Living the Discourse of Teaching & Learning in Higher Education:

Participants of the Post Graduate Certificate in Teaching & Learning in the Creative Arts

G. Nah

Doctor of Education

2012

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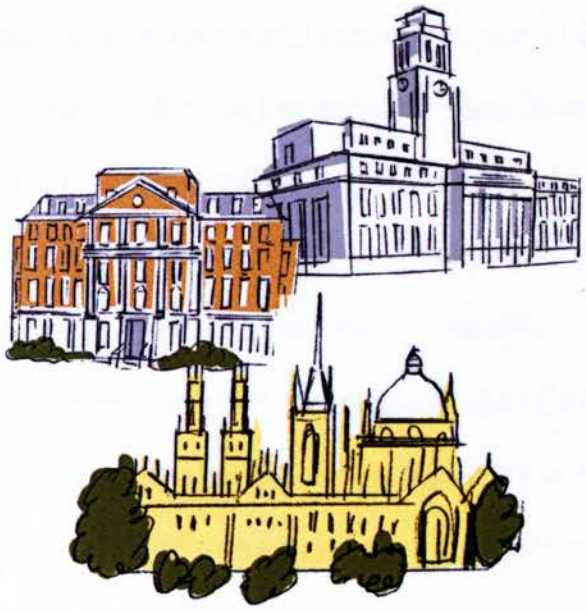
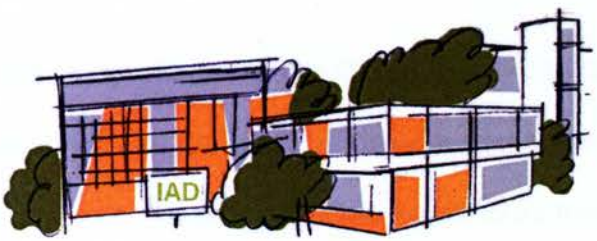
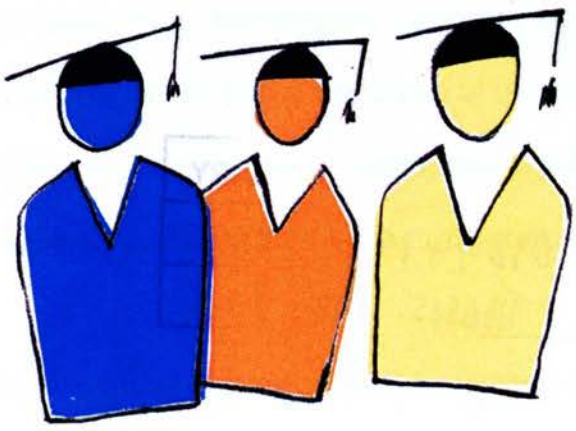
Acknowledgements



I wish to thank my Director of Studies Dr Victoria Perselli for her support and guidance; also Professor Keith Grieves and Dr Balasubramayam Chandra



Thanks to my line manager, the Dean of Learning & Teaching for her encouragement and belief that one day I would finish.



Special and heartfelt thanks to the research participants who gave me permission to tell the stories of their experience of the Post Graduate Certificate in Teaching and Learning in the Creative Arts in 2007 and 2008, even though their personal and professional narratives have changed, in some cases significantly, since then.

Living the Discourse of Teaching and Learning in Higher Education: Participants of the Post Graduate Certificate in Teaching and Learning in the Creative Arts

Abstract

Studies of teaching and learning in Higher Education in the UK have focussed mainly on the implications of its macro structures and larger systems or, to a lesser extent, the lives of those affected by them at the micro level (Trowler, 2008). These are both legitimate approaches. However, from a sociocultural perspective it is important to consider the relationship between the individual and their context. The complexity and challenge of doing this is cognisant with the postmodern condition (Harvey, 1990) and reflective of doing research in 'new times' (Quicke, 1998).

This study was driven by the desire to challenge my beliefs, deepen my knowledge of context and develop my practice as an academic developer. To do this a Cultural Studies theoretical perspective is employed to provide a contextual framework. A methodological bricolage uses discourse analysis to reveal the political and institutional contexts. From the literature reviewed the response of Higher Education to the policy discourse of teaching and learning emerges, a means for comparison of institutional provision is generated and an interview schedule for the research participants is formulated.

From the interviews 'portraits' (Lawrence-Lightfoot & Hoffman Davis, 1997: Stronach & McLure, 1997) of the research participants' lived

experience of the in-house Post Graduate Certificate course are created. They illustrate the concerns and challenges that confront being and belonging in 'new times' and reveal partial, in-between and borderline lived experiences (Bhabha, 1994; Clegg, 2008; Whitchurch, 2008).

The importance of the Post Graduate Certificate community emerges as well as the potential for multi-disciplinary professional development spaces to support identity formation and shift. An effective community of this kind has two essential requirements: first, a curriculum that is the antithesis of technicist approaches is necessary to mediate the performative technologies of the discourse of teaching and learning in Higher Education and second, tools that help academic developers accommodate the mutable identities of participants as they grapple with being in 'super complex' times (Barnett, 2008).

Contents

Introduction

The Institutional and Personal Context

Objectives of the Study

Reflections on my work in and study of Higher Education and the experience of working with the first and second cohorts of the Post Graduate Certificate in Teaching and Learning (Post Graduate Certificate) at the Institute of Art and Design (the Institute) provided the catalyst for this study. I became conscious that my beliefs, in the value of the study of Education as a discipline in its own right and for staff to be qualified to teach in Higher Education, were consistent with the policy agenda to professionalise the roles of teaching and supporting learning. However, as an academic developer working in the field, I was concerned about the impact of this agenda on those it was designed to 'professionalise'. I wanted to critically evaluate how the political and institutional discourse of teaching and learning translated into a lived experience for the participants of the Post Graduate Certificate and to ask: what was their experience of the course, did it provide them with the means by which to improve the quality of their students' experience and how did my involvement contribute?

Regard for the role I play does not mean I am the central focus of the research. It has been suggested (Rowland, 2007; Clegg, 2009) that academic developers have expended a great deal of energy studying themselves. My concern is not with self but with the experience of the

course participants and the impact this has on their practice. Furthermore, by viewing the policy and consequent institutional agenda to professionalise the role of teaching and supporting learning as 'discourse' (an analytical lens) the relationship between power and knowledge comes into play.

By performing the role of Academic Developer delivering parts of the course I am not only tacitly approving of the discourse but also acting as an agent of this form of social control. From this perspective questions emerge, upon which I must reflect in order to challenge my practice: am I inflicting an unwanted discourse on the course participants or helping them to navigate it satisfactorily?

Seemingly, the course participants to date have had a positive experience but this view is based on anecdotal evidence as opposed to rigorous inquiry. It is my responsibility as a practitioner to challenge my own beliefs and values and to endeavour to improve my practice (Alexander, 1992). It is also my responsibility as a public intellectual (Goodson, 2003; Giroux, 2005) to challenge the status quo.

Thus inquiry into the lived experience of the participants of the Post Graduate Certificate at the Institute emerged as an appropriate and valuable way of achieving these aims because privileging individual contextualised experiences recognises that these are dynamic, negotiated and contingent upon a multiplicity of influences. Clegg

(2008) also used this approach in a study which focuses on the lived experience of thirteen staff in traditional academic roles in one institution. She set out to explore the issue of academic identity as a 'multiple and shifting term [that] exists alongside other aspects of how people understand their personhood and ways of being in the world' (ibid:329). Although unaware of Clegg's (2008) study at the time this research project was formulated there are interesting similarities. The concern with, and focus on, the lived experience of staff reflects an increasingly visible contemporary concern with being (Barnett, 2007; Barnett & Di Napoli, 2008; Robertson & Bond, 2005; Whitchurch, 2008) and is referred to by Barnett as an 'ontological turn' (2007:108).

With reference to Tight's (2004) study of journal articles, Trowler (2008) notes the tendency for educational research to focus on the national (macro) level. Whilst research that focuses on the individual (micro) is valuable he warns of the dangers of generalisation where 'the relationship between the individual and their context becomes hidden' (ibid:19). Thus, in order to place the figure (individual) in its ground he positions the importance of considering the macro, meso and micro contexts.

Trowler's (2008) contention regarding the importance of context resonates powerfully with this study for two reasons. Firstly, as already noted, this research was generated from a desire to challenge and to know. At the simplest level: what do I know about the figures, what do I

know about the ground and why do I believe what I believe? Secondly, the underpinning theory of art and design disciplines draws on Art History, Design and Cultural Theory and is the study of the contextual conditions (social, political and economic) at the time an artefact was produced (Breward, 1998; Conway, 1987; Hollis, 1994). At the Institute this is called Contextual Studies. Influenced by the view that the study of historical, cultural context aids the interpretive endeavour, I set out to explore the relevant contextual conditions of the Post Graduate Certificate and the participants' experience of it.

In this study, the data of the research participants' experience will be presented as portraits. Interpretation of these artefacts will require an understanding of the cultural context of the time in which the portraits were produced because 'culture is not merely the context in which the self operates, but it is 'in the self'' (Kincheloe, 2004:26). Culture, context and the self are inseparable. If this is so then some contextual explanation of the life and circumstances of the artist is also necessary. In this case the personal history and professional context of the artist/researcher have intertwined and resulted in this research project. Table 1 charts these and by doing so supports the story of the emergence of the inquiry that follows.

Table 1: Personal History and Professional Context of Artist/Researcher

Personal Contextual History		Institutional Contextual History
Joined the Faculty of Fashion and Communication at **The Institute of Art and Design** as Welfare Officer	**1999**	Degree awarding powers granted
Role of Study Advisor created Became Study Advisor on a sessional basis	**2001**	
MA in Education	**2004**	
Commenced Education Doctorate	**2005**	
Sessional lecturer and second marker – one day a week for the Post Graduate Certificate at the Institute Study Advisor four days a week permanent contract	**2007**	Post Graduate Certificate in Teaching and Learning commenced Cohort 1 Jan – September 2007 Cohort 2 September 2007 – September 2008
Education Doctorate Research Project data collection	**2008**	
Jan – Education Doctorate writing up began June/July – Re-wrote Post Graduate Certificate for re-validation	**2009**	
		Aug – Post Graduate Certificate in Learning and Teaching re-validated and re-accredited with the HEA also with SVUK
Sept – Course Leader Post Graduate Certificate in Learning and Teaching (2 ½ days a week) Academic Developer (2 ½ days a week)		New 18 month course commenced with 23 participants
	2010	New cohort commenced with 26 participants
		Oct – The Browne Review
	2011	
		June – 'Students at the Heart of the System' Higher Education White Paper
Education Doctorate submitted		

The Contextual Emergence of the Inquiry

Until becoming Welfare Officer at the Institute of Art and Design my experience of Higher Education was limited to post-18 teacher training in the mid 1970s. On appointment, I worked hard to understand my role in relation to the micro (departmental), meso (Institutional) and macro (Higher Education) contexts (Trowler, 2008). During this time two key issues emerged which surprised me and had a direct impact on my career and study decisions as well as on the formulation of this research project.

Part of the role of Welfare Officer, located within the Student Services Department, was to support any students, who had either self identified or been identified by staff as possibly dyslexic, with the process of applying for the Disabled Student's Allowance (DSA) from their local education authority. If awarded it was then my responsibility to put the institutional support in place.

Of the diagnosed dyslexic students under my care most experienced difficulty with either interpreting and/or producing written text. Unsurprisingly, it was the theoretical (Contextual Studies) components of the courses that exacerbated the difficulties of these students (Cooper, 2009). The lexical density of unit handbooks and core texts as well as the didactic teaching methods (Davis, 1997) used at that time suggested to me that staff were not attempting to meet the needs of a diverse student body (Cooper, 2009). In the conference report of the

Higher Education Funding Council for England (HEFCE) project, '*Dyslexia in Higher Education Art and Design: a creative opportunity*', Brigdon & McFall (1999) called for good teaching practice for the benefit of all students. The answer to this call was barely apparent at the Institute. Support mechanisms for speakers of English as a second language and diagnosed dyslexics (via what Pollak (2005) refers to as a 'discourse of dyslexia') were in place but the provision of study support for all students was slow to emerge.

However, when this need was recognised I took on the role of Study Advisor. It quickly became clear that my initial teaching qualification and all the teaching experience I had was insufficient to provide effective support within an increasingly complex (Quicke, 1998; Barnett, 2000; Clegg, 2008) Higher Education context .

In an attempt to develop a knowledge-base that would enable me to respond to my students effectively, I turned to study skills handbooks for advice and guidance. I found useful tips and hints on how to support students with the technical side of studying. Although a valuable starting point, this was a generic and technicist (skills and strategies) approach (Lea & Street, 1998; Lea & Street, 2006; Wingate, 2006; Smith, 2007). It failed to acknowledge the complexity of individual learning contexts and the difficulties of learning to write, and of learning to 'be' a student in Higher Education (Lea & Street, 1998; Lillis, 2001; Wingate, 2006). In other words that, 'the student is a human being ...

with all the hopes, relationships, projects, joys and anxieties that are part of human being itself' (Barnett, 2007:28). I became aware that an underlying reason why students sought study advice was to assuage their disquiet because as Barnett astutely states 'being a student is to be in a state of anxiety': this 'pedagogical being' is also fragile (ibid:32).

Issues of technicism and genericism emerge later in this study in relation to the content of learning to teach in Higher Education courses. Concern for learning to 'be' a student and the consequent anxiety this causes is also a recurrent theme as well as the relationship between being and knowing which prompted my return to the study of education. In the search for an ontological and epistemological basis from which to build my practice, I undertook an MA in Education (Applied Linguistics). This enabled me to contextualise my initial teacher training and subsequent teaching experience, and apply more recent theories of pedagogy to the Higher Education context (extrinsic) in general and my own context in particular (intrinsic).

The theory of social constructionism, defined by Burr as 'the social practices engaged in by people, and their interactions with each other' (2003:9), was valuable because 'knowledge is viewed not as something that a person has or doesn't have, but as something people do together' (ibid). From this perspective the work of study advice means helping students to become expert in the social and transformational (Parker, 2002) aspects of learning in the disciplines that often remain taken for

granted; ways of speaking, behaving and being. The influence of social constructionism on my epistemological stance and its impact on the research perspective of this study is discussed in Chapter One.

My conviction that the study of pedagogy had a significant contribution to make, confirmed by master's level study, may have derived from my initial teacher training for the primary age group, where subject disciplines play 'second fiddle' to pedagogy (Banks, Leach & Moon, 1999; Gardner & Boix-Mansilla, 1999). At the Institute where knowledge of subject discipline and professional practice is privileged this is not a commonly held view. After completing the MA in 2004 I began a Doctor of Education Programme (EdD) in 2005.

In one of the early EdD assignments I am critical of the notion of reflective practice as an epistemological panacea and suggest that in the quest for professionalism in Higher Education 'surely it is to pedagogy that we must turn?' (Nah, 2005 unpublished). This question reflected the first great surprise I encountered in the early weeks of employment at the Institute: that few lecturers had a teaching qualification. Many teaching staff seemed as bemused by my belief that study of pedagogy, that is 'the performance of teaching together with the theories, beliefs, policies and controversies that inform and shape it' (Alexander, 2008:3) had anything to offer, as I was at their apparent belief that expertise in subject discipline was a sufficient basis upon which to teach and support learning in Higher Education.

With no other knowledge-base on which to draw, their teaching practices perpetuated methods of delivery and assessment that were part of their own art school experience (Bullough, 1997) about which they often spoke with nostalgic reverence. This is not surprising because educational institutions and their staff perform the function of reproducing society and by doing so perpetuate the status quo (Bourdieu & Passeron, 1990; Giroux, 2001). According to MacDonald (1970) the art schools were no exception.

It seemed ironic that the art school graduates who saw themselves as challengers of the status quo rather than products of it (ibid) found it difficult to accept that the diverse range of students arriving to study art and design could not be moulded into replicas of themselves. From these observations (founded on anecdotal evidence) disquiet emerged and the imperative to question, in my role as academic developer, whether I attempt to maintain the status quo and if I am guilty of trying to turn the Post Graduate Certificate participants into replicas of myself? Reflexive attention to these questions will be paid in the conclusion.

The Government's Widening Participation agenda for Higher Education in England and Wales was well under way when I entered the system in 1999. As a result, together with changes to student funding (the abolition of grants and the introduction of the student loan system), all Higher Education Institutions had to increase and develop support services for students (Haggis, 2003). A culture of deficit emerged as

'non-traditional[1]' students arrived at university with few of the skills necessary for study at this level (Haggis, 2006; Wingate, 2007) and lacking in self esteem (Furedi, 2004). Support staff were expected to somehow compensate for student deficit and ameliorate their fears. Paradoxically however, low status was attributed to the staff who performed these essential roles. In the early months of working at the Institute (an educational establishment with a very diverse student population), this lack of interest in and the low status of academic support staff, was the second great surprise to me.

The role of Study Advisor has had a profound impact on this study for three main reasons. First, as difficulty with the theoretical elements of the courses was the main reason why most students sought Study Advice I constantly engaged with the work of Contextual Studies theorists at undergraduate and postgraduate levels. As a result the influence of: Foucault (1977, 1980, 1982, 1984 & 2002), Harvey (1990, 2007), Hall (1997), Lyotard (1984), and Barnard (2002), is visible in this study, especially in Chapter One where the research design and the underpinning philosophical perspective are explained.

Second, in the intimate one-to-one space of Study Advice I witnessed the impact of the Widening Participation agenda (which I supported) on the experience of those living this discourse. At the end of the second

[1] Non-traditional students: 'students from social groups historically excluded from higher education: these include students from working-class backgrounds, those who are older than 18 when they start university and students from a much wider range of cultural and linguistic backgrounds' (Lillis, 2001:16).

year of doctoral study I designed a research project to facilitate close analysis of one student for whom the discourse of Widening Participation was a living reality. The value of challenging my alignment to this political discourse by researching the experience of those for whom the discourse was intended became clear and is evident in the focus and design of this study.

Third, as Study Advisor I experienced at first hand the low status afforded to academic support staff, referred to by Macfarlane (2011) as 'para-academic' in spite of their significant contribution to student learning. As a result in another EdD assignment I argued that the term 'educational professional' should be reconceptualised to encompass the wide-range of professionals who work alongside the 'traditional' academic and contribute to the process of graduating students (Rowland, 2002; Clegg, 2003). This call to reconceptualise the term reflects the political agenda to reposition the status of teaching in Higher Education by professionalising the role through a variety of means, including pedagogic training, for academic and academic support staff.

Thus, the importance of the policy context (Chapter Two) and the response it provoked from Higher Education in general (Chapter Three) and the Institute in particular (Chapter Four) emerges. These chapters constitute the contextual ground of this study into which the figures will be placed.

Structure of the Study

Chapter One will address the questions: what is the philosophical, theoretical and methodological design of this research project and what are the methods of data collection and analysis? The chapter begins by discussing the ontological, epistemological and philosophical basis of the study. This is not in the name of transparency, as visibility also has the power to conceal (Strathern, 2000a), but to acknowledge the power of the researcher who mediates the research design, approach and findings through their own experience. The choice of theoretical perspective, influenced by the importance attached in art and design to the study of context (Contextual Studies), resonates with Trowler's (2008) concern to consider macro, meso and micro contexts. Additionally, Trowler (ibid) also importantly states that 'what constitutes figure and what constitutes ground is a matter of analytical choice, conditional on the lens chosen and the object of interest' (ibid:56). The focus of Chapter One is to set out the methodological choices, analytical lenses and interpretative strategies that are used.

Chapter Two asks the question what is the discourse of teaching and learning in Higher Education? The Dearing Report (1997) and *The Future of Higher Education* (2003) provide the policy context. How these documents construct the discourse of teaching and learning in Higher Education is analysed using a Foucaultian, albeit bricolage, approach to discourse analysis.

Bhabha (1994) reminds us that contextual ground is messy. It does not emerge as a neat progression but reveals blurred boundary spaces. The position of policy analysis in this study reflects this view and poses questions that could be argued interminably: do the policy documents constitute data; are they literature and should they be analysed through the literature. The decision to position them before the literature is both methodological (discussed in Chapter One) and contextual because they help to construct the ground from which the literature emerged.

The literature reviewed in Chapter Three begins with work published soon after the Dearing Report (1997) and moves forward to the time that the research participant data was collected (2008) and beyond. It seeks to provide further contextual ground into which the figures will be placed. It does this by addressing the questions, what was the response of Higher Education to the political discourses constructed by policy and what were the key issues and concerns experienced? The findings in the literature contribute to the analysis of the institutional context and to the interview questions asked of the research participants. Methods by which to analyse their lived experiences of the course are also generated by the literature.

In Chapter Four the response of the Institute to Higher Education policy in general, and teaching and learning in particular, emerges from comparison of its strategic documents with the policy discourse emanating from Chapter Two. It addresses the questions: what is the

institutional discourse of teaching and learning; what are the objects and who are the subjects of it? The strategic documents which cover the period 2005 – 2011 create an institutional discourse. How this maps against the political discourse is also discussed in this chapter.

This research focuses on the Post Graduate Certificate which is the main object of the discourse of teaching and learning at the Institute. In August, 2006 the newly appointed Head of Teaching and Learning was tasked to develop, validate and commence, as quickly as possible, an in-house Post Graduate Certificate in Teaching and Learning. The structure and content of the course is compared in Chapter Four with the generic structure of similar courses discussed in the literature in Chapter Three. It provides the local contextual ground in which the figures of the study sit.

The Post Graduate Certificate at the Institute is a part-time, in-service course designed to run over one academic year. Academic staff on point five (two and a half day a week) contracts or more are obliged to complete this course as part of their probation if they have less than three years full-time teaching experience. Other staff, including those in academic support roles, can elect as part of their Continuing Professional Development (CPD) to participate in the course. The course has weekly sessions on Wednesday afternoons. Participants of the first and second cohorts were invited to contribute to this study.

The first cohort consisted of six staff who performed a variety of academic and academic support roles and who ranged from full-time to those on fractional and sessional contracts. Thirteen staff comprised the second cohort performing a wide range of roles and on various contracts. Eight staff, two from the first cohort (33% representation) and six from the second (43% representation) are central to this study. Although their main appearance is in Chapter Five they are referenced throughout. They are introduced in outline (Table 2) below using images of how they view themselves that they were asked to provide for this inquiry. See Appendix 1 for a full list of course participants.

At the end of Chapter Four the key issues that have surfaced in this and the preceding chapter are discussed and their transposition into interview questions to be asked of the research participants is explained.

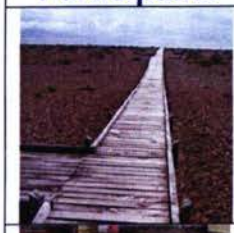
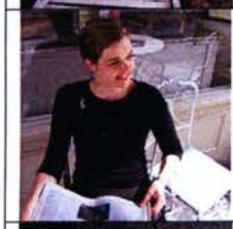
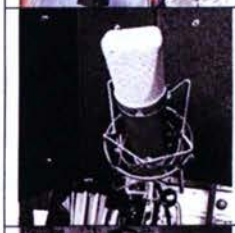
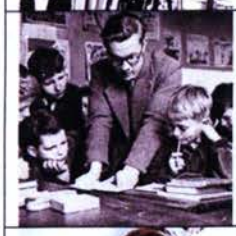
Research Participants	2008
	KA Senior Lecturer: Journalism 2 ½ days a week
	RA Lecturer: Contextual Studies 2 ½ days a week
	HC Lecturer: Film Production 2 ½ days a week
	WM Sessional Lecturer: Graphic Design New Media 2 ½ days a week
	SR Technician: 3D Design Full-time
	HJ Senior Lecturer: Fashion Promotion Full-time
	GL (right) Artist in Residence: Textiles Full-time
	ML Technician: Fashion Design Full-time

Table 2: Outline View of the Research Participants

The work of Chapter Five is to present the portraits of the research participants and finally place them in their contextual ground. Developed from interviews and other data the portraits reflect their lived experience of the course and provide the main narrative of this study. They are presented, like portraits in a gallery, with limited explanation. As their unique stories unfold, their enchantment (Archer, 2000) is revealed.

Chapter Six discusses the implications of the lived experience for the Post Graduate Certificate research participants the by asking the questions: what do the participant portraits reveal and what is the relationship between their lived experience of the course and the contextual ground provided by the three preceding chapters? The answers to these questions help to generate the findings. The implications of these for my practice as an academic developer and how this should change, is addressed in the final sections of this chapter.

The conclusion returns to the context of the researcher and provides a reflective space where the findings of the research are interrogated and the partiality of the findings are acknowledged. By recognising that 'the assumptions of the researcher always find their way into a research act and always make a difference to the knowledge produced' (Kincheloe & Berry, 2004:6) we are reminded that knowledge is socially constructed through acts of individual interpretation.

I have found nothing in the literature that offers an inquiry of this kind where a practitioner embedded in a local context seeks to contextualise the lived experience of the research participants into a well known wider and unknown local contextual frame. Neither is the range of methodological tools selected in this inquiry likely to replicate an arrangement used elsewhere. They help to provide a particular contextual view and do not pretend otherwise. As McLuhan profoundly states 'We look at the present through a rear view mirror. We march backwards into the future' (1967:73). As we do so in this study the past gains perspective and comes into sharper focus. The work of academic development becomes clearer and the tools of the trade are defined.

Chapter One

Research Design and Methodology

Introduction

The influence of involvement with Contextual Studies at the Institute in relation to this study has been acknowledged in the Introduction. Social constructionist theories of learning were also referred to as meaningful for the development of my teaching practice. They are also at work in the design of this study and the endeavour to articulate the philosophical relationship between ontology 'the study of being' and epistemology 'understanding what it means to know' (Crotty, 2003:10). Theorists' views of the relationship between knowledge and being in the contemporary context are used to explain the philosophical perspective of this research. The influence of these on the theoretical perspective, methodology and methods follows.

Research Perspective – who are we and how do we know what we know?

The philosophical perspective adopted in this study is both interpretivist and postmodern. It is interpretivist because this perspective 'looks for culturally derived and historically situated interpretations of the social life-world' (Crotty, 2003:67) and links directly to a constructivist epistemology whereby 'knowledge is a 'construction' reflecting the world, not independent of our deliberations, but as something constructed by them' (Pring, 2004: 44). A belief that the construction of knowledge is socially derived (Denzin & Lincoln, 2005) is the underlying

epistemological position which both informs the design of the project and the interpretation of the data. This study is driven by the imperative to provide the historical, political and institutional ground in order to make the portraits of the participants meaningful. In other words to 'gain insight into the social construction of knowledge, understanding and human subjectivity' (Kincheloe & Berry, 2004:10) requires conscious attention to the historicity[3] of the researcher and the research participants.

The terms constructionism and constructivism are sometimes used interchangeably, but there is a useful distinction between them (Crotty, 2003). Both perspectives value the unique experience of the individual but whereas constructivism privileges 'the meaning-making activity of the individual mind' (ibid:58) constructionism acknowledges the influence our cultural experience has on the way we make meaning.

Foucault, who is interested in the way that subjects engage with objects in the world in order to make sense of them (Rabinow, 1984), acknowledges that the kind of engagement that occurs depends upon the social perspective of the subjects. Social structures such as age, gender, ethnicity, religion, nationality, marital status, sexuality, employment, unemployment, ability and disability all play a role. However, the traditional structures that provided security of being and knowing have been questioned, challenged and changed in the last

[3] Historicity – 'the distinctive historical quality or character of a social context' (Jary, D. & Jary, J. (2000) *The Dictionary of Sociology*, third edition. Glasgow: HarperCollins)

twenty years of the twentieth century (Harvey, 1990; Usher & Edwards, 1994). Now there is neither a simple nor a single answer to the questions; what is work, family, nation or university; who performs what role where and how is membership defined (ibid)? The contemporary context is complex. It is an age of uncertainty where everything is perceived as dynamic and fluid (ibid). It is a postmodern, post-Fordist 'maelstrom' (Robertson, 1996:29) of existential uncertainty characterised by a 'shift from Fordist assembly line production models to flexible accumulation' (Lather, 1991:32).

Thus the ontological perspective present in this research views the state of 'being' as a postmodern condition (Lyotard, 1984; Harvey, 1990). It is a perspective where 'ontology precedes epistemology' (Usher, 1997:31). In other words what we know emerges as a result of who we are. However, who we are is neither static nor singular or stable. A 'precariousness' of condition characterises our existence in contemporary times (Bauman, 2000:160) due to the combined experience of 'insecurity', 'uncertainty' and 'unsafety'. Such complex states of being require different lenses through which to be viewed.

'Shifting metaphors' (Stronach & MacLure, 1997:19) help to articulate postmodern conditions of being such as other, nomad, traveller, migrant and the hybrid constructs of self and in-between states that these create. Such metaphors can be employed to critically analyse the experience of subjects in terms of identity. It is important to do this because the postmodern condition opens up endless possibilities for

some, but for others it represents a chaotic and uncomfortable existence that, like liquid, constantly moves and flows in unpredictable ways (Bauman, 2000).

According to Bhabha (1994:316) there is a crisis in the 'collective ontology of the group' but as a result small, local narratives proliferate. The narrative nature of truth creates on the one hand the possibility for small, local narratives to be heard and on the other a 'global or totalizing "crisis" ... [as] the old master-narratives of legitimation no longer function' (Jamieson's forward in Lyotard, 1984:xi). As Harvey (1990) notes, living in a time of crisis has paradoxical implications.

The paradoxical nature of the postmodern condition with regard to educational research emerges when Stronach & MacLure ask 'what kind of engagement of educational research and postmodernism do we envisage' (1997:10)? The doubled word engagement is used intentionally because it means both a formal commitment to marry and to take on the enemy. The implication for this study is that announcement of the postmodern condition as a perspective means making a formal commitment to complexity, and taking on the enemy of over-simplification and generalisation for the sake of drawing neat conclusions. As Harvey (1990) and Pring (2004) warn the postmodern paradox should not be reduced to simplistic polarities or binaries in the search for truth.

Foucault (2002) challenges the existence of broad interpretive schemas or meta narratives and posits the role of discourses which have the power to construct objects and subjects (ibid). Foucault recognises the complex relationship between society and individuals. He is concerned that 'power has to gain access to the bodies of individuals, to their acts, attitudes and modes of behaviour' (Foucault 1980:125) and that the social body 'is the effect not of a consensus but of the materiality of power operating on the very body of individuals' (ibid:55). He also acknowledges the reconceptualisation of the State as a new form of political power which focuses on the totality 'of a class or group among citizens' (ibid:213). Importantly, he states that never 'in the history of human societies ... has there been such a tricky combination in the same political structures of individualization techniques, and of totalization procedures' (ibid:213). This relationship between power and knowledge was an important focus of Foucault's attention because:

> there is an intimate relation between the systems of knowledge ('discourses') which codify techniques and practices for the exercise of social control and domination within particular localized contexts (Harvey, 1990:45).

Thus, 'identity is constructed out of the discourses culturally available to us ... a subtle weaving of many different threads' (Burr, 2003:106). These threads include age, class, occupation, income, level of education, ethnicity, gender and sexual orientation. Each thread is constructed through the discourses that are present in our culture at the time. The identity of young, black, unemployed, for example, evokes particular connotations (ibid:107). In Archer's view this 'denies human

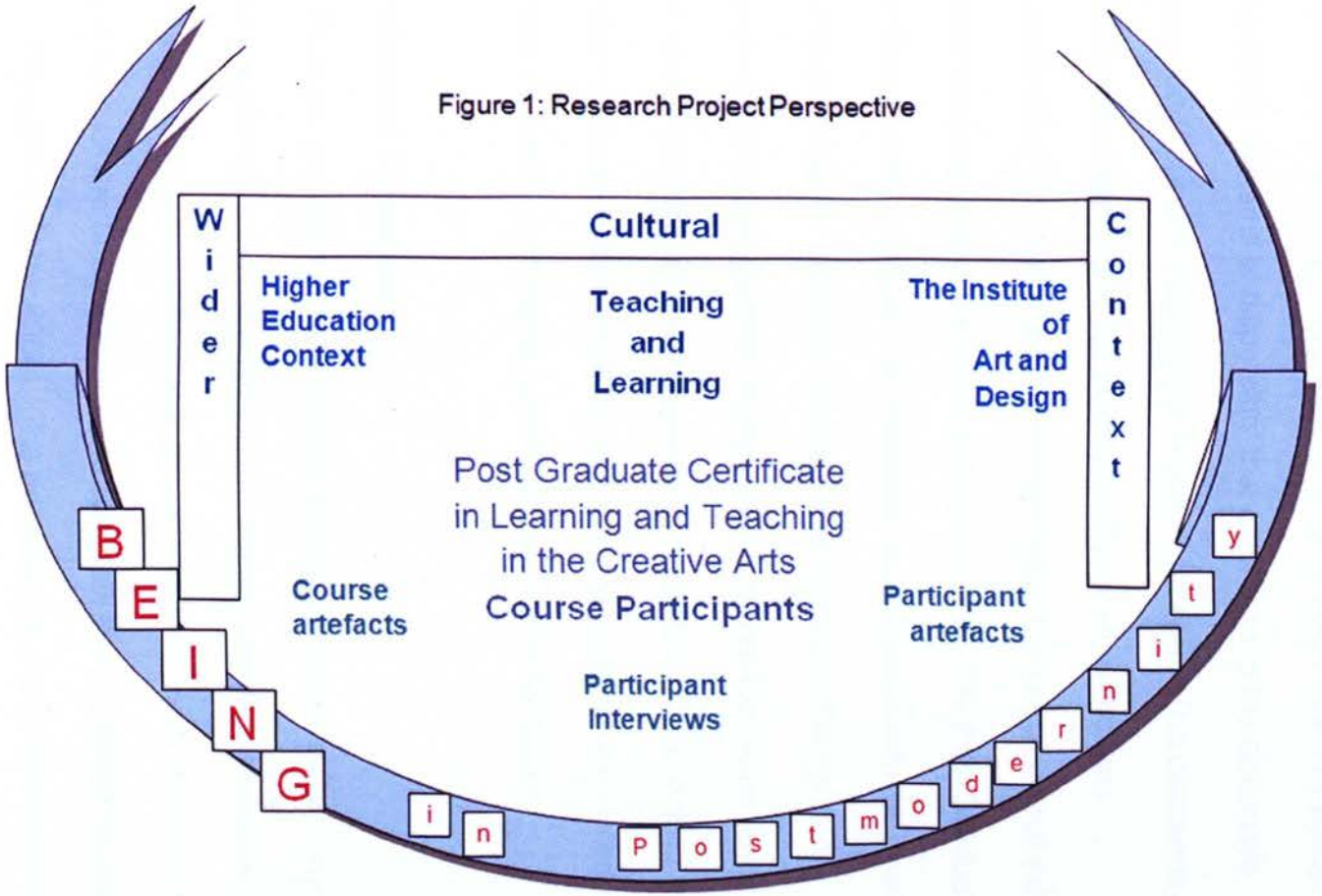
subjects any form of external mastery over society's development' (2000:24). In addition, Burr asks 'does the individual have the power to construct themselves, to build new identities and change their life stories?' (2003:182). According to Burr these concerns identify 'the gaping hole left in social constructionist psychology' (2003:179). However, in her view it is a cavity that can satisfactorily be filled. She suggests that individuals choose the discourses they adopt and employ and that consequently identity construction will 'often be ridden with conflict as we struggle to claim or resist those available to us through discourse' (ibid: 110). Whilst this addresses Archer's (2000) main criticism of Foucault's approach, it is also important to remember that although he suggests on the one hand that:

> Discipline produces subjected and practiced bodies, 'docile' bodies. Discipline increases the forces of the body (in economic terms of utility) and diminishes these same forces (in political terms of obedience) (1977:138),

on the other, he views power as not only repressive but also productive (1980:119). Importantly, he suggests that 'power produces knowledge ...power and knowledge directly imply one another' (1977:27). However, 'power is exercised only over free subjects, and only insofar as they are free' (Foucault, 1982: 221) and 'where there is power there is resistance' (1990:92).

From the philosophical standpoint outlined thus far a research framework emerges and is represented in Figure 1. The postmodern condition, that irrevocably ties being to knowing, is the underpinning philosophy of this inquiry. The system of knowledge (discourse) of

Figure 1: Research Project Perspective



teaching and learning in Higher Education is constructed by policy. It is one of the 'systems of dispersion' that contribute to the discursive formation (Foucault, 2002:37) of Higher Education. The discourse of teaching and learning at the Institute is the localised context. Nonetheless, this and all institutions of Higher Education do not exist in isolation but as part of the wider cultural context. The Post Graduate Certificate at the Institute is an object of the discourse with the power to construct subjects. Whether they claim or resist the discourse of teaching and learning will be explored through the lived experience of the course participants' portraits and other artefacts. This inquiry will endeavour to give them voice but will at the same time acknowledge the power the researcher has to control what is and is not heard.

Theoretical Perspective

In *Fashion as Communication* (2002) Malcolm Barnard, a Contextual Studies theorist, uses the postmodern concept *bricolage* to discuss fashion. He defines the *bricoleur* as someone who uses 'whatever tools and materials are at hand in order to complete the job' (ibid:179; see also Kincheloe & Berry, 2004). The bricoleur can be conceived as the beachcomber and bricolage as the process of using 'remains and debris', 'odds and ends' (ibid:180) in order to produce a new construction out of 'materials that have already been used' (ibid).

The concept of bricolage is useful to this study because according to Kincheloe & Berry (2004:13) bricoleurs 'examine the nature of human

being (subjectivity) and its relation to knowledge production' (ibid:13). This chapter has already positioned the nature of being as a postmodern condition and recognised the consequent fluid, dynamic, ephemeral, discontinuous and precarious nature of knowing. As a theoretical perspective bricolage is an emergent construction as the bricoleur 'adds different tools, methods, and techniques of representation and interpretation' (Denzin & Lincoln, 2005:4).

This study is a theoretical bricolage because it uses aspects of a range of perspectives. Cultural Studies is employed to provide a framework that Denzin & Lincoln (2005) consider suited to bricolage because it is 'pragmatic, strategic and self reflexive' (ibid). According to Saukko (2005) a distinctive feature of Cultural Studies is that it frequently combines post-structuralist discourse analysis and 'hermeneutic interest in lived realities' (ibid:343). A Foucaultian approach to discourse analysis, already referred to, will be discussed later in this chapter.

According to Kincheloe & Berry (2004:11) 'the interpretive dimension of the bricolage is grounded in hermeneutics' as an interpretive strategy that sets out to understand 'the whole through grasping the parts, and comprehending the meaning of the parts through divining the whole' (Crotty, 2003:92). Figure 1 illustrates the constituent parts that make up the whole.

The Cultural Studies perspective, according to Saukko (2005:344), provides a methodological framework that demonstrates the interconnectedness of the social, local and research realities and provides the means by which Trowler's (2008) figures (in this case the research participants) can be placed in their ground. In addition, as Saukko explains it also provides contextual, dialogic and self-reflexive validity:

> contextualist analysis of social structures and processes ...will be enriched, however, by paying attention to the way in which these social processes may be experienced very differently in particular local contexts (dialogism). It also will benefit from thinking through how the research itself ... influences the processes it is studying (self-reflexive) (Saukko, 2005:344).

Saukko also states (ibid) that validity from the Cultural Studies perspective means the sensitivity of the research to the lived reality of the participants. Self-reflexive validity is important, because as Trowler (2008:56) reminds us, the findings will be shaped by the researcher's 'chosen model of reality' and self-reflexive interpretation of it. The assumptions and purposes of the researcher always find their way into the research act and always make a difference in what knowledge is produced (Kincheloe & Berry, 2004:6). Table 3 maps the chapters of this study against contextual, dialogic and self-reflexive validity and shows how each chapter is a part that reveals the whole. Chapter Six gives meaning to the whole by drawing on the parts.

Table 3: Validity from the Cultural Studies Perspective

Type of Validity	Chapter where Demonstrated	Interconnection of social, local and research realities
Contextual: Political Wider cultural	Chapter 2) Chapter 3) *Chapter 6*)	Social structures and processes
Dialogic: Other local contexts The Institute context Participants' Contexts	Chapter 3) Chapter 4) Chapter 5) *Chapter 6*)	Social processes experienced in particular local contexts
Self-Reflexive: Researcher Research Participants	Introduction) Chapter 1) Chapter 5) *Chapter 6*) Conclusion)	How the research influences the processes it is studying
All	**Chapter 6**	**All**

Methodology and Methods

This study is also a methodological bricolage because the constituent parts: policy and institutional documents; wider culture; Higher Education; Institutional context and research participants' lived experience are so varied they require different methodologies to guide analysis of them. A bricolage approach to discourse analysis will be used to reveal the systems of knowledge that construct the discourse of Higher Education and the objects and subjects of the discourse of teaching and learning. Lived experience will be explored through portraiture and narrative inquiry. These methods reflect a hermeneutic interest in the interpretation of every day practices (Saukko, 2005). It provides the means by which to privilege the experience of those living

the discourse of teaching and learning in Higher Education. Each methodology will be discussed in turn to bring to the fore the particular methodological choices made in the design of this research project from a bricolage perspective and will include discussion of the methods of data collection and analysis deemed to be appropriate.

Discourse Analysis

The title of this study presumes the existence of a discourse of teaching and learning in Higher Education. It was noted earlier that a Cultural Studies perspective frequently utilises post-structuralist discourse analysis. Discourse from a post-structuralist perspective is defined as written or spoken texts (Hall, 1997) and analysis is achieved by attention 'to the procedures of linguistic description' (Foucault, 2002:219). However, Foucault was resistant to the post-structuralist label and argued that although discourse constructs meaning and does so through language it is not constructed by language (Foucault, 2002).

To use Foucault's approach discourse analysis to full extent, as outlined in *The Archaeology of Knowledge* (2002), would consume the entire dissertation. Therefore, some of his key ideas will be selected and used in Chapter Two to consider how the discourse of teaching and learning in Higher Education is produced and rhetorically positioned in the Dearing Report (1997) and *The Future of Higher Education* (2003). In Chapter Four the same key ideas will be utilised to reveal the Institute's interpretation of and response to this discourse through analysis of its strategic documents.

In *The Archaeology of Knowledge* Foucault makes the important point, that 'discourse is a fragment of history ... with its own 'limits', 'divisions', 'transformations' and 'temporality' (2002:131) which become outdated as different discourses or epistemes arise at later historical moments. In other words, discourses are historically situated (Popkewitz, 1997). Hence the temporal frame of this study is fourteen years from the publication of the Dearing Report in 1997 until now. It is within this frame that the lived experience of the Post Graduate Certificate course participants at the Institute in 2007 and 2008 occurred. Any points of historical reference will be made for contextual purposes.

In Foucault's view it is important not to accept 'the distinction between the major types of discourse' (2002:24). They should be viewed as parts of a whole, not as unities in themselves 'caught up in a system of references' (Foucault, 2002:25). The discourse of Higher Education should therefore be considered in relation to the other discourses at large in wider culture, for example globalisation and lifelong learning. Similarly, the discourse of teaching and learning in Higher Education is a 'node within a network' (ibid:26) of others, research and management for example, with which it must 'jostle and compete' (Rose, 2007:137). Thus, policy will be analysed for the discoursal network within which the discourse of teaching and learning resides.

However, at the same time Foucault contends that 'we should question [discoursal] divisions or groupings with which we have become familiar' (2002:24) and instead, consider the reflexive categories that enable

discourse to emerge. These include principles of classification, institutional types, and normative rules (ibid:25). The relationship of the Institute to the principles by which the policy documents classify institutional types will position it within the discourse. Normative rules of the discourse articulate the expected behaviours of institutions and subjects. Their significance according to Foucault is that 'the interplay of the rules ... makes possible the appearance of the objects' (ibid:36) of the discourse. How far the Institute complies with the discourse, by constructing the objects according to the rules, will emerge from analysis of the Institutional context in Chapter Four.

Foucault contends that the authority of a discourse is achieved through scientific, 'political and economic apparatuses' (Foucault, 1984:73). Also that 'each society has its regime of truth, its "general politics" of truth' that are accepted and function as truth (1980:131). How discourses gain authority and become legitimised so that humans subjectify themselves willingly to them is an important question to consider. The means by which the discourses in this study are legitimised and whether they constitute regimes of truth are issues also discussed in Chapters Two and Four. The response of those working in Higher Education to the policy discourse will be considered in Chapter Three Part I.

The final element of the analysis rubric is the subjects of the discourse and the 'situation that it is possible for ... [them] to occupy in relation to the various domains or groups of objects (Foucault, 2002:57). Through

analysis of the normative rules which constrain, prohibit and obligate (Foucault, 1977) subjects of the discourse will become visible. Foucault was concerned with 'the way a human being turns him- or herself into a subject' (1982:208) and in particular, how a subject 'assumes responsibility for the constraints of power' and becomes 'the principle of his own subjections' (1977:202). Foucault calls this process subjectification (1984:11).

Normative rules control and discipline subjects within their institutional contexts but for this to occur discipline requires enclosure and partitioning (1977:141) into an 'analytical space' ... aimed at knowing, mastering and using' (ibid:143). Hence, universities are architectural and functional. They require mechanisms of 'hierarchical observation' for them to be useful (ibid:170); so too do the disciplines they house. According to Foucault, 'discipline is an art of rank, a technique for the transformation of arrangements' (ibid146). Again, universities are classified through ranking and so are their disciplines. Equally applicable to both contexts are the activities of subjects who are controlled through discipline which 'operates four great techniques: it draws up tables: it prescribes movements; it imposes exercises; [and] lastly ...it arranges 'tactics'" (ibid:167).

Although in Foucault's view the chief function of disciplinary power is to 'train', it does not seek to turn subjects into a uniform mass because through normalising judgements (ibid:177) it compares, differentiates, hierarchises, excludes and normalises (ibid:183). Thus, three 'simple

instruments' (ibid:170) of disciplinary power emerge, namely: hierarchical observation; normalising judgement and examination (assessment). These key ideas will support the analysis of the literature on in-service teaching and learning courses in Higher Education reviewed in Chapter Three Part II. In Chapter Six subjectification is used to view the experience of the Post Graduate Certificate research participants and field the findings.

The search for lived experience of the research participants is local but 'can be read across national and global hierarchies ... [and] at the level of difference' (Clegg, 2008:332). This study will seek to uncover the particularities of the local context of the Institute as well as the specificities of the Post Graduate Certificate research participants by asking how do they 'understand their personhood and ways of being in the world' (ibid:329) in relation to the wider context?

MacLure notes the human tendency to search for illumination, 'generalisation, abstraction, mastery' (2006:224); for real truth. However, although the possibility of some illumination exists at these binary positions it is the partial 'in-between space – that carries the burden of meaning' (Bhabha, 1994: 56) because it is in this space between the polarities of 'the person as a puppet of discursive structures ... and the agency of the person as discourse user' (Burr, 2003:183) that the research participants will come into view. A 'theoretically coherent social constructionism' (ibid:190) that transcends this dualism requires methods which enable the self and 'other' to

surface. The research participants emerge in Chapter Five through portraiture.

Portraiture

The main data used to develop the eight research participants' portraits will be semi-structured interviews. This format will be used because it provides a framework for the interview with enough flexibility for the participants to take the interview in directions of their own choosing. In this way talk, 'the most immediate and the most frequently experienced social reality' (Perakyla, 2005:874), is encouraged. It provides the means by which ' 'tellable' narratives present the narrator's experience' (Burr, 2003:191). The interviews were recorded and transcribed and were the main data that contributed to the development of written and illustrated portraits. Other raw data gathered from the research participants were images that the participants feel reflects how they see themselves, Post Graduate Certificate assignments, reflective journals and teaching portfolios.

Stronach and MacLure (1997) provide an important insight into the implications of transforming persons into portraits. After interviewing the same person about his life and work, they produce written commentaries. Analysis of these shows that although the participant is invited to tell his own story, the interjections of the interviewer impact significantly on the spoken text; their individual interpretations, interests, influences and biases play a powerful role (Kincheloe & Berry, 2004). The result is different versions of a life. Thus, the portraits that emerge

in this study will have a narrative quality as 'bricoleurs assert that there are fictive elements to all research' (ibid:28).

Presentation of the participants' data as portraits is appropriate for this research project because it is in tune with several important elements already at play. First, that 'the portraitist, believes that human experience has meaning in a particular social, cultural and historical context' (Lawrence-Lightfoot & Hoffman Davis, 1997:43; also Foucault, 2002; Saukko, 2005; Kincholoe & Berry, 2004). Second, the context of the work is 'set against the larger environment which shapes it' (ibid:47; also Saukko, 2005; Stake, 2005; Trowler, 2008). Third, the portraitist uses context and descriptive detail that positions the participants and the researcher within the work (ibid:45; also Kincheloe & Berry, 2004; Stake, 2005; Yin, 2003). In other words it removes the early anthropological tendency to represent 'truth' because a portrait is a narrative representation of those portrayed by the portraitist. Thus, the development of the portraits from the data is a narrative inquiry.

Narrative Inquiry

Narrative inquiry is defined by Chase as 'an amalgam of interdisciplinary analytic lenses, diverse disciplinary approaches, and both traditional and innovative methods – all revolving around an interest in biographical particulars' (2005:651). This definition resonates with the methodological bricolage used in this study. portraiture a form of story telling that is both 'constructed' and 'constructing' (Usher, However, narrative also provides the means by

which humans explain their subjective poses to themselves and others. It is a way on the one hand of ' 'smoothing', choosing and moulding events to fit the theme of our life story' (Burr, 2003:143). Story provides a way of explicating: 'the emotional investments' made 'in particular discursive positions'; the 'differences in the subject positions' adopted and why the positions taken are sometimes 'disadvantageous' (Burr, 2003:179). Thus, in the same way that the person 'is as much constructed as constructing' (ibid:183) so too is1997:41).

However, it is important to remember that although portraiture is used in Chapter Five in the endeavour to 'describe...lives, collect and tell stories of them, and write narratives of experience' (Connelly & Clandinin ,1990:2), the participants' stories are not produced by the ones who live them (ibid) but by (and therefore through the eyes of) the researcher (Clough, 2002). In other words, this postmodern research 'is just as 'fictional' as literature even though both are equally 'real'' (ibid:35). In Barthes' view writing research is a narrative endeavour and narrative is 'simply there, like life itself' (1977:79). This positions the narrative quality of the entire study.

Bullough and Pinnegar also note that 'who the researcher is, is central to what the researcher does' (2001:13). Thus, the choice of analytical lenses and interpretive strategies reflect the researcher's model of reality (Trowler, 2008:56). In addition, challenging 'the dominance of any one view of the world' (Pring, 2004:112) recognises that knowledge is constructed by people whose interpretations are affected by their

situations (Kincheloe & Berry, 2004:58). Thus, the assumption that a postmodern condition prevails in the research context and for the research participants, not only legitimises employing a range of perspectives and lenses through which to explore the world, but also valorises the voices of the minority and the marginalised by acknowledging 'a plurality of sites from which the world is spoken' (Lather, 1991:33).

Postcolonial Theory

Appropriate lenses through which to view the postmodern condition must therefore be found. Postcolonial theory, already present in this study, provides lenses of the 'other', 'hybrid', 'in-between' and 'third spaces' (Bhabha, 1994) as ways of considering the traditional and hierarchical structures of Higher Education (Clegg, 2003; MacLure, 2006; Manathunga, 2006; Whitchurch, 2008). The lenses of 'shifting metaphors' that articulate conditions of being (Stronach & MacLure, 1997:19) and education's 'Other' (MacLure, 2006) reveal their potential.

As MacLure notes, the audit culture of education 'attempt[s] to repress the gaps and discontinuities out of which teaching learning and research issue'. She goes on to suggest that what audit policies 'suppress is education's 'Other' – the pain, conflict, failure, chance, irrationality, desire, judgement, frailty, frivolity and singularity that are also unavoidably implicated in the rationalist projects of teaching, learning and research' (2006:224). This study will seek to reveal the intricacies of the participants' stories and by doing so will not suppress

education's 'Other'. It will offer no truth but an interpretation of participants' experience in Chapter Six. The data collected to facilitate the telling of the participants' stories is crucial to this endeavour.

Qualitative Research as Bricolage

Figure 2: is a visual representation of the research design of this study. It is an example of a postmodern approach to design where different aspects of fashion in terms of style, pattern, shape and colour are removed from their historical contexts and juxtaposed to create something different and relevant to the current context. This is bricolage; 'a pieced-together set of representations that is fitted to the specifics of a complex situation' (Denzin & Lincoln, 2005:4). The image reflects an approach to the research design which recognises methodology to be open-ended and developmental (McNiff & Whitehead, 2006) and as an 'act of interpretation [that] involves seeing the world anew, from a different perspective' (Kincheloe & Berry, 2004:95).

ON INSTRUCTION FROM THE UNIVERSITY PLEASE DO NOT DIGITISE THE FOLLOWING figures

Fig.2

Figure 2
Vivienne Westwood (1995) Autumn/Winter Collection in Breward (2003:193)

Ethical Implications of the Study

The approach to this study aligns with Noddings' (2003) notion of ethical caring whereby the caring for others does not mean simply abiding by the rules but being willing to bend them in order to care better. In this study whilst I have adhered to the required ethical procedure I have also taken a particular moral stance according to the circumstances of my relationship with the research participants; a discussion of this follows.

After completing the course, members of the first and second cohorts of the Post Graduate Certificate at the Institute were informed about this

research project and invited to participate in it. I was concerned to ensure that no-one felt either coerced into contributing or excluded. Participation in this study was explained and the data requested outlined as a semi-structured interview to be recorded, donation of examples of their work from the Post Graduate Certificate and an image of how they view themselves. The ethical implications of the images were discussed with the volunteer participants and I explained that they could use any image that they felt represented them. Mindful of McNiff & Whitehead's view, that if research participants prefer to be named and visible 'you should identify them, to celebrate their contributions and to acknowledge their participation' (2010:76), I asked them to consider the issue of their visibility. Care had to be taken either to ensure their anonymity or obtain their consent to be visible in the published study.

Ethical approval was obtained from the research degree institution and the Institute after which the volunteer participants were sent a letter outlining the project. A form asking for their formal consent to participate in the research explained their right to withdraw at any time.

Due to the close relationship between the research participants and myself as well as the personal nature of the data it was important to demonstrate my ethical caring by making them aware of possible implications of the research findings and seeking their approval of their portraits at every stage of development in order to demonstrate my respect for the data they have provided.

As 'bricoleurs are concerned with the empowerment of the subjects of research' (Kincheloe & Berry, 2004:84) the research participants were informed of their right to change or to veto the content of the portraits and analysis in the letter of consent. The letter also informed the research participants that progress of the project could be tracked via a research website. However, I became aware that I could not guarantee the confidentiality of the site or of the portrait contents from each other in the developmental stages and so emailed copies of the portraits at the relevant stages.

Strathern asks the vital question 'what does visibility conceal?' (2000a:310). She recognises that visible outward displays of what is apparently inside also conceal. In the interviews the participants decided what to say but also what not to say and in the development of the portraits I (the researcher) decided what to feature and what to lose. The portraits will be the researcher's representation of the participants, who acknowledges that 'representation is never neutral' (Usher & Edwards, 1994:15).

The responsibility of having to reduce, combine and generalise the data was a concern. Indeed as Schwandt suggests 'understanding what others are doing or saying and transforming that knowledge into public form involves moral-political commitments' (2000:203). Research of one's own context requires a particularly sensitive and flexible approach as well as an awareness that participants may feel scrutinised and may respond adversely to this. Ultimately, as a researcher one has to

accept that we can '[n]ever definitively know who we harm and help with our life stories' (Adams, 2008:188) but then 'everything is dangerous' (Foucault, 1984:343). By including them in the research process I have applied an ethic of caring. However, just as Noddings (2003) suggests the caring relationship is reciprocal. The research participants have shown their care for me through their willingness to participate in this inquiry and by trusting me to be the teller of their stories.

Knowledge of the local context of the Institute is an important element of the study. However, I have endeavoured to apply the same ethic of care as to my participants by using a name which cannot be easily recognised. Thus, it is the simple telling of the story of the local institutional context which although derived through analysis of strategic documents is nevertheless a narrative constructed by the researcher.

Conclusion

The intention of this research is not to survey but to use a variety of methodologies and analytical lenses that enable the contextual ground and the figures of the study to emerge. The 'danger' is that the object to be studied becomes a form of surveillance.[4] However in social research we are all anthropologists and in spite of recent endeavours to overcome the problematic (Lather & Smithies, 1997), the researcher retains a position of power over the researched because it is they who decide what data to collect, from whom, how, what to use and what not to use.

[4] There is a parallel between case study as a research method and Foucault's (1977) disciplinary mechanism the panopticon.

This chapter positioned social constructionism as the interpretive perspective but also problematised the 'individual/society dualism' (Burr, 2003:103) by utilising a postmodern philosophy that warns against over-simplified polarities/dualities/binaries, acknowledging instead the complexity and paradox of the postmodern condition. Denzin & Lincoln's conceptualisation of the bricolage as 'a pieced-together set of representations that is fitted to the specifics of a complex situation' (2005:4), referred to earlier, is cognisant with the research approach to this study which, true to the bricolage, will use different analytical lenses to achieve different ends.

In Chapters Two and Four a partial Foucaultian approach to discourse analysis will be used to bring the objects and subjects to the fore. Resonance and dissonance with the policy discourse from those working in Higher Education will emerge from the literature reviewed in Chapter Three Part I. How the authors narrate their engagement with the discourse as they 'struggle to claim or resist' or find a third way to reconcile their subjective positions will also be considered. In Part II of the literature review Foucault's conceptualisation of the way that normative rules control and discipline subjects within their institutional contexts and the mechanisms through which this is achieved will be discussed.

The use of portraiture in Chapter Five will allow the stories of the research participants to emerge. Such stories provide 'a framework to people's everyday experience of themselves and their lives, their

subjectivity' (Burr, 2003:73). Whilst, acknowledging that turning participant data into portraits is a narrative endeavour of the researcher, portraiture produces storied data that can be used to ask the important question: within the context of the Institute does the discourse of teaching and learning in Higher Education act as a form of 'social control' (ibid) or is it productively employed to help the Post Graduate Certificate participants locate their 'personhood and ways of being in the world' (Clegg, 2008:329)? This key question will be addressed in Chapter Six where post-colonial metaphors of otherness will help to bring the subjectivities of the research participants into view.

The denial of totalising narratives legitimises the voice of the individual and pays 'close attention to 'other worlds' and to 'other voices' that have for too long been silenced' (Harvey, 1990:42). This research gives voice to all research participants in traditional and 'other' roles. However, before the figures can be placed in their contextual ground there are other methodologies to employ and narratives to relate, beginning with the political context which is the focus of the next chapter.

Chapter Two

The Policy Discourse of Teaching and Learning in Higher Education

Introduction

The purpose of this chapter is twofold: first, to reveal the nexus of interconnecting discourses, including teaching and learning, which construct the discourse of Higher Education and second, to contribute to the contextual validity of this study by addressing the questions: how is the discourse of teaching and learning in Higher Education constructed by the policy documents *Higher Education in the Learning Society* (1997) (the Dearing Report, 1997) and *The Future of Higher Education* (2003)?

The Dearing Report (1997) was identified as an appropriate starting point because it 'fundamentally changed the higher education landscape' (Tysome, 2007) as 'many of the core ideas ... resonated with the sector ... and have made a difference' (Watson, 2007:7). Of the reports published on the Higher Education Policy Institute (hepi.ac.uk, 2008) and Higher Education Research Organisation (hero.ac.uk, 2008) websites the Dearing Report (1997) is the first.

The size of the policy documents prohibits detailed analysis. Therefore, relevant chapters will be analysed using key features of Foucault's approach to Discourse Analysis outlined in Chapter One (pages 31 -

35) of this study: specifically: the discursive formation of Higher Education; types of institution and principles by which they are classified; normative rules, objects and subjects of the discourse of teaching and learning. The research approach to this chapter also has echoes of grounded theory as 'a comparative method in which the researcher compares data with data' (Charmaz, 2005:517). Foucault's approach to discourse analysis facilitates a comparison of the policy documents.

This chapter will begin by considering the historical context of the policy documents. The first seven chapters of the Dearing Report (1997) will then be reviewed to reveal the discursive formation of Higher Education by asking, what are the normative rules (one of Foucault's (2002) reflexive categories) that construct it and how does it gain authority? *The Future of Higher Education* (2003) is similarly considered and by doing so the use of persuasive rhetoric emerges. The research participants' awareness of this contextual ground will be discussed as the chapter progresses. Before commencing the analysis the contextual conditions under which the document was produced will be considered.

The Dearing Report (1997)

The National Committee of Inquiry into Higher Education was commissioned by Gillian Shepherd, the Conservative Secretary of State for Education, in May 1996. The committee comprised a membership of 17 people and was chaired by Sir Ron Dearing. These are the actors

that Popkewitz suggests are 'privileged as the causal agents in the interpretations of social change' (1997:137).

The catalyst for commissioning of the first major review of Higher Education since the Robbins Committee in 1963 was 'the financial crisis in Higher Education of the early 1990s brought about by the cumulative effects of under-funded expansion' (Watson & Taylor, 1998:xiii). The number of students at university had increased eight times in the ten years after Robbins (Henkel, 1997) but then remained relatively stable. The 1988 and 1992 Education Acts restructured the funding system. These statutes began the process of turning a system that was well resourced, lightly managed, with self-regulation of academic standards and validation of courses, and little government intervention into a mass system with minimum autonomy and maximum (public) accountability (Watson and Taylor, 1998). It must also be remembered that significant economic, political and social changes occurred during the 34 years between the Robbins and Dearing reports. The paradoxical implications of these changes did not go unnoticed. According to Bottery (2006) and Watson and Taylor they led to an increase on the one hand of 'plurality, flexibility and heterogeneity' and on the other to 'social and cultural uniformity and common, and conformist culture' (1998:18). It is the tension between individualisation and totalisation in the same political structures to which Foucault (1984) refers.

The Dearing Report (1997) consisted of c1700 pages separated into 24 chapters plus annexes and appendices. It was received by the Labour

Secretary of State for Education, David Blunkett in July 1997 (Watson, 2007) and although commissioned by a Conservative Secretary of State it was, according to Edwards & Nicholl consistent with New Labour's desire to modernise all aspects of society and find a "Third Way' ... between state and market' (2001:107). A critical evaluation of the first seven chapters will reveal the social and economic background from which the intersecting discourses of Higher Education emerge. It is important to do this because as Foucault (2002) reminds us discourses should not be viewed as distinct.

The Discourse of Higher Education in the Context of Wider Culture

The importance of Higher Education to wider culture is made immediately clear in the introduction of Chapter 1 'A Vision for Higher Education'. Higher Education is considered to be 'life-enhancing: it contributes to the whole quality of life'. The purpose is positioned in relation to people, society, and the economy. The global context emerges as the importance of national success in a competitive world is stated (1.2). These and other statements contribute to the discursive formation of Higher Education including 'the economically successful nations will be those which become learning societies: where all are committed, through effective education and training, to lifelong learning' (1.1). Teaching, scholarship and research are the three main acts that will support 'lifelong learning' and the development of the 'learning society' (1.2). Thus the globally competitive contextual condition emerges to impact on Higher Education, with its discourses of teaching,

scholarship, research to which the important discourse of quality is added (1.3).

The Rules of the Discourse

Higher Education has responsibility for the development of a Learning Society whose members are committed to Lifelong Learning (point 1.4). It is tasked to be businesslike and competitive on the one hand, on the other nurturing of individuals and part of the conscience of a democratic society.

These themes are revisited, reiterated and reinforced throughout the first seven chapters of the report. In 14.1 and Chapter 15 the importance of 'effective management ... in ensuring quality, effectiveness and economy in the use of resources' is stated. It is a significant emerging discourse that while not the main focus of this study does have unexpected relevance to the research participants as discussed later in this chapter.

Chapter 5 articulates the 'Aims and Purposes' of Higher Education. Powerful rules of the discourse (quoted in full below) emerge. Importantly, Higher Education is tasked to facilitate the interconnectivity of personal, societal and global endeavour.

- to inspire and enable individuals to develop their capabilities to the highest potential levels throughout life, so that they grow intellectually, are well-equipped for work, can contribute effectively to society and achieve personal fulfilment;
- to increase knowledge and understanding for their own sake and to foster their application to the benefit of the economy and society;

- to serve the needs of an adaptable, sustainable, knowledge-based economy at local, regional and national levels;
- to play a major role in shaping a democratic, civilised, inclusive society (5.11).

Higher Education should also 'seek continuously to improve its own performance' (ibid) and be committed to excellence (1.5). To this end the effectiveness of teaching and learning is to be enhanced (5.5). Provision should be of high quality (4.14) which the Quality Assurance Agency will continue to monitor (3.63). Higher Education must also 'find innovative and effective ways to extend the opportunity for learning to a larger and broader section of the community' (1.7). How the document constructs the student subjects of the discourse is emerging as well as Widening Participation as a constituent of the discursive formation of Higher Education and to which the whole of Chapter 7 is devoted.

Chapter 3 states that the expansion of the system should continue as it opens up opportunities for many and keeps the UK in the same league as competitors (3.15). Access should be easier (3.20;7.29). The changing labour market and higher rates of pay that lead to an improved standard of living are used to justify the rule that individuals must obtain higher level qualifications.

The diversity of the Higher Education provision should be maintained although collaboration is also encouraged (1.8). Another rule states that 'for the benefit of all parties, it is important for Higher Education to develop an inter-relationship between students, institutions, the economy, employers and the state' (1.22) with the interdependence of

each upon the other 'more clearly recognised by all the participants' (ibid).

Chapter 4, 'The Wider Context', begins by stating the pursuit of knowledge to be a worthy Higher Education endeavour but by 4.4 has already returned to 'the changing economic context' and, in particular, three features of it:

- increasing international economic integration;
- the changing nature of the labour market in the United Kingdom;
- the pace, nature and unpredictability of change in the nature of the UK economy.

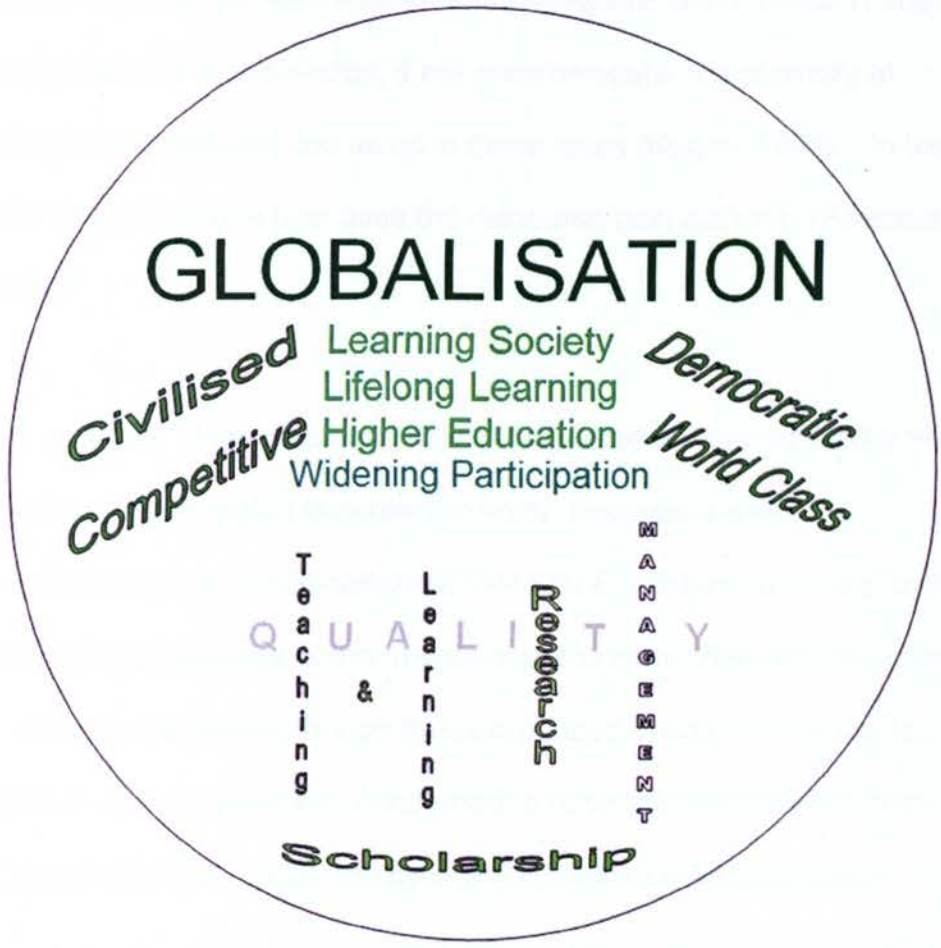
'The economic emergence of less developed countries and the strong commitment they often have to education will have major implications for countries like the UK' is also noted (4.7). The discourse of research, part of the discursive formation of Higher Education, in relation to this is to support UK international competitiveness by feeding the knowledge economy (5.30).

In Chapter 6, 'Future demand for Higher Education' the need for expansion is placed firmly at the door of globalisation (6.5) as 'powerful world economic forces inescapably tie the United Kingdom (UK) more fully into the world economy' (6.6). Globalisation emerges as a regime of truth which demands the competitive capability of the UK and global markets. The discourses that emanate from this analysis intersect with each other and reflect, as Foucault (2002) suggests, the social and economic contextual conditions of the time.

In Figure 3 they are positioned in relation to the over-arching regime of g*lobalisation* which according to Ball, Goodson & Maguire (2007:x) is a slippery concept. Bottery (2006) provides explanation by utilising Harvey's (1990) conception of the time space compression which reflects a world where location in space and time has become less and less significant. As a result there is interconnectivity between people across the globe in a way never experienced before. There are paradoxical implications for educational organisations as they are expected to compete in global markets which on the one hand, demand greater product variety and flexibility of systems of delivery, and on the other 'increases demands for standardization and predictability' (ibid). The impact of this for educational professionals is 'a heightened sense of paradox and tension' (ibid:105). The imperative to change is profound but the danger is 'retreat into the antithesis of globalization ... to the parochial and the insular' (ibid:111).

A Learning Society and Lifelong Learning are important discourses designed to maintain a suitably skilled workforce. The discourse of Widening Participation provides Higher Education with a broader range of citizens to democratise and turn into well educated lifelong learners. Discourses of teaching and learning, research and management are called upon to help Higher Education achieve the stated aims. These are supported by a discourse of quality via a call repeated call for excellence. They are all important discourses but are discussed in this study in terms of their relationship to the discourse of teaching and learning.

Figure 3: Discursive Formation of Higher Education constructed by the Dearing Report (1997)



In Barnett's view the Dearing Report (1997) 'finds space for everyone, for all discourses, for all hopes and expectations' (1998:20) and is thus a totalising narrative. However, Barnett is critical that the report 'falls back to the security and predictability of human responses implied by the notion of skills' (1998:21). In other words it is a technicist response consistent with neoliberal[5] interpretations of knowledge (Peters & Olssen, 2005) that provide a false sense of security in uncertain times.

[5] Neoliberalism is a 'theory of political economic practices that proposes that human well-being can best be advanced by liberating individual entrepreneurial freedoms within an institutional framework. ...The role of the state is to create a framework appropriate to such practices. ... If free markets do not exist (in areas such as land, water, education ...) then they must be created by state action if necessary' (Harvey, 2007:2).

In Barnett's (1998) view this is an inappropriate and simplistic premise. In 'super-complex' times it is important to 'face the implications of a higher learning not just *in* but *for* an unknowable world' (ibid:21) and to recognise and acknowledge, if not accommodate, the plasticity of knowledge, research and being in these times (Kogan, 1998). In the light of such critique how does the discourse gain authority (Foucault, 1984)?

The authority of the discourse of Higher Education constructed by the Dearing Report (1997) is achieved: firstly, because it was commissioned by the Secretary of State for Education; secondly, by the professional expertise of the members of the committee and chairman and thirdly, because although it was produced in only 14 months its authors were nevertheless concerned to base their findings on thorough research (Barnett, 1998) and by doing so gained credibility (ibid).

The Future of Higher Education (2003) takes the discoursal themes of Dearing (1997) (Figure 3) for granted, as if these have already been embedded into the nation's consciousness. The terminology needs no explanation as it is already understood. A Learning Society and Lifelong Learning are key to the development of a society that is able to compete on the global playing field. In order to achieve this there must be Widening Participation. However, *The Future of Higher Education* (2003) takes the threat of competition from China and the 'Asian tigers' positioned by Dearing (1997) (Watson & Taylor, 1998) and uses this to create a sense of crisis in the name of globalisation – a regime of truth.

Figure 3 represents the discursive formation of Higher Education and the discourses of wider culture that impact on it from analysis of the policy documents thus far. The final question to address in this section is the extent to which the research participants (figures) are aware of the wider contextual ground in which they sit and that of Higher Education. They were not asked to explicitly address these issues but their interview responses were reviewed for tacit reference to the discourses reflected in Figure 3. The findings are as follows:

Research Participants' Awareness of the Wider Cultural Context and Discursive Formation of Higher Education

Most of the research participants made reference to the role of Higher Education to prepare students for working life, although the focus was on preparing students for their particular professions as opposed to a more general concern to en-skill the workforce for the global economy. Globalisation, the need to be competitive and world class, and the responsibility of Higher Education, to help produce a civilised and democratic society, were not mentioned nor the neoliberal drive to marketise Higher Education.

Lifelong Learning was mentioned by one research participant (HC) who viewed herself and her students as Lifelong Learners. The willingness of the research participants to participate in the Post Graduate Certificate is testament to their commitment to being learning professionals and to continue with learning. Three of the research participants referred to their intention to do a PhD and two others of

further study at master's level at some point in the future. This may be a commitment to the discourse of Lifelong Learning or simply a desire to further expertise in their disciplines (RA, SR, GL, ML, WM).

The diversity of the student cohorts as a result of Widening Participation was simply accepted as normal (Fraser, 2005). It was not referred to in terms of social justice although acceptance implies agreement with Seddon (2007) that neoliberalism brought its own form of justice. Some of the participants entered Higher Education via the Widening Participation agenda (KA, GL, WM). Indeed the Post Graduate Certificate cohorts were themselves diverse in terms of age, prior educational experiences, nationality, ethnicity, English as a second language, sexuality, learning difficulties, roles, and disciplines. Some of the research participants conveyed a lack of confidence in their own academic ability (KA, HC, and ML). RA lacked confidence in English. Others, SR and GL referred to being out of practice with reading dense text. This may explain why there was no reference to students arriving at the Institute without the necessary skills or knowledge-base. Responsibility to help students develop these was accepted and actively engaged with especially by RA.

The management discourse received some attention but mainly in terms of the research participants' relationship with their line managers as opposed to the increasingly managerialist ethos of Higher Education. Little was also mentioned about 'Quality'. WM considered one of the benefits of doing the Post Graduate Certificate to be learning about the

quality mechanisms and procedures at the Institute, including Annual Academic Monitoring, of which as a sessional member of staff he was previously unaware.

The Dearing Report (1997) prepared the ground for *The Future of Higher Education* (2003) which legitimised the discursive formation of Higher Education through policy. Nevertheless the research participants seemed little aware of the discourses which constitute the contextual ground in which they sit.

***The Future of Higher Education* (2003)**

In his presentation of the paper to the House of Commons on 22 January 2003, Charles Clarke set out the two major intentions of *The Future of Higher Education* (2003) White Paper: the first of providing Britain's universities with the opportunity to be among the best in the world in terms of research and the second to end '"the national disgrace" of the social class divide between students embarking on degree courses' (Clarke in Halpin, 2003). The paper is a 100 page document that took 18 months to produce. Of the 93 recommendations made by Dearing (1997), Watson (2007) notes that some took a long time to occur, others were 'simply overtaken by events' (ibid:7) and a few were swept aside (Tysome, 2007).

The government departs entirely from the recommendations of the Dearing Report with regard to funding and their solution (the abolition of means tested grants and the introduction of the student loan scheme)

was issued in advance of the publication of the Dearing Report (Wagner, 1998). In Chapter 7 of *The Future of Higher Education* (2003) universities are given the 'freedom' to set their own tuition fees of between £0 and £3000 a year. Funding Higher Education is an important issue but is beyond the scope of this research.

In 'The Forward' by the Secretary of State for Education and Skills the urgency of changing the purpose, place and entire ethos of the university, because expansion is not enough, is clearly stated

> The world is already changing faster than it has ever done before, and the pace of change will continue to accelerate. Our national ability to master that process of change and not be ground down by it depends critically upon our universities.

Powerful means to persuade the public to accept the proposed changes to Higher Education had to be found.

Edwards and Nicoll (2001) consider discourse analysis of policy and locating the use of rhetoric to be a valuable way of uncovering how governments seek to persuade. Billig (2001) reminds us that emotion is a device of rhetorical discourse. Emotion, especially pathos[6], is a powerful disposition of the persuasive genre (Edwards & Nicholl, 2001:105). By using rhetoric as an analytical lens it becomes apparent that emotion is used throughout the Forward of *The Future of Higher Education* (2003) to persuade the public that the discourses it constructs are 'true'.

[6] Pathos – causing pity or sorrow (*Longman Dictionary of Contemporary English*, 1978).

The Forward makes no mention of teaching and learning, neither does it appear until the second page of the Executive Summary where it is the second of six bullet points that outline the measures put forward. There are strong echoes of the Dearing Report (1997) but the role of Higher Education to produce a 'civilized' society is privileged less than the benefit of participating in Higher Education for the individual.

The role of the university in supporting economic prosperity by expanding opportunity and promoting social justice is made clear but this is not being sufficiently achieved at present. It is fuelled by the challenge of 'other countries' that is putting Higher Education under pressure and at risk of decline. Hence, the emotion used to persuade is not pathos but patriotic fervour.

The headings (4) under which the executive summary introduces the chaptering of the White Paper makes the focus, intention and priorities of it clear. The first three headings read as if a sentence. Each fragment has an emotional undertone that could be interpreted as patriotic fervour as the words in bold indicate:

> Higher Education brings great benefits ... **[pride; nationalism]**
> ... and our universities are world renowned ... **[pride; patriotism]**
> ... but there is no room for complacency ... **[fear]** the challenge from other countries is growing. Higher Education is under pressure, and at risk of decline.

This theme and the rhetorical use of emotion both begins and continues throughout Chapter 1 'The Need for Reform':

> 1.1 Higher Education is a great national asset. **(pride)**

1.2 Its research pushes back the frontiers of human knowledge and is the foundation of human progress. **(pride)**

1.3 in a fast-changing and increasingly competitive world, the role of Higher Education in equipping the labour force with appropriate and relevant skills, in stimulating innovation and supporting productivity and in enriching the quality of life is central. **(determined endeavour)**

In the section 'The Danger of Decline' the emotion of fear is used consistently to reinforce the urgency of halting decline due to competition by other nations. Rhetoric that summons up emotion is used to orchestrate 'moral panics and policy hysteria' (Stronach & MacLure, 1997:150) 'like the so-called 'needs' of the global economy' (ibid).

Rather than constructing globalisation in terms of a call for friendly co-existence, inter-dependence and international collaboration *The Future of Higher Education* (2003) uses fear to unite the nation in the face of the threat from enemies by calling on 'a violent urge [that] is always seething just under the calm surface of peaceful and friendly co-operation' (Bauman, 2000:194). In Furedi's view 'politics of fear' are used by politicians to 'self-consciously manipulate people's anxieties in order to realise their objectives' (2005:123). Thus, to Foucault's question 'how is the discourse legitimised?' the answer is not only by policy but also through rhetoric and fear. As the document moves on the use of emotional rhetoric recedes. Imperfections in the current Higher Education provision are used to justify the detail.

The Discourse of Teaching and Learning in Higher Education

One of the nine core recommendations made in the Dearing Report (1997) was the enhancement of learning and teaching. This had a significant impact on the sector (Tysome, 2007). Of the four main ideas contained in the report the second was a 'vision for learning in the 21st century' (Watson and Taylor, 1998:8) which refers to the professionalisation of teaching in Higher Education.

The discourse of teaching and learning will emerge from examination of Chapter 8 'Students and Learning' and Chapter 14 'Staff in Higher Education' in the Dearing Report (1997) as well as Chapter 4 'Teaching and Learning – delivering excellence' in *The Future of Higher Education* (2003). Not only will the rules of the discourse become apparent but also how the subjects and objects are constructed.

Subjects of the Discourse

The student subjects of the discourse began to emerge in 1.4 of the Dearing Report (1997) with institutions called upon to encourage and enable all students 'whether they demonstrate the highest intellectual potential or whether they have struggled to reach the threshold of higher education'. The rules demand the student subjects to:

- be committed to lifelong learning
- see this as a way of improving the quality of life
- keep up with the fast pace of change by re-skilling and up-skilling (Barnett, 1998) when necessary
- not expect a lifelong career

- manage their own working life by maintaining the appropriate knowledge and skills (1.10; 4.20; 4.21)

Whereas the Dearing Report (1997) makes the connection between the changing (more diverse) student population and the need for teachers to change in response to this (8.1), *The Future of Higher Education* (2003) makes no direct link. It constructs the student subjects of the discourse as customers and uses this to drive the neoliberal agenda. Now that students are directly contributing to the costs (4.1) they will have increased expectations of staff. The Dearing Report (1997) also considers that students will be more discerning and demanding (8.2), want to make the right choice of 'product' and need the right information to do so. In *The Future of Higher Education* (2003) student choice and that 'choice can only drive quality up' (4.1) is mentioned repeatedly.

The difficulty of educating 'Nobel Laureates and quick food outlet operatives' (Kogan, 1998:57) in the same cohorts, is not acknowledged. The paradox of plurality versus uniformity emerges again as student subjects who are acknowledged on the one hand to be diverse are on the other undifferentiated and positioned as a homogenous group.

The staff subjects of the discourse are expected in the Dearing Report (1997) to be 'at the leading edge of world practice in learning and teaching' (1.4). They will also be professional, committed, appropriately trained, respected and rewarded (1.5). In Chapter 3 staff who work in Higher Education are categorised (3.30). The wide range and

increasing number of staff for whom 'the distinction between them and academic staff is increasingly blurred' (for example, librarians, technicians, computer support staff and other staff directly involved in guiding and supporting students) (3.45, 4.42) is noted. It is stated that the diverse student body will require wider support and guidance to enable them to focus fully on their learning (8.4). However, it is recognised that in some institutions support for learning staff have low status and are marginalised (4.41). It goes on to say that in order to facilitate the changes yet to come the contribution that **all** (bold in original) staff (subjects) make must be 'recognised and rewarded' (14.59). The teacher subject in Higher Education is constructed as a professional whose work (if excellent) is worth paying well for (4.17/4.18).

The Future of Higher Education (2003) pays less attention than the Dearing Report (1997) to those in support for learning roles. The report comments on the contribution support staff make to student learning and fields mechanisms to professionalise their roles but it is *The Future of Higher Education* (2003) that puts these in place.

The Dearing Report (1997) notes that only around one-half of academic staff have ever received any training in how to teach (3.40) and that they predominantly practice traditional teaching methods – defined as lectures (3.56). The teacher subjects are called upon to respond to change and provide an experience 'which enthuses students to become lifelong learners' (8.2). The rules of teaching practice are outlined in a

way that constructs and normalises the practice of the 'good teacher'. They constitute a technicist list with an underlying discourse of quality (8.10; 8.31; 8.43; 8.61). The limitations of technicist approaches are noted by many (Lea & Street, 1998 & 2006; Nicholl & Harrison, 2003: Parker, 2002; Smith, 2007; Wingate, 2006).

The Future of Higher Education (2003) is less concerned than Dearing with the technicalities of teaching in Higher Education but uses scholastic overtones to reinforce the message that they 'could do better'. Although it states that 'most students are satisfied with the standard of teaching and learning' (1.7) teachers need to improve their practice and provide a good quality experience for students (4.1). The rules are that standards should be high, continually improved and that best practice should be shared. In addition, good teachers should be recognised and rewarded (4.13).

In the Dearing Report (1997) the sections entitled 'Distinctive features of learning and teaching in Higher Education' and 'Challenges for learning and teaching' address 'the important role of research and scholarship in informing and enhancing teaching' (8.7; 8.9). *The Future of Higher Education* (2003) confirms that teachers in Higher Education are expected to 'engage in scholarship to inform their work as teachers' (4.32). Scholarship is defined as 'remaining aware of the latest research and thinking within a subject' (ibid), 'is essential for good teaching' (4.31). The implication for teaching subjects of the discourse is that expertise in subject discipline and subject focussed research

alone is not a sufficient knowledge-base from which to produce the citizens of a learning society.

The Dearing Report (1997) notes that staff subjects perceive teaching and learning in Higher Education to be secondary to research (Stefani, 2006) and that promotion rewards research rather than teaching. The need to reposition the role of teaching in relation to research is stated. In the section entitled 'Staff training and development for improved learning and teaching' the mechanisms to facilitate this repositioning emerge as rules (8.56-8.69): teaching subjects should be initially trained to teach (courses) with regular updating throughout an academic career' (8.56) via continuing professional development (CPD).

Totalising narratives proliferate as concern for the individual appears lost; and yet the objects that will professionalise the role of teaching within Higher Education require individual, indeed highly personal engagement.

Objects of the Discourse

The mechanisms called for in the Dearing Report (1997) which will reposition teaching in relation to research are put in place in *The Future of Higher Education* (2003). *The Future of Higher Education* (2003) states that the mechanisms it creates are designed to 'help drive cultural change in the value attached to good teaching in Higher Education' (4.26) and professionalise the activity of teaching. These

mechanisms are the objects that help to discipline and control the subjects of the discourse.

The Dearing Report (1997) calls on Higher Education establishments to 'give high priority to developing and implementing learning and teaching strategies' (Recommendation 8). *The Future of Higher Education* (2003) requires institutions to develop strategies that will 'explicitly value teaching and reward and promote individual teachers' (4.19). Institutions are also required to create reward schemes that recognise excellent teaching.

The Dearing Report (1997) recommends the establishment of an Institute for Learning and Teaching in Higher Education (14.28 – 14.31) but *The Future of Higher Education* (2003) states the need for a 'teaching quality academy' (4.14). In 2003 The Higher Education Academy (HEA) was established. Its responsibilities include:

- supporting curriculum and pedagogic development
- accrediting programmes of teacher training for new staff
- providing fellowship schemes for experienced staff
- establishing new professional standards for teaching in Higher Education (the basis upon which teacher training courses are accredited and fellowship status is granted).

(Higher Education Academy, 2008)

The criteria for Fellowship clearly states that those eligible may be performing teaching or supporting learning roles (ibid). The work of

staff in these roles is defined as involving control of learning environments and using methods of assessment and giving feedback to learners. Such staff will recognise, support and respect the needs of individual learners (ibid).

Thus, staff in Higher Education (in academic or academic support roles) who graduate from accredited courses in teaching and learning in Higher Education can, through a simple application process, achieve Fellowship of the HEA. This nationally recognised qualification to teach in Higher Education makes the Academy an important mechanism of professionalisation. It is supported by yet another mechanism: the Professional Standards Framework. Accreditation from the HEA can be achieve by institutions demonstrating how their courses in teaching and learning address the areas of activity, core knowledge and professional values set out in the Professional Standards Framework. The framework constructs Higher Education professional subjects to be those involved with teaching and/or supporting learning irrespective of the focus of their role (ibid).

In addition to the recommendations made in the Dearing Report (1997) *The Future of Higher Education* (2003) declared an intention to: set up Centres of Excellence in Teaching and Learning to reward good teaching and promote best practice, strengthen the external examining system, rebalance the funding system so that strength in teaching can also draw funding into universities and have all new teaching staff trained to teach by 2006 (Chapter 4: Key points and proposals).

The objects of the discourse of teaching and learning in Higher Education constructed by policy and designed to professionalise the role of teaching in Higher Education, in order to increase the status of the role in relation to that of research, are represented in Figure 4.

Figure 4: The Objects of Teaching and Learning in Higher Education

Research Participants' Awareness of the Discourse of Teaching and Learning in Higher Education

Limited awareness of or engagement with the discourse of Higher Education emerged from the interviews. Most participants were aware of the drive to professionalise the role of teaching/supporting learning in Higher Education via a Post Graduate Certificate qualification but

appeared little aware of the other objects of the political/institutional discourse.

The policy agenda to professionalise the role of teaching was mentioned by GL. Interview question five (Appendix 4 a) asked, 'At what point did you realise you would be expected to do a PGC/become a Fellow of the HEA?' In answer it emerged that half of the participants (ML, WM, SR, RA) actively sought a place on the course. GL was offered the opportunity to do the course and for KA, HC and HJ it was a probationary requirement although HJ and HC had previously considered doing such a course. It was HJ's intention to do a course at Birmingham University before she moved to the Institute and HC thought that if, after fours years, she was going to continue to teach she should find out more about it. However, although KA was happy in her teaching role she was resistant to doing the Post Graduate Certificate. Moreover, she expressed irritation at being required to do the course on becoming permanent part-time after four years as a sessional lecturer.

The participants were all unaware of the existence of the HEA prior to attending the Post Graduate Certificate. It was only through the course that the role of the HEA and its Fellowship scheme was understood to be the nationally recognised qualification to teach in Higher Education. CPD was mentioned by several of the research participants and generally, the opportunity provided by the Institute to develop as professionals was viewed positively. The role of their line managers in facilitating this was crucial.

On page 55 of this study it is suggested that the neoliberal agenda makes the producer/consumer relationship pervasive. However, most of the research participants were happy to engage in this relationship by consuming a course designed to produce 'professionalised' teachers in Higher Education in exchange for the qualification as a form of cultural capital (Bourdieu, 1986). Foucault would suggest that this is a means by which the participants subject themselves to the discourse but another interpretation is that they put the discourse to work to achieve their own ambitions. Are they puppets or agentic users of the discourse or, with the paradoxical nature of the postmodern condition at play, somewhere in between these possibilities?

Only GL referred to the relationship between teaching and learning and research as this was an explicit element of her role as artist in residence and reflected her own concern to both practice and research her subject. Although research participants (RA, SR and GL) state an intention to do PhD's at some future point, it is only RA whose professional identity is tied to academia. All other identities are tied to professional disciplinary practice. It is perhaps for this reason that research as a professional endeavour is little present. Scholarship and scholarly activity were not mentioned at all other than in response to interview question nine (Appendix 4 a) which asked specifically about the scholarship of teaching. Participants' responses revealed a limited understanding of this term (Appendix 5). The issue of scholarship emerges again from the literature reviewed in Chapter Three and will be discussed further in Chapter Six.

Conclusion

An enormous cultural shift is necessary to achieve the vision of the university in the next twenty years set out in *The Future of Higher Education* (2003). To facilitate this shift discourses with normalising rules that construct objects and subjects emerge. Among them is the discourse of teaching and learning.

Increased student numbers, with a wide range of qualifications, prior experience and demands on their lives, are more challenging to teach and support. This and the 'world class', competitive imperative drives the discourse of teaching and learning in Higher Education and the need for teaching to be repositioned in relation to research. Professionalisation of the role provides the means to achieve this.

The subjects of the discourse of teaching and learning constructed by policy, whether students or staff, are diverse. They do not fit neatly into traditional roles. Due to 'overlapping territories' (Whitchurch, 2008:80) the range of staff responsibilities and expertise widens. That managers, administrators, academic and support staff, on a variety of contracts must, according to policy, be professionally developed makes scholarship integral to their work and available through CPD to them all.

This analysis has provided a view of the discourse of Higher Education and the contextual conditions from which the discourse emerged. It has focussed on the rules, objects and subjects of teaching and learning. The findings are partial because firstly, they neither analyse the entire

documents in fine detail nor use all the elements of Foucault's discourse analysis because true to bricolage methodology the most appropriate are selected and juxtaposed with others (Kincheloe & Berrry, 2004). Secondly, they are narrative: a story of how policy constructs discourse viewed through the filter of my own socio-cultural perspective. This does not devalue the analysis; on the contrary its worth increases because it is personally meaningful. Thus, the intrinsic value of this endeavour is a deeper understanding of policy that will enable me to locate and explain my local institutional context, my research participants and myself in relation to policy and understand better what comes next.

With regard to the extrinsic value, policy analysis provided a means by which to look in at the local context and out at the global context through increased awareness of the totalising discourses and the power these have to gain access to the bodies of individuals who must choose, from those available to them, which to adopt or employ. If we are to help our students, whomsoever they are, successfully negotiate being in a postmodern condition, we should be aware of the subjectivities that prevailing discourses promote as well as the alternatives and paradoxical implications of them.

Whether the subjects of the discourse of Higher Education and teaching and learning claim or resist the prevailing discourses is the focus of the next chapter.

Chapter Three

Response to the Policy Discourse of Teaching and Learning by Higher Education

Introduction

In Chapter Two analysis of the Dearing Report (1997) and *The Future of Higher Education* (2003) revealed a nexus of interconnecting discourses in response to global and societal shift. The neoliberal drive to be globally competitive is the imperative for change demanded in these documents. The impact and implications of policy discourse provoked a weighty response in terms of the quantity of literature generated and the strength of feeling it revealed. A comprehensive review of this literature, which covers more than a decade of commentary, is beyond the scope of this study. However, as Richardson & St Pierre remind us the 'postmodernist position does allow us to know "something" without claiming to know everything' (2005:961). Thus, a selected overview will draw out the key themes, concerns and issues of those working in Higher Education and further address the question, what do I know about the contextual ground?

The work of this chapter is threefold. First, it operates as the conduit that moves this study from contextual validity to dialogic validity (Saukko, 2005 page 29). Second, it contributes to the contextual framework by charting the key themes and issues that emerge from the literature as those working in Higher Education respond to the

discourses constructed by policy. Third, the key themes are used to design the interview questions for the research participants while others are used to support analysis of the research participants' portraits. The literature reviewed in this chapter to serve the above purposes is written, with bricoleur intent, as a narrative inquiry. It is data 'collected only *in the writing*' (Richardson & St Pierre, 2005:970). The review is in two parts.

In Part I the literature will be explored for the response from Higher Education to the policy discourse by searching for points at which the response coincides or diverts from the discourses represented in Figure 3 (page 55). Part II will focus on literature that discusses the objects designed to professionalise the role of teaching in Higher Education represented in Figure 4 (page 70) with specific attention to the design of courses that qualify staff to teach. Discussion of the subjects of this professionalisation will follow.

Part I – Literature Review

Response to discourses constructed by policy

In an article entitled 'Towards a New Professionalism for 'new times': some problems and possibilities', Quicke (1998) provides a background to the changes in society in the late twentieth century and the implications of these in relation to Higher Education. He uses many of the terms that characterise postmodernity: fragmentation, fluidity and plurality for example but prefers to name the times 'new'.

Quicke's analysis, notably written at the time of the Dearing Report (1997), is used here to introduce some of the major themes that the literature reveals. Importantly, this resonates with the policy analysis especially with regard to the neoliberal drive to marketise but he positions this against the societal shifts of massive proportions that have caused a change in the Zeitgeist. Whilst acknowledging the paradoxical implications of 'new times' and the consequences for professional identity, Quicke sets out to provide the professional with ways of 'coping with the rapid pace of the change and the acceleration of paradigm shifts' (ibid:331) .

According to Quicke (1998) the workforce has become increasingly polarised by the centralisation of decision making. The marketisation of society has created new managerial roles. It is the responsibility of these new managers to implement the 'new order' (ibid:330). They have done this by reducing the autonomy of workers and employing quality measures to control, test and assure their performance (Ball, 2003; Strathern, 2000b).

That the workforce needs to be flexible, adaptable and at the same time more skilled resonates with the policy discourse of Lifelong Learning. However Quicke (1998) also calls on workers to intellectually engage with their work through reflexivity which he defines as:

> the process whereby individuals, groups and organisations 'turn around' upon themselves, critically examine their rationales and values, and, if necessary, deliberately reorder or reinvent their identities and structures (ibid:324).

He notes that workers have less security and less opportunity to implement the fruits of their reflexivity as they have less autonomy (Quicke,1998). He (also Nixon et al, 1997) suggests that continual reflexivity is necessary to establish an identity in these fluid and plural 'new times', but warns that if reflexivity is used by all as a way of making sense of the 'issue of fragmentation and social breakdown both at the level of society and the individual' (ibid:326; Rowland, 2002), there is a danger that it will inhibit 'the construction of shared understandings through a common moral discourse' (Quicke, 1998:326).

Quicke (1998) recognises the 'Janus-faced' (Goodson, 2003:26) postmodern capacity to look in two directions at the same time. For he notes that a society which on the one hand is 'dogged by uncertainty and the constant imperative to reflect critically on social structures and the self' on the other 'enables a flowering of diversity and difference' (ibid:329). This resonates with the discourse of Widening Participation that enables this 'flowering', but also creates uncertainty and anxiety (Lillis, 2001).

Traditional beliefs and practices have given way to ideas that are fluid and dynamic and this has generated new forms of knowledge and new ways of being (ibid) that are complex and multi-faceted. Thus, the insecure and uncertain epistemology of 'new times', which applies to the knowledge-base of the professionals, has generated a lack of trust in them (Beck & Young, 2005; MacFarlane, 2011; Nixon et al, 1997).

Quicke (1998) is writing about wider culture and yet there is resonance with the policy documents. This supports Foucault's contention that discourses do not exist in isolation but they interconnect. Globalisation may not be named by Quicke as the driving regime of change but the neoliberal agenda to marketise the economy is fundamental. The philosophical perspective of his article, the condition of postmodernity, resonates with this study. The uncertainty and paradox of living in new times is clearly stated.

Quicke (1998) provides a useful perspective of the context of the time. He notes the complex relationship between society and individuals as he positions societal shifts. The discourses that facilitate these shifts construct the subjectivities of those living them. Quicke is concerned that the pervasive neo-liberal discourse, responsible for the massification and marketisation of Higher Education, is challenging subjects to find 'ways of coping' (ibid:331). He turns his attention to offer subjective positions that support engagement with, as opposed to subjectification to, the discourses currently at large. In doing so, he offers in-between subjectivities as a way of negotiating the condition of postmodernity. The subjective positions taken, in response to 'new times', by those generating the literature, will emerge from the following analysis.

Professional Identity – eroded

Nixon et al (1997) also attempt to find a way that professionals (teachers in particular) can forge new identities and regain the trust of

those for whom they work, whether employers or 'clients'. The answer, they suggest, is to become a learning profession. This requires 'a commitment to learning as necessarily unpredictable and provisional, to the learner as self-organising agent and – crucially – to the professional as learner' (ibid:13).

Nixon et al (1997) make the case for continuing professional development and suggest that this is integral to 'the ideological project involved in establishing teaching as a learning profession' (ibid:16). The implication for identity work is profound because continual learning means fluidity of identity. In Nixon et al's view, not only does this require a 'commitment to living with [that] uncertainty' but also 'to learning within it' (ibid:15).

However, when Nixon and his co-authors (1998) focus their attention on the issue of identity for the academic there is a change of tone. Concerned with academic freedom Nixon et al suggest that the traditional conceptualisation of this as 'the freedom of individual academics to pursue academic activities in academic settings in a manner and to an end of their own choosing' (1998:2; also Beck & Young, 2005; Harris, 2005) is increasingly difficult to effect within a mass system that is eroding professional autonomy and replacing it with accountability. He says academics need to search for 'an alternative moral basis' for their professionalism and to construct more 'outward looking' identities (ibid). With regard to the ideological meaning of academic freedom this should mean 'the freedom of all,

academics included, to learn and to go on learning ... an unconditional responsibility to learning and the learner' (ibid:4).

Nixon et al (1998) utilise the discourses of Lifelong Learning and CPD but manipulate them to accommodate the traditional identity of the academic. They fail to note that the solid foundations of the past have gone along with work security and long lasting identities (Bauman, 2000). His attempt to offer an alternative, more outward looking conceptualisation of the academic professional does little more than provide a slightly updated version of the past. Quinn (2004:2) takes a different standpoint and asks 'should academics have the luxury of defining for themselves what is important and is it about time they entered the 'real' world?' Nixon et al (1998) are seemingly reluctant to do so.

Melanie Walker and a group of colleagues (2001) use the idea of a learning profession and apply it to an academic context. They focus on researching their teaching with a view to improving practice and use action research methodology with emancipatory intention. Walker, as Director of the Teaching and Learning Service at the University of Glasgow, recognises the importance of engaging with the political implications of the project. She notes that at the time research into teaching was not viewed as 'proper intellectual activity in the academy' (ibid; see also Harland & Staniforth, 2003) and that one of the reasons for this was the tendency for academic development to be approached from a technicist (skills and strategies) and surface perspective. In

addition, the methodologies developed to help teachers theorise their practice (McNiff & Whitehead, 2006) such as Action Research and Self Study methodologies were little understood. The possibility 'that looking inward can lead to a more intelligent and useful *outward gaze'* (italics in original) (Mitchell & Weber, 2005:4) was not recognised.

From the safety of their supportive community, Walker and her colleagues used conversation and collegiality to explore their practice, their feelings about this and the changing Zeitgeist as well as issues of identity. Rather than complaining about the changing times they put the discourses to work by obtaining funding for research-led professional academic development with a publication outcome that could be counted in the Research Assessment Exercise. By doing so, unlike Nixon et al (1998), they did not submit either to the 'facile tendency ... to designate that which has just occurred as the primary enemy' (Foucault, 1984:248) or to look back at 'imaginary past forms of happiness that did not exist' (ibid). It has already been noted that the postmodern condition has a propensity to evoke multiple responses including nostalgia but it is surely better to look for solutions than to focus on the problems?

As the research participants are relative newcomers to Higher Education and with the exception of RA do not see themselves as academics but as professional practitioners of their disciplines, a retreat to nostalgia does not resonate. However, as Quicke (1998) suggests new times are likely to provoke identity issues. Whether, like Walker et

al (2001), a supportive community of practice can provide a place where such issues can be ameliorated is important to consider.

Professional Identity - reconstructed

Writing in 2001, Sachs reflects Quicke's (1998) view that 'new times' require alternative forms of professionalism and identity to be developed. Sachs (2001) and Walker (2001) agree that the time is ripe for the higher education professional 'to be the author of its own identity or professional narrative' (Sachs, 2001:159). This identity is 'rich and complex' (ibid) and will not just happen.

Groundwater-Smith & Sachs (2002) strive to find a way of conceptualising the academic professional in an audit society (Beck & Young, 2005; Harris, 2005). They suggest that two prevailing professional identities can be identified as entrepreneurial (careerist) and activist (see also Beck & Young, 2005). Groundwater-Smith & Sachs (2002:352) define the activist professional as follows:

- democratically based
- holds the best interests of clientele at heart and recognises their varied needs
- identity is a nexus of multi-community membership
- mindful of both local and global conditions

They suggest that this identity is not easy to acquire in a climate of strong managerialism and does not come naturally but has to be deeply reflected upon, negotiated, lived and practiced (ibid:353). What

is important is that staff in professional settings have a choice of the professional narrative they choose to author (Sachs, 2001). Rowland (2002) sees the two orientations as a choice between stand up and fight or lie down and acquiesce but there is no such binary because 'professionalism in the audit society is not homogeneous ... professional identity and behaviour are complex and nuanced' (Groundwater-Smith & Sachs, 2002:347).

Quinn (2004) provides a valuable insight into the issue of academic identity. Her research participants (in a medium sized research-led institution) considered that 'research' or 'university teacher' characterised their academic status (ibid:4). Although ultimately, it was their role as generators of knowledge that defined them but they were concerned about the lack of time to do this. The burden of additional fund raising and administrative duties were blamed as well as the attempt to 'regularise their practice via stringent probationary agreements, targets and other means' (ibid:2). These included the requirement to gain Fellowship of the HEA either via the individual recognition route or a postgraduate teaching qualification. In Quinn's (2004) view this requirement and the proposed HEA Professional Standards Framework 'implies a static model of academic life, when in fact being an academic is a generative, creative activity, taking place in a multiplicity of spaces and dimensions' (ibid:9).

The research participants' awareness of the need for HEA Fellowship was discussed in Chapter Two. All but one participant either elected to

do the course or, having considered it already, were relatively happy to do it as a probationary requirement. They were either seeking or accepting a teaching identity but this was in addition to their professional identity.

This reflects Quinn's (2004) contention that the main issue for 'new times' is less about wrestling with multiple identities in order for an identity to emerge but more about negotiating multiple landscapes. In her view new horizons, local and international, are emerging and old horizons, knowledge and disciplines, are changing. This, she suggests creates 'geographies of the possible', that 'break[s] down borders between disciplines, other colleagues and students' (ibid:10). New spaces for knowledge creation emerge, for example CPD spaces, interdisciplinary research collaborations and participant research methodologies.

Quinn (2004) is conceptualising the paradigm shift, that Nixon et al (1998) were attempting to mediate and which Walker (2001) and her colleagues were endeavouring to embrace, in the face of resistance, as a new landscape full of possibility. The paradox is that although these interdisciplinary, collaborative landscapes provide multiple possibilities they also constitute yet more complex spaces to be negotiated.

Identity and Discipline

Quinn (2004) suggests that the blurred boundary spaces between disciplines create new possibilities for identity and professional activity.

Henkel (2005:173) agrees that 'academics no longer work in a bounded space' but does refer to the strong link between academic disciplines and disciplinary communities. For Becher & Trowler 'being a member of a disciplinary community involves a sense of identity and personal commitment, a 'way of being in the world'' (2001:35).

Beck & Young (2005) consider that identity is intrinsic to knowledge (see also Harris, 2005) and that the relationship between subject knowledge and the individual is emotional. In other words, the process of socialisation into a particular discipline, including the way that disciplinary knowledge is organised and transmitted 'creates the possibility of a 'purity' of identity that 'partakes of the sacred' ' (Beck & Young, 2005:185). This translates into subject loyalty which is the 'lynchpin of identity' (ibid). However, this is an outdated view. It reveals nostalgia for security that is inconsistent with the postmodern condition where even identity 'may prove to be only temporary and 'until further notice'' (Bauman, 2000:106). Identity therefore must be flexible, fluid and multiple – holding on to the past is futile.

As Wenger (1998) points out, identity is a negotiated experience of participation in a nexus of multiple communities, 'We define who we are by the way we reconcile our various forms of membership into one identity ... [and] by negotiating local ways of belonging to broader constellations' (ibid:149). Thus, learning is social, it requires the ability to negotiate new meanings, it transforms identities and means dealing with boundaries (Wenger, 1998). It is a complex process, especially in

postmodern times, when communities are in ever changing states of flux (Creese, 2005) that may inhibit learning as members renegotiate their membership, remain on the boundaries or leave due to the difficulty of identity reconciliation.

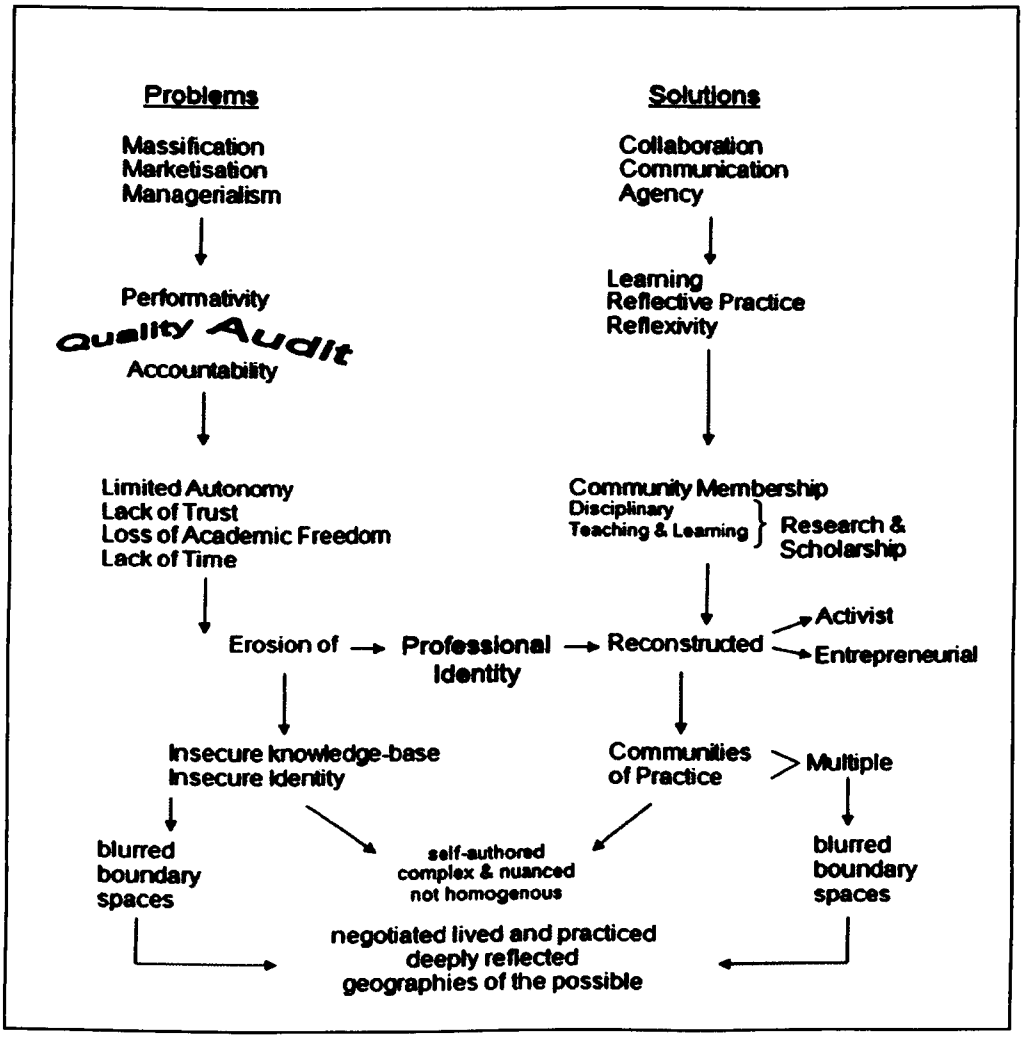
As a result of the preoccupation in the literature to find 'ways of coping' with the discourse of Higher Education constructed by policy, themes emerge including: performativity, audit, quality and accountability. They result in states of lack, loss and limit which cause insecurity of identity and knowledge-base.

Figure 5 is a heuristic device that polarises the themes and issues emerging from the literature into problems and solutions but also shows how they intersect. It becomes apparent that the problems create ontological and epistemological insecurity and the solutions provide ways in which these insecurities can either be negotiated or ameliorated. However those with paradoxical implications are more appropriately positioned in a space somewhere in-between.

The literature reveals a multiplicity of ways in which the prevailing discourses in Higher Education are storied by those who are living them because according to Burr, human beings are 'rhetoricians, arguers, people who are constantly engaged in exploring the contrary implications of ideas' (2003:87). Those working in universities are expert at such endeavour. Thus, the problems, solutions and intersecting issues are the narrative themes used to critically respond to

the political discourse of Higher Education. The interview questions will be developed to reflect them. Whether these themes, states and insecurities (stories) resonate with the lived experience of the research participants becomes a vital question for this study.

Figure 5: The Higher Education Discourses Emerging from the Literature



Conclusion

Quicke (1998) uses the postmodern condition in a similar vein to Bottery (2006) to explicate 'new times'. He refers to the impact of 'new times' on wider culture. This resonates with the discourse of Higher Education that emerged from analysis of the policy documents in the preceding chapter which is represented in Figure 3 (page 55). He positions marketisation and managerialism as the dominant discourses and the means by which to impose the neoliberal agenda. The related discourse of quality with its mechanisms that test, assure and control are the institutional forms of power that bear down on the Higher Education community. In the endeavour to develop a meaningful conceptualisation of professionalism in 'new times', issues of professional identity emerge, not only for Quicke (1998) but also in much of the literature reviewed here.

In response some have remained entrenched in traditional subjective positions by retreating to the halcyon days when to be an academic meant doing research of one's choosing, even though research 'did not form part of the core mission of the university ... until well into the twentieth century' (Scott, 2005:55). Others, committed to living with uncertainty, and in recognition perhaps that 'a state of emergency is also always a state of *emergence*' (Bhabha, 1994:59), have looked for new ways of being and viewed these as geographies of the possible. Whether the Post Graduate Certificate is viewed as such by the research participants or as yet another terrain to be negotiated is an important question to consider.

Part II – Literature Review

Objects and subjects of the discourse of teaching and learning in Higher Education

The discourse of teaching and learning revealed in Chapter Two is driven by the endeavour to professionalise the role of teaching/ supporting learning in Higher Education. The main feature of this professionalisation was the requirement that staff in these roles should be qualified to teach. This rule of the discourse of teaching and learning in Higher Education constructs the objects of the discourse including courses on teaching and learning in Higher Education. How these courses are organised and what their curricula contain are questions this section of the literature review will address. This will reveal how the subjects of such courses are constructed and provide the means to analyse the organisation and content of the Post Graduate Certificate course at the Institute in Chapter Four.

Eraut (1992) fields a compelling argument that the comparison of various professions with each other does not produce a set of criteria for endowing a particular occupation with professional status. However, traditional criteria do state that a profession should be an activity based on specialist knowledge which is acquired over a long period of study (Nixon et al, 1997; Quicke, 1998). This raises questions about the knowledge-base and length of courses designed to qualify staff in Higher Education to teach/support learning.

Daly, Pachler & Lambert (2004) consider whether part-time Post Graduate Certificate courses (usually one year long) like at the Institute are able to provide any meaningful notion of either pedagogy or the scholarship of teaching. Postareff, Lindlom-Ylanne & Nevgi (2007) note increased satisfaction and perceived self-efficacy of participants on longer courses but found that shorter courses can have a negative effect.

The organisation, curriculum and learning spaces of courses designed to endow staff who are teaching and supporting learning in Higher Education with qualified status, is important to consider. If academic identity in Higher Education is self-authored and negotiated, complex and nuanced (not homogenous) as the review of the literature in Part I suggests, do such courses accommodate this and work to facilitate the emergence of deeply reflective, negotiated and practiced identities for new staff?

Nicholl & Harrison (2003) analyse the way that a number of Post Graduate Certificate courses construct the 'good teacher' from course activities, assessment criteria and learning outcomes. They suggest that the courses they analysed construct the 'good teacher' as someone who can .....

- Design teaching sessions **(prescribes movements)**
- Use appropriate teaching and learning methods **(arranges tactics)**

- Mark or grade and give feedback on students' work **(arranges tactics)**
- Monitor their own teaching **(imposes exercises)**
- Keep appropriate records of their teaching support and academic administration **(draws up tables)**
- Reflect on their work and plan their CPD **(imposes exercises)**

Mapped in bold against the way Foucault (1977) suggests subjects are controlled through discipline it is possible to see how via the three instruments of hierarchical observation, normalising judgements and examination (assessment), disciplinary power seeks to compare and train (ibid). Furthermore, at the end of the courses analysed by Nicholl & Harrison (2003) participants should be able to do all of the above in a way that is informed by:

- An understanding of how students learn
- A concern for student development
- A commitment to scholarship
- A commitment to work with and learn from colleagues
- A commitment to equal opportunities
- Continuing reflection on professional practice

Nicholl & Harrison's (2003) analysis suggests that courses similarly constructed not only seek to normalise through the mechanism of differentiation but also hierarchise and exclude (Foucault, 1977). Thus, subjects subjectify themselves as a 'good teacher'. From this perspective reflection becomes a technique of subjectification.

Whether the Post Graduate Certificate at the Institute complies with Nicholl & Harrison's (2003) model will be considered in the next chapter.

Genericism, Technicism and Normalisation

In Nicholl & Harrison's (2003) view courses that adhere to this generic model are inappropriate 'in increasingly diverse settings' because 'generic statements of outcomes, principles, and values marginalize those more dynamic, contingent and located accounts of professional settings and actions' (ibid:27). They also warn of the danger of technical rational approaches, which 'normalise and fashion what it means to be a good teacher' (ibid:23). They conceptualise normalisation as a powerful device that encourages congruent ways of thinking and behaving and note the relationship between this and an individual's identity and in so doing bring the issue of discipline and identity into the frame.

The courses in Nicholl & Harrison's (2003) sample appear unlikely to address the issue of identity. Parker (2002) suggests that this is what happens when subject is divorced from discipline because subject is a 'skill-based, training-derived model[s]' whereas discipline involves 'deep, dialogic engagement with the discipline's texts and practices' (ibid:380). In addition, students engage in a transformational process, a process that happens within 'communities of practice': the disciplines (ibid).

For Parker (2002) it is the culture of performativity (Lyotard, 1984; Ball, 2003; Neumann, 2001) which privileges functional knowledge, skills and an ability to demonstrate acquisition of these (as opposed to valuing knowledge creation for its own sake) that has served to sever the relationship between subject and discipline. Parker (2002) defines subject in terms of performative evidence of 'doing' and discipline in terms of 'being'. This resonates with Peters & Olssen's (2005) and Barnett's (1998) concern that assessing performance by measuring functional knowledge and skills, in other words from a technicist perspective, is inadequate for times of 'super-complexity' (Barnett, 2000).

These are important issues that relate to ontology and epistemology. However, there are paradoxical implications and double meanings at play. For criticism of generic course structures, which imply there to be a static knowledge-base, and technicist approaches that attempt to normalise and subjectify a person into a particular notion of being, may apply to all disciplines and educative endeavours. Interview questions should be constructed so that resonance with any of these issues for the research participants as part of the lived experience of the Post Graduate Certificate at the Institute can emerge.

Multi-Disciplinary Courses

Elton (2005) notes that most academic staff development is delivered to multi-disciplinary groups, requiring participants to integrate generic information into their own discipline-specific practices. A less common

approach utilises educationally committed staff within departments, who work with a central academic development unit, to provide discipline specific teaching and learning support for their departmental colleagues.

Multi-disciplinary formats have been criticised for paying scant, if any, attention to the teaching of a discipline which, according to Neumann, 'has the effect of blurring disciplinary boundaries and undermining the importance of the discipline' (2001:142). Rowland (2002), mindful of the interdisciplinary nature of groups of staff involved with professional development activities, sees no reason why they should not engage in debate around the 'contested nature of the knowledge with which they deal' (ibid:62).

Nicholl & Harrison's (2003) research suggests that the issue of subject knowledge is not sufficiently addressed in Post Graduate Certificate courses. In Neuman's (2001) view this is due to institutional policies whereby academic development is delivered from centralised units. The literature reveals the notion of discipline to be complex and contested. Parker (2002) warns that it is unwise to assume that those operating within the same discipline hold the same values and beliefs about it. Rowland agrees and adds that: 'Academics often feel themselves to share little, in the way of intellectual interests, even with others in their own department, let alone those in other discipline areas' (2002:61). In Neuman's (2001) view whilst different beliefs about disciplines exist some are also shared. These beliefs and subjective

positions make the same discipline different from one institution to another and create divisions between disciplinary practitioners in the same institution (Trowler, 2008). This problematises the call, noted by Jenkins & Burkill (2004), for academic development for new staff to be discipline focussed because it assumes cohesive subjectivities within disciplinary teams. Does the literature produced from within art and design contexts inform the issue of maintaining disciplinary focus at the Institute?

Mindful of the close allegiance staff have to their discipline and the difficulty for some of integrating teacher into their professional identity, Shân Wareing, writing from an academic development perspective at an art and design institution (not the focus of this study) asks the question 'do students learn differently, depending on the subject discipline they study?' (2009:58). She builds her discussion around the HEA Professional Standards Framework (against which the Post Graduate Certificate at the Institute, and similar courses, are accredited) which requires teacher practitioners to know 'how students learn both generally and in the subject' (HEA, 2008). This seemingly straightforward requirement emerges as anything but.

From her small-scale study of six respondents, who were undertaking or had recently completed a Post Graduate Certificate in Teaching and Learning at a pre-1992 research-led institution, Wareing concludes that whilst 'it was assumed that there were differences in how students learnt ... these were perceived to occur as a consequence of

differences between subjects and subject-teaching practices' (ibid:61; also Barnett's Forward in Kreber, 2009). As a result of her study three key points emerge that Wareing suggests illuminate disciplinary difference: first, through prior experience students will have been drawn to study these subjects and may therefore be a particular type of student; second, students will already have been, to some extent (through 'A' level or Foundation Diploma) acculturated into the different learning, teaching and assessment practices; third, although 'epistemological differences exist between disciplines, some of these arguably relate more to the sociological construction of the discipline than its underpinning knowledge structure' there are however, 'specific identifiable "threshold concepts" and skills' (ibid: 62).

By taking into account the specific nature of the student body, unpicking the knowledge-base of the discipline, identifying the threshold concepts which 'unsettles prior understanding rendering it fluid, and provokes a state of liminality' (Meyer et al, 2010:xi), and identifying the social practices of the discipline (whilst acknowledging that these 'are constantly transforming' (Billett, 2001)) it may be possible to reveal the specificities of a discipline.

In the chapter 'Key aspects of teaching and learning in the visual arts' Shreeve, Wareing & Drew (2009) build upon a body of prior work which seeks to articulate how learners learn in art and design contexts (Drew, Bailey & Shreeve, 2002; Drew & Trigwell, 2003; Drew, 2004; Simms & Shreeve, 2006; Simms, 2008) and ask: how do visual arts practitioners

go about teaching their subjects? From a list of eleven key features of teaching and learning practice they develop a discussion of how learning occurs. They do this by applying generic theories to visual arts teaching practices. Theories used include: communities of practice (Wenger, 1998) and the notion of legitimate peripheral participation of communities in particular (Lave & Wenger, 1999); deep and surface learning (Marton & Saljo, 1984); constructive alignment (Biggs, 2003) and experiential, group, peer and work -based learning. In conclusion Shreeve, Wareing & Drew make four important points: first, that 'some of the aspects of visual arts teaching and learning ... will be recognised as good practice across all disciplines'; second, 'the prevalence of tacit knowledge'; third, that the 'challenge for visual arts is to ameliorate the potential negative aspects of the discipline group while retaining and enhancing the inherent pedagogic strengths'; fourth, the marginalisation of written communication and high number part-time teachers (2009:361). They fail to note that the first three points may equally apply to all disciplines and that although the final point may appear to be specific to art and design it is likely that all disciplines have marginalising practices and problematic traditions.

Shreeve, Wareing & Drew (2009) identify the specific practices employed by visual arts practitioners to teach their discipline but warn that these may not resonate for teachers of performing arts, publication or communication subjects. Clearly, it cannot be assumed that all disciplines within groupings share teaching practices and approaches.

The authors, in this and previous work, move some way towards articulating teaching and learning approaches in the creative arts but fail to take account either of context specific differences that occur as a result of dissimilar beliefs and subjective positions held about a discipline, referred to earlier, or consider the difficulty for staff of identifying and articulating the tacit and 'troublesome knowledge' (Meyer et al, 2010) that is the epistemological basis of their disciplines. In addition, as Jenkins & Burkill (2004) warn, the ability of staff to apply generic theories of learning and teaching as methodological lenses to reveal disciplinary practices should not be assumed.

Shreeve, Wareing, Drew and others studying art and design contexts use socio-cultural theory to reveal what the teaching practices are but whether practitioners can do so themselves or begin to explain why these practices are employed remains in doubt. The task of finding ways of explicating teaching practice by identifying generalities that are usual approaches to teaching and learning in a discipline and of articulating and explicating the contextual and personal specificities of practice remains. Are there other approaches that will support this endeavour and help individual disciplinary subjectivities come into view?

In the introduction her book *The University and its Disciplines* (2009) Kreber also employs the metaphor of the lens and applies it to the disciplines which she says:

> provide particular lenses or frameworks through which to explore, understand and act upon the world. They can be conceived as "tools of learning" (Sayers, 1948 in Burleigh, 1973), each characterised by certain ways of thinking, procedures and practices that are characteristic of its community (ibid:16).

This usefully suggests that just as different camera lenses provide distinct renditions of the same phenomena, disciplines can be viewed as epistemological constructions. However, Kreber fails to consider that what is seen will depend on the subjective position of the viewer as expert, novice, critic or layman. It is also important to recognise that each viewer will interpret what they see through the lens of their own subjectivities. The challenge, is to find ways of revealing how disciplinary lenses construct the world whilst remaining cognisant of the profound relationship between disciplinary allegiance and identity.

Contributors' to Krebers (2009) book (deemed to be of value to academic developers who are striving to offer discipline specific as opposed to generic development opportunities) take up this challenge. Writing from a social constructionist perspective knowledge is viewed as being situated within the learner's own experience and consequently 'tightly interwoven with their construction of an internal identity' (ibid:16). In their attempt to uncover the particularities of several disciplines, chapter authors in Kreber's book field approaches which are rooted in Lave & Wenger's (1998, 1999) conceptualisation of communities of practice, where notions of apprenticeship incorporate not only gaining appropriate knowledge and learning particular physical skills but also learning how to think (Rogoff, 1990). A range of possibilities to help

staff think about teaching and learning in their disciplines are postulated.

The concept of 'Ways of Thinking and Practicing', and within that 'signature pedagogies' (a term borrowed from Shulman which refers to the way students of professions are helped to connect thought and action in accepted ways (Poole, 2009:54)) are considered for their potential to help staff articulate their disciplines. Reimann's (2009) research suggests it to be a valuable tool which opens up discussion between same and different disciplinary practitioners. However, being aware of the tool does not necessarily endow practitioners with the ability to use it. Pace (ibid) sets out to decode History as a discipline and makes five important points. First, the notion of a discipline should not be reified because its boundaries are continually shifting and changing. Second, 'personal and institutional factors' impact on disciplines 'and their expression in a particular situation' (ibid:96). Third, 'radically different communities of practice within the same department ... can generate quite distinct learning experiences' (ibid). Fourth, teachers 'do not necessarily have a clear or complete vision of what constitutes their practice and what they need to convey to their students' (ibid:97). Fifth, within communities of practice 'shared procedures for problem solving and conceptual frameworks are invisible to those who automatically employ them for higher-level operations' (ibid). Thus, illuminating the unconscious processes and normalising practices of disciplinary practitioners becomes the essential endeavour.

This perspective resonates with Foucault's belief (1977) that disciplines have the power to control individuals who have little individual agency. However, in McArthur's view staff have a twofold responsibility to their students to not only enable them to 'engage in disciplinary discourses, and thereby acquire a *disciplinary "voice"*; but also and importantly, to retain and develop their own voices' (2009:119). McArthur suggests that as students come from different backgrounds, have different experiences, want different things and are en route to self-authorship teachers must recognise the importance of this journey and incorporate their acceptance of it into their teaching. She proposes that to ameliorate the normalisation of students into the disciplinary discourse through subjectification teachers must firstly, be aware of and value their students' journey towards self-authorship and secondly, be conscious of the normalising practices of their discipline. This is where the work of academic development has a role to play.

Developing this theme further Trowler notes 'the power of disciplines to condition the behaviour of academics, their practice, values and attitudes. He suggests that on the agentic side lie questions of narrativity, identity construction and power plays' (ibid: 182) and states that just as 'students bring their world into the lecture theatre ... faculty also bring their worlds to teaching contexts' (ibid). Thus, he suggests that disciplines have structures but are also 'constructed by the narratives of those within them ... the stories faculty tell each other about disciplines and subdisciplines are very significant and help create a kind of reality themselves' (ibid:185).

Building on the community of practice cognitive apprenticeship model and Engestrom's activity system, which emphasis 'the systems within which a community practices' (Fanghanel, 2009:196), Trowler proposes that eight 'moments combine and interact to construct' teaching and learning environments in which academics operate within their disciplinary group. He positions these as a Teaching and Learning Regimes (*TLR*) heuristic (Fanghanel, 2009:197) which, he suggests, will help reveal: recurrent practices; tacit assumptions; implicit theories of teaching and learning; discursive repertoires; conventions of appropriateness; power relations; subjectivities in interaction; and codes of signification. According to Trowler this device will facilitate an exploration of disciplinary environments at the meso (departmental) and micro (personal) level. In other words not only shared attitudes and approaches but also and in particular 'how individual characteristics, biographies, beliefs and behaviours' contribute to the construction of individual contexts' (Trowler, 2009:186). Engagement with the TLR heuristic in academic development contexts is the work of reflective practice.

Reflective Practice

Attention was drawn to the importance and potential of reflective practice and reflexivity for professionals in the literature in Part 1 (Quicke, 1998; Walker, 2001; Sachs, 2001; Groundwater-Smith & Sachs, 2002). Nicholl & Harrison's (2003) generic course structure includes continuing reflection on professional practice and Edwards & Nicholl note that reflective practice 'has become embedded within the

curricula of professional development' (2006:23). It is thus a social practice of the professionalising agenda and as such has the potential to be a technique of subjectification. In Barnett's (1997) view Schon's (1987) conceptualisation of the professional in 'new times' as a reflective practitioner was less about reconceptualising professionalism and more about articulating first of all what professionals already do (or should do) as part of their practice and secondly what we all do in 'response to the predicaments that modern society faces us with' (ibid:39). This implies that it is already part of the professional practice of all Higher Education staff, including academic developers. However, Trigwell et al (2000) suggest that staff whose knowledge-base of teaching relies on informal theories of teaching and learning, either do not reflect at all or if they do they focus on 'what they do, not on what students experience' (ibid:164; see also Elton, 2005). This refutes Hegarty's (2000) contention that reflection is an automatic practice of teachers.

According to Edwards & Nicholl the 'notion of reflective practice involves looking at what is, in order to see what might be' but this definition 'does not do justice to the reflexive intertextual and interdiscursive practices that make it possible' (2006:123). Those who teach and support learning in Higher Education need to 'develop a reflexive critique of their teaching enabling them to question the values and assumptions that drive them to teach the ways they do' (Brew, 2007:7). This returns to the idea that professional development involves working on and around the identity of the participants, their

'intra- and inter-personal intelligences' as well as their 'emotional intelligence' (Leitch & Day, 2001). This needs to be inherent in CPD activities and is the aspect of reflective practice that the term reflexivity attempts to articulate by adding the dimension of self-examination (Strathern, 2000b). Whether the Post Graduate Certificate facilitates deep reflexive critique (Brew, 2007) or inhibits shared understanding if 'tied to a sterile cycle of self-location' (Quicke, 1998:384; also Parker, 2002) are important questions to consider.

Macfarlane and Gourlay (2009) field a stinging critique of the 'reflective assignment, often associated with the linked contents of a teaching 'portfolio" (ibid:455) which they say is like a reality show where the participants lay their transformation bare to the audience in the endeavour to achieve permanent beneficial change. The article suggests that by taking the following approaches to the submission participants can become 'a true portfolio 'star": 'Tip 1: eat humble pie; Tip 2: revelation brings conversion; Tip 3: toe the line – or else!' (ibid:456). Kahn et al (2006) review of the research literature into the role of reflective practice in programmes for new academic staff and develop the notion of a 'directed reflective process'. A 'range of possible forms of reflection were identified, each one a 'reflective process'. Kahn et al (2006) suggest that the use of an appropriate reflective process must be 'directed' that is 'both ... targeted and supported, enabling it to achieve the necessary depth' (ibid). Notably, no guidance regarding how to direct and support the reflective process is provided. However, Karm (2010) reports on metaphor and teaching

cases as reflective devices and on a range of reflective tools previously positioned by Moon (1999) and Hillier (2005).

What emerges from the literature are polarised views of reflective practice. At one end is Macfarlane & Gourlay's (2009) concern (emanating from a Foucaultian perspective) that reflective practice in teaching and learning courses is 'forced enactment' that can 'result in a grotesque simalcrum of authenticity in response to a powerful normative regime of surveillance' (ibid:458). In other words it is 'a means of control through self-regulation' (ibid). At the other is Karm's (2010) suggestion that 'reflection tasks in pedagogical courses provide opportunities to become more aware of one's personal teaching theory, professional identity, professional practice' and that guided processes 'support the improvement of university teacher's reflection skills and habits' (ibid:212). Where on the continuum reflective practice resides for the research participants is an important question for this study.

The Scholarship of Teaching

It has already been reported in Chapter Two that policy discourse demands that teaching is repositioned to sit alongside research and that courses designed to professionalise the role of teaching and supporting learning in Higher Education should incorporate research and scholarship (*The Future of Higher Education,* 2003). However, Trigwell et al (2000) and Nicholls (2004) agree with Kreber that the term scholarship of teaching is 'an amorphous and elusive term devoid of any clear meaning' (2002:164) and that generally staff are unclear

about what exactly it means. However, Trigwell et al (2000) who notably foreground discipline, suggest that the scholarship of teaching simply requires university staff to be:

> informed of the theoretical perspectives and literature of teaching and learning in their discipline, and be able to collect and present rigorous evidence of their effectiveness, from these perspectives as teachers ... this involves reflection, inquiry, evaluation, documentation and communication (ibid:156).

According to Nicholl and Harrison's (2003) analysis, the scholarship of teaching is a social practice of courses designed to professionalise the role of teaching in Higher Education. It has the potential to transform disciplinary researchers into teaching and learning researchers and consequently has implications for identity. Is the scholarship of teaching embedded in the Post Graduate Certificate at the Institute? If so do the research participants understand what it is and on what level did they engage with it?

Subjects of the Discourse

Ontological insecurity may be a consequence of living in times of 'super-complexity' but so far the literature has only considered such matters in relation to staff in traditional academic roles and has failed to acknowledge the appearance of 'other' roles and identities. According to Dearing (1997:3.45) 'the distinction between them and academic staff is increasingly blurred'. Academic support staff, including librarians, technicians and dyslexia tutors, directly involved in guiding are grouped and named inappropriately (14.14). As noted in Chapter Two, the mechanisms constructed through policy to professionalise the

role of teaching and supporting learning; namely, HEA Fellowship routes and the Professional Standards Framework, include those who are supporting learning.

Academic Support Staff

Clegg (2003) also notes that academic staff are not the only ones involved in the support of student learning and refers to the difficulty of naming these 'other' university staff. Clegg (2003) comments that, the terminology in use frequently 'symbolises an inappropriate class distinction between two groups' (ibid:43; also Whitchurch, 2008). She refers to the institutions that demonstrate 'good practice by inviting all staff to share in collective development' (ibid) but notes that this is not commonplace. Clegg (2003) does, however, acknowledge that this inclusive practice may cause difficulties due to staff having different interests and that the traditional divide may manifest in workshops if dominated by 'academic' staff. It is not, therefore, only inter-disciplinary professional development spaces that can be the cause of tension but the integration of staff who are performing a multiplicity of different roles, although responsible in some way for the support of student learning. The inclusion of support staff on the Post Graduate Certificate at the Institute was mentioned in the Introduction and several in such roles participated in this research. Whether their experience includes being treated as having lower status will emerge from their portraits in Chapter Five and analysis of these in Chapter Six.

Not all theorists are as sympathetic to the emergence of 'other' staff roles as Clegg (2003). Macfarlane (2011) suggests the increase of what he calls para-academic roles (including academic developers) to be the result of the 'hollowing out' or 'unbundling' of academic life (ibid). In his view this has occurred as a result of 'the disaggregation of academic practice – from teaching, research and service *to* teaching or research or service' (ibid). In addition the erosion of the public service ethic, the audit culture, performativity and the referral culture have also played a role. He does not appear to acknowledge that in 'new times' of 'super-complexity' 'there can be no return to the supposedly "good old days" when autonomous academics shaped their own careers, largely in their own image' (Clegg, 2003:48). Like it or not 'new times' are here and with them the paradox that an audit culture, the product of a massified and marketised (in other words neoliberalised) Higher Education system, has multiplied the number of in-between epistemological and ontological spaces. In these spaces while some staff are having to let go of traditional identities others are forging new ones or redefining formerly second-class identities.

Whitchurch (2008) suggests that there is now a 'community of professionals' in Higher Education many of whom occupy a 'third space'. Interested in administrative and managerial staff Whitchurch 'builds on contemporary ideas about the fluidity of identity' to develop a typology in an attempt to capture

> ways in which individuals are interpreting their given roles more actively' as 'they move laterally across functional and

> organisational boundaries to create new professional spaces, knowledges and relationships (2008:379).

Whitchurch (2008:382/383) provides four categories of professional identity and importantly notes that her conceptualisation is a heuristic device designed for illustrative purposes. She places mainstream academic staff on one side with bounded professionals (those who work within clear structural boundaries including for example registry, human resources, and quality) on the other. In between, in institutional third spaces, are unbounded professionals (who disregard boundaries to focus on broadly-based projects and institutional development); cross-boundary (who actively extend their roles beyond job-descriptions and operate on the borders of academic space) and blended (with dedicated appointments spanning professional and academic domains). In these spaces are the student transitions project (welfare, widening participation and employability); the partnership project (regional development, business/technology incubation); the professional development project (academic and professional practice, leadership/management development). This is where academic developers reside – a role also proposed to be 'other'.

Academic Developers

Since the ideological drive to professionalise the role of teaching was legitimised by policy it has become commonplace for universities to employ academic development staff who often working from dedicated units.

However, their subjects are not always docile and accepting of the subjectivities on offer. Frequently they resist CPD activities viewing them as 'peripheral' to their work (Clegg, 2003:38) and irritating extra mechanisms of performativity. If activities, that are integral to the every day life and work of academics (Clegg, 2003), such as course development, teaching and assessing students are not viewed as problematic then engaging with these practices in CPD forums will not be valued. Resistance may also occur when staff realise that in order to be expert in their own discipline and expert teachers they have to negotiate two academic disciplines (Bath & Smith, 2004). This may cause tension (ontological insecurity) if academic identity is suddenly expected to accommodate that of 'teacher'. The expectation to conduct educational research may also be problematic if it is viewed as irrelevant to specific disciplinary contexts (Bath & Smith, 2004) and lacking in academic credibility (Walker, 2001). Little wonder that as agents of the discipline of Education they meet with resistance from colleagues who refuse to become puppets of the discourse (Foucault, 1977).

Manathunga (2006) employs post-colonial theory as an influential analytical tool to explore the complex roles and relationships that academic developers have to negotiate. She considers that this reveals the power relations that exist between academic developers and discipline-based academics and that each are viewed as 'other'. Academic developers are likely to have migrated from their original

disciplines into academic development and even when performing at the highest academic level may not be respected by 'regular' academics (Rowland, 2002:29; see also Clegg, 2003). This places them on the margins of disciplinary life and identity and may indeed constitute a third space as Whitchurch (2008) suggests.

The in-between post-colonial metaphors of being migrant, nomad and traveller re-emerge as important to this study as in MacLure's (2006) view, the presence of education's 'other' is likely for all who are forced to operate in an audit culture. However, the identity of academic developer cannot simply be constructed as 'Other but something else besides, in-between – [they] find their agency in a form of the 'future' where the past is not originary ... in-between the claims of the past and needs of the present' (Bhabha, 1994:313).

Academic developers are likely to be tasked to improve the quality of educational functions including course planning, teaching and tutoring (Handal, 2008). The academic developer is 'actively and purposefully engaged in contributing to change ... such changes are intended to influence the practice of educational activities within the institution (ibid:56). From a Foucaultian perspective they are involved in controlling subjects through discipline (1977). Land (2001) who is interested in the relationship academic developers have with change considers them to be 'institutional change agent[s]' (Clegg, 2003:44) who engage with the political and the personal structures of the

institution in which they work. Interpretation of this role provokes a double reading.

At the personal level the developer has the power to influence and normalise the practices and 'identities of the members of the academic culture' (Rowland, 2002:56) which may be met with resistance. However, the academic development community of practice can also provide a safe space (Groundwater-Smith & Sachs, 2002; Walker, 2001 and Rowland, 2002) where the work of reflexively engaging, through struggle, with the array of conflicting subject positions can be undertaken. A space where narratives can be constructed that explain their subjective position may help them to cope with the condition of postmodernity. One such narrative is attitude to students.

Students

According to Elton (2005) 'academic love' should not be defined entirely in terms of a relationship with discipline but as an equal balance of love of subject and love of student. In a study by Fitzmaurice (2008) of academic staff in several institutions and from various disciplines, five themes emerged from 30 statements about their philosophy of teaching, which suggest that Higher Education professionals place great importance on care and concern for students as follows:

1. A deep obligation to help students learn
2. A desire to create a space for learning and encourage student voice
3. Caring for students and developing the whole person

4. Reflecting on practice
5. Professional values and morality (ibid:345)

Fitzmaurice (2008) concludes that 'good teaching is about passion, responsibility, professional values and ethical and moral issues' and notes that in complex times 'there is no mention of targets or efficiency and no attempt to produce checklists of what constitutes good teaching' (ibid:349). This chimes with Noddings' ethic of caring where we are 'first and foremost one-caring and, second, enactor of specialized functions' (2003:176).

Whilst Fitzmaurice's (2008) research suggests that most staff choose to adopt humanistic subjectivities, it is as well to be cautious about such claims because, it could be argued, that the respondents have subjugated themselves to the discourses of student-centricity, diversity and students as demanding customers. The teacher/student binary emerges but with unequal power relations that operate in both directions. The subjectivities adopted by the research participants in relation to their students, the discourses to which they acquiesce and what power relations underpin or undermine them are worthy of consideration.

Conclusion

Chapter Three has covered much contextual ground. In Part I 'New times' were constructed as problematic (Quicke, 1998). The totalising procedures of the policy documents were met with individualised

responses. Issues of identity rose to the fore because the policy discourse of Higher Education disrupts identities for those who will not uncomplicatedly absorb new subject positions (Burr, 2003). Thus, the problems that emerged (Figure 5 page 88) have implications for ontological insecurity. Epistemological insecurity was also of concern because if, as the literature suggests, pedagogic knowledge is a necessary constituent of the knowledge-base of teaching, it may interfere with the profound relationship between discipline and identity and cause/increase ontological insecurity. Professional development in multi-disciplinary formats may also play a role. Consequently, Usher's (1997:31) contention that 'ontology precedes epistemology' (Chapter One, page 22) appears to be valid. The solutions offered in the literature are suggested as a means of ameliorating insecurities. The interview questions should be designed to reflect these issues.

Part II of the review turns to literature that discusses the development of in-house courses in teaching and learning at Post Graduate level accredited by the HEA and the generic structure identified by Nicholl & Harrison (2003) in particular. The Post Graduate Certificate at the Institute will be mapped to this in Chapter Four in order to reveal the specific Institute context. Other key issues emerging from the literature namely: genericism, technicism and normalisation; multi-disciplinary formats; reflective practice and the scholarship of teaching will contribute to the development of the interview questions discussed at the end of Chapter Four.

Two further aspects of the debate have utility as interview questions and portrait analysis. First: can such courses sufficiently foster an enhanced approach to teaching practice (an aim of the political discourse); is it part of the lived experience of the course? Second: do the research participants' attitudes towards the 'other' subjects of the discourse (their learners, course peers and the course team) reflect the discussion around blurred and boundary identities in contemporary Higher Education?

The conceptualisation of the literature into problems and solutions has provided a valuable way to view the struggle of subjects in relation to the discourse and its objects. A heightened sense of paradox and tension emerges as staff in 'new times' find ways to 'cope'. The Post Graduate Certificate at the Institute and similar courses appear on the horizon as geographies of the possible, with the potential to facilitate this endeavour. Thus, the intrinsic and extrinsic value of this chapter is the question: can such courses achieve this and if so how?

Before moving on to discuss this matter there is more contextual ground to cover as the analysis moves from the context of wider Higher Education to the local context of the Institute in the next chapter.

Chapter Four

Response to the Policy Discourse of Teaching and Learning by the Institute of Art and Design

Introduction

The work of this chapter is to provide dialogic validity by moving to the 'particular local context' (Saukko, 2005: 344) of the Institute of Art and Design. It will do this first, by analysing the response of the Institute to the wider political discourse of Higher Education represented in Figure 3 (page 55); second, by comparing the objects of the institutional discourse of teaching and learning, constructed by the strategic documents, with the objects of the discourse that were designed by policy to 'help drive cultural change in the value attached to good teaching in Higher Education' (*The Future of Higher Education*, 2003:4.26) and third, by comparing the main object of the discourse at the Institute, the in-house Post Graduate Certificate in Teaching and Learning, with the generic structure of similar courses reported in Nicholl & Harrison's (2003) study and in relation to the issues that emerged from the literature. The chapter will close by discussing how the interview questions for the research participants were designed and developed from the contextualisation that Chapters Two, Three and Four provided and by doing so will move the study on to the participant portraits in the next.

The chapter will begin by using the first two of Foucault's reflexive categories institutional types and principles of classification, to position the Institute within the context of the Higher Education sector. Discussion of Foucault's third reflective category, normative rules of the discourse that emerged from the analysis of policy in Chapter Two, will follow.

Institutional Type and Principles of Classification

The Dearing Report (1997) states that 'Higher education will depend on: a diverse range of autonomous, well-managed institutions' with distinctive missions that cannot be simplistically categorised (1.5;7.19). In addition there will be specialist institutions (1.6) including those deemed to be world class or whose departments have achieved distinction in the world community of scholars (ibid). Notably, distinction may be due to first class teaching (1.7).

It is stated that 'Institutions of higher education have different profiles of activity' (3.90). Research focussed institutions are characterised as 'having a higher proportion of postgraduate students and more selective entry requirements for undergraduate students; and playing a predominantly national or international role' (ibid). Those that concentrate on teaching 'have a higher proportion of sub-degree students; promote the access of non-conventional students; and focus on serving the locality or region' (ibid;7.18). The tendency for the pre- and post-1992 universities to operate at opposite ends of the spectrum

is noted. Colleges of Higher Education are usually smaller and cover a more limited range of subjects (ibid).

Although the traditional purpose of Higher Education is recognised as 'the development of higher level intellectual skills, knowledge and understanding in its students' (5.18) an increase in the number of vocational courses is recommended (5.19) with employability the aim. The range of subjects offered should be expanded (3.10).

The Institute is defined by its name as specialist and that it is not a university but a Higher Education provider which may have degree awarding powers. Although a post-1992 institution with a vocational bias, it was not 'part of the binary divide between universities and polytechnics' (Ashwin, 2006:4; see also Higher Education Research Organisation, 2008; Parker et al, 2005). The 1992 Further and Higher Education Act 'granted degree-awarding powers to polytechnics and larger colleges which met certain criteria and the right of polytechnics to use the title 'university'' (Watson & Taylor, 1998:9). Nevertheless a view of pre-1992 universities as 'elite' and post-1992 as 'mass' perpetuates (Smith, 2007). The binary is further reinforced by the use of the terms 'old' to refer to pre-1992 universities and 'new' to those designated since the 1992 Act.

Clearly, from its subject focus, it is not an 'elite' institution as art and design subjects were late entrants into the academy due to the prevailing valuing of head-work over hand-work (Seddon, 2007). It was

only in the late 1960's, as a result of recommendations made in the Robbins Report (1963), that art and design was invited into the University (MacDonald, 1970).

Its size of student population does not warrant the label 'mass' although along with most Higher Education providers it has been compelled by the Widening Participation agenda to increase student numbers and widen access.

Normative Rules of the Discourse of Higher Education

According to the analysis of the policy documents in Chapter Two the normative rules of the discourse make it clear to Higher Education establishments what is expected of them.

The extent to which the Institute positions itself within and appears to comply with these rules emerges by mapping statements from the strategic documents to the rules of the discourse revealed by analysis of the Dearing Report (1997) and *The Future of Higher Education* (2003) in Chapter Two and reflected in Figure 3 (page 55). In Appendix 2 b, Tables A – E show this mapping with the rules of the policy discourse in bold. Appendix 2 a provides a key to the tables.

Tables F and G map the objects and subjects of the political discourse of teaching and learning to the institutional discourse.

The Institute of Art and Design Strategic Documents

Analysis of the *Academic Strategy* for 2004 – 2009, the *Strategic Plan* for 2006 – 2011 and the *Mission Statement* will provide an insight into the way in which the senior executive group interpreted *The Future of Higher Education* (2003) and through the strategic documents facilitated the 'trickling down'[7] of the policy into the practices of the Institute. The relationship of the institutional documents named above in addition to the Teaching, Learning and Assessment Strategy (2006) will reveal what the Institutional discourse of teaching and learning is and the objects and subjects it constructs.

Mission, Values and Enablers

In the *Mission Statement* the Institute aligns to the institutional types and normative rules of the discourse by aspiring to:

- be a leading provider of art and design
- serve the needs of the Creative Industries in the region
- champion the development of Higher and Further Education in the Arts at national and international levels (ibid).

The Institute aspires to excellence and is aware of its economic responsibilities both locally and internationally.

In order to achieve its ambitions the *Academic Strategy* is supported by the following strategies that are mapped in Table 5 against the chapters

[7] This is a term used by Thorsten Veblen (1994) to describe the way that fashion trickles down from the top of society to the bottom. It implies that it takes time for this to happen and that appropriate changes and adjustments are made on the way.

of *The Future of Higher Education* (2003). Close alignment to the policy discourse by the Institute is apparent.

Table 4: The Institute of Art and Design's Strategies in Relation to *The Future of Higher Education* chapters

Institute Strategies	***The Future of Higher Education* (2003) Chapters**[8]
Teaching and Learning	Chapter 4 Teaching and Learning – delivering excellence
Widening Participation and Fair Access	Chapter 6 Fair Access
Research and Knowledge Transfer Business Development	Chapter 2 Research excellence – building on our strengths Chapter 3 Higher Education and business – exchanging and developing knowledge and skills
Quality Assurance	Not separately chaptered in either the Dearing Report or *The Future of Higher Education* but a discourse of quality pervades all chapters of both documents

Response to the Policy Discourse of Higher Education

The Institute complies with the discourse of globalisation but notably has global aspirations for itself (Table A).

There is no Institutional engagement with the discourse of a Learning Society in its documents (Table B). Acknowledgment of Dearing's call on Higher Education to help create a perfect society that is civilised, democratic, educated and competitive is implied when the importance of individual contribution to communities is stated. The Institute does respond to the demand for graduates and the resultant need to

[8] *The Future of Higher Education* (2003) Chapter 1 'The Need for Reform' and Chapter 5 'Expanding to Meet our Needs' are explanatory chapters

encourage many more to participate in Higher Education through its Widening Participation Strategy. However, this appears to be 'more about recruitment and institutional survival than about action for social justice' (Hockings et al, 2009:485) as the *Academic Strategy* clearly states 'that sustained failure to meet its UK student recruitment targets will have serious financial implications and put in jeopardy the survival of the institution' (point 61).

The distinctive art and design focus constructs an Institutional discourse that pervades all of the documents examined. Whilst the political discourse states this to be desirable it is nevertheless unusual (Wisdom, 2010). Most Higher Education establishments have striven to fulfil the demand of the political discourse to be competitive and widen participation by attempting to be all things to all people (ibid) as opposed to 'daring to be different' (*Mission Statement*). The paradox of individuality versus uniformity emerges again.

The discourse of research in Higher Education is only under scrutiny in this study in respect of its relationship to the discourse of teaching and learning. The policy documents make it clear that although research is a valued activity for its contribution toward knowledge and wealth generation, teaching is no longer to be a poor relation to it. The Institute makes robust statements about the importance of teaching and learning but its ambitious research intentions are a clear indication that research is more highly valued (Table D). In this respect the Institute does not align with Dearing's (1997) analysis that post-1992 institutions

tend to operate at the teaching end of the spectrum. Neither does it follow the path of many Higher Education providers that try to do everything as opposed to playing to their institutional strengths (Russell Group News, 2010).

There is little mention in the strategic documents of quality systems although as Table 5 above shows there will be an Institutional Quality Assurance Strategy. However, as noted in Chapter Two, the discourse of quality in the policy documents is supported by a call for excellence. The Institutional response is similarly constructed as excellence is to be demonstrated in the following areas: widening participation (Table C); teaching (Tables C&E); research (Table C&D); management (Table C); academic excellence (Tables D&E) and as a provider of Higher Education in art and design (Table C). Thus, in much the same way as the policy documents, the Institutional discourse of quality is integral to the other discourses.

Analysis of the strategic documents reveals Institutional discourses that largely map on to the policy discourses reflected in Figure 3 (page 55). This is unsurprising as neoliberal political structures require compliance. However, returning to the focus of this study on the discourse of teaching and learning, the question: how far does the Institute submit to the disciplinary power of the discourse of teaching and learning in Higher Education will now be addressed.

Response to the Policy Discourse of Teaching and Learning

The policy discourse of teaching and learning is mapped against the Institutional discourse in (Table E) and again the normative rules emerge. The Dearing Report (1997) is more concerned with the technicalities of teaching whereas the focus in *The Future of Higher Education* (2003) is on the quality of teaching. The Institute responds to both but positions pedagogic expertise in relation to art and design. Both policy documents agree that teaching must be recognised as a professional endeavour which should be institutionally supported. The directive to Higher Education establishments to develop a teaching and learning strategy is stated – the Institute complies. The discourse of professionalisation sets out the objects that will achieve this aim (Figure 4 page 73). Table 6 shows how the objects of the discourse of teaching and learning at the Institute map to the political objects.

The Institute's *Teaching, Learning and Assessment Strategy* appears to closely mirror the requirements of policy discourse in the way it constructs the objects and subjects and demands certain practices of them. The art and design context is continually reinforced by emphasising that research in art and design supports good quality teaching. Notably, all of the teaching, learning and assessment strategy goals are systematically mapped to the Institute's *Mission* values and enablers.

Table 5: Relationship between the Policy Objects of the Discourse of Teaching and Learning and those at the Institute

Objects of the Discourse Constructed by Policy	The Objects of the Discourse at the Institute
The Higher Education Academy	In-house Post Graduate Certificate is accredited by the HEA
Centres of Excellence in Teaching and Learning (CETL)	Proposal reached stage 2 (ASO4) progressed no further
Professional Standards Framework	There is a commitment to the Professional Standards Framework (T&LS06). All in-house Post Graduate Certificate sessions plans are mapped to the Framework
National Teaching Fellowship Awards	Two applications submitted none achieved
Fellowship of the Higher Education Academy – nationally recognised qualification to teach in HE	67 staff are Fellows
Associate Fellowship of the Higher Education Academy	No record of any Associate Fellows
Institutional Teaching and Learning Strategies	First strategy published in 2006
Institutional Recognition and Reward Schemes	First institutional teaching fellowship and excellence in teaching award schemes available in 2007
Continuing Professional Development	Peer observation scheme to be implemented (T&LS06) - running since 2007 Teaching, Learning and Assessment research funds to be available (T&LS06) – running since 2007 Annual Teaching and Learning Conference to be organised (T&LS06) – first in 2007
Qualification to teach/support learning in Higher Education	Post Graduate Certificate in Teaching and Learning validated and commenced in January 2007

The Institute complies with the discourse of professionalising the role of teaching by putting the objects in place. The staff subjects of this discourse are also constructed by the *Teaching, Learning and Assessment Strategy* as those who are teaching and supporting

learning (Table F). The strategy requires certain behaviours to comply with the requirements or fulfil criteria. In this way the subjects are disciplined. Their identities and practices are normalised (Table G), whether the subjects subjectify themselves to the discourse or resist it will be considered in the analysis of the research participant portraits in Chapter Six.

The student subjects of the discourse, constructed in the policy documents as being consumerist and more demanding, are little mentioned in the Institute's strategic documents in spite of the goal of achieving a minimum score of four in the National Student Survey. Positioning the Institute in relation to the policy discourse appears to be the focus of the strategic documents.

The Discourse of Teaching and Learning at the Institute of Art and Design

There is evidence within the documents that the Institute has ambitions to be research-led and that art and design pedagogy is firmly rooted to the distinctive nature of art and design research and practice. 'The nature of our subjects is intrinsic to the pedagogic approaches we adopt' (*Strategic Plan*, 2006 – 2010). The section on research in the *Academic Strategy* (2004) begins 'Research is fundamental to the pursuit of academic excellence within a specialist' Institute of Art and Design (*Academic Strategy*, 2004). However, the section on teaching and learning does not begin with a statement about the importance of this to the Institute but with the announcement by HEFCE to extend the

strand of funding for teaching and learning (the Teaching Quality and Enhancement Fund) and that eligibility is dependent upon an updated learning and teaching strategy. As already noted, the Institute's response to the political discourse of teaching and learning appears to be tied firmly to funding. However, as D'Andrea & Gosling state 'improving teaching and learning in higher education is an institution-wide strategic approach' (2005:2) that requires the support of senior management.

The commitment to provide in-house programmes of staff development is made and linked to the specific needs of art and design. The words teaching, learning and research are frequently juxtaposed in that order. However, in spite of this ordering, other than in the *Teaching, Learning and Assessment Strategy* (2006) it becomes evident that: teaching and learning are viewed as secondary to research; subject-based research will benefit pedagogy; research into teaching and learning receives scant attention.

The target for achieving many of the measures set out in the *Teaching, Learning and Assessment Strategy*, is academic year 2010/11. However, progress has been slow and inhibited by many factors including financial concerns (*Strategic Plan* updates, Spring & Autumn, 2008 & 2009) resulting in continual staff recruitment freezes which prohibited a sufficiently staffed teaching and learning department.

In 2007/8 the department was operating with a full-time Head of Teaching and Learning (a non-executive position), three point five (two and a half days a week) Teaching and Learning Co-ordinators and two full-time Learning Technologists to support the development of teaching and learning across the Institution. As a result, the Post Graduate Certificate remains the most significant object of the Institutional discourse of teaching and learning. Along with the many other responsibilities, the Head of Teaching and Learning was also Course Leader.

The Post Graduate Certificate in Teaching and Learning

The Institute's Post Graduate Certificate is neither discipline specific nor generic (Elton, 2005). It is hybrid because the range of disciplines within the Institute's portfolio is wide. The Post Graduate Certificate participants in the first and second cohorts (as Appendix 1 shows) cover the art and design spectrum, from practice to theory and the tactile to the technological. However, as already noted, common practice in one art and design discipline is not necessarily present in others. The participants are on various contracts: sessional, part-time, full-time and short-term. Some have master's degrees, others do not; some have elected to do the course, others are obliged; some are in academic roles and others in academic support. For such small cohorts there is considerable diversity but is it problematic?

The Post Graduate Certificate is a three postgraduate semester course covering one calendar year. Participants attend sessions on

Wednesday afternoons. The course is delivered by a variety of in-house and external staff with particular expertise (for example the in-house disability manager, an external expert in action research) but the Head of Teaching and Learning leads most of the sessions.

The course consists of two level 7 units (MA94; MA95) worth 30 postgraduate credits each. Each unit has two assessment requirements worth 15 credits. The assessment requirements for each unit and criteria (the same apply to both units) are detailed in Appendix 3 a. In addition to the assessment requirements participants are expected to keep a reflective journal. This does not have to be submitted but extracts and/or reference to it is expected in the Teaching Portfolio (MA95 Assessment Requirement One).

Unit MA94 content is delivered in ten half day seminar sessions. These are interactive and informal. Delivery takes the form of learning conversations where colleagues share thoughts, ideas, practices and concerns. There are also four faculty based Learning Sets where participants come together with a facilitator to reflect on aspects of the course, their teaching/supporting learning practice and assignment preparation. It is designed to be a safe reflective space for same faculty colleagues. MA95 is delivered in seven half day seminars, two work in progress presentations of Assessment Requirement One and three Learning Sets.

Involvement with the Post Graduate Certificate by the author of this study at the time the research participant data was collected and until September 2009 was as follows:

- Shared delivery of whole day introductions to both units
- Delivery in MA94 of three half day sessions on how learners learn; equality, diversity and inclusion; evaluation and feedback.
- Delivery in MA95 of two half day sessions on content and character of teaching portfolio; building a teaching portfolio.
- Providing feedback on work in progress presentations, two whole day sessions
- Learning Set facilitator
- Second marker of all assessment requirement submissions

The Post Graduate Certificate is analysed against the generic course structure that emerged from Nicholl & Harrison's (2003) research Appendix 3 b & c[9]. They produce a list that constructs the 'good teacher' (Appendix 3 b) but the course at the Institute does not explicitly 'teach' participants how to 'do' any of the six activities, although consideration of them will occur through session discussions. Critical evaluation and analysis of the first three: design of learning activities; use of appropriate teaching and learning methods; marking, grading and giving feedback on student work is assessed through the unit assignments and Peer Observation but the focus of submissions is

[9] The analysis maps Nicholl & Harrison's (2003) generic structure against the Institute's Post Graduate Certificate Learning Outcomes, Assessment Criteria and Assessment Requirements. These accurately reflect the content of the course and provide concise mapping. Mapping against the aims and objectives of each session contributes no further evidence and is not, therefore, included in the study.

decided upon by the participants according to what they consider to be valuable for the enhancement of their teaching practice. The activity of keeping appropriate records is likely to occur during class debate and may be selected by a participant as an activity to discuss for a submission, but it may not. In Unit MA94 the focus is on student learning with the course approached at the level of critique. Responsibility for selecting what to critique and gaining a sufficient and appropriate knowledge-base from which to do so is in the hands of the course participants. Primarily it is the skill of critique that is assessed. This skill lies at the heart of university endeavour (Barnett, 1997) and is an embedded practice of art and design disciplines (James, 2007).

The two remaining activities that 'good teachers' can do namely: monitor own teaching and reflect on their work and plan CPD are embedded within Unit MA95 which focuses on critical reflection on professional development through a portfolio of evidence and evaluation of professional practice through teaching and learning research. The ability to reflect at a deep and reflexive level is a social practice of art and design (James, 2007) and part of the discourse of professional practice (Schon, 1983). In this respect it is consistent with Barnett's (1997) view that it is what professionals already do.

Therefore, although this analysis reveals a link between Nicholl & Harrison's (2003) generic model in terms of what the 'good teacher' does, at the Institute there is less emphasis on developing these skills and a stronger emphasis on self-critique. This alignment to disciplinary

practices creates a relationship to discipline which may be sufficient to ameliorate the identity issues that Parker (2002) refers to (page 93 of this study). However, the danger of assessing performance by measuring skills (Barnett, 1998 & 2000) remains.

With regard to the six ways that inform the activities of the 'good teacher' (Appendix, 3 c) it is notable how closely this maps to the Institute's Post Graduate Certificate Learning Outcomes and Assessment Requirements. Interestingly, four of the six are ways of being, propensities or what Barnett (2007) calls dispositions: *concern* for student development; *commitment* to scholarship; *commitment* to work with and learn from colleagues; to practice (and thereby show *commitment* to) equal opportunities. Whilst all six ways that inform the activities of the 'good teacher' require knowing and doing (for example knowing how to embed concern for student development into practice) the focus of the Post Graduate Certificate course at the Institute is less on what 'good teachers' do and more on how they do it.

Overall the analysis suggests that the course at the Institute does not adopt a skills and strategies (technicist) approach but places more emphasis on developing critical and evaluative practice. This may have occurred due to the need to accommodate a wider range of staff than is usually the case in the sector (Clegg, 2003) or reflect a move away from such models in the light of criticism of them. However, because there is significant mapping of the course at the Institute onto Nicholl & Harrison's (2003) model it is important to look for evidence of concern

for a technicist approach in the lived experience of the research participants.

The relationship between the Institute's course design and those analysed by Nicholl & Harrison (2003) suggests some adherence to a generic model that constructs and normalises what the 'good teacher' should do. The issue of multi-disciplinary courses, where staff are expected to relate generic theories to their own disciplinary practice (Elton, 2005), also remains a concern. Generic course structures are likely to normalise practices because they are mechanisms of homogenisation. Whether the research participants feel the pull of normalisation and have a negative experience of the course due to it being generic and multi-disciplinary is one of the foci of this study.

Reflective Practice

The importance of reflection as a social practice of professional development emerged from the literature reviewed in Chapter Three. Views of its potential and shortcomings were contested. However, Edwards & Nicholl note that reflective practice 'has become embedded within the curricula of professional development' (2006:123). It is integral to the Post Graduate Certificate at the Institute in three ways. First, participants are asked to keep a reflective journal. Examples of possible formats, how reflection might be facilitated and examples of former participants' entries are provided. As already noted, although keeping a journal is required it does not have to be submitted. Second, reflection is integral to all assessment requirements through

Assessment Criteria 2,3,5 & 7 and Learning Outcome 4 in units MA94 and MA95 (see Appendix 3 a & c). Third, Learning Sets are designed to be reflective spaces where shared reflection on practice is facilitated. Thus, reflection is embedded within the course design but how deeply is it practiced? Whether there is evidence of research participants 'Enacting the Penitent Self' (Macfarlane & Gourlay, 2009) will be considered in Chapter Six.

Scholarship of Teaching

The *Teaching, Learning and Assessment Strategy* complies with the requirement for courses designed to professionalise the role of teaching and supporting learning in Higher Education to incorporate research and scholarship (*The Future of Higher Education,* 2003) see Table G. The scholarship of teaching is a social practice that is embedded into the Post Graduate Certificate at the Institute through Assessment Criteria 3 (Appendix 3 a). It is explicit in Learning Outcome 4 in MA94 but implicit in Learning Outcome 2 in MA95. This is surprising as MA95 Assessment Requirement Two is a small research project in which participants are required to critically evaluate the professional context of teaching and learning in the creative arts. The disciplinary nuance that Trigwell et al (2000) call for may be provided for the research participants but whether the scholarship of teaching remains 'an amorphous and elusive term, devoid of any clear meaning' (Kreber, 2002:164), should be considered. Also importantly, as a social practice of this professionalisation, is there evidence that it contributed to identity transformation or to epistemological and ontological insecurity?

Conclusion

This chapter provides the dialogic context (Saukko, 2005) of teaching and learning at the Institute by tracing the institutional discourse through to its policy roots. The conflicting discourses of teaching and research reflect those in the sector to which the Dearing Report (1997) and *The Future of Higher Education* (2003) refer although, unlike many of its post-1992 counterparts, the Institute aspires to be research-led. In spite of this it complies with the policy discourse of teaching and learning by developing an in-house Post Graduate Certificate course. Open to all who are teaching and supporting learning it provides, with skeleton staff, a lived experience for the participants.

The literature reviewed in Chapter Three Part I offered a perspective of the response of Higher Education to the policy discourse of teaching and learning, and from this, key themes and issues emerged all with implications for ontology and epistemology. A review of literature in Part II relating specifically to the objects and subjects of the discourse of teaching and learning provided a method by which to compare the Post Graduate Certificate at the Institute and revealed other themes: genericism, technicism and normalisation, multi-disciplinary spaces, reflective practice and the scholarship of teaching in addition to changed and improved practice. The interview questions must be designed to facilitate a conversation around these key themes from which the research participants' lived experience can emerge.

To this end the research participants' understanding of Wenger's theories of Communities of Practice (1998), itself an important theme in the literature, will be utilised to encourage discussion around identity and belonging and whether feelings of 'otherness' are present. The research participants' familiarity with the knowledge-base of teaching diagram (Banks, Leach & Moon, 1999) can encourage discussion of epistemological issues: pedagogic, disciplinary and university subject discipline knowledge, to enable knowledge-related insecurities to emerge with implications for ontological insecurity noted.

Generic course structures with a technical focus are apparently epistemological issues but when they translate into an attempt to normalise through mechanisms that measure performance they have the potential to provoke ontological insecurity. The presence of this will be sought through questions regarding the participants' positive and negative experiences of the course.

As the contextual ground was laid, discipline and its relationship to identity has woven its way through this study. Discussions of the role of discipline as the lynchpin of identity (Beck & Young, 2005:185) together with identities formed by membership of multiple communities of practice have been apparent. Thus, the relationship between identity and discipline may be profound and should be addressed. However, if, as the literature suggests, identity is complex and nuanced and has to be negotiated, lived and practiced, it needs to be coaxed not forced into the arena. In an attempt to do this the research participants were asked

to provide an image of how they see themselves. In the portraits this is juxtaposed with an image that reflects their professional disciplinary practice.

Changed and improved teaching practice is demanded by policy and is the intention of the Post Graduate Certificate. If a participant feels that this has occurred then it becomes part of the narrative of their lived experience of the course. Direct questions will allow this narrative to emerge.

Reference to reflective practice was present in the literature and analysis of the Post Graduate Certificate at the Institute confirmed it to be embedded into the course. However, because this is a social practice of the art and design disciplines a question about reflective practice does not form part of the interview schedule. Evidence of reflection on teaching will be assessed from the research participants' course submissions and discussed in the findings in Chapter Six.

The policy discourse of teaching and learning requires its subjects to practice the scholarship of teaching. The literature suggests that a limited understanding of this practice is probable also, as a practice of the discipline of Education it is likely to be beyond the experience of art and design practitioners. As analysis of the Post Graduate Certificate at the Institute revealed the presence of the scholarship of teaching in the course structure, some understanding of the term can be expected.

Therefore, the research participants will be asked to explain the term, the scholarship of teaching, in the interview.

In order not to impact too much on the research participants' time (already noted to be under pressure) the interviews were designed to take around one hour. Ten questions (Appendix 4 a) were formulated to facilitate the discussion. In Appendix 4 b these questions are mapped against the theoretical themes and issues they are intended to address. The interviews begin by asking the participants how their life trajectory brought them to the interview – as staff who have successfully completed the Post Graduate Certificate course at the Institute. From their answers a time line was developed to provide an 'at a glance' view of this journey which includes significant life events. It provides a snapshot of the research participants' professional and life histories that forms an early part of the portraits which follow in Chapter Five. Notably, it conceals the complexity of being that the narrative goes on to reveal.