UDC (811.111'276.6:332.158)(497.11+497.17)

THE ROLE OF ESP IN THE SOCIETY'S VALUE SYSTEM

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Abstract. *In order to recognize the role and the contribution of ESP in fostering or changing the components of the value system of a particular society, it is necessary to determine what particular society and its respective value system shall be treated. Being involved in tertiary education, and, more precisely, teaching ESP at the universities of Niš and Skopje, the authors of this paper have been facing the changing value system of their societies after the fall of the socialism and the take- over of capitalism. The aim of this article will be three-fold: firstly, to determine the contemporary value systems worldwide and the one that reflects the highest levels of consciousness, secondly to recognize the value system currently established in our two countries, and thirdly, to investigate how education can promote the present value system emphasizing the contribution the ESP may give in this respect.*

Key words: *value system, education, ESP impact*

The increased interest of British publishers[1] for ESP course books and exams proves the importance that justifies the presence of the ESP subject in tertiary education worldwide. ESP has been recognized as one of the generic competences that are expected to be developed during graduate studies[2], thus enabling the future experts to communicate successfully on the global level. This on the other hand, fosters scientific and economy development and cooperation among the countries. In addition, ESP is also the means for gaining other important generic competences[3]. And finally, being part of the education system and being studied at academic level, ESP directly affects the value system of the learners. In this respect, it can either support the existing society's value system or it can give its contribution to further healthy development of the values in the learners' society. This paper will treat of the possibilities considering the second option.

1. DEFINITION OF THE NOTION OF VALUE

The term 'value' has different meanings in different areas of human experience. It is probably most clearly explained by the term 'worth'. However, contrary to the values of

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[1] See the publishing production of CUO, Garnet education, Express Publishing (Career Paths Edition) etc.
[2] See the Tuning Project of the generic competences at
http://www.unideusto.org/tuningeu/competences/generic.html
[3] Solzica Popovska and Danica Piršl. 'Development of Generic Competencies Through English for Specific Purposes', Folia Linguistica et Litteraria , Filozofski fakultet Nikšić, 2011:3/4, 347-356.

some notions that are found in natural and exact sciences which can be measured by precise instruments and displayed in numbers, values in other fields cannot be easily taken for granted, measured by instruments and written in numbers. Here is one definition, among many, that explicitly explains the meaning of this term in the social context: 'an enduring belief that a specific mode of conduct … is personally and socially preferable to alternative modes" (Rokeach 1973). This value is actually a belief and a way of thinking about particular reality due to the existence of distinctive worldviews. Consequently, as the conditions change so do the value systems. In addition, values, as defined above, are supported both by individuals and the societies in which people live. Yet, the value systems of individuals not always and completely match that of the majority of the society. They depend upon the individual state of consciousness and as the consciousness develops so do the worldviews and value systems of that individual.

1.1. Classification of values

Different scholars have offered different classifications of values[4], but here we shall deal with the World Values Survey's (WVS)[5] of two worldwide major dimensions of cross cultural variation: Traditional values VS Secular-rational values and Survival values VS Self-expression values. These values are defined as follows:
1) Traditional values support the importance of religion, parent-child ties, deference to authority and traditional family values. People who accept these values are against divorce, abortion, euthanasia and suicide. The societies supporting traditional values hold high levels of national pride and nationalism. Secular-rational values hold opposite values to the traditional ones. 2) Survival values encourage economic and physical security. The society that supports them is linked with a relative ethnocentricity and low levels of trust

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[4] Here are some of the most well known classification: Milton Rocheach's *Instrumental Values* (those which help people determine how to behave) and *Terminal Values* (values towards which people aim or hope to be accepted by the rest of the people); Abraham Maslow's *Old Paradigm of Protection Values* and the *Emerging Paradigm of Grown Values*; Darrel Franken's *Universal values*: 31 old and new ones like optimism, imagination, thrift, harmony, thankfulness, humility and compassion (being most highly rated) and 125 universal values as recognized by other scholars including new terms like Michael Henderson's 'ecority' (defined in his book from 2008, *Finding True North* as: "the personal, organizational, or conceptual influence to enable persons to take authority for the created order of the world and to enhance its beauty and balance thorough creative technology in ways that have worldwide influence"); *Holistic Values* refer mostly to inclusion and respect, environment, spirituality, relationships, lifestyle, global and local citizenship and self-responsibility and comprise variety of values like: support of diversity of belief, faith, gender, ability, etc., protection of life and environment, respect people's search for meaning of life in spirituality, commitment to respect, love and positive relationships with others, liberty in choosing the most suitable life-style, active participation for the benefit of the community, fighting injustice, suffering or breaking of any being's rights, development of self-responsibility (Holistic Values Statement from 2008, composed after consulting 2000 values statements including UN Declaration on Human Rights, The Earth Charter and the UK Inter Faith Code of Conduct).
[5] *The World Values Survey* (since 1980's) is a global research project carried by social scientists and covering nearly 90% of the population, that study people's values and beliefs, how they change over time and what social and political impact they have. It explores: support for democracy, tolerance, the role of religion, the effects of globalization, attitudes toward the environment, work, family, politics, national identity, culture, diversity, insecurity, and subjective well-being. The results are valuable for different interested parties around the world, ranging from governments, scholars and students up to journalists and international organizations and institutions such as the World Bank and the United Nations (UNDP and UN-Habitat). Data from the WVS help understanding the motivations behind events such as the 2011-2012 Occupation Movements, 2010-2011 Middle East and North Africa protests, the 2005 French civil unrest, the Yugoslav wars and political upheaval in the 1990s and many more." (*Building a Worldwide Network of Social Scientists* .2012 <http://www.worldvaluessurvey. org/wvs/articles/folder_published/article_base_51> (3 August 2013)

and tolerance. Self-expression values, on the other hand, "give high priority to environmental protection, growing tolerance of foreigners, gays and lesbians and gender equality, and rising demands for participation in decision-making in economic and political life. There is a specific subset of self-expression values recognized called emancipative values which combines an emphasis on freedom of choice and equality of opportunities, so they involve priorities for lifestyle liberty, gender equality, personal autonomy and the voice of the people. Emancipative values are crucial for the broader process of human empowerment which, if set in motion, empowers people to exercise freedoms in their course of actions". Emancipative values also advance entire societies' civic agency[6]. According to the findings of WVS: "Industrialization tends to bring a shift from traditional values to secular-rational ones. With the rise of the knowledge society (emphasized by S.P. and D.P.), cultural change moves in a new direction. The transition from industrial society to knowledge society is linked to a shift from Survival values to Self-expression values. In knowledge societies, an increasing share of the population has grown up taking survival for granted". [7]
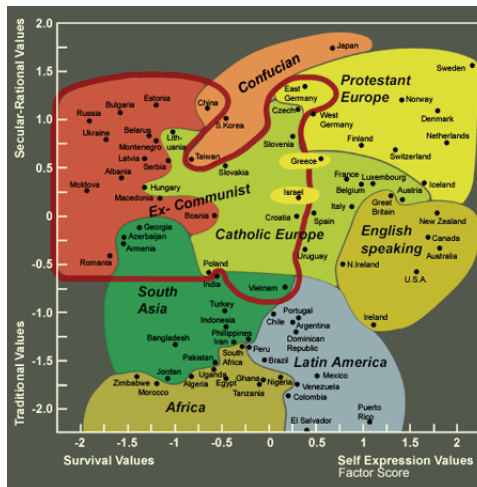

Fig. 1 Map of the values

However, the WVS map (Fig.1)[8] shows that countries worldwide have different combinations of these values. In the ex-communist countries there is a strange combination

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of the *survival* and *secular-rational values*, meaning that people in these countries (including Macedonia and Serbia) 'place less emphasis on religion, traditional family values and authority. Divorce, abortion, euthanasia and suicide are seen as relatively acceptable', but on the other hand there is 'a priority of security over liberty, non-acceptance of homosexuality, abstinence from political action, distrust in outsiders and a weak sense of happiness'. This discrepancy is a result from the change of the types of society and the types of economy: namely from a non-class to a class society and from socialism to capitalism. Accompanied by the Yugoslav war and the 2001 insurgency in Macedonia, people become more ethnocentric. The value system changed accordingly.

In order to understand this phenomenon better, we have created a table which reveals how value systems have changed with the change of the societies and what other factors influence these changes. In addition, since the experts of the WVS distinguish the example of the *knowledge society* as a representative type of a modern society, we shall accept this type of society as one that both of our countries, as the rest of the world, should strive for. As there is no precise definition of the *knowledge society* given in the WVS reports, we shall try to explain this cultural phenomenon and consequently, we expect to be able to determine what kind of education can support the development of the value system characteristic for such a society. Finally, we shall outline some activities in ESP which can aid the healthy development of consciousness of the learners and can increase their awareness of the values that are relevant for a *knowledge society*.

2. CHANGING VALUES IN CHANGING SOCIETIES

The table that follows includes data from the Maslow's Pyramid of Needs, Spiral Dynamics concepts and classification of values as recognized by the World Values Survey. It shows the conditions and mechanisms that influence appearance of values and the changing of values systems. Maslow's Pyramid recognizes the human needs which motivate human behavior and consequently lead to formation of particular values systems of individuals. Spiral Dynamics Model (SDM), based on the original research and theory of Dr. Clare W. Graves 'describes how emergent waves of consciousness flow through individuals and groups leading to greater expansiveness in thinking and an increase in conceptual space - the entry of more factors into life's equation and the ability to incorporate more ways of knowing'.[9] The SDM column in the table bellow comprises data on the basic characteristics of particular level (both in individuals and societies throughout human history), the time in history when they first emerged, the percentage of grown up people holding that particular level of consciousness at present and the percentage of power they have. The data that refer to the 'time of origin' refer to the era when the first traces of the particular way of thinking were noticed. So, we do not imply, for example, neither that in 3000 BC traditional values and feudalism were predominant world-wide nor that secular-rational values were spread around the world in 1000 AD.

The types of economies and societies columns follow the historical data on the existence of particular economies and societies relevant to the levels in the SDM up to the 6th level, whereas the types of societies and economies that may correspond the 7th and 8th levels of the SDM have been proposed on the bases of our personal

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[9] Chris Cowan, and Nataša Todorović. A Brief Introduction to Spiral Dynamics and Gravesian Theory. 2000. http://www.spiraldynamics.org/learning/Intro_to_SD.pdf (1 August 20013)

presuppositions and using different sources including Marxism principles, the Occupation Movement phenomenon, ideas implying the possibility of post-scarcity economies, e.g. 'The Venus Project', etc.

Finally, the types of values as recognized by the WVS have been used to explain more specifically the value systems shared by individuals and societies under different conditions. Contrary to the tendency of the WVS to combine the two axes, here we use the types of values that have dominated or can be expected to dominate in the future societies (regardless of their match with the values from the other axis).

The data in this table will help in answering several crucial questions such as:

- How are human needs related to the development of consciousness, to certain types of economies and societies?
- What kind of value system has been supported in particular economies and societies?
- What is the dynamics of the development of human consciousness?
- What is a *knowledge society*, under which conditions it can develop and what system of values does it support?

The answers to the last group of questions will consequently enable us to determine the type and functions of education and particularly of the English for Specific Purposes (ESP) that support values characteristic for a *knowledge society*.

Table 1

MASLOW'S NEEDS PYRAMID (1990s adapted hierarchy of needs including transcendence needs)	SPIRAL DYNAMICS LEVELS OF CONSCESNESS (Back/Cowan theory based on Graves's theory) G=%of grown up people on that level of consciousness; P=%of power they hold	TYPES OF ECONOMIES	TYPES OF SOCIETIES	TYPES OF VALUES BY WVS
1. **Biological and Physiological needs** - air, food, drink, shelter, warmth, sex, sleep, etc.	1. Beige: Archaic-instinctive—survivalistic/reflexological **Description**: "Express self to meet imperative physiological needs through instincts of *Homo sapiens*". Time of origin:100.000BC G/P:0.1/0%	PRE-INDUSTRIAL: HUNTING AND GATHERING	PRIMITIVE	**Survival values**: economic and physical security, ethnocentric outlook, low level of trust and tolerance
2. **Safety needs** - protection from elements, security, order, law, limits, stability, etc.	2. Purple: Animistic-tribalistic magical animistic Tribal order **Description:** "Sacrifice to the ways of the elders and customs as one subsumed in group". Level of **traditional cultures.** Time of origin:50.000BC G/P:10/1%	PRE-INDUSTRIAL: PASTORAL/ HORTICULTURAL	TRIBAL	**Survival values**

3.Belongingness and Love needs – work group, family, affection, relationships, etc.	3. Red: Egocentric-exploitive power gods/dominionist **Description:** "Express self (impulsive-ly) for what self desires without guilt and to avoid shame". Expressed by the mentality of street gangs, Vikings, etc. Time of origin: 7000BC G/P:20/5%	PRE-INDUSTRIAL: PASTORAL/ HORTICULTURAL	CLASS SOCIETY INCLUDING SLAVES	**Survival values**
4.Esteem needs – self-esteem, achievement, mastery, independence, status, dominance, prestige, managerial responsibility, etc.	4. Blue: Absolutistic obedience, mythic order— purposeful/authoritarian **Description:** "Sacrifice self for reward to come through obedience to rightful authority in purposeful Way". Embodied by fundamentalist religions. Time of origin: 3000 BC G/P:40/30%	PRE-INDUSTRIAL: AGRICULTURAL	CLASS SOCIETY - FEUDALISM	**Traditional values:** Importance of religion, patriarchal family values deference to authorities. Rejection of divorce, abortion, euthanasia, suicide.
5. **Cognitive needs** - knowledge, meaning, etc.	5. Orange: Scientific/strategic **Description**: "Express self to reach goals and objectives without rousing the ire of important others." Expressed in the Scientific and the Industrial Revolutions. Time of origin: 1000AD G/P:30/50%	AGRICULTURAL/ INDUSTRIAL	CLASS SOCIETY: CAPITALISM	**Secular-rational values:** less emphasis on religion, traditional family values authority. Relative acceptance of divorce, abortion, euthanasia and suicide. Transition from Survival to Self - expression values.
6. **Aesthetic needs** - appreciation and search for beauty, balance, form, etc.	6. Green: Relativistic-personalistic - communitarian/egalitarian **Description:** "Sacrifice self-interest now in order to gain acceptance and group harmony". Expressed in 1960s pluralism and systems theory. Time of origin:1850 G/P:10/15%	INDUSTRIAL/ POST-INDUSTRIAL	CIVIC SOCIETY (still incorporated in capitalism)	**Self- expression values:** environmental protection; growing tolerance of foreign-ers, gays, lesbians, gender equality; rising demands for participation in decision-making in economic and political life.

7. **Self-Actualization needs** - realising personal potential, self-fulfillment, seeking personal growth and peak experiences.	7. Yellow: Systemic-integrative **Description**: "Express self for what self desires, but to avoid harm to others so that all life, not just own life, will benefit." Time of origin:1950's G/P:1/5%	POST-INDUSTRIAL: IT/KNOWLEDGE	EGALITARIAN SOCIETY	**Emancipative values**- subset of self-expression values: lifestyle liberty, personal autonomy,human empowerment, social capital, vitalizes civil society, civic agency increase.
8. Transcendence needs - helping others to achieve self actualization.	8. Turquoise: holistic **Description**: An integrative system which combines an organism's necessary self-interest with the interests of the communities in which it participates. The theory is still forming. Time of origin:1970's G/P:0.1/1%	POST-SCARCITY ECONOMY	EGALITARIAN SOCIETY	**Emancipative Values**

Here are some of the results that can be inferred by the table:
- there has been an ongoing evolution covering all the aspects of the human existence;
- human needs determine the way people think, the values they support and strongly influence the way they organize their society and carry out the economies;
- without the satisfaction of the basic needs one is not able to further develop one's own personality and finally achieve self-actualization; subsequently, no matter at which level of consciousness a person has generally got, the loss of the fulfillment of any of the previous needs will drag them at lower levels of consciousness;
- according to the SDM, the level of consciousness that most of the grown up population holds is very low, namely the 4th one (mostly recognized as religious fundamentalism) and supports traditional values;
- the dynamics of appearance of every next level of consciousness varies with the height of that level, e.g. 50000 years were needed for the 2nd level to appear, yet only 20 years passed between the 7th and the 8th level(!);
- according to the scholars, levels of consciousness cannot be skipped, i.e. one cannot move from , let's say from the 4th to the 6th without previously fully developing most of the characteristics of the 5th one or without meeting the Maslow's cognitive needs; the example of such unsuccessful effort was the establishment of socialism in countries that had not previously developed the capitalism at length. So, both the society that preceded socialism and the majority of people in it shared the characteristics of the 4th level of consciousness and traditional value system. Socialism (that normally may be expected after the fully developed 6th level) is expected to support self-expression values. And people in ex-socialist countries got used to this value system (although it had neither been fully established, nor completely carried out by the majority of people due to their real level of consciousness). After the fall of this system, capitalism has taken over and along with it the value system relevant to this type of society has also been imposed (secular-

rational values system). (This is certainly the reason why the WVS concluded that there was a decrease of happiness in the ex-socialist countries during the 1990's while the rest of the developed world experienced increase in national happiness.)

▪ Scarcity is an impediment to experiencing liberty and freedom. (Here we would like to make a digression and paraphrase Jostein Gaarder's comparison of the two trees of the same kind, living in different conditions: one in abundance of sunlight, water and fertile soil, the other in completely opposite conditions. According to Gaarder (and many other philosophers, including Spinoza, the first tree is free and can fully develop its nature. (Of course it cannot become a pear if being an apple!)[10]) So, people cannot be considered free to self-actualize if they are prevented from fulfilling the biological needs, safety, love, esteem, cognitive and aesthetic needs! In addition, *self actualization* and *transcendence needs* can enable development of postindustrial economies where *emancipative values* will be dominating!

▪ Increased level of consciousness leads to changes in social order. When supported by technological achievements, the changes may be fastened. For example, the Occupy Movements that have been happening in the time of great world-wide financial crisis show that the people with needs that tend towards fulfillment of self-actualization are actually forced to strive for fulfillment of basic biological, physiological and safety needs, that will also affect all other layers of the pyramid! These movements have spread by the aid of the IT technology.

▪ *Knowledge society* is actually a type of economy that begins spreading due to high technological achievements and can be expected to be the dominant economy in an egalitarian society. That presupposes fulfillment of self-actualization needs and support of emancipative values like: lifestyle liberty, personal autonomy, human empowerment, social capital, vitalizing of civil society, civic agency increase.

3. KNOWLEDGE SOCIETY, EDUCATION AND EMANCIPATIVE VALUES:
    HOLISTIC APPROACH

So, *knowledge society* is a type of economy, a part of post industrial and future post-scarcity economies which correspond to egalitarian societies. It can be traced in an environment where majority of people aim at Maslow's self-actualization needs and transcendence needs, like helping others to achieve self-actualization; it is relevant for Spiral Dynamics's 7th and 8th levels of consciousness and supports WVS's *emancipative values* that constitute the key cultural component of a broader process of human empowerment. *Emancipative values* advance entire societies' civic agency which is the capacity of the members of society to cooperate collectively despite their different points of views.

Considering the knowledge process and quality, any knowledge society should aim at enabling successful: generation, transfer and implementation of knowledge. The values it supports are *emancipative* which in respect of knowledge itself would imply development of higher order thinking skills and support of kind of knowledge that will lead to the benefit of the *whole society*. Consequently, the teachers in such society will be expected to have fulfilled their *self-actualization needs* and to have started meeting their *transcendence needs* – helping others to achieve self-actualization (according to

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[10] Jostein, Gaarder. *Sophie's World*. London: Phoenix House, 1996. 210.

Maslow's pyramid) or in terms of the SDM these teachers will have to have reached the 7th and 8th level of consciousness in order to be able to lead their pupils and students healthily and safely up to these consciousness levels that are preconditions for the knowledge to be created, transferred and used for the benefit of all members of the society and beyond – for the benefit of the human kind.

The approach in the education system that can be relevant for such a society is the **holistic approach**. Holistic education is known to support the idea that every person finds identity, meaning, and purpose in life through connections to the community, to the natural world, and to spiritual values such as compassion and peace; its aim is to help learners develop a passionate love of learning and tends towards development of every person's intellectual, emotional, social, physical, artistic, creative and spiritual potentials.[11] There is a long list of schools that implement holistic approach ranging from kindergartens (e.g. Montessori and Waldorf schools) to BA, MA and PhD studies (e.g. The Wisdom University[12]) but the truth is that they are all private institutions. In public schools and universities as well as in the rest of the private ones there may be just traces of holistic approach in the curriculum or in the teaching of individual teachers. This means that no government so far has considered holistic education as a means for raising healthy new generations who will in turn be able to enhance the gross national happiness[13] of their country. However, many teachers find their way of implementing holism in their work. The fact that university lecturers and professors have bigger autonomy in choosing their teaching methodology (in comparison to the elementary and high-school teachers) proves that the academic environment is open to novelties especially considering teaching approaches including holistic ones.

4. ESP IN A KNOWLEDGE SOCIETY

In this respect, the ESP as a tertiary education subject can help the development as well as further support of a *knowledge society value system* by using strategies and methods that enhance *both personal and professional growth of the learners*. Thus, further on, we shall treat of some of the *approaches* and *methods* that can be used in a ESP classroom to enhance the students' personal and professional growth by implementation of the two up-to date concepts form the wide range of humanistic approaches, namely the application of the Neuro-Linguistic Programming (NLP) and the encouragement of different learning styles on the basis of the Multiple Intelligences Theory (MIT). The activities relevant for NLP and MIT will prove to be also highly relevant for the development of the professional growth of the learners and improvement of the cognitive abilities including their critical and creative thinking.

4.1. NLP and MI in an ESP environment

The humanistic approaches in FLT have been introduced for several decades: Georgi Lozanov's *Suggestopedia*, or Caleb Gattegno's *Silent Way* have been applied since 1970's.

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[11] Miller Ron, Holistic Education: A Brief Introduction. 2012.
http://www.pathsoflearning.net/articles_Holistic_Ed_Introduction.php_ (1 August 2013)
[12] For more information on Wisdom University see https://www.wisdomuniversity.org/index.htm
[13] For the notion of the 'Gross National happiness' see http://www.grossnationalhappiness.com/

But, here we would like to draw attention on a more recent introduction of approaches like the Neuro-Linguistic Programming and the use of the student's multiple intelligence potential in language teaching which can enhance students' awareness of their real nature and character and improve their learning skills. Another common feature of the two approaches is that they both take into consideration the learning styles in order to enhance students' interest and motivation.

Neuro-Linguistic programming (NLP) has been an approach developed by Richard Bandler and John Grinderin in USA in the 1970 to serve the areas of communication, personal development, and psychotherapy[14]. The authors have coined the name of the approach on the basis of the strong connection between the neurological processes, the language and the patterns of behavior that can be learnt. In ESP environment NLP can be used for establishing healthy communication between the students and the teacher and among the students themselves, thus creating pleasant classroom atmosphere and successful cooperation.

In this respect one can use the following NLP techniques to build up positive learning conditions in the classroom:

- Creating rapport

Since the term 'rapport' means: relationship of mutual understanding or trust and agreement among people, it means that harmony should be created among the participants of the teaching/learning. The creation of rapport should start from the beginning of the course.

Activities: The 'introduce yourself' activity is useful, but a comparison of what the students wanted to become as children and their present choice will initiate some deeper reflection on their personalities. To our experience, the activity is more successful if the teacher begins it with her/his respective introduction!

Another way of fostering the rapport is to negotiate with the students the classroom code of behavior (e.g. not to laugh when someone makes a mistake or an error), the types of activities that the students prefer (role paly, case studies, power-point presentation), some internal classroom rules (e.g. punctuality).

Finally, the establishment of mutual teaching/learning relationship not only does create but it also enhances the rapport among all the participants in the classroom: and this can be done in two directions - teacher/students: by showing students that the teacher learns from them about their field of interest, by encouraging the students who have better English language skills to help their colleagues.

- Mirroring

Mirroring the behavior, the gestures, the mimics and the way of speaking of some distinguished experts in the field, of the teacher or of some of the colleagues is not only useful, but can also be fun. The original idea of the NLP considering mirroring is to enable learners to imitate the 'model' they consider to have the characteristics they would like to achieve. However, by mirroring, both the teacher and the students can learn a lot about themselves (regardless of the fact whether they are mirroring or are being mirrored) thus raising their awareness of the way people sense or are sensed.

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[14] Joseph O'Connor, *NLP Workbook* . London: Harper Collins Publishers, 2001.

- Creating positive states and anchoring

This activity can enhance the students' motivation towards learning as it refers to activities that make students build or preserve their self-confidence. Many ESP students feel reluctant for having to study this subject. Most of the time these are the students who have problems with the foreign language learning. Being in multilevel knowledge groups, it is normal that these students underestimate themselves when compared to the colleagues who are fluent speakers and excellent in most of the language skills.

Activities: Positive states can be achieved if we encourage students' learning styles, remind them of their previously successfully done tasks, help them predict some of the activities that will take place in the classroom thus helping them to be prepared (like, for example, when the teacher makes a particular, different gestures or occupies a particular, different place in the classroom when beginning grammar instructions, when giving reading or writing assignments, etc.)

- Maintaining flow refers to enabling uninterrupted flow of the learning process.

Activities: Careful planning of the lesson with balanced challenges and skills can achieve this goal. However, no one can predict exactly how the class will pass, so teachers should be aware of the atmosphere and discretely hold control of it. This may include digressions or inserting a joke when the students' attention decreases.

In a multilevel knowledge classroom it is very difficult to plan a balanced lesson because what is difficult for some students is easy and boring for others. In such cases (very typical for ESP classes in our two countries) different types of exercises may be given to different students, but pair work with students with different levels of knowledge can be inspiring and encouraging for each of the participants. For example, when defining the main point of a passage the students can discuss the possibilities and come up with a mutual answer. This activity can be done in pairs until all students feel confident in defining the main points individually.

- Pacing and leading

These two activities are related as they mean that the teacher should be sure that the students can follow what the teacher says and then to proceed with the lecture or the further activities. This is extremely difficult to achieve in our ESP environment. However, a carefully planned lesson and the patience of both the teachers and the fluent students can enhance the chances of the rest to 'tune-in' the lecture.

- Perceptual positioning

This activity is important for the ESP students for development of the skills to be neutral or to be able to mediate between two parties. It can help in overcoming biases and scientific dogmas. Activities that can foster this aspect are open-ended discussions on provocative scientific topics where first the teacher and later individual students will act as mediators of the discussion.

▪ Modeling good practice

As NLP is based on mirroring of positive examples, modeling good practice refers to discovering the learning styles of the students and helping them develop methods that will be recognized as successful and repeatedly used by the students. However, in order to be successful in this respect, the Multiple Intelligence Theory should be taken into consideration and applied in the ESP classroom.

Multiple Intelligences Theory, firstly introduced in Howard Gardner's famous book from 1983 entitled *Frames of mind: The Theory of Multiple Intelligences*[15] fully corresponds with the holistic way of thinking and approaching education. Recognizing 9 different possible aptitudes that every person has, Gardner reveals the fact that some of them are stronger that the others in every individual, but that the weaker ones can be improved. So, his theory can be used for two reasons:

▪ by recognizing the stronger intelligences in the learner, teachers can recognize their learning style and prepare suitable activities in the classroom thus enhancing the motivation and the good results of every student,
▪ by applying different MI activities for the same unit of the studied material the weaker intelligences of the students can be improved.

It is expected that the stronger MI can be presupposed in ESP students as they have chosen a particular subject area that reveals the potential aptitudes and talents the future professionals should have. In this respect it is easier for the ESP teacher to design a course in which most of the activities will match stronger intelligences, but should also carefully include activities that will enhance the weaker ones. Here are some suggestions for ESP activities in the *field of science and technology* (EST) that support MI.

▪ *Musical-rhythmic intelligence* reveals great sensitivity to sounds and rhythm and is therefore strong in musicians. However, it can be activated and even improved in any other learner if lessons are accompanied by *suitable music* (as Suggestopedia also implies), but from time to time *'rapping' a definition or writing a poem with particular meter on different scientific topics* (in the case of EST they may include: energy, water, atom, molecule, etc.) has proved not only helpful but also great fun!

▪ *Visual-spatial intelligence* means talent for spatial management and visualization and is strong in EST students. They both think and process information in images and have developed visual and motor skills. These students show creativity in designing objects, project or inventions. The activity that is crucial in our EST classroom is exactly the one which corresponds to the learning style of the students with a strong spatial intelligence, but it can be used also with other students to develop this aptitude, namely the *taking notes activity by creating map or structured notes, flow charts or tables*.

▪ *Verbal-linguistic intelligence* is strong in people who think in words, have excellent memory thus can be good orators, writers and language learners. EST is a linguistic subject, and yet this talent is not always among the stronger ones in EST students, so the following activities can be used to enhance it: crossword puzzles using ST vocabulary, giving presentations on topics of mutual interest, discussing the presentations, the topics of the presentations, all sorts of writing assignments starting from summary writing, paragraph writing, up to a seminar paper. The improvement of memorizing can be

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[15] Howard Gardner, *Frames of mind: The Theory of Multiple Intelligences*. New York: Basic Books, 2011.

achieved by introducing note-taking activity[16] on a new lesson or memo-games, especially with the new vocabulary.

▪ *Logical-mathematical intelligence* means an aptitude for logical and abstract thinking, talent for reasoning and using numbers as well as high proneness to critical thinking. They easily recognize a cause-effect relationship in any situation. This intelligence is an imperative for ST students, so it should be supported in the EST classroom for the benefit of this subject. Activities that foster logical-mathematical ability in EST students may include: creating tables, flow charts and graphs that reveal the cause-effect relationships, analysis of scientific texts in terms of determining the rhetorical functions presented in the text (arguments, instructions, descriptions, narrations etc.).

▪ *Bodily-kinesthetic intelligence* is characteristic for actors, dancers or people professionally involved in any sport. This ability can best be practiced by role-plays (e.g. preparing documentary on a particular topic including the speaker/journalist and experts in respective fields who explain the topic from their point of view or making commercials for products or devices they are supposed to invent).

▪ *Interpersonal intelligence* is actually one of the two competencies of the so called *emotional intelligence*. People with strong interpersonal intelligence recognize other people's emotions and are able to cope with them successfully. They socialize easily and can be emphatic and compassionate. Compassion is important for ST students because of their involvement in application of technologies that may be dangerous for the other people or the environment. By this ability ethics in science can be fostered. Activities that initiate and reinforce this intelligence include: previously mentioned role-play activities especially the part of the student who organizes the preparation of the documentary or the persuasive part of the commercial; pair-work; mediating role in discussions or disputes on provocative topics (like: homosexuality and scientific evidence, human cloning, euthanasia, etc.); another way to enhance this intelligence is to develop grammar exercises that will include topics and notions that will make students reflect on issues concerning compassion and tolerance (e.g. practice gerund by asking students to use the phrase 'worth doing something' in the exercise that includes questions on topics like: Is it worth: helping people in need and why?).

▪ *Intrapersonal intelligence* helps in learning who you are, in getting to know oneself and coping with one's own feelings and emotions as well as achievement of one's own successful social adjustment. Being important for achievement of self-actualization this intelligence is crucial for every individual including the ST students. EST may implement the following activities: writing essays expressing students' opinion on relevant topics; writing journals during the EST course reflecting on one's professional growth including the current issues (their ideas, thoughts and opinions considering their studies and/or scientific notions, their advancement considering the EST course, their relations with the colleagues, etc.) and their future plans.

▪ *Naturalistic intelligence* is strong in individuals who are strongly connected to the nature and the environment. It is highly developed in biologists and ecologists. However, the rest of the ST students should also have fully developed naturalistic intelligence in order to prevent pollution that may be caused by application of some harmful technology.

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[16] This activity is included in books that are aimed at improvement of the brain activities including memorizing e.g. Françoise Boch and Annie Piolat. 'Note Taking and Learning: A Summary Research', *The WAC Journal September* 2005 < http://wac.colostate.edu/journal/vol16/boch.pdf> 1 August 2013.

EST can contribute in development of scientific ethics among ST students by the following activities: presenting and discussing the effects of particular scientific achievements on the environment; role-play including dispute between the factory owners and ecologists (pros and cons); group work: national teams that create an environment friendly national policy, etc.

▪ *Existential intelligence* has been introduced by Gardner later as an answer to the suggestions of other experts in the field to include the spiritual or religious intelligence in the list. It is the ability to understand the spiritual and religious ideas, the impulse to seek for existential answers like: who we are, what is the reason for living, the importance of consciousness development etc. This intelligence is crucial for any individual in the world in order to be able to develop his/her spiritual aspect (in addition to the three counterparts of the human personality: physical, emotional and mental). This human aspect, if in balance with the other three, and if developed simultaneously with them, leads to healthy development of consciousness which has been emphasized by the Spiral Dynamics Model. ST students need it as much as any other human being and it can be fostered by watching films and videos in which the relationship between the science and spirituality is stressed (based on the quantum physics application in every aspect of human life). One of the films we always introduce to our EST students is: *What the Bleep Do We Know*. This intelligence is also developed by encouraging students to give presentations on topics that include both spiritual and scientific approaches (e.g. Is love only chemistry?; What is time?; The effects of thought on DNA/water; examples that support the Law of Conservation of Energy, but looking for examples when energy turns into matter; the application of the Second Law of Thermodynamics in every day's life; Lucid dreams and famous scientists; zero-field energy; Karl Pribram's and David Bohm's Holonomic Brain Theory and many other issues. The book *The Field* by Lynne McTaggart can be used as a source for many similar issues).

5. CONCLUSION

This paper has succeeded in achieving the aims that have been put forward at the beginning, namely:
- ▪ to determine the contemporary value systems worldwide and the one that reflects the highest levels of consciousness,
- ▪ to recognize the value system currently established in our two countries, and
- ▪ to investigate how education can promote the present value system emphasizing the contribution the ESP may give in this respect.

The value systems considered here are the classifications made by the expert team of the World Value Survey and ones that reflect the highest levels of consciousness are the so called self-expression values which reveal high awareness for the importance of the environmental protection, democracy and gender issues, as well as its subgroup called emancipative values. In addition we have accepted the notion of the knowledge society and its value system as a pattern towards which all modern communities should aim.

The current value system in Macedonia and Serbia is a discrepant combination of secular-rational and survival values as a result of the dramatic social and political changes in these two countries in the course of the last 20 years.

Education that can improve the present value system in our two countries should actually enable healthy personal and professional development of the learners so that they can gradually self-actualize and be able to support high values like self expression ones. In order to achieve these goals, the holistic approach to the teaching/learning process has to be applied. In this respect, ESP courses, as part of the tertiary curricula, can be designed to stimulate, develop and enhance competences and aptitudes which are imperative for recognition and acceptance of high value systems which in turn are expected to be characteristic for highly developed societies like the knowledge society towards which the open minded world has been actually heading today.

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