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EDUCATIONAL DEVELOPMENT IN HIGHER EDUCATION

by

Susan Wilcox

**A thesis submitted in conformity with the requirements
for the degree of Doctor of Philosophy
Department of Theory and Policy Studies in Education
Ontario Institute for Studies in Education of the
University of Toronto**

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Doctor of Philosophy, 1997

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Abstract

This heuristic inquiry is concerned with the development of educators and the development of educational knowledge. The site for the inquiry is the educational practice associated with efforts to improve university teaching and learning: that is, educational development. The author is employed as an educational developer. The purpose of the inquiry is to help her establish and sustain a legitimate educational development practice, and come to a deeper understanding of the development process and of herself as an educator. The thesis describes the process of constructing and validating a practice and knowledge of/for practice, and presents the outcomes of that process. It is the author's claim to know educational development and the role of educational development practitioner.

The thesis begins with a statement of assumptions underlying the researcher's approach to educational practice and inquiry. A framework for practice, based on the author's ethical values, is articulated: *"I fuse my commitment to the development of persons (myself and others) and my commitment to the development of knowledge (my own and others') through a commitment to persons as knowledge builders"*. After

setting educational development work in an historical context, and providing a conceptual orientation to educational development as a field of study and practice, the thesis describes the results of studies conducted from three different perspectives: that of educational developers, that of developing educators, and that of the author as educational developer and developing educator.

The research is grounded theoretically in a discussion of the nature of knowledge and ways of knowing educational development processes and practices, reflecting the author's commitment to persons, especially educators, as knowledge-builders.

The thesis concludes with a return to the author's assumptions in order to consider whether they serve as a sound foundation for practice in educational development. Revised assumptions for practice are presented, thereby re-setting the starting points for continuing practice and inquiry in educational development.

As a whole the thesis represents a description of what it means to become an educator in the higher education setting, and contributes to a better understanding of how the process of educational development may be facilitated.

Acknowledgements

I wish to express my sincere appreciation to George Geis, who has been a patient, critical, and interested advisor. I also wish to thank Mark Weisberg, Christopher Knapper, and Sandra Murray for their ongoing interest in my work, and willingness to support me while I learn. I especially thank Mark for his assistance in developing my approach to writing.

Countless people have provided critical comments on earlier drafts of the manuscript, and I have appreciated their helpfulness. I am also grateful to the faculty who have participated in educational development activities with me over the past eight years. I thank, in particular, Jeff Adams and Ian Strachan, who helped me move into new ways of doing educational development work. The educational developers who told stories about the history of ED in Canada contributed a great deal to my understanding of past events and activities. I also thank my Ontario colleagues who participated in my survey of educational developers.

Patricia Cranton continues to be my best friend, trusted colleague, and inspiring mentor, and I thank her for her unfailing support.

Still, in the end, my deepest debt of gratitude is to my family. My husband, Roy Wilcox, has had faith in me from start to finish, and for that I am most thankful. Beyond this gift of faith, Roy has willingly done the daily work that has kept our family well while I immersed myself in learning and writing. Although my children may not fully appreciate what it is I've been trying to do all these years, nonetheless I dedicate my work to them, and hope that it will benefit them.

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INTO THE MIDST OF IT

*You'll take a map, of course, and keep it
open in front of you on the dashboard,
though it won't help ...
there are places yet where names are powerless ...*

*It's the same with the highways.
The terse, comforting numbers
and the signs anyone can read.
They won't be any good to you now.
And it's not that kind of confidence
you're after anyway.*

*What you're looking for are the narrower,
unpaved roads that have become
the country they travel over ...*

- Bronwen Wallace, 1985

Chapter One

ASSUMPTIONS AND BACKGROUND

This inquiry is concerned with the development of educators and the development of educational knowledge. The site for the inquiry is the educational practice associated with efforts to improve university teaching and learning.

Within higher education, there is an area of work and a related body of literature and field of scholarship that focuses on improving the quality of education provided by institutions. In Canadian universities, *instructional development* and *faculty development* are the most commonly used terms for improvement activities and the improvement process. The usual role of the institution in instructional/faculty development is to establish and support a unit, or at least a committee, which is responsible for facilitating educational improvement. Instructional/faculty developers are usually academics who take on the role of planning and providing programs, services, and activities for their colleagues and institutions. Since the overall intention of this work is to improve the quality of education, teaching and learning, through a developmental process, I refer to it as *educational development*.

I am an educator, a member of the faculty at a Canadian university, where I work in an educational development unit. My research began with interests arising from my development work; I wanted to:

- a) improve my practice -- more accurately, to practise well;
- b) communicate effectively with others regarding educational development, and to

engage in meaningful dialogue with my colleagues;

c) have a sense of ownership about my work and authenticity in it, and to effectively manage and evaluate my work and direct my own development.

The purpose of my inquiry was to help me establish and sustain a legitimate educational development practice, and come to a deeper understanding of the development process and myself as an educator/developer. My writing describes the process of constructing and validating a practice and knowledge of/for practice, and presents the outcomes of that process. It is my claim to know educational development and the role of educational development practitioner.

Assumptions

In this section I state the starting points for my educational practice and inquiry.

Development as Educational

The premise upon which I have based my educational development practice is that it is an educational approach to improving the quality of education. Faculty/instructional development programs are frequently implemented by higher education institutions as an organizational approach to improving teaching and learning, and a wide range of strategies -- including political action, research, and administrative process -- may be employed for bringing about change in university teaching and/or curriculum. Still, I consider the essence of educational development work to be its educational approach to change, its emphasis on university educators improving the quality of university education by learning better ways to support student learning, and on the role of the developer in fostering that learning.

In the process of educational development, the single term *development* conveys both of the meanings that we normally associate with the separate terms of *teaching* and *learning*. Thus, educational development refers to the process of educating teachers and to the process of learning to be an effective teacher. Similarly, a person's involvement in the educational development process may be construed as the experience of an educator, and/or the experience of a learner. As an educator/educational developer I am engaged in educational development in both senses: I am a teacher (of other educators) and a learner (of educational practice).

My educational development practice began with my commitment to learning. Student learning may, of course, be improved through the actions of students. In fact, I have argued elsewhere that an approach to educational improvement that ignores or subordinates the role of learners in that process is fundamentally flawed (Wilcox, 1994). However, I work primarily with educators: professors and graduate students with teaching responsibilities. In settings where educators construct learning experiences for students and shape those experiences by participating in them with students, educators have a tremendous influence on the quality of student learning. Educational development addresses the fact that educators have a professional responsibility to facilitate learning through their teaching and supports the process of teachers learning to teach in ways that improve student learning.

My inquiry into the nature of educational development is based on the premise that it too is educational. One definition of educational research is "research that focuses on educational issues" (Howe & Eisenhart, 1990). I contend that, in addition,

the process and outcomes of educational research should be educative in the Deweyan sense, i.e., the research experience should "modify mental and moral attitudes" and lead to meaningful learning. Dewey explains that, "By doing his share in the associated (educative) activity, the individual appropriates the purpose which actuates it, becomes familiar with its methods and subject matters, acquires new skill, and is saturated with its emotional spirit" (Dewey, 1916, p. 22). Of course, this 'educative' criterion holds equally for educational practice. It is the unifying energy for the educator engaged in practice and research of/for practice (McNiff, 1993).

Education as Moral Activity

Education is essentially a moral activity, although I use the term moral not to imply that education itself is 'good' or 'bad', but to call attention to the fact that values, ideals, and commitments guide our actions as educators and shape our definitions of 'good' practice.

Values undergird virtually everything an educator does and are made apparent through their style of interaction with learners. Hansen (1993) describes style as "morally substantive, as a 'direct instance' of the [educator's] underlying qualities as a human being" (p. 400). He explains that "teachers' everyday styles of working constitute a medium through which their values and aspirations, some of which they may not be fully aware of themselves, infuse the ethos of their classrooms" (p. 419). Jarvis (1995), discussing the impact of adult educators' teaching style, says that "the manner through which teachers interact with learners is probably more important than the actual teaching methods employed" (p. 34). Both Hansen and Jarvis conclude that

style has a powerful, though tacit and subtle, influence on learners.

I too must be concerned with the values inherent in my style as an educational researcher and practitioner. One reason is that my style will always 'betray' me, as it reflects my true values, not values that I might hope to have. Another reason is that certain ethics have more educational value than others; all educators must be prepared to define and defend the ethic underlying their actions as educators. Also, although my values and commitments are not the target of this research and therefore need not be challenged directly, it is conceivable that the research process may lead me to question and/or modify my values; it is useful therefore, to uncover the values I hold at inquiry onset. I intend to honestly describe the known commitments I have as an educator so that the reader may anticipate the kind of practice I am likely to establish and confirm, and appreciate the approach to research that I take. In fact, I choose to articulate my ethical values as a framework for my practice and inquiry.

Framework. I agree with Noddings (1986) that "an ethic of caring is appropriate and useful for an examination of teaching, teacher education, and research for teaching" (p. 510). An ethic of caring takes 'fidelity to persons' as primary, and an examination of my own educational and personal values has convinced me that such an ethic informs the decisions I make; although in educational contexts I am not always successful in caring for the persons I work with, it is my intention to do so. In other words, the ethical ideal which governs and acts as a standard for my educational practice is fidelity to persons through *caring*. "Education must first be human and only after that professional" (Dewey, 1916, p. 191).

Research is a search for knowledge that enhances our understanding. The act of demonstrating that one has come to understand a phenomenon through scholarly inquiry leads to the burden of proof that falls upon the scholar. Issues of verification, justification, validation, confirmation, substantiation, and so on, cannot be ignored, but neither should they hamper a scholar's ability to make a knowledge claim. Again I find it useful to articulate the ideal that informs my decisions, in this case the decisions I make as a scholar: my pursuit of knowledge is guided by attention to the ideal of *truth*. I use truth here in the way it is commonly used, to indicate an intention to be honest, to not intentionally delude myself or others. Also, I mean truth to refer to the truth as I know it -- in other words, conclusions warranted by my understandings and experiences, not simply the truth as it is portrayed by others. This ideal constrains me to speak of only what I know, and leads me to question how I know, but does not provide unnecessary roadblocks to my search for understanding.

These two interests -- in persons and in knowledge -- form a **framework** for my educational research and practice: *Caring and truth are the ideals that shape my efforts to do educational development work and my claim to know educational development. I fuse my commitment to the development of persons (myself and others) and my commitment to the development of knowledge (my own and others') through a commitment to persons as knowledge-builders.*

In my educational development work, I try to express my commitment to persons as knowledge-builders by constructing, engaging in, and reflecting on educative experiences (i.e., experiences that enable the growth of knowledge) on my own and

with other educators. The concept of self-directed learning (Candy, 1991) supports my commitment to developing teachers as knowledge-builders because it is based on the idea that all persons are ultimately responsible for conducting their own search for personally meaningful knowledge. Therefore in my work I try to facilitate self-directed learning -- my own learning and the learning of faculty I work with.

Educational Development as Self-Directed Learning

My interest in self-directed learning is an educational stance that influences my approach to educational development practice and research. What do I mean by self-directed learning?

Self-directed learning is an educational process in which learners function autonomously, taking responsibility for planning, initiating, and evaluating their own learning efforts. The origins of self-directed learning can be traced to John Dewey. Dewey proposed that all persons are born with an unlimited potential for growth and development; he defined education as the agency that facilitates this growth and cautioned that the teacher should be the one who guides but does not interfere with nor control the process of learning (Dewey, 1916, 1938). The term *self-directed learning* emerged in the North American literature in the mid 1970's. Tough's (1971) learning projects research had demonstrated that self-teaching was a natural process among many adults, and Knowles built his andragogical (i.e., adult education) model on the basic assumption that adult learners are self-directing (Knowles, 1975, 1980). Since that time, self-directed learning has become a prominent feature of adult education theory and practice -- in fact, some educators suggest that adult education is

synonymous with self-directed learning. Candy (1991), in a work that is widely regarded as the most comprehensive analysis and discussion of self-directed learning to date, has constructed a conceptual framework for understanding self-directed learning as both a goal and a process which embraces four distinct phenomena: personal autonomy, self management, learner control, and autodidaxy. Brookfield (1986) has been one of the most articulate critics of self-directed learning, warning of the dangers of an orthodoxy of self-directed learning. Yet he continues to be one of its most ardent supporters, arguing that self-directed learning honours both humanistic and critical traditions in adult education, and allows adults to achieve autonomy in and through learning (Brookfield, 1993).

Cranton (1994a) has provided a compelling argument for framing instructional development practice in an adult education framework that includes attention to university instructors as self-directed learners. My own perspective on self-directed learning, informed by research (Wilcox, 1990) and the literature, and also by my own experiences as a self-directed learner and facilitator of self-directed learning, is that of a critical advocate for self-directed learning, i.e., my commitment to the concept prompts me to continue enquiring into the meaning of the process. For example, when I first became familiar with self-directed learning, I was particularly concerned with technical aspects of the self-directed process of planning, initiating, and evaluating one's own learning efforts. Noting a scarcity of constructive guidance for learners in how to go about this process systematically and productively, I devised a strategy for planning learning that was based on principles of instructional design (Wilcox, 1992); I

used this strategy myself, and encouraged students in my classes to give it a try. Later I adapted it for use in team learning situations (Wilcox, 1993). While the strategy has been useful in a variety of situations, I have now come to consider connections with others, through relationships and dialogue, as a crucially important and potentially quite powerful, if less systematic, influence on the process of self-directed learning.

Although self-directed learning is often equated with independent study,

"knowledge...is socially constructed and ...accordingly learning is a social process...Self-direction does not necessarily imply solitary learning" (Candy, 1991, p. 367). Connection and autonomy are, therefore, equally important -- I would say that each is essential to self-directed learning. So self-directed learning has a technical component, but is also a relational process. I have struggled to better understand the problem of how to foster, at the same time, autonomy through independence and connection through relation; most recently, I have proposed that in effective self-directed learning, connection and autonomy interact dialectically and that the facilitator of self-directed learning -- through caring -- plays a tremendous role in making this dialectic possible (Wilcox, 1996).

In my educational development practice, I try to facilitate self-directed learning among university faculty. My intention is to model a self-directed approach to development, to present an approach to educational development that invites self-directed learning, and to respond with care to the challenge of faculty who engage in the process of development in a self-directed fashion.

Educational Practice as Vocation

At the risk of seeming foolishly idealistic, pretentious, or merely out of touch with contemporary reality, I wish to introduce the term *vocation* in relation to my role as an educator engaged in educational development work. To describe one's work as a vocation implies a deep and durable commitment to the demands and standards inherent in that occupation, and introduces an explicitly value-laden concept of work -- a vocation is not just an occupation, it is worthwhile work (Barnett, 1994). To approach one's work as if it is a vocation also suggests a particular approach to developing competence or expertise in that field. Thus it is likely to affect the definition of the knowledge base for the field of practice. It is important, therefore, to articulate what I mean when I use *vocation* in reference to my educational development work.

Collins (1991) presents a thorough discussion of adult education as vocation that is very useful in this context:

Vocation refers to a calling and entails firm commitment to the performance of worthwhile activities that are not *merely* calculated to advance personal career aspirations or fulfill minimum job expectations. It incorporates a strong ethical dimension, emphasizing an unavoidable necessity to make judgments about what should or should not be done and a readiness to take sides on significant issues....Efficiency and expertise are secondary to the larger human issues of human fulfillment....Vocation stresses personal responsibility on the part of the practitioner...it entails careful, self-conscious reflection about one's work -- an intellectual commitment....It carries with it a clear-cut practical connotation

along with an ethical component while avoiding a technical rationality....It subordinates technique and technology to ethical and practical considerations.

(p. 42)

Collins clarifies that a sense of mission and a strong commitment are essential but insufficient constituents of vocation and that a deliberate effort to incorporate competent performance is an absolutely essential element of vocation. I agree.

The fact that I am willing to explicitly express and defend the educational values and commitments underlying my practice, demonstrates my interest in approaching my work with a sense of vocation. But is this a good thing? In some situations a sense of mission may develop into a dangerous over-zealousness and intrusiveness, cautions Collins -- that is why the concept of vocation has collected some unfortunately negative connotations. (See Gore's [1993] "regimes of truth" for a contemporary example. The potential for an "orthodoxy of self-directed learning", identified by Brookfield [1993], is another example.) However, since education is generally sustained by our interest in sharing and developing knowledge that we have identified as beneficial, Collins concludes that the idea of mission can and should be retained as a positive source of inspiration in education. I think it is fair to say that a sense of vocation motivates my interest in understanding educational development and my commitment to educational development work.

Background

In this section I provide some context for this research project and tell the story of how I came to this point in my inquiry.

I

*The fairest summary of teaching today is not that it has slipped in quality but that now, as in the past, there is ample room for improvement...
Something more must be done to encourage and reward good instruction.*
- D.Bok (1991)

In 1990, the Association of Universities and Colleges of Canada (AUCC) undertook a number of consultations and consensus-building initiatives on the place of university education and research in Canada's future. "The time had come to seek a new consensus among the university community on the role of higher education and research in the constitutional and economic future of our country," stated AUCC Chair Kenneth Ozmon.

One initiative was Stuart Smith's one-person Commission of Inquiry on Canadian University Education. Smith's mandate was to study how well Canadian universities were carrying out their educational mission. The Commission received 250 written briefs and heard more than 200 presentations from universities, government, industry, business, labour, and citizen's groups. Results of the year-long inquiry were released in a 180-page report on October 9, 1991.

The section of the report that generated the most controversy dealt with the preoccupation of universities with the importance of research, at the expense of teaching. Smith concluded that although universities in Canada are fundamentally healthy, there is a relative undervaluation of their teaching mandate; "teaching is seriously undervalued at Canadian universities and nothing less than a total recommitment to it is required" (p. 63).

Noting that teaching is regarded as a "load", while research is an "opportunity", Smith

stated that something has to be done to make professors as interested in teaching as they are in their own scholarly advancements. The system, he said, should be changed so that excellence in teaching is on an equal footing with research. Smith reported that many Canadian universities devote neither time nor money to preparing and improving teaching methods. "Generally the opinion in the university community seems to be that research technique takes years to learn but teaching simply comes naturally" (Smith, 1991, p. 60).

Also in 1991, Derek Bok, President Emeritus of Harvard University, delivered a speech on The Improvement of Teaching to colleagues at a Spring meeting in Arlington, Virginia. His first words were, "A familiar complaint about the American university is its neglect of teaching" (p. 236). Bok continued with an historical review of student and public response to teaching at Harvard and other universities, concluding that there was never a Golden Age of teaching and that universities now, as in the past, must do more to build a strong commitment to good teaching. Bok also acknowledged that, "there are few clear guides to developing this commitment. Critics have worked much harder at conjuring up declamatory rhetoric than they have at prescribing remedies" (p. 239).

Stuart Smith did prescribe a remedy for Canadian universities. He promoted educational development as a strategy for improving teaching and learning.

Recommendation No. 17, one of the 63 recommendations of the Report, stated:

Faculty development activities should receive a fixed, substantial portion of the university budget, with money made available to expand

instructional development offices (or create them where they do not exist) and to fund pedagogical innovations. (p. 136)

II

How does it feel, physically, to be the personal site of a problem? My personal expression of the problem is not the one we normally attend to.
- S. Wilcox (1995)

I applied for my current position, a full-time academic appointment in the Instructional Development Centre of an Ontario university, in 1992. It was a new position, in a new centre. Students at this university, frustrated by the fact that their evaluations of teaching were not leading to improvements in teaching, turned to instructional and faculty development as a strategy for change. The financial support of the undergraduate student body enabled the opening of the Centre. Although the university prides itself on a long history of providing a high quality undergraduate education, this was the first time it had made a serious commitment to providing educational improvement programming for its faculty.

The job posting indicated that the incumbent would act as consultant to the faculty on teaching methods, curriculum design, and the evaluation of teaching. At that time I was surveying instructional and faculty developers in Ontario universities -- I wanted to know more about the work they did, and their perceptions of that work. Looking back at the results of that survey, I see that I highlighted the response of one person whose words seemed to sum up the sentiments of many others: "I am prepared to do anything that may improve the environment for teaching and the quality of teaching in the university." In my letter of application for the Adviser position, I wrote,

My primary interests are the improvement of instructional effectiveness in higher education, and the process of professional development that takes place when teaching faculty attempt to achieve that improvement. I tackle this 'problem' through a combined approach of academic study and professional practice.

I described my work experiences and academic and professional qualifications, and sketched a portrait of my personal characteristics, believing that all of these would be of interest to the search committee.

I remember a lunch spent with the students who were serving on the search committee. That morning I had given the required formal presentation to the Principal's Advisory Council on Instructional Development. I was happy to lunch with the students, who had said little during the morning's presentation. In a restaurant off campus, we all ordered beer. They asked lots of interesting questions, surprising me with the extent of their knowledge about educational development programs at other universities. Soon I relaxed, enjoying this stimulating conversation with energetic and enthusiastic students. They then posed a question that haunts me still: How long would it take the IDC to improve poor teaching? Clearly, they viewed the Centre (and presumably my work there) as an answer to the educational problems that plagued the university.

My luncheon companions have now graduated from the university, leaving behind them the remarkable legacy of an Instructional Development Centre largely funded by student fees. When the Principal offered me the position in that Centre, I

couldn't resist. Excited by the possibilities, eager to make a difference, I accepted the challenge of educational development work. The universal problem of how to improve university teaching and learning at that point became a personal problem for me, as it dawned on me that I must construct an educational development practice that was likely to be effective. It was then that my need to understand educational development became compelling.

III

Learning is the only thing that never fails... Learning is the thing for you.

- T.H. White (1938)

I was in primary school when student unrest first hit university campuses in the 1960s, prompting a tide of educational reform. When efforts to improve instruction first began in Canadian universities, partly in response to student demands for teaching that met their needs and the needs of society as a whole, I was trying to survive in secondary school. Higher education reforms of the time did affect my own college education -- I was in one of the first classes to go through the new CEGEP pre-university college system in the province of Quebec. There I filled out end-of-course evaluations of my teachers, which were published in the students' anti-calendar. I was an eager consumer of this calendar, using it to guide my own course selections. I subsequently enrolled in an Ontario university, where I received a conventional education in preparation for professional practice as a dietitian. I do not recall being asked to complete evaluations of my teachers in that setting, where it seemed I was programmed to follow generations of students who had gone before me.

After completing a one-year internship, I practised my chosen profession for 10 years. In 1987, searching for a way out of a sense of stagnation, I returned to university for a graduate degree in adult education. In 1990, the last year of my master's program, the Instructional Development Committee at the university I was attending received a small grant to hire a graduate student to assist the committee with its work. My thesis supervisor asked if I was interested. I was not familiar with instructional development, but was curious and in need of money (I had almost abandoned dietetics); I took the job. Funding to open an Instructional Development Office came through in 1991. My thesis supervisor was named Director and I successfully applied for the part-time position of Resource Coordinator.

That same year I began doctoral study in the field of higher education: to learn, but also to prepare me for work, for by that time I had decided that I wanted an academic career, and that presupposed a doctoral degree. In this excerpt from my personal journal, dated March 17, 1994, I write about *work*:

I am a woman with a family and I must work to support them. When I go to work, I want to do something useful. I want to be able to work with people in a way that respects them and helps them do their work. I want to use any strengths I have in the situation that I am in. I want to understand why I do what I do, so that I can do it well. I want to read what others write about the work that I do. I want to make reasonable decisions. I don't want to do things in a purely arbitrary fashion. I don't want to do the wrong things out of ignorance.

At one level, then, this story is my version of a basic human quest—a search for meaningful, productive work that makes use of my talents and makes a contribution to society, work that challenges me, interests me, and needs me. Work that is purposeful, honourable, and do-able. Educational development in the 1990s is work with a worthwhile goal -- improved university teaching and learning -- and work that is unencumbered by prescribed rules of practice. While there are conventions of practice, it is largely up to individual developers to find ways to improve teaching and learning in their own work setting. If it is a blessing to be given work that is open to interpretation, it can also be a curse, leading to a tyranny of confusion and inaction when the worker just doesn't know where or how to begin, or have a useful measure of the effectiveness of her actions. I choose to see this situation as an opportunity for learning -- learning to do the work and learning about the work of educational development.

This story, at a more specific, concrete level, is about my efforts to construct a personal practice in educational development, through sustained inquiry into the meaning of educational development work.

IV

Through exploratory open-ended inquiry, self-directed search, and immersion in active experience, one is able to get inside the question, become one with it, and thus achieve an understanding of it.

- C. Moustakas (1990)

When I first set out on my path to understanding educational development, my approach was direct, pragmatic, and task-oriented. I was a graduate research assistant to an Instructional Development Committee in 1990, and I simply wanted to complete

the assigned work competently and efficiently. That first year, I gave no thought to the process of learning. I concentrated on using and developing the skills I needed to do a good job.

The next year, 1991, I became an apprentice. The new instructional development unit had a Director from whom I could learn. All my attention was focused on the way she did the work. I observed her, asked her questions, helped her, and tried incorporating her ways into my own working style.

Then I left my informal apprenticeship to take up a full-time practice at the Instructional Development Centre of another university. At about the same time, I realized that formal academic courses would not prepare me for this work. That is when I began to think of myself as a self-directed learner with the self-defined learning project of uncovering the nature of educational development. In his comprehensive, definitive guide to self-directed learning, Candy (1991) uses the term *autodidacts* to refer to persons engaged in the independent pursuit of learning. He defines autodidaxy as intentional self-education. Candy is skeptical of the notion that autodidaxy can be treated as a simple variation on the conventions of institutionally structured learning. Nonetheless, I proceeded with my learning project in a systematic and conventional fashion, asking explicit questions and designing methods to find the answers. My early attempts to uncover meaning now appear as discreet clumps of learning, properly written-up products of a series of forays into the realm of research.

Unfairly, just when I felt I was entering a stage of learning that promised me understanding, I lost confidence that I knew how to proceed with my learning project

in a legitimate and productive manner. Candy writes, "the autodidactic process is a complex and unpredictable one, which unfolds as it goes along" (p. 177); he emphasizes the non-linear nature of the autodidact's learning efforts, "which often zig-zag from one 'organizing circumstance' to another in an apparently random way" (p. 199), and points out that accident or serendipity plays an important role in determining the direction that many learning projects take. These words are comforting, but offer little practical assistance to a learner lost in the middle of a complex learning project.

I let go of structured attempts at learning and relied heavily upon intuition to guide my progress. I continued to learn, but frequently felt isolated and uncertain. I was, at this point, deeply engaged in full-time educational development work. I decided to keep detailed records of my work, and to make regular entries in a journal. Other than that, I did not know how to proceed.

In January 1995, a colleague suggested that I take a look at a slim black book by Clark Moustakas (1990), a book called Heuristic Research. Moustakas' work had a tremendous impact on me; I recognized myself in it. Here are some excerpts:

All heuristic inquiry begins with the internal search to discover, with an encompassing puzzlement, a passionate desire to know, a devotion and commitment to pursue a question that is strongly connected to one's own identity and selfhood. (p. 40)

The question is one that has been a personal challenge and puzzlement in the search to understand oneself and the world in which one lives. The heuristic process is autobiographic, yet with virtually every question that matters

personally there is also a social--and perhaps universal--significance. (p.15)

The investigator must have had a direct, personal encounter with the phenomenon being investigated. (p. 14)

From the beginning and throughout an investigation, heuristic research involves self-search, self-dialogue, and self-discovery; the research question and the methodology flow out of inner awareness, meaning, and inspiration. (p. 11)

Moustakas (1990) defines heuristic research as a "process of internal search through which one discovers the nature and meaning of experience and develops methods and procedures for further investigation and analysis. The self of the researcher is present throughout the process and, while understanding the phenomenon with increasing depth, the researcher also experiences growing self-awareness and self-knowledge" (p. 9). Most importantly, he describes six phases that guide investigations and comprise the basic research design: initial engagement, immersion, incubation, illumination, explication, and creative synthesis. Moustakas also suggests productive ways of approaching each of these phases, many of which are quite similar to approaches I had already stumbled upon. Focusing, for example, a "sustained process of systematically contacting the central meanings of an experience" (p. 25), was a strategy I was using, following the technique described by Gendlin (1981).

In heuristic research I discovered a clearly articulated procedure for continuing my inquiry. The heuristic process bridges the gap between my natural intuitive approach to learning and a systematic approach following the tradition of a community

of scholars. It felt perfectly suited to my task, and legitimized a personally meaningful research style; I adopted the methodology as my own.

Moustakas states that the heuristic researcher is creating a story that portrays the qualities, meanings, and essences of human experiences, and advises that this story, to be worth the telling, must be told in a way that enables self-transformation. Self-transformation is another concept familiar to me as an adult educator -- it has been described by Mezirow (1991) as the uniquely adult process of learning. Cranton (1994b) defines transformative learning as the process of critical self-reflection by which learners construe, validate, and reformulate the meaning of their experiences; it occurs when individuals question the values, beliefs, and assumptions underlying their actions and then revise old or develop new ways of seeing the world.

Transformative learning is espoused as a valued goal of adult education (including self-education) but I know that the process can be uncomfortable, difficult, disorienting and disruptive. I'm not sure how open I am to the prospect of self-transformation. I do know that I need to reflect on whether the explanations I provide for my work experiences form a sound foundation for a valid and meaningful personal practice. This is the critical self-reflection Cranton and Mezirow refer to, and it may lead to transformative learning. I remind myself that transformative learning at its best can also be liberating, opening a route to authentic action in the world.

V

How much of what we do goes unnoticed, unaccounted for, forgotten, not seen to be "doing anything", considered unimportant or inadequate?

- M. Lewis (1993)

One of my favourite children's books, a tale that I told and retold my children, is the story of a little girl who goes to a meadow to play and tries to entice the animals to play with her (Ets, 1955). She is only successful when she makes herself still and waits, silently, patiently, for the animals to join her:

Out from the bushes where he had been hiding

Came a baby fawn, and looked at me.

I held my breath and he came nearer.

He came so near I could have touched him.

But I didn't move and I didn't speak.

And fawn came up and licked my cheek.

This story says to me that there is opportunity in silence and stillness. That silence can signify receptivity and openness. That stillness can give others the space they need. That both can point the way to proper, caring action. As an adult educator, I have learned how to enhance the learning process by removing myself from the centre of a classroom to a place on the side, or in the middle, where I can both participate and observe, ready to jump in if and when the learners need me.

Silence is not always a virtue. In recording the story of my inquiry into educational development, I am caught in a space where the private and personal must be exposed if meaning is to be made public. The heuristic process as described by Moustakas (1990) requires of me that I place my experiences and my understandings at the very centre of the inquiry:

Whatever presents itself in the consciousness of the investigator...

represents an invitation for further elucidation. What appears casts a light that enables one to come to know more fully what something is and means. In such a process not only is knowledge extended but the self of the researcher is illuminated. (p. 10-11)

This situation demands that I write in my own voice, uncovering and relating the truth of my experience. I most certainly wish there was another way -- a less personal, more private way -- to develop and convey a deep understanding of educational development practice. It is perhaps not surprising that I am apprehensive; "Women in the academy have not had our stories told very much one way or the other" (Lewis, 1993, 213). In her book Silences, Olsen (1978) documents the history of women writers and points out the relative silence of women as literary voices. Heilbrun (1988) says that women are "without a text" for their lives, and must discover one. I will tell, therefore, a story that is very much mine, in the hope that it will be meaningful and useful for myself and others. I will try to write about what I know, from where I stand in the world. Lewis (1993), sitting at her desk in the night, writes:

Indeed I cannot see beyond the circle of light cast by the single desk lamp that lights up this small space I call my own. I sit inside this circumference of light surrounded by the deep darkness of a world that for the moments of my being here disappears as a concrete reality...This room, this pool of light, this place where I can sit alone, is a space with which I am deeply familiar. (p. 220)

My intention is to portray that which is familiar to me as a consequence of my

extended inquiry and active engagement in the process and practice of educational development.

Overview of the Contents

In this section I explain what this text includes, why it is included, and how it was obtained.

The study is situated in the Canadian university setting. It does not include educational development activities in the community colleges and CEGEPS, although these activities are extensive and ongoing (Jones & Geis, 1995). I have chosen to focus on the university setting because my own history is one of association with, and attachment to, the university setting. There are differences between the college and university sectors which may impact on educational development; these differences are difficult to address fairly in a study directed by an individual with close ties and special interest in only one of those sectors.

Chapter One has provided an introduction to the study, including a discussion of the assumptions underlying my approach to research and practice, and an explanation of how I came to be interested in this topic. It suggests why the study is necessary and why I have taken a particular approach to study, i.e., the heuristic research method as described by Moustakas (1990).

Chapter Two sets educational development work in an historical context. In this chapter I look at the emergence and growth of the educational development movement in Canada, tracing its history in the events and people who were part of that movement, and discuss the meaning of that history for present-day practice. This

informal history is constructed from two sources: developers' written records of their work; and the memories of persons who have played key roles in programs and centres, as communicated to me in conversations with them.

Chapter Three focuses on conceptions of educational development as portrayed in the literature. It provides an orientation to ED as a field of study and practice by describing: educational development activities/programs; definitions of educational development; the role of the educational developer; the characteristics of faculty members' as ED clients; research on, and theoretical frameworks for, educational development.

Chapter Four looks at educational development from two quite different, yet equally significant, points of view: that of educational developers and that of developing educators. Teaching faculty and educational development faculty each have a different perspective on educational development based on their respective roles in the process. In Part 1, with information and opinions collected through a survey of my educational development colleagues in Ontario, I am able to create a picture of these developers as an occupational group. In Part 2, I report on results of an ethnographic study of faculty members engaged in learning-to-teach, and discuss what this tells us about the nature of the educational development process.

Chapter Five emphasizes my own educational development experiences and what I know of educational development through critical reflection on those experiences. In Part 1, I examine the interplay between the framework I have outlined for myself in Chapter One and the specifics of my educational development practice -- I

consider how the framework shapes my activities and experiences. In Part 2, on the basis of critical reflection on my ED experiences, I make explicit knowledge claims about the process of educational development and the nature of ED work -- my purpose is to ensure that my personal conceptions of educational development are grounded in my personal experiences, and to broaden conceptions of ED in the literature.

Chapters Two through Five describe how and what I learn of ED through extended inquiry and active engagement in educational development; Chapter Six, however, has quite a different focus. It is motivated by questions about the nature of knowledge, and reflects my commitment to persons as knowledge-builders. The chapter is a review of literature; in the chapter, I search for a deeper understanding of knowledge and knowing, so that I may construct, recognize and appreciate valid ways of knowing educational development processes and practices, and am better able to critique knowledge claims concerning educational development.

In Chapter Seven I return to the assumptions presented in Chapter One, and consider whether they serve as a sound foundation for practice and shape my knowing of educational development in a substantive and positive way. I compose revised assumptions for practice, re-setting the starting points for continuing practice and inquiry in educational development.

Chapter Two

EDUCATIONAL DEVELOPMENT WORK: HISTORICAL CONTEXT

In this chapter I address questions about educational development work -- who does the work, how they do it, and why they do it that way -- from an historical perspective.

My purpose is to present an informal history of educational development work in Canada, and to discuss the meaning of that history for present-day practice.

Many faculty at Canadian universities are unaware that such a thing as educational development exists, and newcomers to ED work are often surprised to hear that some Canadian university programs are more than 20 years old. Although I and others cite the Smith report (1991) as if it was the first notable event in terms of attention to teaching at Canadian universities, academics have been quietly working away on campuses across the country to initiate and provide ED programs since the 1960s.

In June 1994, a colleague interested in my learning project had the grace and foresight to point out to me that one route to an understanding of educational development, as it is now, lies in a closer look at the influences on educational development in the past. I decided to take a reflective look at the emergence and growth of the educational development movement in Canada, tracing its history in the events and people who were part of that movement. I anticipated that a review of the history of ED work would be useful to me and my educational development colleagues

in a number of ways; for example, it could:

- help educational developers anchor plans for the future in the reality of our own past experiences and the experiences of our colleagues;
- encourage reflection about assumptions underlying current practices;
- help individual developers put personal experiences in the context of events occurring throughout the field of educational development;
- by providing a broader perspective on the purposes and goals of ED, loosen closely-binding ties to immediate demands, specific personalities, and particular situations.

Another reason I had for undertaking this project was to extend the range of research strategies available to me, as a practitioner, for examining and improving my practice. I wanted to explore the usefulness of *critical historiography* for coming to understand the meaning of ED and for my own development.

Method

I constructed this informal history from two sources: developers' written records of their work (published documents about ED, and documents recording past ED events/work); and most importantly, the memories of persons who have played key roles in programs and centres, as communicated to me in conversations with them. In the spring of 1995, I interviewed eight educational developers (interviews, of one to four hours duration, were taped and transcribed), and a call for assistance through e-mail brought responses from 10 additional developers, who provided information or anecdotes concerning their experiences. I asked these developers: What did they consider to be key events, people, and documents in the history of educational

development in Canada? How did the story of educational development unfold from their perspective? Also, what should I know about the past to help me do educational development work in the present?

All participants were volunteers. The sample was not exhaustive, but it was representative of a variety of perspectives and experiences. I tried to contact people who had had a long history of involvement and who had been involved at more than one site, or played a variety of roles as a developer.

I will first describe my findings concerning a) the origins and critical events in the early history of educational development, and b) the growth and expansion of educational development. I will then discuss some key issues concerning educational development work raised by my study of the historical context for ED work in Canada.

Origins and Critical Events

Educational development is best described as a *movement* -- and some of this movement is towards becoming a defined field of study and practice. The origins of the Canadian movement lie in a combination of factors inside and outside Canada. The earliest ED records are those of academics across the country, in the late '60s and early '70s, trying to find out more about educational development -- where it was happening, and what shape it was taking. Since the movement developed earlier in Britain, Australia, and the U.S., and was just becoming visible in continental Europe, there were other places, programs and people to inquire about; people undertook surveys and study tours to track and record the movement. Canada (especially Ontario) traditionally had had close ties with Britain, which naturally made it easier to keep in touch with

teaching improvement efforts there, and many of the new faculty (including educational developers) hired in Canada at that time were Americans who undoubtedly were influenced by events in the U.S., so the British and American influences were particularly strong.

A small number of active and vocal faculty played a proactive role in pushing for teaching improvement programs. Individuals who were aware that something called instructional or faculty development existed got the ball rolling in Canada by raising others' awareness and by making openings for ED on the Canadian higher education scene wherever they had influence. Some advocates immediately lobbied for and/or established development services and many others were the driving force behind the formation of committees with a teaching improvement mandate; some, but not all, of these faculty went on to do educational development work in the programs/units they helped to get started. Most worked at a local level, in their own institution, while others worked on a bigger stage, trying to influence policy and practice at a provincial or national level.

If there was a single issue in Canada that focused people's attention on educational development at that time, it was the evaluation of teaching. Student evaluation of teaching was one of the first things that ED was expected to address (through related conferences, publications, committee work, institutional programs, etc.), and educational development came to be very closely associated with efforts to assess the teaching competence of faculty members.

There are five critical scenes in the early story of ED in Canada:

- 1) the opening (in 1969) and early development of McGill University's Centre for University Teaching and Learning;
 - 2) the activities (1970-1980) of the Professional Orientation Committee (later the Teaching Effectiveness Committee) of the Canadian Association for University Teachers (CAUT);
 - 3) the Ontario Universities' Program in Instructional Development (OUPID), 1973-1980;
 - 4) the founding of the Society for Teaching and Learning in Higher Education (STLHE), and the origins of the 3M Teaching Fellowships program, in the early 1980s;
 - 5) the existence of the Canadian Society for Studies in Higher Education (1970-).
- Each of these scenes will be discussed in turn after I first present some of the stories of individual developers.

Origins of ED

The origins of ED in Canada are perceived slightly differently by the various educational developers I interviewed, depending on the role they played in that movement. I have selected comments from five developers (Charles Pascal, George Geis, Ronald Smith, Patricia Cranton, and Christopher Knapper) to illustrate a range of views. Although these five are in close agreement with one another regarding the origins of educational development work, each chose to focus on a different aspect of the situation in describing their personal sense of the beginnings of ED in Canada. The five stories nicely illustrate the fact that the community of developers in Canada is a

small one; all of the participants in my study have had contact with one another in the course of doing their ED work over the years, and their connections are an important aspect of this history.

Charles Pascal was born and educated in the United States, and came to Canada as one of the first staff members for one of the first Canadian educational development units -- at McGill University in Montreal. He later went on to direct the Ontario Universities Program in Instructional Development (OUPID) and to chair the Higher Education Group at the Ontario Institute for Studies in Education (OISE). According to Pascal, the first important events in the story of ED in Canada are those associated with the opening of McGill's unit, reflecting a view that educational development is closely tied with organizational development in institutions:

In the late '60s at McGill there were several professors and instructors who were very innovative and who thought undergraduate teaching was far too important to be left to happenstance, and that just having Ph.D.s did not necessarily guarantee that the teaching and learning process would be effective. So people like...well there was a mathematician by the name of Donald Kingsbury who was quite innovative in terms of teaching and learning techniques...were pressuring the then Vice-Principal of McGill, Michael Oliver. Oliver himself was a fairly progressive individual, and was the person who eventually set up the Centre for Learning and Development. Another professor who was actively involved in teaching innovation at the time was a professor of psychology by the name of Marcel Goldschmid. And then there were people like John Southan who was a young professor of biology, and a professor by the name of David Harp who was a young professor of chemistry. So there was a smattering of quite innovative professors or instructors and there was pressure put on administration to establish some kind of Centre, some enabling vehicle for instructional development, professional development for professors, and that led to the founding of the Centre for Learning and Development in 1969.

The founding Director was Marcel Goldschmid and Goldschmid then had to recruit other professors and he did what I thought was a smart thing, he looked around the world to see where instructional development was happening in some kind of mature form. I don't know everywhere he looked but the first major center of its type in the United States was at the University of

Michigan...and so he called up the Center for Research on Learning and Teaching, in Ann Arbor, and asked the Director there, Stan Erickson, for the names of some promising graduate students who were very interested in instructional development. My name was mentioned and I guess I was the second person recruited.

Pascal's experience also suggests that the origins of ED are in people -- innovators, in particular. And he hints at the need to support the actions of innovators with expertise: that is, knowledge of instructional design and systems theory.

When the Centre for Learning and Development at McGill had a vacancy in 1970, Charles Pascal aggressively recruited George Geis, the American who had been his mentor at the University of Michigan, believing him to be "conceptually, the best in the world". Geis was director of McGill's Centre for a number of years and then went on to become a professor of higher education at OISE in Toronto, where he continues to practice as an educational developer. The following excerpt from a conversation with Geis describes many of the broader influences on the early development of ED, from the perspective of someone who thinks of educational development as a field of study and practice, rather than an institutional service:

I left graduate school and my first job was at a college in upper New York State in the '60s -- to develop programmed instruction. Because I had a degree in the psychology of learning and was interested in human learning they said "well you must know about programmed instruction..."

The year after I went on this project I saw an advertisement for the first meeting of the Programmed Instruction Society. So I thought I'd better hustle down there and find out what it is that I'm supposed to be doing! I arrived, and the population was heavily military, primarily from the Air Force. The military had a problem of teaching to high criteria large numbers of people who had diverse backgrounds and rather low skills with regard to studying and so forth. They had struggled during World War II and thereafter with methods of training that would make sure people threw the grenade after the pin was pulled and so on...they had to repair equipment which was always changing, they had complicated logistic plans and so on, and these were people like you and me,

who suddenly got drafted or whatever, who would be put in charge of something. So they were very concerned with good ways of teaching that could be done all over, that didn't hang upon a particular locale or a given person.... They had to develop these kind of person-proof things. Remember that they came from an environment which, in the '50s and '60s, was very hot on systems analysis theory. And...they had some really bright people who tried to apply this kind of analysis to training. Behaviorally oriented, performance oriented.

Into that were feeding a number of streams. One was the very beginnings of computers and rather a sophisticated time for audiovisual equipment. So there was a lot of emphasis on "could we use these supports to teach people?" and "couldn't they teach themselves, really?" If you could avoid teachers, it would be very good, because then you wouldn't have to train them. So they began to automate and task analyze a lot of stuff. Another stream coming in was behavioral psychology. People were saying, "Wow, we know how to analyze situations, so we can turn it into something teachable, then we can teach it without a teacher, and that would be just great." That was the milieu in which the projects were placed. So I got immersed in that.

When you begin to look at the history of all this, you realize there were people a hundred years before who had been interested in the same kind of thing. In the mid- to late 1800s the principal in Winnetka Illinois, part of the Illinois school system, devised a way of systematically analyzing what he taught and putting together a system so that students could pull folders out and take tests at the end to see if they'd passed and if they didn't pass they'd get a remedial folder. There were three or four of these plans in the school systems around the turn of the century. This, remember, was a time of efficiency engineering, and that was a way to make education efficient... an engineering way of thinking... Very important...

I guess the context of all this is American. It's the idea that the sky's the limit and if we just get in there we can make the world behave the way we want it to. Education's no different from food, or transportation, or anything else. We can increase the yield of a field of corn, we can breed better cows, we can build better cars, it was just a matter of getting down to it. From Watson on to Skinner was this idea of, "let's take hold of our education system and engineer it. Why don't we engineer that, we engineer everything else?" Urban planning was going on...all this stuff was kind of emerging from World War II systems analysts--those people were back in civilian life and applying what they knew to current problems.

A number of things were happening in the 1960s in higher education that made improving teaching through instructional development seem like a good idea. One is what sociologists call the rule of the hammer; if you have a hammer, you're going to find lots of things to hammer. So here was this instructional systems design technology, it had all kinds of things going for it, so its own momentum kind of pushed it. Then, that was a time of a lot of student unrest, annoyance and upset on university campuses. Also, a time of the infusion

into the postsecondary system of quite a different profile of students, a heterogeneous profile. And there was an expansion of the faculty which meant there weren't the same old boys...there didn't seem to be the homogeneity of either the students or the faculty. There was money available. Whenever governments offer money for programs, people say, "Well sure, that's what we ought to do". Concurrently, corporations and industries began to face somewhat similar problems: wanting to expand, having to take on personnel that weren't trained. The idea of training people efficiently... And the technologies were changing. Television was widely available, and computers came in...

Whereas Pascal emphasized the importance of people in getting educational development going, of the frontrunners in setting the pace for others, Geis focusses on all sorts of things going on at the time that made educational development desirable, interesting, and something that individuals were one small part of. Geis tells a story of ED that puts it in the context of person-proof training, systems theory, technology, situation and task analysis, and behavioral psychology -- all contributing to the instructional design era. The perceived need for ED in universities arose due to particular concerns in that context -- student unrest, changing profile of students and faculty, funding, changing technologies -- but the solution was that used for most problems at the time: efficiency, and engineering. An influence that Geis does not mention explicitly was the growth of adult education, with its range of special techniques considered useful for teaching adults outside the school setting.

Ron Smith, a mathematician who later did a Ph.D. in educational development with George Geis at McGill, and has been with the Learning Development Office at Concordia since it first opened, in the following excerpt returns to the idea that the beginnings of ED in Canada were closely tied with the development of institutions:

I think the origins of instructional development, the story of how centres came to exist, is more a local phenomenon than a national one. I came to the university

(then Loyola) in 1969. In 1969, we had a course evaluation system run by students. The VP wanted to use the system to make personnel decisions, so he had Senate pass a motion that faculty MUST participate in the system. A committee, the Senate Committee on Learning Development (SCOLD), was set up (1970) to a) oversee the course evaluation system, and b) organize teaching development activities. I was on the Committee (and eventually became Chair), and we did various ID projects and managed the evaluation system. This committee eventually argued that there was too much work for a Committee, and proposed that an office be set up. The Learning Development Office (LDO) was created one month before the university (Concordia) was founded in 1974 (before the merger). I think this was done to protect the office, i.e., to ensure that there would be a place for it in the new university.

Smith's experience suggests that there is a critical moment for establishing an ED program that is different for each place. Smith responded to an immediate local need which in this case was an evaluation system as an institutional priority, so the educational development program at Concordia came into being associated with the evaluation of teaching. It is an interesting example of how teaching development activities were very closely tied with efforts to evaluate teaching -- in this case, the same office, the same person.

Smith also notes that:

Despite my contacts with McGill and George (Geis), I was not really influenced by instructional design because our office was founded so early. My first Ph.D. course at McGill was only in 1976; the LDO was founded in 1974 and I had been doing development work with SCOLD before that. I had taken the Bergquist course before the book even came out. I was more influenced by Bergquist's adult ed approach and by my adult ed colleagues at Concordia than by instructional design. Also, McGill was giving out grants for instructional design projects. We didn't have money for this at Concordia -- it just wasn't possible to do this kind of ID. McGill had the money to take on big, systematic projects.

Smith's comments confirm that Mathis' (1979) description of two divergent philosophies -- humanist (associated with adult and higher education) and behaviorist

(associated with instructional design and measurement) -- underlying approaches to educational development, is meaningful in the Canadian context. Educational development strategies were influenced by the fields of adult and higher education, as well as the field of behavioral psychology, right from the beginning.

Patricia Cranton completed a doctorate in educational measurement at OISE in 1976, and immediately joined the academic staff at McGill's Centre for Learning and Development, where she remained for 10 years. She later went on to become a professor of adult education at Brock University, and founding director of Brock's Instructional Development Office. The following excerpt from an interview with Cranton emphasizes the early need for expertise in educational development, and expectations and reality concerning the kind of expertise required:

I started at McGill's Centre for Learning and Development in 1976.... The Office of Educational Development reported to the VP Academic and was faculty-directed....The Office had two support staff and an advisory committee which was chaired by the Director. Three separate units reported to the Office of Educational Development: the Instructional Resource Centre (media), the Teaching Improvement Clinic, and the Centre for Learning and Development. The Teaching Improvement Clinic was a technical service...run by staff, not faculty. They videotaped faculty and gave out the Teaching Analysis by Students questionnaire (Bergquist).

The first assignment George (Geis) gave me was to design a system for the evaluation of teaching. Evaluation was going on in a rather haphazard way at McGill and they didn't want it standardized, but they did want it to be more systematic. The Centre was supposed to help...When George asked me to design the evaluation system, I wrote it all up before I started that first September.

Actually, I had never taken an evaluation course. I used my own experiences as a student to come up with the evaluation system. I made it all up out of my head. I think that's why it turned out. It made sense...

My system for the evaluation of teaching passed through Senate and became mandatory at McGill. I would help people use the system -- I would often give a 1/2 day workshop for a department, to show them how to use it. Actually, I was invited all over the place (outside the university) to speak about the system. People liked it because it allowed faculty members and departments

to make decisions about evaluation.

Since we evaluated everything we did, I also evaluated the system after I had designed it. I also did other evaluation type things. I wrote two modules: Constructing Tests and Course Evaluations. These evaluation projects took up my first couple of years there.

Cranton was presumably recruited for her expertise in educational measurement, and this gave her the necessary qualifications for her job. But her work-useful knowledge came out of her own experiences -- as a student. Also, note that the university's request was for technical assistance with evaluation, which Cranton responded to with strategies that enabled not only measurement of competence but development of competence; for change to come about, opportunities for faculty members and departments to make decisions were necessary. Finally, Cranton's story reiterates that staffing levels at McGill's centre allowed specialized, extensive projects like this -- and that this deep engagement in longterm projects fostered developer's understanding of their work.

Christopher Knapper was born and received much of his education in Great Britain, coming to Canada to complete his doctorate in Psychology in the 1960s. He first became involved in educational development through his work as a member of the Professional Orientation Committee of the CAUT (Canadian Association of University Teachers). Knapper went on to become the first Coordinator for STLHE, and the founding director of two Ontario units -- first at Waterloo and then at Queen's. The following excerpt from a conversation with Chris Knapper describes some of the early developments in the movement, from the unique perspective of someone originally involved in educational development as a form of professional service to the academic

community, which extended beyond institutional boundaries:

It goes back to the establishment of the Professional Orientation Committee of the CAUT...around 1970 I would guess....In particular, its then executive director, a man called Berland (the same Berland who later wrote the report on OUPID) was very concerned that university professors never got any orientation to their professional responsibilities as academics. He believed that yes, they had served apprenticeships as researchers, but that was really the limit of their preparation. And he had a very idealistic view of the university academic, who was somebody who was part of a sacred trust...I mean it wasn't to do with training...It was much more idealistic than that. How could you, if you like, inculcate people with the values of the professoriate.

It was also influenced by the fact that CAUT believed very strongly that universities should be run by academics, and therefore that this (the responsibility to sit on committees, to work with other people) was taken very seriously, and imbedded in that was the issue of teaching. This committee was struck, and I was asked to be a member of it....I knew Berland because he had been a colleague of mine at the University of Saskatchewan...I was at that time on the Executive of CAUT. So you could say that the origins, well not exactly, but a big impetus for instructional development came from the CAUT....

The original terms of reference for the Professional Orientation Committee, written by Al Berland, state:

As a professional organization, the CAUT has an obligation to persons entering the profession of university teaching, and particularly to the young, which hitherto has been ill-defined and only sporadically implemented. No requirements for the specific function of teaching are set for those entering the profession, nor with very few exceptions are there systematic procedures for assisting new members of the profession in undertaking their teaching responsibilities.

Knapper continues:

The CAUT committee started to meet, the chairman for personal reasons resigned very early on in the affairs of the committee, and I became Chairman....And before the work of the committee had got underway we were confronted, or the CAUT was confronted, with developing a position on student evaluations of teaching. This was the era, we're talking the end of the '60s, when student activism was still quite strong in Canada. Student evaluations of teaching were becoming widely used in Canada and the CAUT felt it should have a position on this....and it was referred to this professional orientation committee....(The committee) produced a report, and a series of recommendations, which were eventually adopted as CAUT policy and although they seem to have disappeared, as far as I know technically they are still CAUT

policy...The committee then got asked to look at merit pay, in particular to what extent was merit pay used and to what extent was teaching involved in that...

Very slowly over the next few years the committee really became the teaching committee...not the original intention at all. CAUT did various things through the committee but all of them, nearly all of them, were related to teaching;...anything that ever came in to CAUT about teaching was referred to me as Chairman of the Committee. If somebody had a beef about a tenure case they would seek the committee's advice, if they wanted a speaker somewhere I would generally be asked to do that...The CAUT launched a monograph series and it only ever published 2 volumes and one of them...was about the evaluation of teaching, and I edited that one, "If teaching is important"...

The committee was now dealing not only with teaching -- but with the evaluation of teaching. In 1973-74 Knapper received a Canada Council sabbatical grant to take a study tour to find out about formal efforts to improve university teaching around the world. In the following interview excerpt he comments on the broader philosophical origins of educational development:

The origins of instructional development in my mind do not derive from a radical critique of higher education. Those people existed in the 1960s and I'm sure they existed in the 1920s but that's not the origins of this movement. It came from people who simply wanted to teach more efficiently and effectively and believed that this was an important process that needed better scrutiny. You see that in the Ruth Beard book and you see it in McKeachie's "Teaching Tips" which were very similar philosophically....The people who were critiquing higher education, who came mostly from the radical left, I would say had very little influence on professors; I find their ideas quite interesting but they were too far out and they had another agenda. Ivan Illich, for example, wrote a very interesting book but he really wasn't interested in improving university teaching and learning...

When Knapper returned to Canada, he rejoined the CAUT committee:

Meanwhile the Committee was starting to develop the Teaching Dossier approach...It had now become the Teaching Effectiveness Committee and eventually the Chair of that committee became Bruce Shore (from McGill)...And it was really Bruce who got the idea of the Teaching Dossier. The idea of it was that, all right, we've said that...we have a lot of cautions about (student evaluations of teaching)...that student evaluation of teaching is a fine thing for formative types of evaluation, but we were very nervous about it for tenure and

promotion....So people said "Well you believe teaching is important so what would you use for tenure and promotion?" And Bruce came up with this and we worked on it as a committee and that took a long time -- it was very slow, the development of the Teaching Dossier...

In Knapper's story, an interest in collegial service, done as one of an academic's responsibilities as a member of the academic profession, eventually develops into a focus on teaching -- in particular, an appreciation for efficiency and effectiveness and the assessment of teaching competency.

Critical Scenes

In this section I will comment on each of the five critical scenes in the early history of educational development in Canada. The first two (McGill and CAUT) will be brief, since the previous citations from developers have already introduced the main events and themes in these scenes. The OUPID program is important because it is closely tied to the first steps towards educational development taken by Ontario's universities, which account for 40% of Canadian university faculty and students. Also, my own ED practice is in Ontario. Because the story of OUPID, and the subsequent story of STLHE, illustrate many of the critical issues in the early history of ED, I will describe in some detail the key events in each of those stories so that my comments on the issues may be understood in the context of the events. Finally, I will briefly explore the ways that CSSHE has facilitated the growth of educational development in Canada.

McGill. Although McGill's Centre for Learning and Development was not technically, perhaps, the first ED unit, its opening is generally regarded as the first with real and lasting significance. Pascal noted its origins in lobbying by innovative young professors, which had the sympathetic ear of an innovative young vice-president,

and also the recruitment of staff with educational expertise, particularly expertise in instructional design and measurement. The Centre stood out from other ED units during the 1970s and into the 1980s, because no other universities in English Canada adopted the same kind of comprehensive model (research and service inclusive, well-staffed) for an educational development unit. Its staff members were influential in the ED movement across country, contributing to committee work, conferences, research projects, and publications.

The Canadian Association of University Teachers (CAUT). This is a story of educational development that is not tied directly to the growth of ED units; it shows how interest in teaching was dominated by the evaluation of teaching issue, that is in finding ways to measure effectiveness. The Professional Orientation Committee of the CAUT was supposed to propose guidelines on training for teaching (and other academic responsibilities) for new faculty members, taking into consideration how programs could be conducted without interference with classroom privilege and academic freedom. Essentially, this professional development mandate was hijacked by the evaluation issue, and in time it became the Teaching Effectiveness Committee. The committee's work on the Teaching Dossier, which is the initiative most clearly/commonly identified with ED in Canada and recognized as an important contribution to the international educational development scene, is especially notable.

The Ontario Universities Program in Instructional Development (OUPID). In 1970 Bernard Trotter prepared a report for the Committee on University Affairs (CUA) and the Committee of Presidents of Universities of Ontario (predecessor to Council of

Ontario Universities), Television and Technology in University Teaching. Trotter's report is noteworthy because in it he concludes that "it is not profitable to look at any single teaching/learning resource in isolation from others in use or in prospect. We must aim at nothing less than fundamental review of the instructional process" (p. 2), and that "most universities are a long way from looking at the instructional process comprehensively as a system in which resources can be deployed in a variety of ways to meet objectives" (p. 36). He recommended that the universities of Ontario establish a (single) centre for educational development:

The Centre could combine several important functions. Perhaps most importantly, it would help to train instructional development consultants. In the first instance this would probably mean providing the means whereby qualified academics could train themselves. The Centre could also provide consulting services to faculty in the universities and collaborate with discipline groups on a single or interuniversity basis in approaching the problems of defining objectives, choosing the appropriate mix of resources to be used, evaluating results, and so on. The Centre would also assist in setting up "instructional improvement" courses for university faculty. It would be encouraged to publish the results of research into any and all of these problems. (p. 54)

Trotter conceived of academics already holding appointments in any university in Ontario being seconded to the centre, these people continuing to receive their salaries from their parent institution, and only a small directing staff being located at the centre in any full-time capacity. Eventually, every university in the province would have a

small number of people associated with the centre, interacting with each other and bringing experience back to their own universities.

By December 1972, COU and CUA had both agreed to a significantly revised approach to educational development: a province-wide program (rather than a centre) "to assist faculties in Ontario universities in improving the effectiveness of instructional processes by systematic development of objectives, content, methods and evaluation for each course offered with economy in the application of instructional resources". Dr. Harold Good of Queen's University was appointed as Director of OUPID in April 1973. Good, a scientist, implemented a research grant approach to development; individuals at universities across Ontario competed for funds to engage in educational development activities/projects. Although Good had a healthy respect for instructional design and instructional systems theory (Good, 1975), his approach to funding meant that grants were distributed to academics who typically knew nothing about the design of instructional systems. In 1975 COU commissioned an independent evaluation of OUPID; although the recommendations were generally ignored, the program did then change its focus. Fred Parrett, director of OUPID in 1976, wrote that the program

...has evolved and shifted away from a small-grant function to an institutional-grant concept with considerably more emphasis on "staff" workshops and on information disbursement... (T)he long-term objective of the province-wide program is to ensure the continued and visible commitment to improving teaching and learning at an individual university level, and when a university has made little organized effort in this direction, to encourage its development... (personal communication, 1976)

Although the new institutional grants were intended to help universities provide educational development for their faculty members, if a university tried to use OUPID

money to fund all its development programs it would fail -- it wasn't enough. OUPID gave out too little money to support Centres, on purpose, to send a message to the institutions that they needed to commit to their own programs/centres and couldn't rely on OUPID. The policy was to back winning centres. Of course, this meant that it was much easier for larger universities to afford development programs, because it took proportionately far less out of their budgets to fund a program. It also meant that there was a shakedown after the ending of OUPID.

Another aspect of the program was to train leaders to operate at a local campus level. Examples of this were two sessions, called "Workshops on Designing Workshops", held in August 1976 at Queen's University. Twenty participants signed a contract that they would take the workshop(s) they designed in co-operation with other delegates back to their own universities and run them for the benefit of their colleagues.

When Parrett's term of office ended in 1977, Charles Pascal was hired as half-time Director (and half-time Chair of Higher Education at OISE), along with Marion Wilburn as full-time Coordinator; both had three year terms. Although the program formally came to an end in 1980, Wilburn stayed on for two more years, editing the newsletter and running conferences and workshops.

Many developers consider OUPID to be a lost opportunity. Elrick (1990) believes the problems were fundamental: that the program had a focus on technical improvement and efficiency that clashed with the dominant academic culture of universities. Others believe it could have worked if the money had been distributed in

different ways, or think that the timing was wrong, in that OUPID gave money away to individuals who knew nothing about ED. The later strategy of giving money only to institutions, or interinstitutional projects -- not individuals -- achieved something, but it was too little and too late to allow OUPID to have a major impact. It did help establish some new centres; although most eventually died with OUPID, at least there was a brief splutter of activity in some of the smaller universities. Although OUPID was helpful in consolidating the work of the larger centres, and there was some advantage in their being able to say that they got external funding, the important centres were already there before OUPID started giving out funds to institutions. They simply asked for the money that OUPID was giving out, used it to garner support for their Centre, then carried on after the OUPID funds dried up.

At the same time, many developers also see OUPID as having an important and lasting impact, primarily because it legitimized ED as a valuable thing to spend time and money on. Apart from giving away grants, OUPID did a number of things that were quite helpful to the educational development movement. Under Charles Pascal and Marian Wilburn, OUPID formed a focus for, and aided, an embryonic network of educational developers, and demonstrated that there was a community of people interested in these issues. Wilburn (with a background in adult education from OISE) placed more emphasis on such central and interactive activities as a newsletter, workshops for developers, and conferences for faculty at large. And Pascal had a very active advisory committee which met quite often in Toronto and was an opportunity for these people to know each other and to find out what they were doing. This networking

was more important than the money and eventually led to the formation of STLHE, and to the idea for STLHE sponsored conferences.

Interestingly, adult education principles and methods appeared to have greater influence on the strategies actually used in practice by developers, than did principles of instructional systems design. Although the systems approach was seen as desirable, in fact 'optimal', by many, it never really had a large impact -- partly because there was no expertise available to train others, and also because people involved in the movement seemed to lose faith in it as a doable approach to the improvement of teaching. Good and Pascal, for example, both believed strongly in a combination of organizational development and instructional design expertise; yet adult education and, notably, political strategy won out over a strategy that might have emphasized instructional systems design. Charles Pascal comments on this issue:

Well the whole idea of institutional grants was to get institutional commitment. ...the only way you could get OUPID money was to be able to say you had your own commitment and your own infrastructure. That had to be part of the plan. So in order for the U of T, for example, to get some instructional development money from the OUPID operation they had to set up something. That's where I met people like John Kirkness and Arthur Rothman. But (most)...of them knew nothing (about instructional systems design). Interestingly, the most sophisticated ID person at U of T was its President, John Evans, who had redesigned MacMaster's medical school.

Should we have been more rigorous in saying to the universities "you can't get this money unless you not only have an internal vehicle and show your own expenditures in this area, but we also won't give you any money unless you have one person trained in instructional systems design and organizational development"? That might have been a good idea in retrospect. On the other hand it might not have been a good idea ...

(The government) believed, from a public policy point of view, in order to improve undergraduate teaching and learning, they should take money off the top of the university operating grant. The universities did not like that because it was a threat to autonomy. "Just give us the money through operating grants. We know how to spend it." So there was controversy on that. And the politics of

forming a contract around what you could or could not do, what you needed to do to get the money, were pretty sensitive. I did think at the time that it would be nice to be able to up the ante a bit, but in some ways it's no different than learning how to play any kind of game....(P)robably the best thing is just to get out there and (play), just begin to feel comfortable. Learn to understand how important it is, how fun it can be, how valuable it is, and then you can begin to apply some more rigorous criteria. I think we took a longer term view of it.

If you were to ask me right now, should every university... have a very sophisticated well-trained instructional systems designer...the answer is yes. But it's not just having someone with...understanding of instructional systems and organizational development -- it's having them as part of the power elite...

The Society for Teaching and Learning in Higher Education (STLHE). As I have already noted, during the time of OUPID educational developers tended to meet quite often and got to know each other fairly well. When OUPID ended they decided to continue meeting informally, and centres took turns sponsoring conferences for the group as a whole. They wanted to involve faculty in these conferences, but were concerned that faculty would not attend because there was no formal sponsoring agency/association. So they formed an organization and, looking for a name that would communicate credibility, called it the "Society for Teaching and Learning in Higher Education." They advertised the conference as the 4th Annual conference of STLHE, again to suggest legitimacy (this was not entirely dishonest given the earlier, post-OUPID, conferences) and charged a small registration fee which included membership in the new Society. The conference was quite successful, attracting 70 - 80 academics, and by the end of the conference people were asking if they could sponsor the next one. The conferences began to make money, which provided a small budget for the Society, illustrating how ED may be approached from the grassroots, independent of institutional or government funding. The society was run by a coordinator and a core

group of active members from the Ontario universities with educational development units, but the organization was very informal, with no constitution, terms of reference, by-laws, etc. Membership is still comprised of both developers and educators, which is different from professional educational development organizations in other countries. The annual conference has always focused on the interactive, the informal, and the practical; developers and educators share and demonstrate activities and approaches they have had experience with.

Christopher Knapper, first Coordinator of STLHE, in the following excerpt tells the story of the origins of the 3M Teaching Fellowships program:

3M had a President of 3M Canada who was very interested in university teaching in an amateur way. He himself had got to where he had through the role model of a university teacher; he would meet with university presidents in his role as President of 3M Canada and he'd got a bee in his bonnet that they didn't really concern themselves with university teaching. He wanted to do something about this.

3M sponsored an event (at the University of Western Ontario) which was for the teachers of biology, life sciences. People in biology or life sciences departments in universities across Canada were asked to nominate an excellent teacher to go to this event to discuss teaching and learn about teaching, and all the costs of this were paid for by 3M....

So that took place and the next year....it would be...about 1983 I would guess...there was...an adviser to the president of 3M and he came to Waterloo....The idea was that we (Waterloo) would put on the next one of these events, so he went to see the President, Doug Wright, and the President asked me if I would join them....I think the original money they were putting up was something like \$30,000.00.... And I said, "I would be quite willing to come up with other ways of spending your \$30,000.00, but I wouldn't be willing to (organize a biology teachers conference)."

So Wright said...we two should go away and have another meeting and decide what to do... and I said to him (the man from 3M)...., "Well...let me put a proposal to you. There is in Canada a Society for Teaching and Learning in Higher Education." I was (coordinator of STLHE) then. We'd had one conference by that time....I said, "It strikes me, this is a new society, this would be a wonderful partnership. The University of Waterloo is indifferent to this. This society would be very enthusiastic. You'd buy enthusiasm." He said, "Well

I don't know about that, but I'll take it back to the President of 3M and let you know." Anyway they phoned back and...said, "we think that this is quite an interesting avenue to explore but of course we need to find out whether this society of yours is capable of doing this. We thought we would send a team to the (next) STLHE conference." And I thought, "Ah, that's the end of that," because I knew that this...would not be what 3M would expect in a conference.

I still remember arriving at registration at STLHE at the same time as this delegation from 3M, and they were all dressed in pin-stripe suits and I thought, "My god, this is not going to be their cup of tea at all." For the next two days everywhere I went at the conference I seemed to run into one of these guys....Got to the end of the conference and...he said "Well we're very impressed...it's not quite what we expected, but it's clear these people are very committed teachers, and we really feel that you've got a good organization."

We (STLHE) then met as a group and we came up with about 4 or 5 different types of activities that they (3M) might want to sponsor. The President when he said that he would give us money, let it be known that...he wanted it to be something that honoured excellent teachers, that he wanted to make it the Stanley Cup of university teaching. (Those were) actually his words.

It was Alan Blizzard and Dale Roy who prepared about 4 or 5 different proposals...And one of them was the 3M Teaching Fellows. These were submitted to 3M, and 3M selected the one that they liked. The idea was very much the idea of not just selecting these people (Teaching Fellows) but that an event was attached to it...

And we had a huge number of applications the first year....It was an instant success. Because of the 3M name. Industrial sponsorship, they do things in a different way, and it was successful right from the beginning, that project. We kept thinking it would change. Like when the President left 3M, and he had been personally the one who had supported it, but, no, the successor almost instantly confirmed that they would continue with the arrangements. Maybe they will abandon it one day but I suspect it is pretty entrenched now, whereas the first few years they would only ever commit themselves year to year...it's been a very good partnership.

So, the 3M fellowships program offered a way to legitimize teaching and educational development work, and to raise the profile of STLHE.

The Canadian Society for Studies in Higher Education (CSSHE). One other scene of relative significance to persons doing educational development work in Canada was the formation of the Canadian Society for Studies in Higher Education, in 1969.

The society's first annual conference was held in Winnipeg in 1970, and Edward

Sheffield, whose study of exemplary university teachers continues to be widely cited today, served as the society's first president in 1971. While the society is devoted to the study of a very broad range of higher education topics and issues, and a wide variety of problems and contexts, one important area of scholarship has been the evaluation and improvement of university teaching. The annual conference has served as a gathering place for those educational developers interested in research on effective teaching and the improvement of teaching, and the Canadian Journal of Higher Education (CJHE), published by the Society, has been an important venue for dissemination of research and commentary on educational development topics. Approximately 37 articles about teaching and learning were published in the Journal between 1971 and 1994, and the vast majority of these were written by Canadian scholars and focus on the Canadian higher education scene. Some highlights from the (CJHE) are listed in Figure 1.

The Growth and Expansion of Educational Development

For a new educational developer in Canada, beginning the work is somewhat akin to arriving late at a party – it takes time to sort out how people are connected and what has been going on prior to your own arrival. Those already in attendance are welcoming, but there are no formal procedures for initiating new practitioners, and no single story that is told to orient them to the conventions of practice.

A process of "demystifying" occurred for me as I interviewed people and I began to see that the history of educational development is simply the stories of individual people who, for the most part, happened on to the field and made it a part of

Canadian Journal of Higher Education

Vol. IV, No. 1, 1974

- ▶ *Accountability for Effective and Efficient University Teaching* (H. M. Good & B. Trotter)

Vol. IV, No. 2, 1974

- *Instructional Development in Canadian Higher Education* (B. M. Shore)

Vol. V, No. 1, 1975

- ▶ *Research on Teaching* (Arthur M. Sullivan)
- ▶ *Instructional Development – What? Why? How?* (H. M. Good)

Vol. IX, No. 1, 1979

Special Issue on the Evaluation of Teaching

Vol. X, No. 2, 1980

- ▶ *Teaching Improvement in Canada: Data Concerning What and How* (S. F. Foster & J. G. Nelson)

Vol. XI, No. 1, 1981

- ▶ *The Relationship Between Student Ratings and Instructor Behavior: Implications for Improving Teaching* (P. A. Cranton & W. Hillgartner)

Vol. XI, No. 2, 1981

- ▶ *A Review of Significant Contributions of Psychology to Canadian Higher Education* (J. G. Donald)

Vol. XIII, No. 2, 1983

- ▶ *Faculty Development Practices in Canadian Universities* (A. G. Konrad)

Vol. XIV, No. 2, 1984

- ▶ *Faculty Participation in Teaching Improvement Programs* (E. S. Botman & A. D. Gregor)

Vol. XVI, No. 3, 1986

- ▶ *Teaching and Learning in Higher Education in Canada: Changes over the Last Decade* (J. G. Donald)

Vol. XX, No. 2, 1990

- ▶ *Improving Instruction in Universities: A Case Study of the Ontario Universities Program for Instructional Development (OUPID)* (M. Elrick)

Vol. XXIII, No. 3, 1993

- ▶ *The Role of Scholarship in University Teaching* (K. L. Taylor)

Vol. XXIV, No. 3, 1994

- ▶ *Perspectives on Improving Teaching in Canadian Universities* (A. W. Wright & M. C. O'Neil).

Figure 1. Articles on teaching and learning published in the Canadian Journal of Higher Education: Highlights, 1971-1994.

their lives. Each had their own conception of educational development, and some kind of opportunity to do something in the field that suited their skills, career goals, academic interests, personal values, and so on. Networks formed among these individuals, their institutions and initiatives, and individual stories became a collective tale, identified (at least among those in the story) as educational development in Canada.

I discovered that, in addition to educational developers, there is another group of persons central to the history of educational development in Canada: *ED champions* -- advocates or lobbyists for ED, or persons in positions of power who used their power to support educational development initiatives. Because teaching is relatively undervalued in universities, so ED is also, and champions are needed. These two roles, developer and champion, have sometimes been played by the same person, leading to some confusion about the role of the developer. Different developers chose to incorporate the champion role or to connect with champions in different ways. However, there was no dissension among respondents in my study regarding the impact of politics, nor regarding the importance of political action, on educational development. As Pascal says,

You show me the head of an instructional development unit who does not have an appreciation for the politics of the university and I'll show you somebody who's going to have a very short-lived experience.

This need for champions and leadership was an important clue for me, helping me to see that running parallel to the stories of individuals are the stories of universities. Social institutions such as universities are not static -- they have their own

history and their own developmental path which is separate from, but interwoven with, the stories of the people within them. This institutional history is particularly relevant in academic life, given the longterm relationship that most academics have with their institutions. The importance of champions and political action indicates a need for connections between the stories of individuals and the stories of institutions, and a need for developers to feel they have a legitimate place in their institution so that an authentic relationship with that institution is possible. In fact, my own need to connect my personal educational development story with the story of my home institution led me to do a case study of the activities and events leading to the establishment of the ID unit where I now work. I found this exercise gave me a better feel for the "personality" of my institution, told me something about the past educational development experiences of faculty who had been on staff there for many years, and essentially helped me to better understand the expectations of those I now work with and for.

Unit Openings

When asked to describe changes in educational development over the years, most developers emphasized events surrounding the opening of institutional units across the country. This is interesting, because Canadian educational development centres are small, often staffed by the same persons who previously did very similar work as a member of the university's educational development committee. Whether it is absolutely necessary to have formal units in order to accomplish the educational development work that goes on in most Canadian centres is, I believe, open to question. I have concluded that unit openings are important in the stories of developers

because the presence of institutional units legitimizes and honours what they do.

There have been three eras in unit openings -- eras which mostly reflect the developmental history of universities, but which also have been shaped by the stories of individual developers and champions. In the following description I use a plant metaphor to describe these eras:

I. New young growth. In the 1970s there was an increase in the number of Canadian units and also rapid growth in the number of committees providing ED services or planning an ED unit.

An interesting phenomenon was the birth of new universities in the mid- to late 1960s. Newness in some cases provided an opportunity (critical moment) to set up ED centres. But new universities must also establish themselves -- and ED was probably not the way to do this (research was). Also, a greater number of universities meant increased competition to prove the worth (typically through research) of an institution. So these new universities were generally less attentive to ED than they could have been. Certainly their developmental path as institutions has affected the developmental path of educational development in Canada.

II. Development of strong roots. The early to mid '80s were shaped by the cutbacks and the shakedown that followed on the closing of OUPID. Loss of this source of government funding meant that some units closed. Other units, however, carried on with their work and established themselves. In many universities, committees provided educational development services -- without hope of getting funding for a centre. This was the time of increased networking among developers

(STLHE formed, and researchers collaborated). The only unit that opened during that time was at the University of Alberta – a peer consultation program was implemented from the start, coordinated by a staff position.

III. Flowering. In the late '80s and early '90s persistent educational development committees on campuses across the country were finally rewarded with institutionally-funded units; new technologies, accountability, and student pressure were issues in higher education once again, prompting administrations to develop a deeper interest in formal educational development programs. Some Ontario universities (for example, York, Queen's, Ryerson) re-opened or re-vamped centres that had closed in the mid '80s. Educational development became a national activity as the Maritimes and British Columbia opened their first units.

Program Developments

When asked to describe changes in educational development over the years, not many developers talked about developments in programming, services, or activities. Workshops and short courses, for example, have been an accepted feature of programs since the beginning of the educational development movement; although programs may be addressing different topics in the '90s (diversity is one new area), the educational methodology used by practitioners (group work, discussion, and experiential activities) is predominantly the same as in the '70s. It is difficult to say whether there have been changes in the approach to individual consultations (another common feature of ED work) since I am not aware of any Canadian models for the teaching consultation process (apart from the Massachusetts model imported to McGill by Chris Daggett in

the 1970s); the most visible development in consultation has been the growth of peer consultation programs, in which regular faculty are trained to act as teaching consultants for their colleagues. There has been rather more development in the area of programming for teaching assistants (TAs): credit courses in university teaching and learning for graduate students have certainly grown in number (though some universities had quite extensive TA training programs in the late '60s, early '70s); diploma or certificate programs that include practica are now offered in several universities; and, graduate students are now more closely and actively associated with ED units than they were in the past, frequently taking charge of their own training programs (Marx, Ellis & Martin, 1979; Piccinin, Farquharson & Mihu, 1993; Piccinin & Picard, 1994; Saroyan & Amundsen, 1995). One other general trend that I realized through my interviews of developers is that when ED units open in a university, staff tend to take responsibility for activities and events that were previously the responsibility (either formal or informal) of individual faculty members and university committees. In other words, the opening of a unit often has more impact in terms of the way it gives recognition to ED as a legitimate activity in the university, than in terms of actual expansion or development of ED activity.

Most remarkable is the fact that a collection of accepted educational development activities has so quickly been developed and put in use in Canadian universities (Donald, 1986; Foster & Nelson, 1980; Konrad, 1983; Shore, 1974). I have described some of the ways programs have evolved over the years. However, the features of most activities have remained fairly fixed, and can now be described as

conventions of ED work.

Changes in Developers

In contrast to the fact that I saw relatively few changes in programming over the years, I did become aware of changes in the perceptions, attitudes, and activities of developers, changes which seemed to arise through their participation in ED. For one thing, developers made changes in their own teaching, or observed changes in the teaching of their ED colleagues, as they learned more about teaching through engagement in educational development activities. Also, respondents spoke about changes in their own role as developers, changes in how they came to view educational development work and the process of educational development. George Geis, for example, talked about how he and others working at McGill's centre, in trying to increase the level of faculty participation in ED programs, were challenged to re-think their approach to ED:

(We) got to be more sophisticated about (our) clients...we got to be more interested in: what do they think about, how do they view teaching, how do they view their students, how do they determine what to put in a course...what's their thinking about knowledge...all these kinds of questions. Instead of just saying "you can package this better". That was a kind of move in our practice.

Change was not always in relation to particular problems of ED practice; even those who commented on the positive nature of their experiences as developers reported changes in their views over time. Patricia Cranton, for example, stated quite clearly that her early experience working at McGill was so successful that it gave her the strong belief that educational development works, can be done, and helps. Yet, she also indicated that after leaving McGill and reflecting on her work there as part of her own process of development as an educator, her ideas about the role of the developer

changed. She came to consider it preferable if educational development is "faculty-directed rather than developer-led". While there was no uniform direction of change among all developers, their engagement in and reflection on ED led to changes in perceptions about what their educational development role should and could be.

Issues

The changes that have occurred in educational development work, as the field establishes an identity, becomes associated with certain conventions and practices, and is, to a certain extent, re-imagined by the individuals who play the role of educational developer, have taken place in the context of broader issues and events. The movement as it is known today arose at a particular time, in response to particular conditions in specific colleges and universities, and was promoted by individuals with particular backgrounds, skills and interests. As a developing field of study and practice, it has been shaped by those times, locations, persons, and conditions. The experience of constructing this history of educational development in Canada has drawn my attention to three broad issues influencing ED work: the ways ED is conceptualized, the role of educational developers, and the legitimacy of educational development.

Conceptualizing Educational Development

Those who support educational development often frame resistance to ED as resistance to the idea that teaching is important in our universities, when in fact the resistance may be to the form that ED takes. Because teaching is perceived to be less valued than research in universities, and because many of the people who provide or support development programs are the same people who would like to see more

attention given to teaching, a university's lack of support for ED is usually labelled as a lack of support for teaching. This view draws our attention away from the possibility that the conceptual models shaping our approach to ED may be inadequate.

My historical review has taught me that concerns about competence have played a tremendously important role in the growth of educational development in Canada. Broadly speaking, the whole point of ED has been to assess and develop faculty members' instructional competence. Barnett's (1994) argument that two opposing contemporary ideas of competence -- academic and operational -- are currently "jockeying for position in academe" therefore seems relevant to educational development work; Barnett's intriguing thesis arises from his analysis of the dominant forms of knowing and learning in the modern university. The academic form of competence, explains Barnett, is built around a sense of mastery within a discipline, while the operational conception of competence reflects a wider societal interest in performance (especially economic performance, i.e., efficiency). The two rival definitions of competence are based on alternative interpretations of basic ideas about skills, communication, learning, evaluation, and epistemology (see Figure 2), and reflect different sets of beliefs, values, and interests. Barnett states that the relationship between universities and society is changing. As a consequence, the older academic definition of competence, in which notions of understanding, disciplines, and truth have been central, is being displaced by the operational version of competence which is characterized by a focus on technical know-how, instrumentality, and practical effectiveness. In the case of educational development work there is, in addition to the

stories of individual developers and the stories of individual universities, the story of universities as a whole – a story that is currently about their changing relationship with the wider society.

	Operational competence	Academic competence
1. Epistemology	Know how	Know that
2. Situations	Defined pragmatically	Defined by intellectual field
3. Focus	Outcomes	Propositions
4. Transferability	Metaoperations	Metacognition
5. Learning	Experiential	Propositional
6. Communication	Strategic	Disciplinary
7. Evaluation	Economic	Truthfulness
8. Value orientation	Economic survival	Disciplinary strength
9. Boundary conditions	Organizational norms	Norms of intellectual field
10. Critique	For better practical effectiveness	For better cognitive understanding

Figure 2. Two rival versions of competence. From Barnett, R. (1994). *The Limits of Competence: Knowledge, Higher Education and Society*. Buckingham: Open University Press and the Society for Research into Higher Education.

The ED movement started at a time when the operational conception of competence was growing in favour in many higher education circles. Technical strategies (such as instructional systems design) for developing instructional competence held promise for resolving an ongoing issue in higher education -- the need for faculty

to have some form of preparation for teaching -- which gained prominence in the '60s. People with a commitment to teaching or people who happened to be playing a role in higher education's efforts to address this issue became part of a movement to provide formal ED programs in universities, a movement to make teaching better, in which 'better' was operationally defined. The operational approach (which is, incidentally, favoured by management everywhere because of its interest in outcomes, efficiency and effectiveness) is in opposition to the collegial culture of Canadian universities -- which have traditionally been dominated by scholarship and the disciplines and learning for its own sake. We are presently (mid 1990s) in a time of increased attention to accountability, fewer resources, and threat of government intervention that makes the operational model even more appealing, which may explain why more universities have funded ED in the past five years. The current high degree of interest in student learning, although seeming to offer a new take on what it means to be competent, is simply the operational model coming to the foreground. This outcomes-based technical production model, which proposes that teaching is effective to the extent that it improves student learning, is in opposition to the prominence of the teacher as the representative of the discipline in the traditional academic model of university teaching. The model appeals to some faculty because it reflects what all educators accept as a truism -- that attention to student learning guides the effective teacher. The model appeals to governments and university administrators for the same reason, but also because a focus on learning outcomes (rather than teaching actions) can be used as an argument for increased use of technology, decreased faculty-student interaction, and

less faculty control of instructional systems -- all of which could save money and shake the power of faculty autonomy.

Barnett's analysis of competence allows a useful interpretation of the resistance to educational development that is identified by many Canadian educational developers. It suggests that the ED movement, which has been supported for reasons that are primarily operational/technical, has come up hard against the academic model that dominates the university environment. Some developers, recognizing the discrepancies between the two interests, have worked to improve teaching through an academic model, rejecting or downplaying the technical model and using instead the research/disciplinary approach that seems to be more in line with the academic mission of universities. Other developers have established, perhaps unconsciously, strategies that circumvent the two models. The field of adult education, with its humanist bent and its origins outside the influence of traditional academic disciplines, has shaped many of the approaches commonly used to bring about change in university teaching. It is worth noting, however, that many adult education scholars (e.g., Collins, 1991) are lamenting the stranglehold that the technical/operational model of competence has had on their field as well.

Interestingly, a close reading of Barnett suggests that both conceptions of competence, one reflecting the traditional world of academe and the other reflecting the societal world of work, are limited and narrow views that constrain higher education. Barrett presents evidence that learning can be neither 'operationally' nor 'academically' defined; if that is true, we need a new, more complicated conception of teaching

competence, arising from realistic conceptions of learning, to guide a new, more useful conception of ED.

The Role of Developer

At this point in Canada, the history of educational development is a story of people and a story of institutions, more than it is a story of a field of study or a story of professional practice, although this is beginning to change. The people (educational developers and educational development champions) and the institutions (Canadian universities) share the common experience of providing and/or supporting services to improve the quality of teaching. It seems to me that the story of educational development as a field of study and practice will grow out of this common experience and will also include the stories of higher education as a social phenomenon (as Barnett reminds us), the stories of the faculty members who teach in the higher education setting, and the stories of students who come to higher education institutions to learn. Educational developers are in the unique position of defining the meaning of educational development in higher education, and through them a comprehensive story of ED is likely to be articulated.

My interviews with educational developers, and my review of documents recording the course of events in educational development in Canada, suggest that two different visions of ED expertise colour the ways that developers do their work, which has interesting implications for the advancement of educational development as a field of study and practice. I propose that developers in some ways see themselves as either pragmatic or intellectual developers, although they do not use these descriptors, or

make explicit the assumed differences.

Let me outline the differences in the ways these two groups define themselves and each other (for the purpose of this discussion, I will refer to the first group as *pragmatics* and the second as *intellectuals*). I must emphasize that ability and commitment are high in both groups, but their orientation to ED work is different. Pragmatics are people who do their personal best in a local situation, relying on informal knowledge. They look to others with access to formal knowledge for guidance about "how" to do it, or they get these others to do it for them. Intellectuals rely on a formal body of knowledge. They look to a discipline or a field of study for guidance (and may try to contribute to that field through their ED work). If intellectuals believe their skills will not be appreciated, recognized, or used in the field at its current level of development, they may leave ED work, or maintain only tenuous connections with it, or they may try to advance the field. Pragmatics tend to continue doing the work as it is conventionally defined/practiced. Some pragmatics, in bursts of enthusiasm, energy, and commitment make significant contributions to the field, and then return to regular academic life. Others do ED conscientiously as a service to the academic community or capably as their job. Some pragmatics recognize that academic has more cachet and act "as if" ED has academic/intellectual status; champions of ED work are particularly keen for it to have that kind of status, i.e., validation through evidence from the disciplines. The number of persons doing ED work in Canada is relatively small; pragmatics and intellectuals have frequent, if superficial, connections and interactions. Pragmatics and intellectuals hesitate to engage in real conversations with

each other due to intellectuals' frustration that they can't learn from pragmatics, and pragmatics' resentment of the time intellectuals spend in defining or critiquing practice rather than doing the ED work that needs to be done. It seems to me that pragmatics need to articulate the informal expertise that they may have developed, or at the very least need to acknowledge that it is possible and worthwhile to articulate professional practice; instead many seem intimidated. Similarly, intellectuals need to acknowledge where their formal expertise meets its limits. Both need to find the common ground, probably in a body of knowledge arising through engagement in common problems of educational development work.

I believe it is important to recognize this split into two types of persons doing ED because it touches the very heart of what it means to engage in ED work. It suggests that the dichotomous views of competence described by Barnett are shaping, and perhaps dividing, the field of ED as it is defining itself, with pragmatics following an operational model and intellectuals following an academic model.

While the pragmatic approach may offer excellent solutions to immediate problems, and the intellectual approach may contribute to the development of the field and also to the design of strategies/models for addressing problems, both approaches are grounded in ways of viewing teaching and learning that may not reflect the reality and complexity of the ED process. Neither approach helps to build a comprehensive body of ED knowledge and a model for ED that reflects the true nature of educational development work. In addition, expertise becomes either the property of individual developers or a formal contribution to the knowledge base in related but separate

disciplines, and is not easily passed on to persons entering the field other than through the very crude mechanism of telling colleagues what you do, or through the roundabout route of the formal disciplinary knowledge bases.

I propose that the term *practitioner* embodies the best of the pragmatic and intellectual roles in ED work. It seems to me that developers need to acknowledge that their own ED knowledge is developed primarily through reflective practice (and that formal knowledge can stimulate and guide reflection) and need to articulate that knowledge. Also, developers must pay more attention to the fit or lack of fit between their underlying assumptions about ED, the assumptions underlying ED conventions, and the assumptions underlying universities' demands for ED services/programs, and be assertive about articulating their assumptions and constructing a model to address them. Although reflective practice has been proposed as a model for learning about teaching, I am not sure to what extent it shapes conceptions of ED work; Smith (1995) has made efforts to encourage critical reflection among educational developers.

Legitimacy

While developers may have had doubts, not about the need for an ED of some kind but about the effectiveness of the ED strategies they are using, these doubts have been overshadowed by ED's fight for survival as a legitimate and accepted activity in universities. Andy Farquharson, longtime Director of the Learning and Teaching Centre at the University of Victoria, comments poignantly on this aspect of ED work:

It has been a real struggle to keep teaching on the agenda at the university over the years...the research agenda seems to drive the place. (We) now hear lots of good things, but in the beginning I was often asked "Why on earth do you want to be the Director?"

It is unwise for developers to speak of any doubts they might have about the methods and approach they are using when trying to gain support for ED work. Most developers have had the experience of knowing their work has made a difference to people they know and care about; they do not want to lose the opportunity to continue that work. The fight for legitimacy has meant that Canadian developers have spent far more time speaking about their successes than their difficulties, failures, and doubts. Essentially, survival is the measure of success in ED, more so than advancement in the approach taken to the work.

I would venture, however, that the fight for legitimacy has essentially been won at a macro level -- ED certainly has enough credibility to be functionally effective, if we look at educational development activities and experiences across Canadian universities as a whole. At a micro level an institution's degree of support for ED probably says more about that institution's stage of development than it does about the legitimacy of ED activity in Canadian universities. Research activity is the defining characteristic of universities, and institutions still trying to prove themselves on that playing field are less likely to see an institutionalized ED program as accruing any meaningful benefits unless the program includes extensive educational research activity. ED has established enough legitimacy that a university with an established reputation for research may gain some additional benefits by providing an ED program; such a step suggests that it takes all aspects of its mandate seriously. In fact, in the current climate of increasing public demands for accountability from their educational institutions, some universities may consider it a risk not to have an ED program. Since

the benefit for institutional ED programs is reputational, and cost effective, programs may be less at risk in times of budgetary cutbacks than might be supposed by the individuals running those programs. In a certain sense, it is only now that educational development has established itself, as a small but essential component of university services, that it will be expected to solve real problems of practice, and demonstrate that the approaches used are effective ones.

Conclusion

Delving into the history of educational development in Canadian universities has been an empowering and enlightening experience for me. For one thing, my conversations with colleagues who have been doing ED work for many years served as a form of initiation for me, a rite of passage in which I was given permission to make use of the knowledge that others have gained through their experiences. Constructing this history has helped me to see my place in relation to those others, and the ways my own learning may contribute to a body of ED knowledge growing out of our collective experiences.

The idea of educational development as a movement implies progression towards something -- there is, presumably, a valued goal. While the history of educational development work that I tell here has taken place within the context of broader issues such as the changing role of higher education in society and changing conceptions of learning and knowledge, it is largely a story of persons in universities -- persons who are interested in teaching, who are committed to learning and to the educational mission of universities, who have chosen to do work that helps universities

do a better job of fulfilling that mission. It is not surprising that the issue of competence is such an important one in a field devoted to effective practice. However, I must admit that I was not fully aware of the significance and impact of this simple assumption underlying the work of educational developers: that is, that we value competence. I have previously articulated the values framing my educational practice as "fidelity to persons as knowledge-builders". It is now more clear to me that these values coalesce in the ideal of competence, or expertise, in the person who knows. In the case of educational development work, this competent person will be an educator with knowledge of a type that enables effective teaching, i.e., facilitates learning. I see this ideal reflected in the field of educational development as a whole; I see too that it is inherently present in my own framework for practice. What that competence, or expertise, looks like, how it is developed, who owns it and defines it, and who evaluates it, are questions that remain unanswered.

Chapter Three

CONCEPTIONS OF EDUCATIONAL DEVELOPMENT:

ED AS A FIELD OF STUDY AND PRACTICE

In this chapter I focus on conceptions of educational development. My purpose is to provide an orientation to educational development as a field of study and practice by describing the ways that ED and the role of the developer are portrayed in the literature. I give a broad overview of a) educational development activities/programs, b) definitions of educational development, c) the role of the instructional/faculty developer, d) the characteristics of faculty members as educational development 'clients', and e) research on, and theoretical frameworks for, ED.

The previous chapter offered sound evidence that contextual factors -- time, location, people, and so on -- play an important part in shaping educational thought and action. Because the body of published literature on educational development in the Canadian context is relatively small, I have included in my review the literature published in other countries. While the body of literature is largest and most comprehensive in the U.S. and Britain, and also in Australasia, these literatures have been shaped, for the most part, by the American, British and Australian experience of ED. Although Canadians have contributed to the international literature on educational development, this literature may not represent the Canadian experience. One reason I have explicitly contextualized my own study of educational development in the Canadian setting is to help me better understand the ways that conceptions of ED are

influenced by factors associated with a particular context. Another reason is to contribute to the literature that describes the Canadian ED experience.

Educational Development Activities/Programs

For most people, educational development is closely identified with the activities of institutionally supported units/programs. Smith (1991) offered this description of the 'typical' Canadian teaching and learning centre: "These offices frequently publish newsletters, hold seminars, invite speakers and disseminate information on innovative teaching. As a rule the centres are small, with a permanent staff of one, and have very limited financial resources...." (p. 58). Is the convention described by Smith an accurate one, or peculiar to the Canadian setting? Centra (1976), in a study of 1,000 U.S. institutions, found that the activities of faculty development centres typically consisted of direct assistance with instruction, workshops and seminars, grants and travel funds, assessment of teaching, development of traditional teaching practices, and publicity activities. A replication of this study done in 1984 showed little change. The same programs and services were still offered, although they were offered in more institutions than in 1976 (Erickson, 1986). A study by Donald (1986) indicated that programs in Canadian universities provide similar services as those in the U.S. i.e., workshops on teaching topics, newsletters or bulletins, courses for graduate teaching assistants, consultation with experts on teaching, incentives such as teaching awards or grants for the development of new courses or teaching methods, teaching evaluation services, teaching documentation centres, and a library of teaching resources.

Teather (1979) provided an international review of staff development activities;

this edited book includes chapters written by academics directly involved in the field, describing concepts and practices in 12 different countries (Australia, Britain, Canada, Denmark, East and West Germany, India, the Netherlands, New Zealand, Sweden, Switzerland and the United States) when educational development was still a relatively young field. While Teather commented on the value of the comparative approach, in that "each contribution serves to throw into sharp relief particular and often different aspects of staff development" (p. 15), it is clear that activities were remarkably similar in countries around the world. More recently, Candy (1988) describes the current activities of Australian teaching and learning units as including a) publications (newsletters, flyers and brochures, reports and submissions to management, handbooks, research reports); b) courses, workshops, seminars, conferences and retreats for academic staff; c) testing and consultation with respect to teaching (consultation on teaching methods, consultation on research, instructional and curriculum design, evaluation of instructional effectiveness); d) testing and consultation with respect to learning (learning style assessment, study skills counselling, remediation of basic reading/writing/data analysis or research skills); e) research and institutional investigations; f) diplomatic and public relations activities; and g) other activities, including the maintenance of a resource library, advice and assistance with the development of instructional media, and secondments and teaching improvement grants. Berendt (1991) has summarized the main activities of today's European staff development programs as workshops and courses (disciplinary and interdisciplinary), consultation, self-study materials, and common projects between staff developers and

university teachers. Berendt comments that the usual focus is on workshops and courses, particularly the workshop.

One of the first things I did when I began my own development work was to review the formal literature and the documents available from educational development units around the world to see what services they offered their faculty. I then compiled, for the Instructional Development Committee at the university where I worked, a list of possible activities (see Figure 3), which provides a bit more detail concerning typical components of educational development programs at that time (1990).

Defining Educational Development

Twenty-two years ago, Gaff (1975) provided a seminal description of three main categories of practices intended to improve teaching in American higher education:

1. *Instructional development* programs that facilitate student learning, prepare learning materials, and redesign courses;
2. *Faculty development* programs to promote faculty growth, to help faculty members acquire knowledge, skills, and sensitivities; and
3. *Organizational development* programs to create an effective organizational environment for teaching and learning.

This classification was potentially quite useful in that it clearly defined the intended focus of each type of program. However, over the years, a common focus on teaching improvement has blurred the lines of distinction between these three categories of intervention. All three have similar purposes, which Lindquist (1978) succinctly described as:

SERVICES AND ACTIVITIES OF INSTRUCTIONAL DEVELOPMENT CENTRES

SHORT COURSES

- workshops, seminars, forums
- ongoing discussion groups re teaching issues
- orientation for new faculty
- TA orientation
- summer schools on university teaching
- credit courses for graduate students re university teaching
- computer conferencing
- financial assistance for:
 - * workshops on campus aimed at improving teaching effectiveness
 - * faculty to attend off-campus sessions to upgrade teaching skills

RESOURCES

- resource library of books, articles, audio/video tapes, etc.,
- newsletter
 - * teaching tips
 - * upcoming events
 - * book reviews, suggested reading
 - * reviews of research/innovations in teaching
 - * profiles of good instructors on campus
- publication of monographs on teaching
- short handouts on specific topics

RESEARCH AND DEVELOPMENT

- research on teaching and curriculum development
- development of computerized instruction
- financial assistance for
 - * development of new course materials/teaching approaches
 - * teaching research

ASSESSMENT AND IMPROVEMENT OF TEACHING

- self-evaluation tools for faculty
- observation and analysis of classroom teaching (or video-analysis)
- consultation with
 - * peers
 - * retired faculty
 - * professional staff (on individual or departmental basis)
- course evaluations
 - * guidelines for development
 - * design
 - * analysis
 - * coordination of individual efforts
 - * consultation
 - * interpretation of results

TEACHING AWARDS

Figure 3. Services and Activities of Instructional Development Centres. Prepared for the Instructional Development Committee, Brock University, 1990.

1. meeting the learning needs of students;
2. assisting in the personal and professional development of instructional staff;
3. developing institutional conditions which encourage and reward teaching improvement.

Recent American literature continues to suggest that these teaching improvement purposes can be met either through instructional development (Weimer, 1990), through faculty development (Schuster & Wheeler, 1990), or through organizational development (Seldin, 1990). In practice, it can be difficult to distinguish among the three types of improvement programs. Since the early 1980s, most programs also address curriculum reform/development (Gaff & Simpson, 1994).

Different jurisdictions have adopted different conventions concerning terminology. Efforts to improve teaching and learning in the United States are most frequently called faculty development programs, reflecting the fact that faculty are the target audience and that programs typically incorporate activities relating to other aspects of faculty life besides teaching. In Canada, the terms instructional and faculty development are generally used interchangeably, with instructional development being the preferred term among most 'insiders', i.e., staff in teaching and learning improvement programs. (Note that confusion is frequently avoided, in the U.S. and Canada, by calling instructional/faculty development units 'centres for teaching'). In Britain, the usual term for teaching improvement programs is *staff development*, and in Australia, *educational or professional development*.

There have been some changes over the years in the ways educators/developers

think about efforts to improve teaching, and in the terms used to describe those efforts. Early in the history of the teaching reform movement, Mathis (1979) noted that the two major approaches to improvement in the U.S., faculty development and instructional development, had different intellectual roots. He suggested that "the ideology of the faculty development movement has a number of identifiable relationships to a priori scholarship in higher education" (p. 11), specifically the study of human and personal relations, the study of strategies for change, and the study of adult development -- and that it grew out of a crisis mentality in the field of higher education. This, said Mathis, was in contrast to instructional development, which had its genesis in the behavioral sciences, especially psychology. Mathis suggested that faculty development was consequently dedicated to a rational approach to planned change, while the roots of instructional development meant that it was dominated by empirical and experimental methodology. For many people, particularly in the early years of teaching improvement programs, the term instructional development implied the application of the generic instructional design procedure to the higher education context. There was (as described in Chapter Two) a body of expertise in design that had arisen in response to training problems outside the university or college setting; development activities focused on improving the design of the instructional system (Spuches and Doughty, 1990). Advocates for the application of this kind of instructional development expertise to higher education would expect to see systematic changes in the structure, organization, content, and delivery of courses, and the development of materials supporting such changes. Good (1975), for example, started from the premise that instructional

development "is a process with compelling internal logic and proven applicability to the management of academic systems" (p.33), and proceeded to wrestle with ways that this 'systems management' approach might be adopted by Canadian universities, where faculty members with no expertise in instructional design are responsible for instructional decisions and presumably would be the ones to implement this systematic approach.

The obvious need to involve faculty members in efforts to improve teaching meant that many educational developers with a background in instructional design were sympathetic to the faculty development philosophy. This was particularly true in Canada, where instructional developers were given general responsibility for an institution's efforts to improve the quality of teaching and learning (Shore, 1974), and where programs typically incorporated a wide range of activities designed to support and improve the quality of instruction -- including activities focussed on the application of principles of instructional design to instructional problems and also strategies to help faculty members examine and improve the educational process. Volumes One and Two of A Handbook for Faculty Development (Bergquist & Phillips; 1975, 1977) were widely used throughout North America, contributing to many practitioners' familiarity with principles of faculty development, even though the overall purpose of their institution's development program might be the design of more effective conditions for learning, which instructional designers consider to be their area of expertise.

Weimer's (1990) Improving College Teaching is of special interest as a contemporary (American) account of instructional development. The emphasis is on

activities specifically intended to develop teaching competency -- an emphasis that has been, right from the start, typical of programs labelled 'instructional development'. However, Weimer's approach is notably different from that found in the earlier literature on instructional development, particularly the literature that identified instructional development with instructional design and posited a need for professors to either develop expertise in instructional design or work closely with instructional design experts. Weimer, by contrast, takes a more pragmatic approach to improving instruction by defining instructional development as: improving the performance of faculty members in the classroom. Given that faculty do have primary responsibility for providing instruction that will enhance student learning, Weimer posits a role for instructional developers as facilitators for faculty efforts to develop their teaching. She describes a range of activities that developers can provide for faculty members, and reiterates the necessity for an institutional environment that supports these instructional development initiatives. There is a marked influence of faculty and organizational development approaches to teaching improvement and a lessening of the instructional design influence on Weimer's conception of effective instructional development practice. The remnants of the systematic influence of the instructional design approach is evident, nonetheless, in Weimer's prescription for a faculty-directed 5-step instructional development process.

There is in the more recent educational development literature some evidence of increasing crossover between the fields of adult education and higher education. Geis and Smith (1989), for example, looked at the instructional development implications of

considering professors as adults, given what is known about adults as learners. Cranton (1994, 1996) and Brookfield (1995) are two prominent adult education scholars who have articulated quite sophisticated views of educational development as a form of adult learning. Cranton (1994, 1996) examined the meaning of adults' self-directed and transformative learning in the context of instructional and professional development. Brookfield (1995) used his experiences as an adult educator and his knowledge of adult learning as the starting point for a book addressed to faculty members who are interested in learning to improve their teaching and in learning ways to encourage their colleagues to participate in improvement activities.

Finally, recent developments in the field of higher education have also influenced conceptions of educational development in the university setting. Gibbs (1995) identified Boyer's Scholarship Reconsidered (1990) as a critical document in the development of the way educators/developers think about faculty members as teachers and thus in how they conceptualize efforts to engage academics in the improvement of teaching. Boyer chaired a Carnegie Commission that analyzed the nature of scholarship and redefined the role of academics to include a *scholarship of teaching*. This document provides a rallying point for a movement in the field of educational development towards a 'more intellectually engaging' approach to the improvement of teaching, in which teachers play an active role in research/scholarship concerning ways to bring about better student learning. Elrick (1990) was the first to identify this issue in Canada, and Taylor (1993) later used the term *scholarship of teaching*. Action research and classroom research are examples of recently proposed approaches to the

improvement of teaching that reflect the idea that there is a scholarship of teaching that should be fostered (see Zuber-Skerritt, 1992; Cross, 1990; Schratz, 1990). Another approach to teaching improvement through scholarship, currently being used and evaluated at McGill University, is practice-centred inquiry -- a continuum of activities that at one end becomes formal classroom research (Amundsen, Gryspeerdt, & Moxness; 1993). Interestingly, Schon (1995) argues that Boyer's new scholarship "must imply a kind of action research with norms of its own, which will conflict with the norms of technical rationality -- the prevailing epistemology built into the research universities" (p. 27). This kind of action research, according to Schon, will raise difficult epistemological, institutional, and political issues within universities.

Given these developments, it is not surprising that there has been some recent debate about the validity of current ED terminology, along with some suggestions for terms that better reflect current conceptions of 'best practice' in teaching improvement programs. In the U.S., Angelo (1994) has proposed a shift from faculty development to *academic development* to represent a change in how efforts to improve teaching and learning are conceptualized. Academic development, according to Angelo, would refocus efforts on student learning (rather than teaching, per se), would promote faculty and student self-assessment and self-improvement, and would incorporate research-oriented approaches to improvement. In Britain, the term *educational development* has been proposed (Baume & Baume, 1994) as an improvement over staff development, because it implies collaborative staff-developer relationships (rather than trainer-trainee), with energy actively focused on real and immediate educational problems.

This review of the literature suggests that conventions have become established for definitions and terminology in ED as a field of study and practice, yet these conventions remain open to interpretation and change. Educational development is typically presented in the literature as a unique kind of higher education activity rather than a subset of either instructional design/development or adult education/development, although I have noted the significant influence of those two fields, in particular, on past and current conceptions of educational development. My inquiry into the meaning of ED may contribute to the development of more sophisticated and authentic definitions and terms for ED work.

The Role of the Educational Developer

Typically, instructional/faculty development is presented in the literature as though it is something that institutions do (or don't do!) -- a university committed to its teaching and learning mandate provides ED for its faculty (as in the 1991 Smith report, for example). Yet educational development may be more realistically described as the day-to-day occupation of certain committed individuals with a mission to enhance and support teaching and learning in the university. Who are these individuals who assume responsibility for universities' efforts to improve instruction? What do they think of their own role in ED? Although there is a large body of literature on the improvement of university teaching (written, for the most part, by educational developers), little of that literature describes the actual characteristics of developers or of the educational development occupation.

Weimer (1990) has described contemporary developers as a 'truly eclectic'

group, and suggests that the varied backgrounds of American practitioners may have no bearing on the requirements of their current positions. While she acknowledges that 'professionals' with an educational background in instructional development are available, Weimer states that "being 'educated' and 'trained' as an instructional developer is an asset, but... is not an essential requirement" (p. 161). There is some evidence, however, that Weimer's perception is not entirely accurate; the situation may be changing, or her view may not be shared by others who think of themselves as 'professional' developers. For example, Porter et al (1993) report on a small, informal study of persons who had recently accepted faculty development positions at diverse American institutions. In response to the question, "What in your background and training made you feel 'right' for this faculty development position?", three common themes emerged: a) teaching experience in higher education, b) course work and/or training in teaching and learning in higher education, and c) work experience in faculty or TA development centres.

With the caveat that professions are changing, Schein (1972) provided a list of ten criteria commonly used to define a profession. The following six may be used as a scale to judge any given occupational group in terms of its degree of professionalization:

1. The occupation is full-time, providing the principal source of income for practitioners.
2. Practitioners are assumed to have a strong motivation or calling as the basis for their choice of career and are assumed to have a stable life-time commitment to the career.

3. Practitioners form professional associations which define criteria of admission, educational standards, licensing or other formal entry examinations, career lines within the profession, and areas of jurisdiction for the profession.
 4. Practitioners possess a specialized body of knowledge and skills, acquired during a prolonged period of education and training.
 5. Practitioners are assumed to have a service orientation, meaning that expertise is used on behalf of the particular needs of the client.
 6. Practitioners demand autonomy of judgment of their own performance. They are assumed to know better what is good for clients than the clients themselves; even if the client is not satisfied, practitioners permit only colleagues to judge their performance.
- This list of criteria may serve as a helpful background to my review of the literature about the nature of the role of educational developer.

When educational development first emerged in higher education in the mid- to late '60s, many of the same faculty members whose commitment to teaching had prompted them to promote ED within their institutions then took on the task of designing and implementing the first programs for their colleagues. In some cases, particularly in the research universities (the Big Ten in the U.S., McGill in Canada), instructional designers and/or educational researchers were employed in the first instructional development units. While expertise in the design of instruction and in interpreting and/or conducting educational research, and also expertise in facilitating change i.e., an ability to implement programs and promote practices likely to bring about the improvement of instruction, are important forms of expertise that have been

valued in and among developers, the only prerequisite for many of the initial educational development positions was experience as a university professor.

Back in 1978, Lindquist described teaching improvement coordinators as "persons without formal training programs and professional associations to teach them their jobs. They learn on the job..." (p. 257). Yet, he proposed the following criteria for selecting teaching improvement staff -- criteria which seem to imply a certain kind of professional expertise: 1) knowledge of teaching/learning theory and practice related to diverse student needs; 2) knowledge of teaching improvement and professional/organization development theory and practice; 3) skill in interpersonal relations, group dynamics and communication; 4) ability to serve in expert, facilitating, brokering, leading and counselling roles toward college professors and administrators; 5) respect and empathy for diverse staff and students as well as interest in aiding their growth; 6) administrative, research and teaching technology skills; 7) openness to various disciplines and various approaches to teaching and learning; 8) understanding of collegiate organization and the process of academic change; and 9) a sense of humour, unquenchable optimism and tolerance for uncertainty. If these were indeed the qualities required in a practitioner, it suggested that persons preparing for educational development practice would need to put considerable intentional effort into developing themselves in these areas.

As educational development became an identifiable activity, it began to take on a professional identity of its own. The existence of faculty and instructional development centres, offices, and organizations, and the publication of articles and

books by and for developers, have contributed to a growing sense that there is an expert body of knowledge unique to the field of educational development.

Sell and Chism (1991) have provided a list of the general competencies required for successful faculty developers in contemporary American universities. Necessary competencies include: 1) engaging in needs assessment; 2) designing and developing strategies that promote individual, pedagogical, curricular, and organizational growth; 3) organizing and implementing specific programs, projects and studies; 4) planning and delivering oral presentations; 5) producing print and non-print communications; 6) conducting research about teaching and learning; 7) establishing and maintaining consulting relationships. Noting that we lack a definitive study of what directors (of educational development units/programs) do and how they prepare for their responsibilities, Wunsch (1993) has proposed a list of competencies for directors, based on her knowledge of educational development and of administration in universities. Directors, says Wunsch, must adapt, enlarge, and apply the basic competencies listed by Sell and Chism (1991), and must be competent in seven additional areas: 1) seeing their part in the big picture; 2) understanding institutional policies and their impact on development programs; 3) getting and spending money; 4) selecting and motivating staff; 5) evaluating program quality and effectiveness; 6) developing and maintaining visibility and credibility; 7) using networking and collaboration. These lists of competencies somehow tell us more about currently accepted models of American instructional/faculty development programs (including a significant measure of administrative responsibilities, and a presumed hierarchical relationship between

members of educational development staff) than they do about the role of the developer, although, admittedly, the two are difficult to separate. The role of developer appears to be that of fulfilling the terms of their institutional job description, which might be expected as educational development becomes entrenched in universities, yet seems to indicate a lesser degree of professionalization, if Schein's provision that professionals demand autonomy of judgment of their own performance is taken seriously. Oddly enough, neither Sell and Chism (1991) nor Wunsch (1993) include any criteria for judging the level of competency, even though they use a particularly technical approach to describing competency in the field of educational development; this fact also apparently reflects an occupation as yet ill-prepared to judge its own performance.

There is, however, recent evidence that some major steps are being taken towards professionalization, particularly in terms of defining criteria of admission and educational standards for practice. In 1994 the Staff and Educational Development Association (SEDA), in Great Britain, launched a professional accreditation program for staff and educational developers working in higher education (Staff and Educational Development Association, 1994). To be accredited, developers must prepare a portfolio that demonstrates that they can: 1) analyse the development needs of individuals and groups; 2) design a range of development programs; 3) use a wide and appropriate range of development methods; 4) act professionally in a consultant, mentor, or advisor role; 5) give feedback to staff on selected aspects of their work; 6) evaluate their own staff and educational development work; 7) perform the necessary

support and administrative tasks; 8) employ personal and professional coping strategies; 9) reflect on their own personal and professional practice and development; 10) act as an advocate for staff or educational development; 11) support or initiate advances in staff or educational development theory or practice. For SEDA accreditation, developers must also demonstrate four areas of particular expertise which they use in their work (eg., assessment, course design, teaching methods) and must show how their work embodies the values of staff and educational development, which are defined as a) understanding how people learn, b) recognizing individual difference, c) focusing on development, d) promoting scholarship and professionalism, e) emphasizing collaboration, f) promoting equal opportunities, and g) reflecting on practice. Although I am not aware of any other published prescription for values conducive to effective educational development practice, McGrory (1994) does report on a discussion of values among faculty developers at a conference in the U.S., noting that participants made the following 'top five' list of values appropriate in a faculty development person: learning, collaboration, support, continuous improvement and open-mindedness. And Bergquist (1994) comments that, in the developmental culture of teaching improvement, a key value is collaboration, which is elaborated through developers' interests in dialogue, looking for commonalities, and relationship-building. I do not know whether it is common to identify professions or occupations with their core values. Although I have made the assumption that education is a moral activity in which values play a key role, Schein's list of criteria for determining an occupation's degree of professionalization does not include any item specifically related to values.

Most established professions have codes of ethics which typically include reference to values, sometimes in a preamble, sometimes in the body of the code.

Can, or should, educational development practice be considered as a profession?

As a review of the literature shows, many of Schein's defining criteria are items of recurring interest in a discussion about the role of educational developer. Whether or not it is useful to conceive of ED as a professional practice is a question that I prefer to leave unanswered, particularly at this stage of my inquiry. Cherryholmes (1988) states that "Professions are constituted by what is said and done in their name" (p. 1), and it is those aspects I should like to emphasize most in my research.

University Faculty Members as Developing Educators

The key players in universities' efforts to improve teaching are, of course, the members of the faculty. Interestingly, there has been relatively little research on the characteristics of faculty members as 'clients' for instructional or faculty development activities. In this section I rely heavily upon the work of Smith and Geis (1996) who present a series of observations, drawn from the research literature and their experiences, about professors as teachers, including:

1. Faculty members are interested in and value teaching.
2. Faculty members think that they are doing a good job teaching.
3. Despite their apparent contentment with their teaching, faculty members seem concerned with improving it and the vast majority indicate they are working on their teaching each year.
4. Faculty members hold a rather limited, naive view of teaching; they do not deal with

the instructional process (or the instructional improvement process) with the degree of sophistication that they demonstrate when talking about 'content'.

5. Faculty members tend to define teaching excellence in terms of disciplinary scholarship and knowing the subject matter rather than instructional design or methodology; they direct their teaching improvement efforts toward improving the content and toward carrying out research or other scholarly activities, believing that disciplinary scholarship is the prime element in producing good teaching.

Smith and Geis conclude:

The picture that emerges is that of a content expert interested in teaching, believing that s/he is doing a good job, and engaging in teaching improvement efforts when that seems appropriate -- all within a particular and personal view of what teaching is about and what the role of teacher is....Many professors view teaching as the transmission of knowledge and as a means of developing in the learner a way of structuring or thinking about particular domains of knowledge. Professors recognize the key role that teaching plays in their lives, but they are essentially untrained for it and rely upon (or even extol the efficacy of) their own intuition and experience. They recognize the demands of and possible conflict with another role, that of scholar and researcher. In the face of potential conflict of roles, many seem to have blended the two, emphasizing the contribution of their research to teaching. (p.136)

While faculty may be concerned with poor student performance and interested in improving student learning, many believe that improvement depends, in good part,

upon changes at the organizational level (e.g., in admissions policies); they are less likely than students and administrators (and perhaps faculty developers) to view the quality of student learning as directly related to the quality of classroom instruction. Faculty members only infrequently attribute student failure or even classroom difficulties to their own lack of teaching skills. They often argue "that the necessary resources and motivating conditions (for both student and teacher) for doing a proper job are not available" (Smith & Geis, 1996, p. 139). Consequently, organizational and administrative changes -- including a different faculty reward system, smaller classes, reduced teaching loads, better facilities, and release time -- are faculty members' preferred approaches to the development of teaching in universities. Thus, in terms of improving student learning by learning about teaching, faculty members:

seem to "feel that they already know how to be effective teachers given the necessary time, equipment, support and so on" (Cross, 1977, p.13). Any increase in their knowledge or skill related to style, method and the nature of the student emerges from their experience, trial and error and reflection (Martin, 1981; Noonan, 1980) or through examination of their own classroom practices (Angelo & Cross, 1993). (p.141)

Not surprisingly, Smith and Geis suggest that these characteristics of professors as teachers have important implications for the work of educational developers.

Educational Development as a Field of Study

The educational development literature is primarily descriptive and prescriptive, in which recommended practices arise from the experiences and beliefs of practitioners

in educational development or other related fields. Although the research literature on effective teaching in higher education is extensive (Dunkin & Barnes, 1986; McKeachie et al, 1986; McKeachie, 1990), studies of educational development are rare.

Educational development research has tended to focus on the evaluation of institutional ED programs in terms of impact on teaching practices and attitudes and on institutional policies; there has been little research conducted on the instructional improvement process in higher education.

Evaluation Research

Programs have been evaluated and reported upon over the years, especially American initiatives, which tend to be funded as discrete programs bounded by explicit time and/or financial limits. Eble and McKeachie (1985), for example, assessed the impact of the Bush Foundation Faculty Development Project in Minnesota and the Dakotas, which in the early '80s provided funding for 30 separate institutional programs. They concluded that the most successful programs were specific enough so that faculty felt ownership of the program and broad enough to serve institutional needs and garner administrative support. Follow-up activities and programs that involved faculty members working together to achieve common objectives (grants for curriculum development, for example) were particularly important to success. In addition, they found that effective programs:

- were carefully and completely planned,
- had neither too extensive a selection nor too limited a focus on specific objectives (a variety of opportunities recognized a diversity of needs/interests but still maintained a

program identity),

- had effective leadership from administration,
- involved faculty substantially in planning and administering the program,
- offered opportunities for everyone, giving faculty a sense they were valued (i.e., were not aimed at "deadwood"),
- stimulated enthusiasm and high participation rates,
- created situations in which faculty felt support from colleagues and a sense that administration valued teaching,
- had visibility among faculty and students on campus,
- took account of time pressures on faculty,
- included activities which resulted in observable changes in courses, teaching strategies, subject matter competence, curricula, etc.,
- provided training (not just exhortation) to develop new skills,
- included activities that increased faculty and student interaction in working towards common goals,
- challenged faculty to stretch individual efforts and see beyond their own professional growth towards impact on students and institution.

By contrast, the less successful programs...

- served routine and/or limited interests,
- lacked a sense of purpose, especially related to enhancing student learning,
- failed to arouse faculty enthusiasm, or bring forth effective leadership,
- recognized problems, but did not pursue appropriate or effective change strategies.

Research like this contributes to the considerable body of information in the literature about the characteristics of effective programs. Such literature tells the story of what happens when persons in universities are given the mandate to improve university teaching, and attempt to bring about these improvements from within each institution at a given point in time. Educational developers perceive certain needs in the local situation, implement a variety of initiatives, and continue with those that seem most 'successful'. Educational development programming in effect develops through a process of trial and error, to the point where those who are new to the field can then learn from the past experiences of others. The evaluation study, at its best, is a more formalized approach to reflection on experiences. These studies may certainly increase our understanding of the ED process and ED work. Such studies may also be a form of justification for actions taken, and a glorification of informal situational knowledge as expertise -- particularly if the rationale for beliefs, the assumptions underlying actions, and the criteria for success are not also put under scrutiny when the program is evaluated.

Of particular interest in the Canadian context is a case study of the 1973-1980 Ontario Universities Program for Instructional Development (OUPID) which sought to determine the reasons for OUPID's apparently limited influence on teaching (Elrick, 1990). Elrick suggests that the OUPID approach was based on the then widely-held (but shortsighted) view that teaching would improve if new teaching methods were employed, especially those using technology. Arguing that the program did not confront those issues which are believed to impede teaching excellence, namely

teaching's low status and lack of rewards in the university setting, Elrick concluded that an effective ED program must agree with and then extend academic and university values and traditions, including faculty members' belief that their research enhances their teaching.

Wright and O'Neill (1995) have identified specific elements of program and policy which educational developers *believe* have an impact on the quality of instruction in higher education institutions in the United States, Canada, the United Kingdom, and Australasia. They surveyed individuals with formal responsibility in their institutions for the improvement of teaching and recorded their perceptions regarding the potential of a variety of improvement practices. The study shows that "teaching improvement specialists are confident that the work of teaching centers will improve instruction" (p.48). According to these individuals, the most promising services of teaching centres are: mentoring programs and support for new faculty, grants to faculty to devise new approaches to teaching, workshops on teaching methods for targeted groups, expert consultation, and the organization of consultation on course materials among faculty peers. Interestingly, the three categories of improvement strategies rated top overall (out of nine) were leadership of deans and heads, employment policies and practices, and development grants and opportunities (such as sabbatical leaves and workload reductions) -- strategies that are not within the mandate of most educational development programs, yet would likely be endorsed by most faculty members, given the attitudes reported by Smith and Geis (1996). Wright and O'Neill conclude from this that maintaining active connections with persons, especially department heads and

deans, who are responsible for these key categories of practices, is itself an important educational development activity. This result suggests that *organizational development*, as defined by Gaff (1975), is still a tremendously important aspect of teaching improvement activities, although the term itself is seldom used in jurisdictions outside the U.S.

There is, of course, an ongoing need for research that measures the effectiveness of particular teaching improvement practices. Unfortunately, far more is known about educational development programs and activities than is known about their effectiveness. Gaff found that evaluation of North American programs was rare (Gaff, 1976) and Centra reported that fewer than one in five institutions participating in his survey had attempted evaluations of their activities (Centra, 1978). Cannon (1983) reports that in 1978 Hoyt and Howard reviewed the literature on faculty development program evaluation and, "although they found the literature limited and simplistic, they did report consistent participant satisfaction with services provided" (Cannon, 1983, p. 41). In 1981, Levinson-Rose and Menges (1981) reviewed the research evaluating the impact of more than a decade's worth of faculty and instructional development activities and found that the relevant literature was larger than they had expected (71 studies/reports) and of lower quality than they had hoped. Although most of the studies did support the intervention in question, Levinson-Rose and Menges found that the greater their confidence in a study, the less likely it was to support the intervention being studied. Still, they were able to make some specific recommendations to practitioners concerning the probable effectiveness of certain improvement strategies,

including: a) that the involvement of developers in refining proposals and executing and evaluating activities is likely to enhance the impact of grants awarded for faculty-designed teaching improvement projects; b) that workshops and seminars are useful to motivate and raise consciousness, but unlikely to produce lasting changes unless participants continue to practise skills and receive critical feedback on their efforts; c) that end-of-course student evaluations can positively affect subsequent teaching, particularly if ratings are accompanied by consultation, and particularly if consultants focus their efforts on those instructors whose student ratings are less positive than their self-ratings; d) that concept-based training (for example, films illustrating six basic concepts in questioning) may be less costly, disruptive, and intimidating than the practice-based training required by microteaching and mini-courses -- if concepts critical for higher education are emphasized. Levinson-Rose and Menges concluded:

A well-defined field of inquiry should draw upon coherent theory, subscribe to high standards of research, and build upon previous research in a systematic way. By these criteria, research on improving college teaching is not a well-defined field. (p.418)

In an effort to understand why university teaching has not responded to attempts to improve it, Cannon (1983) analyzed the nature of universities as systems, the characteristics and the work of academic staff, and the research, theory, and practice of attempts to improve the quality of teaching. He concluded that there is no well formulated general theory of educational development, and that "the successful practice of professional development in universities in the future will depend on the

development of an adequate theoretical basis to inform practice" (Cannon, 1983, p. 59). Weimer (1990) has since noted that "few instructional improvement processes have been proposed; none has yet been subjected to research analysis".

Theoretical Frameworks

Attempts to build a coherent and comprehensive theoretical foundation for practice and research in educational development have been made, either by drawing on existing theory in other areas or by constructing the beginnings of a general theory of educational development.

Cranton (1994) notes that faculty development has been linked theoretically with models of career development (Brookes & German, 1983) and of organizational development (Keller, 1983). Smith (1983) and Smith and Schwartz (1985), drawing on Argyris and Schon's (1974) action theory, devised strategies for helping faculty identify their assumptions about teaching. Brinko (1990) used Vygotsky's (1962) theory of cognitive development to describe communication between the instructional developer and the faculty member. Other researchers have used cognitive theory as a means of understanding faculty members' knowledge of their subject matter and of their instruction (Resnick, 1981; Shulman, 1986).

A view of ED as an ongoing process conducted by instructors in collaboration with developers, which has gained prominence in the literature in recent years, has prompted some interesting descriptions of what this process might be. Zuber-Skerritt (1992) describes the process of professional development as one in which the academic "as a self-directed learner and problem-solver" engages in "a process of learning and

knowing" (p. 146). To develop means "to learn and to change for the better, to move from one stage to the next; it means to change one's personal constructs (consisting of both thought and feeling), attitudes, and the values underlying one's strategies and actions" (p. 177). Moving into a prescriptive mode, Zuber-Skerritt proposes action research as an approach to staff/professional development which advances professional inquiry, improves education, and promotes teacher development. Action research turns the process of development into "a problem-solving cycle or rather a spiral of cycles".

On a similarly prescriptive note, starting from the premise that a hit-or-miss approach to instructional improvement is less adequate than a considered and systematic one, Weimer (1990) proposes a five-step process as one means faculty might use to "guide their pursuit of better teaching": 1) develop instructional awareness; 2) gather information from students and peers; 3) change, make choices; 4) implement alterations; 5) assess effectiveness. For each step in the process, Weimer suggests activities that will support the goal, and then elaborates upon the instructional developer's role in these activities.

Zuber-Skerritt and Weimer, both practising instructional/faculty developers, convey an image of active and self-directed engagement by the educator in the development process. Each also prescribes a particular procedure for developing educators to follow as a framework for educational development. Of course, prescriptions for development make the educational developer's job a little bit easier, providing a more definite image of the role we might play in the development process. However, no matter the possible advantages of an orderly and systematic approach to

educational development, it seems more realistic to assume that the process of development occurs spontaneously as an active response to the situations that teachers find themselves in, as a way of making sense of their role in these situations, and a way of establishing a sense of competency and success in their roles. My own conversations with teachers, especially award-winning teachers, reveal that educational development is not something that 'happens to' them, nor is it a process that only occurs through participation in programs, nor is its pattern easy to predict.

Kozma (1985) confirmed that change in teaching does not take place as prescribed by planned change frameworks. Applying concepts from the study of innovation in complex organizations to instructional innovation in universities, Kozma constructed a grounded theory of instructional innovation based on data from the analysis of four institutional projects. He found that new teaching behaviors evolve from past practices; new teaching practices are generally not considered and adopted (or rejected) deliberately and systematically, but rather are adopted based on their closeness to previous practice. New approaches are usually alternative expressions of attitudes, values, preferences and philosophies embedded in previously used techniques -- which suggests that change in practice may be quite possible but that not all changes will be an improvement if an innovation's proximity to previous teaching practice gets more attention than its potential contribution to student learning.

Ramsden (1992) hints at the messiness (and evolutionary aspect) of educational development when he describes the process of development in teaching as "a shift from a simple way of understanding teaching to a complex, relativistic, and dynamic one"

(p. 250), involving a "change from simple to complex, from absolute to relative, from the unquestioning acceptance of authority to a search for personal meaning, from discrete techniques to the expression of skills within an ordered, yet ultimately provisional system" (p. 267).

There is in the higher education literature a body of work that has looked at professors' personal theories or metaphors for teaching, and how they make meaning of teaching (Fox, 1983; Kugel, 1993; Pratt, 1989; Pratt, 1992; Tiberius, 1986). One theoretical framework that takes teachers' theories of teaching into account depicts the process of teaching improvement as a four-level developmental model, each stage characterized by distinctive perceptions of teaching and learning and associated teaching practices. At the first and least developed stage, the instructor views teaching as presenting information. By the fourth stage the instructor views teaching as a "complex interaction of students, content and teacher actions" (Sherman et al, 1987, p. 78-79). These researchers suggest that movement between the stages is encouraged by an opportunity for structured reflection, sufficient time to make shifts in thinking and action, considerable involvement, moderate levels of challenge, and peer support and encouragement (Amundsen et al, 1993).

Ramsden (1992) also builds on the idea of theories of teaching to construct a framework for educational development, that is, to explain how faculty members go about their work and how their teaching might be improved. The development process, says Ramsden, is a change in understanding about what it means to teach. He first describes three generic ways of understanding the role of the teacher (i.e., three

theories of teaching) in higher education: 1) teaching as telling or transmission, 2) teaching as organizing student activity, 3) teaching as making learning possible. Then, clearly influenced by stage theories of development, Ramsden states that these theories of teaching have a progressive, or hierarchical, structure; theory three is the most sophisticated and therefore most desirable.

There is a rational line of development from one theory to the next which accords with a process of an individual lecturer's learning about teaching ... Each higher theory expresses a twofold and seemingly contradictory development -- towards an increasingly relativistic and problematic understanding of the relations between teaching and learning, on the one hand; and towards recognizing the unity between what the lecturer does and what the student learns, on the other. (p. 117)

A study designed to test the validity of Ramsden's framework supported the descriptions of the three theories but did not support the notion of a hierarchical relationship between them; development in thinking about teaching was recursive (individuals fluctuate back and forth between levels) rather than unidirectional (Amundsen & Saroyan, 1993).

Ramsden's prescription for improving teaching is to "study our students' experiences of learning" (1992, p. 249). Although Ramsden is not very clear about how faculty might go about this, the action or classroom research that has been proposed by others (Cross, 1990; Schratz, 1990; Zuber-Skerritt, 1992) is a method appropriate to the task of studying student learning. Yet it seems to me that only

teachers who are at stage three, or perhaps two, would be interested in studying their students' experiences of learning. How does an educator move from one stage to the next, if in fact that is a true depiction of the development process? Practice-centred inquiry, a structure for the improvement of teaching that is based on the premise that a large part of a professor's knowledge about teaching evolves from reflection and experimentation, may be useful in this regard (Amundsen, Gryspeerdt & Moxness, 1993).

Of particular interest to me is Ramsden's statement that the same principles apply to helping professors to teach as apply to helping students learn. In Ramsden's terms this means that a theory of educational development that views ED as "making learning (about teaching) possible", is more desirable than a theory of ED as "telling professors about teaching", or a theory about ED as "organizing activities for professors". Generally, though, the implication is that developers are engaged in the same process of development as are instructors, and that ED work incorporates the process of educational development. In that case, rather than seeing ED as something one person does to/for another person, I may see ED as a process of change and growth I may engage in myself -- on my own or with others -- and may invite others to do this for themselves. Brookfield's most recent work (1995) may be quite useful in this regard; it is an example of such an approach to educational development.

The fact that most theoretical frameworks for ED consider ED as an ongoing process conducted by instructors, sometimes in collaboration with developers, confirms that a view of educational development as a learning process is reasonable and useful.

If educational development means teachers learning about teaching, then faculty engaged in educational development are adult learners, the practice of educational development may be approached as a form of adult education, and the role of educational developer is that of adult educator (a notion affirmed, as we saw earlier, in the work of adult education scholars -- particularly those who have experience in faculty/instructional development). In fact, Cranton (1994) argues that adult education can provide a much-needed theoretical framework for educational development -- a framework that brings with it some important implications for effective educational development practice.

Conclusion

My exploration of conceptions of educational development in the literature shows that there has been a gradual shift in emphasis in ED from views that focus on the provision of programming to views that focus on the learning that is central to the development process. The problem of how to learn remains, for developers and instructors. The role of developer in fostering and supporting learning remains an important, perhaps essential, one in the development process.

Chapter Four

EDUCATIONAL DEVELOPERS AND DEVELOPING EDUCATORS: TWO PERSPECTIVES ON EDUCATIONAL DEVELOPMENT

In this chapter I look at educational development from two different perspectives. The chapter is based on two studies I have conducted, the first focusing on educational developers, the second on educators engaged in the educational development process. The studies were driven by my interest in gaining knowledge that would help me become an effective educational developer. I felt the need to know: First, who are developers, how have they prepared for ED work, and what do they take responsibility for? Second, how do developing faculty learn to teach and improve their teaching -- in other words, what is the shape of the process I am expected to foster and influence? Teaching faculty and educational development faculty, connected in a relationship formed for the purpose of improving teaching, have different perspectives on educational development based on the role they play in that improvement process. I used two very different methods -- survey questionnaire, and ethnography -- to study these two sides of educational development. Both approaches were similar, however, in that they allowed me to step outside the ED process and the immediate demands of my role as educational developer, and position ED at arm's length as a phenomenon to be analyzed and understood. I hoped to take what I learned back to my practice, where it would help me to construct an identity and style as an educational developer.

Part One: A Portrait of Educational Developers

In the spring of 1992 I conducted a survey of individuals who do educational development work in the Canadian university setting. My purpose was to collect information and opinions that would allow me to create a picture of these developers as an occupational group. I wanted to gain some insight about the ways they define their educational development practice and their role as practitioners. I had, at that time, two years work experience in an educational development unit, and I was seriously considering educational development work as a long-term setting for my own educational practice; I wanted to know more about ED from the perspective of the people who do the work, and I wanted to know more about the background and interests of my colleagues. I also had an ill-defined interest in the question of whether ED work could or should be defined as a profession. Finally, there were little data available about the characteristics (including background, routine activities, attitudes or intentions) of developers; I felt results would make a contribution to the literature, and that my Canadian ED colleagues, in particular, would be interested in the results of such a survey.

Procedure

My study sample was educational developers in Ontario universities -- for a variety of reasons. First, choosing a population within a particular geographical and political area allowed me to assume that the university culture in which the developers were working would be similar for all participants. Second, there are more educational developers in Ontario than in any other place in Canada, and, as was already seen in

Chapter Two, the roots of educational development go back at least 15 years in the province. Most Ontario practitioners have the advantage of sufficient experience and historical perspective to make their opinions interesting. Finally, my own practice is in Ontario, and I was particularly interested in understanding more about the educational developers who work in situations similar to my own. I appreciated that results would not be generalizable to other jurisdictions, yet still believed such a study could contribute to a better overall understanding of educational development work.

Fourteen of 16 Ontario universities had educational development programs in operation at the time of the study, April 1992. Ten of the 14 universities had ED units; in four universities educational development was either the responsibility of a committee or an adviser. I surveyed by mail the 25 persons that I knew were associated with educational development programs in these universities.

I constructed a twelve-item questionnaire (see Appendix A). Most questions were open-ended; they elicited information concerning unit staffing patterns, job responsibilities, research activities, academic background, job training, and career development patterns, and respondents' opinions concerning the nature of their professional involvement in educational development work, their most useful qualifications for this work, and characteristics of effective university teaching and effective educational development.

I received and analyzed a total of 15 responses (60% response rate). Responses represented all of the 10 universities with a unit. Data analysis focused on the development of an accurate picture of the respondents as an occupational group.

Frequencies were calculated for those items on the questionnaire that were best analyzed quantitatively. Open-ended items were subject to qualitative content analysis, using an approach similar to that described by Lincoln and Guba (1985).

Fourteen of the 15 respondents were associated with the 10 educational development units, and provided information about staffing levels in these units. (Note that 'staff' refers to professional/academic appointments and does not include secretarial or clerical staff, or student assistants.) The average number of staff in ED units (full- or part-time) was reported as 2.4; many of the appointments in those units with more than one professional staff member were part-time appointments. (This suggests that the convention described by Smith was accurate.) Sixty percent of respondents were 'in charge' of educational development at the institutional or faculty level; the remaining 40% were associates or staff in the educational development unit. Those 'in charge' at the institutional level typically reported to the chief academic officer, i.e., vice-president/provost, associate vice-president/provost, or president/principal.

Role Responsibilities & Activities

Respondents reported a wide range of job responsibilities. To a large extent, their responsibilities reflect the usual range of typical educational development activities documented in the work of Centra (1976), Erickson (1986) and Donald (1986). Yet it is clear that the work of these developers is more comprehensive (and likely more elusive) than is suggested by listings of discrete categories of activities. Indeed, it seemed that many respondents considered any action that might bring about the goal of

better teaching and learning to be part of their responsibilities.

Persons 'in charge' of educational development in their universities included the following in their list of responsibilities:

1. Advocacy for teaching.
2. The design and delivery of programs i.e., organizing activities.
3. Communication and networking, both on campus and off.
4. Acting as an expert resource on teaching and learning.
5. Staff supervision and administrative activities within the ED unit.
6. Scholarly activity -- writing and research on ED or on teaching and learning.

Persons 'not in charge' of educational development listed the following types of responsibilities:

1. Ongoing responsibility for specific programs or activities such as TA orientation, teaching a mini-course for graduate students, workshop presentations, etc.
2. Consultations with faculty concerning teaching and/or curriculum issues.
3. Materials preparation; newsletter and publications contributions.
4. Special projects -- the first-year-student experience, for example.

The role responsibilities of these Canadian practitioners were generally consistent with the educational development competencies since listed by Sell & Chism (1991) and Wunsch (1993).

Research activities. Eighty-seven percent of respondents (13) described research activities in the area of teaching and learning or educational development, including such activities as discipline-specific educational research, "non-traditional" research

(such as action research or research aimed at policy development), scholarly conference presentations, or assisting colleagues with their research projects. Only two respondents (13%) indicated that they had never conducted educational research.

Role Development

These results relate to respondents' career development path, including pre-service and in-service education and training for ED work.

Academic background. Thirteen of the 15 respondents had completed a doctoral degree; two were doctoral candidates. The disciplinary 'home' for 40% of respondents was psychology or applied psychology and for 27% of respondents was education (adult education, educational psychology, higher education, and instructional design).

Specialized job training. Ten respondents (67%) said they had participated in at least one type of planned experience as training for their ED work: most specified workshops, short courses, and conferences; several listed credit courses, certificates, or academic degrees (in the areas of higher education, adult education, and educational psychology) as a form of job training. Five respondents (33%) mentioned other less specialized experiences which were useful preparation for their ED work: teaching a graduate course in teaching, receiving feedback on their own teaching, cross-cultural experiences, working with small groups, research in educational psychology applied to higher education. Two persons (13%) specified self-directed on-the-job training and job experiences as a form of specialized job training.

Opinions: the "best" preparation for ID work. When asked their opinions about the 'best' preparation for educational development work, most respondents suggested

several factors in their background, listed here in decreasing order of frequency:

- *Experience.* Not surprisingly, virtually every respondent indicated that experience was one of the best forms of preparation for their development work. Ten of the 15 respondents stated that their experiences as faculty members of their university (teaching experiences most notably, but not exclusively) were the best form of preparation for ED work. Other experiences cited by respondents as invaluable preparation included their experiences as students, personal growth experiences, and -- in one case -- experience as a nursery school teacher!
- *Education and training.* Interestingly, six persons suggested that their education had been useful in preparing them for ED -- but each had a different background: philosophy, psychology, social work, measurement, higher education, and instructional design. Two persons indicated that training in counselling methods had been helpful to them.
- *Interests and attitudes.* Four persons suggested that their personal interests and attitudes made them particularly well-suited to ED work. These respondents described themselves as "practical", "interested in alternatives", "committed to a future perspective", "non-threatening", "non-doctrinaire", and "willing to experiment".
- *Networking.* Four respondents mentioned their ability and/or actions to maintain connections with faculty, ED practitioners, and other related professions as crucial to their success as an educational developer. Active membership in professional organizations was a typically mentioned approach of these respondents.
- *Research.* Two respondents indicated that their research activities or interests

prepared them for educational development work.

Overall, this list of factors, felt by respondents to have best prepared them for practice, was a broader range of factors than was noted in a recent study of educational development 'new hires' in the U.S. (Porter et al, 1993).

Career path. Participants in the study were asked to describe how they came to be involved in educational development work. Notably, ED was not a planned career goal for virtually all of the respondents. The earliest stage at which any of the respondents became aware of educational development practice as a career option was as a graduate student. Most came to the work after many years in a discipline-based academic career. Respondents typically mentioned a critical opportunity -- a specific experience that steered them in the direction of faculty/instructional development although that had not been their original goal. However, many also indicated a sincere and long-standing interest in teaching and learning, and suggested that this interest, in combination with an opportunity, led to their current situation.

Responses to this question were classified according to the factor that seemed to have the most significant influence on their career path:

- *Appointment.* Three persons (20%) indicated that their involvement in ED work began when they were appointed to their positions (all three were in charge of development programs at their universities) by university administration on the basis of their past history, experiences, interests, and capabilities. These persons had full-time academic appointments at their university prior to their ED appointment.
- *Interest.* Three persons (20%) suggested that the starting point for their ED work

was their interest in teaching and in human development. This interest (which was not specifically in instructional/faculty development) led to opportunities in ED.

- *Doctoral study.* Three persons (20%) described situations in which their Ph.D. (in education) led almost immediately to university positions in educational development, although the doctorate had not been taken in preparation for such work.
- *Use of ED services.* Two persons (13%) indicated that becoming involved in their institution's educational development programs as regular faculty members led eventually to their ED practice.
- *Professional service activities.* Two persons (13%) indicated that research or committee work undertaken early in their careers as a form of service to fellow faculty members led to greater involvement in issues related to the evaluation and improvement of teaching, and ultimately to involvement in ED work.
- *Other (13%).* One person simply stated that a combination of interests, academic background, and experiences led to his/her current position. One person stated "I needed a job"; interest in the work developed later through involvement in ED activities.

This description of the respondents' career development path seems to support Weimer's (1990) observation that the varied background of educational developers may have no bearing on their current positions. Many of the respondents followed a career development path that has apparently been characteristic of instructional/faculty work since its origins in the early 1970s, i.e., they established themselves in an academic department or discipline and then moved into educational development work as a

service to their peers in academia. Others, however, worked as developers right from the beginning of their academic career. Those who always worked as developers either were trained as experts in an area particularly valued in ED (instructional design or educational evaluation, for example) or had had on-the-job instructional/faculty development training (typically, when they were graduate students) through association with more experienced practitioners.

Role Identity

Eight of the 15 respondents (53%) described their educational development work as a professional career in itself (the term 'professional' was not defined; see survey, Appendix A). The remainder described their development work as an ongoing collegial role played in addition to their primary role as an academic, or as a temporary stage in their academic career. These differences in respondents' role identities were largely unrelated to most other characteristics of the respondents -- most notably, views on teaching and instructional development were similar among all three categories of professional identity. However, the following distinctions were noted between those who described their educational development work as their professional career, and those who described this work as a collegial or temporary role (see Figure 4):

Job responsibilities. Those who described their educational development work as a professional career in itself typically used specific and detailed terms in describing programs and activities, and typically described themselves as expert resources. They also tended to describe quite a comprehensive package of responsibilities -- a broad range of activities intended to address numerous issues and concerns. By contrast,

those who described educational development as a secondary or temporary role tended to describe their responsibilities in either very global terms ("to promote excellence in teaching"), or in very narrow terms ("writing a newsletter"), and did not describe themselves as experts on teaching and learning.

PROFESSIONAL IDENTITY		
EDUCATIONAL DEVELOPER		ACADEMIC
education or psychology	ACADEMIC DISCIPLINE	other
comprehensive	WORK RESPONSIBILITIES	limited, narrow
specific		vague, general
expert resource		
extensive	RESEARCH ACTIVITIES	limited or none
qualifications: important	CAREER PATH	qualifications: not an issue

Figure 4. The professional identity of persons who see themselves as educational developers compared with the professional identity of persons who see themselves as academics.

Research activities. Six of the eight respondents who described their educational development work as a professional career in itself indicated extensive ongoing involvement in research activities; the other two (both doctoral candidates) had also conducted research on teaching and learning, but to a lesser degree. Respondents

who described their work as a secondary or temporary role had done little or no research on teaching and learning.

Academic background. Eighty-eight percent of those who consider their ED work as a professional career have an education or psychology background, in comparison with 29% of those who consider ED as a secondary or temporary role. All four of the respondents from the academic discipline of education indicated that ED is their primary professional career.

Career path. Those who described ED as their professional career seemed more likely than others to be concerned with issues of qualifications for their work. Many described a qualification step (either academic background or a specific work experience) in their career, or noted a seeming lack of appropriate qualifications for their positions in ED. Those who described ED as a temporary or secondary professional role simply described the turn of events by which they came to be doing ED work, with apparently little concern for their qualifications. In connection with this, it can be noted that all those respondents who described ED as a temporary stage in their academic career, and none of those who described ED as their professional career, stated that an appointment by university administration was the key factor in attaining their current positions.

Practitioners' Educational Views

On teaching. There was a notably high degree of agreement among the 13 participants in the study who offered their opinions on effective teaching in higher education. In the view of many, *effective teaching...*

- *is focused on student learning* (9). Effective teaching supports student learning and student growth, and promotes self-directed, active learning among students.

- *is characterized by the mastery of teaching skills* (6). Effective teachers are competent in the following areas: selecting and using appropriate teaching methods; having and drawing upon a wide variety of skills; responding and adapting with flexibility to students and the circumstances.

In addition, several respondents wrote that *effective teaching...*

- *is a scholarly activity* (2). Teaching is enhanced when faculty's scholarly role is allowed to have an impact on their teaching; this includes developing a scholarship of teaching, and building links between the research and teaching aspects of faculty responsibilities.

- *is characterized by personal growth of the teacher* (1). The effective teacher is engaged in an ongoing process of personal development.

- *establishes dialogue in the classroom* (1). Effective teaching is an interactive conversation between teachers and learners.

On educational development. Several factors were mentioned over and over again when respondents were asked to describe effective E practice. In their view, *educational development is effective to the extent that it...*

- *supports/assists faculty* (8). Effective educational development provides what faculty need and want. It supports faculty's efforts at improvement, assists them by responding to their needs, helps them accomplish their own goals, and facilitates the work of the academic community.

- *challenges the status quo* (6). Effective educational development fosters critical self-reflection among faculty and within the university system. It questions current attitudes, practices and systems, and challenges and stimulates faculty to develop alternatives.

- *empowers faculty* (6). Effective educational development is led by faculty and includes opportunities for faculty to talk to one another about teaching and to learn from each other. Practitioners must therefore transfer responsibility for development activities to faculty; programs should be seen primarily as a catalyst for the ED efforts of faculty.

In addition, some respondents suggested that *effective educational development practice...*

- *is adaptable and flexible* (3). Effective educational development evolves over time, responding to the unique needs of each institution, adapting to changing circumstances, and developing with the faculty at each university.

- *has administrative support* (2). Effective educational development has the real support of university administration and works to establish political and organizational support for teaching.

- *is accessible* (2). Effective educational development is accessible to faculty in terms of location and climate. It works to establish trust among faculty, making it easier for faculty to participate in programs and activities.

- *promotes better student learning* (1).

- *collaborates with other university services* to promote/develop effective teaching (1).

- *emphasizes practical assistance rather than research (1).*
- *is a long-term commitment to faculty (1).*

On the role of the practitioner. Twelve of the 15 respondents described a critical experience in the past six months that had either challenged or confirmed their ideas about educational development. These experiences included: having responsibility for difficult or new ED programs or establishing a new ED unit, coming face-to-face with financial cutbacks, considering the implications of developments in their field of study for their ED practice, using ED services to improve their own teaching, and having to respond to new scholarly developments in the field of higher education.

My analysis of their described experiences suggests that there are some basic, although not necessarily shared, principles underlying their approach to ED work:

The effective developer...

- *recognizes that how educational development work is done has as much impact as what is done,*
- *seeks intellectual challenges and thinks through what the goals of programs are.*
- *responds to the specific, expressed needs of faculty.*
- *not only designs programs, but also delivers them, to keep in touch with the front lines of improvement efforts.*
- *accepts the political nature of the job and works to establish administrative support.*
- *provides support for teachers who are trying to make changes, but accepts that faculty are responsible for their own development and may choose not to change.*
- *remembers that ongoing one-on-one work with faculty can be a very rewarding*

approach to teaching improvement.

- *experiences being on the "receiving" end of ED services, if possible.*
- *focuses faculty attention on student development and the impact of teaching on students.*

The articulation of such principles as these, arising from analysis of educational developers' experiences, follows in a tradition that is quite important in the educational development literature (see, for example, Diamond, 1984; Durzo, 1978; Gaff, 1975; Lindquist, 1978; Schuster & Wheeler, 1990; Weimer, 1990; West, 1989). By reflecting on their own critical experiences, or those of their colleagues, developers are able to develop guidelines or "tips" for practice, helpful in understanding and improving one's own practice, and presumably useful for beginning developers.

Discussion

While it is important to appreciate the unique characteristics of the individuals who participated in this study, it is nonetheless possible to present a profile of a typical educational developer in an Ontario university (see Figure 5), which may be useful in understanding educational developers as a group.

Generally, the respondents made it clear that they need to feel that educational development is useful, necessary, responsive -- and that it works. These educational developers are interested in change, like to be helpful, and want to feel that they are instrumental in bringing about change. They are especially interested in changes that will bring about better faculty consideration of student needs. They want to be intellectually challenged, to use their skills to do a good job, to feel connected with

PROFILE OF TYPICAL EDUCATIONAL DEVELOPER

- connected to the university's educational development unit
- works with 1-2 other educational developers
- reports to the university's chief academic officer (in charge)
OR reports to director of the ED unit (not in charge)

Background:

- has a doctorate, typically in education or psychology
- has some specialized self-selected optional training
- describes best preparation for ED as:
 - life experience
 - advanced education (academic/professional training)
- moved into ED after first establishing an academic career
- obtained present position through:
 - appointment
 - interests
 - academic qualifications
 - activities as an academic

Professional Identity:

50%: ED is their professional career

50%: ED is temporary stage, or ongoing collegial role, in their academic career

Responsibilities/Activities:

"any action to bring about the goal of better teaching and learning"

- advocacy
- programming
- communication
- expert consultancy
- administration
- scholarly writing & research

Figure 5. A profile of the "typical" educational developer.

faculty, and to feel that they are providing a useful service to faculty. Positive response to their efforts is gratifying -- they are both comforted and challenged when their enthusiasm about teaching is shared by others. They want to keep faculty, and not educational developers, at the center of the development process, and can be frustrated when faculty do not seem interested in taking responsibility for educational development. Finally, it is clear that they do not like to feel marginalized, isolated, or as though their services are taken for granted. Educational developers, clearly committed to their work, would like to feel that the work they do is valued and supported by the university community.

The developers in this study assume responsibility for a very broad range of initiatives, including advocacy, programming, and expert consultancy. In fact, many feel they should be prepared to do anything that may improve the environment for teaching and the quality of teaching in the university. Yet they have insignificant real power, in terms of direct authority or staff resources, to implement change. They are high on the institutional "pecking order" since they report directly to the chief academic officer, but are charged with bringing about change primarily through influence on those around them (as in Wright & O'Neill, 1995). Collaborative collegial efforts with others in the university are a necessity, given these work parameters. The practitioners in this study did not suggest a different model for work conditions, but they did comment that an institutional environment that supported teaching and learning, and by extension educational development, made their work much easier.

Results suggest that there are distinct differences between those who see

themselves primarily as educational development professionals, and those who see themselves as academics for whom educational development is only one component of their professional lives. Interestingly, while the study generally confirms Weimer's (1990) description of developers as an eclectic group, there are more similarities among the sub-group who see themselves as professional educational developers than among those who see it as a secondary or temporary role, suggesting that the occupation may naturally be in the process of professionalization. Still, I believe that those developers who stated that they see themselves as "professional" developers are really making a statement about how they see themselves (which may have some valuable, but secondary, implications for how ED work can be conceptualized). Educational development is their identity and the focus of their academic lives -- i.e., saying "I am an educational developer" is comparable to saying "I am a biologist (or physician, or sociologist, or social worker)".

The differentiated profile for educational developers may be more common in Canada than in other countries. Here, both educational developers and regular faculty have always been welcome to join the country's main association for educational development concerns, the Society for Teaching and Learning in Higher Education; also, the relatively smaller population of academics, and fewer number of educational programs directly relevant to higher education, makes specialization more difficult. Should accreditation programs for educational developers, recently proposed in Britain, be encouraged in Canada? Do we wish to select (and exclude) developers with particular characteristics? The two types of practitioners noted in this study are able to

offer different skills, perspectives, and knowledge background to the problem of improving teaching and learning. At the same time, the two groups are likely to have different needs in terms of their own career- and self-development.

There is a growing interest in fostering the scholarship of teaching through educational development programs that encourage faculty to take an intellectually engaging approach to the improvement of teaching and learning, including research and writing for publication. This study raises the question of whether educational developers' sustained involvement in ED work is essentially a scholarly activity or a different sort of professional activity. In a certain sense, professional is inseparable from scholarly in the case of educational development work in universities, since most educational developers (all in this study sample) are academics; no matter whether educational developers promote or reject a scholarly model as appropriate for educational development, they are likely to do their ED work in a scholarly fashion, given their personal identity as academics. Results from this study indicate that the typical practitioner engages in educational research and scholarship. Yet it is unclear whether they conduct research because their personal identity as academics includes a research role, or because they see educational development itself as a research inclusive activity. Those who identify themselves as educational development professionals engage in slightly more educational research than those who see themselves as academics, suggesting that these developers consider research essential to ED. However, another reason practitioners might have for adopting a scholarly model for ED is the value attached to scholarship in the university. To establish credibility for

themselves and their work, it may be that educational developers must either take a scholarly approach to ED, or must establish a personal identity for themselves as scholars in another academic field.

In my experience, it is relatively uncommon for educational developers to talk publicly about their own views on teaching, apparently preferring to defer judgement to the faculty members they are trying to support. When asked in this study to describe effective teaching, their answers were remarkable in two ways. First, it appears that respondents have views that are quite similar to each other, views that can best be described as student-centered, and self-directed. For example:

"Effective teaching is giving, willingly, openly, honestly, authentically, power to learners. And truly believing in and accepting their right and responsibility to have power over their own learning. The effective educator is a catalyst, stimulant, resource, challenger, questioner."

"Effective teaching provides the most positive, open environment within which students are free to construct their own ideas and develop their own interests with full support and free from ridicule."

"Good teaching helps students achieve their own goals. A good teacher is a resource, a source of experience and activities, that students can draw upon as needed."

Second, these visions of effective teaching, 'theory three' in Ramsden's (1992) hierarchy of 3 levels of understanding and performance, are not typical of most university faculty members, who generally tend to espouse a more subject-centered approach to teaching (Grabove, 1994; Wilcox, 1996), 'theory one' according to Ramsden. While it is not surprising to find that educational developers would view teaching differently than other faculty, it is important to note that the differences may be quite fundamental ones.

Given that these developers espouse a student-centered and learning-focused

view of undergraduate education, it is not surprising that they are dedicated to a parallel vision of educational development: they lean toward a faculty-centered, faculty-directed (and learning-focused) approach to teacher education, as has been recommended by Ramsden (1992). They believe, in other words, that faculty are responsible for their own learning and development, and that the role of the developer is to stimulate and support this process. While this is presumably a good thing, I wonder whether the faculty they work with are aware of the way these practitioners define educational development. Is it not possible that the typical faculty member conceives of educational development as programming that educational developers are responsible for? Actually, the visions of effective teaching and of effective educational development work espoused by participants in this study point to a real dilemma for educational development practitioners: how to challenge teaching conventions while supporting the faculty who are doing the teaching, and keeping these faculty directly and actively involved in development activities. These issues are educational issues, matters of concern to adult educators in a wide variety of settings. This means that there is a wider body of educational literature and practice that developers may use and contribute to (see, for example, Cranton [1994, 1996] and Brookfield [1995]).

Respondents indicated that experience was one of the best forms of preparation for ED work. They learned valuable skills, knowledge, and values from a wide variety of experiences, which they were then able to use in their educational development work. However, adults, educational developers included, do not always learn from their experiences. What approaches to learning educational development work are most

likely to take advantage of experience as a starting and focal point for meaningful learning?

There are, at the present time, no specialized requirements for entering the field of educational development work. A doctoral degree was the only characteristic most developers had in common, yet those who had not yet completed their doctorate did not see themselves as less skilled than their peers, nor did they view their doctoral degree as preparation for ED work. And in other Canadian universities, there are skilled and respected persons doing educational development work who do not have a doctoral degree. Apparently, anyone with interest and commitment and opportunity is able to do ED work. Yet some of the respondents demonstrated a notable concern with qualifications and with expertise -- either they are overly, if understandably, mindful of status, or their experience has shown them that a particular kind of expertise IS required of educational developers. If expertise is required, what is the nature of that specialized body of knowledge, attitudes, and skills, and how is it best developed? The growing interest in professional accreditation may serve as the impetus to define the special skills and knowledge required for effective ED practice. I hope developers will be prepared for that process, with accurate and authentic descriptions of the kind of problems they address in their day-to-day work and the kind of knowledge required in practice and developed through practice.

Conclusion

This study did, as I had hoped, provide some insight into who my educational development colleagues are and how they make sense of their work, and helped me see

myself in relation to them. In fact, I learned that many of my own concerns and interests are shared by my educational development colleagues -- which both surprised and encouraged me, and suggested that whatever understanding of educational development I may gain through my inquiry will likely be of use to others, and contribute to the knowledge base for educational development as a field of study and practice.

Still, my study left me wishing that there was more open and critical discussion among developers concerning the assumptions underlying their actions. It seems to me that their commitment to improving teaching and learning allows them to accept rather too readily the current conventions of ED work, and that while their commitment to doing their personal best allows them to cope with the diverse demands of ED work, some further critique of the situation might well be in order.

Part Two: Faculty Members as Developing Educators

My focus now shifts from the role of the educational developer doing educational development work to the role of the educator engaged in the educational development process. I consider university faculty members as developing educators and ask: How can/do university professors learn to teach and develop their teaching? What does learning-to-teach look like? These are particularly interesting questions given that the vast majority of faculty members are given no formal preparatory training in teaching, and are thus obliged to learn on their own initiative, from their experiences. My purpose in undertaking first, a review of the learning-to-teach literature from the teacher's perspective and second, an ethnographic study of teachers

engaged in learning-to-teach, was to gain a better understanding of how faculty learn to teach (defined here as the educational development process). This purpose was grounded in my assumption that to fulfill my role as educational developer I needed to find ways to support faculty learning through educational development activities.

Early in 1993, I defined my role in the IDC as "working with faculty members to help them improve their teaching and develop as teachers, through individual consultations and through the provision of programs (e.g., workshops)". The approach I was using had developed through practice and reflection. I tried to a) model the practices of other educational developers; b) apply the principles of adult education; and c) respond to faculty reactions to my approach. I described my approach as a pragmatic, service-oriented one, influenced by two underlying intentions: "First, it is the philosophy of the Centre to establish collaborative, rather than directive, working relationships with faculty. Second, I view faculty as self-directed learners engaged in a process of learning-to-teach, and I hope to facilitate this process."

In the IDC, I noted, individual consultations are essentially problem-based. They occur, for example, when an instructor is facing a specific teaching difficulty, is in a process of implementing a new teaching approach, or has reason to doubt his or her abilities as a teacher. Consultations are structured around the resolution of the presenting problem. Bereiter (1992) would describe this situation as one focused on *problem-centred knowledge*, that is knowledge helpful in understanding a phenomenon or problem. I noted that programming, by contrast, is essentially topics-based. Group sessions are planned on a series of topics that Centre staff have identified as being of

potential interest to faculty members. Programs are structured around the topic, and content is some combination of skills, knowledge, and attitudes related to the teaching topic. Although our intention is to select topics that address real teaching problems, Bereiter (1992) would describe this situation as one focused on *referent-centred knowledge*, that is knowledge related to an object, topic, or concept.

It is useful to recall Ramsden's (1992) three progressively more sophisticated theories of teaching: 1) teaching as telling or transmission, 2) teaching as organizing learner activity, 3) teaching as making learning possible. Although I (like many of my educational development colleagues) purport to have a view of educational development ("doing whatever is necessary to help faculty improve their teaching") that is clearly at the level of Ramsden's theory three, in practice I (again, like many of my colleagues) seemed to be spending an inordinate amount of time "organizing learning activity". I was concerned that I was spinning my wheels, stuck at theory two, or maybe even theory one. Certainly I found it relatively easy, in my dual role as consultant and program planner, to become preoccupied with finding and organizing and transmitting information about teaching – even if my intention was to facilitate learning and problem-solving. I wondered: Do my interventions actually enable the development of faculty members as teachers? Am I facilitating the process by which faculty members learn to teach and improve their teaching? Or, am I hindering their learning by the actions I take to address educational issues in the university? When I tried to focus on the learning that must lie at the centre of the improvement efforts, I realized I needed to know more about that process of learning. Ramsden states (as I reported in Chapter

Three) that the way to improve teaching is to "study our students' experiences of learning" (1992, p. 249). Similarly, I concluded that the way to improve my educational development work was to study faculty members' experiences of learning-to-teach.

I decided to do two things: first, to conduct a systematic and functional review of the literature on learning-to-teach, and second, to conduct an ethnographic study of an instructional development program at my place of work.

The Literature

I reviewed literature on learning-to-teach, i.e., the teaching/teacher development process, from the fields of teacher education, higher education, and adult education. I read from the perspective of a regular faculty member who might look for suggestions on how to go about improving teaching. My review was certainly not exhaustive (particularly in the teacher education field), but I did aim to be comprehensive. I included in my data base (Figure 6) any article that could be used as a lens to focus my practical understanding of the learning-to-teach process and that promised insight into how a faculty member could improve his or her teaching and develop as a teacher. My intention in reading the articles was to uncover each author/researcher's key finding(s) or recommendation(s) or assumption(s) about what is involved in learning to teach effectively. Many of the articles prescribed a particular approach to the development of teaching based on the author's own research, or on the research literature, or on the author's understanding of the experiences of teachers; others simply described some aspect of the development process. I continued with my reading until I began to find

Amundsen, Gryspeerdt, & Moxness, 1993
Amundsen & Saroyan, 1993
Angelo & Cross, 1993
Apple & Jungck, 1992
Beidler (Ed.), 1986
Berlak, 1993
Boice, 1992
Brookfield, 1991a and 1991b
Brundage & MacKeracher, 1980
Carson, 1990
Clark, 1992
Cranton, 1992
Finger, 1988
Fox, 1983
Goodson, 1992
Grimmett & McKinnon, 1992
Hargreaves & Fullan, 1992
Huberman, 1992
Hutchings, 1993
Jackson, 1992
Kozma, 1985
Kugel, 1993
Louden, 1992
McKeachie et al, 1986
Mezirow, 1991
Newman, 1991
Oberg, 1988
Oberg & Underwood, 1992
Paley, 1990
Pratt, 1989
Ramsden, 1992
Raymond, Butt, & Townsend, 1992
Robertson, 1992
Russell & Munby (Eds.), 1992
Schon, 1983
Sheffield, 1974
Sherman et al, 1987
Shulman, 1986
Thiessen, 1992
Tiberius, 1986
Zuber-Skerritt, 1992

Figure 6. Bibliographic references re *Ways of Knowing Teaching*.

that the recommendations, findings, and assumptions were redundant. I then compiled a list of all the "ways of knowing teaching" I had discovered in the literature, which I subsequently analyzed in order to identify similarities and recurring themes.

Approaches to learning-to-teach. My review of the literature uncovered 50-60 different ways of coming to a better understanding of teaching and developing effective teaching practices, as described by specialists in teacher/teaching development in the fields of adult, higher, and teacher education. These included such approaches to development as:

- *having a (flexible) plan for your life as a teacher;*
- *using ALL the skills that teaching entails (including conceptualization and planning of the task, and evaluation of it – not simply implementation);*
- *finding and using "opportunities to teach" as opportunities to develop teaching;*
- *paying attention to all the small and ordinary things that go on in your classroom, and questioning the usual explanations for them;*
- *sharing with others your understanding of teaching – making coherent and public the ways in which you are developing as a teacher;*
- *interacting collaboratively with students;*
- *tinkering with things within your control, until the desired effect is achieved;*
- *experimenting with new methods/approaches in a low-risk environment;*
- *establishing connections between yourself as person and the context in which you work;*
- *reflecting on your experiences through dialogue with another person;*
- *studying the craft knowledge of great/thoughtful teachers;*
- *doing classroom/action research;*
- *teaching alongside more experienced teachers;*

- *mastering generic skills and procedures;*
- *engaging in critical reflection about the ways your values affect your teaching;*
- *allowing sufficient time and experience at teaching for conceptions of teaching to become more complex;*
- *engaging in the departmental process of curriculum review;*
- *role-playing the next stage in your own development;*
- *studying students' learning;*
- *aiming for balance in the use of your professional time;*
- *using metaphors to capture your conceptions of teaching;*
- *working with colleagues to try out new ways of teaching arising from collectively held beliefs about teaching;*
- *eliciting feedback from others – students and colleagues.*

As can be seen, some of these approaches are more specific and/or more concrete than others. Also, some seem to be recommendations, while others are rather more like expectations or findings about the ways that developing teachers learn. While many appear to be characteristics of effective teaching, the literature I reviewed presented these ideas not as hallmarks of good teaching but as ways of approaching teaching that allow teaching to improve and teachers to develop.

Key result areas in learning-to-teach. Keeping in mind that my interest was in finding ways for educators to learn through and about educational practice in a self-directed manner, I should note that I discovered -- in all three fields of study and practice: adult education, teacher education, and higher education -- writing that was largely directed to teacher educators and educational developers rather than to teachers and faculty in those various settings. However, I did uncover much valuable

information about how university faculty might and/or do learn to be teachers. The results of my review of the literature on teacher/teaching development prompted me to construct a framework for understanding and using the literature that would make sense from the perspective of university professors wanting to develop their teaching. As an organizing concept, I settled on the notion of "key result areas", which comes from the literature on planned change in organizations. The term is used to denote those areas to which individuals or groups must attend if they expect to achieve a stated outcome; in this case the desired outcome is educational development. I organized the 50-60 ways of learning teaching that I uncovered in the literature into categories according to similarity of method and purpose. Figure 7 presents these key result areas for learning-to-teach. The implication is that a comprehensive strategy for learning-to-teach would address each of these categories, because each is distinctively different from the others and develops teaching/teachers in complementary ways. However, each category includes a range of different activities and approaches to development; the literature provides more information about various and particular ways educators may address each of these areas. The most important claim I am making here is that the literature, taken as a whole, implies that the process of learning-to-teach includes these 7 categories of action.

Method

My ethnographic study of an instructional development program at my place of work was designed to help me uncover the key qualities and characteristics of the learning-to-teach process as experienced by university faculty members, and to observe the process of learning-to-teach. Essentially, I conceptualized my inquiry into the ways

KEY RESULT AREAS for EDUCATIONAL DEVELOPMENT

(Note: Many development strategies address more than one of these KRAs.)

1. **Teaching Framework: Conceptualizing it**
 - implicit/explicit
 2. **Executive Control of Development: Managing learning re teaching**
 - selecting experiences
 - planning and assessing own learning
 - getting necessary support
 - "giving it time", allowing process of development to happen
 3. **Personal Connections: Knowing & developing self as teacher/learner**
 - teacher as instrument
 4. **Building Blocks: Mastering teaching basics**
 - skills (e.g., communication), procedures, attitudes (e.g., confidence, comfort), content (e.g., knowledge of subject matter), principles (e.g., from research on teaching and learning)
 - context-free
 5. **Teaching (Practice): Doing it**
 - i.e., interacting with students

 - a) experience being a teacher, teaching

 - b) experience being a student, learning from student's perspective

 - c) experience others' teaching by seeing/hearing how colleagues teach
 6. **Reflection/Inquiry: Understanding it**
 - a) reflect on teaching experiences (or research)

 - b) reflect on learning experiences (or research)

 - c) reflect on others' teaching experiences (or research)
 7. **Public/Professional Connections: Validating it**
 - compare understandings/interpretations of teaching with others'
-

Figure 7. Key Result Areas for learning-to-teach and developing teaching.

university instructors learn about teaching and develop in their roles as teachers as basic research in the area of self-directed learning, as applied research concerning the educational development process, and as action research intended to improve my educational development/adult education practice. I anticipated that study on this topic could:

- a) add a new perspective to theoretical and practical understandings of self-directed learning as already extensively recorded in the adult education literature;
- b) take a step toward a better understanding of the educational development process, which I was considering as a specific application within adult education; and
- c) provide a sound basis for program development -- specifically, the instructional development program at the university where I work.

Spradley (1980) defines culture as "the acquired knowledge people use to interpret experience and generate behavior" (p. 6). The research approach needed to acknowledge the probability that individual faculty members make sense of their lives as teachers in the university setting within a framework of culturally shared meanings about academic life and work. An ethnographic approach to the methodology, with its emphasis on the culture of the group of people being studied, seemed ideal; participant observation is the central method in ethnography.

I was also inspired by Paley's account of how she found a new way to teach (Paley, 1990). By watching and listening to the children in her classroom, she saw what the children were already doing to help themselves and each other, and then extended their world. Paley (1990) focused on the childrens' storytelling to understand

their world, but only after her observations of their behavior convinced her that the children used stories to make sense of their lives. This strengthened my resolve to observe faculty in the process of educational development.

Setting. The first step in doing ethnography by means of participant observation is to locate a social situation (Spradley, 1980). I decided to locate the field work in an activity-based social setting – the workshops, seminars, and information sessions comprising the 1993 Winter Teaching Series for faculty at my institution. The purpose of the Teaching Series is to provide support for faculty who are interested in teaching; presumably, those who come want to learn more about teaching, to develop as teachers, and to improve their teaching. Thus it seemed an appropriate setting to observe faculty engaged in the process of learning-to-teach. An additional advantage to this setting was that it allowed me to observe how faculty used the series as a resource for their self-directed learning, and to assess whether or not the series facilitated the learning process.

Other reasons for selecting the teaching series as the social situation for the fieldwork, aside from its ability to attract faculty who are learning to teach, included the following:

- a) its accessibility to myself as researcher, given my role in the Instructional Development Centre, which affords opportunities for full participation;
- b) the possibilities it provided for unobtrusive observations, given its public nature;
- c) the potential for recurring, ongoing study, given that 16 workshops were offered in the Winter 1993 term;

- d) the fact that a fairly large number of faculty members attended the sessions, and were representative of a wide cross-section of university faculty;
- e) the interest of the Instructional Development Centre in reviewing and evaluating the teaching series, which was offered for the first time in 1992-93.

My goal was to come to some conclusions about how individual faculty members learn to teach. So the unit of analysis (Patton, 1990) was the individual instructor/faculty member, though individuals were observed in groups, and consideration was given to the cultural meaning of the learning-to-teach process.

Observation procedure. My role as researcher during the observation phase of the research was that of participant observer, as is prescribed by the ethnographic tradition (Spradley, 1980). I participated as both a representative of the IDC, and as a regular faculty member interested in improving my teaching. Sometimes sessions were on topics of little interest or relevance to me as a teacher; in these cases my role tended toward that of onlooker rather than participant.

Fifteen sessions were offered in the 1993 Winter Teaching Series. I attended nine of them, and acted as co-facilitator in three others. Although some notes were kept in all sessions that I attended, complete records were made in three sessions for the purposes of this research project. I selected the first three sessions that I was able to attend without playing the role of facilitator. These sessions were comparable to any others in the series. Informal planning meetings were held with all those faculty members who were acting as session presenters. I decided to include one of these meetings in my data collection. Written records were kept during a planning session in

which I was present but not a central figure. Finally, I decided to include data from a workshop/faculty discussion on teaching that occurred outside of the teaching series during the same time frame as the rest of the research project. This session consisted of a group of faculty from an interdisciplinary program discussing teaching issues with the assistance of an invited guest speaker. In this session I was able to keep both written and recorded notes. My rationale for including these three data sources was the principle of triangulation (Lincoln & Guba, 1986; Patton, 1990). Most importantly, this allowed me to gain insight into the learning process of faculty members who are interested in teaching, yet do not necessarily choose to participate in teaching workshops/seminars.

My observations were focused on the behavior of participants, who were (in this setting) the faculty immediately engaged in learning-to-teach. However, the session facilitators/leaders were also faculty members, and I examined their behavior in terms of its contribution to my understanding of the process by which faculty learn to teach. Observations were made covertly. I kept written records of my observations during the session, but many participants made notes during the sessions, so my behavior was not noticeably different from theirs. I brought a hand-held personal microcassette recorder to each session and used it to record specific key exchanges, if it appeared that its use would be unobtrusive. Patton (1990) remarked that there is a considerable range of opinions concerning the ethics and morality of conducting covert research. I should note that the usual argument for covert observation, i.e., that participants may behave quite differently if they know they are being observed, was not the key rationale behind

my decision to act covertly. Since the sessions were quite public events, I felt that participants' talk and behavior would already be influenced by the fact that they were, in effect, being observed by their peers; the additional impact of my overt observation on their behavior would likely be minimal. However, it was important to me that faculty not feel like "subjects" in a research study, as I believed this could have a negative impact on the learning climate. In planning the series, much attention had been given to establishing a favourable climate for learning in the sessions; also, the learning climate was one of the conditions to be observed and described. I decided that the potentially ill effects of overt observation on climate outweighed the ethical risks posed by covert observation. Planning meetings were held with all presenters one or two weeks prior to their sessions, at which time I discussed with them my intention to act as participant observer during their session. I made it clear that I would not conduct my research in their session if they had any reservations whatsoever about the project, but none raised objections.

Program documents collection. All sessions in the teaching series were evaluated by participants, using a standard written evaluation form prepared in the Instructional Development Centre. The response format was mixed: a combination of six or seven evaluative statements rated using a Likert-type scale, and several open-ended questions. At the time of project completion, results were available for nine of the 15 sessions that had taken place. Results from one of the Likert statements ("Overall, this session was very worthwhile.") and two of the open-ended questions ("What did you like best about this session?" and "What did you like least about this

session?") were included as data for this research project.

Data analysis. Written field notes and program documents were analyzed to identify specific key points as well as similarities and underlying themes. These themes were then analyzed in terms of what they contributed towards an answer to the research question.

Results

Observations. My analysis of data collected through observation of faculty members engaged in the process of learning-to-teach revealed some features of that process. These features, listed below, highlight how the faculty members I observed approached the educational development task and also highlight some things that influence their approach. I must emphasize that these features were not characteristic of all faculty or of all situations; they are merely features that were visible to me on at least one occasion. The list represents the kinds of things (some) faculty members (sometimes) think about and do in order to develop as teachers:

Developing teachers...

- *learn to teach within a particular context – the university setting.*
- *reflect critically on their experiences.*
- *learn to teach with like-minded colleagues.*
- *define a teacher self, then attempt to mould the environment to suit this self.*
- *need opportunities to teach.*
- *live in the tension between "reforming the institution/curriculum" and "focusing on the immediate teaching situation".*
- *copy/imitate/adapt what others do.*

- *learn to teach with their own purpose in mind.*
- *collect information about alternate teaching practices.*
- *"pick and choose" what is useful from workshops.*
- *learn to teach by doing it.*
- *assess and consider situational constraints on teaching practices.*
- *expect to engage in curriculum planning.*
- *articulate the beliefs and intentions underlying their teaching practice.*
- *consider the drawbacks and benefits of various teaching practices.*
- *note disciplinary differences in concepts of teaching.*
- *learn to teach within specific settings.*
- *learn to teach by knowing students.*
- *want to teach in ways that enhance student learning.*
- *learn to teach with like-minded colleagues.*
- *believe that interaction with students improves teaching.*
- *reflect on unresolved teaching issues.*
- *talk about what they do: "this is how I do this in my teaching".*
- *think of their own teaching in relation to the dominant model for teaching.*
- *wonder: What is teaching?*
- *teach without a 'recipe' for teaching.*
- *learn to teach through meaning-making: "how can we make sense of our experiences?"*
- *want to teach in a way that reflects what they think.*
- *ask for teaching methods that suit their purposes and their students.*

Document analysis. Analysis of written responses to the questions "What did

you like best about this session?" and "What did you like least about this session?"

indicates that the following factors facilitate (or hinder) the task of learning-to-teach:

Factors facilitating learning

● ***Factors related to the content of the session***

The session offered a new/varied perspective OR reinforced/validated my perspective.

The session acknowledged problems/difficulties related to this teaching practice.

The session provided "tools" for teaching .

i.e., information re teaching practices: ideas, principles, guidelines

I experienced / You modelled suggested teaching practice.

There was an opportunity to practise the suggested teaching practice (with feedback).

● ***Other factors***

The people (presenters/participants) were accessible.

I could learn from the experiences of others.

The format / organization / presentation was effective.

It was an opportunity for interaction/discussion with colleagues.

Factors hindering learning

● ***Factors related to the content of the session***

The session focused on an area of no interest to me.

The session acknowledged my problem but did not suggest resolutions.

The session was too general/introductory; only just began to solve my problem.

I needed step-by-step instructions so that I could do it on my own.

I wonder how to apply it / extend it to other circumstances.

● ***Other factors***

The arrangements for interaction with peers and/or expert presenter were

unsatisfactory.

What was expected of me? The organization didn't make sense.

The timing was not right—too much/little time for task.

Environmental factors irritated me e.g., seating, light, equipment, sound.

Key Features of Learning-to-Teach

During the 4 month period of formal research activity, I continued to act in my role as Adviser in the Instructional Development Centre. I had frequent interactions with faculty members who came to me for assistance with teaching and who shared with me their views on teaching. I also had opportunities to observe faculty who were engaged in classroom teaching, to collaborate with faculty planning teaching workshops for their peers, to help faculty obtain feedback on their teaching from students, and to work intensively with faculty identified as poor teachers. All of these interactions influenced my thoughts on faculty members as developing teachers. The research question, "How do university instructors learn to teach and develop as teachers?" was seldom out of my mind. The research findings reported here are based on an analysis of observation records and program documents; the insight that enabled me to make enough sense of the data to answer the research question came about as a result of interaction with the data, and from my ongoing engagement with the research problem and focused curiosity about the learning-to-teach process.

Generally speaking, results confirmed my findings from the review of the literature and suggested that the Key Result Areas (KRAs) presented earlier are a meaningful as well as logical way of thinking about the learning-to-teach process. At the same time, results from the ethnography highlight certain of the KRAs as being

particularly important and relevant for university faculty and allow me to better see how the KRAs connect in the life of a faculty member who is learning to teach. In this section I describe my understanding of how university professors learn to teach and develop as teachers, based on the results of my ethnographic study.

The process. First of all, I saw that faculty who are learning to teach are engaged in a process of selecting (consciously or unconsciously) teaching practices and becoming skilled in their use. Teaching practice -- what a teacher does -- is central to faculty's concepts of themselves as teachers and is the primary site for educational development (see KRA #5, Figure 7). Consequently, the vast majority of "teacher talk" is about what they might do, could do, should do, have done, do do, are planning to do...etc. This finding has a number of implications for the role of the educational developer. For example, helping teachers to make their teaching practices 'selection criteria' explicit and coherent can be an important form of support for developing teachers, and indeed I have found that faculty identify this kind of support as one of the key benefits of consulting with an educational developer regarding their teaching. Also, based on this finding, we have since structured many educational development sessions in the IDC around discussions of teaching actions and the rationale for those actions (i.e., a teacher describes or demonstrates: "what I do, why I do this, what happens when I do this"; or: "what I plan to do, why I plan to do this, what I anticipate will happen"). This kind of teacher talk, which links teaching practice with purposes and beliefs about teaching (KRA #1), is called practical argument and, according to those who advocate its use among developing teachers (Fenstermacher,

1994; Richardson et al, 1991; Tidwell, 1995; Tidwell and Montecinos, 1993), it appears to be a particularly powerful means of developing teaching through the development of teacher thinking.

Second, I saw that learning-to-teach largely involves assessing contextual opportunities and constraints and somehow coming to terms with the characteristics of specific contexts. Teaching practice is interwoven with the context in which it takes place; professors teach particular students in particular classroom, course, and program settings. I saw that students and their needs are a fundamental component of the context, but are certainly not the only one -- others include time limitations, professional responsibilities, curriculum requirements, and allocation of resources such as materials, administrative support, and teaching assistants. For new teachers, and for teachers in new situations, context is a very difficult thing to anticipate in all its various dimensions, suggesting that educational developers working with such clients need to use approaches to learning that are contextually sensitive/appropriate. This might include, for example, learning-to-teach "courses" which are attached to teaching experiences.

Third, I saw that an essential part of learning-to-teach involves using input from others selectively (although again, not always consciously) as feedback for the educational development process, allowing others' input to shape teaching practice. Faculty members teach surrounded by input from others -- most significantly, students and/or colleagues. Some of this input is solicited, much of it is not. Developing faculty members consider at least some of this input as useful feedback for their efforts to

improve their teaching. This suggests that effective educational development support would not only provide feedback, but help professors hear and make use of the feedback they already have (Brinko, 1990).

All three of these observations about the process of learning-to-teach effectively illustrate some of the reasons why educational developers have recommended and used practice-centred inquiry as an approach to educational development (Amundsen et al, 1993; Chism & Sanders, 1986).

Within a conceptual framework. Not surprisingly, I saw that learning-to-teach was shaped by each teacher's understanding, either tacit or explicit, of what teaching is (see KRA #1). This personally constructed understanding of teaching (as in Fox, 1983; Kugel 1993; Pratt; 1989; Pratt, 1992; Ramsden, 1992; Sherman, 1987; Tiberius, 1986) suggests what is appropriate, legitimate, and likely to be effective in teaching practice, thus it provides a framework for the learning-to-teach process. Of course, teachers do not define teaching within a vacuum. Their ideas about teaching are influenced by a wide range of contextual factors, including their own stage of development as a teacher, the demands of the discipline, models of practice in the professions, the characteristics of their students, and also their personal experiences, expectations, and values.

Through this research I became attuned to the presence of some tacit and widely shared understandings of teaching that cross these various contextual boundaries and coalesce in a kind of broad cultural framework that shapes the process of learning-to-teach. For example, believing that effective university undergraduate teaching is

teacher-directed, valuing complex concepts and theory, expecting critical thinking in students, and including lecturing and final exams. In 1993, I could find nothing in the literature to confirm or reflect this research finding; however, since then, Barr and Tagg (1995) have described this phenomenon quite extensively and provocatively in a hugely influential article in *Change* magazine. Barr and Tagg charge that universities are dominated by an *Instruction Paradigm*, which means that they view their mission as delivering instruction, rather than as producing learning (see Figure 8). While I would not choose to use their language of "instruction vs. learning", I have found that faculty and administrators can relate to the phenomenon as it is portrayed in the Barr and Tagg article. Certainly I am persuaded by Barnett's (1994) more sophisticated argument regarding changing conceptions of competence (from academic to operational) in higher education, and the impact of this change on our views about teaching and our teaching practices (see Chapter Two). My small informal study confirms that there is a dominant paradigm for teaching and learning in modern universities and that most faculty members can assume that their own understanding of teaching is, to a large extent, shared by their colleagues. Consequently there is little perceived need to question the validity of this understanding; professors instead focus their learning on the ever-present need to figure out, perhaps through interaction with others, what to do in particular teaching situations. In fact, faculty tend to ignore or reject input if it comes from outside their framework of understanding regarding the nature of teaching. For example, student input into the learning-to-teach process is not considered by most faculty as useful feedback when the students' understanding of effective teaching is not

The Instruction Paradigm	The Learning Paradigm
Mission and Purposes	
<ul style="list-style-type: none"> ● Provide/deliver instruction ● Transfer knowledge from faculty to students ● Offer courses and programs ● Improve the quality of instruction ● Achieve access for diverse students 	<ul style="list-style-type: none"> ● Produce learning ● Elicit student discovery and construction of knowledge ● Create powerful learning environments ● Improve the quality of learning ● Achieve success for diverse students
Criteria for Success	
<ul style="list-style-type: none"> ● Inputs, resources ● Quality of entering students ● Curriculum development, expansion ● Quantity and quality of resources ● Enrollment, revenue growth ● Quality of faculty, instruction 	<ul style="list-style-type: none"> ● Learning and student-success outcomes ● Quality of exiting students ● Learning technologies development, expansion ● Quantity and quality of outcomes ● Aggregate learning growth, efficiency ● Quality of students, learning
Teaching/Learning Structures	
<ul style="list-style-type: none"> ● Atomistic; parts prior to whole ● Time held constant, learning varies ● 50-minute lecture, 3-unit course ● Classes start/end at same time ● One teacher, one classroom ● Independent disciplines, departments ● Covering material ● End-of-course assessment ● Grading within classes by instructors ● Private assessment ● Degree equals accumulated credit hours 	<ul style="list-style-type: none"> ● Holistic; whole prior to parts ● Learning held constant, time varies ● Learning environments ● Environment ready when student is ● Whatever learning experience works ● Cross discipline/department collaboration ● Specified learning results ● Pre/during/post assessments ● External evaluations of learning ● Public assessment ● Degree equals demonstrated knowledge and skills
Learning Theory	
<ul style="list-style-type: none"> ● Knowledge exists "out there" ● Knowledge comes in "chunks" and "bits" delivered by instructors ● Learning is cumulative and linear ● Fits the storehouse of knowledge metaphor ● Learning is teacher centered and controlled ● "Live" teacher, "live" students required ● The classroom and learning are competitive and individualistic ● Talent and ability are rare 	<ul style="list-style-type: none"> ● Knowledge exists in each person's mind and is shaped by individual experience ● Knowledge is constructed, created, and "gotten" ● Learning is a nesting and interacting of frameworks ● Fits learning how to ride a bicycle metaphor ● Learning is student centered and controlled ● "Active" learner required, but not "live" teacher ● Learning environments and learning are cooperative, collaborative, and supportive ● Talent and ability are abundant
Productivity/Funding	
<ul style="list-style-type: none"> ● Definition of productivity: cost per hour of instruction per student ● Funding for hours of instruction 	<ul style="list-style-type: none"> ● Definition of productivity: cost per unit of learning per student ● Funding for learning outcomes
Nature of Roles	
<ul style="list-style-type: none"> ● Faculty are primarily lecturers ● Faculty and students act independently and in isolation ● Teachers classify and sort students ● Staff serve/support faculty and the process of instruction 	<ul style="list-style-type: none"> ● Faculty are primarily designers of learning methods and environments ● Faculty and students work in teams with each other and other staff ● Teachers develop every student's competencies and talents ● All staff are educators who produce student learning

Figure 8. Comparing educational paradigms. Adapted from Barr & Tagg (1995).

shared by faculty. It can be a real crisis when a faculty member faces the possibility that his/her views of effective teaching are at fault, and that students' views about teaching may be legitimate.

Another interesting thing about this notion of a single common view as a framework for teaching is that other shared views also exist (e.g., feminist pedagogy, problem-based learning, cooperative learning) and give rise to alternative frameworks for teaching practice. The fact that the understanding of teaching in these alternate cultures is fundamentally different from the understanding of teaching in the dominant university culture can lead to conflict and confusion in a practice-focused learning-to-teach process. That is, teachers can quite mistakenly assume that the underlying rationale for what they do as a teacher (i.e., their practical argument) is one that is shared by all their colleagues, and therefore feel no need to articulate it. Given their natural propensity to talk about what they do (when they do talk about teaching), a failure to be explicit about why they do it that way can hamper useful communication among faculty trying to learn about teaching. However, I also saw that some teaching practices -- lecturing, testing, laboratory teaching, discussion methods, for example -- are common to a broad range of teaching cultures, which enables a certain degree of useful practice-centred communication among faculty groups with different understandings of teaching.

Making sense of teaching over time. Teaching is purposeful -- that is, effective teaching consists of actions taken to support student learning. Although not all faculty have sophisticated (i.e., learning-centered) purposes in mind, I saw that the actions of

those engaged in learning-to-teach are always guided by goals and intentions. They have some idea (however naive) of what effective education is (as I've already explained) and they are taking action to make that happen in their own teaching.

Persons intent on taking personal action may run into complications. A story may be defined as: *a sequence of actions that occurs when a sympathetic character encounters a complicating situation that she confronts and solves* (Franklin, 1986). A complication, we may remember from our school lessons in writing, introduces tension and resolutions destroy tension. Complications and resolutions always involve the character directly -- either she does something or something is done to her, and resolutions are always the products of the character's own efforts. I introduce this elementary notion of story in order to better explain an observation I made of faculty who are learning to teach and working to improve their teaching.

Quite simply, I observed many faculty members make selective use of the sessions in the teaching series to meet their personal learning needs, and saw them shape conversations and activities in those sessions in order to suit their requirements for learning. As I noted earlier, I met and knew many individual faculty members outside these teaching sessions, and was familiar with the teaching problems that they were working on in their own classrooms and with the ways that they were conceptualizing those problems. As a consequence, I was in a good position to identify times when these individuals effectively turned group activities into a chapter in the story of their ongoing development as teachers. This was not the case for all faculty who attended sessions. Some faculty were better able to find relevance and make

personal connections with session content than were other faculty. I came to the conclusion that those who were most self-directed were able to give meaning to a series of events/experiences in their lives as teachers by constructing a story of themselves as teachers. For example...

...a teacher encounters a problem in using small groups in his large lecture course. He identifies this as a complicating situation on the road to making the lecture course more interactive (he believes in the ideal of active learning), and attends a session on discussion-based teaching. Although the topic of group work is not addressed explicitly in this workshop, participants are given the opportunity to work in groups, and the teacher uses this time as an opportunity to discuss his problem with colleagues. One of them suggests a different approach to structuring the group work and the teacher decides to try it. At the next session he attends, he reports his experiences to the group in the form of a story, and asks for concrete technical advice from the facilitator on group-grading practices. He later comes to the IDC to use the resource library and reports to me that he has resolved the group work problem in lectures. He is now looking for ways to make tutorial classes more interactive.

I believe that learning-to-teach and developing as a teacher is a story-making process that allows teachers to make sense of their experiences in an ongoing fashion. Over and over again, I observed teachers attend to the suggestions and advice that would enable them to accomplish what they intended to accomplish. I conclude that faculty as self-directed learners use story-making as a strategy for learning to teach that is well-suited

to the purposeful dimension of teaching and provides a coherent approach to reflecting on teaching experiences. In the context of these workshop sessions, it seemed that reflection most commonly centered on technical problems of practice. While story-making usually takes place within the cultural framework defining the meaning of effective teaching, the authority it grants the teacher as both central figure in the plot and author of the story does allow them to step outside that frame and begin to shape it, which may transform the story. This suggests that helping faculty to make their stories explicit may help them in their development as teachers. Collaborative autobiography -- reflection on teacher stories in collaboration with peers within a community -- has been proposed as both a useful means for research into teacher development and a potentially powerful tool for assisting that development (Raymond et al, 1992).

Conclusion

The focus in this section has been on the process of learning-to-teach from the developing educator's perspective, and on what educators can/must do in order to develop their teaching. The literature indicates that development strategies in 7 key areas facilitate the overall learning (i.e., development) process. My ethnography of faculty members participating in educational development activities and events confirmed that faculty engaged in learning-to-teach do take action in many of the key areas identified in the literature, and suggests some of the ways that these areas connect with one another. Both studies have emphasized aspects of learning-to-teach that appear to be common across stages of teacher development which have been posited in the

literature. This study has left me with a deeper appreciation for educators' need to return always to what they do as teachers if they are to make sense of teaching, a better understanding of the ways that educational development is shaped by individually and collectively conceived definitions of teaching, and an interest in educators' use of stories as a way of organizing the process of educational development over time.

There was little evidence, in the ethnography, of faculty efforts to make personal connections with teaching -- that is, to know and develop themselves as teachers (KRA #3). This is not surprising, however, given the public and generic nature of sessions designed for a general audience of university faculty. I know from my experiences as a consultant to individual faculty that personal aspects of becoming and being a teacher are much more likely to come up in that setting.

Conclusion

These studies appear to offer some bridges between educational development work, on the one hand, and the actions of educators, on the other. However, making use of this bridge may not be so simple for the developer. My purpose in the ethnography has been to re-emphasize the role of the educator and the centrality of the educator's learning in educational development efforts. This emphasis, effectually if not intentionally, reminds the educational developer that a role outside this process may not be meaningful one, and thus complicates the question of how developers are to go about doing educational development work.

These two approaches to knowing educational development have been fruitful, yet also demonstrate the limits of the "observer" stance when the purpose of inquiry is

to come to a deep understanding of a topic of significant personal interest and meaning.

It may be that the most important lesson I have learned is that my capacity for understanding educational development has been constrained by an approach to study that separates me from my personal role in relation to educational development.

Chapter Five

THE EDUCATIONAL DEVELOPER AS DEVELOPING EDUCATOR: MY PERSPECTIVE ON EDUCATIONAL DEVELOPMENT

In this chapter, I focus on learning through my own experiences as a developing educator and educational developer. Starting from the particulars of my own situation, I theorize about the educational development process. I also examine the ways my stance as an educator affects what I do as an educational developer. The chapter, as a whole, emphasizes my own educational development experiences and what I know of educational development through critical reflection on those experiences.

I have stated that my interests in persons and in knowledge form a framework for my educational research and practice: As an educator, I fuse fidelity to the development of persons (myself and others), and fidelity to the development of knowledge (my own and others'), through a commitment to persons as knowledge-builders.

I have also said that, as an educational developer, I try to facilitate educators' self-directed learning -- my own learning and the learning of faculty I work with. My intention is to model a self-directed approach to ED, to present an approach to ED that invites self-directed learning, and to respond with care to the challenge of faculty who engage in the process of ED in a self-directed fashion.

In Part One I consider: How do these views shape what I do in my educational development work? I examine the ways I construct, engage in, and reflect on

educative experiences, on my own and with other developing educators. My purpose here is to examine the interplay between the framework I have outlined for myself and the specifics of my educational development practice. In Part Two I make explicit knowledge claims about the process of educational development and the nature of educational development (ED) work; these claims arise from critical reflection on my own educational development experiences. My purposes in this case are to ensure that my personal conceptions of educational development are explicitly and critically grounded in my personal experiences as a beginning educational developer, and to broaden current conceptions of ED that are portrayed in the literature.

Part One: Knowing My Educational Development Practice

Procedure

It would be impossible to detail all the ways that the framework I have outlined shapes what I do as an educational developer. For one thing, I am not actually aware of the full impact of this stance on my practice. For another, a full exposition of specific practices that illustrate my approach to educational development would be lengthy, repetitive and of limited interest to most persons outside that particular work context. Finally, I do not have accurate records of all the actions I take -- especially the informal and interactive aspects of day-to-day practice such as telephone conversations, committee work, impromptu one-on-one meetings with clients, and process facilitation in workshops and courses. Thus, I have decided to first portray some simple and recurring things I know I have done since I first began ED work that illustrate my underlying stance, and then I will highlight several specific activities that are

particularly good examples of the ways I have recently allowed my stance to become a more explicit and coherent framework for my practice.

Gore, in The Struggle for Pedagogies (1993), described the concept of hypomnemata, a technique used by the Greeks in the "constitution of themselves". Hypomnemata were notebooks in which there was *not* an account of oneself, but a constitution of oneself, wherein "the point is not to pursue the indescribable, not to reveal the hidden, not to say the unsaid, but on the contrary, to collect the already said, to re-assemble that which one could hear or read, and this to an end which is nothing less than the constitution of oneself" (Foucault, 1983, p. 247, cited in Gore, 1993, p. 129-130).

The objective of the hypomnemata was "to make of the recollection of the fragmentary logos transmitted by teaching, listening, or reading a means to establish as adequate and as perfect a relationship of oneself to oneself as possible" (Foucault, 1983, p. 247, cited in Gore, 1993, p. 130). This technique is in stark contrast to the confessional diary. "What I envision is more an historical tracing of what it means to be a teacher in specific contexts than a personal or biographical account" (Gore, p. 151). Hypomnemata entries can be considered analogous to footnotes -- underlying messages to oneself about oneself. One's way of reassembling what is already known can produce a new conception of what it is to be an educator, arising from one's experiences and interpretations. Gore suggests that the more aware we are of the practices of self, the greater the space for altering those practices:

the process of collecting and re-assembling leaves open the possibility for

rupture, for interrupting our current regimes and practices, perhaps even more so than the constant attempts to innovate beyond what we "know". (p. 130)

In the spirit of the hypomnemata, this next section is comprised of a series of annotated selections of activities and exercises from my educational development practice, which illustrate some aspects of my approach to ED.

Practices

The first example I have is a handout, *Questions for Teachers* (Figure 9). I developed this handout for the New Women Faculty Orientation the first time it was offered in September 1993. I can recall that the overall format of the Orientation session was quite didactic, even though we were all -- experienced and new -- seated in a circle in informal, comfortable chairs. Presenters had a series of topics to address in sequence and it was my role to address teaching (and, I believe, the services of the IDC).

I was interested in stimulating conversations about teaching, rather than presenting information to new faculty. The handout is an activity sheet, not an information sheet; it poses a whole series of questions without answers. I use it in the group setting by asking individual faculty to take a few moments to jot down their responses to one (or more) of the questions, and then invite them to share their responses with one or two other faculty. We then usually move into large group discussion. The last group of questions (to begin a conversation) would be used without the preliminary writing.

With this handout I approach new faculty as constructivists, encouraging them

QUESTIONS FOR TEACHERS

To begin self-assessment:

- What 3 words come to mind when you think of yourself as a Teacher?
- How do you feel about teaching?
- Make a list of competencies that you feel are important for effective teaching in your field.
Note that this list needs to be continuously updated.
Note that this list is the basis for self-assessment.

To begin critical reflection:

- As a teacher, what do you believe? Complete the following sentence:
I believe that...
- What doubts do you have about teaching? Complete the following sentence:
I doubt that...
- Complete the following sentences:
Some of the things that happen in my classes
/ which I really like are...
/ which I don't like are...
/ about which I am not sure how I feel are...
- Think about the recent past in your life as a teacher. What stands out as the most exciting, challenging or frustrating incident?
Describe the details of the incident and your feelings about it. Ask yourself, "What really happened? Why was it important to me?"

To begin a conversation with a colleague:

- Talk about the teachers you have had in the past. Identify elements in your teaching which you have modelled from your own teachers.
Which of those elements do you find difficult to accept?
Which are you happy to use?
- Talk about the students in your classes. How do you experience your students? How do they challenge you as a teacher?
- Talk about how you teach. Describe in detail what you do in the classroom. Ask each other questions until you have a very clear picture of how you teach certain topics, students, skills. The goal of the conversation is to become familiar with another person's teaching methods.

Figure 9. Educational Development Handout: *Questions for Teachers.*

to consider and to articulate what they know and believe about teaching. I encourage new faculty to keep records of what they do, and a teaching journal, and suggest that these questions can be used as stimuli for thinking. I state that this kind of thinking/activity is as much a part of effective teaching as the actions teachers take in the classroom. It is the part that ensures that we continue to learn from the experiences we have with students in the classroom. The title, *Questions for Teachers* (not "questions for faculty about teaching") emphasizes that (new) faculty must begin to establish an identity as teachers.

There are three categories of questions, including questions to stimulate: a) self-assessment; b) critical reflection; and c) a conversation with a colleague. The first 2 categories of questions are ones that individuals can do on their own. Self-assessment includes a notion of assessing one's self, not just using the self to assess one's own performance. While the self-assessment questions are rather a-textual, the critical reflection questions emphasize the situatedness of teaching knowledge, and how our experiences and beliefs provide a context which informs the knowledge that a teacher will construct. Self-assessment asks the teacher to describe competencies, for example, whereas critical reflection looks more at what frames the selection of those particular competencies. One of the critical reflection questions is a Critical Incident, which I use frequently as a basic exercise to emphasize the potential power of our experiences as the site/starting point for learning. The last category also emphasizes experiences -- learning from others' experiences as well as your own, and making use of the fact that different people make sense of similar experiences in different ways. So, I ask them to

speak to someone else about their students because when they hear another person's perspective on students it helps teachers think critically about the way they experience their students. The last question reflects my understanding that most "teacher talk" centres on what teachers do in the classroom (see the results of my study of how faculty learn to teach in Chapter 4). I want teachers to become more aware of how they teach -- more specifically, of how their beliefs/knowledge are transformed into action and shape action. I say in effect, "Don't take your own beliefs/knowledge for granted, and don't assume that all effective teaching looks the same." Small differences in actions and in rationale mean a lot to the overall pattern of teaching and teachers who are able to discriminate are on the road to becoming more effective.

I frequently select questions from this list to use in group settings; I also often include the handout in packages of material sent to faculty for independent self-directed learning purposes. I use it less explicitly in my individual consultations. While my failure to give these questions to clients, in that situation, might be because I want to be responsive to the concerns, style, and questions of the individual, in fact I typically ask questions very similar to these during a consultation -- and it is not uncommon for clients to say that the best part of a consultation is the questions I ask!

The second example from my practice, *Role Play: Problem-Solving Exercise* (Figure 10), is adapted from something that I borrowed from my mentor; although the version I present here is for teaching assistants, I first used it when teaching a graduate course in adult education.

My students had raised the issue of how to motivate people to learn. (Actually,

ROLE PLAY: Problem-Solving Exercise

Part One

Participants work in groups of 3-4 on the following task (note that participants are not yet aware of the procedure for Part Two in the role play):

You are a group of Teaching Assistants. You love your work, and try to do a good job of it, but you have had no training and sometimes you wonder whether you could/should be doing things differently.

Today you have the opportunity to discuss some of your concerns with experts! A team of Teaching Specialists are visiting your department. They have promised that if you describe a specific problem you are having with your TA work, they will give you a practical strategy for resolving it.

Briefly but clearly describe the problem/concern you have, including whatever information you feel is most relevant.

Part Two

The facilitator collects the problems, and distributes them among the groups, so that now each group has another group's problem to address. Their instructions are:

You are a team of Teaching Specialists. You act as consultants to university faculty and TAs. Today you have been asked to help a group of Teaching Assistants who have identified a specific problem they are having.

Suggest one or more solutions for the identified concern/problem. Try to be as practical and as specific in your recommendations as possible.

Figure 10. Educational Development Handout: *Role Play: Problem-Solving Exercise.*

I couldn't figure out what all the fuss was about. I believed the motivation problem would become a non-issue if they simply approached the learners as if they were self-directed.) I felt my students expected me to somehow address motivation as an adult education topic. They also needed answers/solutions, yet I didn't feel it was my role to provide them. My students completed Part 1 of the exercise, in groups, one evening at

the end of the class. I collected them and distributed them to different groups at the beginning of the next class. It worked well. My approach legitimized their need to know, yet communicated that I am not necessarily the best or only source of answers to difficult questions about teaching, and that every teacher can be a valuable source of professional knowledge. I have used this simple exercise extensively since then, particularly with beginning teachers, with teachers stymied by complex problems, and with experienced teachers who are not taking full advantage of their practical knowledge.

The exercise suggests that problem definition is equally as important as problem solution. It also suggests that a person outside the teacher's situation may be able to step in and address it with a fresh perspective if the person is given enough details about the particulars to be able to function thoughtfully in that context.

I use the activity to redefine expertise. The text of the exercise is worded in such a way as to take the mystique out of what it means to be a "Teaching Specialist". My intention is to invite people to act as if they are specialists who presumably have solutions. I aim to break down barriers (real or imagined) between expert and practitioner, and encourage beginning practitioners to trust their own knowledge and the knowledge of their peers. The activity emphasizes the importance and validity of personal practical knowledge and also the need for collaborative knowledge-building communities among teachers. I explain that teachers must develop expertise not only in terms of their teaching performance but also in terms of their ability to construct reasonable and valid answers to problematical situations.

A critic might say that this exercise fosters teacher arrogance by intimating that there is no need for teachers to look more deeply into educational problems or to question their own approaches because they already have the answers. First I must clarify that I do not use this exercise as the only approach to the construction and critique of knowledge for teaching. I also expose teachers to the educational literature, and to alternative perspectives on educational problems, including my own. My real purpose with this exercise is to encourage teachers to construct tentative answers to even the most challenging practical questions; I want them to take a chance, to imagine a possible solution so that they may act upon it and check how it works out.

Immobility, arising from a belief that a problem is insurmountable, is a huge block to the development of teaching. The exercise reflects my belief that learning (as a teacher) stops the moment one is unable to anticipate ways of acting.

Teachers must persist in constructing solutions to problems until the most suitable solution emerges. The solution, commonly called a teaching method or approach, is a combination of "what to do" and "why to do it" that makes sense for a particular teacher in a particular situation. One advantage to this role-play problem-solving exercise is that it exposes teachers to other examples of the same kind of problems they are experiencing. This allows them to see similarities and differences between types of teaching problems, improving their ability to diagnose a problem and helping them more finely tune their responses.

I'll now move on to annotate an ED activity that explicitly illustrates my attempts to construct, engage in, and reflect on educative experiences (experiences that

enable the growth of knowledge and of persons) with university instructors. This example from my practice is something called the *Teacher Scholar Network* (Figures 11 & 12). The Teacher Scholar Network (TSN) arose because a Physics professor (and award-winning teacher) came to me and asked "Why is it that faculty do not devote comparable energy and do not have equivalent success in the area of solving teaching problems as in solving research/scholarship problems in their discipline? Shouldn't the skills developed in research be transferable to teaching?" This professor, Jeff Adams, had been concerned with the development of expertise in problem-solving among his Physics students and I'd suggested that he read Surpassing Ourselves (Bereiter & Scardamalia, 1993), which addressed this very topic; he liked it very much. So together we returned to that text and found that Bereiter & Scardamalia suggested that experts (in any area, including teaching) seldom exist in isolation -- that often they are linked together through associations or informal networks which create an expert subculture. The environment within this subculture supports the development of expertise by embodying the ideals and goals which "direct the process of expert development".

We lamented the lack of a teaching subculture in universities. We discussed whether it was worth trying to establish an expert subculture for teaching at Queen's. I was amenable to the idea of networking, and of ongoing learning/development groups; in fact I had wanted to establish something like that at Queen's for a long time. I was attracted to this model because there would be an opportunity to meet over time, because people would have to make a commitment to participate, and because it would

feel more like a classroom experience where there is an opportunity for deep engagement in a project/problem of interest. I was particularly attracted to the TSN format because it reflected my self-directed learning philosophy; I anticipated there would be less (felt) expectation that I would provide answers or even structure the

February 6, 1995

To:

From: Jeff Adams, Physics
Susan Wilcox, Instructional Development

We are writing to invite your participation in an interdisciplinary teaching network at Queen's. The network is an opportunity for a group of interested colleagues to explore, in an ongoing way, some aspects of teaching and learning; we explain the purpose more fully in the attached *Proposal*.

The group will be small--a dozen or so, at the most--so that we can get to know each other well and make useful connections. Our goal in forming the network is to bring together a mix of people, with different perspectives, backgrounds, and experiences, whose common ground is an enthusiasm for learning about teaching.

We hope that participating in the network will concentrate and contribute to the energy that all of us are already devoting to teaching. In this community of teacher-scholars, we can help one another work seriously on the things that matter to each of us. We anticipate that a time commitment of about 6 meetings per year will make participation worthwhile yet not onerous.

Participants in the network will set its direction and shape its activities; the Instructional Development Centre will provide support.

We're making plans for our inaugural meeting--when we will meet one another, share experiences and expectations, make arrangements for future meetings, and consider other ways for members to keep in touch. To keep things lively and focused, we will select a topic for discussion and provide a background reading for those who are able to attend.

We hope you'll join us.

Figure 11. Letter inviting faculty participation in the Teacher-Scholar Network.

Proposal: Teacher-Scholar Network

We believe that one very important way in which the level of teaching and education at Queen's can be improved is through the development of an interdisciplinary network of teacher-scholars to promote thinking, researching, and writing about post-secondary education. Without committing to the exact form this association might take, let us elaborate upon what we see as the benefits of such a network.

- ✓ Instructors would have an opportunity to meet with other like-minded individuals to explore the process of education in a less discipline specific way. We have no doubt that there is at least a small number of faculty who would relish the opportunity to discuss their teaching within a relatively safe environment, which is often not found within individual departments. Meetings of network members would provide an ongoing forum for the discussion of teaching issues. This would be particularly helpful for those concerns that can only be adequately addressed over an extended period of time. There would be no "outside expert"; the emphasis would be on taking control of solving our own problems.
- ✓ There is a need to bridge the gap between formal educational research - that generated by scholars in the field of education - and the community of people actually responsible for educating university students. University instructors with an interest in the broader questions of education and a commitment to practice informed by research seem to be a natural group to provide this bridge. One goal would be to share and discuss what we learn from the literature and to use this as a framework for examining and improving our own teaching. Another goal would be to contribute to this literature ourselves through the disciplined, systematic, and ongoing study of teaching and learning in our own classes.
- ✓ Some faculty, interested in pursuing more structured research on education within their own discipline, may be reluctant because of their unfamiliarity with the appropriate methodologies. An association such as that proposed would offer opportunities to explore alternative research methodologies, to share among ourselves discipline-specific expertise in various methodologies, and to engage in interdisciplinary collaborations in educational research.
- ✓ Research on education seldom offers definitive answers and in many ways is an ongoing dialogue to which we could contribute. One of the most important aspects of this process is the level of reflection it encourages -- interesting writing in education often comes not from the systematic study of carefully planned innovations but rather from the careful consideration and reflection upon the process of one's own teaching. This sort of discourse could be encouraged through an internal newsletter as a place to "try out" ideas and solicit feedback. As an informal publication, writers could feel quite open to discuss both their successes and their failures. Ultimately the goal would be to have group members publishing their work in recognized journals of higher education.
- ✓ There are many excellent teachers at Queen's but we lack what has been called a second order environment, a subculture of expertise within the field of teaching. A network of teacher-scholars could establish this subculture of expertise by supporting and encouraging its members in the collective goal of continuous improvement of teaching. We could provide a strong, identifiable, and accessible core for the community of educators at Queen's.

Figure 12. Proposal for the formation of a Teacher-Scholar Network.

session for members; I felt it more likely that we could meet as colleagues, rather than as expert (me) and practitioners (them) which implies a false separation between the role of expert and the role of practitioner. I was drawn to the idea of expertise as process rather than a label to be applied to a person who knows. The teacher-scholar, in my view, is a person interested in knowing more -- a person wanting to explore deeply the meaning of education, the role of the educator, and the process by which professors become educators.

Jeff and I together wrote the Proposal (Figure 12) and then the letter (Figure 11) to faculty inviting them to join. I identified (with some input from Jeff) a list of faculty who might be interested. We either sent the letter and Proposal and then made a follow-up phone call or visit, or first made an appointment and then brought the letter and Proposal to the visit. I was more likely to do the former and Jeff was more likely to do the latter (he was more skeptical of success). Our Proposal met with overwhelming support and soon we were organizing meetings. The Network functioned for approximately six months, became dormant for 1 year, and was then reactivated.

In the proposal, there is considerable emphasis on contributing to research in education, and in connecting educational research with practice. In fact, we did not do that. It developed more into a support network for teachers. One early member was particularly concerned with burnout, for example, and made it clear at opening meeting that if there was an expectation of producing something the network would not meet her needs. Generally, we started with people's experiences and concerns and discussed

them as a group. Members did, though, express a desire for literature to stimulate discussion, to provide a common frame of reference and an alternative perspective on experiences. It was one of those pieces of literature (excerpts from The Peaceable Classroom by Mary Rose O'Reilley), provided by a member who had agreed to plan the agenda for a session, that led to a most memorable discussion. The phrase "I want to begin by talking about our grief" generated a wonderful, engaging, honest, and truly cross-disciplinary conversation about teaching. Why? Because it turned out that everyone of us had had to face the possibility (or fact!) that they might never be the teacher (and/or researcher) they had imagined they might be. Because every action they had taken as academics, actions which were necessary in order to develop competence and expertise, also exposed the limits of their skills as teachers and/or disciplinary scholars. I was facing up to some disappointments of my own, with ED work and academic life, at that time and was struck by the sadness expressed by these ordinary faculty members. It was a public admission of inadequacy or failure, and a sharing of what that failure meant. I remember, more positively, that our discussion included attention to the related question O'Reilley (1993) posed, "What do you do for ecstasy?", which meant that we talked about the things we do to keep ourselves engaged and optimistic.

This incident illustrated how the development of the educator is personal, and incorporates the development of self. If "fidelity to persons" is the guiding ethic then the outcome must be personally defined and personally meaningful, not merely technically and practically meaningful. It suggested that research that focuses on the

improvement of practice, even action research that addresses individuals' efforts to improve their own practice in ways that makes sense to them, may not reflect a "fidelity to persons". Can teaching competence be the sole benchmark when fidelity to persons is guiding actions? This is the point raised through this experience.

The other significant thing about the TSN concerns my role in it, which was difficult to delineate. I tried to be a regular member but I found it frustrating and rather dishonest. The Network may have floundered because I did not play a leadership role. Also, I wanted a group, while Jeff expressed an interest in an open network, even though the outcomes he desired were only possible (in my view) from within the community afforded by membership in a bounded group.

The fourth example from my practice is a published article (Figure 13) written in collaboration with an educational development client, Ian Strachan.

The experience of writing with Ian changed my perceptions of ED in simple but significant ways. He came to me for advice about procedures for self and peer assessment of group work in the undergraduate geography course he was teaching. I suggested that he keep records of what he did, because others would be interested in his experiences, and he might want to write it up. I make that suggestion to some of my clients. Ian was the first who took me up on it -- and his decision took me by surprise. Even more surprising was his request that I collaborate with him in the writing of the case. Most surprising to me was that the act of writing collaboratively about our learning made such a difference to the 'feel' of the instructional development process.

Journal of Geography in Higher Education, Vol. 20, No. 3, November 1996

Peer and self assessment of group work: Developing an effective response to increased enrolment in a third-year course in microclimatology.

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ABSTRACT

Group work was used to produce a seminar and term paper in a third-year course in microclimatology. A peer and self assessment strategy was developed that provided individual group members the opportunity to appraise their own and partners' performance. The course instructor worked with an adviser from the university's educational development unit throughout the term to develop and critique the technique for this class. The techniques used, collaboration with the educational development unit, and student responses are described and explored within the context of an action based research project.

Students indicated that the group work project was a valuable and enjoyable learning experience which helped them to develop skills in independent research, collaboration and communication. The 'zero-sum' assessment technique used in the course did help the instructor make a more accurate assessment of student performance in groups. Most students appreciated the use of self and peer assessment and believed it was used appropriately. The primary recommendation is to make the process as inclusive and participatory as possible.

We conclude that a 'zero-sum' approach to self and peer assessment of group work is effective, and that a collaborative approach to educational development can be a positive experience that ultimately benefits students.

Figure 13. Abstract of published article co-authored with ED client, Ian Strachan.

In one way, there was nothing about the relationship between Ian and I that was different than any other interaction I have had with ID clients. He wrote about what he did, which was to make changes in his geography course. I wrote about what I did, which in this case was to help him interpret the feedback that he received from students and help him evaluate the overall impact of the new teaching and assessment methods he was using. In the article we wrote together, we call this approach to change *action* (or *classroom*) *research*. Essentially, this meant that Ian defined (with my help) a particular problem he was experiencing in teaching the course, he imagined (with my help) a solution to the problem, then he tried it out and evaluated (with my help) the outcomes. This process, whatever we may call it, is essentially the same process I participate in with many (but not all) of my clients, except that we recorded the process and made it public. However, collaborating in our written record of what took place shaped the educational development process we were involved in together and (in my view) had a powerful influence on the outcomes of the process. Writing about our work together meant that the pattern of our interactions was rather atypical; I met with Ian more frequently after he had implemented the change in his teaching than before and during his teaching, and we continued to meet after we had come to some conclusions about the effectiveness of the methods he had used. While at first glance this appears to be a drawback to collaborative instructor-developer writing, i.e., that writing to communicate with others drags out our interactions and does not contribute to the educational development process itself, in fact it indicates a key benefit of the process. I soon realized that it was only when Ian wrote down his description of what he did

and why he did it, that I became truly aware of the reasoning underlying his actions, and of his perspective on the project -- in a way that I did not entirely understand through our conversations. The writing was a check on how our verbal messages were received and interpreted by the other, and it was a source of deeper information about the other's perspective and knowledge. I'm not sure if this was the case for Ian, but I know that for me it was an excellent way to check assumptions, to clarify what we knew and what we believed, and to draw finer distinctions in the meanings of our respective explanations for practices. Interestingly, Ian had no previous experience of working with an educational developer, and no preconceived ideas of what it would involve. He cared only that the process be a useful one, and since that was the case (in his view), he did not give it any further thought.

This positive experience of writing with Ian strengthened my resolve to find more opportunities to write about teaching with others. One of the most intriguing moments of my ED practice occurred for me only recently, during a session of the newly reconvened Teacher Scholar Network in Fall 1996. The group decided to spend a meeting engaged in writing about teaching. One member suggested that we write about something satisfying in teaching. We all wrote, then discussed our writing, then later shared our writing on the group's e-mail listserv. The sense of safety and diversity in this community, and my colleagues' willingness to explore honestly thoughts and feelings about teaching, stimulated me to probe deeply into my reasons for becoming an educator. I wrote the following short piece in the days following that meeting:

Late Friday night, I awoke from a sound sleep to find that the TSN meeting from that afternoon was re-playing in my body. I felt myself there again, this time on

a different level. I saw, suddenly, the self-less-ness of some of the group members. After a time, I thought of me and self-ish-ness in teaching. If self-less-ness (and self-ish-ness) are important characteristics of teachers, what does that say about me? I reflected once more on what I had written that day at the meeting -- about why I find teaching satisfying -- in light of the self-ish-ness/self-less-ness factor. That's when my real learning began.

Was my early resistance (which I had written about) to being a teacher actually resistance to a role of self-less-ness that I might be expected to take on as a teacher? This is quite a different perspective from the one I'd had earlier in the day -- from the one I'd articulated to the group. I'd said that I was resistant to the idea of a teacher as one who knows and then communicates her knowing to others. There IS something in that, because it is true that I had no confidence that I'd be able to communicate what I know to others. But I'd somehow managed to suggest that I'd always resisted being a teacher because I didn't want to do the power-tripping that being a teacher might involve. This SOUNDS good. But my late night thinking puts a whole new twist on this. If teaching is a self-less vocation (my teachers -- all the best ones, anyway -- were nuns), and not the self-full role I'd managed to convey, then maybe I'd resisted teaching because I am selfish and self-centred. Which is not something that it is easy to be proud of...

As a young Catholic girl, I could see enough about the possibilities for my life that I understood that self-less-ness would be expected of me. And I resisted. I've carried that resistance with me throughout my life. I've put armour on myself to protect me from the possible expectations of others that I will care for them because that is what a good person does. I want to reserve the right to make a choice about whether I will care for them. I want my life to be my own.

What was the hook that grabbed me, and caught me by surprise, when I first discovered myself as a teacher? The answer, if it is true, is so ironic. I had a mentor who invited me to teach. Intrigued by the model of teaching she exemplified, I forgot my resistance. And through that experience I found that teaching actually gave me permission to care deeply for others, and the freedom to make a choice to care for them as learners. This mentor showed me a form of caring that made sense to me. It quenched a deep thirst. It hit me that I NEED opportunities to care, to be self-less in the company of others AND to be selfish for them -- to fight on their behalf.

The ache off for caring is the thing that pulls me to teaching. Yes, there is the pleasure of seeing others engaged in doing something meaningful, the pleasure of intellectual engagement with others who are learning with and through me.... But the thing that gets under my skin is the satisfaction of caring for others and for myself and for the stuff we're learning together. There's something about

caring...it's not something you can pretend to do, or try to do, or should do...it's just part of being human, and my teaching allows me to express that part of me.

I had a teaching experience which made me feel that teaching is my way to care, and I've wanted to be a teacher ever since.

Conclusion

This concludes Part One, in which I have assembled a small collection of practices which illustrate the particulars of my approach to educational development work. I now wish to articulate, in Part Two, some of the things I have learned by reflecting critically on that work; this critical reflection is itself an approach to practice which is indicative of my stance as an educator.

Part Two: Knowing Educational Development through Practice

Procedure

My claims are based on an analysis of a) daily journal entries concerning my educational development work made from August 1994 until February 1995, b) journal entries kept sporadically from 1987 until 1996, and c) documents produced in my work over a period of approximately one year in 1994-95.

The 6 month educational development journal was kept to help me better understand my approach to ED work. In 1995 I reviewed the entries twice, writing comments on the text as I reviewed it. In effect, through this analysis, I engaged in a process of dialogue with myself -- I commented on earlier entries, questioned my motives and underlying assumptions, made suggestions, connected various entries one with the other, and noted underlying themes. I did not have a formal procedure -- instead, I responded to the text as I would have done if the journal had been submitted

to me by one of my adult education graduate students, with the additional step of sometimes using the entries as jumping-off points for new entries.

In April 1996, I reviewed all journals kept from 1987 until that time. Although these journals were not kept regularly, most of them included detailed reference to my educational development practice and scholarship, and my teaching. Some were kept intensively for short periods, while I was engaged in specific learning projects. These journals I approached differently than the journal noted above. In this case I reviewed each chunk of journal (there were definite beginning and end points) as a whole, and then sat down and wrote my response to it -- describing my sense of it, and noting important themes. As I continued through the analysis, I noted the ways that each of the journals were different and/or similar. This analysis, based on the recommendations of Rainer (1978), gave me a good sense of the changes in focus, interest, thinking, etc. over that period of 9 years.

Also in April 1996, I reviewed all the documents produced in my ED work in 1994-95. This included letters and memos, short 'popular' articles, texts of presentations to a wide variety of groups, proposals for funding, descriptions and evaluations of programs and workshops, records of consultations with clients, agendas and minutes of meetings, reports/recommendations prepared as a consequence of committee work, etc. Concurrent with this review, I again re-read the (now-annotated) ED journal from the same period. At around that same time, I was asked to prepare a teaching dossier/portfolio, to articulate a vision of the role of educational development centres in universities, and to prepare my annual academic report. Shortly after I

completed these tasks – all of which necessitated critical reflection on practice – I proceeded with the next step in my research, which was to make claims, on the basis of my own ED experiences, about the nature of educational development.

Process

As I noted earlier, my perspective on educational development is shaped by the two roles I play: that of teacher/educator (in my case the educational developer who facilitates the development of other educators), and that of student/learner (in my case the educator who is engaged personally in the process of development). Barnett (1996) has revealed some of the ways that 'becoming a student' is difficult: it includes, for example, figuring out what it means to learn and be a learner, knowing how to interact with the educator, and establishing a relationship with the material. Analysis of my experiences as a beginning educator shows me that some of the difficulties in 'becoming an educator' are actually the same difficulties that any learner experiences in 'becoming a student'. The basic problem is that one cannot simply *be* a student or an educator -- in both cases the role is not a prescription to be adopted, rather one must construct a *personal identity* in relation to the desired role. In my situation, this process was further complicated by the fact that I want to see myself as educator and as learner; I had not fully anticipated the quandaries that this would pose. The feeling was one of wanting to be both closed and open at the same time -- a paradox, which put me in the position of being a 'living contradiction', as Whitehead (1993) has so aptly described it.

Generally, I think I am tolerant of my clients' sometimes slow and frequently

indirect developmental path. Analyzing my own experiences meant that I had to learn to be equally patient with myself, and to drop some expectations about development that I did not know I still had. Eventually, unable to ignore my mounting frustration with my rather inefficient approach to development, I asked myself, "Am I trying to arbitrarily shape the story of my development into something that it is not?" Bateson's Composing a Life (1990) served as a reminder that my journey may very well be emergent rather than goal-oriented and that improvisation (rather than the traditional heroic quest) is probably the more meaningful metaphor for me; Bateson's legitimization of such a developmental pattern calmed me. I refocussed on my purpose, which is to understand what it truly means to become an educator, and looked carefully at the path I have taken. I was then able to uncover a prevailing theme in my development: that of actively and openly responding to people and to circumstances, and a propensity for imagining possibilities. Also I discovered that I hunger for both a sense of coherence and a sense of competence. And I saw that all of this was overlaid on a recurring theme in my life as a whole: a desire for personal autonomy, particularly as a member of a community.

Claims

In this section I make and support some preliminary claims about educational development. My purpose in making these claims is to invite dialogue with others as I make sense of ED, and to learn from this dialogue so that I can deepen my understanding of educational development. My five claims look at educational development through five lens; a claim is essentially a 'take' on the process of

development, each from a different vantage point, which all together may illuminate the process as a whole. These claims address development as it occurs through:

- an educator's decision to think and act like a teacher in a particular setting,
- the presence of a developer as witness to the need for development,
- the educator-learner relationship (conventions of practice as relationship-forming rituals),
- the construction and use of inter and intra-personal knowledge,
- an educator's impersonal interest in the educational text of various situations.

1. For educational development to take place, individuals must choose to think and act like educators in particular settings and situations.

My experience indicates that becoming an educator is an attitude (seeing learning possibilities and accepting responsibility for realizing them) in combination with circumstances, and the competencies that arise through action in those circumstances (acting to transform a situation into an educational experience). This experience leads to my claim that the process of educational development is initiated by individuals who, by posing and acting upon the question of "What learning is possible?" in the context of their relationship with others, assume the role of educator.

Educational development happens in the spaces of possibility defined by intentions and constraints in local, specific, and immediate situations. Constraints on individuals' educational intentions present problems that must be dealt with, and they provide a frame within which development can take place. An effective educator asks what learning is possible in a given context, pushes the limits of what is possible, and accepts the limits of what is possible.

There is a tension between the situatedness of teaching problems and the human capacity for transcending boundaries, that is, the ability to step outside frames and re-imagine. This tension creates an opening where development can take place. Humans are not defined by situations -- this allows them to respond to the situation. But only to a certain extent. In fact, an educator's capacity for critical self-reflection is an important constraint on what is possible. When a person playing the role of educator chooses to respond from an educational perspective, educational development is set in motion.

I want to emphasize that educational problems can't be transferred to someone else. Let me try to be more specific. I have made the claim that for educational development to take place in a given situation, the educator must assume responsibility for transforming the situation into an educational setting. The educator must be prepared to develop as a teacher so that she can respond to the situation, and to develop her teaching so that it is effective in that situation. If she gives the problem to someone else, the problem cannot actually be solved, because its very nature is defined by a context in which she is present, as teacher, in relationship with the students. If not taking responsibility for responding to a situation in an educational manner is the problem, passing responsibility on never addresses it -- instead, it reframes the problem in an inappropriate way, i.e., as a technical (instrumental) problem.

If development cannot be transferred to another person, the educator is faced with having to perform at his/her present level of competence, which may be inadequate (or else of finding assistance that is contextualized), and the developer is

faced not having the power to take direct action to improve instruction. The developer must work through and with the educator. This situation means that educators and developers must learn to live with the fact that what is feasible may not necessarily be what is needed or most desirable for the learners in a given situation.

I find that university faculty who are considering whether I (the developer) may help them to address their educational problems are constantly assessing the functional validity (Munby and Russell, 1995) of everything I do, say, suggest: Is a proposed way of thinking, of viewing the situation, of responding, likely to get them where they want to go? And I am always asking myself: How will something I do, say, suggest get a particular teacher where he/she wants to go in a particular context? One challenge I have is in helping educators (myself and other faculty) to internalize this question, make it their own, and consider the functional validity of what they believe and what they do. A bigger challenge is in helping individuals to consider the educational validity of their goals, that is to question whether their goals focus on the realization of learning possibilities.

2. The presence of a witness to the need for educational development serves as a stimulus for the educational development process.

My second claim concerns the role of the educational developer. The educational developer in higher education represents the educational mandate of the institution, challenging and stimulating faculty to take responsibility for the quality of teaching and the development of teaching and to approach situations from an educational perspective.

In effect, the developer acts as witness to the need for approaching situations from an educational perspective. It is often easier to ignore an idea (of teaching as

essential, of caring as necessary, of development as requirement) than it is to ignore the presence of a person -- especially a person who is grounded, held fast by conviction, experience, openness, and authenticity. When faculty recognize parts of themselves in a person committed to the development of teaching, they can connect with the idea through the developer. Faculty are then more likely to reconsider their own perspective/approach and to search for a way to incorporate a new perspective into their own.

This claim about the role of developer is closely tied with my previous claim that development takes place when individuals choose to think and act like educators. Because the developer is witness to the fact that one can respond to limits through development, educators are not let off the hook, able to shrink to fit the constraints or to blame them on someone else. I challenge faculty to grow in the face of constraints, to respond as educators in the situations in which they find themselves. In helping faculty to see themselves as educators, my overriding goal (essence of my work) is for them to be self-directed and autonomous. They must choose to become educators -- only then can they really learn the role.

In my journals there is evidence of my efforts to maintain a unity of purpose ("what learning is possible here?") and seek out that same intention in my faculty colleagues. I step around and about, dancing through all their arguments to reach the place where it counts: that is, what faculty must do to call themselves educators. In effect, I ask them, "Who are you as educators, and how does your practice reflect that commitment and identity?" I hope that faculty who aspire to being educators will hear

me, and will choose to respond, when I express interest in them as educators and in the arguments they create for themselves as educators.

What kind of presence are faculty likely to respond to? What qualities enable a developer to 'bear witness'? Brookfield (1990) emphasizes the need for trust between educators and learners, and says that educators must demonstrate authenticity and credibility if they wish to forge connections with students. The importance of credibility suggests that it may be worth considering the notion of authority. Authority identifies something (someone) as legitimate. But there are so many authorities -- including, for example, the authority of gender, or of body size -- and different people respond to different authorities in different situations. Sometimes it seems that a developer has to know always when to use one authority over another, or actually has to be all of them.

O'Reilley (1993) reminds us to put authority where it belongs: in whatever is compelling and speaks to the heart and intelligence. Munby and Russell (1994) write about the various kinds of authority, including authority of position and of reason, that play a role in educational settings, and draw our attention to the special authority granted to experience --particularly among beginning teachers. Uptis (1996) adds the authority of caring to the list of authorities that are compelling in educational settings.

Faculty, of course, are quite skilled at calling upon various authorities to dismiss that which insults them, and that which challenges them. Although many can readily deny quite legitimate arguments of reason and of experience, developers can speak directly to them by embodying arguments of reason and experience in ways that are

new, unfamiliar, challenging, and creative and I can invite them to do the same. I do not always want to accept the responsibility of this particular educational development role. I have found that when I do (and am successful in it), my presence as developer becomes the holistic representation of authority -- that which is compelling -- and a form of caring educational leadership.

3. A relationship with learners is essential to the development of the educator (and thus, to educational development).

One of the most obvious and consuming roles I play as a developer is to help faculty make better connections with their students. These connections enable feedback from the student to the developing educator -- feedback on student learning, and on instructional performance -- so that the educator can improve the quality of instruction. In addition to this instrumental benefit of good educator-student relationships there is, I believe, another very important communicative benefit. A relationship with students helps the educator to develop a personal identity as an educator. This burgeoning identity is the foundation for educational development.

My journals show how essential this connection is. I see, in the journals, the incoherence that was characteristic of my educational practice when I entered ED work full-time and no longer taught a regular course with a class of students. I lost the strand of my own development as an educator. What is an educator without learners? More specifically, how can I become an educator, without a relationship with students and without the boundaries provided by classrooms, terms, curricula, and a designated area of subject expertise?

As a new developer I faced the need to establish my own educator-learner

relationship with individuals and groups of faculty all over the university, in all sorts of situations. This need is ongoing; my journals and work documents indicate that I am constantly gauging faculty interest in a topic and their view of me, and adapting to circumstances so that a connection can be made. Searching for ways to improve the pattern of educational activity on the basis of their need and my interlocking with that need, I look for the opening, often waiting, responding to faculty concerns and interests, intuiting the starting points for learning relationships.

Conventions of practice can be seen as rituals for creating educator-learner relationships. One route to development is, therefore, to follow all the conventional ED rituals (workshops, newsletters, consultations), and I discovered that this did provide some shape for my work as I struggled to develop a more authentic coherence. Are current ED conventions the only possible rituals for establishing educator-student relationships between developers and faculty? My experience suggests that these conventions may be inadequate rituals for the growth of developers as educators. In many cases, it seems that they merely identify the developer as a technical expert or as program administrator, rather than as educator.

The irony of my situation is that I am committed to faculty as learners, but they don't know that, and they may not see themselves as learners. I am constantly aware that faculty are sizing me up so that they can decide whether a relationship with me is likely to help them. If they do see me as an educator, what kind of educator do they expect me to be? Do they see me as their educator, or as the educator of others? What confusion results when I mix up my educator role with other institutional roles

eg., as administrator or as scholar, or as employee? I know, always, that faculty are assessing whether and how they should interact with me, and it is a challenge to present myself in a way that allows them to recognize me and communicate with me as an educator.

Still, just as they are assessing me, I am constantly assessing them. Where are they on the path to thinking and responding like an educator? Some I prompt to get started with their learning, others to go one step further. I invite faculty to respond to bewilderment, boredom, anger, frustration, and curiosity with learning. It is a challenge to present educational development in a way that allows faculty to see themselves as learners. I hope they will learn to be educators, and not just play the role of 'professor who teaches'. My own development, as well as theirs, must take this path. I must learn to be an educator, in the role of educational developer. To do that, for my own development as an educator, I need an educational relationship with faculty.

4. Interpersonal and intrapersonal knowledge is a necessary component of the knowledge base for educational development.

Given the relational nature of the development process, one of the most important types of knowledge for educational development is knowledge of self and of others (intra- and inter- personal knowledge). Partly, such knowledge is acquired developmentally, partly it is educable, and partly it is the result of a particular form of intelligence (see Gardner, 1993). A review of my ED documents reveals the extent of my efforts at connection-making -- evidence of the need for interpersonal knowledge, the need to know others. My journals provide evidence of the need to know self.

Gardner suggests that intra- and inter- personal knowledge may develop conceptually more rapidly than does the practical ability to act upon that knowledge. My experiences suggest that this may be offset by an intuitive capacity to act intelligently in inter- and intra-personal situations prior to developing a conceptual understanding. There may be less tolerance for poor ability to act upon personal knowledge than for other forms of intelligence (Gardner,1993), which could contribute to a sense of inadequacy. However, a desire to live up to the internal conceptions could also fuel a push for development, for excellence and expertise.

Some intriguing aspects of my claim that personal knowledge is a key component of the knowledge-base for instructional development are...

- that development largely consists of bringing together
 - the ability to act (teach) on the basis of one's current understanding of a human concern (learning/learners), and
 - the capacity to develop a deeper understanding (of learning/learners) through reflection on action (teaching actions).
- that looking for persons (often women) with knowledge of self and others to do ED work acknowledges, to some extent, the central role of personal knowledge in ED work. However, there is a need to educate and support educators' capacity for personal knowledge. Also, in the higher education setting, there is the distinct possibility that any quality that is considered essentially uneducable, especially if it is associated with gender, will be marginalized. What conditions would foster the development of knowledge of self and others?

- that interaction and dialogue between self and others is crucial to development because it is located in the personal and interpersonal spaces where knowledge of self and others may arise (suggesting that conditions that support dialogue and interaction are the conditions we are looking for).
- that caring and knowledge are interrelated, interdependent. One must care to develop personal knowledge (again this suggests a necessary condition), and personal knowledge allows us to care.
- that an important role of the developer is to help educators know themselves better, and to use their self-knowledge in shaping their approach to teaching (likewise, developers need to allow their self-knowledge to shape their approach to educational development work).

5. To sustain educational development, the educator needs an impersonal interest in teaching and learning beyond his or her personal commitment to the learner.

Faculty centre their lives, their energies, and their interests on their disciplines, the 'text' of their work. They invite their students to engage with them in the pursuit of understanding through this text. This is scholarship. Similarly, educational development is also possible through interaction with a text, which allows faculty to separate themselves from a particular educational situation, to replay it and reflect upon its meaning. I believe that a videotape of teaching, for example, or a journal, or records of work (documents), or hypomnemata (notebooks in which there is a constitution of oneself)...that each of these can describe the educational text of a situation, and that an interest in this text contributes to the process of educational development. Let me elaborate...

It is generally accepted that the disciplinary text provides the interest, mutual perhaps, around which the educator and learner may build a relationship -- a relationship which I have already described as crucial to the development of the educator. My claim here is that sustained educational work requires that educators develop, in addition to their interest in the disciplinary text, an impersonal interest in the educational text. However, the 'impersonal interest' in this case is a human one, an academic interest in life learning.

I have already made the claim that the presence of a witness (i.e., the educational developer) to the need for educational development is of fundamental importance to the process of educational development. I wish to extend this claim to suggest that the presence of an educator is important to any learner, because that educator serves as witness to the need for learning. Therefore, anything that permits presence of the educator must be attended to.

An impersonal interest in the educational text allows the educator to maintain a useful presence while a student learns. Without the interest, the educator may have little that compels her to remain in the company of the learner beyond an expectation that she provide direct instruction; given that the adult learner has responsibility for his own learning, the educator might well feel that an ongoing relationship with the learner is unnecessary (even inappropriate). On the other hand, some educators tend to over-identify with the interests of particular learners, or try to control the learning process, which is really the responsibility of learners; an impersonal interest keeps the educator focused on understanding the nature of teaching and learning, reducing the likelihood

that this will occur.

The learner needs the presence of the educator simply so that he is free to pursue his own development and own interests, knowing that the educator backs him, and that he is not alone as he pursues the study path that is most meaningful to him. The presence of the educator mirrors the learner as a person, allowing him to believe that he is worthwhile, and that his goals are worthwhile. This presence frees the learner to inquire into something of interest and to imagine what it may mean for his life. The educator is there for the learner when he needs assistance, but meanwhile is busy pursuing her own interests in the disciplinary and the educational texts. This presence is similar to the presence of caring parents and teachers in the life of young children, but in the higher education setting the educator's interest in the educational text allows the relationship to be a mature one, and a mutually beneficial one. The educator's interest in understanding learning is an educationally legitimate reason for her to maintain a presence for the learner in the absence of a deep personal problem, which means that it is quite different from a therapeutic relationship. The value of the educational text is that it incorporates the developmental interests of both the learner and the educator.

An impersonal interest in the educational text balances the educator's personal interest in the development of learners. It acts as a bridge between educator and learner, though not necessarily a bridge in the sense of a mutual interest; rather, bridge in the sense that it allows the educator to maintain a presence that is powerful because it is focussed on the possibilities for learning. It allows growth of the educator to

proceed (in the direction of a better understanding of what it means to learn), while at the same time fostering growth of the learner. Thus, a parallel process of growth -- in educators and in learners, in teaching and in learning -- is made possible, which I believe is the ultimate goal of educational development.

Conclusion

In summary, I conclude that educational developers and faculty together may broaden the possibilities for learning in higher education by responding to particular circumstances from an educational perspective. Educational development occurs when faculty develop as educators through interpersonal teaching-learning relationships with students, and is sustained through impersonal interest in the educational text of university teaching and learning situations. The same process of development occurs when developers become educators through interactive educational relationships with faculty and through interest in the educational text of educational development situations. The developer may help faculty and students forge better connections, and may highlight the educational text as a faculty agenda for learning.

Chapter Six

CONCEPTIONS OF KNOWLEDGE

We do not think of the ordinary person as preoccupied with such difficult and profound questions as: What is truth? What is authority? To whom do I listen? What counts for me as evidence? How do I know what I know? Yet to ask ourselves these questions and to reflect on our answers is more than an intellectual exercise, for our basic assumptions about the nature of truth and reality and the origins of knowledge shape the way we see the world and ourselves as participants in it. They affect our definitions of ourselves, the way we interact with others, our public and private personae, our sense of control over life events, our views of teaching and learning, and our conceptions of morality.

Belenky, Clinchy, Goldberger and Tarule (1986)

This chapter reflects my commitment to persons as knowledge-builders and is motivated by questions about the nature of knowledge, such as: What ways of knowing are there? and, How do ways of knowing shape what we know? One expects scholarly inquiry to make a contribution to knowledge, and certainly it is my intention to contribute to what I and others know of educational development. Is a personal claim to know the process and practice of educational development a legitimate contribution to the knowledge base for educational development as a field of study and practice? Dewey said that "Ideas are worthless, except as they pass into actions which rearrange and reconstruct in some way, be it little or large, the world in which we live" (1929, p. 111), suggesting that knowledge of and for educational practice, located as it is in the world of actions that may reconstruct our world, is worthwhile knowledge. Yet legitimacy is a question not only of whether knowledge is worthwhile, but also of whether knowledge is meaningful. A meaningful way of knowing educational development, for example, would be useful, authentic, possible, and promising for

practitioners. In my case, knowing ED implies developing and using a valid voice as a practitioner. I wonder whether knowledge of educational development that is meaningful to me will be meaningful to others. How, when we get right down to it, can the value of a personal claim to practical knowledge be assessed? This is a question that matters to me both as a scholar of practical educational knowledge, and as an educational practitioner whose claim to competence or even expertise must be judged by others. I presume it is an issue for other educational scholars and practitioners also.

In this chapter I conduct a review of literature, seeking answers to these questions about the nature of knowledge. I expect that a deeper understanding of knowledge will enable me to construct, recognize, and appreciate valid ways of knowing educational processes and practices and to make sense of my own knowledge claims and the claims of others concerning educational development.

A Constructivist Orientation Towards Knowledge

If we look for knowledge about education, we assume that education is something out there, not our own property, but to which we must gain access. if we look for knowledge of education, we assume that education is a personal process, of which we have immediate, direct experience.

- McNiff (1993, p. 22)

Knowledge of education is a constructivist view of knowledge, an orientation of such significance that it must be thoroughly understood before proceeding any further.

From a positivist perspective, knowledge is derived from a more or less competent mapping of an external reality. Knowledge is reified or fixed and exists 'out there', independent of a knower. The person who seeks knowledge must gain access to this objective body of knowledge. A shift in perspective, "from viewing knowledge as

something external to be 'mastered' to an internal construction or an attempt to impose meaning and significance on events and ideas lies at the heart of what has become called the *constructivist paradigm*" (Candy, 1991, p. 251). Constructivism views knowledge as the meanings people make out of their experiences. In a constructivist view, the knower personally participates in all acts of understanding. Since knowledge is person-constructed, it is impossible to conceive of knowledge without thinking of the knower (Kincheloe, 1991, p. 26). Personal knowledge, described by Polanyi (1958), is a particularly important form of knowledge within the constructivist paradigm because it "enables the knower to know that she knows" (McNiff, 1993, p. 23).

A constructivist view of knowledge influences the way we conceive of learners and learning:

In this view, learners are not passive beings who respond to 'stimuli', and learning is not merely the appropriation of previously devised labels and categories. Instead, learning is an active process of constructing meanings and transforming understandings...This has inescapable ramifications for evaluating *what* people have learned, and it also calls for approaches to research that recognize the highly individualistic nature of *how* people undertake learning endeavors. (Candy, 1991, p 252)

In some cases, external reality plays a fairly dominant role in the construction of knowledge because the phenomenon we are trying to know is separate from us, existing independently of our own human existence. The tangible, physical attributes of water, for example, are a powerful factor in the process by which we come to know water.

While our knowledge of water is humanly constructed, we can keep returning to the water and re-experiencing its reality whether we are trying to know water as a scientist, or as a swimmer, or as a poet. In other cases, when the phenomenon we are trying to know is a human activity or construct, social reality plays a more dominant role in the construction of knowledge. This is the case in trying to understand a phenomenon like teaching, which is a socially constructed concept. Because teaching only exists when persons become teachers, we can only experience and know teaching -- as a learner, or as a teacher, or as a parent or as a taxpayer, for example -- through our experiences of humans in the role of teacher.

The scientist, the poet, and the swimmer each have different perspectives on water, and no one of those ways of knowing water is inherently best. Still, some poets do a better job than others at evoking water, while some swimmers are better than others at finding ways to move quickly in the water, and some scientists are better than others at analyzing the chemicals found in water. Also, the knowledge of a poet, for example, does not replace the knowledge of a swimmer when it is time to select the correct swimsuit for a race. Not all knowledge is equal -- in truth, in validity, in usefulness, and in its power of prediction. Because some of our knowledge constructions are better than others, the problem of how to assess the quality of our constructed knowledge is a very real one. While we may assume that procedures for assessing knowledge of an external reality are quite different from procedures for assessing knowledge of a social reality, in practice they can be similar. For example, we might compare ways of assessing the quality of our knowledge regarding whether a

tree is likely to fall, with ways of assessing the quality of our knowledge regarding whether single parenthood is likely to "produce" a damaged child. To check the prediction that a tree will fall we can observe, over time, whether or not it falls. We can also, of course, observe whether the child of a single parent is damaged by the experience. We must first, however, come to some agreement about what is meant by single parenthood. And, what is "damaged"? Also, what is the weight of "good" parenting in relation to other factors likely to affect a child? At first glance it seems as though we can assess the quality of our constructed knowledge regarding a physical reality by "simply" checking our constructions against the nature of that physical reality, while in assessing the quality of our constructed knowledge regarding a social reality we run into special problems because the phenomenon we want to check our knowledge against is itself a human construct. In both cases, however, it frequently happens that we are actually checking the quality of our own constructions against the quality of others' constructions regarding a thing, human or physical, of interest to us. So that if the tree in question does not fall in our lifetime, the value of a person's prediction can only be checked relative to another person's prediction. Similarly, in assessing the quality of knowledge of single parenthood, we ensure that all the variables are clearly defined so that we are able to assess one person's knowledge in relation to another's and thus come to some conclusion about the value of the knowledge in question. The most important point is that knowledge is humanly constructed and validated, and that the only way we have of knowing is through our self and through others. There is no way, in knowing, to circumvent our human nature.

My own orientation towards knowledge, as exemplified by the nature of my inquiry into educational development, is unabashedly constructivist. How we come to know, what motivates us to know, and how we assess knowledge are particularly intriguing and relevant questions when we view knowledge from a constructivist orientation.

The Process of Knowledge Construction

Knowledge is constructed through, and in the presence of, language and experience. One might assume that our knowing originates in experiences and that language plays a support role, helping us to understand and to communicate our understanding of those experiences. However, language use is itself a kind of human experience (Bakhtin, 1981). Since we experience language and use language to make sense of our experiences, the knowledge of individuals is shaped by the language of the community in which they participate. This means that when the role of language is considered, issues of social context and collective meaning arise and complicate constructivism. Two kinds of knowing are of interest then: 1) individuals' socially situated knowing; and 2) the collective ways of knowing constituted by these individuals.

The idea that knowing is not a private phenomenon is particularly relevant to the task of defining a professional role, as I am trying to do through this inquiry. The professional can only define herself in the social context of her professional life. Societal expectations, understandings, needs and other influences have a tremendous impact on the kind of role a professional can choose for herself, no matter the area of

professional practice and responsibility. In this section, I therefore take time to explore in depth the interplay between individual and collective ways of knowing.

Cobb (1995) describes a vision of constructivism in which "individual and collective ways of knowing are reflexively related and emerge together". The focus is on the world of collective activity within which members of a community live their lives. Social knowledge does not need to be transferred from society to individuals because individuals in community "are already active participants in a social activity"; individuals' actions and understandings are shaped by the shared knowledge of the community when individuals use the language of the community to give meaning to their experiences.

Since knowing is not a private phenomenon, descriptions of human actions must be meaningful and understandable to other participants within a social context. However, according to the philosopher and sociologist Jurgen Habermas (1971, 1984), to accept uncritically the definition of reality as defined by participants in a given social context creates two problems. First, not all participants will have identical perspectives on reality and it is difficult to accommodate all subjective meanings, therefore it is necessary to critique the adequacy of the various conflicting interpretations. Second, even if all participants in a social context share a common normative framework, that consensus may be based on distorted knowledge, a flawed conception of reality. Habermas argues that a critical approach to knowledge construction is required to overcome these problems.

Those who are familiar with Dewey's work will know that he emphasizes the role of experience in the construction of knowledge. However, Prawat (1995) argues

that Dewey's attention to experience does not mean that he has ignored the sociocultural aspects of knowledge that we become aware of when we attend to the influence of language. He characterizes Dewey as "one of the few theorists who figured out a way to combine personal experience with a vision of the language game" (Prawat, 1995, p. 17). According to Dewey, ideas are acquired socially, through the use of language. Once ideas are developed, however, they must be tested against the phenomena they are intended to explain. The testing out of these anticipations is a personal, experiential process. The combining of these two aspects of inquiry -- that is, of the anticipation phase, which is social, and the verification phase, which is personal and experiential -- constitutes Dewey's unique solution to the language/experience dilemma.

Some communities are more helpful than others in the social phase of inquiry. Being a member of a community of learners/scholars helps individuals acquire the dispositions that allow them to approach objects and events with a discerning eye. Dewey drew a distinction between what he termed the "gross, macroscopic" knowledge of objects and events people construct through everyday discourse and the "refined, derived objects of reflection" that result from participating in the discourse of a community of scholars. It is the latter that has, as its primary reason for being, the cultivation of "continued and regulated reflective inquiry". Inquiry in both contexts, however, must be rooted in direct experience. Reaching some sort of intersubjective understanding about the world is not enough -- those who are party to this common understanding are also compelled to test out the validity of their ideas. Meaning, for

Dewey then, is not just between people; it is between people and *events*. Dewey's description of meaning undergoing development through the interaction of ideas and experience is usually referred to as a pragmatic model of knowledge construction.

Cherryholmes (1988) extends our understanding of Dewey's approach with a discussion of critical pragmatism, a model of knowledge construction in which "actions only make sense against the background of an inherited tradition, but the traditions themselves can be criticized" (Putnam, cited in Cherryholmes, 1988, p. 185).

Cherryholmes defines *structuration* as: *the dual process by which individuals create social processes and institutions through their choices and actions, and the latter both constrain and provide opportunities for the former*. The concept of structuration implies that, "[i]n order to exert control over practice and not simply react to it, we must be explicit not only about what we do but also about what it is that structures what we do" (Cherryholmes, 1988, p. 8). Critical pragmatism is a form of pragmatism that considers not only what we choose to say and do, along with their effects, but also what structures those choices, and is therefore Cherryholmes' choice as an appropriate approach to knowledge construction.

Cherryholmes (1988) provides a useful introduction to ways that experience and language, individual and collective ways of knowing, interact in educational contexts and he provides terminology that takes structuration into account. In the educational setting, the experiences of interest are those constituted by educational practices, and the languages of interest are those of educational discourses. *Discourse* is: *what is said and written and passes for more or less orderly thought and exchange of ideas*. Rules

constitute and regulate language use and help shape a discursive practice that produces a specific discourse; discourses and discourse practices are relative to time and place. *Practice* consists of: *activities performed on a regular basis*. Practices, as with discourses, are constituted by connected and overlapping sets of rules that organize and give them coherence; rules refer to expectations of the members of a social group as to what performances are appropriate in a certain situation which is itself definable by means of those rules. Practices do not exist without rules, nor rules without practices; knowing rules means knowing how to proceed. The term *discourse-practices* is used to convey the idea that: "discourse, a more or less orderly exchange of ideas, is a kind of practice, and practice is, at least in part, discursive...[N]o firm, stable, clear, or unequivocal distinction can be drawn between discourse and practice" (Cherryholmes, p. 9). Finally, Cherryholmes introduces *metanarratives*, which are: *narratives about narratives; a new story or set of rules designed to deal critically with an original story*. Metanarratives distill the common characteristics of rational activity; express claims and evaluations about discourse and practice; function (in education) to outline what is or is not acceptable and desirable regarding educational discourse-practices -- they are similar to paradigms that guide thought and practice in a discipline or profession. Foundational metanarratives are those that transcend context; most formal knowledge claims are assumed to be attempts to create foundational metanarratives. However, a poststructural perspective challenges the idea that foundational narratives are possible. Cherryholmes argues that "our attempts to develop metanarratives are incomplete, time-bound, interest-relative, ideologically informed, and shaped by power", and that we

therefore must consider educational knowledge from "the troublesome position that we do not have a foundational metanarrative for educational discourses-practices and one is unlikely to develop" (1988, p. 12). Other non-foundational forms of metanarratives are, however, possible: for example, a metanarrative can state necessary and sufficient conditions (...will be the case, if and only if...) or sufficient conditions (...will be the case, if...) or necessary conditions (...will not be the case, unless...) for the narrative of a discourse-practice.

To return to the main discussion in this section, regarding the relationship between individual and collective ways of knowing, I have resolved that since we experience our lives as individuals we are able to contribute our personal understandings of these experiences to our collective ways of knowing. The paradox is that individual ways of knowing are derived from collective ways of knowing; and furthermore, "rejecting", "going beyond", and "transforming" these collective ways of knowing to make them more closely reflect and/or incorporate our personal knowledge is only possible by using what we have learned of the collective ways of doing so. That is, the only way individuals can shape the collective view is by using the tools we have acquired from human society.

The need to connect theory and practice is a recurring theme in the education literature, reflecting the integral link between language (the social) and experience (the individual) in the construction of knowledge. A person who is theorizing, in using language to tell a story about his/her actions or the actions of others, is connecting personal experiences to social reality. Novak (1990) emphasizes "the process by which

theories develop within the dynamics of individual and social practices, are put into more abstract form for analysis and refinement, yet need to be continually returned to practice for validation and extension" (p. 326). When we give language -- including theory and narrative -- a principal role in the process of knowledge construction, we have acknowledged the idea that meaningful knowledge connects human actions *and* intentions. Given that our actions and intentions arise from our interests, this presents another important issue about educational knowledge that needs to be explored -- that is, that what we define as meaningful knowledge is closely tied to the nature of those interests.

The Impact of Interests on Knowledge Construction

Professions are constituted by what is said and done in their name.
- Cherryholmes (1988)

Dewey (1916) comments that taking an interest in ideas, which is an essential step in meaning-making and knowledge construction, is akin to identifying ourselves with those ideas. Kincheloe (1991) cautions that "what we designate as knowledge is fickle, subject to change given our context and interest." Our knowledge is bound up with matters of personal interest, and understanding how implicit interests help people define the nature of what is called knowledge is an important step in making sense of how research is conducted in education and what it tells us.

Cherryholmes (1988) points out that educational practices result from choices, that choices cannot be made without reference to values/interests, and that consequently, values/interests are 'sedimented' in the constitutive rules of practice. These values/interests may be articulated and discussed by educational scholars, and

may also structure the taken-for-granted experiences of daily life in the classroom. "To the extent that values and interests are more rather than less integrated, they can be thought of, roughly, as ideology. Ideological orientations organize and rationalize beliefs which justify activities and rules." The fact that people accept, internalize, and act according to shared ideas they believe are true and valid is one of the main reasons (in addition to the impact of power arrangements on social practices) why people's freely-made choices generally do not produce anarchy and they tend to "choose activities coincident with rules and normative commitments of established practice". To the extent that ideology and power arrangements infiltrate our thinking and actions, they shape how and what we think about and act. In this way, social practices and persons continuously create and re-create each other:

Individuals think of themselves in terms of the social setting, practice, institution, culture, and so forth into which they are born, inducted, socialized, trained, certified, and so forth. If they continue to be part of that society, profession, polity, religion, and so forth, they continue to think and behave in certain ways and believe certain things. If they are integrated into, accepted, rewarded, and so forth, by, say, their profession, then they must become skillful at professional activities. When individuals perform such activities they re-create the profession, because without such performances no profession would exist. Educational practice is constantly re-created by the actions of educators. The professional self-conception of individual educators is created when they learn the skills and beliefs of their profession and is re-created every time they

exercise skills based on those beliefs. (Cherryholmes, 1988, p. 6)

This suggests that one way to know educational development is to become fully engaged in practices with others who have interests similar to my own. The danger of such an approach is that I may be shaped by ideology, and that I may call upon that same ideology to justify educational development practices and beliefs.

Habermas has contributed greatly to a better understanding of the ways that our interests affect the ways we come to know. His 'theory of cognitive interests' rests on the premise that knowledge cannot be separated from human interests, a premise that is reflected in Cherryholmes' conception of interests as being sedimented in the rules of practices. Kincheloe (1991, p. 68-69) explains that different forms of knowledge exist as a result of specific historical circumstances and that "as humans struggle to survive and confront the problems which challenge them, they develop particular concerns (interests) which determine their definition of knowledge." The theory posits that people's interests fall into three broad areas: technical (work), practical (language), and emancipatory (power), and that each area of human interest requires a different form of knowledge: instrumental (causal explanation), practical (understanding), and emancipatory (reflection).

Our technical interests are reflected in our need to control and manipulate the external environment. Instrumentally rational actions are goal-oriented, feedback-controlled interventions. In education, an instrumental rationality would treat teaching and learning behaviors as elements in an input-output system that can be controlled, and would define educational issues as technical problems; instrumental knowledge is

that which helps solve those problems.

Our practical interests are reflected in our use of language to further mutual understanding of intentions and actions at both the individual and societal levels. Practical knowledge, then, forms the common tradition underlying society; its central core is the subjective meaning of language and action. In other words, practical knowledge ties action and meaning. Individuals' subjective meanings of their experience and actions are a form of practical knowledge to the extent that they have meaning for the social group. In a review of Habermas's contributions to education, Ewert (1991) concludes that practical knowledge is of particular relevance in education because educational decisions occur in complex social situations that do not permit systematization (i.e., purely technical solutions) and educational practice is guided by complex and competing intentions that are modified in the light of circumstances. For these reasons, the most efficient course of action in educational contexts may not be possible and the best course of action is the course supported by the best reasons.

Our emancipatory interests are reflected in our drive to grow and develop, our interest in self-knowledge and in autonomous action. Emancipation requires both enlightenment and action. From this perspective, any knowledge that inhibits our achievement of freedom to act is distorted, and social systems that prevent us from developing to our full capacity for autonomy are repressive. Emancipatory knowledge overcomes these restrictions. The emancipatory domain raises the question of whose interests are served by particular claims to knowledge and of who may make claims, and the issue of how knowledge is used to maintain or transform people's perspectives

of themselves and their social systems.

I have stated that my inquiry into educational development is motivated by my interests in: 1) improving my practice; 2) being able to discuss the practice of educational development with others, engaging in meaningful dialogue with others interested in similar concerns; and 3) feeling in control of my work, having a sense of ownership about it and authenticity in it, being able to evaluate my practice and direct my own development. Interestingly, these purposes roughly correspond with Habermas's three types of interests: the first interest is largely technical, the second is largely practical, and the third is largely emancipatory.

While the work of Habermas confirms that my interests will influence the type of knowledge I will need, the work of Mezirow suggests how I may gain that knowledge. Jack Mezirow (1991), in the field of adult learning theory, described three learning domains based on Habermas's classification of interests and knowledge: instrumental (gaining technical knowledge), communicative (gaining practical knowledge), and emancipatory (gaining emancipatory knowledge). Cranton (1994) has expanded on this work, explaining how adult learners become knowledgeable in each of these areas. Similarly, different approaches to research have been designated as appropriate for making contributions to each of the different forms of knowledge (Carr & Kemmis, 1986; Ewert, 1991). The use of multiple methodologies is particularly appropriate when a problem or area of inquiry reflects multiple types of interests. Cranton and Knoop (1995) provide a nice example of an educational research design that explicitly incorporates empirical, interpretive, and critical components because

their study of psychological type is motivated by instrumental, communicative, and emancipatory interests.

Habermas's *Theory of Communicative Action* posits the need for justification of all forms of knowledge claims, regardless of knowledge source or research method used -- justification that relies upon open communication, rather than ideology:

In contexts of communicative action, we call someone rational not only if he is able to put forward an assertion and, when criticized, to provide grounds for it by pointing to appropriate evidence, but also if he is following an established norm and is able, when criticized, to justify his action by explicating the given situation in the light of legitimate expectations...the claim that his behavior is right in relation to a normative context recognized as legitimate. (Habermas, 1984, cited in Ewert, 1991)

Communicative action, according to Habermas, is made possible through a certain kind of discourse. Interestingly, nothing more elaborate -- or more foolproof -- than dialogue through discourse is proposed as the means for justification. (Note that discourse need not be limited to speech, and that the term discourse-practice (Cherryholmes, 1988) may better reflect the kind of communication that Habermas is referring to here.) The recognition that ideology can shape the entire discourse of a community, means that the conditions for a discourse that will enable productive dialogue must be stated and adhered to. Mezirow (1985) describes the elements of ideal discourse as:

Participants in an ideal discourse would have (1) accurate and complete

information about the topic discussed, (2) the ability to reason argumentatively and reflectively about disputed knowledge claims, and (3) self-knowledge sufficient to assure that their participation is free of inhibitions, compensatory mechanisms or other forms of self-deception. An idealized speech condition would be free of both internal and external forms of constraint and coercion. (Mezirow, 1985, cited in Ewert, 1991)

Mezirow also argues that the conditions of ideal discourse are the conditions that make self-directed adult learning possible. This suggests that the conditions of ideal discourse enable meaningful scrutiny of knowledge gained informally through self-directed learning as well as the knowledge gained through a more formal research process.

In discourse the validity of claims is questioned and disputes over claims are resolved through argumentation; the intention is to reach agreement on the basis of the better argument. Habermas proposes three criteria for assessing the validity of claims: "the aspects of the *rightness* that the speaker claims for his action in relation to a normative context (or, indirectly, for these norms themselves); the *truthfulness* that the speaker claims for the expression of subjective experiences to which he has privileged access; finally, the *truth* that the speaker...claims for a statement" Habermas, 1984, p. 307, cited in Ewert, 1991, p. 360). Ewert (1991) links each of the three validity claims to a specific knowledge domain: truth is identified with technical interests and instrumental knowledge (causal explanation), rightness is identified with practical interests and practical knowledge (understanding), and truthfulness (sincerity) is identified with emancipatory interests and emancipatory knowledge.

A summary of the relationships between types of interests, forms of knowledge, approaches to research, and criteria for assessing the validity of claims is provided in Figure 14.

Interest criteria	Knowledge	Research approach	Validity
Technical	Instrumental	Empirical-analytical	Truth
Practical	Practical	Interpretive	Rightness
Emancipatory	Emancipatory	Critical	Sincerity / Truthfulness

Figure 14. Relationships between types of interests, forms of knowledge, approaches to research, and criteria for assessing the validity of claims.

Given that my claims regarding educational development arise from an inquiry motivated by technical, practical and emancipatory interests, I must accept that others will assess the truth of the information I provide (is it accurate and complete?), the rightness of my arguments (are they reasoned and reflective?), and the sincerity of my efforts to know (are my claims free of self-deception?). In fact, my ability to provide correct information, to reason argumentatively, and to be critically self-aware will affect the quality of the communication I share with others -- that is, the degree to which my claims invite others to participate in meaningful dialogue concerning the nature of educational development. Their willingness to participate and to abide by the same rules of discourse will similarly affect the quality of our dialogue.

Types of Knowledge

So far, my review of the literature has looked at what is involved in the construction of knowledge. The idea that the reasons for our inquiry affect the kind of knowledge we construct has been introduced. I now wish to look more deeply at work that discusses the types of knowledge that may be uncovered or produced through educational inquiry, and considers the validity of those various types of knowledge claims.

Procedural and Propositional

Conventional epistemology (the theory of knowledge), particularly as it is applied to education, usually focuses on the differences between two types of knowledge: propositional (or declarative) knowledge and performance (or procedural) knowledge. We will see that there are educational scholars who believe that too great an emphasis on these categories of knowledge may not be very productive, and in this review I will look at some alternative approaches to epistemology that seem particularly relevant to educational settings. Nonetheless, it seems best to ground a review of alternatives in a clear understanding of the conventional, so I will begin with a description of these two commonly-referred-to types of knowledge.

Propositional/declarative knowledge, sometimes referred to as 'knowing-that', is informational knowledge about the world; it includes factual and theoretical knowledge. Propositional knowledge may or may not be constrained by time or context – an important characteristic for those who believe that some, but not all, knowledge is contextually bounded. It is generally accepted that propositional knowledge must be justified for it to have any real epistemic status. Scientific research has come to be very

closely associated with the justification of formal (i.e., contextually-bounded) propositional knowledge claims, so that conventional methods are intended to provide a justification that ranges beyond the immediate context. There is, however, no reason why propositions that are quite specific or time bound cannot be justified if an appropriate approach to epistemological scrutiny is taken.

Performance/procedural knowledge, often called 'know-how', is knowledge of how to do something; it is competency and skill. Performance knowledge is acquired through experience and reflection. Fenstermacher (1994) suggests that "the justification of performance knowledge is every bit as important to its epistemic status as it is in the case of propositional knowledge and that such justification is not simply in the performance of the skill or the craft but also in establishing the reasonableness of the performance and the evidence connecting its purpose to its eventual outcome." Ironically, while science has historically concerned itself with justifying the reasonableness of its procedures, conventional science itself has had little to offer as help in justifying performance knowledge claims.

Performance knowledge (know-how) and propositional knowledge (knowing-that) are distinct but interdependent categories of knowledge; neither of these two aspects of knowing is ever present without the other. Fenstermacher (1994), for example, says that "one cannot opt for performance knowledge without also understanding that one has 'acquired' propositional knowledge in the bargain, and vice-versa." Although most philosophers agree with Gilbert Ryle's contention that knowing how cannot be reduced to knowing that, there is considerable support for the idea that

knowing how is, in an important sense, dependent on knowing that. Because of the interdependent nature of performance and propositional knowledge, it is impossible to completely separate the two if one wishes to come to an understanding of knowledge in teaching practice. At the same time, one cannot ignore the distinct differences between performance and propositional knowledge.

Knowledge for Teaching

Fenstermacher's (1994) review of conceptions of knowledge in research on teaching provides a framework for organizing the different forms, conceptions, or notions of educational knowledge, and also addresses the problem of how knowledge may be justified, which is particularly relevant to my concern about the contribution to educational knowledge that research on practice may make. Fenstermacher acknowledges that both researchers and teachers may conduct inquiry to produce educational knowledge, referring to Richardson's (1990) discussion of this topic and to the work of Cochrane-Smith & Lytle (1990), and that the form of inquiry affects the kind of knowledge produced and therefore must be carefully selected. However, his central point is that no matter who conducts the inquiry, and what type of knowledge they wish to contribute, a justification for their knowledge claim must be made; also, different forms of inquiry and knowledge require different forms of justification. Fenstermacher expresses concern that knowledge and belief are frequently used interchangeably in the educational literature, as if they are identical in meaning and in epistemic status. He believes that a knowledge claim is quite different from a claim to believe and that the distinction lies in the fact that a claim to knowledge must be

justified. What qualities can we expect of justified knowledge? Certainly Fenstermacher does not imply that justification will (or should) produce knowledge that is "pristine, permanent, and absolute." He simply focuses our attention on the need for justification, states that all knowledge claims must meet some kind of standards before they can be properly regarded as knowledge, and discusses the relative merits of two ways of justifying knowledge: providing evidence and offering good reasons.

Fenstermacher's approach to justification apparently puts him in the company of scholars whose thought is characterized by "significant elements of openness [in which] there are no absolute authorities: only the even-handed demands of reason and evidence..." (Barnett, 1994, p. 168), suggesting a sympathy for a constructivist orientation toward knowledge. He does, however, put considerable faith in formal knowledge, which suggests that he assumes the possibility of foundational metanarratives.

Fenstermacher describes two primary types of knowledge in teaching: formal (TK/F -- teacher knowledge/formal) and practical (TK/P -- teacher knowledge/practical). *Formal knowledge* (TK/F) is of the type that answers the question, "What is known about effective teachers and teaching?" This is the specialized knowledge base for teaching which has been generated through studies of teaching that use conventional scientific methods, qualitative and quantitative. TK/F is knowledge that ranges beyond the immediate context, situation, or slice of time. There are strong connections between certain methods of inquiry (i.e., scientific research) and claims to formal knowledge. The scientific method is the generally accepted method for

acquiring new formal knowledge. *Practical knowledge (TK/P)* is of the type that answers the question, "What do teachers know?" -- a question asked by researchers who intend to find out what teachers already know, rather than to produce knowledge for teachers to use. TK/P arises out of teachers' action and experience and is constructed through reflection. Practical knowledge is represented in teaching practice; it may or may not be capable of immediate expression in speech or writing. It is contextual -- bounded by time, place, or situation. Researchers need not rely on conventional methodology to elicit and understand teachers' practical knowledge.

Fenstermacher connects these two types of knowledge in teaching with conventional epistemology, noting that propositional/declarative knowledge and performance/procedural knowledge "serve as the basis for the distinction between TK/F and TK/P, although there is more involved in the TK/F and TK/P categories than is fully captured by the usual differences between propositional and skill knowledge." To clarify: it is a mistake to equate formal knowledge (TK/F) with propositional knowledge and practical knowledge (TK/P) with performance knowledge, although there are "clear affinities between the categories"; TK/P consists of far more than is accounted for in the epistemological concept of performance knowledge, while TK/F does not include all that can be accounted for in the epistemological concept of propositional knowledge.

TK/P and TK/F are functionally useful categories of knowledge. A category of knowledge called practical knowledge (TK/P) allows us to study knowledge as it exists in practice and to define practice. Similarly, a category of knowledge called formal

knowledge (TK/F) allows us to study knowledge about practice and to define a field of study in relation to the practice. Though these categories are more authentic to the real-life task of conducting inquiry into teaching than are epistemologically-logical categories of knowledge, serious difficulties may arise in their use if one treats all TK/P knowledge as if it is performance knowledge, or all propositional knowledge as if it must be formal knowledge. When the rationale and methodology for uncovering knowledge, contributing to knowledge, and justifying knowledge are poorly articulated or poorly understood, it is quite possible that inquiry and understanding will be confounded. For example, some errors that might arise that are related to interaction between formal, practical, propositional and performance knowledge:

- one may grant higher status than is warranted to formal knowledge, simply because of its historical association with conventional scientific research knowledge;
- one may neglect to attend to the justification of practical knowledge, because of its association with performance knowledge which historically has been given short shrift as a legitimate type of defensible knowledge claim;
- one may assume that methods for justifying formal knowledge will or should be appropriate to the justification of practical knowledge.

Once again, the critical point Fenstermacher makes about knowledge in teaching is that, "Both TK/F (formal knowledge) and TK/P (practical knowledge) are subject to evidentiary scrutiny if they are to count as knowledge in any useful sense of the term." He explains that "to the extent that a conception of knowledge has epistemic merit, it will provide a basis for determining the strength, confidence, or

trustworthiness of a claim to know something, whether that knowledge is propositional or performance, formal or practical."

What might that scrutiny look like?

Fenstermacher proposes that conventional science works quite well for the advancement and justification of most formal knowledge and of some practical knowledge, particularly propositional. He also concedes that alternative forms of science -- including narrative, interpretive, naturalistic, or hermeneutic inquiry -- hold particular promise for those who search for a science of practice suited to the advancement and justification of practical knowledge. However, his emphasis on the primacy of justification steers him away from an analysis of the worth of these various scientific methods. Instead, Fenstermacher proposes that "a science for the production of practical knowledge is not needed", and that what is needed is a way to subject practical knowledge to standards of justification. (I can say what I know, but is what I know worth attending to?) He notes that justification of practical knowledge is particularly important when the claims to practical knowledge relate to professional performance -- the performance of special and specific tasks intended to bring about a particular set of circumstances; there must be some standards for defending a teacher's claim to know their practice.

Fenstermacher introduces *practical reasoning*, or practical argument, as an approach to the justification of practical knowledge. The nature of justification shifts from the presentation of evidence to the development of good reasons. Practical reasoning is defined as a deliberative reflection of the relationship between means and

ends. Practical reasoning:

- a) makes action sensible to actor and observer;
- b) shows how action suits the demands of the situation;
- c) addresses the moral aspect of the action (of essential importance, since many argue that the moral dimension is at the very heart of teaching);
- d) brings tacit knowing to a level of awareness that permits reflective consideration.

Each of these elements makes it easier to assess the merit of a teacher's claim to practical knowledge, and are thus advantageous to the study of practical knowledge.

Strangely enough, Fenstermacher does not refer to Habermas even though the practical reasoning that he promotes seems intended for the justification of the practical knowledge claims which arise, according to Habermas, from our practical interests. Actually, the dialogue and communication that is implied in practical reasoning is an intrinsic feature of Habermas' conception of practical interests and practical knowledge (in contrast to TK/P which is knowledge represented in teaching practice that may or may not be capable of immediate expression in speech or writing). Practical knowledge, as used by Habermas, is slightly different from TK/P because it assumes that individuals' subjective meanings of their experience and actions are a form of practical knowledge only if they have meaning for the social group. According to Habermas, "through adherence to the norms of rational discourse one is necessarily engaged in a dialogue, for part of that normative structure lies in offering truth claims with a view to engaging others in dialogue over the worth of those truth claims" (Barnett, 1994, p. 168). Fenstermacher apparently corrects the incomplete view of

TK/P as it has been used in educational research by focusing attention on the need to justify it through practical reasoning.

Fenstermacher's review (1994) generally ignores emancipatory learning, leaving me to wonder whether practical reasoning is an appropriate approach to the justification of knowledge in the emancipatory domain. Habermas's theory of communicative action suggests that the approach to the justification of emancipatory knowledge is similar to that for practical knowledge, but the questions asked of it are broader, different, and emphasize the need to assess the impact of cultural norms on individuals' (and communities') knowings. Critical theory and critical social science are both intended to address these questions. However, according to Ewert (1991), critical theory is limited to the process of stating the problem; since educational research must be concerned with practical solutions to be epistemologically valid, critical social science -- which is focused on the transformation of consciousness and of practice -- is required. I will return to this topic again later in my review.

Also, if we consider seriously the postmodern notion that formal metanarratives (that is, those not bounded by context) are not possible, then the formal category of teacher knowledge (TK/F) is irrelevant, and Fenstermacher's framework essentially leaves us with only a single meaningful category (TK/P) of knowledge in teaching. While Fenstermacher's description of practical knowledge is tremendously useful in understanding the nature of knowledge in teaching, an epistemological framework that separates knowledge in teaching into practical vs. formal categories may not be the best alternative to conventional epistemology.

Expert Knowledge

If experts are people who are "continuously trying to get beneath the surface of the phenomena they are dealing with and to build up a coherent and usable body of knowledge", it is apparent that expertise in educational development is my goal. Expertise is particularly relevant when we consider educational work as a kind of professional practice, implying that effective and knowledgeable performance is both valued and expected. Bereiter and Scardamalia (1986) have defined expertise as "high levels of knowledge and skill that do not come about naturally but require a special and sustained investment in learning" (p. 10) and have proposed an epistemology fitting to an interest in the development of expertise, which is helpful in considering the role of knowledge in educational practice.

According to Bereiter and Scardamalia (1993), every kind of knowledge has a part in expertise. While *procedural knowledge* (skill) and *formal knowledge* ('book learning') tend to receive the most attention, expertise is also absolutely dependent upon some other less visible forms of knowledge, including: *informal knowledge*, which is the expert's elaborated and specialized form of common sense; *impressionistic knowledge*, which is often referred to as 'intuition' or 'instinct' because it is experienced as feeling rather than knowing, and which plays a crucial role in expert judgment; and *self-regulatory knowledge*, which is self-knowledge relevant to functioning in a domain. The most important point is that the distinctive knowledge of experts, which includes all these kinds of knowledge, comes about from their efforts to solve problems in their domains:

...problem solving provides the dynamic element in the growth of all kinds of expert knowledge. Experts do not just solve the objective problems that are part of their work -- problems of curing illnesses, selling cars, or whatever. They also solve problems of understanding and problems in which they themselves -- their strengths and weaknesses, desires and aversions -- are a major part of the problem. These problems are often interrelated: Difficulties that arise in solving an objective problem may bring out problems of understanding or problems of self-regulation. Solving these problems within the context of the objective problems of a domain helps give expert knowledge its coherence and effectiveness. (Bereiter & Scardamalia, 1993, p. 74-75)

In other words, we define problems in different ways depending on our interests, and our expert knowledge comes about through solving those problems.

As we have already seen, conventional educational epistemology focuses on the differences between declarative/propositional knowledge (know-that) and procedural/performance knowledge (know-how). Bereiter (1992) believes that this creates "a content-process dichotomy that hinders an authentic understanding of expert knowledge", and proposes that a more useful distinction is the difference between a) knowledge organized around referents and b) knowledge organized around problems. Referent-centred knowledge is knowledge related to an object or topic or concept; for example, what I know about cars. Problem-centred knowledge arises from our efforts to understand a phenomenon or solve a problem; for example, what I know about starting my car on winter mornings (which may include some of what I know about

cars plus additional knowledge about air temperature in December, about how to convince my spouse to clear a space in the garage for my car, about buying and using anti-freeze, etc.).

The notion of problem-centred knowledge enables us to consider all knowledge organized around problems as a single entity and to think about ways that this kind of knowledge may be developed. It seems that persistent and recurring problems function as organizing points for knowledge, facilitating the development of problem-centred knowledge:

In the normal process of becoming good at something, operations that once took thought and planning come to be done with little or no mental effort...Expertise is distinguished by what people do over and above this normal learning process. While the normal process leads to efficiency, it also leads to rigidity and to a tapering off of learning as it reaches a level that suffices for ordinary needs....In domains where expertise flourishes, problems tend not to have ceilings on them. The process of expertise is the process of tackling problems at higher and higher levels -- what we refer to here as 'progressive problem solving'. This process builds on normal learning, because it is through normal pattern learning and proceduralization that mental resources become freed to reinvest in these higher-level efforts... (Bereiter & Scardamalia, 1993, p. 120-121)

The constitutive problems of a domain are the endlessly complex problems in a domain, where progressive problem solving never approaches an endpoint. For example, in medicine the elimination of disease is a constitutive problem. "Professions

and other expert domains are in an important sense defined by their constitutive problems. Change the constitutive problem and you change the profession in a fundamental way" (Bereiter & Scardamalia, 1993, p. 97). It follows that it is necessary to invest energy in the constitutive problems of one's domain if one wishes to develop expertise in that domain. There is, for example, ongoing debate as to whether the goal of educational development is best defined as the improvement of teaching or the improvement of student learning, a debate which is usually tied to a discussion of how to assess the impact of ED. Because educational developers typically work with faculty, most are comfortable with the idea that the improvement of teaching is a constitutive problem of ED work, if improved teaching is defined as teaching that better facilitates learning. Similarly, many developers work with administrators, hoping to change the institutional environment so that it better supports the improvement of teaching (and learning); so the improvement of institutional conditions is a constitutive problem of ED work, if an improved environment is defined as one that better supports teaching and learning.

Bereiter and Scardamalia believe that the persisting problems most likely to generate high-level conceptual learning are problems of explanation. They value discourse (and this includes scholarly inquiry) aimed at solving problems of explanation because it leads to the development of high-level conceptual knowledge in a domain and facilitates the justification of that knowledge. Theory arises from our attempts to explain, and scholarly discourse provides opportunities to articulate theory and critique it and improve upon it. It is worth noting that referent-centred knowledge "acquires

substance as it becomes linked to the problems it helps to solve" (Bereiter, 1992, p. 358). Since concepts are the building-blocks of theory, referent-centred knowledge is absolutely vital to comprehending discourse and thus to participation in discourse.

In educational development, an excellent example of a problem of explanation is the problem of explaining how faculty become better teachers. In Chapter Three I described some theories of educational development that have arisen from scholars' efforts to explain the process by which faculty develop as teachers and improve their teaching, and in Chapter Four I described my own attempts to explain how faculty learn to teach. Other interesting problems of explanation are how teaching influences learning, or how institutional conditions (grading requirements, for example) shape teaching and learning, or why (or why not) there is a perceived need to offer institutionalized educational development programming (a topic addressed in Chapter Two).

In Chapter Five I claimed to know some things about educational development on the basis of my experiences as an educational developer. These claims point out some of the constitutive problems of ED practice, in that they indicate more specifically the recurring and significant problems that developers are required to build their practice around, given the particular role we play in the improvement of university teaching and learning. The most significant of these constitutive problems of ED practice would be forging a meaningful relationship with members of the faculty, and acting as witness to the mandated need for educational development (thereby provoking and empowering faculty members -- and institutions -- to take seriously their

educational role and to learn better ways of enacting it.)

Bereiter and Scardamalia conclude that the method of expertise, so far as it can be specified at the individual level, is "going beyond one's well-learned procedures, resisting downsliding into routines, and reformulating problems at new and more complex levels." But expertise is not solely an individual achievement, since knowledge-building requires progressive discourse in community. When the discourse of a knowledge-building community is centred on persistent, high-level problems -- particularly problems of explanation -- a sophisticated body of knowledge (conceptual and theoretical) can be constructed around those problems (1992).

Schon's (1983) description of the way professionals behave when they confront problems of practice is relevant here. According to Schon, when professionals face a problem they first name it ('framing'), then take action, then examine the consequences of their actions; this process of framing, acting, and responding to the consequences of actions is "reflection-in-action", and it generates knowledge of and for practice.

Schon's description of reflective practice supports the idea that the expert knowledge associated with professional practice is essentially problem-centred knowledge.

Interestingly, Schon suggests that the knowledge arising from practice will depend not only upon the constitutive problems of practice, but on how the problems of practice are defined, or framed. Habermas indicates that this is related generally to our interests, and Cherryholmes reminds us that framing may be shaped by ideology.

In my view, the distinction between referent- and problem-centred knowledge is more useful than the distinction between TK/F and TK/P. The notion of constitutive

problems of practice answers the need for a field of practice to define itself, without having to make the potentially erroneous claim that there is a category of educational knowledge (TK/F) that makes sense outside of a given context, and while keeping the primary focus on the knowledge that is constructed through addressing those all-important problems of practice. TK/F bestows upon decontextualized knowledge a status and legitimacy of its own right; referent-centred knowledge, by contrast, is only useful in the service of solving problems of practice, that is in constructing problem-centred knowledge.

Although Bereiter and Scardamalia note that expertise includes all kinds of knowledge, they place a particularly high value on the conceptual knowledge that is acquired through solving problems of explanation, and (like Fenstermacher) make little mention of the knowledge that experts would presumably construct when they address problems of emancipation. Constitutive problems of practice are likely to include all types of interests -- technical, practical, and emancipatory -- and the different forms of knowledge associated with each. Given what we have already learned about the role and value of discourse in the construction of knowledge, it is likely that the discourse they promote for the growth and justification of problem-centred knowledge would be as useful for problems of emancipation as it is for problems of explanation. Since transformative learning theory is particularly concerned with the growth of emancipatory knowledge, that is the next topic of my review.

Transformative Learning

Many have proposed action research as a method of inquiry well-suited to the

development of teacher's practical knowledge, and the work of Bereiter and Scardamalia confirms that scholarly communities organized around the development of such knowledge could foster educational expertise. Action research is a form of critical social science, which may be broadly defined as research that "combines participation in the process of critique with the political determination to act to overcome contradictions in the rationality of social actions" (Ewert, 1991, p. 373-375). Ewert (1991) notes that a key advantage of critical social science, particularly for the field of education, is that it incorporates the production of knowledge related to our technical, practical, and emancipatory interests.

My purpose in this section is to present transformative learning as an approach to the construction of knowledge that is comparable to critical social science. The process of transformative learning may look like research and may incorporate aspects of critical social science when it is educational scholars/practitioners who are doing the learning, but it is a conceptually broader category: a way of knowing that is appropriate for individuals with all kinds of backgrounds in all kinds of settings. Like critical social science, it incorporates our emancipatory interest.

According to Mezirow (1981) engaging in critical thought and reflective action is the essence of adult education. Mezirow's conception of adult education starts from a recognition that our perspectives on the world are shaped by our values, assumptions, and beliefs, which may be invalid. Although most of us tend not to question these values, beliefs, or basic assumptions, or are even aware of them, distorted assumptions about the world lead us to have invalid or distorted perspectives on the world.

Through critical self-reflection on our 'meaning perspectives' (the assumptions that we use to interpret our experiences) we may reformulate these perspectives to allow a more inclusive, discriminating, and integrative understanding of our experience and then act on this reformulation; we then engage in the process Mezirow calls transformative learning i.e., "the activity of making an interpretation that subsequently guides decision and action" (1991, p. 375). The effort to facilitate transformative learning is called emancipatory education. Mezirow argues that individual transformation through emancipatory education enables societal transformation because, "if individuals discover that their assumptions are based on cultural distortions (women can't be mechanics; men don't know how to do laundry; all Germans are ruthless; the poor cannot go to university) and if those assumptions are revised and acted upon, social change will be the next step" (Cranton, 1992, p. 175).

Essentially, to say that an assumption is distorted means that it is invalid in terms of an individual's personal experiences. Individuals who have accepted cultural values, beliefs, and explanations without question may not notice the ways these societal perspectives are or are not confirmed by their own experiences. Through transformative learning, we correct errors in understanding and affirm 'right' understandings that arise through critical reflection on our experiences; individuals use their experiences to contribute to knowledge. In the normal course of events, people may not act upon their own understandings of situations (which sometimes are convictions) because their personal perspectives are not affirmed by societal values. Sometimes when we reflect on our experiences in relation to our perspectives we come

to the conclusion that our perspectives are good ones -- and then make a more concerted effort to act upon them. When individuals reflect upon and affirm knowing and use it to guide action, societal transformation can come about just as it does when individuals revise their perspectives and act upon them. While Mezirow's language of constraints and distortions is rather negative, one may choose to view transformative learning as a process of moving towards more inclusive understandings of the world, expanding one's sense of the ideal, sometimes through affirmation and sometimes through revision), and acting upon that.

Cranton (1994) indicates that Mezirow sees emancipatory knowledge, which is gained through transformative learning, "as distinct from the knowledge gained through our 'technical' interest in the objective world (requiring instrumental learning) or our 'practical' interest in social relationships' (requiring communicative learning). The emancipatory interest does, however, have implications for both instrumental and communicative learning. Reflection on meaning is an important aspect of both communicative and transformative learning, but when our understandings are transformed as a result of the reflection and we view the world from a new perspective, learning moves beyond the communicative domain and into the arena that truly reflects our emancipatory interest. The need for action brings the technical interest into play.

Brookfield connects emancipatory learning with critical thinking, but is careful to clarify that critical thinking involves more than logical reasoning or "scrutinizing arguments for assertions unsupported by empirical evidence" (Brookfield, 1987, p. 12

cited in Cranton, 1994, p. 61). Cranton (1994, p. 55) notes that although Mezirow describes critical self-reflection and transformation in language that emphasizes the conscious and the logical, others have suggested that the process is not entirely rational. Boyd and Myers (1988; Boyd, 1985; Boyd, 1989) describe a process of discernment in which symbols, images, and archetypes play a role in personal illumination. Cranton also cites the postmodern perspective of Stanage (1989), who has suggested that the transformation of meaning is not a linear, determinable, or predictable process.

The process of transformative learning can, nonetheless, be usefully portrayed in terms of general distinctions between typical stages in the process (Cranton, 1994). There is usually a trigger event or disorienting dilemma, leading to a phase of appraisal or self-examination, then exploration of new ways of thinking or behaving which includes assessing the validity of various alternatives, followed by a process of developing alternative perspectives which may include developing a plan of action and acquiring necessary skills and knowledge and must include trying out new ways of thinking or acting, and finally integration -- which is likely to involve the transformation of beliefs and assumptions so that new ways of viewing and experiencing the world are accommodated. Knowing of these typical stages assists individuals in recognizing when they are involved in the process and thus in making decisions about their learning; it also assists educators in considering how they may facilitate learning at each of these stages.

It makes sense that a process of emancipatory education is closely tied with the

concept of 'autonomy':

Any knowledge that inhibits a person's achievement of freedom and autonomy is ideological and therefore distorted...social systems that prevent a person from developing his or her full capacity for freedom and autonomy are repressive systems...the critique of knowledge is required to overcome the limitations to self-knowledge based on the internalization of social constraints. (Ewert, 1991, p. 355)

Cranton (1994, p. 60), based on a review of autonomy as characterized by Brookfield (1986), Candy (1991), and Jarvis (1992), concludes that becoming autonomous is "becoming free of the constraints of unarticulated or distorted meaning perspectives", and is thus a transformative process; Mezirow's own words confirm this view:

dramatic personal and social change becomes possible by becoming aware of the way ideologies -- sexual, racial, religious, educational, occupational, political, economic, and technological -- have created or contributed to our dependency on reified powers. (Mezirow, 1981, p. 5-6)

This, again, gets at the idea that the individual is a source of truth, or at least of better understanding, if individuals are able to act autonomously to free themselves of the constraints imposed by ideology and see the world from their own perspective. The concept of transformative learning calls upon us to trust in the ability of individuals to critique and then transform knowledge accepted within a community.

Full autonomy is, of course, an ideal (Cranton, 1994) -- as is being completely conscious of the sources and consequences of meaning perspectives and being free from

coercion, constraints, and distortions in these perspectives. The autonomy of the individual is required in two senses: in knowing the culture, i.e., "to be reflective about the cultural context and traditions in which he or she is embedded" (Ewert, 1991, p. 354), and in knowing the self, i.e., "to become articulate about our own affective and emotional constitution" (Ewert, 1991, p. 354). Knowing self and knowing culture are accomplished simultaneously through dialogue/discourse. According to Mezirow, the purpose of education is to provide the conditions in which such discourse is possible. Through better knowledge of self and society, one is able to gain a new perspective which offers new possibilities for personal action in the world, thereby enabling societal transformation through individuals' emancipatory-knowledge-in-action.

Why would individuals choose to test the understandings that they have acquired socially? Because transformative learning theory is dependent upon the individual, who must perceive and respond to disorienting dilemmas if learning is to take place, it seems wise to confirm that such a personalized process is indeed plausible.

Tacit and Personal Knowledge

I turn, then, to the writings of Polanyi (1958), who adds to our understanding of the personal process of knowing. While the social context in which the act of knowing takes place obviously has a tremendous impact on the knowledge we construct, Polanyi reminds us that knowing is an ongoing act of creation by individuals who make a personal commitment to their own ability to know. His perspective is in agreement with Dewey's view that we identify ourselves with things when we take an interest in them. In his description of *personal knowledge*, Polanyi incorporates two dimensions strongly

identified with constructivism: the self as knower and the creative aspect of knowledge.

In considering the nature of human knowledge, Polanyi starts from the fact that we can know more than we can tell. He notes that in the pursuit of knowledge, humans actively shape their experience, and says that this shaping is "the great and indispensable tacit power by which all knowledge is discovered and, once discovered, is held to be true." Our ability to know things tacitly is the key to our ability to construct knowledge. Tacit knowing allows us to sense a hidden reality, and allows us to be deeply committed to this. Polanyi offers a view of knowledge in which "we can have a tacit foreknowledge of yet undiscovered things...we are guided by sensing the presence of a hidden reality toward which our clues are pointing." The tacit component of personal knowledge accounts for: 1) a valid knowledge of a problem; 2) the scholar's capacity to pursue it guided by a sense of approaching its solution; and 3) a valid anticipation of the yet unknown implications of the eventual discovery. According to Polanyi,

Scientific knowledge is the knowledge of an approaching discovery. To hold such knowledge is an act deeply committed to the conviction that there is something to be discovered. It is personal. The discoverer is filled with a compelling sense of responsibility for the pursuit of a hidden truth, which demands his services for revealing it. His act of knowing exercises a personal judgement in relating evidence to an external reality, an aspect of which he is seeking to apprehend.... You cannot formalize the act of commitment, for you cannot express your commitment non-committally.

Polanyi's conception of scientific knowledge as personal means that, in his view, a knowledge claim cannot be made independently of a belief claim -- which raises questions about Fenstermacher's statement that a knowledge claim is quite different from a claim to believe, the main distinction being that a claim to knowledge must (and presumably can) be justified.

The relevance of the tacit component of personal knowledge to education has been acknowledged by many, though for most as a sort of footnote to discussions rather than in the central place in our thinking that Polanyi himself intended it to occupy, as indicated by his statement that if we accept, "that tacit thought forms an indispensable part of all knowledge, then the (objectivist) ideal of eliminating all personal elements would, in effect, aim at the destruction of all knowledge." Donald Schon (1983, 1987) is an exception to this generalization. Schon's work concerning reflective practice, and the work of others who have followed his lead, is based on the premise that much of the worthwhile stuff that professionals know about their practice is in the form of informal, typically unstated, personal theories of practice (knowing-in-action). An underlying assumption of work in this area is that tacit knowledge should be made explicit through reflection, so that it may be analyzed and critiqued as a means of improving practice. However, Polanyi (1958, p. 20) himself cautions that "detailing particulars may destroy an understanding of complex matters (as a comprehensive entity)...an explicit integration, in general, cannot replace its tacit counterpart...the process of formalizing all knowledge to the exclusion of any tacit knowing is self-defeating." It seems to me that much of the interest in tacit knowledge that Schon's

work has inspired may be traced to a drive to justify our actions -- reflecting our (perceived) need to find legitimate approaches to the justification of practical knowledge. Polanyi's tacit knowledge is clearly a comprehensive and unique form of knowing that not only shapes but also fosters ongoing personal learning, and thus is particularly relevant to self-directed learning. The existence of tacit knowledge explains how it is possible for individuals to perceive disorienting dilemmas, which stimulate the process of transformative learning. In addition, the facilitative influence of tacit knowing on commitment to learning seems to promise a capacity for increasingly complex learning -- a promise that is particularly relevant to the goal of enhancing teaching expertise.

Confirmation / Illumination

Through my review of the literature I have learned about ways of knowing suited to educational development. Still, I am left with some nagging questions about the underlying reasons for justification of educators' claims to know, which prompts me to construct some answers that work for me at this stage in my understanding of knowledge and of education.

Do educational researchers need to justify their knowledge of education to ensure that their claims to know are a valid contribution to knowledge, or is justification necessary to assure their academic status and authority? While we may shy away from acknowledging the second reason for justification, I believe the researcher's desire for status is real and acts as an indicator for a relevant issue. That is, while it would be a mistake to accept that educators should be granted the kind of

authority that guarantees their stories are accepted by others as valid accounts of the world, I do believe educators deserve the kind of authority that would encourage others to listen to their stories, so that valid accounts of the world may be constructed and validated socially, through dialogue. This begs the question of which comes first: validating knowledge as a checkpoint on the route to communication? or, communicating with others as an important stop on the route to the construction of valid knowledge? We all know that effective communication is a two-way process, a shared responsibility of those in a community. It is partly up to individuals to gain the audience of others in the community, and partly up to others in the community to be open to individuals. While the educational community might be tempted to check the credentials of all potential community members, it is (to me) more reasonable and productive that it welcome others into the community through conversations with all who share the community's interests.

Noddings (1984) warns us that when our primary interest is in ethical conduct it is best not to be distracted by the problem of justification. First, she says, "Moral statements cannot be justified in the way that statements of fact can be justified. They are not truths. They are not derived from facts or principles... moral statements come out of a moral view or attitude. ... there can be no justification for taking a moral viewpoint ... the moral viewpoint is prior to any notion of justification" (p. 94-95). A second difficulty in responding to a request for justification, says Noddings, is that "justification requires us to concentrate on moral judgments, on moral statements. Hence we are led to an exploration of the language and reasoning used to discuss moral

conduct and away from an assessment of the concrete events in which we must choose whether and how to be have morally" (p. 95). Noddings proposes that in the realm of ethical conduct, an ethical ideal guides our actions and is the standard against which our actions are judged.

Fenstermacher suggests that an advantage of practical reasoning as an approach to justification is that it "may also address the moral aspects of action...as such it permits us to consider the moral dimensions of teaching...a compelling reason for entertaining practical reasoning as an approach to the study of practical knowledge of teachers" (1994). Noddings, however, presents a view of ethics that begins with a moral attitude and not with moral reasoning, although she does not imply that ethical reasoning is illogical. Since ethical behavior is not governed by a process of moral reasoning, concerning ourselves with moral arguments pulls us away from the heart of ethical action, which is a moral attitude and an ethical ideal. While rational explanations for ethical actions can be provided, such explanations do not justify our viewpoint or our actions, and, in fact, can distract us from the necessity of considering the extent to which our actions have enhanced and supported our ethical ideal. Noddings warns that "the search for justification often carries us farther and farther from the heart of morality" (1984, p. 105).

Noddings does emphasize the value of confirmation. "When we attribute the best possible motive consonant with reality to the cared-for, we confirm him; that is we reveal to him an attainable image of himself that is lovelier than that manifested in his present acts" (Noddings, 1984, p. 193). Confirmation points us toward our best

possible self. It is possible to confirm individuals at the same time as one asks them to justify their actions, says Noddings (1986, p. 508) "I must see the cared-for as he is and as he might be -- as he envisions his best self -- in order to confirm him" (p 67). Confirmation depends upon and interacts with dialogue and practice in helping individuals to actualize their best image of themselves (Noddings, 1986).

This last point concerning the actualization of individuals' images of themselves prompts me to examine a view held by many educators (see McNiff, 1993; Whitehead, 1993): that the ultimate justification of educational knowledge is found in the educator's way of life, which is the educator's practice. This view has two implications I wish to consider...

First, the idea that knowledge produced through research is best validated in practice raises the issue of whose practice justifies whose knowledge. A split between the role of scholar and the role of practitioner, typical of educational inquiry in the past, has meant that scholars have conducted research which produces knowledge and that this knowledge was then presented to practitioners who presumably could use it with confidence. Approaches to justification in the academic world have consequently focused on ways of validating knowledge before it is returned to practice; this halfway step is necessary so that the researcher may gain the trust of other researchers and, more importantly, the trust of practitioners. I wonder: can we still count on this approach, or does it depend upon a division of responsibility, and power relationships, whose rightness has been disputed? Even if we do accept the rightness of this approach we still must face the fact that it is no longer the only option open to educators. What

if the scholar is the practitioner? No matter whether we or others feel it is appropriate for scholar-practitioners to skip the "academically-valid" phase and move on to test and demonstrate the validity of knowledge in their practice, the practitioner who does his/her own research has the power to take this approach to justification. Where, then, is the check that the practitioner's knowledge is not constrained through ideology? And the check that the practitioner has not made errors of accuracy? And the check that the practitioner has not misrepresented or misunderstood his/her own experiences? In this situation, scholars ask questions of practitioner-generated knowledge that practitioners used to ask of scholar-generated knowledge – essentially, they ask, "Why should I trust this knowledge?" The scholar-practitioner might choose to find ways to validate part way through the process of constructing and testing of knowledge, if he/she is interested in gaining the trust of a broadly-defined educational community.

Second, if the justification of knowledge is found in practice, it suggests that a description of practice can provide a kind of justification for that knowledge. This would imply that the form of the inquiry, and/or of the claim to know that arises from the inquiry, should reflect the form of practice so that its validity may be considered by others who have not experienced that practice. The closer in form the inquiry and the knowledge claim are to the actual practice, the easier it would be for others to ascertain the nature of that practice and consider the extent to which the knowledge claim is justified by practice. A note of caution is required here: it is wise to remember that since language is a kind of experience, a 'text' (or any other form of inquiry or presentation of results from inquiry) cannot replicate an experience (Bakhtin, 1981). A

text is a new, different experience for readers and for writers -- it is the experience afforded by metanarrative. This suggests that the form of the inquiry, and/or of the claim to know that arises from the inquiry, should simply be a metanarrative of whatever form that assists the researcher and the educational community to better understand practice. The construction of metanarrative texts that are educational experiences for writers and for readers seems a reasonable goal for all educators -- scholars and practitioners.

Yet another issue concerning justification is that it asks educators for reasons, for arguments, for explanations. What is the educator's purpose in constructing an explanation? Some explanations are based on ideology, are self-serving, and allow practitioners to be complacent. Other explanations illuminate practice and enable us to go further with our understanding, our inquiry, and our development of knowledge. Working hard and intentionally to construct good explanations -- i.e., theorizing about the meaning of educational practice -- develops expertise, which is itself a good thing. However, an approach to justification that emphasizes the quality of argument implies that whatever action is taken is legitimate as long as there are good reasons for it. Good reasons are those that meet the legitimate expectations of individuals within a community of discourse (Habermas). While the definition of 'goodness' is presumably also assessed through practical reasoning, ideology can influence a community's definition of what is legitimate.

Munby and Russell (1995) have proposed that justification of educators' claims can be made through consideration of *functional validity*, that is, asking "does it get

teachers where they want to go?" This approach apparently assumes that where "they" want to go, given that "they" are teachers, is educationally legitimate. This affirming of teachers honours and confirms teachers and is important to the development of teachers and the development of their knowledge of education, but... I wonder: is it not possible that some teachers do not have educational goals? Do all those who play the role of educator have legitimate expectations of where they want to go? I agree that affirmation is essential -- not only to the development of individuals (as educators), but to the development of (educational) knowledge. It therefore seems particularly important that the educational value of "where they want to go", i.e., the construct validity (Cherryholmes, 1988), also be seriously considered. We must ask: Is it knowledge that helps educators construct and approach the educational ideal? Polanyi's idea of knowledge as personal, and his identification of the tacit component as the power that guides the development of knowledge, promises that educators can head off to a better place -- not, however, because they necessarily know where it is they are going, rather because somehow they know that such a better place exists. This means that another way the educational community may judge whether knowledge is valid, i.e., useful, in addition to assessing whether it got educators where they wanted to go, is considering whether it brought them to a *good* place: a place that offers a more inclusive, discriminating, and integrative perspective; a place that illuminates practice and especially the constitutive problems of practice, and therefore builds a useful body of knowledge in the field.

In the end I conclude that one of the most powerful motives for justification

arises from the emancipatory interest. If individual educators don't find a way to validate their practice and their knowledge of/for practice, others will. And others' criteria may not be appropriate. Engaging in the discourse of justification is part of accepting one's educator role as a personal vocation, of gaining some autonomy over practice, and at the same time of entering a community of fellow practitioners. The process of validation -- which calls upon educators to make practice explicit and public by giving it a form that is not necessarily the form of practice itself but a communicable form -- has the potential to honour and protect educational practices and values, allowing practitioners to seek and to ask for what they need to do their work. The promise of affirmation for the worthwhile knowledge gained through deep engagement in educational practice is a worthwhile reason for educators to attempt justification and seek validation -- only, however, if we are careful to place greater value on caring practice than on validation and vigilant regarding overzealousness in articulating details and constructing explanations that blind us to the essence of good practice.

Chapter Seven

COMPOSING AN EDUCATIONAL DEVELOPMENT PRACTICE

The compositions we create in these times of change are filled with interlocking messages of our commitments and decisions. Each one is a message of possibility.

- Bateson (1990)

My inquiry, situated in an educational practice devoted to the improvement of university teaching and learning, has been concerned with the development of educators and the development of educational knowledge. The purpose of my inquiry has been to help me establish and sustain a legitimate educational development practice, to come to a deeper understanding of the development process and myself as an educator and developer, and to convey that understanding to others. The previous chapters describe how and what I have learned through extended inquiry and active engagement in educational development. Added to that document is the living document of my life as an educational developer. I am now in my eighth year of educational development work, and am comfortable in calling upon my record of achievement there as testament to my capacity to meet the challenges of ED work.

While I am confident in my claim to know educational development and the role of the educational developer and, moreover, to know both in a way that enables me to practice legitimately and coherently as an educational developer, I do not want to misrepresent the nature of that claim. I believe I had in mind, at the outset of my inquiry, a notion of knowing ED quite different from the tentative, divergent, open-ended, questioning model of knowing that I have grown comfortable with. I imagined

that I would develop or uncover procedures, plans, methods -- straightforward, clearly-defined approaches that would make the process and the work understandable and do-able. Bateson (1994), however, extols the virtues of an improvisational approach to life and learning in our changing world, explaining that "because it is not possible to stand aside from participation until we know what we are doing, it is essential to find styles of acting that accept ambiguity and allow for learning along the way (p. 235)." This makes sense to me; it was, after all, necessary that I participate in educational development activities long before I "knew" what I was doing. So, even though I have found a way of acting as an educational developer that generally works well for me and the people I interact with, I believe the most significant quality of this style lies in its flexible devotion to "learning along the way".

This outcome is not surprising given that my whole approach to ED work has been premised on the idea that development is an educational process. I set out on this path to a deeper understanding of ED with a commitment to learning as the basis for the improvement of teaching. Have the various starting points for my inquiry into educational development, stated in Chapter One (development as educational; education as a moral activity; educational development as self-directed learning; educational practice as vocation), served as a sound foundation for practice and shaped my knowing of educational development in a positive way? It may be useful to return to these starting points, to explore the extent and impact of my learning in each area, and to re-examine the assumptions underlying my approach to educational development work.

Assumptions

In this section I will, in effect, re-set the starting points for my continuing educational practice and inquiry, to reflect my learning.

Development as Educational

I stated that I consider the essence of educational development work to be its educational approach to change, its emphasis on university educators improving the quality of university education by learning better ways to support student learning, and in the role of the developer in fostering that learning.

I now wish to build upon this assumption, in the manner of those scholars and practitioners before me who have attempted to describe the nature of that learning, or developmental, process. Those descriptions have tended to emphasize stages of development, and the theories of teaching and learning held by educators at each of these stages. I do not argue against the "stages of development" approach to describing and explaining the educational development process, but do take a different approach. I present my description in the form of a **personal theory of educational development**:

My theory begins with a humanly constructed phenomenon called teaching. There is collective agreement that "teaching" means helping another person to learn, but it is a very general concept and is thus universally meaningful to people in different times, situations, and cultures.

A socially constructed concept of teaching is not immediately useful in the development of teaching. It is, however, useful in naming the phenomenon. Once teaching is named, persons can situate themselves in relation to that

phenomenon, that is, they can identify themselves as teachers (or as students of a teacher).

When individuals become teachers, they incorporate or embody the phenomenon we call teaching. The socially constructed, and universally meaningful, concept of teaching then becomes a personal one, constructed by individuals in the act of becoming a teacher, and it is this personally constructed concept that is most useful in the development of teaching. Because teaching is done in relationship with learners, the development of teaching is also dependent upon persons becoming students -- that is, learners in relationship with a teacher.

Practically speaking, how do individuals become teachers and establish relationships with learners? I propose that one becomes a teacher through the experience of teaching, and that teaching rituals make that experience possible. Teaching rituals are activities which are generally accepted as characteristic of teaching; through participating in these rituals in the role of teacher, individuals are able to embody the socially meaningful concept of teaching. Potential learners recognize these rituals as sites for teaching and learning and participate in them by playing the role of students. This ritually induced role-playing establishes a teacher-student relationship, which is required for true teaching to be possible. Rituals allow teachers to continuously re-engage in teaching acts before they really understand what teaching means. Through rituals, teachers begin teaching, and this experience of teaching allows them to

establish a personal teaching ideal, i.e., a vision of themselves as teachers.

It is this personal ideal or vision, constructed by teachers in the act of teaching, that guides the development of teaching. While teaching and teaching rituals are both socially constructed concepts, the teaching ideal is personally constructed -- it is self as teacher. Development is movement towards the ideal.

- *The response of students is of fundamental importance in the construction of the teaching ideal -- without student response, teachers cannot make use of the opportunities for development afforded by the teaching rituals.*

- *How do individuals take the first step towards imagining themselves as teachers? They may be attracted by the rituals of teaching, and want to play the role of teacher in these rituals and seek opportunities to play that role. Once they are playing that role, they are able to begin constructing a teaching self. Or, individuals whose primary identity is not that of a teacher may be required (or have the opportunity) to play the role of teacher in teaching rituals, and through this ritualistic teaching activity begin to imagine themselves as teachers.*

- *Teachers may continue to engage in teaching rituals for a long time (indefinitely?) without constructing a personal ideal. Without an ideal, there is no process of development. Teachers may in fact engage in teaching rituals without recognizing these activities as rituals. They may perfect a ritual, rather than use a ritual as a means of becoming a teacher through the relationship with students that the ritual affords.*

- *All teaching rituals are not equally effective. Some are better suited to*

the development of teaching than are others. Rituals that foster relationships (connection) and that allow room for flexibility and for choice of action and response (autonomy) are best able to support teachers' (and students') self-directed learning.

- *Dialogue among developing teachers ensures a more powerful development of the concept of "teaching", and of rituals useful for the development of teaching (i.e. educational rituals). Teachers contribute their knowledge of teaching (personal construct) to what is known about teaching (social construct). This is how contributions to the knowledge base for teaching are made -- by teachers.*

What are the implications of this theory for the role of the developer in fostering educators' learning and facilitating the process of development? At this point in my own development I am most intrigued by the fact that it suggests sites for intervention on the part of educational developers. Some of the implications will be discussed in my re-view of self-directed learning as a strategy for educational development. Full implications will become apparent as I use the theory to guide my actions.

Education as Moral Activity: A Framework for Practice and Inquiry

I stated that education is essentially a 'moral' activity in the sense that values, ideals, and commitments guide the actions of educators and shape definitions of 'good' practice. Our values are seen in our everyday styles of working, particularly in our styles of interaction with learners; our values "infuse the ethos of the classroom". Respecting the significance of the moral aesthetic, I chose to be "up-front" and to

articulate my known ethical values as a framework for my practice and inquiry.

I started from the supposition that two interests -- in persons and in knowledge -
- frame my educational research and practice. The ideal which governs and acts as a
standard for my practice is fidelity to persons through caring. As a scholar, I focus on
the pursuit of knowledge, guided by attention to the ideal of truth. *Caring and truth are
the ideals that shape my efforts to do educational development work and my claim to
know educational development*, I wrote. *I fuse my commitment to the development of
persons (myself and others) and my commitment to the development of knowledge (my
own and others') through a commitment to persons as knowledge-builders.*

I now wish to revise that framework to incorporate, more explicitly, a third
interest specific to the educational development setting. A candid exploration of the
values underlying my own practice, an openness to the values guiding the work of my
past and present ED colleagues, and closer attention to the very motives for doing ED
work, all lead me to acknowledge the value of competent educator performance. As an
educational developer, my particular interest is in educational practice, that is, in the
actions taken by educators to facilitate learning. My goal in educational development is
to gain and use knowledge that enhances the quality and effectiveness of that
educational practice. In this case the ideal shaping my efforts is *expertise*.

These **three** interests, then -- in persons, in knowledge, and in practice -- form
the framework for my approach to educational development: *Caring, truth, and
expertise are the ideals that shape my efforts to do educational development work and
my claim to know educational development. I fuse my commitment to the development*

of persons (myself and others), my commitment to the development of knowledge (my own and others'), and my commitment to effective educational practice, through a commitment to educators as knowledge-builders.

I continue to believe that the concept of self-directed learning, which posits that all persons are ultimately responsible for conducting their own search for personally meaningful knowledge, supports my commitment to educators as knowledge-builders. In this case, personally meaningful knowledge must incorporate knowledge which is meaningful to a person's professional practice. The implication is that when professional practice is involved, it is even more important to consider how self-directed learners construct knowledge that takes others' perspectives, needs, interests, and values into account.

Educational Development as Self-Directed Learning

I have described, in Chapter One, a conception of self-direction in which relationships with others are a crucially important and potentially quite powerful influence on the learning process. In this relational model of self-directed learning, connection and autonomy interact to create an interesting dialectic: self-directed learners take action to build sound, authentic, and meaningful connections between themselves and the thing they are learning and the persons they learn with; at the same time, self-directed learners act autonomously to make choices about what and who they will connect with and care for. I have also proposed that the facilitator of self-directed learning -- through caring -- can play a tremendous role in making this dialectic possible. I want to explore this proposition more deeply in the context of educational

development work.

My argument that caring allows relationships of connection and autonomy to thrive is based on Noddings' (1984) description of an ethic of care. According to Noddings, caring is characterized by receptivity and responsiveness; we keep ourselves open to the unique needs and interests of those we care for so that we may respond to them and thereby continue our relationship with them. Caring allows persons to become themselves through interaction with others. From a perspective of care, facilitating self-directed learning is less a matter of turning learners loose (or leaving it completely up to them) to pursue their goals, and more a matter of supporting and interacting with learners while they struggle to learn.

In the higher and continuing education settings, most learners are concerned with establishing a sense of self (including a notion of personal competency and/or personal identity) in a particular discipline or profession. Self-directed learners must be able to construct for themselves an ideal, as a standard against which they may monitor their learning and judge their performance in the area(s) of interest to them. The ideal is the learner's best image of his or her self in relation to the study of a discipline, or the practice of a profession.

Noddings' work (1984) suggests that the caring educator is in a good position to help learners with the critical process of constructing their own ideal -- by showing learners what an ideal might look like in that discipline/profession, and modeling for learners how an ideal shapes further learning and development. It follows, then, that educational development programs in universities have an important part to play in the

construction of the all-important ethical ideal among teachers – they can be the setting in which developers and teachers work in dialogue, helping one another construct a personal ideal as educators. Noddings (1984) states clearly that there are no shortcuts to the development of an ethical ideal, and that enforcing an ideal through, for example, institutionalized principles and rules is a poor substitute for encouraging individuals to meet the standards provided by a personally-constructed ethical ideal. If universities, or governments, define what is worth learning about teaching, acting as arbiters of what is intellectually and professionally valuable, this may be a powerful barrier to self-directed learning among university instructors.

This factor is critically significant in the evaluation of university teaching. The need to evaluate teaching problematizes the issue of who should decide what is worth learning (of/about teaching), and who should make judgements about the quality of that learning. Self-directed learning, as an approach to the development of teaching, implies that educators should define what knowledge of teaching is to be learned, how it is to be learned, and how that learning is to be evaluated. If we view faculty as self-directed learners, we will ask them to consider what is worth knowing, and invite them to participate in decisions about the design and assessment of learning experiences.

I believe we should not avoid discussion of these complicated questions and concerns about who controls and regulates knowledge of teaching. In the knowledge-based economy of the university, they are particularly significant, if problematic, issues. The ways we resolve them has an impact on the development of teaching and learning. First, no notion of professional practice is complete without attention to how

the professional is to be evaluated, just as no notion of inquiry is complete without attention to how the value of the knowledge gained through inquiry is to be assessed. Second, the question of what is worth learning is at the very heart of scholarly inquiry, and of professional self-determination. If educational developers fail to address this question with developing teachers, we fail to regard them as responsible professional teachers, and we fail to engage them in the process of inquiry that marks true scholarship in the domain of teaching. Educational development then portrays a false sense of what it means to be an educated teacher. Third, when educators define, through a collaborative and self-directed process of dialogue, what knowledge of teaching is needed for effective practice, they are constructing a personal standard against which their own knowledge of teaching may be assessed. To construct a legitimate and useful standard, they will need to engage students, the public, and the university administration in discussion regarding their views of effective teaching.

Educational developers wanting to foster educators' self-directed learning need first, autonomy (real or felt) for themselves and a sound appreciation for the autonomy of the faculty they work with, and second, skills and attitudes in building and maintaining caring connections with developing teachers. Developers also need to be able to step outside, observe dispassionately and take an academic interest in teaching, so that they may contribute another perspective on teaching to faculty engaged in constructing an ideal. And developers can, of course, help educators take practical steps to move towards ideal.

A university devoted to the development of educational expertise must provide

an environment in which faculty (developers and instructors/professors) have the autonomy and support they need so that they can effectively mentor one another as they engage in self-directed efforts to develop their teaching. It is worth noting that, although individual educational developers may be more or less effective in their caring, the skills and attitudes of caring are not highly valued in our universities, which have been founded on an ethic of rights, principles, and rules. Institutions (or developers on behalf of institutions) cannot interpret caring to mean that they should define expertise -- it is up to developing teachers to do so. Institutions can provide an environment which invites developing educators to actively construct their own best image of themselves as teachers so that they may compose a meaningful teaching practice and contribute meaningfully to that profession/practice.

An absence of functional autonomy among educational developers, an inattention to the importance of care in the process of fostering self-directed learning, and the fact that an ethic of care is simply not the dominant ethic underlying decisions, programs, relationships within higher education, all may diminish developers' capacity for fostering, through care, self-directed learning among faculty in higher education. Still I conclude that the best way to encourage and support the development of teaching is to continue to invite self-directed learning among faculty and to respond with care to those faculty who approach teaching as self-directed learners and invite me to be involved in that learning process.

Educational Practice as Vocation

I described my educational development work as a vocation -- that is, a

commitment to taking action in relation to issues that matter. I stated that having a vocation implies that one will work toward competent performance, yet at the same time go beyond competence to incorporate attention to human fulfillment. Decisions will be based on the larger significance of people and things, rather than convenience or self-interest.

Vocation is less grand a notion in practice, it seems. It is mostly about *being there*. At a recent teacher scholar meeting, we tried to answer "What is teaching?" I wrote "being with others over a period of time while we learn something of mutual interest." I was rather horrified, at the time, by the lack of sophistication in my response. Now I notice the need to be present, and I wonder if I have it in me to sustain a presence that attends to the things that matter. Being there sounds so simple, yet my willingness to do so is the assumption I am now least confident in. The dailyness of the care that is required is daunting.

Fortunately, I do think that what matters to me -- learning and teaching -- matters in the university. I am, in that sense, well-situated in my vocation. I see possibilities for creating a valued space for learning and teaching in this situation. I believe that universities should (and often do) look for educational developers whose sense of educational vocation reflects and demonstrates and makes real the university's mission to educate. In the following short piece, presented at the CSSHE Annual Conference in 1995, I try to explain how institutional mission may interact with, and support, personal vocation. I hope my optimistic visions are close to the truth.

Stories from Educational Developers: The IDC at Queen's University

Students at Queen's, frustrated by the fact that their evaluations of teaching were not leading to improvements in teaching, turned to educational development as a strategy for change. Their financial support enabled the opening of the Instructional Development Centre in 1992. That's the simple version of the story of the Centre's origins.

It is true that although Queen's prides itself on a long history of providing a high quality undergraduate education, this was the first time the university had made a serious commitment to providing educational development programming for its faculty. Faculty for the Centre were recruited from outside Queen's and we wondered how the university community would choose to make use of our services. Would we face resistance, indifference, or tremendously high expectations? How much support did we actually have from administration and faculty members?

We have been both pleasantly surprised and challenged by the reception given to educational development at Queen's. Administration has welcomed educational development and invited Centre participation in a wide range of policy-making decisions. Faculty have used ED services in remarkably high numbers; many are interested in learning more, changing and improving, and they look to the IDC for assistance and guidance. Meanwhile, students are biting at our heels, appreciating our services but clamouring for more rapid change.

The challenge is to better understand the nature of the support that we seem to have within the university, and to find concrete viable ways to attend to the ever-increasing and ever-more complex needs of the faculty and the university as a whole. What is expected of us? What difference can a small number of IDC staff hope to make?

A deeper investigation into the origins of the Queen's IDC connected nicely with a reading of William Bergquist's Four Cultures of the Academy, and gave me some insight into our role. Bergquist proposes that four different, yet interrelated cultures are now found in American higher education (Figure 15). Two, collegial and managerial, can be traced back to the origins of higher education. (Note that these two cultures correspond with Barnett's (1994) two opposing cultures of competence in the university: the collegial culture values academic competence, and the managerial culture values operational competence.) The other two, developmental and negotiating, have emerged more recently, partially in response to the seeming failure of the original two to adapt to changes in contemporary universities. Bergquist says that although most institutions tend to embrace or exemplify one of these four cultures, the other three cultures are always present and interact with the dominant culture. All four must be acknowledged and brought into dialogue to create a vital institution.

As I uncovered the history of efforts to improve teaching and learning at Queen's, I came to view Queen's as a fairly holistic, well-integrated culture. It

FOUR CULTURES OF THE ACADEMY

Collegial

- *emphasis on faculty*
- *influence through research, scholarship*
- *broad-based participation, process*
- *autonomy*

Managerial

- *emphasis on administration*
- *influence through management, budgets*
- *outcomes-oriented*
- *advancement*

Negotiating

- *emphasis on equity, access*
- *influence through collective action*
- *confrontation*
- *power*

Developmental

- *student development*
 - *faculty, organizational development*
 - *service to others, curricular planning, institutional research*
 - *growth*
 - *collaboration*
-

Figure 15. *The four cultures of the academy. Based on Bergquist, 1992 and 1994.*

has a predominantly collegial culture, but the three other cultures have been represented to a certain extent, and have influenced its development. In my judgement, the university has made space for these three subcultures, although the extent of their institutionalization has varied throughout the university's history. In Bergquist's terms, it is basically a healthy institution, if not a "vital"

one (there is some question about the degree and quality of interaction among the cultures).

Bergquist believes that educational developers represent the developmental culture, and he advises developers they must understand the other cultures and learn to interact with them if they wish to thrive and have an impact. Although I am not in full agreement with the direct association of educational development with the "developmental" culture as defined by Bergquist¹, the framework does provide a useful way of analyzing and understanding the context for ED at Queen's.

I saw that the Instructional Development Centre is not an addition to, or a change in the culture of Queen's, but an emphasis on something that has always been there. I believe that Queen's has always respected the fundamental values of the developmental culture: "the growth of all members of the community, service to others, systematic institutional research and planning...", (which is not to say that it has always done all it could to uphold those values). In establishing an educational development unit, leaders are saying they value student learning, the support of teachers, and the systematic review and design

¹ My approach to educational development, focusing on self-directed learning, is one aimed at the growth and learning through the sharing of power, equity, dialogue and action. In other words, my philosophy incorporates the emancipatory interest, which Bergquist has connected primarily with the negotiating culture. Brookfield (1993) gives a fuller description of the ways that "critical self-direction" connects personal learning with politics and power. Still, it is probably true that my home institution, Queen's, expects educational development activities to contribute more to the developmental culture than to the negotiating culture.

of educational programs (and they are saying this to faculty, students and the public as much as they are saying it to IDC staff). I believe that leaders are not expecting us to change the culture, nor are they asking us to take responsibility for the developmental culture -- in a collegiate environment faculty always maintain responsibility for the institution themselves -- but they do expect us to take initiatives to support and build upon the commitment to development that is already there. In the past, a discrete unit to perform this function was unnecessary, but universities are, perhaps, more complicated now and priorities change even though missions may not, and it seems to serve an institutional purpose at the moment to have a centre devoted to support of its central mission of teaching and learning.

To be successful, it is essential that we are able to interact with all cultures. However, I believe our most fundamental purpose is to represent the developmental culture, and to tie it in with the other cultures. To the extent that we are co-opted by any of the other three cultures, we are less than effective in our work. A particularly thorny issue in this regard, during my tenure at Queen's, has been that of possible gender bias in student evaluation of teaching.

What does it mean to represent the developmental culture? Well, I think this is different than being the resident expert on teaching and learning, and different than being the institutional spokesperson on educational issues. It also does not mean that our purpose is to call the university to task for past and present failures to enhance development. It may include all of these actions,

roles. But our primary role, as developers, is to help members of the university learn from and about everything they do, as they go about it. It is to foster an educative approach to the work we all do. In other words, to accomplish worthwhile goals, yes, but to learn through the process. For example, the IDC has been involved in designing a university-wide evaluation scheme, and in reviewing the use of teaching dossiers. While both are primarily managerial functions, we have taken care to offer developmental approaches to the evaluation of teaching: services to design formative evaluation of teaching questionnaires; the interpretation of evaluation results; self-evaluation workshops for faculty; an open forum to gather faculty input concerning dossiers.

Our contribution is to offer a different perspective -- a developmental perspective, in Bergquist's terminology -- on fundamental issues being addressed in the university. Although this sounds as though we must "fit in" with Queen's culture and not rock the boat (and indeed this is the danger in this approach), it is a way of transforming the university from within by fostering those institutional values we believe in: growth, development and learning.

Epilogue

*No trumpets sound when the important decisions of our life are made.
Destiny is made known silently.*

- Agnes deMille

There is a significant change I need to write about. It's a change in the way I experience ED and in what I anticipate experiencing. It's a change in my stance, or outlook. It started when I found a way of working with faculty which transforms my experience of educational development.

The nature of my relationship with faculty may be the most powerful unwritten chapter in this story of educational development. What do university educators, the faculty I work with, expect from me? It's always a huge unknown. A changeable factor. Yet, no matter what their expectation, I work with them. Similar to parenting...

Mary Catherine Bateson (1994), trained as an anthropologist, describes a way of learning actively from experience through a process of participant- and self-observation. She tells a story from the time when she (an American) was first introduced to the Iranian culture. Shortly after arriving in Iran to live, Bateson the anthropologist is invited to participate in and observe an important Iranian holiday ritual. However, because she has her young daughter with her, Bateson experiences the event not only as an anthropologist, but also as a mother:

I was in that garden as a learner, an outsider, and yet, because I was there as a parent, I was simultaneously a teacher, an authority. Trying to understand and remember what I saw, I was also trying to establish an interpretation that would be appropriate for [my daughter], one that would increase her understanding of

the living world and her place in it and also bring her closer to the Iranians she would be living among for several years... (1994, p. 5-6)

In this situation, Bateson experienced the limits of seeing from only one perspective: When, for a time, she became preoccupied with her daughter's experience, it was almost impossible for Bateson to realize that she was encountering something new herself. She explains that it was necessary to engage fully in the experience from her own perspective, and to simultaneously incorporate the perspective of her daughter and respect the Iranian perspective:

I was trying to put together a way of acting towards [others]... that would allow all of us, in courtesy and goodwill, to sustain a joint performance. (Bateson, 1994, p. 6-7)

Like Bateson, a critical point in my story centred on a relationship -- in my case a relationship with a client -- and on the impact of that relationship on experience -- in my case the experience of educational development.

You will recall, from Chapter Five, a point in my story when Ian, a client, decided to write with me about the educational development process we were engaged in together. In that moment, I now realize, my experience of doing ED work changed. Being able to do the work and reflect on it at the same time was a gift. It offered a holism that enabled me to be fully present and engaged, curiously and critically participating in something that matters, with someone who cares. It's a way of experiencing ED that includes the needs and interests of faculty in my frame of reference, yet doesn't detract from my ability to experience educational practice in a

way that makes sense to me and includes my interests. My stance towards ED became clear:

Observation of other

++

Observation of self

++

Engagement in the experience

++

Commitment to learning from experience

It is standing outside oneself, yet entering fully into the experience. It is experiencing from one's own perspective and the perspective of one's student/client at the same time.

Through the process of inquiry into educational development work, and deep engagement in that work, I have come to a better understanding of ED, and I have come to ask even more questions about that work and process: this thesis is ripe with new avenues to explore, unresolved issues, questions larger than the ones I began with. And yet, I feel finished with this stage of my inquiry. Why? What is it that says to me, Ah-ha, that's it, that's what you needed to know. What is it that has illuminated my practice?

I have, I believe, constructed and experienced and known my ideal. I see an image of myself in relation to ED as a field of study and practice. I have a sound, clear, and felt appreciation for the kind of role I must and do play, given my own

nature and the nature of the work. My notion of role includes attention to my stance, outlook, position, place, way of being -- that is, my role in relation to myself and others and a field of study and practice. Significantly, I was not able to construct this ideal on my own -- I needed an "other". And the other, in this case, was not an ED colleague, or a mentor, but a client. The transformation in my understanding of my role in ED relied upon a client choosing to enter into a different kind of working relationship with me. This client accepted my invitation to become, in a sense, an educational developer, and this created an opening for me to become, in a sense, a developing educator. We entered into a different kind of relationship and a different type of space in which we could, simultaneously and mutually, do ED work from two perspectives -- that of educational developer and that of developing educator.

My inquiry into educational development has been an opportunity to step back and reflect, yet at the same time to continue an active and participatory process of doing ED work. In writing about ED I have tried to engage in a dialogue with myself and others, which required me to suspend my assumptions enough to allow insight. Manning (1994) cautions that such experiences of moving towards change -- even when change is invited -- are not always positive ones. After all, we have invested considerable energy in constructing the meanings, ideas, and commitments that shape our lives, and in acting upon them. Manning reflected deeply on her life, and discovered that when "new waves of meaning" washed over her, the effect was devastating:

Sand castles...fell hard with a couple of big waves. I was really attached to

those castles. I worked hard to build them...I worked hard and I worked fast, always trying to accomplish more than one thing at a time...I erected a monument to industry and effort. But...it was made only of sand. (p. 193-194)

Fortunately, this has not been my experience. While it is true that I now better appreciate that my assumptions about educational development are not necessarily shared by others (and that the assumptions of others also offer valuable insights into ED), my inquiry has mostly offered confirmation that my fundamental assumptions are reasonable and well-founded and provide a firm grounding for my practice.

Nonetheless, I heed Manning's words of advice:

You have to plant your feet solidly in the sand and get yourself anchored...you have to ready yourself to take a couple of direct hits from the water. You loosen your body and you move with each wave. (p. 194)

My inquiry has, I believe, provided me with an "anchor" by bringing into focus a continuously developing image of myself as educator.

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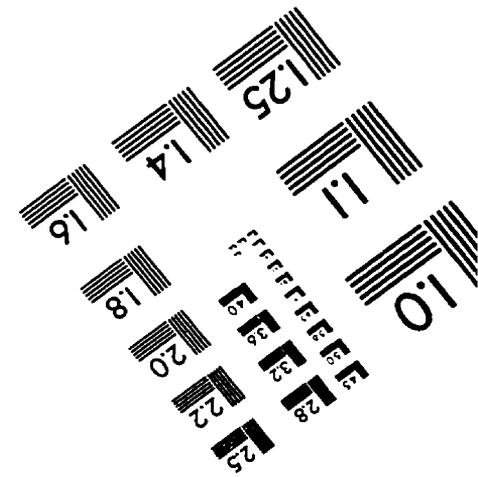
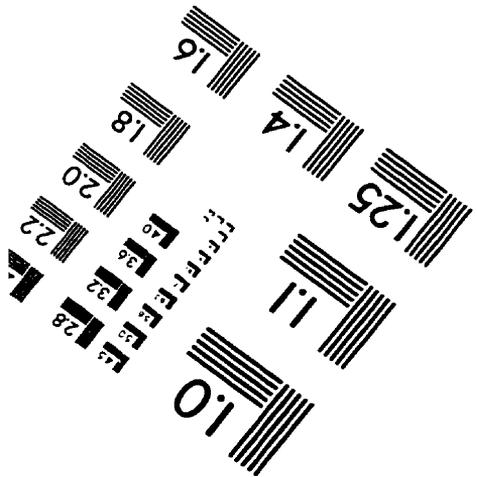
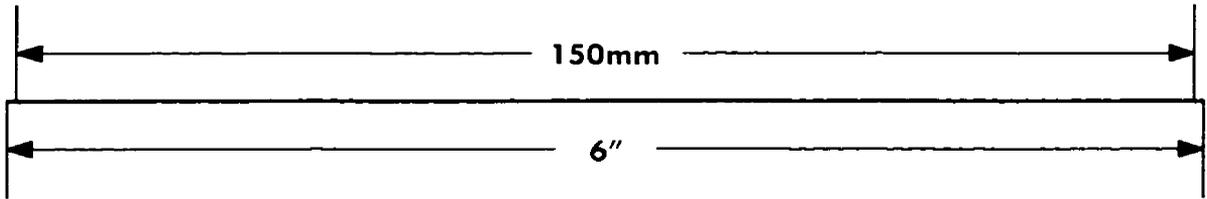
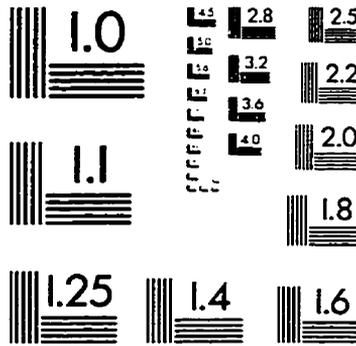
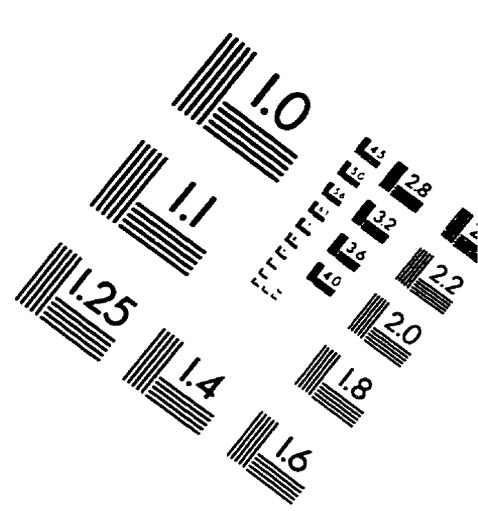
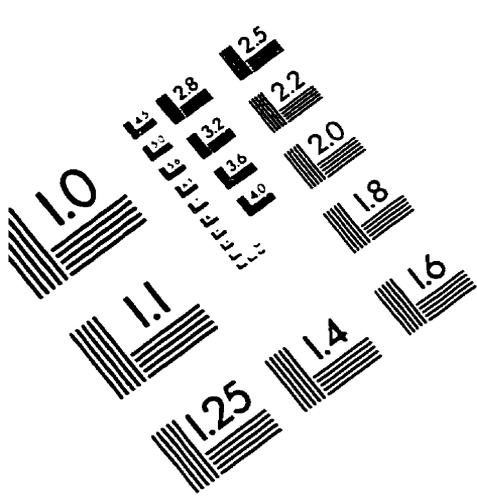
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APPENDIX A

Summary of questions asked of Ontario Instructional Developers:

1. Are you the person "in charge" (Director, for example) of instructional development activities in your university?
2. What is the title of the person you report to?
3. How many other professional/academic staff are there in your centre, besides yourself? (Include all full- and part-time appointments.)
4. Do you consider your instructional development work as
 - an ongoing collegial role in addition to your primary role as an academic;
 - a professional career in itself;
 - a temporary stage in your academic career;
 - other.
5. List primary responsibilities in instructional development.
6. Please complete a description of your background in the following areas:
 - a) Academic discipline.
 - b) Graduate degrees completed.
 - c) Graduate degrees in progress.
 - d) Any special training related to instructional development.
7. What, if any, research have you conducted on teaching and learning, or instructional development?
8. Describe how you came to be involved in ID work.
9. What in your background has best prepared you for your role as an instructional developer?
10. Describe an experience in past six months that challenged or confirmed your ideas about ID.
11. Do you have a vision of effective teaching in higher education? Tell me what good teaching is, in your opinion.
12. Do you have a vision of effective instructional development? How would you describe an effective ID centre?

IMAGE EVALUATION TEST TARGET (QA-3)



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