularly Parliament and the Civil Service, formerly run by landed interests. Lecturers are responsible for informing their students that, in order to maintain this control, there is regular corporate lobbying, open and covert, corporate funding of political parties, offers of jobs and directorships for members of parliament and senior civil servants. As a result, all major British political parties pander to corporate interests with the result that, to cite one topical example, corporations typically pay little tax; on which see Shaxson (2011) and Brooks (2013).

Say's law of markets
Marketeers have rebranded Say's law of markets, i.e. supply creates its own demand, by using the terms supply side economics or the new classical macro-economics. Originally, the 19th century French economist Say had argued that long run recessions are impossible because, due to falling prices, consumers are bound to start buying unsold goods and services, thus reviving the economy. Say's law of markets treats money as a means of circulating goods and services: a way of linking buyers and sellers. Critics of Say's law, including Marx and Keynes, simply pointed to the real world of sustained booms and slumps. Money, they indicated, also acts as a store of value: typically, the higher a person's income the higher her or his level of

saving. The 'law' does not work, as the post-1929 great depression suggested: the purchase of goods and services eventually falls short of their production and boom turns into slump. With a nod to Bernard Mandeville, Patel (2009, 72) writes: "in times of depression, the personal virtue of saving could become the public vice of deflation. The solution, suggested Keynes, is for the government to fill in for private enterprise until it gets its nerve back, by stimulating demand *as a whole*". Yet, such reasoning was ignored by supporters of free market orthodoxy following the 1976 abandonment of Keynesian demand management. Lecturers should point out, however, that due to the UK's current reliance on manufactured imports, the multiplier effect of government spending is weak. We should note that, during the post 2007/8 UK recession, like the monkeys who sense no evil, the leaders of the main political parties shirked their social responsibility by *cutting* jobs in the public sector, looking on as real wages and consumer spending fell. Notwithstanding Say's law of markets, years of recession or near zero growth followed.

Shareholder value maximization
Chang (2011) faces up to his social responsibility by addressing the often used term "shareholder value maximization". He points out that this term was a management generated euphemism for maximising profits by cutting wages, union busting, moving production to low wage developing economies, turning a blind eye to child or adolescent labour, and other socially irresponsible activities. For the advanced market economies, argues Chang, manufacturing jobs were replaced by either low paid service sector ones or unemployment, leaving cities such as Detroit in the U.S. and Bradford in the U.K. on their knees. In what came to be known as the race to the bottom, supporters of globalised outsourcing argued, again euphemistically, that workers needed to be "flexible" so as to compete with their counterparts in developing countries.

A philosophical approach to markets
Another commentator who accepts his responsibility to engage with market issues is the philosopher Jameson (1990), who argues: "the market and all its accompanying rhetoric was devised to secure a decisive shift and displacement from…production to that of distribution and consumption" (100). With "the gradual disappearance of the physical marketplace", Jameson continues, there is a "tendential identification of the commodity with its image (or brandname or logo)…an indifferentiation of levels gradually takes the place of an older separation between thing and concept". "We must", he writes, "therefore also posit another type of consumption, which is consumption of the very process of consumption itself" (107-8). Hinting at fatalism, "Market ideology", Jameson claims, "assures us that human beings make a mess of it when they try to control their destines…and that we are fortunate in possessing an interpersonal mechanism – the market – which can substitute for human hybris (sic) and planning…the surrender of human freedom" to the "invisible hand" (106-7).

Referring to "freedom and equality", Jameson points out that when capitalism was a revolutionary force seeking to overthrow the feudal system, such concepts had some basis in reality. However, he argues, particularly with regard to wage labour, such concepts turn into their opposites: unfreedom and inequality. Yet, Jameson makes

the point that freedom and equality are ideologically "intrinsically embedded within the reality" of markets; adding the Hegelian philosophical point that "its very unreality and unrealizability being what is real about it" (97).

A psychological perspective on market social relations

One of the UK's leading psychologists Baron-Cohen (2012, 2-6) offers a psychological perspective on our "natural feelings of sympathy" or "empathy". For example, Baron-Cohen discusses the extent to which an everyday labour market event, such as an employer making "an employee redundant", leads to "empathy erosion" by "turning people into objects" and "ignoring their subjectivity so as to use them for some purpose…*as if they were just things*…When a person is solely focused on the pursuit of their own interests they have all the potential to be unempathetic". The inequalities of power that typify market social relationships present some people with the ability to *dominate* others. Seeking to get what they want, they experience "a complete detachment from another person's feelings", Baron-Cohen writes, "and possibly even some pleasure at seeing someone else suffer" (45). He refers to psychopaths, the "'Machiavellian' personality types", i.e. people "who use others for their own self-promotion" and "lie to get what they want"; arguing that such people "may not come to the attention of the criminal justice system and may be at large in society". Baron-Cohen claims these personality types "may be the 'snakes in suits' in any workplace" (49). Alas, Baron-Cohen is silent on the extent to which the power relationships and internal contradictions of market society attract, or create, such personalities. Referring to Hannah Arendt's term the "banality of evil", Baron-Cohen is preoccupied with the context of Nazi concentration camps, missing the opportunity to apply "obedience to authority", "just following orders", to markets. As a result, he side steps such issues as employee whistleblowing where companies are engaged in anti-social or criminal activities. Baron-Cohen refers to *altruism,* or concern for the welfare of others, which is typically linked to charitable donations. The great and the good, particularly 'entrepreneurs' and 'celebrities', often refer to their charitable donations, tax-deductible or otherwise. Similarly, a range of organisations, including fee-paying private schools, achieve charitable status for reasons other than altruism. On a global scale, it is difficult to avoid the conclusion that much charitable giving represents a more or less insignificant attempt to attenuate the social inequalities, and lack of resources available to the masses, which have been created by markets. With these considerations in mind, along with concerns over the integrity, not to mention honesty, of some of those making a living from charity, many working people experience mixed feelings when faced with fund raisers shaking their collection boxes on the high street. Analogously, with the loss of jobs in the public sector and elsewhere, we can note contradictions regarding those who set up food banks, or are involved in such programmes as *Children in Need,* whilst failing to refer to, not to mention investigate, the causes of need*.*

Market failure

Before moving to the conclusion, let us remind ourselves that, in an economy where private property is dominant, in order to make profits, it is important for property owners to deny *free* access to non-owners. Where such exclusion is not feasible, goods and services will simply not be produced; simply put, there will be *market failure*. However, where these goods and services are important in a market society, like providing minimal standards of health, education and housing for the working class, then the state will provide them, taking on the role of employer of wage labour. Similarly, with the growth of intellectual property, the contradictions between academic freedom and private profit, to cite one example, result in market failure. This is because most academic journals are owned by oligopolistic publishing corporations driven, directly or indirectly, by profits. As those accessing *Google Scholar* will know, this has the result of excluding academics, students and others who are unwilling, or unable, to pay for access to articles. This state of affairs has led some academics, who are rarely paid for their articles, reviews and the like, to de-marketise their work, setting up their own journals and making articles common property. Unfortunately, there are limits to this de-marketisation because academic research is increasingly subject to funding constraints.

Damage to the environment and life forms, caused by pollution and climate change, is another instance where markets fail. Referring to these issues as "negative externalities", although there is nothing "external" about them, marketeers offer few realistic responses to such failure. Typically, they suggest litigation or taxing polluters, which are hardly music to the ears of those whose health or environment has been ruined. Similarly, noting the growth in tax avoidance by companies and the wealthy, "the market" fails to resource schools and hospitals overstretched by immigrant labour and a growing UK population. There is currently much press discussion over workers and their families who have come from Eastern Europe and elsewhere, thereby increasing the supply of labour. Intended to cause real wages to fall, this EU-driven process either traffics vulnerable low-skilled workers or encourages a brain drain of doctors, nurses, engineers and others whose skills are badly needed in their home countries. Such policies, predicated on the needs of "the global market", fail to either plan or resource migration; they do not engage with the economic, social and political issues in Eastern Europe and other parts of the world where mass emigration is rife. As a result, immigration has become a major electoral issue, providing succour to fascist parties in EU countries.

Concluding remarks

The world's leading economies have been in recession, or near zero growth, for some years. There is continuing banking instability, cuts in public services, increasing dominance of global corporations, which charge oligopoly prices and pay little tax. We are beset by falling real incomes, a rising gap between rich and poor, pensioners struggling to pay their energy bills. In view of these and other economic problems, academics surely have a pressing responsibility to reassess their teaching

and research. Rather than offering students more of the same, i.e. 'free' market ideology, we need to acquaint them with a range of views on how we can overcome our economic woes. "Our aim", as the *Guardian* report (11th November 2013) quotes one academic as arguing "should be to provide analysis based on the way the world works" rather than the way marketeers argue it should work. In some colleges and universities in the UK, as elsewhere, students are beginning to speak out against the exclusion, or marginalisation, of Keynesian, environmentalist, feminist and Marxist perspectives. We should join in with Roberts' (2010) chorus: "the market is not a force of nature or a tyrannical beast, but a human construct". Let us give students and others the intellectual tools to bring our economy "back under control".

Bibliography

Adamovsky, E. (2011), *Anti-capitalism: the new generation of emancipatory movements,* Seven Stories Press: New York.

Ainley, P. (1993), *Class and Skill: Changing Divisions of Knowledge and Labour,* London: Cassell.

Aldred, J. (2010), *The Skeptical Economist: Revealing the Ethics Inside Economics,* Abingdon: Earthscan.

Baron-Cohen, S. (2012), *Zero Degrees of Empathy: A New Theory of Human Cruelty and Kindness,* London: Penguin.

Brooks, R. (2013), *The Great Tax Robbery: How Britain became a Tax Haven for Fat Cats and Big Business,* London: Oneworld.

Beinhocker, E.D. (2007), *The Origin of Wealth: Evolution, Complexity, and the Radical Remaking of Economics,* London: Random House.

Chang, H. J. (2011) *23 Things They Don't Tell You About Capitalism*, London: Penguin.

Employee Outlook (2013), Spring, London: Chartered Institute of Personnel and Development.

Friedman, M. (1970), The social responsibility of business is to increase its profits, *The New York Times Magazine,* 13 September.

Gowdy, T.M. (1992), 'The bioethics of hunting and gathering societies', *Review of Social Economy,* 50 (2), 130-148.

Harford, T. (2007), *The Undercover Economist,* London: Abacus.

Heilbroner, R. L. (1986), *The Essential Adam Smith,* Norton: New York.

Jameson, F. (1990), *Postmodernism and the Market,* Socialist Register, 26, 95-110.

Jones, O. (2012), *Chavs: The Demonisation of the Working Class,* London: Verso.

Keen, S. (2011), *Debunking Economics: The Naked Emperor Dethroned?* London: Zed Books.

Kelly, R. L. (2007), *The Foraging Spectrum: Diversity in Hunter-Gatherer Lifeways,* New York: Percheron Press.

Kishtainy, N. et al (2012), *The Economics Book,* London: Dorling Kindersley.

Klein, N. (2000), *No Logo,* London: Flamingo.

Larraine, J. (1979), *The Concept of Ideology,* London: Hutchinson.

Levitt, S.D. and Dubner, S. J. (2006), *Freakonomics,* London: Penguin.

Mandeville, B. (1989, originally published in 1705), *The Fable of the Bees,*
        London: Penguin.

Marx, K. (1970), *A Contribution to the Critique of Political Economy,*
        Moscow: Progress Publishers.

Marx, K. (1976), *Capital,* Volume One, Harmondsworth: Penguin.

Patel, R. (2009), *The Value of Nothing: How to Reshape Market Society
        and Redefine Democracy,* London: Portobello.

Roberts, D. (2010), *Viewpoint: There's no such thing as the market,* The Guardian,
        11th May.

Sahlins, M. (1974), *Stone Age Economics,* London: Tavistock.

Sandel, M. (2012), *What Money Can't Buy: The Moral Limits of Markets,* London:
        Allen Lane.

Scott, S (2007), *Corporate Social Responsibility and the Fetter of Profitability,*
        Social Responsibility Journal, Volume 3, Number 4.

Scott, S. (2010), *Does nationalisation increase stakeholder democracy?,*
        Social Responsibility Journal, Volume 6, number 2.

Scott, S (2011), *Contradictions of capitalism in health and fitness leisure,*
        in Cameron, S. *Handbook on the Economics of Leisure,* Cheltenham:
        Edward Elgar.

Shaxson, N. (2012), *Treasure Island: Tax Havens and the Men who Stole
        the World,* London: Vintage.

Keep on Moodling !

Darran M Chapple LLB(Hons) LLM AFHEA
Of the Middle Temple Barrister at Law.
Head of Law, Bradford College.

Abstract

This article will review the first seven years of developing the Law School Moodle site. It will identify the hurdles that the Law School had to overcome and those hurdles that remain. It will evaluate the effectiveness of the site and it will propose initiatives that the Law School would like to take forward in the sites future development. From the outset I would like to express my thanks to Lakshmi Banner and Deborah Duffy for collating and providing the quantitative data on Library resources and Richard Layden for the Moodle quantitative utilisation data.

Introduction

There are many virtual learning packages on the market. Many Higher Education institutions use Blackboard but when the College decided to invest more extensively in blended learning, it decided to utilise Moodle[1] as its Virtual Learning Environment (VLE). Moodle is the creation of Australian Martin Dougiamas. Martin hales from the deserts of Western Australia and studied his primary school education by distance learning (living a 1000 km from the nearest school)[2]. With this background and his subsequent study, research, and teaching in computer science, Dougiamas had the perfect background and experience for developing a virtual learning environment. His creation, Moodle, is an open access (free) resource which enables students and tutors to engage with each other in a variety of ways[3].

Moodle at Bradford College

Bradford College introduced Moodle to students in 2007 and like all new initiatives it took time to develop. It now provides the backbone of our learner resources– certainly in the Law School. The Law School pioneered Moodle for the College and it started, like most things in life, from very humble beginnings with the Head of School sitting down with the Learning Environments Manager and discussing what he felt the Moodle site should look like and how users would navigate it. Ideas started to emerge, drawings were scribbled down, and the new Law School VLE was born.

Early development of the site was a little bumpy. It required the engagement of others. There was an initial hesitancy to developing blended learning with some

---

[1] http://moodle.com/hq
[2] http://www.synergy-learning.com/the-man-behind-moodle-martin-dougiamas/ and http://en.wikipedia.org/wiki/Martin_Dougiamas
[3] http://www.youtube.com/watch?v=rIb9rwRuIJw

colleagues viewing the classroom as the sanctuary for learning and questions were raised as to the tutor`s precise role and the impact of virtual learning on student attendance, which we are encouraged to record and enforce. There was also the unfamiliarity with the technology but with technical support, guidance, and the user friendly nature of Moodle, that was overcome.

However, the largest barrier to developing the site has been time. The institutional focus had always been upon high levels of classroom contact and had always been upon acquiring teaching qualification rather than developing new pedagogy and the College focus had always been upon efficiency and contributions to centre – certainly so far as the Law School was concerned. In that context, it was extremely difficult to effectively develop a new VLE as it requires a significant time investment and the rewards – potentially increased achievement and attainment – are not easy to attribute to Moodle initiatives in isolation to other activities nor easy to quantify. Consequently, a large volume of the initial development across the site was conducted by one or two people with others contributing as and when they could. The review of the site, which I will go into in more detail below, identifies `time` as a key concern today. During the review, I deleted a number of external links for all tutors where the external site to which they were linking had ceased to exist or had changed. Time has to be invested, not only to develop the site further, but to maintain its currency.

An associated difficulty, when initially developing the site, was meeting institutional expectations. There are many learning tools in Moodle and as our site developed we were encouraged to utilise as many as possible. At times the driver appeared to be quantity as opposed to quality. It is only as the Law School matured in its development of this new pedagogy, started to consolidate what it was doing, and started to take control of its own destiny with regard to Moodle (some might say take ownership) did we start to identify what students want from the site and focus its content accordingly. This consolidation has assisted us in developing the resource.

It became apparent, possibly because our students have high levels of classroom contact, that our students are reluctant to embrace discussion forums. On reflection, we may have been naïve in even considering their use. Multiple choice tests have also received a muted reception. Although a valuable tool for self- testing of knowledge, both formatively and summative, the formative assessment through multiple choice tests on Moodle might have been perceived as assessment overload in the context of our overall programme assessment schedule. However, the Moodle site has been warmly received as a mechanism for guidance, support, for providing internally produced resources and linking to external resources, and as being a one stop shop in the academic interchange between tutors and students. In terms of linkage, our approach has been to view the site like a library. We are not expecting students to use every resource, just as in a library we would not expect them to read every book, but there is a wealth of quality assured resource available and

engagement with those resources is down to the student – to that extent blended learning via Moodle facilitates our development of autonomous learners.

Seven years on, in 2014, Heads of Schools were asked to undertake a review of their Moodle site based on a set of criteria developed by the Learning Environment Manager and Dean of Higher Education. The criteria reflected the different elements of Moodle that had been utilised across College and were accompanied by the question; could we say that we had, over the seven years, achieved a minimum student entitlement in terms of Moodle? In other words, were school sites coherent and comprehensive or had they become inconsistent, fragmented, and unnavigable?

Based on the findings of the Moodle Review Report for Law, a number of conclusions can be reached:

The Law Moodle site is easy to navigate having a central focus, the Law Resource Page, which contains generic resources with Notice and Announcement sections, Assessment information, Guides (including links to validating body regulations), Links to Learner Resources, guides on Study Skills, Presentation Skills and Careers. There is also a section titled the Student Voice which identifies Course Representatives and contains Law Course Committee minutes and a section for Course Documentation. From the central page, students can then navigate into individual module (subject) resources. My qualitative review did reveal that some areas had more resources than others, which was to be expected because some areas such as Criminal Law and, at the moment, Immigration Law and European Law are in the public eye and consequently there are more current resources being generated. However in terms of a minimum expectation, all areas of the Law site contain similar resources whether such were external links, e-books, module documentation, or tutor produced materials. This provided parity and consistency and provides a basis for minimum student expectation.

The Law School site is comprehensive. Our aim was for the site to be a one-stop-shop for students. Part of our effectiveness in achieving that goal is the integration of library resources, in particular e-book and legal databases, into Moodle. Through that mechanism our Moodle site assists students in utilising library resources. In 2013/14 49%[4] of the College library budget, with 31%[5] of the Law Library budget allocation, was spent on databases and e-books[6]. Given the Law School integration of e-books into Moodle and, as I will evidence below, our effective utilisation of e-books and e-databases, the 7% disparity of investment in e-books and e-databases for Law commensurate to the overall College investment in e-books and databases

---

[4] Up 8% from 2012/13
[5] Up 1% from 2012/13
[6] This investment enabled staff and students in the College to access 32,817 documents and make 575,372 searches on all the databases to which the College subscribed in 2013/14 (in 2012/13 the figures were 31,127 and 213,620 respectively).

is a little disappointing, although the increase in investment (hopefully not at the expense of other learner resources) is welcomed.

In 2013/14 the College library subscribed to 3539 e-books of which 157, 4.5%, were Law e-books[7]. Dawsonera is a major provider of e-books and in 2013/14, 10 (50%)[8] of the top 20 most utilised College e-books on Dawsonera were law texts. Appendix 3 further shows the high level of e-book utilisation in the Law School. This effective utilisation of e-books may be attributed to the way that they are embedded into their respective modules throughout the Law Moodle site.

The main databases for law are Lexislibrary, Westlaw and Lawtel. In 2013/14, 695 (55% decline on 2012/13) documents were printed, emailed or downloaded and 9,882 searches made on Lexislibrary (25% increase on 2012/13)[9]. For Lawtel 111 documents were accessed in 2013/14 (73% increase on the previous year) and the site was visited 6,876 times (44% reduction on 2012/13) (4,120 being to the Personal Injury section).[10] For Westlaw in the same year the figure is 10,052 (10.5% reduction on 2012/13) documents accessed and 8,938 searches (26% reduction on 2013/14)[11]. Comparing 2012/13 with 2013/14 the utilisation of the e-databases in both years is excellent. In 2013/14 230 law students and staff accessed approximately 10,858 documents and performed approximately 25,696 searches[12]. Again this may be attributed to effectively embedding the resource into the Law Moodle site. For Lexislibrary and Lawtel the way in which students are using these resources has certainly changed whereas for Westlaw there has been an overall reduction of 19% in usage between 2013/13 and 2013/14. This may in part be explained as a reflection in reduced student numbers, 20% (headcount not full time equivalent), but also a product of internal and external training on the use of the e-databases. Training may have facilitated more effective use of the resources. Blended learning has certainly proved popular with our law students and there is a comprehensive range of resources on the Law Moodle site. In 2013/14 there were 2,974 items on the Law School site which were accessed/viewed by our students 138,130 times.

Another success of the law Moodle site has been supporting e-submission and e-feedback. Gone are the days of handing-in a paper version of your assignment to a reception desk and having to turn up in person. The e-submission and e-feedback enables students to manage the work / life balance more effectively and is particularly supportive of part time students, students with disabilities and

---

[7] 15% of the Law Book budget was spent on e-books in 2013/14

[8] In 2012/13 the figures was 55% (11 of the tops 20 most utilised e-books on Dawsonere.

[9] In 2012/13 the figures were 1,520 documents printed, emailed, downloaded and 7476 searches.

[10] In 2012/13 the figures were 66 Documents Accessed and 10,363 visits (6,253 Personal Injury site visits).

[11] In 2012/13 the figure was 11,229 documents accessed and 12,180 searches.

[12] The word "approximately" is used to acknowledge that we cannot unequivocally attribute all the access and searches to Law School students. It is possible that students who study a component of law on a non-law programme have accessed these resources. Non-the-less it is reasonable to surmise that the majority of access to these Law resources is by Law School staff and students for whose study the resources are central.

international students. In 2013/14 there were 79 submission links on the law site facilitating 1600 e-submissions, 6.8% of the total college HE e-submissions[13].

Also largely consigned to history is reliance on the School notice boards with the vast majority of notices being placed on Moodle. The site has also enabled quick and effective communication with students through the group e-mailing process where we are able to communicate with all Law students, or just all students on a particular module. Have we a minimum student entitlement from the Law School Moodle site? The answer is overwhelmingly, yes. Not only does the Law School measure effectively against the Moodle Review criteria, but there are many initiatives on the Law Moodle site beyond those criteria such as e-feedback, use of Moodle questionnaires for Module Review Surveys (providing both qualitative and quantitative responses), tutor`s Module Review Reports, some basic recordings of lectures (visual and audio), and the comprehensive integration of library resources and electronic databases. More significantly, those resources are being used extensively.

Conclusion

What does the future hold? It is hoped that the main barrier to the population of the site, namely time, has now been overcome with the introduction of the Academic Workload Allocation Model to tutor time being implemented for 2014/15. In short, time can be recorded to recognise time tutors spend enhancing and pushing the boundaries of our VLE.[14] To that end the Law School focus will, hopefully, be recording lectures and uploading them to Moodle or to provide the equivalent such as creating power-points with voice-overs. The review also indicated that we are not utilising e-stream as effectively as we could. E-stream enables us to record television programmes and view them later. It is possible to provide links on Moodle into specific programmes. Although this is done in some modules, it could be embedded better throughout the site – all modules – and moving forward this might also become part of our focus. We are now in the second year of The Brief, the Moodle journal for the Law School, and it is hoped that this will continue with both individual or joint staff and student contributions. It certainly provides an excellent opportunity for all to engage with the wider subject discipline and developments in law, legal education, and career development - as well as promoting debate, scholarship for all, and sharing ideas in a new and exciting way. Our vision for The Brief is to produce a community of research and scholarship in the Law School, which will not be the sole preserve of the academic staff, but which will include law students publishing work in conjunction with their tutors and peers and also as academics in their own right.

At the heart of our Moodle development will be quality not quantity. Developments will be focussed on increasingly engaging with students. In 2007 when we introduced

Moodle it seemed somewhat revolutionary – a radical change to our previous practice[15] – but today our perspective is evolutionary building upon what we have in new and exciting ways. Both the quantitative and qualitative analysis of the Law School Moodle site reveals that it is providing a minimum student expectation and it is a valuable resource. This can only lead to one conclusion; Keep on Moodling!

---

[15] Labouring with WebCT.

Enhancing Engagement in Social Responsibility:
Reflections on the contributory role of religion and the academy

Dr Maurice Manktelow, B.Tech, Ph.D.
Lecturer, Bradford Business School

Abstract

Today's students are tomorrow's leaders so anything the academy can do to better equip them for their future challenges must be a good thing to do. Recognising and appreciating the existing commitment of so many students and academics to social responsibility this paper considers the question: "*How can we enhance the effectiveness of our students' engagement with social responsibility within their discipline area*"? This reflective paper offers some possible answers to this question. The starting point in this paper is the potential contribution which could be gained by consideration of the neglected area of the religious background of both students and society. This contribution could, it is argued, provide some answers to the above question. Building on this aspect of both the students' and society's background some strategies are considered which, if adopted within the academy, could facilitate / enhance student engagement. Particular reference will be made via case studies to the author's area of business studies.

**Keywords: Social responsibility, religion.**

Background

I have the privilege and honour of sharing an office with Khosro Jahdi. A humble man who, like many of our colleagues, I appreciate and value as a friend as well as a colleague. Knowing my personal convictions last autumn Khosro suggested I write a paper on the neglected area of the religious background of our students and society. I hope that these reflections will prove stimulating and helpful in enhancing the engagement of students within their discipline and social responsibility. I will illustrate with reference to my own discipline area of business studies, my experience as an academic tutor and my personal convictions as a poor follower of Jesus Christ. As an academic it is abundantly evident to me that

there are a lot of good people who passionately care for social responsibility and its cousin social justice. Albeit that my sample is small, one thing I have observed is that both academics and students who study social responsibility are not entirely dispassionate about the subject. Rather they have a deep care about it and a concern to see an increased level of social responsibility being practised in/by their discipline area. I am heartened and encouraged by both my observations and indeed the very existence of the 2014 international conference. Recognising this commitment I hope this paper will show appreciation and enable it to be enhanced.

Why consider religion?

One topic I studied in my first degree was Bayesian Statistics [which was originated by Reverend Thomas Bayes in 1763 (Cowles, Kass, & O'Hagan, 2009)]. This emphasises the importance of taking note of prior probabilities for enhancing understanding issues and optimising decision-making. One 'prior' in the world's population is individual's and society's religious convictions. In my current area of business studies we recognise the importance of belief in the formation of business cultures and decision making – but we tend to ignore or minimise the religious dimension of belief and fail to benefit from the enrichment that this can bring.

The chart below is the current available best estimates of how the world's population describe themselves in terms of religious affiliation. Obviously this takes no account of the level of understanding or personal commitment, never-the-less it raises the questions as to why it is largely ignored in so many of our
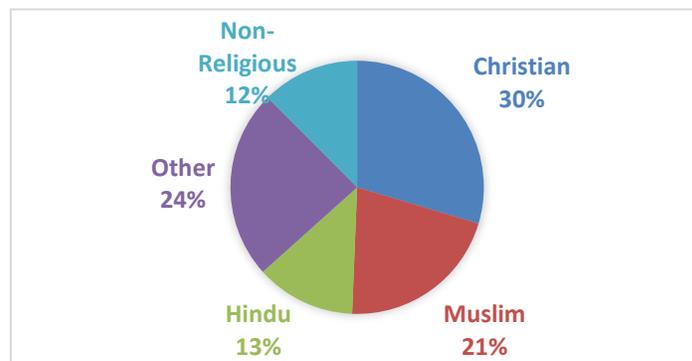
(Mandryk, 2010)

disciplines?

As marketers we make great efforts to understand our customers and communicate messages they will understand and respond to in order to affect their future actions. Including the religious dimension we can better understand current attitudes towards social responsibility of those we seek to influence and

therefore more effectively help shape (enhance) social responsibility for the future.

Do religious attitudes actually affect social responsibility in practice?
Whilst it is self-evident (from their teachings) that religions should influence the attitudes and practice of its adherents towards social responsibility, do they do so in practice? Research has analysed data from 20 Countries with a sample of 17,000 respondents in order to "*explore the relationship between religious denomination and individuals' attitudes to Corporate Social Responsibility*" (Brammer, Williams, & Zinkin, 2007). The research found "a significant variation across issues and across religions in perceptions concerning the responsibilities of businesses" and that "religious individuals do appear to expect companies to be responsible to a greater extent than non-religious individuals, at least for some areas of responsibility".

This concurs with the (limited) observations of myself and colleagues that we see on a day-to-day basis a large variation in attitudes and actions of individuals with different world views / religions. There is also coupled with this the strength of adherent's commitment to their world view. This is therefore a prior which should be taken into consideration.

How can recognition of a religious persuasion enrich social responsibility – some examples
It is beyond the scope of both this paper, and the author's knowledge to discuss all religious beliefs (and none). However the following reflections come from the author's life-long commitment as a very poor and often failing follower of Jesus Christ. As C. S. Lewis so eloquently said "*I believe in Christianity as I believe that the sun has risen. Not only because I see it, but because by it I see everything else*" (Lewis C. , 1945). Obviously each religion has its own perspective, but there are a number of common elements. Below are cited some that, if embraced, cannot but enhance social responsibility in the practice.

Accountability
Today accountability is a factor which is all too often either overlooked or is missing – especially in the area of business. Research carried out by Brammer (Brammer, Williams, & Zinkin, 2007) confirmed in practice previous arguments that of paramount importance for business are its legal and economic responsibilities (Carroll, 1979). But that produces a limited view of accountability equating to that of an accountant and a judge. It can, and does, all too easily put "the bottom line" at the top, and makes only legal decisions and fails to include moral ones. Marketing, on the other hand considers that businesses are

responsible to a range of stakeholders e.g. employees and the community. So, in theory at least, businesses are responsible to a range of stakeholders.

The Christians' Bible however goes much further. It says that we will all have to appear before an all-knowing, just and righteous God to give an account of all aspects of our lives. That is like a coin with two sides. Its primary intention is to motivate us to humbly follow Him and do His will. Not in order to earn our redemption (the Bible teaches us that this was purchased for us by the death and resurrection of God's son, Jesus), but out of sincere love and gratitude we should seek to serve Him by loving our neighbour. What could be more wonderful than receiving God's underserved verdict "*Well done you good and faithful servant*" (Matthew 25:23, New International version of the Bible). That beats any salary cheque!

On the other hand it is meant as a warning against failing to do what is right and thereby incurring His anger. Sadly, we are all aware of far too many cases in the news of companies and lives ruined by its directors / leaders being unaccountable for their actions and consequences on others.

Reflection: Religion emphasises, enhances and raises the concept of both personal and corporate accountability for social responsibility. It is not an option to be taken-or-left, it is something we are mandated to do.

Empowerment
It is one thing to receive the mandate but quite another to have the ability to execute that mandate. We need wisdom in determining how to prioritise our engagement, and what aspects to engage with. We also need empowering to make a difference. The Christian religion promises God's help in both guiding and enabling us to be partners with Him in this great undertaking of social responsibility.

Reflection: The concept of relational empowerment is comforting, reassuring and enabling.

The need to challenge
Behaviour which is not socially responsible needs challenging. An absence of such behaviour also needs challenging. Cultural norms and practices which are not socially responsible need challenging. However that can produce a rough ride for those making such a challenge. In the accounts of the life of Jesus we read that he was fearless in challenging the hierarchy of the political/religious leaders of his day whilst championing the needs of those who were poor, weak, sick and the social outcasts. Twice in his life he took violent action against businesses that not only robbed the poor but also prevented them from

worshipping God as was their right. That brought him into direct conflict with the lawyers of his day.

Reflection: Societies like the US and UK are becoming increasingly litigious. How should we tackle situations which are legal but socially irresponsible? For example good food is daily destroyed because it has passed its "sell-by-date" whilst the poor go hungry on our streets.

Reflection: In our work in the academy do we empower our students to tell the difference between what is legal what is socially responsible i.e. right? Additionally how do we help them determine what action to take to right the wrongs? How do we develop their strength of character to effectively challenge what needs challenging?

How are people / society viewed?
The Christian religion teaches that people are special – we are the pinnacle of God's creation. He created us to live in His image and relate to one another; to love our neighbour as ourselves. In sending His only son to die for us he indicated that he has placed an inestimable value upon people. It teaches that all are my brothers and sisters and we are to love one-another as He loves us. So that affects how we should see and value our fellow brothers and sisters (society). We should love, care and serve them. Sadly, over my lifetime, I have seen that concept being eroded. When I left school companies had "personnel departments" which saw its workers as people and cared for them as such. Now we have "human resource departments". The underlying philosophy is that people are now just a "resource" to be used, consumed and discarded. Concepts like "cost per square foot of office space" have become popular which merely see people as a cost. The concept of investing in workers has been lost and replaced with seeing them as a necessary cost which must be minimised. No wonder the concept of loyalty is absent from many employees because they are not seen as a part of a society in the workplace.

Reflection: We need to bring society back into our companies, work places and academies.

Enemies
The Christian (and others') view is not only of God – but also of "false" Gods which compete for our worship and service. Such a concept is helpful when considering social responsibility. In order to promote social responsibility it is sometimes necessary to identify and deal with its enemies. This is a big topic, but here are a few for starters.

Compartmentalism, individualism and reductionism
These are three associated trends in modern western academic thought. These are counter to the holistic concept of society. The Christian (and other) worldview is a holistic one. "*The earth is the Lord's, and everything in it, the world, and all who live in it;*" (Psalm 24:1, New International Version of the Bible).

Competition
This false god is commonly worshipped by marketers, politicians and others and is an enemy to social responsibility. It denies responsibility for the effects our actions (or inactions) have on others. *"It does not matter what we do so long as it sells the product"* is a mantra explicitly quoted to the author by leading UK advertising agencies. It can also be seen in the attitudes of some marketing campaigns. Co-operation rather than competition would create a much better business environment and enhance society

Consumers
Environmentalists rightly emphasise the importance of looking after the world's environment. This means the very nature of consumerism is wrong. The Christian view agrees and is clear – we are to be "caretakers" and not "consumers".

Enhancing practice
Social responsibility is more than a concept - it is primarily about practice / action – and there is a lot of good action taking place that is to be applauded. However there is still progress to be made so it is about continuing to make a change for the better in how social responsibility is perceived and practiced. This leads me to the following reflection:

Reflection: *"What would happen if those of us in academic institutions changed the balance of our role away from that of dispassionate researchers / observers / commentators to more of facilitators / practitioners / enablers of change?"*

Role of academics
As academics we could settle for being objective analytical observers and commentators of social responsibility. However I believe that by taking cognisance our students prior religious background combined with an understanding of the bigger global religious picture we can encourage and enhance student engagement with social responsibility. Thus we can multiply both our individual effectiveness and that of our students.

Nelson Mandela said that: "*Education is the great engine of personal development. It is through education that the daughter of a peasant can become*

a doctor, that the son of a mineworker can become the head of the mine, that a child of farmworkers can become the president of a great nation. It is what we make out of what we have, not what we are given, that separates one person from another." (Mandela, 1995). The starting point is what our students 'have'. We need to recognise that part of what they 'have' is their religious position and the potential this has for understanding and developing their personal commitment to social responsibility. Additionally, understanding the religious position of those for whom they are seeking to bring about development / change will enable them to be more effective advocates, shapers and champions of social responsibility in the future. However, it is not just about our students – it is about us. It is our responsibility to be role models. As Gandhi is attributed/disputed as saying *"You must be the change you wish to see in the world."* (WikiQuote, 2014)

Knowledge or Skills?
In business studies we teach students the subject "Managing Change" and that is good and appropriate. But should we also teach a related subject, namely "Obtaining change"? For organisations and individuals to enhance their social responsibility they need to change. Not always from bad to good, but sometimes from good to better or very good. But how do individuals promote / gain such change? Sometimes this is within their own organisation and at other times it is within external organisations and governments. If we want to see social responsibility enhanced then we need see constructive change being brought about.

Reflection: Should we not be giving our students the knowledge, skills and experience of how to bring about constructive change?

Dissertation on Social Responsibility: An Alternative
Rowland advocates that whatever subject we teach, involving students in conducting some kind of enquiry is the most important aim. *"Conceive of your teaching as something in which students have to enquire rather than just open their eyes and ears and listen"* (Rowland, 2006). One way in which this happens is the final year dissertation – but is there an alternative? In the Bradford Business School we have found guided / mentored project work to be a very successful method for students to gain enhanced understanding of practical marketing. But could this not be extended to other discipline areas i.e. social responsibility? By carrying out a project, particularly when it has involved others, students have discovered how theory works in practice. When they have encountered problems and difficulties tutors have been able to point them to underpinning theory and guide students how to apply this to the problems they encounter in the projects. At other times we have facilitated critiquing of both the

students' efforts and also theory. This has helped students to better understand principles / theory and know when / how to apply them.

By students choosing a project on social responsibility and then executing that project they could not only enjoy the success of achievement but come to experience and understand how to deal with and overcome the inevitable difficulties and disappointment. In the short term they contribute to making the world a better place, and hopefully students will build on their achievements in the future. This has certainly been our experience with our students. Reflecting upon the success (or failure) of their project students can then appreciate the appropriateness and power of when and how to take into consideration their own religious beliefs and that of those they seek to influence.

This would sit comfortably with the concepts of scholarly activity as identified by Boyer (Boyer, 1990). Boyer's first three aspects namely discovery, integration and service engagement fit well with guided projects. The fourth aspect, teaching, can then be applied via student feedback to their peers reporting on the findings / outcomes of their project.

Reflection: For decades we have observed the benefits of students having work experience. Why not extend this experience to guiding students with projects on social responsibility rather than an academic dissertation?

  A Final Comment - I hope these few reflections have been helpful, stimulating and an encouragement to continue with the important endeavour of pursuing social responsibility. To conclude, I would like to share some words of encouragement: "*Let us not become weary in doing good, for at the proper time we will reap a harvest if we do not give up. Therefore, as we have opportunity, let us do good to all people*" (Galatians 6:9-10, New International Version of the Bible).

N.B. This paper was based on a presentation to the 13th International Conference in Social Responsibility, hosted by Bradford College in June 2014.

Bibliography

Advantages of Bayesian Inference over Frequentist Inference. (n.d.). (Statisticat, LLC) Retrieved 04 2014, from Baysesian Inference: http://www.bayesian-inference.com/advantagesbayesian

Boyer, E. L. (1990). Scholarship reconsidered: Priorities of the Professoriate. Princeton, N.J.: Carnegie Foundation for the Advancement of Teaching.

Brammer, S., Williams, G., & Zinkin, J. (2007). Religion and Attitudes to Corporate Social Responsibility in a Large Cross-Country Sample. Journal of Business Ethics, 229-243.

Carroll, A. (1979). A three-dimensional model of corprate performance. . Academy og Management Review, 497-505.

Chesterton, G. K. (1910). What's Wrong With The World. Seven Treasures Publications.

Cowles, K., Kass, R., & O'Hagan, T. (2009). Retrieved from International Society for baysian Analysis: http://bayesian.org/

Fearne, H. (2010, April 29). Base teaching on lessons of the Bible, business schools are told. Times Higher Education.

Jenkins, A., Healy, M., & Zetter, R. (2007). Linking teaching and research in disciplines and departments. Higher Education Academy.

Lewis, C.S. (1945). Is Theology Poetry? [Lecture to the Oxford Socratic Club].

Mandela, N. (1995). Long walk to freedom. macdonaldo purnell.

Mandryk, J. (2010). Operation World. Biblica Publishing.

Rowland, S. (2006). The Enquiring University. McGraw Hill.

WikiQuote. (2014, 05). Retrieved from Mahatma Gandhi: http://en.wikiquote.org/wiki/Mahatma_Gandhi

Inspired by EDIMs: measuring Equality & Diversity in the Library

Julia Sherrington BA (hons), PgDip ILM, PgDip MM, MCLIP
Lakshmi Banner BA(Hons), MA (Hons), MA(Librarianship)

Academic Liaison Librarians

Abstract
EDIMs are Equality and Diversity Impact Measures that are now an important part of Quality Assurance in Further and Higher Education. This report details our experience of bringing the Equality and Diversity agenda into the library service. It will discuss how we initiated the project, the data we collected, our findings, and future recommendations.

Keywords: Equality and Diversity, EDIMs, Library Service, Learning Support

Introduction
Bradford College's *Equality & Diversity Policy* defines Equality and Diversity Impact Measures (EDIMS) as "*actions an organisation takes to advance equality and diversity" (*Bradford College, 2014). Introduced by the Learning Skills Council in 2002, these measures provide a framework where quantifiable targets are set in order to address variations in attainment between different groups of students. Many colleges publish the outcome of their EDIMs online in annual reports or other documentation. It is now an expectation of Ofsted that learning providers identify and evaluate such variations. In addition, the Equality Act of 2010 prohibits institutions from discriminating against, harassing or victimising potential and current students from one of the groups with a 'Protected Characteristic.'[1] The Act reinforces the requirement that institutions need to be anticipatory and proactive in encouraging certain groups to participate in the education provision of the institution (JISC, 2012). Ofsted examine factors such as the suitability of accommodation and facilities for learners with disabilities or learning difficulties, and whether reasonable adjustments have been made to ensure equal access within the limits of funding and resources available. Approaches can take the form of a positive action to remedy the disadvantage faced by a particular group, such as additional resources or extended allowances. In Bradford College, cross-college EDIMs are updated annually and are monitored via the Quality Improvement Plan. In addition, all programme areas set individual EDIMs where gaps in achievement have been identified.

[1] Particular groups are covered against discrimination as they have "*Protected characteristics*". The *nine* protected groups relate to Age, Disability, Gender Reassignment, Marriage and Civil Partnership, Pregnancy and Maternity, Race, Religion and Belief, Gender, Sexual Orientation.

For example, this could be differences between male and female students, or between students of different ethnicities. Actions can include monitoring certain groups; holding focus groups; improving feedback; focussing on retention and in some cases the introduction of new courses. As a Central Service, the library was not expected to produce EDIMs. However, the librarians responsible for ESOL, Functional Skills and Learning Support felt it was a useful and important exercise which should be introduced to inform our practice. Following a meeting with the Curriculum Diversity Coordinator, Assia Hussain, we developed a short study to run during 2012/13.

Data Collection

The following guidance on equality duty within the public sector advises that: "*In deciding what evidence to gather, a body subject to the duty could ask itself the following questions: What information, if any, does it already routinely collect which could help it understand the impact of its functions*?" (Equality and Human Rights Commission, 2013) The library gathers data on all aspects of the service including loans and renewals, inter-library loans, use of e-books and e-journals, and PC use. These help us identify monthly and yearly patterns, however, these had not been analysed by us with respect to different groups of students. It was also decided to study student feedback more closely in the form of Student Perception of Course surveys (SPOCs), i.e. student surveys and comments. Some variations had been noted vis-à-vis the satisfaction rates of certain groups; this required further attention. The EBS team were able to provide us with student and course information furthermore records kept by the librarians who liaise with Learning Support were consulted.

Consultation

Consultation with colleagues was a key part of our approach, and the November 2012 Tap Day was used as an opportunity to meet with library staff. The intention was to design two EDIMs which could be agreed and supported by the whole team. After a short presentation, library staff were divided into groups and asked to complete two tasks. The first was to answer a number of questions regarding the service encouraging both positive comments and criticisms, whilst making suggestions for future development. The second part of the session was to propose ideas for two practicable EDIMs that would run until January. The EDIMs initially created were quite general:

- To improve the IT service to students with barriers to learning; to ensure that our service is equally accessible to older students, students with learning difficulties, low literacy levels or language skills.

- To improve service to students with physical and learning difficulties or disabilities; to ensure staff feel able to support students with SLDD issues (dyslexia, autistic spectrum, hearing, visual, physical); to raise awareness of services provided by Learning Support: policies, equipment, liaison with library etc.

As this was a short pilot project, it was decided to narrow these down to examine IT usage by English for Speakers of Other Languages (ESOL) students and the usage of the service by students who had identified themselves as requiring Learning Support.

Our Findings:

SPOCs and Student Experience Surveys

As highlighted above an essential source of data was the college SPOCS & Surveys. The College collects this data from both the FE and HE cohorts. FE SPOCS are distributed to students tri-annually: at the beginning, middle and end of their course. HE Student Experience Surveys are distributed post-induction and then near to the end of the course (mid-April). Most importantly for us, the data is analysed according to groupings such as by ethnicity, disability, and learning difficulty. Due to the dates of collection, the SPOCS from the previous year were examined. It was found that lower satisfaction of library use was expressed by particular groups of students - specifically students with physical disabilities and learning difficulties. One of the issues identified was that of access to IT resources in the library.

Learning Support library usage

Any student seeking additional help from the Learning Support department can be referred to the library for additional loans, extended loan periods and collection of resources by another nominated person[2]. In particular it was decided to compare the level of fines for these Learning Support students against the whole population. One idea was that usage and satisfaction of the library may be affected by fines accrued. Statistics showed that the 61% of students registered with the library as Learning Support had used the library to borrow items, as compared with only 37% of the general population (2012/2013). When it came to checking the number of items borrowed, again the difference was significant. On average Learning Support students registered with the library borrowed 60% more items. It was of some concern to learn that the amount of fines accrued by these Learning Support students was around 50% higher than the general population.

IT usage

Reports were also ran on library computer use to ascertain whether students from certain groups were under-using the open access IT areas provided by the library. It was felt that the pre-booking system which had been recently introduced was benefitting some students (HE or higher level FE) at the expense of others. It was found that 37% of all students had used library computers during Sept- May 2012/13. ESOL students taught on campus-excluding Job Centre Plus (JCP) students-were considered next. It was found that 38% of ESOL students in the 19+ long courses group had used a library computer.

[2] This group is different from the students who declare a Learning Difficulty and/or Disability at registration and don't ask for additional help.

In addition 30% had logged in more than once, slightly higher than the College average which was pleasing. It was also found that 69% of ESOL 16-18 students had logged in, and 53% had logged in more than once, showing a high usage and high return rate. However, only 28% of Entry 2/3 level students had logged in and only 19% had logged in more than once. This was significantly lower than the College average.

Our response
Following on from our analysis of the SPOCs, the Head of Learning Support was consulted to shed light on the findings. It was our understanding that students who had already identified themselves as requiring Learning Support Services had access to specific PCs, equipment and support through the B centre in Westbrook.

In the course of the consultation it was discovered that the Head of Learning Support shared our belief that providing improved Learning Support within the Libraries as well could benefit those students already identified. Furthermore, and more importantly, this would not exclude those students who *do not wish to* declare themselves as needing Learning Support. She suggested liaising with their Assistive Technology Support Officer in order to plan how to enhance the provision within the library. As a direct result of these discussions a number of CCTV magnifiers were installed across the Library Service during the next academic year 2013/14, funded by Learning Support. In addition 'Zoomtext' magnification software was installed on a number of the PCs in the library.

Regarding access to books, the library already offered the following services to students identified as Learning Support: extra loans, longer loan periods for standard loans; and in some cases the facility for a nominated other to collect resources on the student's behalf. Prior to our EDIMS focus study, the Learning Support department would complete a paper based form for each student requesting Learning Support status, which would be granted by changing the borrower type on the Library Management System. Following on from our findings, it was decided to include short loans into the extended loan facility. Also the paperwork involved in enabling Learning Support tutors to email students' details to the two librarians responsible for Learning Support liaison was dispensed with. Furthermore, it was felt that the higher level of fines accrued by students in this category could be a result of either visual or learning difficulties already identified. To continue to apply the same criteria to this category of students as to the rest of the student population could therefore be seen as indirect discrimination. Prior to this study all fines could only be waived following the submission of a doctor's note or a letter from a tutor to the library team leaders. It was felt that this may be unhelpful or distressing for the students. Consequently this policy was altered to make it more flexible. Staff supporting a Learning Support student can now informally contact either of the two named librarians to plead mitigating circumstances.

The analysis of IT usage by the ESOL students enabled us to arrive at the conclusion that those with language difficulties were not in general being excluded from computer use in the library. This is perhaps due to the fact that many (adult) ESOL students receive a library induction inclusive of an IT session which includes logging on and using the College network. Inclusion of IT in the library induction depends on a number of factors and cannot be offered to all students. It was decided to do a similar survey of students in the older age bracket, also perceived as a group who may be excluded by our computer policy, particularly if they had not had an induction which included the IT element. However, it was accepted this study could not be carried out considering the move to the David Hockney Building and changes in our IT responsibilities.

The questions on the FE SPOCS were reviewed by us in January 2013. Changes to the forms were requested to facilitate improved processing of data about libraries. Word changes to the HE End of Year survey were proposed, suggesting that the same questions be used each year. Both FE and HE Quality colleagues were able to accommodate these requests.

Conclusions on the Project
The project has led to a number of changes in our service, and allowed us to make informed recommendations for future practices. While some of the findings were not statistically significant, it has been possible to test methodologies to be used for future research. We are pleased with the changes to the student surveys and are committed to improved feedback in the future. The project also led to other initiatives such as Diversity PLUS, a year-long project aimed at increasing awareness of diversity within the college. This involvement included promoting resources such as books/e-books and databases which related to the diversity themes. This contributes to the Diversity Plus Moodle pages, and creates displays about diversity around the library. Also included are the monthly themes on the changing electronic display of resources via the Library management system.

Following the move to David Hockney Building, the dialogue and liaison with Learning Support regarding technology has continued. Four of the Colleges' CCTV readers have been deployed within library areas, namely Ground, First, Third and Fifth Floors, close to the books and study areas. A change in operation within the Hockney Building has meant that we are not responsible for IT provision. Consequently it would not be appropriate to continue to focus on this as an EDIM for the Library Service. It will be interesting to note impact of the change in environment on the students' use of the library and their levels of satisfaction compared with previous years. Clearly should lower satisfaction rates be recorded from any protected groups, steps would be taken by us to make appropriate changes.

This pilot scheme has highlighted the relevance of applying EDIMs to the Library Service in order to inform our planning. The inclusion and analysis of EDIMS

within the body of data generated by Library processes and services can facilitate improved planning of the delivery of excellence in our provision. By acting upon perceived or actual omissions, the Library Service can confidently evidence inclusive practice.

Future recommendations
Whilst this was pilot scheme intended for the library, it has highlighted the importance of keeping these issues in mind for any action required and future planning.

We have put the following into practice:

- Creating an annual EDIM to provide year-on-year analysis.

- Keeping annual records of statistics relevant to E& D as part of the EDIM process. We now measure loan and fine statistics against Learner Support and Ethnicity, and record reasons for waiving fines.

- Analysis of SPOC information to identify any significant gaps in library use and opinion.

- Checking comments from library survey against the protected characteristics.

- Attendance of the head of service at E & D meetings, and dissemination of relevant information.

- Recording evidence of good diversity practice in the library, particularly in view of Ofsted inspections and QAA reviews.

We propose:

- Improved library feedback methods / focus groups / formalised measurement of feedback from student course committees

- Wider publicity for Learning Support library status, including the explanation of this category during Induction sessions

References

Bradford College. (2014) *Equality & Diversity Policy.* [Online]. Available from: https://www.bradfordcollege.ac.uk/sites/default/files/shared/documents/2014/Equality%20and%20Diversity%20Policy%20%202014.pdf [Accessed 3rd June 2015]

Equality and Human Rights Commission (2013) *Equality Act 2010: Technical Guidance on the Public Sector Equality Duty England.* [Online]. Available from: http://www.equalityhumanrights.com/sites/default/files/documents/PSD/technical _guidance_on_the_public_sector_equality_duty_england.pdf [Accessed 3rd June 2015]

JISC. (2012) *Equality, Disability and the Law Essentials.* [Online]. Available from: http://www.jisclegal.ac.uk/ManageContent/ViewDetail/ID/2612/Equality-Disability-and-the-Law-Essentials-25-October-2012.aspx [Accessed 3rd June 2015]

Observational Research: A Critical Appraisal
Observing Sports Coaches Behaviour

Samuel Messam, BA (Hons), MBA, PGDip

Lecturer in Sports Management

Contents

Philosophy

The observation of coach behaviours is often considered within a positivistic tradition and seeks to improve the participant's performance (Mallett & Tinning, 2014). Logical positivism views the evidence of investigation through observation and deems the approach indispensable in the pursuit of knowledge. Knowledge offers descriptive detail about a phenomenon, the 'knowing that' (Arnold, 1988), and a stance that allows the researcher to discover the truth. Stanley (2011) suggests that propositional knowledge can be attributed to the knowing where, why and when. In other words, 'propositional reasoning processes can generate knowledge of relationships between events' (Mitchell, Houwer & Lovibond, 2009). Moreover, Kanulich (2005) considers observation to be a prominent part of ethnography and that observational data can be achieved through a variety of approaches, referred to by Alder & Alder (1984) as typologies and framed within naturalistic research. The naturalistic environment of qualitative investigation is elevated to that of controlled environment by Savin-Baden & Major (2013) who suggest this to be one of the hallmarks of qualitative enquiry. It is therefore appropriate to conclude that enquiry in to coach behaviours will consist of observable actions and interactions.

Overview

Partington & Cushion (2013) examine the coaching behaviour of eleven professional youth soccer coaches and the practice structures employed within an English Football Association Premier League Centre of Excellence. The work purports to employ a mixed-method approach (systematic observations and coach interviews) it is however unclear how the interviews support the observations. The data is presented qualitatively in a tabular format (categories and interview data) with no attempt to convert the data in to a quantitative format or exposure to any form of coding or elaboration.

Triangulation in ethnographic enquiry can be achieved through the use of different sources of data or the employment of multiple researchers in order to

generate a range of perspectives (Sparkes & Smith, 2014). It may also be the case that triangulating data can improve the validity of the findings (Robson, 2002, p.175). The administration of the structured interviews attempted to explore the levels of self-awareness held by the coaches. It is however felt that in this case the interviews offered limited support with no correlation to 'training' or 'playing form' behaviour.

The observation team observed 3453 minutes during sixty-one training sessions, and recorded 29044 coaching behaviours over a sixteen-week period. The observations were conducted with the use of a modified version of the Coach Analysis Intervention System (CAIS) (Cushion et al, 2012). The use of a structured observational instrument with predetermined observational protocols provides objectivity to the quantification of coaching behaviour (Morgan, Muir & Abraham, 2014). The work however is not explicit in describing the extent of the modifications; the original instrument consisted of twenty-three primary behaviours (*see appendix IV*) (Cushion et al, op. cit.). The playing state categories have been reduced from fourteen to six (*see appendix I*) (Cushion et al, ibid). The work does however refer to the employment of a five-step validation process (*see appendix II*) (Brewer & Jones, 2002) to the modifications. Partington & Cushion (op.cit.) referred to the need to capture the "training" and "playing form" which they felt contributed to the contextualisation of the data drawn from the practice environment.

The observational role adopted appears to be that of a balanced participant (Savin-Baden & Major, op. cit., p.396). The observer achieves detachment from the research site by assuming a position outside of the activity from which to film the coaching behaviour. Hong & Duff (2002) discuss the dilemma of distance within fieldwork and postulate on the maintenance as a means of achieving objectivity. Furthermore the employment of multiple observers and the coding of the behaviour categories, outside of the research site, promoted the validity and reliability of the work. The observations were combined with an insider role (*op. cit.*) during the interpretive interviews to further pursue understanding of the

coach-athlete interactions and how the coaches constructed their social reality. It is however unclear to what extent this was achieved.

The enquiry sought to investigate a very specific population rendering the sample purposive in nature. Robson (op.cit.) theorizes on the selection of a purposive sample and suggests that it may be driven by interest and typicality. Through the lens of positivistic science, the population is established as an area of interest and the sample chosen on its ability to provide generalisations to the researcher (Orne & Bell, 2015; p.30). It is felt the study population was selected for their role within the sport and their qualifications which supports' the researcher's judgement of typicality (Robson, op. cit., p.265).

Guzman & Calpe-Gomez (2012) investigated the patterns of communication present within a competitive environment and the influence of variables such as 'phase of the game' and 'score' on the coach's verbal behaviour. The analysis was conducted over the period of one single match of handball, (Spanish 1st National Division), and focused on one coach, (La Florida University coach). The work utilised the CIAS (Cushion et al, op. cit.) instrument and the Coaching Behaviour Assessment System (Smith, Smoll & Hunt, 1977). The work fails to provide any justification or rationale for the modification of either instrument and does not subject the modifications to the five-step validation process (Brewer & Jones, op. cit.). Sparkes & Smith (op. cit.) consider the need for 'psychometrically sound research instruments' if the work is to achieve repeatability and consistency. The foci employed for each of the observational instruments were 'message content', 'type of behaviour' *(see appendix III)* and 'game actions' *(see appendix V)* which included nineteen behavioural categories, reduced to positive and negative actions for simplicity.

The observational method employed was that of passive participant (Savin-Baden & Major, op. cit.) functioning as a spectator within the research site, there to observe and collect data by means of two video recording devices and one audio recording device. It is felt that this approach further brings in to question the validity of the works as it appears no triangulation (data or researcher) was

conducted and the work subject to a single method approach, considered simplistic (Abraham & Collins, 1998).

A purposive sample, described by Sparkes & Smith (op.cit.) as a 'typical case sample' in that the sample is reflective of the norm of the identified population or culture is used. The work clearly identifies the preliminary nature of the study, possibly a initial sampling from which analysis will inform and extend the sample (Robinson, op.cit. p. 265) and the need for further study. The use of such a small sample does not allow the researcher to achieve representativeness, nor does it illuminate the heterogeneity of the population under investigation (Creswell, 2002). Cho & Trent (2006: p.320) challenge research to construct reality when participant numbers are low.

Results

Guzman & Calpe-Gomez (op. cit.) examine coach behaviours considered to be game action dependent, in doing so Pearson's Chi-square (inferential model) was applied for its ability to analyse categorical data and test the null hypothesis (H_0). The application of Chi-square is considered common to statistical analysis and is seen as simplistic, it is however appropriate due to the nature of the data in that it has been counted and categorised. Merriam (2009) describes ethnographic analysis as concepts drawn from the culture and possessing a classification process. The work does not explicitly identify the H_0, therefore it can only be assumed equal to coach behaviour being independent of game action. It is further assumed that the alternative hypothesis (H_α) is equal to coach behaviour being dependant on game action. Unfortunately the lack of clarity present here limits the reader's ability to accept or reject the claim.

The work presents descriptive statistics (Mean & Frequency) for the two variables ('message content' and 'type of behaviour') considered common practice within data verification and in presenting an initial overview of the data (Rhind, Davis & Jowett, 2014). The results further suggest the ρ-value to be less than the significance level (0.05) thus the H_0 is rejected in favour of the H_α,

referred to as the research hypothesis (Rumsey, 2003, p. 221). The work concludes that there is a relationship between the 'positive feedback' variable, 'negative feedback' variable and 'previous action'. Moreover, that a relationship exists between the 'encouragement' variable and 'query' variable following positive and negative 'previous action'. Finally, the work determines that there is a relationship between coach verbal behaviour and game actions, thus rejecting the H_0.

There is far more depth to the statistical analysis within the work of Partington & Cushion (op.cit.). The work identifies 'instruction', 'feedback', 'questioning & praise' and 'silence' as dependent variables, which are exposed to analysis. The descriptive statistical analysis confirms prior research findings (Smith & Cushion, 2006; Potrac et al., 2007; Ford et al., 2010) highlighting the most frequent behaviour to be instruction (M=42.65, SD=7.91) and presents the mean (M) standard deviation (SD) and rate per minute (RPM) for each specific behaviour. The H_0 is again not explicit within the work, it is however summarised that there will be a difference in coaching behaviour between the two practice states and that one practice state will be more utilised than the other. An inferential statistical model (ANOVA) is subsequently employed to exam the amount of variability and the degree of difference across the groups (Rumsey, 2009). This approach allowed for analysis of the various independent and dependent variables and their relationship. The data is further exposed to the sphericity assumption and violations addressed using Greenhouse-Geisser F-adjustment. Bathke et al (2012) highlight the practical relationship between the ANOVA-type statistic and the Greenhouse-Geisser F-adjustment.

Recommendations

In appraising the two studies the divergence of analysis was observable, it is felt that the works of Guzman & Calpe-Gomez (op. cit.) move beyond the convenience of primary analysis tools to more specialised methods of analysis. Savin-Baden & Major (op. cit. p. 449) refer to the increase level of understanding

and additional triangulation in the practice of multiple methods of analysis. The American Anthropological Association (2004) in their definition of ethnography gives prominence to the presence of 'multiple methods' of research. Partington & Cushion (op. cit.) offer depth to their analysis but fail to report the extent of the ancillary methodology. The presence of the in-depth interviews (IDIs), noted by Roller & Lavrakas (2015) to support the observation and accord quality to the data, necessitates a greater degree of coherence between the modus operands. It is felt that the work would achieve a greater degree of stability through increased depth of analysis and reporting of the IDIs.

References

Abraham, A and Collins, D (1998) 'Examining and Extending Research in Coach Development', *Quest*, 50, p. 59-79.

Alder, P. and Alder, P. (1994) '*Observational Techniques'*, In Denzin, Norman K. and Yvonna S. Lincoln, (eds.). Handbook of Qualitative Research. Thousand Oaks, CA: Sage Publications.

American Anthropological Association Statement on ethnography and institutional review boards. In Roller, M. and Lavrakas, P. (2015) '*Applied Qualitative Research Design: A Total Quality Framework Approach'*, Guilford: London.

Arnold, P. (1988) 'Education, Movement and the Curriculum', London: Falmer Press.

Bathke, A., Schabenberger, O., Tobias, R., and Madden, L. (2009) 'Greenhouse-Geisser Adjustment and the ANOVA-Type Statistics: Cousins or Twins', The American Statistician, 63(3), p. 239-246.

Brewer, C. and Jones, R. (2002) 'A Five-Stage Process for Establishing Contextually Valid Systematic Observation Instruments: The Case of Rugby Union', *The Sport Psychologist*, 16, p. 138-159.

Cho, J. and Trent, A. (2006) 'Validity in qualitative research revisited', *Qualitative Research*, 6, p. 319-340.

Creswell, J. (2002), 'Educational Research: Planning, conducting, and evaluating quantitative and qualitative research', Upper Saddle River, NJ: Merrill Prentice Hall.

Cushion, C., Harvey, S., Muir, B., and Nelson, L. (2012), ' Developing the coach Analysis and Intervention System (CAIS): Establishing validity and reliability of a computerized systematic observation instrument', *Journal of Sports Sciences*, 30(2), pp. 203-218.

Ford, P., Yates, I., and Williams, A. (2010), ' An Analysis of practice activities and instructional behaviours used by youth soccer coaches during practice: exploring the link between science and application'*, Journal of Sports Science*, 28(5), p. 483-495.

Guzman, J. and Calpe-Gomez, V. (2012), ' Preliminary Study of Coach Verbal Behaviour According to Game Actions', *Journal of Human Sport & Exercise*, 2(7), p. 376-382.

Hong, L. and Duff, R. (2002), 'Modulated Participant-Observation: Managing the Dilemma of Distance in Field Research', *Field Methods*, 14, p. 190-196.

Kawulich, B. (2005),' Participant Observation as a Data Collection Method, Forum Qualitative Sozialforschung/Forum: *Qualitative Social Research*, 6(2), Article 43.

Mallett, C. and Tinning, R. (2014) Philosophy of Knowledge. In. Nelson, L., Groom, and Potrac, P. (2014) *Research Methods in Sports Coaching*, Routledge: Oxon.

Merriam, S. (2009) *Qualitative research: A guide to design and implementation*, San Francisco, CA: Jossey-Bass.

Mitchell, C., De Houwer, J., and Lovibond, P. (2009) The Propositional Nature of Human Associative Learning, *Behavioural & Brain Science*, 32(2), p. 183-198.

Morgan, G., Muir, B., and Abraham, A. (2014) Systematic Observation. In. Nelson, L., Groom, and Potrac, P. (2014) *Research Methods in Sports Coaching*, Routledge: Oxon.

Nelson, L., Groom, R., and Potrac, P. (2014) *Research Methods in Sports Coaching*, Routledge: Oxon.

Orne, J. and Bell, M. (2015) *An Invitation to Qualitative Fieldwork: A Multilogical Approach*, Routledge: Oxon

Partington, M. and Cushion, C. (2013) An Investigation of the Practice Activities and Coaching Behaviours of Professional Top-Level Youth Soccer Coaches, *Scandinavian Journal of Medicine & Science in Sport*, 23, p. 374-382.

Potrac, P., Jones, R., and Cushion, C. (2007) Understanding Power and the Coach's Roles in Professional English Soccer: A Preliminary Investigation of Coach Behaviour, *Soccer & Society*, 8(1), pp. 33-49.

Rhind, D., Davis, L., and Jowett, S. (2014) Questionnaires, in Nelson, L., Groom, R., and Potrac, P. *Research Methods in Sports Coaching*, Routledge: Oxon.

Robson, C. (2002*) Real World Research*, (2nd ed.) Blackwell: Oxford.

Roller, M. and Lavrakas, P. (2015) *Applied Qualitative Research Design: A Total Quality Framework Approach*, Guilford: London

Rumsey, D. (2003) *Statistics for Dummies*, Wiley: Indiana.

Rumsey, D. (2009) *Statistics II for Dummies*, Wiley: Indiana.

Savin-Baden, M. and Major, C. (2013) *Qualitative Research: The Essential Guide to Theory and Practice*, Routledge: Oxon.

Smith, M. and Cushion, C. (2006) An Investigation of the in-game behaviours of professional, top-level youth soccer coaches, *Journal of Sport Sciences*, 24, p. 355-366.

Smith, R., Smoll, F., and Hunt, E. (1977) 'A System for the Behavioural Assessment of Athletic Coaches', *Research Quarterly*, 48, p. 401-407.

Sparkes, A. and Smith, B. (2014) *Qualitative Research Methods in Sport, Exercise & Health*, Routledge: Oxon.

Stanley, J. and Williamson, T. (2001): "Knowing How", *The Journal of Philosophy,* 98(8), p. 411–444.

Appendix I – Coaching Analysis Intervention System / Primary Behaviours

	Behavioural Classification	Behavioural Description
1	Positive Modelling	Skill demonstration- with or without verbal instruction that shows performer the correct way to perform
2	Negative Modelling	Skill demonstration- with or without verbal instruction that shows the performer the incorrect way to perform.
3	Physical Assistance	Physically moving the performer's body to the proper position or through the correct range of movement.
4	Specific Feedback - Positive	Specific verbal statements (either positive or supportive OR negative or unsupportive) that specifically aim to provide information about the quality of performance (can be delivered concurrently or post).
5	Specific Feedback - Negative	Negative: 'Don't lose sight of the ball and your man', 'Don't force the pass', 'the attack is too slow', 'you're swinging too early', 'you've got to talk, guys', 'you maybe got caught a bit too wide'.
6	General Feedback - Positive	General verbal statements OR non-verbal gestures (either positive or supportive OR negative or unsupportive (can be delivered concurrently or post). e.g. Positive: 'Well tried', 'well done', 'good job', 'much better', 'that's lovely', 'I like that', clapping.
7	General Feedback - Negative	Negative: 'don't do that again', 'oh, guys, please', 'that was rubbish', 'you got that wrong', 'not from there', holding head in hands.
8	Corrective Feedback	Corrective statements that contain information that specifically aim to improve the player(s) performance at the next skill attempt (can be delivered concurrently or post).
9	Instruction	Verbal cues, reminders or prompts to instruct / direct skill or play related to player(s) performance.
10		Jokes or content designed to make players laugh or smile.
11	Hustle	Verbal statements or gestures linked to effort to activate or intensify previously directed behaviour.
12	Praise	Positive or supportive verbal statements or non-verbal gestures which demonstrate the coach's general satisfaction or pleasure to a player(s) that DO NOT specifically aim to improve the player(s) performance at the next skill attempt.
13	Punishment	Specific punishment following a mistake. e.g. 'give me 20 press-ups', 'three laps', 'five sit-ups'.
14	Scold	Negative or unsupportive verbal statements or non-verbal gestures demonstrating displeasure at a player(s) that DO NOT specifically aim to improve the player(s) performance at the 1next skill attempt.
15	Uncodable	Not clearly seen or heard, not belonging to any other category.

16	Silence	Coach is silent this can be on- or off-task. (See secondary questioning behaviours below for definitions of on and off-task).
17	Questions	Coach asks a question about skill, strategy, procedure or score, the status of a player's injury, about the welfare of a player, to a match official, etc. (see secondary questioning behaviours below for specific examples).
18	Response to Question	Coach responds to a question that may or may not be directly be related to practice or the match competition
19	Management Direct	Management that is practice/match competition related coach behaviour contributing directly to practice/ match competition or explaining how to execute the skill, drill or game.
20	Management Indirect	Management that is practice related coach behaviour, not contributing directly to practice/the match competition.
21	Management Criticism	Management that demonstrates displeasure at the player(s) behaviour or match official's decisions.
22	VPA	Coach engaged in Verbal Protocol Analysis ('think aloud techniques' verbalising their actions, communications, thoughts, and feelings).
23	Confer with Assistants	Coach confers with assistants to talk about, manage or reflect on anything concerned with the practice (i.e. management and organisation of practice, players' performance within practice and in games) which is related to current training episode.

(Adapted from Cushion, Harvey, Muir & Nelson, 2012)

Appendix II – State Behaviour Categories

State	Behaviour	Definition
Training Form	Fitness	Improving fitness aspects of the game (e.g. warm-up, cool down, conditioning, rest)
Training Form	Technical	Isolated technical skills unopposed, alone, or in a group
Training Form	Skills	Re-enacting isolated simulated game incidents with or without focus on particular technical skills
Playing Form	Small-Sided Game	Match play with reduced number of players and two goals
Playing Form	Phase of Play	Uni-directional match play towards one goal
Playing Form	Conditioned Game	As small sided games, but with variations to rules, goals or areas of play, (e.g. possession/ball retention only games, or teams scoring by dribbling across end-line)

(Adapted from Partington & Cushion, 2013)

Appendix III – 'Five Step Validation Process'

Stage	Process	Definition
1	Observer training	A training period to expose the observer to the concepts and procedures of systematic observation.
2	Amending an existing systematic observation instrument, (familiarization)	The rationale and justification for the selection and use of the systematic observation instrument.
3	Inter-Rater Reliability Testing, Establishing face validity within the instrument	The degree of agreement among raters, a score of how much homogeneity, or consensus, there is in the rating. The instrument needs to show that it 'is somewhere on target' with the goals.
4	Interobserver reliability / Test-Retest	Measurement of consistency over time, behavioral classifications submitted to tests of observer agreement.
5	Establishing Intraobserver Reliability	Principle researcher scoring and rescoring a videoed session and the data sets compared for mean test reliability coefficients between behavioral records

(Adapted from Brewer & Jones, 2002)

Appendix IV – Message Content and Type of Behaviour Categories

No	Message Content	Definition
1	Execution of technical-tactical action	No definition offered within the work
2	Results of technical-tactical action	No definition offered within the work
3	Intensity and behavior not specified	No definition offered within the work
4	Team intensity	No definition offered within the work
5	Organisation	Administrative behaviour that sets the stage for play by assigning duties or responsibilities
6	Referee decision and offence	No definition offered within the work
No	**Type of Behaviour**	
1	Positive and negative feedback	No definition offered within the work
	Orderly instruction	No definition offered within the work
3	Encouragement	No definition offered within the work
4	Disagreement	No definition offered within the work
5	Lament	No definition offered within the work
6	Consultation	No definition offered within the work
7	Call	No definition offered within the work
8	Suggested instruction	No definition offered within the work
9	Timeout request	No definition offered within the work
10	Assaulting or insulting	No definition offered within the work
11	Alert	No definition offered within the work

(Adapted from Guzmàn & Calpe-Gómez, 2012)

Appendix V- Coaching Behaviour Assessment System

No	Behaviour Category	Definition
1	Reinforcement	A positive, rewarding reaction (verbal or nonverbal) to a good play or high-quality effort such as saying "good job" or "way to go". Athletes respond to their coaches when they focus on the positive and give clear feedback.
	Non-Reinforcement	Failure to respond to a good performance. Failure to give feedback to an athlete can hinder the athlete's future performance.
3	Mistake – Contingent Encouragement	Encouragement given to an athlete following a mistake. When an athlete makes a mistake during a game/match the coach should give some encouragement like "it's ok, keep up the good work" or "shake it off".
4	Mistake – Contingent Technical Instruction	Instruction or demonstration to an athlete on how to correct a mistake he/she has made. A coach should show an athlete what they performed wrong in an instructional manner. The coach should show the athlete the correct way by performing the maneuver correctly.
5	Punishment	A negative reaction (verbal or nonverbal) following a mistake such as saying "what the … was that?" Punishment should be keep to a minimum because it can cause problems. First, punishment arouses fear of failure and will usually decrease athletes' performance. Second, punishment may be the only attention the person is receiving and could reinforce the undesirable behavior by drawing attention to it. Third, punishment can establish a hostile and offensive learning environment.
6	Punitive Technical Instruction	Technical instruction following a mistake given in a punitive or hostile manner. Yelling at an athlete after they make a mistake and showing them how the maneuver should not be done in a hostile way. A coach should avoid this type of behavior.
7	Ignoring Mistakes	Failure to respond to an athlete's mistake. Not responding to an athlete's mistake can be just a harmful as punishment. A coach should be consistent with their feedback. Ignoring mistakes by an athlete or the team will only increase unhappiness and failure.
8	Keeping Control	Reactions intended to restore or maintain order among team members. Coaches should be able to keep control in a positive manner.
9	General Technical Instruction	Spontaneous instruction in the techniques and strategies of the sport (not following a mistake). A coach should show different techniques to their athletes before mistakes could occur. Showing a specific maneuvers and have the team or the individual practice it.
10	General Instruction	Spontaneous encouragement that does not follow a mistake. A coach could say something like "keep up the good work" or "go out there and do your best".
11	Organisation	Administrative behavior that sets the stage for play by assigning duties or responsibilities. A coach can assign certain

		responsibilities to individuals during practices and game/competitions.
12	General Communication	Interactions with athletes unrelated to the game. A coach can talk with their athletes about school, athletic and personal goals, and different aspects of life. One important aspect is that a coach be there "emotionally" for their players.

Appendix VI – Game Actions

Number	Game Action Categories	Positive	Negative
1	Scoring	X	
2	Provoking Penalty	X	
3	Provoking Exclusion of Rival Player	X	
4	Intercepting a Ball	X	
5	Blocking a Shot	X	
6	Forcing a Bad Pass	X	
7	Causing Passive Game	X	
8	Performing a Tactical Fault	X	
9	Provoking a Fault in Attack by a Rival Player	X	
10	Losing the Ball by a Bad Pass		X
11	Bad Reception		X
12	Double Bounce		X
13	Steps		X
14	Non Converted Shot		X
15	Passive Game		X
16	Offensive Fault		X
17	Suffering a Goal		X
18	Committing a Penalty without Necessity		X
19	Suffering a Player Exclusion		X

(Adapted from Guzman & Calpe-Gomez, 2012)