HECU 9
Abstract Book
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Thinkpieces
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01: Generating (new conceptions of) time in higher education: ‘making’ time for change through pedagogical methodologies

Professor Penny Jane Burke
(Centre of Excellence for Equity in Higher Education, University of Newcastle, Australia)

Time and change have become significant but also taken-for-granted discourses in our collective and contested (re)imagination(s) of contemporary higher education and its future. Contemporary higher education is often characterized by uncertainty and precarity, increasingly driven by strong narratives of anticipated future(s) and the need (desire) to be future-oriented, often framed in terms of aspiration, employability and productivity. Anticipated change in the present and the future is projected onto the institutional and individual investments, risks, promises and possibilities that higher education presents at multiple levels and in a range of contexts. However, the inequalities that underpin different future-oriented investments in higher education are often made invisible by the logic of making the ‘right’ (calculated and rational) choices and ‘effectively’ managing time and change in the present (this plays out differently in different contexts). Despite the centrality of time in the (re)framing and restructuring of an imagined contemporary higher education landscape, there has been limited consideration given to conceptualizing time in HE research. The dearth of research on higher education that foregrounds questions of time tends in itself to assist in the taken-for-granted ‘business-as-usual’ or TINA (there is no alternative) effect, reproducing particular spatio-temporal structures, practices, embodiments and investments.

In this think piece, I want to foreground time and our understanding of it through a praxis-based lens – that is to bring to light how our hegemonic understanding(s) of time frames higher education research and practice, often in ways that is complicit in deeply entrenched inequalities. I argue for ‘close-up’, pedagogical methodology that ‘makes’ time for (social) change within a praxis-based framework, drawing on critical theoretical insights to reframe change as a transformative project of social justice. This requires that we (re)conceptualize ‘time’ through the lens of critical theory/practice (praxis) to draw attention to its deep relationship to the reproduction of material, cultural, structural and symbolic inequalities in higher education and the ways time frames our understanding of – and orientation to - change.

As political forces such as globalization, neoliberalism and marketisation re/shape higher education, these processes of change reposition students and staff in
relation to time, generating new relations of inequality and difference. This might include how social class intersects with gender and race to re/produce unequal relations to time (e.g. not being able to afford childcare or not having access to a car to get to campus ‘on-time’) and space (e.g. the ways different bodies are constructed in pedagogical spaces through deficit discourses such as ‘lacking time-management’ or motivation). The concept of ‘timescapes’ helps to bring to light the spatio-temporal relationalities that profoundly shape our subjectivities (e.g. as students, teachers, academics, practitioners and leaders), discourses (e.g. of equity, aspiration and choice) and practices (e.g. of teaching, learning, research and leadership) through participation in the timescapes of HE.

Underpinning subjectivities, discourses and practices across diverse timescapes of HE are competing policy concerns. These include the need to address diversity, and relatedly to create more inclusive assessment, curricula and pedagogies, to promote equity and social justice in higher education. These policy concerns operate against and within other discursive framings of the timescapes of HE, articulated through the lens of ‘the market’, and the imperative to compete for rank and position in global prestige cultures that channel our energies across a range of competing spatio-temporal domains and desires. These include aspirations for research and teaching ‘excellence’, for preparing graduates for ‘success’ through employability agendas and for displaying innovation in relation to new technologies that hold the promise to transform educational timescapes.

The concept of landscape is a helpful one in conceptualizing the spatial dimensions of higher education and the ways we ‘picture’ what higher education ‘is’ (and who and what it is for). However, it also works to make invisible the deep entwining of space with time and the ways spatio-temporalities constitute our experiences, subjectivities and knowledges of higher education. Together with my colleagues in the Centre of Excellence for Equity in Higher Education (CEEHE), we have been developing close-up research to understand time in higher education in relation to space (Burke, Bennett et al, 2016; Bennett and Burke, 2017). We have drawn on Adam’s concept of ‘timescapes’ (1998, 2004) to understand new spatio-temporal structures, discourses and relationalities and how these generate change in higher education whilst producing formations of difference, misrecognition and inequality. In relation to this work, we are developing pedagogical methodologies to ‘make’ time and space for praxis-based, critically reflexive approaches to reimagining higher education as trans/formative and deeply connected to social justice.

Doing theoretical and close-up work through the conceptual lens of ‘timescapes’ helps shed light on how we understand, construct and anticipate change and ‘the future’. The mechanisms, discourses and relations by which time and space is structured, managed and made inequitable becomes more visible through the lens
of timescapes. This is crucial as temporal inequalities play out in and through everyday experiences and practices but are reduced to notions of good ‘time management’ skills. Thus experiences of time are reduced by discourses of both individualism and management, constructed as mechanistic and technocratic, whereby simply providing staff and students with the training to develop the skills to manage time (and change) is identified as a central focus of equity agendas. This renders invisible the ways that social, cultural and symbolic inequalities are profoundly shaped by, within and through timescapes.

Conceptualizing higher education as ‘timescapes’ vividly captures our embodied sensibilities of self in time and space, to analyse the complex structures and relations of inequality and power that produce temporal and ontological dis/positions and propel us towards particular future aspirations and orientations. Timescapes point to the cultural and symbolic nature of time and space, as both material and discursive. We also feel timescapes – our experiences of the timescapes of higher education are deeply shaped by the politics of emotion (Ahmed, 2004) and this forms aspirations, hopes and imagined possibilities in complex ways. Drawing on Ahmed’s work, I have written elsewhere about this in relation to the concept of ‘shame’ in pedagogical spaces – and how social experiences of shame are tied to the cumulative experiences of misrecognition over time – the ongoing symbolic violence of internalizing discourses of individual ‘failure’ through the residual memories of not being ‘good enough’ (Burke, 2017) or the right kind of person (Burke, 2012). Aspirational formations are tied in with the residual and cumulative histories and project a sense of future im/possibility. This is tied to both collective and personal sensibilities, dis/positions and aspirations, as well as the pressures that come with the accelerated pace in which we are expected to display our propensity towards ‘success’ through the outcomes or outputs we produce and then by which we are assessed.

Dis/positionality is central to understanding that timescapes are relational, tied to our social positioning, and are also experienced through everyday routines, habits and practices. That is, different relations to timescapes generate im/possibilities and im/mobilities across and between different institutional structures, rhythms and pressures. Timescapes are not neutral or linear. Time and space is not something that we ‘have’ or ‘manage’ in any straightforward sense. Yet temporal and spatial resources are vital to parity of participation in higher education – the resources that enable pedagogical, ontological and epistemic access and participation (Burke, Bennett et al, 2016).

Such insights emerging from ‘timescapes’ have contributed to developing Pedagogical Methodologies (PMs) (Burke, Crozier and Misiaszek, 2017; Burke and Lumb, 2018) that frame CEEHE’s approaches and programs. PMs reframe research
as pedagogy. Underpinned by social justice principles of redistribution, recognition and representation (drawing on the seminal work of Nancy Fraser), pedagogical methodologies are inspired by Freirean pedagogies (creating reciprocal and dialogical spaces of meaning-making through participatory re-search processes) and feminist theories of embodied subjectivity (see e.g. Fraser, 1997, 2003; Freire, 1972, 2014). PMs emphasize notions of ‘parity of participation’, seeking to ‘empower those involved in change’ as well as in critically understanding the social world (Lather, 1991: 3). Re-search emphasizes that all involved in research processes have the capacity to search for and contribute to meaning and knowledge, which is part of our everyday experiences, although conventional academic research excludes Others from the ontological dis/position of be/com/ing recognizable as a legitimate knower.

Developing pedagogical spaces through PMs attends to the complex ways in which (iterative) processes shape our sensibilities of self and personhood through the meaning-making timescapes of research, and the impact on what is imagined and what is seen as possible. The meanings we produce are part of a circle of knowledge (Freire, 2004), enabled through participation in the research process and through the relationships between pedagogy, identity formations and difference (Burke, Crozier and Misiaszek, 2017). PMs allow for meaning making to be refined through participatory practices, creating spaces of praxis both through and beyond the research and enabling diverse perspectives to be re-cognized and re-presented. PMs facilitate new ways of knowing and understanding that otherwise might be unavailable or closed down. Such approaches create possibilities for refusal, resistance, and doing things differently, provoking our pedagogical and methodological imaginations.

A central aim of praxis-based PMs is to engage all participants in the research/practice nexus, opening up access to the theoretical, methodological and conceptual tools and resources to illuminate and examine the complexity of inequalities, as well as then translate these insights for practice and ‘making a difference’. A praxis-based PM framework seeks to bring participants together in iterative, close-up research and practice, creating pedagogical timescapes that facilitate the deepening of understanding from and across multiple perspectives and dimensions.

CEEHE has developed praxis-based PMs to create the time and space for participants across diverse dis/positions to engage deeply with questions of equity in HE. This includes the creation of professional development resources that move beyond conventional framings of teaching inclusively (see for example www.equityHE.com). It also involves the redistribution of resources to generate
communities of praxis, aiming to deepen our understanding and practice of equity and social justice in HE, through programs such as the National Writing Programme.

Researching higher education demands attention to the complex inequalities that are woven through its historical and present formations. This consideration can challenge the dominant understanding that ‘equity’ is a distinct and separate strand of higher education research and practice. We must acknowledge that knowledge of higher education, its purpose and who participates is always tied to power relations and the politics of distribution, recognition and representation. Research is a site of contestation over claims to truth and author/ity. A praxis-based, pedagogical methodology makes time and space for collaborative, reciprocal, critically reflexive and ethical ways of re-searching collectively across, through and with difference to deepen engagement with social justice in and through higher education. The aim of such approaches is to disrupt homogenizing, standardizing and limiting timescapes that operate to re/author/ise those in positions of privilege and power to influence what we can know, how we know it and who is positioned as knower.

References
02: From the shadows to the university’s epistemic centre: Engaging the (mis)recognition struggles of students at the post-apartheid university

Professor Aslam Fataar
(Education and Policy Studies, Stellenbosch University)

Misrecognition of South African university students is at the heart of this address. Misrecognition refers in this address to the exclusionary institutional discourses and practices of this country’s universities, which continue to prevent the majority of their (black) students’ from achieving a successful education. It sets out to develop an account of the ways in which these misrecognised students develop a complex educational life in their quest for a university education. I will suggest that they do this through building their agency in the shadows of the formal institutional structures of the university and through strategic intersecting practices with their programs of study and universities’ academic support services. I would argue that at the heart of students’ university experiences is an essential misrecognition of who they are, and how they access and encounter their university studies. I suggest that gaining greater purchase on their (mis)recognition struggles may place the university in a position to establish an engaging recognition platform to facilitate their educational success. This address is interested in building a conception of recognition that opens space for what I call the ‘recognitive agency’ of the education subject, who remains largely unknown to the university. I concentrate on the nature and extent of black students’ survivalist educational navigations and practices in their family, community, school and university contexts. Such an account would enable an appreciation and recognition of their complex and largely ignored struggles to persevere in their educational journeys.

The address will be based on what I call the rescaling and respatialisation of education reproduction. Such a view would allow for an understanding of students’ educational subjectivities not as limited to their study at the university or the school, but as arising from scaled processes across the domestic, environmental and
institutional spaces, and which articulate in particular ways on their bodies, i.e. fluid educational bodies in and across space. The complexities of urban life, with particular focus on the social compressions of life in urban South African contexts, provides the ‘lived texts’ for students’ encounters with their educational institutions including the university. And, it is against this backdrop that the students splice together their social and epistemic resources to build an educational path in respect of their complex and circuitous life trajectories.

Understanding students’ becoming as a journey involving subjective processes challenges the dominant view of students’ education and learning, which limits such understanding to classroom- or lecture-room-based cognitive processes. Such a view fails to account for students’ learning as involving complex educational processes that are transacted in and across various lived spaces. Leander, Phillips, and Taylor (2010, p. 329) explain that this dominant “classroom-as-container [view] … functions as an ‘imagined geography’ of education, constituting when and where researchers and teachers should expect learning to ‘take place’”. This perspective is based on a view of learning as predominantly occurring in the lecture hall and shapes educational understanding even when, as Leander et al. (p. 330) suggest, learning crosses ‘in school’ and ‘out-of-school’ borders. Viewed as a journey, students’ educational becoming is more aptly understood in respect of how they traverse their various daily lived environments of, for example, their family, school, neighbourhood, university, lecture rooms, tutorial spaces and peer learning groups. In other words, educational becoming is transacted ‘on the move’ across multiple spaces. Leander et al. (331) proffers this perspective by way of the following question:

How are the dynamically moving elements of social systems and distributions, including people themselves and all manner of resources for learning as well, configured and reconfigured across space and time to create opportunities to learn?

A perspective on educational becoming founded on a ‘decontainerised’ time-space nexus posits an understanding that highlights the impact of political and sociocultural dynamics in an attempt to bring the impact of life outside the university into play in our consideration of life inside the university (Fataar 2015). This would provide a lens onto students’ educational pathways with reference to their community and family circumstances, their schooling and their university lives. The focus thus shifts to an understanding of students that stretches across their lived spaces. It concentrates on how the dynamics in these spaces position and inform their education, and how they go about developing their educational practices in respect of the affordances, through resources, literacies, urban knowledges, discourses and tools, of their complex livelihoods.
The university educational journeys of urban South African students’ are made up of at least three inter-related aspects: first, their pre-university paths from their family and community contexts and transitioning into university study; second, their educational engagement practices in the university field in terms of which they establish a platform for their epistemic becoming; and the third aspect is the manner in which they engage in disciplinary concept acquisition on the basis of bodily practices that involve cognitive, affective and strategic dimensions. Working their way across the community/school and university divide – what is referred to as the articulation gap between school and university – the majority of South Africa’s first-generation non-white students are exposed to precariousness associated with township living, and the materially (not to mention culturally) deficient institutional environments of their universities for meeting needs bred in precarious conditions beyond mainstream university imaginaries.

I will argue that these students, in giving meaning to ‘spaces of possibles’, develop a number of instrumental and strategic practices to navigate their township environment as part of staying on educational course. Confronted daily with their communities’ social pathologies, including alcohol and drug abuse, crime, violence and teen pregnancy, they develop an ability to recognize and articulate what Zipin (2009) calls the darker aspects of their lifeworlds. They avoid crime-ridden areas, choose friends carefully and generally do not indulge in behaviour that jeopardizes their educational struggles (Norodien-Fataar, 2016, p. 94-96). With regard to their schooling careers, students report that they navigate their schools’ lack of optimal resources and relatively dysfunctional learning environments by remaining disciplined and focused on their school work. They do this by adopting self-efficacy-type discourses that enable them to embrace rote learning practices that are narrowly focused on tests, examinations and achieving good results. They report that they draw on religious and cultural support to position them as learning agents with the ability to focus on achieving school success (see Kapp, Badenhorst, Bangeni, Craig, Janse van Rensburg, Le Roux, Pym, and van Pletzen, 2014).

What emerges from these commitments is a view of students who are motivated by high educational aspirations to enter university and succeed at their studies. They initially harbour aspirations to become scientists, astronauts and doctors, which keeps them motivated to gain university admission (Fataar 2015). Their pathways to university admission are often longer and more circuitous than those of middle-class students, having to secure money to register and pay fees, work after classes, and deal with low matriculation marks by rewriting subjects or repeating the final school year to improve their marks. Most of these students enter the university by settling for ‘lesser’ courses and are often placed on university extension programs that are tailored to meet the needs of students with lower marks (Norodien-Fataar, 2016, p. 102). Based on their experiences of surviving and adapting to difficult community
and school circumstances, these students are able to harness complex mediating capacities in order to enter and adapt to the requirements of university study.

Upon entering the university these students are confronted with materially deficient and uneven educational environments and relatively ossified institutional cultures. Less than optimal university environments are a consequence of inadequate funding and poorly resourced campus facilities, which have resulted in lack in areas such as lecturing facilities, accommodation, transport, library and ICT infrastructure, and sport and recreation facilities (see DHET 2008). Universities’ unchanged institutional cultures are a reflection of the failure of universities to transform their functional environments to adapt to the socio-cultural and educational requirements of first-generation black students. For example, the professoriate has remained largely white, curricula have not engaged the imperative to ‘Africanize’, and African languages remain peripheral. Students thus have had to establish their recognition struggles at universities in materially uneven and untransformed institutional contexts.

Norodien-Fataar (2017) highlights the varied and uneven field conditions of universities in terms of which students have had to navigate their studies. Kapp and Bangeni (2005, p. 16) refer to the ‘unhoming’ transitional identifications that students make as they become alienated from their homes upon entering the university, but do not go on to become engaged educational participants at the university. Their processes of becoming as university students are unsupported, with universities focusing narrowly on immersion into academic discourses but neglecting the identification and affective dimensions of their students’ transition (2009, p. 595). This narrowly focused university immersion is informed by a deficit view of students that constructs them “as being ‘less able’ and ‘ill-prepared’” (Boughey, 2010). They are deemed to require academic support to fill “content gaps of schooling … students have to be taught ways of thinking, problem solving, reading and writing that challenge the formula-driven, rote-learning models that characterize many black and working-class rural schools” (Pym and Kapp, 2013, p. 273). The focus of university academic development programs is largely on students’ lack of preparation for university study, which contributes to students’ experiences of marginalization in the university.

Given their positioning as relatively disengaged from the university infrastructure such as their lectures and tutorials, the students nonetheless draw on their family and community-acquired resources and skills to mediate their university studies, which they use to develop a type of mediating capacity to confront their alienation and lack of knowledge about university study. They find ways of mitigating their lack of know-how in areas such as concept and language acquisition, study skills and the
use of the library. In the absence of systemic support, they work out how to engage with their learning, how the university functions in relation to course provision, and how its institutional support structures are set up to support their education. One definitive practice is found in the emotional and educational support they receive from student peers. In addition to providing a sense of belonging, peers are crucial in the students’ struggles to understand course content and disciplinary concept acquisition. During the course of their studies students work out how to strategically engage the university’s formal structures to inform their educational becoming. They work out how to interact with their programs, lecturers and academic support structures. Students are thus able to establish their agency by way of strategically and tenaciously navigating through the challenges posed by the university field, which enables them to establish a platform for their university learning. They cultivate their learning practices based on establishing disciplined and strict learning routines. They commit themselves to long hours of study. They establish learning activities individually as well as in groups, and are constantly involved in various projects to improve their learning effectiveness. The students are focused on developing productive learning activities. They employ arduous trans-languaging strategies for concept acquisition, which involves developing greater facility in English as the language of the courses, and using their mother tongue to aid their grasping and understanding of concepts (see Kapp and Bangeni, 2005, and Norodien-Fataar, 2017). They become adept at using information communication technologies (ICTs) and mobile technologies to access social media tools in order to augment their learning and create purposeful activities. YouTube, Facebook and WhatsApp are their favoured ICT and social media platforms. ICTs become a core part of their learning activities.

In their quest to establish productive activities, the students have become attentive to the skills and knowledge they need to engage successfully with their respective courses. They focus intently on the intellectual aspects of their learning and become competent in acquiring the skills and the knowledge proffered by their courses. The students hone in on learning practices in support of key scientific tasks such as writing reports and doing experiments, which they realize are essential for their course learning. Successful students thus become independent learners who develop personalized learning styles.

I will argue that students at universities ought to be understood in the light of the complex access paths and practices that they establish across their community, school and university spaces, which are crucial for their educational becoming. While these paths and practices are unrecognised by their universities, the students go on to establish mediating educational practices to mitigate their institutional misrecognition, initially in the shadows of the university’s formal operations, and later through strategic action that secures them a viable educational path.
This final section of my address endeavours to present a normative argument for developing an education platform for supporting and engaging students’ recognize agency. This address responds to a crucial aspect of the imperative to decolonise education, which is the epistemic becoming of university students. Black students navigate precarious family and community circumstances to carve open a path into the university in terms of which they go on to develop mitigating strategies to establish a complex education life. Their epistemic becoming is by and large constituted by subjective engagement processes which they transact relatively parallel to the university’s formal structures and through strategic engagement with their courses, lecturers and academic structures. Their epistemic becoming mostly occurs in peer networks on the margins of the university. They therefore experience their educational becoming by and large as alienating, never becoming properly ‘homed’ at the university. Students are doing the best that they can, under challenging circumstances for them, to negotiate their aspirations in relation to alienating conditions of the mainstream university. It then is incumbent on universities to meet the students from their ‘side’ of it – i.e. for universities to change their terms of recognition, in order for students’ agentic processes of epistemic becoming to gain greater possibilities of fruitful actualisation via their university study.

The core challenge for a compelling university education is the development of a broader social-structural commitment to social justice in terms of which schools and universities would play a key part. Whether universities are able to transform their institutional orientation for greater inclusiveness is dependent on developments in the broader social-reproductive apparatuses of society. Universities are not able to serve as progenitors of social change in the absence of a broader set of political commitments to transform society. It is thus clear that, firstly, responding to the structural arrangements and material dimensions of universities to address institutional inequities, and secondly, developing radically inclusive institutional cultures, are necessary conditions for processes of university decolonisation. These two issues are central to reframing the purposes of universities in ways that challenge their current instrumentalist orientations.

However, I would argue that these necessary conditions (i.e. structural arrangements and institutional culture) must be understood in respect of the nature of the curriculum knowledge to be taught at the university, which I regard as a primary condition for a decolonised education. I suggest that facilitating students’ recognize agency comes most prominently into view around the question of what curriculum knowledge is most worth teaching in the decolonising university. In other words, the debate should centre on the type of curriculum knowledge that universities offer to address students’ epistemic becoming. In the context of the call for decolonising education, I will argue that students’ active educational
engagement processes are key to their epistemic becoming. And, I will suggest that
the ‘knowledge of the university’ must engage their epistemic becoming, via their
programmes, courses and broader support experiences, as citizens located in
complex Africa-centered contexts.

The address will therefore present an argument for such epistemic becoming to be
informed by what Cooper and Morrell suggest, as “a fluidity of articulation in place
of the rigidities of [knowledge] classification” (2014, p. 15). My core argument is the
view that students’ ability to establish their epistemic becoming must be
engendered in respect of their capacity to work productively with such ‘fluidity of
knowledge articulation’. Such a perspective would address the need for students to
acquire reflexive capacity to establish productive livelihoods in respect of which the
knowledge acquired at the university ought to have both an exchange value for
entering the world of work, and use value for productive and adaptive living in
complex worlds.

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**03: The unbundling of higher education: a brave new world?**

**Professor Tristan McCowan**
(Institute of Education, University College London)

Clark Kerr’s landmark 1963 book, The Uses of the University, told the story of the emergence of what he termed the ‘multiversity’, an extraordinarily complex conglomeration of faculties of diverse disciplinary areas, research centres, administrative blocks, spin-off businesses, student residences, hospitals and a range of other services for the public. The multiversity marked the culmination of centuries of development of the university in expanding its curricular offering, its range of functions, and service role in relation to society. The coexistence of these different activities was seen to bring not only efficiencies and convenience, but added value through their mutual nurturing and cross-fertilisation: teaching and research were viewed as mutually enriching, students as benefiting from the diversity of opportunities available, and the university as enhancing its beneficial impact on society as a whole through the immediate application of research and scholarship.

Yet in the early stages of the 21st century we are faced with a contrary tendency – that of unbundling. The functions of the university are once again being separated out: services are increasingly outsourced to external companies, teaching-only institutions are on the rise, particularly in the for-profit sector, along with distance education and massive open online courses (MOOCs), and the work of academics is being portioned out between a range of specialist ‘para-academics’, as the tenured research professor becomes increasingly rare (Gehrke & Kezar, 2015; Macfarlane 2011; Robertson & Komljenovic 2016). For some (see Thiel Fellowships¹) the university itself is obsolete, and needs to be replaced with forms of learning more suited to the need for innovation and adaptability of contemporary capitalism.

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¹ [http://thielfellowship.org/](http://thielfellowship.org/)
Yet to what extent do these signs of unbundling constitute a real threat to the integrity of the university? And if they do, should we be worried about it?

**What is unbundling in higher education?**
The notion of unbundling comes from the world of business: it describes the process through which products that were previously sold as bundles or packages are distributed separately. The driver of this change is usually that of bringing new consumers into the market, through more competitively priced products, given that buyers will be relieved from the need to pay for items they do not desire. In this way, the airline industry has been transformed by the unbundling of the total flight experience, with consumers now able to minimise their costs by doing away with meals, luggage allowance, choice of seat and so forth.

In higher education, unbundling has manifested itself in a range of ways. It has emerged as a counterpoint to the elite research university, whose spiralling costs have made it an easy target for reformers, particularly in the USA. It is argued that this form of institution is superfluous to the needs of most students, and by packaging the university as a single experience, we are unfairly tying consumers into products they neither want nor need. In response, new institutions have emerged (primarily in the for-profit sector) providing a ‘no-frills’ higher education experience with only the essentials of instruction and assessment. This move has allowed new providers to enter the market and have a chance of turning a profit, and – according to the proponents at least – opened the door to new forms of students.

The arguments for unbundling, therefore, are largely financial, but there is also a pedagogical position put forward. Conventional university courses are old-fashioned and restrictive, say the critics, and unbundled forms of higher education allow for greater learner autonomy, in choosing what to learn and when to learn. Content is personalised, and based not around ‘seat time’, but the learning outcomes themselves. It can also involve gamification, through which techniques from videogames are incorporated to make learning more engaging (Craig 2015). Ultimately, these unbundled forms of higher learning are argued to be better adapted to the contemporary economy and to enhance leaners’ employability.

There are milder and more radical forms of unbundling. In most institutions there are some examples, such as the emergence of specialist staff dealing with student support, online course development, careers advice, research management, not to mention staff on precarious teaching-only contracts. However, there are some much more extreme manifestations of unbundling that cut to the core of the institution. Ryan Craig (2015), co-founder of University Ventures investment fund, argues that the days of the degree course are numbered, and that employers would be served better by a competency management platform on which all candidates would
register their skill sets, certified by ‘badges’. Universities would then no longer be necessary as students could develop their learning and acquire the certificates as and when they needed through a range of providers. MOOCs are central to this revolution-in-waiting, given their accessibility and flexibility in terms of timing and accreditation (Laurillard & Kennedy 2017).

There are also trends that can be observed in terms of the disaggregation of teaching and research in institutions, with much of the huge demand for higher education places around the world being absorbed by teaching-only institutions. It is important to note here that some countries have always maintained independent research centres, and that in all countries much scholarship before the 20th century did in fact take place outside of the universities. Nevertheless, we can point to an ongoing trend of dislocation of instruction from the processes of enquiry that generate new understanding and knowledge.

A brave new world for higher education?
Unbundling is a contested issue from both empirical and normative perspectives (McCowan 2017). To start with, it is not clear to what extent higher education systems and institutions globally are in fact moving in this direction. Can we observe movements towards unbundling in the day-to-day of our academic work and institutions? How do these dynamics differ between institution types, countries and regions? Fine-grained research in higher education institutions in multiple contexts is essential to address these questions.

Gehrke & Kezar (2015) assert that in relation to academic staff roles historically we can see something of a circular motion, with movements towards and away from unbundling. It may be that the current trends may be reversed at a future point in time. Or alternatively, there may be different processes for different kinds of institutions or contexts. Marginson (2016), for example, has argued that there are contrary forces that are still bolstering the integrity of the research university, particularly for elite institutions. Are we moving into a two-tiered system, with integral research universities for the privileged, and unbundled higher education for the poor?

The second set of questions are the normative ones about whether or not we should value or fear the changes that unbundling will bring. As seen above, the situation is made more complicated by the fact that it is more than simply a case for-profit companies maximising their financial opportunities: these changes are presented in terms of democratisation of access and empowerment of learners. But while personalisation appears to give greater control and freedom for students, we can also see the unbundling of higher education as involving ever decreasing engagement between learners and teachers, and between learners and other
learners – thus impeding the possibilities of transformatory learning along the lines of Freirean conscientisation (Freire 1976) or Illich’s (1973) conviviality. There is an even more basic question about whether as learners we are always the best judge of what to learn, when, and in what sequence, and whether there is a place for lecturer experience and specialisation in guiding learners’ trajectories.

There are also implications for inequalities of access. On the one hand, unbundling represents an opening up of the higher education system, previously protected by the high walls of tuition fees and competitive entrance exams. On the other hand, it presents the spectre of the poor being confined to the no-frills experiences, while the privileged continue to frequent the elite institutions: as exemplified by Coventry University’s new two tier system, through which students can pay a lower fee for a ‘CU Coventry’ degree, with a whittled-down pedagogical experience and less access to facilities (Vasagar, 2011). The premium, regular and economy versions of supermarket branded items allow all consumers to buy food, but clearly not of the same quality.

There is also the question of the integrity of the university in bringing together teaching, research and community engagement. The key question to consider here is whether the whole of the university is indeed greater than the sum of the parts – whether there is any real value in integration, or whether all of the functions would be delivered just as well in isolation from one another. If unbundling does signal the end of the university, does that really matter, or will higher learning and scholarship continue on in other forms? These questions are particularly crucial since the new forms of unbundled higher education are undoubtedly more affordable, thereby potentially opening the door to new cohorts of students who have previously been excluded. The stakes, therefore, are high in closing or opening the door on unbundling. Close-up research – and the dialogue generated through the juxtaposition of studies in different regions and institutional types – is critical in enhancing our understanding of this contemporary trend, and imagining new possibilities of action in response to the challenges posed.

References
01: Gender And Advancement In Higher Education’s Prestige Economy
Camille Kandiko Howson (King’s College, London)

Who gets ahead in academia? What does it take to make it to the top? And why, despite decades of research, do universities continue to have serious inequalities around gender, race, and other aspects of diversity within leadership positions?

To explore these questions, our research team has undertaken a number of in-depth qualitative research studies to uncover the experiences of individuals on their way up and at the top of the career ladder. Here we analyse the theme of ‘time' in relation to career progression and advancement drawing primarily on two focused studies: one of 30 mid-career academic women at universities in London; and another project with interviews of 30 senior professional leaders in the UK, including seven women.

Academic prestige as a gendered concept
Research on motivation has highlighted the role of prestige in hiring and promotion decisions. We use the term ‘prestige economy’ (English 2005) to describe the collection of beliefs, values and behaviours that characterise and express what a group of people prizes highly. Linking with McCowan’s (2018) work on unbundling, what is valued by leaders of higher education institutions from their staff, how does this relate to what individuals value, and how do reward and recognition processes reflect this (or not)? Evidence collected on publication rates, first author status and workload balance indicates that academic women find it harder to access the types of ‘currency' that advance their career; we therefore consider prestige to be a gendered concept (Coate & Kandiko Howson 2016).

Following this research with academics we noticed that senior decision-makers within institutions, including those who set the guidelines and run processes for advancement and progression, included senior professional leaders. We wanted to further explore this notion of prestige with leaders of professional services — what do they value, what do they value in others, and what currency do they consider important for career progression? And why do these pathways map onto ‘timeframes’ better for some groups of people than for others?

Academic women and career planning
While focusing primarily on gender, we were also interested in the role of individual characteristics in career progression. Therefore, we used the feminist lens of
intersectionality which considers multiple forms of identity (Crenshaw 1991; Berger & Guidroz 2009; Jones 2009). This broader conceptualisation reflects a perspective of universities as highly complex sites where multiple and intersecting spheres of “difference”, including culture, ethnicity, gender, disability, socioeconomic status, and language interact.

The mid-career stage was seen as “make or break” time, with certain milestones needing to be met for promotion and progression. This time inconveniently overlaps with prime child-bearing and child-caring stages, as well as additional caring responsibilities for aging parents or partners, and thus caring responsibilities were a challenge for women without children as well. However, linking with Burke (2018), there were noted subjectivities about what activities (e.g. income by the institution, publications by the discipline, and impact by individuals) and practices were valued in this stage, through how time is spent and the impact of this on reward and recognition. And although institutions operate on discourses of equity, equality and diversity, interviewees did not find these reflected in practices—such as valuing those in part-time roles or non-traditional activities such as public engagement. In this way, the prestige economy operates to reward certain forms of labour while ignoring or undervaluing others.

This research highlights the need to challenge linear views of time and careers, which leads to many women feeling “stuck” in their careers, for example one interviewee described a teaching-intensive role that did not allow time for research, and another a research-only route without progression possibilities. Many women were concerned they advanced too far in the “wrong” direction, finding they cost too much to keep on but there were no promotion routes either. On a practical level, women struggled with the constraints of ‘time and place’, through institutional policies of presenteeism and needing to attend events and functions in evenings. However, positive policies, such as the ability to select core teaching hours, helped to combat these challenges.

*What is valued, and why it matters*

Through analysing the role of prestige and gender across these projects we found women excited to engage in their careers, committing time and effort to their disciplines and institutions but feeling held back by institutional structures that rewarded work done in certain timeframes and within specified (and male-dominated) timescapes. Women found not only did they need to ‘tick all the boxes’ for promotion, it also mattered when, in what order, and in which timeframe this was done.

This research highlights the need for all academics to ensure that indicators of esteem for collective academic work are developed and rewarded. Academic
success should not come down to following linear trajectories that map onto traditionally male pathways. Reflecting on Fataar (2018), a reconsideration of institutional cultures and structures is necessary to for women to succeed and to bring about institutional transformation. Furthermore, notions of prestige and credibility have to be made more transparent, and broader aspects of academic work should be recognised to allow for a greater variety of indicators to support diversity and inclusion within the sector.

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02: Equity In Higher Education This Time It’s Personal: Recognising The Personal: Exploring The Potential Of Personal Tutors To Remedy Attainment Gaps
Samuel Dent (Nottingham Trent University)

Background and context of the study
The presence of unexplained attainment gaps in UK higher education have been known for over a decade. Controlling for prior attainment (Broecke, & Nicholls, 2006), it is known that a gap of 17.7% nationally exists between Black and Minority Ethnic (BME) Students and their peers in achieving a 1st or 2.1 degree classification.
Knowing that this is not a representation of a prior gap in attainment, deep questions are increasingly being asked about how this gap develops and exists, and what institutions can do to address this, especially with the growing focus on ‘life-course’ and whole-institution approaches to widening participation being advocated by policy makers (OFFA, 2014; HEFCE, 2015).

The Causes of Differences in Student Outcomes research, commissioned by the Higher Education Funding Council England (HEFCE), demonstrated that ‘staff are agents of change’, i.e. that it is meaningful connections with higher education staff (both academic and in professional service roles) that are central to addressing gaps in progression, attainment and to fostering feelings of belonging (Mountford-Zimdars et al, 2015, p99).

This demonstrates a growing pattern in existing research that one-to-one pedagogical relationships are a site within which this change can take place, especially when considering the way in which pedagogies can be deeply laced with classed, gendered and racialized subjectivities (Burke, 2013). This is further supported by research which suggests that students from non-traditional backgrounds can experience ‘othering’, which can manifest in “a lack of awareness of, and sense of entitlement to, additional support, and [they] struggle to learn the rules of the HE game” (Stuart et al, 2011), which their peers may already possess.

To avoid the potential placing of a deficient discourse upon these students, the need emerges to explore these pedagogical relationships further, and consider the ways in which support staff can be conceptualized and fulfill their potential as ‘change agents’. Such work should also look at allowing staff to ‘be empowered to develop relationships built on sharing of power/responsibility’ (Stevenson, 2012), and thereby establish ‘quality relationships’ central to alleviating the attainment gap (Cousin & Coureton, 2012). In this context, the large-scale national project, from which this paper is drawn, seeks to further explore the application of this research in the context of personal tutoring, and consider the ways in which cultures and principles can be developed which support the aims of the research.

**Methodology**

This paper presents the concluding research and evaluation findings of a series of surveys and focus groups, at three distinctive institutions and disciplines, of a 2-year Office for Students (OFS) funded project, which ends in 2019. During this phases of data collection, I coordinated a series of online surveys and follow-up focus groups and interviews of staff and students, including those who had recently graduated from their institution. To understand the current experience students had of personal tutoring at these institutions, and the impact of the interventions developed during the project. This has created a rich and diverse data set from
which to understand the different ways in which personal tutoring was conceptualised by different groups of students. Exploring this data through a Fraserian lens of ‘recognition’ (Fraser, 1995, 2001), this data was coded according to the different relationships students had with the concept of personal tutoring, and explored the way in which Fraser’s conceptual tools of the ‘status model’ and ‘participatory parity’ could be mobilised to understand how better to respond to the needs of different groups of students.

Conceptual arguments and implications of the study
This paper represents the findings, and possible applications, of an approach to personal tutoring which supports greater social justice. Resources from the project will be launched in the UK HE sector in March 2019, available internationally online, which will allow other institutions to replicate the approach and lessons learnt. The paper also seeks to further the conceptual usage of Fraserian theories and analysis to understand and remedy social inequalities in higher education, building on growing scholarship which aims to do this in a diverse range of applications, including issues of access, pedagogy, post-entry participatory experiences and progression (Burke, 2013; Burke, Crozier & Misiaszek, 2016; Burke & McManus, 2011; Dent, 2016a, 2016b; Morrison 2012).

References


03: Whose Values? Whose Time? Issues Of Visibility In Academic Practice In UK Universities
Shona McIntosh, Lizzi Okpevga Milligan, Jim McKinley (University of Bath)

Contemporary higher education is an historically-rooted social practice and state-funded, academic work is valued as a public good that brings benefits to the collective. These benefits can be related to the research outputs which advance the collective knowledge of a society, or to the students who are going to shape the
society’s collective future. This strongly collective mission of university teaching and research is being challenged where individualistic value systems, associated with competition for scarce resources, are being introduced into higher education practice. For example, in England and Wales, the higher education landscape has introduced evaluations which separate teaching (Teaching Excellence Framework) and research (Research Excellence Framework) and have directed managerial priorities and resourcing decisions (Hazelkorn, 2007). Allocation of time and money can shape the social practices of teaching and research (Burke-Smalley, Rau, Neely, & Evans, 2017), and lead to academics finding themselves in competition with each other. The consequences for academic practice are seen when higher education institutions that promote individualistic values disrupt historical ways of working, for the collective, and give greater visibility to certain ways of being an academic that benefit some over others (Oravec, 2017).

Our paper aims to draw attention to the (in)visibility of academic practices of university teaching and research which are the consequence of the rise of individualism in a sector with a traditionally collective mission. We do so by examining academics’ perceptions of time pressures and their motivation for academic work, showing how competing value systems can divide academics, putting some in the spotlight but obscuring the work of others. These data were part of a set collected for British Academy-funded research that examined the teaching-research ‘nexus’ in higher education via electronic questionnaires completed by 213 academic staff at 10 universities in England and Wales.

We theorise a mission shift in contemporary higher education as a process of ideological subordination: of collective values by individual values, and of public time by corporate time. To do so we draw on works by Wa Thiong’o (1986) and Giroux (2011). In ‘The Language of African Theatre’, Wa Thiong’o (1986) describes pre-colonial Kenyan drama as an activity integral to the life and history of the village, encompassing ritual, ceremony, celebrations, and moral instruction, through stories about threats to the health and wealth of the community which come during the life course – birth, marriage, death – as well as threats to the communal good from the natural environment and human beings. The songs, dances, rhythms, and choruses conveyed by traditional drama were about the village, enacted by those from the village. When colonial theatre practice introduced closed space theatres, auditions for hopefuls to compete for parts in dramas about events outside the village, Wa Thiong’o notes how this created a division between the brightly-lit performers on stage and the passive audience sitting in the dark. Acting, which had previously been a collective act, became a highly visible, individualised talent. We argue that the process described by Wa Thiong’o has applicability to any practice which supports the production of an elite group, and has deleterious results for the cohesion of the collective. Applied to academic practice, it can be argued that
academics ‘winning’ large research grants are more visible than those whose lecture series supports students’ learning over time. The visibility of academic work is intimately related to time, and raises questions about whose values influence the way it is apportioned.

Giroux (2011) describes how, at a time when higher education funding, globally, is dwindling, the traditional public mission of higher education is being subordinated by the increasing reliance on corporate finance, Corporate mission brings, along with the trappings of management styles, corporate values and the language of excellence, a sense of urgency, exacerbated by competitive practices, levered by instruments such as league tables (Hazelkorn, 2015). Academics who adopt this agenda, can become highly visible, coming to the attention of those managing resources – including time – and who can choose to divert further resources to support the continuation of highly visible, perhaps even commercially valuable, practices. The increasing pace at which high quality academic 'outputs' are demanded contrast with the "institutional and ideological conditions that promote long-term analyses, historical reflection, and deliberations over what our collective actions might mean for shaping the future." (Giroux, 2011, p. 114).

Thus, 'public' time allows deliberation so higher education can be a tool for the collective good. Giroux argues that time can be allocated to support a future-oriented mission to interrogate institutional and social mechanisms, with the potential to expose and challenge social inequities. When corporate time usurps the collective mission, promoting individualism through competition for scarce resources, some brightly-lit stars become part of a privileged elite, divided from the less-visible others.

Giroux and Wa Thiong'o give us two sets of conditions in which academic practice is enacted: teaching and research is conducted in relation to the individual/collective axis, and the axis of corporate/public time. We suggest that these conditions make some academic practices, and the academics who adopt them, more visible than others. When strongly associated with the accoutrements of commerce, a 'regime of excellence' (Gourlay & Stevenson, 2017) will increasingly pressurise individuals to conform with corporate agendas and subordinate the collective mission to the individualistic. Those teaching and researching are experiencing daily compromises, frustrations, and alienation within these complex uncertainties and we argue that there are serious consequences for the future of individual academics, whether visible or not, as well as for the cohesion of the collective endeavour of higher education.
References

04: Fictive Scripting: Reimagining Futures Of Universities Of Technology
James Garraway, Chris Winberg (Cape Peninsula University of Technology)

This paper responds to the suggested conference research question: ‘Imagining the future: more change - what promises and possibilities, constraints and enablings do current close-up research reveal?’

In Penny Burke’s think piece, it is suggested that higher education is driven to be future-orientated, often in terms of aspiration, employability and productivity. However, such drivers are severely limiting not least in terms of ‘new spatio-temporal structures, discourses and relationalities and how these may generate change in HE’. Furthermore, she suggests that acknowledgement of these ‘timescapes’, including understanding the current HE landscapes, aids us in anticipating change and possible futures of universities.

Our particular focus is on a current vexing issue, that of the identity of universities of technology. Universities of technology are similar to faschschule and polytechnics. But universities of technology are not fully fledged universities, often because of their histories. They may attempt to emulate more traditional universities, for example, but in so doing may lose their often advantageous closeness to work and
society (often in the form of ‘working knowledge’). The issue addressed in this paper are the potential responses that a university of technology might have to its often conflicting agendas of social responsibility, graduate employability and research output. Of note in South Africa, and in keeping with Burke’s think piece on socially just futures, are current student calls (now somewhat muted) for the decolonising and ‘Africanising’ of the curriculum which may be at odds with so-called ‘Eurocentric’ curriculum approaches.

Fictive scripting is an analytical technique, drawn for Studies in Science and Technology, which enables collaborative groups to reimagine possible futures (De Laat, 2000). In short, collaborative groups develop plausible, multiple and often competing narratives of possible futures. In fictive scripting the process begins with a diagnosis of the present, with all the tensions and frictions that may exist. Thus, though fictive scripts are projections or visions, they are also combined with the present shape of the world and current developments. They are, in other words, ‘endogeneous futures’ (Rip 2018) in that some of what happens later is shaped by what is happening now, for example through an analysis of current problems in universities. Fictive scripting as an analytical technique can be applied to any university.

Fictive script exercises are also methods to improve actors’ reflexive abilities with a particular focus on the introduction of new structures and ways of doing, and draw on Dewey’s (1938) concept of reflective enquiry. Dewey was concerned with the development of reflexive abilities in society such that the consequences of actions now can be imagined and better understood in the future for the greater good of society. These are referred to as ‘dramatic rehearsals’ as participants actually try-out solutions to problems in imaginary chains of thought in which one event leads to another.

Dewey (1938) stresses that solutions should involve as many issues and dilemmas that were raised in the discussions as possible, and that through active participation in constructing meaning about the unknown, new ways of acting may emerge.

In our own work with fictive scripting in analysing and reimagining universities of technology we have already drawn on Burton Clarke’s (1983) well known and often neglected diagnosis of structural tensions between the top management and bottom departmental level of universities. Possible scenarios of futures for universities of technology against this model were then presented (Engel-Hills, Winberg and Rip 2018). Currently, we are working on fictive scripting exercises in reimagining universities of technology within the themes of 1) a society-driven university and 2) an industry 4.0-driven (Schwab 2017) university. These were themes chosen by fictive script workshop participants in May 2018 as useful lenses.
through which to reimagine universities of technology of the future. Two examples, in summary, of how such analyses are taking shape are briefly sketched below.

**Fictive script 1: a society-driven university**

The problem here is that current models of uot bear little relation to significant societal issues or to the lives of students. Our courses are too ‘siloed’ and delivered subject by subject. In response to this, the university proposes to structure courses around millennial/sustainable developmental goals (such as food, health, habitation and transport security). Such goals not only reflect societal issues but also often relate to students’ lived experiences, particularly in a developing country like South Africa. The new curriculum then develops in the space and interaction between the broad goals and students lived experiences of them, in the form of interdisciplinary projects. The university thus embarks on an ambitious project to integrate the goals and develop these projects. But academic staff are unfamiliar with such approaches and revisions and thus a further ambitious project of staff development is embarked on. However, many staff resist these developments and furthermore academic development staff are themselves not schooled in the millennial goals and interdisciplinary curricula, requiring further development at this level. As the process unfolds, students critique the new curricula as not being sufficiently Africanist and they hold protests which threaten to shut the university down.

**Fictive script 2: an industry 4.0-driven university**

The problem identified is increasing graduate unemployment across technical programmes at the university. After presentations by prospective employers and technology experts, the university decides that its programmes are stuck in the past, and the lack of students’ advanced technical skills is a matter that needs to be addressed. It therefore undergoes (another) major recurruculation exercise to ensure that new qualifications are offered in areas such as Artificial Intelligence and Robotics. Existing programmes are updated, for example, with Bitcoin, Blockchain and the Sharing Economy as new modules in Business and Management Sciences, Designer Beings and 3D Printing in Medical Technology, Smart Cities in Urban and Regional Planning, Wearable Internet in Textile Technology and the ‘Connected Home’ in Construction Management. The institution is confident that these new technologies will reverse the trend of graduate unemployment. The existing academic staff are offered training and are supported to study these new technologies at universities across the globe (at considerable expense), but the strongly unionised academic staff block these changes, particularly as new academics with foreign qualifications have been appointed to lead the way. Students are excited by the changes, but have seen how many of these technologies are destroying traditional work and jobs and they decide to support the lecturers’ strike. Are these new disruptive technologies too disruptive for the university to handle?
In the paper we explain fictive scripting as an analytical tool, providing detailed examples of how the process unfolds. We will also present some of our developed/developing scripts in which fine-grained analyses of possible futures for universities of technology are showcased, with all the vicissitudes and implications involved. Finally, we will highlight how these scenarios may be used as think pieces for the university’s strategic planning. Although there is no right way to do things, better choices can be made and perhaps some of the potential pitfalls avoided through a systematic foresight exercise.

References

05: Going Home: An exploration of the impact of home environments on the acquisition of secondary Discourses
Chrissie Boughey (Rhodes University)

In 2004, Rhodes University celebrated its Centenary. To commemorate the event, an artwork was erected on lawns near the main building. The artwork, named ‘Cycle of Life’, can be analysed as a text which says a great deal about the way the University understood itself at this time in its history.
The artwork, consisting of a ring of stainless steel bicycles, is located on manicured lawns surrounded by colonial buildings (the Block House belonging to the old British military camp, on which the original buildings of the University were sited, stands to one side and the old military hospital is to the rear behind the trees). The bicycles comprising the artwork call on student life at universities such as Oxford and Cambridge.

Other texts produced around the time of the Centenary including, for example, the 2005 submission made as part of the Council of Higher Education’s institutional audit processes indicate the ‘discourse of excellence’ that was dominant at that time. As Readings (1996) points out, excellence is an ‘empty’ word but, in the context of, for example, the artwork, its use can be understood to draw on notions associated with prestigious European institutions.

The artwork, along with other texts, not only construct the University but also its students. In 2004, the student body was predominantly white and privileged. Rhodes University is located in a fairly remote impoverished town and the majority of the students are not from the area. In 2004, therefore, ‘going to Rhodes’ meant moving away from home although the middle class, educated homes students had left had prepared them for the experience of studying and living at the University
very well and the people they would be required to be as students were not too
different from the people they had been at home.

In 2018, the University is a very different place. The majority of students are black
and a large number come from working class and, possibly, rural backgrounds. The
University has also been challenged by calls to ‘decolonise’ which have included
demands that it should change its name. Many of these challenges have cited the
academic spaces of the University as ‘white’ and ‘alien’ to the students who now
study here.

In South Africa, much has been written about black working class students’
experiences of entering universities. For example, using Archer’s (1995, 1997, 1998)
social realism, Case (2014) and Case, Marshall, McKenna & Mogashana, (2018) draw
on the concept of agency in order to interrogate the way students negotiate the
alien spaces of the university. Those involved in the ‘First Year Experience’ at a
number of South African universities (see www.sanrc.co.za ) also focus on the
transition from school to university.

This paper builds on some of the ideas and understandings developed by
researchers working on transitioning into universities to explore the phenomenon
from a slightly different angle by asking questions such as ‘What happens when
students go home?’ and ‘How does going home affect students as learners?’.

In order to do this, the project will draw on Gee’s (2008:154) construct of ‘Discourse’
where Discourses are understood to be

... composed of distinctive ways of speaking/listening and often, too, writing/
reading with distinctive ways of acting, interacting valuing, feeling, dressing,
thinking, believing, with other people and with various objects, tools and
technologies, so as to enact specific socially recognizable identities engaged
in specific socially recognized activities.

As such, Discourses involve distinct ‘roles’ played by individuals in different social
situations and contexts. According to Gee (2008), all individuals acquire a primary
Discourse which is developed by virtue of the social contexts into which they are
born. Any number of additional secondary Discourses can be acquired depending
on the contexts to which individuals gain access. The transition from home to
university involves the acquisition of one or more academic Discourses (Boughey,
2000, 2013) a process which may be eased by the proximity of the primary to
secondary Discourses. The acquisition of secondary academic Discourses as
students enter universities comes at a time when they are also transitioning from
adolescence into early adulthood and may be experiencing independence for the first time.

As all this is happening, students may move between very different environments. An individual could, for example, spend time in a historically white university but return to an impoverished home in a rural area or township during vacations. ‘Home’, moreover, even while at university may never be far away as family and other loved ones call on the student to provide financial assistance or to participate in cultural and religious ceremonies which hold special significance in the primary Discourse. The beliefs and world views characterizing the primary Discourse may be at odds with the secondary Discourses students have partially mastered and this may result in conflict at an individual level.

This paper draws on a larger study that explores the potential clashes between the home and the ‘academic’ by following a group of students over a three to four-year period. Using a series of in-depth interviews, the study asks questions about interactions between the home and academic environments and their impact on students’ ‘sense of being’ as well as their values and attitudes towards knowledge and knowing. In this respect, knowledge is treated as an object in its own right (Maton, 2012) with its own structural powers and properties (Archer, 1995). This allows the interaction between indigenous knowledge and knowing and academic knowledge and knowing to be explored. More specifically, the interviews explore the impact of home on the ‘ways of being and knowing’, which are legitimated in academic environments and which may act as gatekeepers to success. The longitudinal nature of the study allows for an exploration of potential clashes between Discourses and environments over time.

The paper draws on the first round of interviews with students who enrolled at the University in 2018 conducted after the mid-year recess when all would have been required to return home. In doing so, it aims to contribute to the first question to which contributors to HECU9 are asked to respond, namely ‘Diversity, equity and social justice: what forms does diversity take, and how should our thinking change in order to promote equity and conditions for social justice in higher education?’

06: Why The Focus On Curriculum? Why Now? The Role Of Academic Development
Lynn Quinn, Jo-Anne Vorster (Rhodes University)

In higher education (HE) globally as well as in South Africa there is currently a strong focus on curriculum. Some of the reasons for this are the emergence of the
knowledge economy and the growth in ‘high-skills’ occupations; the massification of higher education which brings with it the need to cater for the diverse student population as well as quality assurance regimes which require closer attention to curriculum. However, the major impetus for the increased focus on curriculum in the last few years, in SA particularly, has been the growing awareness of the urgent need for academics to acknowledge the effects that apartheid and coloniality may have had on their curriculum decisions. In this paper we explore why this focus on curriculum and why, at this point in the history of HE, it has become an imperative to re-imagine curricula.

As a result of the changing HE context institution-wide curriculum renewal or review projects are common and, in some institutions, there are dedicated curriculum units with dedicated curriculum developers tasked with assisting academics to (re)design curricula. Few academics come into HE with any qualifications or ‘training’ for their teaching role and find the processes of curriculum design challenging. In the paper we examine how close up research can inform academic developers in their roles related to curriculum development processes in their institutions.

What do curricula have to “do” now?
The days of curricula being understood as a list of topics or texts to be studied have long past. So too are the days of lecturers simply transmitting the knowledge enshrined in the canons of their disciplines to students - with little thought to who their students are, where they come from and what their legitimate learning needs are. So too are the days of accepting existing university cultures are ‘right’ and comfortable spaces of learning for all students. Even though the idea that universities are not prepared for the students it admits has been part of the discourse of higher education in South Africa since the 1990s, the student protests of 2015 and 2016 were dramatic reminders that not enough has been done to design curricula and pedagogical processes to facilitate epistemological access for the majority of students. As Fataar argues, “Universities’ unchanged institutional cultures are a reflection of the failure of universities to transform their functional environments to adapt to the socio-cultural and educational requirements of first-generation black students”.

Curricula are central to the academic project. In making curriculum design decisions academics need to interrogate their philosophical beliefs and values about education. They need to take into account the changing purposes of higher education, including those of the university as both public and private good. Curricular choices that address issues of diversity, equity and social justice have to be negotiated in ways that ensure that the knowledge project maintains primacy. There is a real danger if, as Fataar and others have noted, powerful knowledge is conflated with the knowledge of the powerful. Curricula have to ensure that
students are not only introduced to powerful knowledge, but also that they learn how such knowledge is produced so that they come to see themselves as knowledge producers. Lecturers need to be concerned for what Fataar calls the “epistemic becoming of students”. Curriculum decisions need to take cognisance of the interrelationship between students’ knowing, being and doing. The calls for the decolonisation of education and curricula are responses to the misrecognition of students, of their histories and those of the communities they come from, their experiences of coloniality and of their ways of thinking and being in the world.

What close up research is needed/is being undertaken?
In response to a call for chapter contributions for a book entitled Reimagining curriculum: spaces for disruption, it was clear that the need for close up research on curriculum processes is understood and is being undertaken in a range of contexts. These contexts include 1) across whole institutions and at a range of institutional types such as ‘widening participation universities’ in the UK, UoTs and research-intensive universities in SA; 2) different levels of curriculum offerings, for example, departmental, faculty, disciplinary, STEM education; 3) curricula for different types of qualifications (e.g. diploma).

A main focus of the book is on how academic developers conceptualise and enact their roles in relation to curriculum development in their institutions. Some of the chapters are predominantly conceptual. These chapters make use of ideas and concepts such as: a pedagogy of discomfort, feminist new materialist philosophies, Bernstein’s pedagogic device, decoding the disciplines, cognitive and epistemic justice, epistemological access, new literacy studies, social inclusion and exclusion, Legitimation Code Theory, and so on to both critique current curriculum practices and to suggest toolkits or frameworks for ways in which academic developers, lecturers, community and industry (in some cases) and, in many cases, students can work as partners in dialogic spaces to design curricula appropriate for students at this time and in specific contexts.

A number of the chapters describe close up research in which authors set out to interrogate current practices in their specific contexts. Some chapters describe research on particular academic development initiatives, such as curriculum development short courses offered to academics; regular dialogue sessions for academic developers on decolonising curricula; collaborative work among academic developers and ‘mainstream’ colleagues related academic literacy, online and blended learning, innovative pedagogical strategies, knowledge in the curriculum, and so on.
What is the role of AD in CD processes?
We thus argue for academic developers to undertake curriculum work in their institutions which has the potential to disrupt common-sense notions about curriculum and to create spaces for engagement with scholarly concepts and theories to reimagine curricula for the changing times. Now, more than ever in the history of higher education, the close-up research that is conducted needs to be shared and used to inform academic developers’ curriculum work in their institutions.

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07: Building Research Capacity And Raising Awareness For Social Justice
Penelope Engel-Hills (Cape Peninsula University of Technology), Hilde Ibsen (Karlstad University)

Tristan McCowan’s ‘think piece’ entitled ‘The unbundling of higher education: a brave new world?’ draws on Kerr’s (1963) idea of the ‘multiversity’, which is described as an ‘extraordinarily complex conglomeration of faculties of diverse disciplinary areas, research centres, administrative blocks, spin-off businesses, student residences, hospitals and a range of other services for the public’. McCowan expresses concerns about the ‘unbundling’ of the ‘multiversity’ into increasingly specialised functions, such as the ‘disaggregation of teaching and research in institutions’, with a growing trend towards research-intensive and teaching-only institutions. It is this tendency that this study addresses – with a particular focus on how teaching, research and community engagement might be productively integrated in the wider purpose of social transformation.

This research study is at the intersection of three contexts; a resource constrained community in the South Peninsula of the Cape Peninsula, South Africa and postgraduate students at a University of Technology in South Africa and a University in Sweden. At both higher education institutions research is a developing focus. Also of note is that although the university in South Africa is in one of the most unequal societies of the world, in both environments (South and North), the universities are located within communities of transforming diversity and changing challenges. It is acknowledged that much has been done to build research capacity. However if we accept capacity building as the intentional development of researchers to become more effective and relevant then for these universities to be relevant to the local and international context it was recognised that there is the need to develop at least some young researchers who are more culturally relevant and who can reflect the intention of making a contribution to building social justice. To achieve that goal there is the need to build research capacity in the student
population (undergraduate and postgraduate) within a social justice framework. What is reported on in this paper is a partnership that envisioned achieving capacity building for social transformation through enabling young researchers. They would be given the opportunity to build competencies to conduct research in the dynamic and transforming communities with scientific rigour and social awareness. The aim was and remains for us to build knowledge (the head) and at the same time to raise issues of social justice that allow the students to feel community (the heart). If we can do this then the next generation of researchers may be not only more socially aware and contextually relevant but also have the skills to research in ways that will allow the world to make strides towards a more just society. The process unfolding is for the researchers to conduct community based research and simultaneously develop and offer a module in interdisciplinary and innovative, mixed methods research that intertwines the head and the heart.

The agenda of the two universities is supported by a project that makes an educational contribution to building research capacity within a transformation paradigm. The innovation is to contribute to social awareness through introducing all postgraduate students to the legitimacy of the co-creation of living knowledge as a relevant research method for studies with a focus on community-based research. The thinking being that if we want to build socially aware and conscious researchers then we need to bring the challenges of society into the classroom in a real way. If we train researchers only for the generation of ‘clean’ research environments then how can expect them to enter communities and engage in the ‘messy’ world of research on the challenges facing people? Our participants live the daily realities of poverty, violence, unemployment and more. To develop researchers with a desire to make a difference and who research to improve the life of people and to address matters of social justice, there is the need to expose postgraduate students to this as one option for their journey as a researcher.

Research Methods workshops have been piloted at the two universities during 2017/2018 and the content and feedback on the modules will be reported on in the presentation. Arising out of this experience is the apparent need to development of a community based research module that can be incorporated into established research methods courses as a standalone or integrated module. Such a module must be grounded in a real context with exemplars of actual data, while carefully considering the ethical dimensions and at all times adhering to the ethical standards of anonymity (or confidentiality) of participants in the vulnerable community. As the community research project progresses, material will be extracted for inclusion in the research module with full transparency and in the knowledge that living data from a community is a community asset. Data can enter the classroom in the form of part transcripts of data collection activities, documents, reflections, visual images, auditory recordings, micro-storia generated in the community and other such real
evidence. This will provide hands on engagement for the participating students that goes beyond the theoretical approach of didactic delivery of classes in research methods.

Feedback has shown that the students gain from the opportunity to explore their own experiences as members of communities. Hence an important dimension of the research modules in the future will be to provide participants with a real world experience of gathering and generating data that is relevant to their context as postgraduate students in South Africa and Sweden. In this way we will create a space in the academic programme for raising social awareness as they learn about each other while they are learning about research in social contexts. Students will actively engage in learning as they build capacity to understand the complexities of living in a diverse world through sharing. The will learn the challenges and value of socio/cultural research and the goals of social justice in a connected experience. It is anticipated that the strengths and weakness of a variety of methodologies and methods will become apparent in a dynamic way that belongs to each group of students as their unique experience.

The working out of a project that aims to meet a research and an education goal is complex and to meet the dual outcomes is quite challenging. This however is approached on the premise that as researchers, employed by a university, we have a responsibility to the community that is in partnership with us but we also have a responsibility to our postgraduate students. We believe that the added dimension of raising social awareness is of value whether the student is a laboratory based researcher or will operate in the social science domains. If we are able to integrate our dual roles well we can build a next generation of researchers with the capacity and motivation to make a difference in the lives of others wherever and whatever they research.

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08: Repositioning Higher Education To Counter Neo-liberalism. A Critical Study Of The Outcomes Of Working In Partnership Between Students And Staff
Colin Bryson, Ellie Collins, Laura Callaghan (Newcastle University)

This paper touches on themes raised by all three think pieces. We seek to illuminate issues of diversity, equity, social justice and critical citizenship in pedagogy, based on a notion of higher education serving the public good. The approach suggested is that of trying to establish a partnership learning community involving as many staff and students as possible. However we recognise how challenging this is to achieve and we evaluate empirically an attempt to do that in the context of a
research intensive university where the values and goals of many students and staff do not, initially at least, chime with such an objective and the alienating forces proposed by Mann (2001) are very much present, e.g. performativity and degree ‘utility, and student as ‘other’/outsider and conforming to the disciplinary power if the teacher.

Arising from the all the recent focus around the world on student engagement, there has been promotion of the concept and practice of partnership between students and staff. This draws on ideas from critical and radical pedagogy and is based on an ideology which counters the positioning of student as consumer and neoliberalism (Neary, 2010; Wenstone, 2012). The intended goal of partnership is ‘becoming not having’ as an outcome of education (Fromm, 1976). Proponents of partnership contend that this approach addresses too the recent critique of student engagement policies. For example, McFarlane and Tomlinson (2017) argue that the student engagement movement, like so much of policy and practice in contemporary Higher Education, has been appropriated by neo-liberalism, with its focus on performativity, and diminishes learning and student freedom. In response to this, the advocates of student staff partnership contend that the partnership approach is both inclusive and ethical and seeks to promote transformative learning – arguably the true purpose of Higher Education. There is an emphasis on the educational experience being exemplary to a society where equity, social justice, and citizenship are primary values. Advocates have proposed a wide range of benefits to both students and staff though working in partnership in learning and teaching (Werder and Otis, 2010; Cook-Sather, Bovill and Felten, 2014: Mercer-Mapstone et al, 2017). These benefits are less about employability skills and more about criticality and ‘acting well’ for the benefit of others.

There are some concerns, though, about this claim. The first is that evaluation in many studies can be rather anecdotal rather than rigorous, and a second concern is that only positive outcomes are reported in a large majority of reports. Mercer-Mapstone et al (2017) note that 85% of the 65 studies they reviewed claimed only positive results, perhaps unsurprising when so many case studies and examples of practise tend to focus on ‘what works’ and gloss over problematic issues. There is wider concern too given the locus of much partnership work. The great majority of partnership working takes place outside the curriculum. Even co-design of the curriculum initiatives tend to involve staff and students designing modules before they are implemented rather than actually doing them together (for exceptions, see Deeley and Bovill, 2017). Another common feature of current partnership practices is that students come forward voluntarily to participate – they are ‘willing’ partners, and perhaps likely to be predisposed. The staff are even more pre-disposed as they are usually initiating the partnership project in the first place! These issues raise
challenges and limitations to partnership practices and strategies embedding across the whole of Higher Education.

In addition, such models may not be fully inclusive as students with less confidence, social capital or not having the time or inclination may not volunteer or get selected. Staff who are less enthusiastic about partnership are unlikely to get involved. The unwillingness to get involved by both parties could stem from a number of sources: that partnership does not accord with personal values and beliefs held; or that the personal risks of doing so are barriers (see 2018 special issue of Teaching and Learning Together in Higher Education in press).

We have been early advocates of working in partnership and sought to put this into practice for the last several years. Nonetheless we want to reflect on this practice to ensure that practice and outcomes are in line with the concept. We draw on a context in Newcastle University in the UK where we have sought to introduce a more universal partnership mode rather than practices of selective partnership (Bryson, Furlonger and Rinaldo, 2016; Bryson et al, 2017). Initially our partnership practices were based on extracurricular activities and projects, but we felt this limited opportunities and was not as inclusive as we had intended (as noted earlier). In order to address that, our premise was that all students participate in the curriculum, thus we introduced modules with the intention that as many features of the module as possible are co-determined together as the module unfolds. This is fraught with challenges and barriers, not least that some staff and students are drawn into this who be less disposed to partnership and all that it requires to become established and create a ‘co-learning community’. Such a community operates on the principles of mutual respect, reciprocity and responsibility (Cook-Sather et al, 2014; Healey et al, 2014).

Building on earlier unpublished work about ‘feeling like a partner’, we have conducted a ‘choose-up’ investigation. We have interviewed a range of participants about their experiences on this mode of partnership (in some cases the students and staff also work in a more selective partnership modes too as peer leaders, change agents or co-researchers so can contrast these experiences with the universal mode). We seek to take a more critical and honest approach to evaluating the positive and negative outcomes of partnership working and the factors that influence that. Through such an approach we hope to test if partnership delivers the profound benefits that might counter successfully the deleterious and pervasive influence neo-liberalism.

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09: I Just Felt Like I Was Trying To Swim Through Molasses – Curriculum Renewal At A Research-intensive University
Cecilia Jacobs (Stellenbosch University)

This paper responds to the theme: ‘The changing purposes of higher education: a right or privilege? A public or private good? Employability as the mission? Bundling or un-bundling?’ and interrogates how the purposes of higher education are reflected in the process of curriculum renewal. In his think piece entitled: ‘The unbundling of higher education: a brave new world?’, Tristan McCowan discusses the contemporary ‘unbundling’ trend across universities which he argues constitutes a real threat to the integrity of the university. Driven by financial concerns and with potentially huge implications for pedagogy, this ‘unbundling’ trend also has implications for the integrity of the process of curriculum renewal. One example of unbundling in the area of curriculum renewal could be the dislocation of the bigger purposes of how a programme or module speaks to the changing purposes of higher education, from the detail of what content knowledge is included or excluded in a curriculum. Often the process of producing curriculum documents, in which the broader purposes and outcomes of qualifications are interrogated, is assigned to so-called specialist staff, while the selection and sequencing (Bernstein 1999) of content knowledge is assigned to disciplinary specialists. The research presented in this paper suggests that these processes happen in an unbundled way, rather than in an integrated way.

The paper explores the process of curriculum renewal at a research-intensive university, from the perspective of programme co-ordinators. Curriculum renewal is a strategic priority of the university and the Deputy Vice Chancellor (Learning and Teaching) drives an institution-wide curriculum renewal project, now in its fourth year. At the start of this project, focus group sessions were conducted with all of the ten faculties at the university, and this data revealed resistance to and lack of ‘ownership’ of the process of curriculum renewal. Participants in these focus group sessions reported that curriculum renewal was often ‘the job of one person’, the programme co-ordinator, who was often ‘at the mercy of individual academics’ who resisted the process. The researcher identity was seen as primary and curriculum renewal was seen as a low-level responsibility. One programme co-ordinator described the process of curriculum renewal as ‘trying to swim through molasses’.

Research arising from this project (Van Der Merwe, Schoonwinkel & Hubball 2017) identified one of the barriers to successful programme renewal as a narrow focus “on module level, with a lack of communication between departments and individual module chairs because of the perceived complexity of holistic programme renewal”. This same study identified one of the enablers of successful programme renewal as “a dedicated driver who takes ownership of the process ...
assisted by a team of dedicated experts, including academics and professional academic support staff focused on curriculum development, assessment strategies, appropriate modes of delivery, policies, etc.”. Follow-up research (Young & Jacobs 2017) revealed that when academic developers work in partnerships with academics in curriculum renewal spaces, differing conceptions arise in such collaborations, about the role of academic developers in the practice of programme renewal.

This has implications for integrative programme renewal practices. It appears that programme co-ordinators play a pivotal role in the practice of curriculum renewal, and partnerships between academic developers and programme co-ordinators could counter the currently unbundled way in which programme renewal is taking place, and offer a more integrated way of undertaking the process of curriculum development. Young (2013, 11) claims that curriculum theorists have to be ‘dual specialists’, with a primary specialisation in curriculum theory but also a ‘level of familiarity’ with the specialist fields or disciplines being investigated. He asserts that ‘curriculum theory falls down’ because ‘the two forms of specialisation, curriculum theory and the particular field under investigation, are rarely brought together’. The same could be said of the practice of curriculum renewal, which ideally should be informed by two knowledge bases - disciplinary knowledge, as well as knowledge of curriculum. In line with Young’s thinking about curriculum theory, I would assert that the practice of curriculum renewal, is seldom informed by both of these knowledge bases, and could be with a more integrated approach to curriculum renewal.

The study reported here sets out to investigate this in the context of a research-intensive university in South Africa. The data presented in this study arises from ten focus group sessions with members of faculty programme committees in each of the ten faculties at the university, as well as three follow-up interviews with individual programme co-ordinators. The analysis of the data explored the views of programme co-ordinators regarding their role and the role of collaborating academic developers in the practice of curriculum renewal. Preliminary findings suggest that such collaborations have the potential to bring about a more integrated way of doing curriculum renewal and bringing questions about the changing purposes of higher education into dialogue with the detail of what content knowledge is included or excluded in a curriculum. Such collaborations also seem to open up spaces where common sense ways of designing curricula are disrupted and compliance-driven approaches to curriculum renewal are interrogated. Such collaborative processes challenge the often fragmented ways in which individual modules are developed, and broaden the focus to include considerations about the overall conceptual coherence (Muller 2009) at programme level, as well as how programmes relate to the changing purposes of higher education.
The paper will conclude by outlining some of the factors which might contribute to productive collaborations between programme co-ordinators and academic developers, resulting in processes of curriculum renewal which take account of the broader contexts of the university, its students, the higher education sector and the country.

10: Developing Pre Service Teachers Beliefs And Perspectives Of Future Focused Education In A Digital World
Cheryl Brown (University of Canterbury)

Whilst access to information has become much easier for students it has no doubt become more complex to navigate. Educators are faced with the challenge of trying to develop students critical digital literacies in a world where technological developments are often viewed deterministically (Oliver 2011). As Burke (2018) suggests anticipated futures present promises and possibilities because they are “new” are often viewed in terms of discourses of innovation and progress in the “timescape” which profoundly shapes our subjectivities and practices. Its a problem that something so critically important to students futures are so often left to librarians or specialised academic literacy support centres and not integrated within course curriculum (Derakhshan & Singh 2011). However research has shown that a more inclusive approach to developing students’ academic success is through a curriculum development process which includes the embedding of academic literacies in course curricula (Thies et al 2014). This is the same for digital literacy which are best learnt and developed within the context of the discipline (Morgan 2018).

Currently in the New Zealand context the schools curriculum is being directed towards future focused education (FFE). Future focused Education is multi pronged and means:

• Thinking about students in their future lives: What kind of people do we hope they will be, and how will today’s education help them in their future lives?
• Thinking about the future of schooling, teaching and curriculum: How (and why) might schooling in the future need to be different from schooling today?
• Thinking about education as preparation for young people and communities/society to engage with specific future challenges. (Bolstad 2011, Bolstad et al 2012).

This is particularly pertinent to living and learning in a digital world as amongst the principles are personalised learning, building an inclusive learning environment,
developing a culture of collaboration and continuous learning and rethinking learner and teachers roles (Brown 2017).

In this paper I draw on my experiences of integrating critical digital literacy into a course on future focused education. The Graduate Diploma in Teaching and Learning (Primary) is for university graduates with a Bachelor’s degree who wish to become primary school teachers. Its is offered both on campus and at a distance. The course “Future Focused Education” is designed to develop a rationale, philosophy and pedagogy for teaching Science and Technology in the New Zealand context. Through an authentic collaborative assessment project students are introduced to themes and issues, that integrate digital literacy, technologies and citizenship, to explore the teaching and learning of Science and Technology. The intention is that through development of knowledge, skills and attitudes initial teachers will be better informed to successfully plan, resource, implement, assess and evaluate future focused learning in their classrooms.

Drawing on Gee’s approach (2005) to Critical Discourse Analysis this paper seeks to understand students interactions with the digital world generally, and to explore the hidden meanings about the intersection of education and technology. In particular, I use Gee’s (2005) notion of D(d)iscourses as a means of understanding differences in students’ ways of being and how they construct their personal and professional identity in a “digital world”. This theoretical approach enables exploration of identity and meaning (Gee 2000, Brown 2012) which are very useful in understanding how future teachers view the digital world and what influence this has on their own practices (both personal and professional).

I focus on close up research through analysis of students voices represented through forum postings focusing on “What it means to be a future focused educator”, an assignment where they identified their essential beliefs about digital literacy & citizenship in relation to building their understandings of relevant future-focused education principles in their classroom teaching and video blogs where they reflected on their aspirations for e-learning in their classroom.

The paper will offer an example of a pedagogical approach adopted to support students to becoming more critically aware, participatory change agents in the 21st digital world in which they are inhabiting. It also offers insights into how students in initial teacher education view future focused learning and the role educational technology can play in supporting the enactment of these principles.

**References**


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11: Re/turning As Slow Methodology In Affective Writing Encounters
Vivienne Bozalek (University of the Western Cape), Veronica Mitchell (University of Cape Town), Nike Romano (Cape Peninsula University of Technology), Abdullah Bayat (University of the Western Cape), Daniela Gachago (Cape Peninsula University of Technology)

We propose a Slow methodology as a transformative practice for reconfiguring higher education in neoliberal times, as called for by Burke (2018) in her thinkpiece. Slow methodology foregrounds the importance of quality instead of the imperatives for quantifiable indicators of the neoliberal institution.

Over the past five years a group of us, as higher educators, have found ourselves pulled together and apart with concerns around issues of social justice in our teaching, learning and research practices in times of contestation and contestations
of time in higher education as identified in Penny Jane Burke’s (2018) thinkpiece. Our connections re/turn between the porous boundaries of work/public coffee shop spaces, where we talk, listen, engage, read, share and write with/through a Slow methodology. We are based in Cape Town higher education institutions with different historical legacies, all affected by the intermittent student protests, and the pressing issues of continuing inequality and discrimination in our teaching contexts, reflecting the wider societal challenges. In these very different environments, our scholarship involves material-discursive processes through which we recognise forces and flows that influence our affective attention that re/turns towards the senses. Our re/turning encounters have helped us think and work with/in these unsettling times, inhabiting a collaborative generative space as an act of self-care, a response to the university as an ‘anxiety machine’ (Hall 2014), acknowledging the dramatic increase in mental health issues in the academe.

The varying tempos and intensities of our entanglements and conversations often re/turn to the same issues over and over again. Challenging, affirming and frustrating, we feel the agitation of our situation and the desire for different methodological intra-actions that respond to the immanence of current events and generate new concepts, knowledges, and relational practices (Springgay and Truman 2017). The ambivalence of our academic spaces and the calling of/for different response-abilities provides a driving force for a generative and Slow methodology that can emerge from and through re/turning towards our pasts, presents and futures - a response to Burke’s call for transformative timescapes.

Slow methodology in higher education follows the Slow food movement started in 1986 by the leftist Italian journalist Carlo Petrini (2007), who protested against an intended site for McDonalds to be built on the Piazza di Spagna in Rome, and which then developed into an international movement in 1989 in Paris (https://www.slowfood.com/about-us/our-history/). The Slow food movement, symbolised by the snail, called for a renewed emphasis on quality and care-fully prepared local food, as well as on the senses - cultivating taste and finding pleasure in food. Since then there has been a proliferation of Slow movements across the world – Slow cities (Cittaslow), Slow travel, Slow living etc. The Slow momentum has also affected academia in the forms of Slow philosophy (Boulous Walker, 2016), Slow pedagogy (Berg & Seeber, 2016) Slow reading (Mikics, 2013), Slow writing (Ulmer, 2017), Slow scholarship (Bozalek, 2017), Slow looking, (Tishman, 2018) and also in various disciplines such as Slow art (Lindner & Meissner, 2015), Slow science (Stengers, 2018), and Slow medicine (Wear et al., 2015). These Slow academic practices are critical of neoliberal and corporatised imperatives which encourage competition between academics and institutions. Slow practices include care-full attention to detail, re/turning time and again to texts, doing justice to ideas (Barad, 2007), generosity, openness, curiosity, and cultivating pleasure in academia.
We foreground ethical connections while affirming curiosity rather than critique, and valuing difference rather than sameness. We draw on Barad’s (2007) relational ontology to understand how our movements, thoughts and writing are enacted over spacetimemattering. Relationality is a key conduit for our ethico-onto-epistemological becomings-with encounters during which our affective energy is amplified. Contrary to the critique that doing “Slow” is a privilege for the already established researcher (Edwards 2018), we propose a Slow methodology that moves away from neoliberal higher education systems that valorise and prioritise measured outcomes and outputs. As Martell (2014) notes, referring to Treanor’s (2008) Manifesto for a Slow University (2008) “speed is in part an institutional demand, in which individuals will suffer consequences for their employment and careers if they do not comply” [para. 35]. We therefore make a conscious effort to disrupt the hegemony of market-driven academia and rather attune our bodyminds to the affective spacetimemattering as an essential move to re-establish pleasure in our work.

In the safety of the coffee shop, which becomes a space/time borderland for our affective engagements, we drink expertly crafted coffees in full view of a privileged academic institution located on the slopes of Table Mountain. In the precarity of contemporary higher education, as noted in Burke’s (2018) thinkpiece, we feel the ambivalence of writing in these spaces of refuge amidst disruptions, violent protests and urgent court interdicts. Our writing encounters shared in this relatively safe space create opportunities for re/constituting our bodyminds and generating insights. We perceive this not as an outcome, not as a desire for a decolonised space, but as a process of rendering each other capable through openness and attentiveness, as a continuous act of decolonising our academic self from it’s neoliberal form. The process is not without its own risks and challenges, but it offers generative possibilities for a different more plural university within the existing one (la paperson, 2017), and potential moments for joy and hope.

Working through these forces emerging from our becoming-with others, we hesitate, interrupt linear flows and habits, allowing and encouraging disruptions and interruptions to feel a sense of stuttering that can enable more to come (MacLure 2010). We feel ourselves shifting towards an understanding that our re/turning in space and time around affectively charged issues can be perceived as a tentative “methodological” intra-action for becoming as transforming and response-able educators / writers / knowledge producers.

Our presentation will expand on these concepts by pulling together and weaving through different intra-actions emerging from the coffee shop encounters, online engagements, theoretical understandings of feminist new materialism and the
disruptive learning contexts where our varied teaching and research practices are situated.

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12: Decolonising The Science Curriculum: From Talk To Chalk - Using Legitimation Code Theory To Find A Way Forward
Hanelie Adendorff, Margaret Blackie (Stellenbosch University)

In his Think Piece, Professor Fataar mention the lack of Africanization as one example of the failure of universities to adequately recognize first generation black students. Referring to epistemic becoming, he later argues that facilitation of recognitive agency requires looking at what curriculum knowledge needs to be taught in a decolonized university. The conversation around decolonization of higher education curricula hit South Africa by storm with the #RhodesMustFall and subsequent #FeesMustFall campaigns. Prior to this, decolonization conversations, if they were happening at all in higher education institutions, were limited to small pockets of interest. Whilst the humanities and arts faculties easily recognize the presence and influence of Western ideology in their curricula, for the most part the decolonization of science curricula is a far less obvious project. The lack of understanding by both staff and students for where the problem lies and how science can have a colonizing influence has prompted us to use Legitimation Code Theory to reflect on what is at stake in these conversations. Our intention is to provide a framework which can be used by both staff and students to facilitate explorations which could in fact lead to a richer science curriculum.

Legitimation Code Theory (LCT) is a theory of knowledge that provides a means of conceptualizing the principles or ‘rules of the game’ underlying different knowledge practices. According to LCT epistemic becoming requires mastering these “rules of the game”. We will start by using LCT to uncover the underlying principles related
to the knowledge practices in the conversation about decolonizing science curricula. To this end, we will look at the way the conversation developed in social media circles and a few scholarly domains, such as conference paper and the interactions of an appropriate Focussed Interest Group at Stellenbosch University.

LCT consists of five dimensions, each related to a different aspect of the underlying principles organizing the knowledge practice in question. This paper will employ the Specialization and Autonomy dimensions. Specialization is concerned with what counts as legitimate knowledge claims and the bases for membership, authority and achievement whilst Autonomy, applied to curricula, is concerned with the origin and purpose of legitimate curriculum content, i.e. whose content and whose purposes are valorized or advanced.

Specialization starts from the position that every practice is by someone and about (oriented towards) something (Maton, 2014) and sets up two relations: epistemic relations (ER), concerned with knowledge, and social relations (SR) relations, concerned with knowers. Different practices emphasize these relations in different ways: practices may more strongly or weakly emphasize epistemic or social relations as the basis of legitimacy. The relative strength of the two relations together give the specialization code, and we can analyze practices in terms whether they emphasize one, both or neither as the basis for status and achievement (Maton, 2014). Practices characterized by a knowledge-code tend to emphasize the possession of specialized skills, knowledge and procedures as the basis for success (stronger epistemic relations) whilst downplaying the attributes of who is making the claim (weaker social relations). Conversely, in knower-code practices, who you are – i.e. as having appropriately cultivated dispositions, or the right sensibility or right social category (stronger social relations) - is more important that what you are studying and how. Science can be characterized as knowledge-code field, where it is the explanatory power of the axioms and theorems that is valued rather than the social profile of the scientist.

Autonomy also sets up two relations, namely positional autonomy (PA), or the relations between positions (the things within it: actors, ideas, objects, theories, practices, ways of doing) within a context and positions from outside it, and relational autonomy (RA), or the relations between the principles (ways things are arranged, what they are for) from within the context and from elsewhere. Simply put, we can ask “where things come from and where the purpose to which they are being used for, comes from” (Maton, 2016). We can describe a continuum of strengths, from weaker to stronger for both positional relational autonomy. Plotting this on a Cartesian plane, results in four main autonomy codes:

- Sovereign code: inside content selected for inside purposes
- Trojan code: inside content used for outside purposes
- Roman code: outside content used for inside purposes
- Exotic code: outside content used for outside purposes

Taking science curricula as the starting point, we will look at the things (actors, ideas, objects, theories, practices, ways of doing) and purposes (what things are for) within the curriculum space of science. The sovereign quadrant would thus be characterized by science content (scientists, theories, methods, etc.) used for the purpose of learning and advancing science. The exotic quadrant would be characterized by things from outside science used for purposes other than learning or advancing science. The Roman quadrant would have things from outside science used for the purpose of learning and advancing science (e.g. Indigenous Knowledge), and conversely, in the Trojan quadrant things from inside science would be used for purposes other than advancing or learning science (e.g. social justice).

Using Specilization, we will show how some of the heated arguments in decolonisation conversations can be equated to a code clash in terms of what counts as legitimate knowledge between those arguing for decolonization and the dominant codes, or practices, in the field of science. We will show that the positions of those calling for greater engagement with the decolonization conversation are characterised by a stronger emphasis on social relations. Science and scientists, however, speaks a different language – one in which epistemic relations is valorised over social relations. We will argue that this divide or clash can be mediated through someone who is able to emphasize both epistemic and social relations – a scientist, fluent in the knowledge and knowledge practices of science, who also has the ability to emphasize social relations through having the appropriate, cultivated disposition or social category.

Using Autonomy as lens, we will show how most decolonization demands, seen from the perspective of science, tend to reside in the Exotic quadrant. This, again, constitutes a code clash with science, which mostly occupies the Sovereign quadrant. Looking at some decolonization attempts, most of which tend to involve ventures into the Roman and Trojan quadrants, we will show how such occasional Roman and Trojan ventures, might be constructed as further forms of colonisation.

The question thus becomes: can science be decolonized, and if so, how? To answer this, we will look at a few decolonization examples. These will include work done by academics at Stellenbosch university as well as three scenarios for decolonising engineering curricula presented by Winberg & Winberg (2017). The three scenarios can be summarised as:
1. A specialised curriculum based on science content selected for its specific value in solving African needs
2. A curriculum that focuses strongly on Science and Technology in Society (STS) content to help students better understand science and its roots
3. A curriculum based on science content, but including some STS and some content specific to the needs of Africa.

This first curriculum spans the Sovereign and Trojan quadrants, using skills based on Western Science to not only advance science but also meet a social justice agenda. The second curriculum travels towards the Exotic quadrant, using positions from outside science (from the sociology of science knowledge, history and philosophy of science) to advance the purpose of social justice.

Lastly, the third curriculum, whilst including elements from STS and a stronger social justice focus (alongside the purpose of advancing science), is still strongly based on the traditional curriculum. Though still in the Sovereign quadrant, this scenario shows some movement into the Exotic (drawing on STS for correcting science history) and Trojan (applying science knowledge for social justice purposes) quadrants. It is worth noting that the participants in the study chose this scenario as best option. It could be argued that it still has the feel of science, but a science that is starting to look beyond itself.

Using this data, we will argue that LCT not only offers an explanation for the constrains in the current decolonisation conversations, but that it can help define a way to start negotiating code clashes and to inform practice.

References

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13: The Extent To Which Academics And Students Value The Services Provided By Teaching And Learning Centres In Two Rural Universities
Mabore Thosago, Fhatuwani Ravuhali (University of Limpopo)

The South African higher education system had been battling with the issues of access, quality and equity to address the social justices of the past. There are structures, policies within institutions that are aimed to redress massification, unpreparedness and under-preparedness of students. The institutions are faced with pressures of increasing graduate throughput rates and combat the increasing dropout throughput rate. Both students and academics are at the center of discourses in higher education to improve the education system.

In South Africa, Teaching and Learning Centers are established to essentially promote quality learning and teaching, and to improve the graduate throughput by offering services geared to this mandate. It is not clear if this mandate has been duly executed as the higher education system still finds itself in a crisis which is evidenced by underperforming students and high dropout rates (Letseka, 2009). It on this basis, therefore, that the purpose of this study is to establish how academics value the services provided within these centres in relation to teaching and learning.

This qualitative study draws from the recommendations by Drew (2010) who highlights the need for an investigation into the usage of academic development units within various teaching and learning centres in universities by staff across the different schools or faculties. Margaret Archer’s social realist theory of structure, culture and agency is used as a theoretical lens, looking at the structural, cultural and agential issues particularly impeding assessment of and for student learning at the universities.

This study seeks to expand on the views expressed by Aslam Fataar’s think piece in order to understand that extent to which academics value the services provided by teaching and learning centres. Basic interviews will be used as data collection purposes. Purposive sampling procedures will be adopted to sample eight participants, one from each faculty in the two rural universities. Data will be analysed using NVIVO software. This is a work in progress.

References

14: Destabilising colonialist and patriarchal hegemonies in higher education: New imaginaries for gender and feminist pedagogical practice
Tamara Shefer, Lindsay Clowes, Sisa Ngabaza, Nadira Omarjee (University of the Western Cape)

This paper draws on feminist courses in a Women’s and Gender Studies Department at a historically disadvantaged university in South Africa. We reflect here on our efforts to challenge the binarisms of research and pedagogy and scholarship and activism while also disrupting the entrenched divides of rationality/mind and affect/body (Zembylas, 2012). Our work here is located in contemporary thinking about social justice pedagogies, particularly as currently generated within decolonial imperatives and new feminist materialist, posthumanist and affect theories (for example see recent volume, Bozalek, Braidotti, Shefer & Zembylas, 2018).

South African higher education has over the last few years been a significant site for young people’s sustained protests against continued raced, classed, sexualized and gendered inequalities and injustices in postapartheid South Africa and in the university. While critical reflexivity and a commitment to socially just pedagogical practices (Leibowitz & Bozalek, 2016) is not a new concern in feminist scholarship, in South Africa and globally, those involved in local women’s and gender studies units, departments and other disciplines have engaged in renewed energy and imperative to respond to students’ calls (for example, see special editions, Carolissen & Kiguwa, 2018; Clowes, Shefer & Ngabaza, 2017; Kessi, 2017; Ngabaza, Shefer & Clowes, 2018; and special edition, Zembylas and Bozalek, 2017.). This has meant, at least for some, a more radical effort to destabilize everyday practices of teaching and research, which continue to reproduce dominant discourses and practices of knowledge. In this paper, we share our departmental project of challenging normative academic scholarly practices to subvert the sustained injustices and violences endemic to mainstream research and teaching practices which continue to operate in a logic of ‘othering’, regulation and control, exacerbated by global neoliberal imperatives.

In this paper, we draw on an undergraduate feminist research module taught to a 3rd year class, to showcase examples of current pedagogical practices in our
department that are directed at disrupting the continued fissures between teaching
and learning, research and activism and that privilege and promote successful
learning, through engaging students in participatory research which both deploys
social justice pedagogical practices, through centering students as scholars, while
also focusing on issues of gender and social justice. We reflect on a number of key
aspects related to this course that speak to the larger project of rethinking
scholarship and the university in contemporary global and local contexts.

Our pedagogical approach in this feminist research module, primarily aimed at
developing research skills, foregrounds authentic learning (Shefer & Clowes, 2015)
and student agency, while also destabilizing the knowledge/activism binarism,
specifically through making the space for students to be active researchers in a
photovoice research project (Wang and Buris, 1997) that focuses on issues of
intersectional gender inequality in higher education. Photovoice research facilitates
student engagement with their own communities, positioning them as advocates for
change in their contexts through engaged scholarhip (Strack, Magil and McDonagh,
2004). Our pedagogy draws on this methodological strength to encourage critical
thinking and reflexivity towards potentially make a difference to the student
community and their engagement on campus and in their own communities.

The project facilitates students’ agency as researchers while also centering their
experience and lived realities. Over a number of years we have focused on key
areas of students’ intersectional everyday lives on and around campus, such as their
sense of un/safety, dis/empowerment, and un/successful learning. In line with
Strydom’s (2015) reminder that access to higher education without improving
chances of success potentially creates new forms of injustices, we asked our
students to critically think about their subjective, social, geopolitical, ideological,
institutional processes and other circumstances in their lives that have promoted or
undermined successful learning and un/belonging in higher educational. Students’
reflections were captured and presented as photovoice narratives and analysed
through discursive thematic analysis (Braun & Clarke, 2006). Over 3 years, selected
images and narratives were presented by the students to the university community
at library exhibitions and we have published some of this valuable material, in some
case in student co-authored publications (for example, Ngabaza, Bojarczuk, Masuku
and Roelfse, 2015).

This paper draws on the photovoice data over four different years to showcase a)
how pedagogy can be transformed to support students in becoming more critically
aware and engaged through inclusive and participatory approaches that encourage
scholarly development and success in higher education; and b) how focusing on
students’ own experiences facilitates inclusivity with a potential to make a difference
in their lives while also inspiring critical citizenship and an ethics of relationality and community.

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15: Seizing Opportunities: African MOOC-takers Making Time For Change  
Andrew Deacon, Sukaina Walji, Jeff Jawitz, Tasneem Jaffer, Janet Small  
(University of Cape Town)

In 2017 we began a three-year research project interviewing people living in African countries who have taken Massive Open Online Course (MOOCs) created by the University of Cape Town (UCT). A motivation for this research was in part because the African region is seen by universities as an area of growth in online demand. Yet the interest to study online is certainly not well understood from a student perspective. Our research project focuses on asking in what ways openly accessible online learning is considered responsive to the needs and aspirations of people living in Africa for their studies and work. A striking feature emerging in interviews is the role of time in MOOC learning spaces. Some describe how they successfully scheduled time while also facing other challenges. This is despite MOOCs being designed to be very flexible and accommodating when compared to online degree courses. We draw upon references to time in order to analyse interviews with MOOC takers who are in work or study and seeking change. In the analysis we seek
to contrast the experiences of MOOC takers with how the MOOC creators promote anytime, anywhere flexible learning and raise questions about learning online.

Included alongside questions about the MOOC taker’s experiences are questions for reframing what is involved for someone to be able to seize opportunities to study online. Penny Burke’s think piece and earlier publications discuss the concept of timescapes which help bring to light the often overlooked “spatio-temporal relationalities” that shape higher education and inequality. It is these timescapes, she argues, which shape subjectivities, discourses and practices of higher education. The notions of timescapes as well as temporalities - people’s experience of time - helps deepen understanding of the challenges reported while studying online at a distance - not knowing in advance if their time is spent productively or what other opportunities might arise. In particular Sheail’s (2015) work on critical temporalities in an online education context highlights how someone’s time invested in studying is something shared, limited and not easily managed.

Our interview data is from people who completed one of the six-week MOOCs created by UCT. The focus on completers represents a small proportion of MOOC takers. While this may be biased towards those having had more positive experiences studying online, they too faced challenges making time. Many of those interviewed had chosen to do a MOOC as this was free and enabled them to try out learning online. MOOCs, although offered by a university, do not require learners to strictly conform to the rules of a formally registered student. Formal courses impose many more regulations concerning attendance, adherence to timetabling and assignment deadlines. Surprisingly, even though MOOCs relax some of these rules, many of the people we interviewed talked about keeping up and were reluctant to fall behind as if studying formally.

“Well, I think one of the major challenges that I had was time, hey because you know the course paced in weeks and then you need to catch up the readings and also the videos and there’s a lot of discussions. And sometimes I will be caught up in my job, doing other things and I wouldn’t have time just to keep pace with that”.

Here temporalities involve the intertwining of the decision-making about when someone is, in this case, able to study online. Commonly, barriers to completing MOOCs are described in relation to 'deficit discourses' of poor time management and lack of study skills. But as Bennett and Burke (2017) point out, this takes no account of the socio-cultural and structural constraints of those undertaking higher education studies. These constraints, as Burke points out in the think-piece, can “re/produce” unequal relations to time for other reasons. The MOOC-taker interviews described some of the structural challenges with network connectivity,
cost of bandwidth and the high price of formal online qualifications. These barriers reflect some of the inequalities being experienced but their broader impacts are not always surfaced. Penny Burke argues for developing pedagogical spaces to consider approaches that create possibilities for “refusal, resistance and doing this differently”. The underpinnings of this in Penny Burke’s think piece are the social justice principles of redistribution, recognition and representation as developed by Fraser (2005). While MOOCs grew from a movement to respond to inequality by imagining new open pedagogical spaces, many new questions emerge about interpreting the impact and current evolution of these courses.

Time has been an important marketing tool for the MOOC platforms. The Coursera mission statement states ‘anyone, anywhere can transform their life by accessing the world’s best learning experience’ which implicitly suggests that access to education might address all educational problems being faced. Furthermore, Coursera suggests that ‘[w]ith flexible start dates, adjustable due dates, and easy to use mobile apps, you can learn when and where you want.’ (Coursera 2018). While a mission statement and promotional material are expected to be inspirational and motivating, many of the interviewees spoke of their own challenges, as learning does not easily happen anytime, anywhere and flexibly. These claims of flexible and time-neutral opportunities for access to MOOCs are widely commented on in the interviews. While our interviews are with those who overcame challenges, some continued to struggle seeking ways to work productively, when for example switching between studying online and offline for different tasks.

MOOC creators have some choice through their design decisions and in the way they communicate their study expectations while also needing to follow the general platform norms. The people interviewed do not always know or distinguish between the design choices made by the university educators and those of the MOOC platforms hosting the course, yet many of these choices can impact on how MOOC takers experience the course and can be enabling or constraining. While many of the challenges raised by the interviewees are not new in relation to online learning, this research project’s 40 interviews are helping to reveal how MOOC takers use their time and space to mediate some of these challenges and create opportunities. Our interest is in developing an analytical framing to move away from simply identifying deficit to informing thinking around the relations to time that are socially situated and constructed while studying online.

References


16: Redirecting the Gaze: Recognising Students Subjectivities through their diffractive encounters with artefacts
Nike Romano (Cape Peninsula University of Technology)

This paper describes and analyzes an art history pedagogical encounter that is conducted in the design faculty of the Cape Peninsula University of Technology. Structured so as to position first year students subjectivities as central to their learning, the research grapples with the challenges of responding to the concerns of epistemological access and the risk of assuming prior knowledge, that can render those students whose indigenous knowledges and histories have traditionally been excluded to experience feelings of deficit due to lack of cultural capital (Bourdieu, 1979).

The objective is to work with the epistemological imperatives in ways that have ethical ontological effects that position students’ ‘non-dominant’ subjectivities in order to disrupt oppressive discourses in the hope of challenging both ‘dominant knowledges’ and the power relations that produce and benefit from them (Hempel-Jorgensen, 2015: 539). Critical posthumanism/feminist new materialism and critical arts-based pedagogies provide the theoretical lens through which understandings of how students lived experience is both central to and productive of new knowledges, are made visible.

Feminist new materialism and critical posthumanism challenge neoliberal society's privileging of binary thinking that valorises the human over the non-human, the individual over the collective and the discursive over the material world (Bozalek & Zembylas, 2016). Instead, they focus on the ethical implications of relational ontologies in order to work affirmatively with difference. I draw on Donna Haraway (1988, 2016), Karen Barad (2007) and Ettinger (2005a; 2005,b, 2006), three feminist theorists who respectively theorise the process of diffraction in order to understand difference differently in order to make a difference that matters (Barad, 2007). In the context of calls to decolonise the academy, critical arts-based pedagogies offer
novel and a/effective possibilities for the teaching and learning by moving beyond 
logo-centric modes of learning and surface other resources and materialities that 
would otherwise remain invisible. This resonates with students' affinities with 
literacies that are not necessarily understood as traditional academic literacies and 
offers new ways of materialising experiences into ground breaking forms that both 
unsettle traditional beliefs and values and foreground less dominant modes of 
knowing (Liamputtong & Rumbold, 2008). In other words, in addition to troubling 
the hegemonic canon of western art history, the research will endeavour to find a 
better understanding of how the teaching and learning of art history can re-present 
those histories that have been excluded in order to address issues of social justice.

Arts-based teaching and learning practices prioritise embodied learning, for 
example Liamputtong and Rumbold identify how arts-based methodologies are 
particularly suited to participants who may not respond to verbal research methods 
(2008) and as such, open up possibilities of adopting multimodal approaches that 
simultaneously de-centre the hegemony of language whilst foregrounding 
performative and experiential methods (Archer & Newfield, 2016). These findings 
are confirms that arts-based practices become increasingly effective as a vehicle 
through which students and myself can develop a nuanced ethical language that 
decentres the hegemony of the written and spoken word.

In addition to outlining the complexities and ambivalences associated with the 
teaching and learning of art history, a discipline that is both founded on and 
embodies the principles of Eurocentric cultural hegemony, the paper argues how 
affective encounters with art history offers possibilities of students becoming and 
my own becoming within the university. The pedagogical strategy therefore seeks 
to find ways for participants (both students and myself) to grapple with our 
asymmetrical and ambivalent past/presents in order to surface, access and bear 
wisdom to the trauma of each other that are neither engulfing nor assimilating. In 
this context, trauma is understood as grounded in an ethics of solidarity, 
compassion, and encounter. Key here is the role that research-creation or art can 
play in affectively responding to/within trauma-and-affect as generative, rather than 
pathological. Moving from narratives (art) about victimhood, or pain, that rely on a 
deficit model, I explore possibilities of research-creation that think-with and move- 
with the students’ productive and affective sites of resistance.

The case study describes the introductory lesson of the year that sought to 
familiarise students with the course by diffracting participants lived experience 
through their encounter with artefacts from the "here and now", and the "then and 
there". The artworks in question were Sethembile Msezane’s performance entitled 
Chapungu – the day Rhodes fell (See Image 1), and the ancient Greek sculpture of 
the Winged Goddess of Victory (See Image 2). The intention was to open up
debates across the spatial/temporal that could forge understandings of art and art history’s performative rather than representational function and in so doing, highlight the ethico-onto-epistemological implications that arise out of material discursive practices as students intra-acted with these artworks that that embody the pejorative Colonial Cultural values that other seeks to overcome, respectively. Drawing on Roth’s (2014) post-constructivist perspective of the ‘living curriculum’ and Seller’s (2013) notion of the ‘becoming curriculum’ the lesson called on students to engage with with South Africa’s colonial cultural legacy through and across time in order to understand how art functions as symbol of power and, as in the case of Msezane’s performance, how art offers the transformative potential to inspire and build social justice. After working in small groups, students were tasked with writing about their subjective understanding of decoloniality through their encounter with the artworks in order to begin to position themselves within the academy in their first year.

In conclusion, the research findings are summarised as follows. To begin, the lesson produced ontological and epistemological effects for students as they foregrounded their subjectivity and experience in relation to the debates around decoloniality. This was crucial in bridging the transition between the community/school lives as they embarked on their first year in the university. Furthermore, concerns about epistemological access and the risk of assuming prior knowledge were addressed by drawing on students situated knowledges. For example, complex notions such as understandings of symbol, the representation of the female body in art and the relationship between art and power were understood through the lens of lived experience. In this way, rather than feeling marginalised due to lack of cultural capital, students affirm and create their own knowledge and understanding through their encounter with the artworks. Finally, the relationship between ethics, epistemology and ontology were enacted as students engaged issues of decoloniality, social justice both within the academy and beyond.

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Image 1: Sethembile Msezane, Chapungu – the day Rhodes fell, 15 April 2015.

17: Student Writing Development In The University Of Technology Context: Understanding Lecturers’ Pedagogic Responses Through A Socio-structural Lens

Lynn Coleman (Cape Peninsula University of Technology), Jackie Tuck (The Open University, UK)

This paper offers a response to McCowan’s thinkpiece by drawing on the notion of unbundling and mapping it onto the notion of curriculum and qualification differentiation and its uptake within the higher education system in South Africa in the form of institutional differentiation [Shay et al, 2011]. It builds on fine-grained qualitative research with teachers to offer critical commentary on the consequences, for university of technology (UoT) teachers and students, of differentiation as configured within the South African university sector. The analytical lenses of
regulative and instructional discourses (Bernstein, 2000) are used to explore how discursive constructions of the UoT sector shape and inform not only how lecturers come to see student academic writing development but also the kinds of writing pedagogies deemed appropriate and permissible in their classrooms. A central argument advanced is that particular understandings of differentiation, like unbundling, lead to particular implications especially for those in the UoT sector. This argument is built on a study that sought to explore lecturer discourses of student academic writing development at a specific UoT. The ethnographic orientation of this study offers deeply situated analytical insights into how wider sectoral discourses about institutional types narrow the range of possibilities and often constrain lecturer discourses and pedagogic practices around student academic writing development. Our analysis raises critical questions about the scope for participatory parity (for academics and students) in a higher education context were the status differentials between institutional types have been allowed to intensify in unregulated ways.

McCowan suggests that particular forms of unbundling raise questions about the future shape of higher education systems and importantly, whether or not unbundling will lead to a ‘two-tiered system’ differentiated along a research-teaching binary serving either the ‘privileged or the poor’. Shay et al (2011:103) have advanced arguments supportive of conceptualising institutional differentiation along functional specialisation lines, which would create a ‘continuum of institutions with diverse strengths and purposes’. However, they argue that the SA sector, bolstered by a funding regime that employs a ‘one-size-fits-all’ reward system linked to research activity, privileges a form of institutional differentiation characterised by ‘hierarchical prestige’. Cooper’s (2015) classification lends empirical support to this claim. Within this hierarchical configuration, all UoTs fall into Cooper’s ‘lower band’, characterised by lower research publication rates and predominantly undergraduate, diploma students. Like McCowan, we suggest such forms of differentiation have implications, not only for inequalities of access but also for pedagogic activity and with respect to our research focus, the possibilities available for student writing development within the context of the UoT.

This paper shows how UoT teachers’ understanding of student academic writing development and their associate writing development pedagogies can be understood in relation to broader discursive framings about the value and status ascribed to differential qualifications and institutional types. It suggests that the kinds of academic writing pedagogies deemed appropriate and permissible within the UoT classroom are influenced not only by teachers’ personal ideologies of language and academic writing, but also the reputational status and wider perceptions of validity assigned to the particular programme, the qualification type and specific institution.
The aim of the study was to explore UoT teachers’ perspectives on student writers and their writing and on the pedagogies through which they enact these perspectives. This research acknowledged the central role lecturers have in shaping the learning contexts of higher education and their tacit knowledge of the institutional and discursive conditions which in turn shape their practice (Tuck, 2018). The site of the study was a South African UoT which caters almost exclusively to vocational and career-oriented undergraduate education. Curricular and pedagogic attention is thus often directed towards the development of industry-specific skills and competencies that have currency within the professional field (Coleman, 2013). Over a six-month period, seven subject lecturers working in two different disciplinary areas participated in a series of multiple interviews characterised by their dialogic and ethnographic orientation. The interviews explored participants’ biographical and academic histories, their views and understandings of student writing, their writing pedagogies and assessment practices and finally, their insights and perceptions of the institutional conditions that framed these activities. A range of textual data were also gathered including curriculum documents, assignments, screenshots and photographs. This in-depth qualitative approach foregrounded the inherent complexity of pedagogic activity around student writing, enabling a nuanced understanding of the different choices made by individual teachers but also pointing to the constraints imposed on those choices.

In presenting findings, we draw attention to the textual practices and types of writing that are privileged pedagogically. Lecturers’ perceptions of students and their ability to engage with the writing demands of university will also be described. We show how these perceptions are implicated in writing development pedagogies lecturers deemed suitable and permissible within the context of their specific programmes. The analytical lenses of regulative and instructional discourses (Bernstein, 2002) are used to offer insights into the interrelationship between lecturer’s pedagogic activities and wider discursive constructions of the UoT sector, the quality of their qualifications and their status within higher education more broadly. Our findings suggest that academic writing is primarily constructed as serving narrow instrumental functions associated with preparing students for the writing demands they might encounter in their professional field. Such constructions often limit the possibilities for shifting to more transformative writing pedagogies which might allow students to explore academic writing as a resource for their own meaning making within their disciplines and for their agency within their professions. This deeply contextual close-up research thus seeks to throw light on ‘unbundling’ in the day-to-day of academic work in one UoT and in doing so points to worrying consequences for participatory parity in a system already plagued by entrenched inequalities.
18: Responding To Student’s Misrecognition In Higher Education
Through The Use Of Technology
Nompilo Tshuma (Rhodes University)

Despite the South African government’s efforts to enable equitable and accessible higher education, only 18% of the student age cohort are making it into university, and 41% never graduate at all (Ndebele et al., 2013). These rather depressing statistics support Prof Aslam Fataar’s think piece about the misrecognition of the majority of black students and how they navigate their learning in university. While the end of apartheid marked the official termination of segregation, the experience of black students indicates that this ‘monster’ still lingers, but its form has shifted from exclusion to access and success in higher education. Segregation is in the form of physical and financial access, in the first instance, and then academic, epistemological and symbolic access, which are responsible for the low success and completion rates (Case, 2008; Ellery, 2011; Mabizela, 2015; Morrow, 2009; Ndebele et al., 2013). Hence, once students gain physical admission, they still have to contend with financing their studies (or relying on an expensive government loan system), transitioning into a system they are ‘differently prepared’ (Ndebele et al., 2013) for, accessing intuitive disciplinary knowledge and contending with an alienating university culture that fails to recognise their own.

This presentation partly supports Prof Fataar’s think piece on the misrecognition of students in South African higher education. It makes the argument that most
academics in higher education do have some perception of this misrecognition, and are already finding ways of supporting students’ recognitive agency. While there is an acknowledgement that academics’ perception of this misrecognition will vary depending on a range of factors, academics are motivated to find ways to respond to it both in and out of the classroom.

This presentation discusses three case studies that are extracted from a larger research study that took place in a South African higher education institution over a period that included both the 2015 and the 2016 student protests. Most of the data presented here comes from in-depth interviews and observations. These three case studies present academics’ perceptions of student misrecognition and how they have responded to it by engaging with students’ resistive agency (particularly through the use of technology). As the presentation will show, the actions of the academics in addressing this misrecognition is risky because it does not always have the positive impact on students that they envisaged.

In the first case study, the academic felt constrained by three factors which developed her perception of the misrecognition of students. Firstly, her racial and historical background (white middle-class) made it difficult for her to discuss some sensitive topics in her course because she was worried about the way they would be perceived when coming from her. These included examples from particular communities, racial groups or countries that were different from her own – and how these could be perceived as reflecting negatively on the peoples from those particular sectors. Secondly, because of the large class size, only the courageous few were able to contribute to class discussions, and she felt that more voices and opinions should be included. And lastly, she felt strongly that the knowledge generation project was one-way, and that her students could bring in a richer set of resources that spoke to who they are and their understanding of the world. Her innovative use of technology to bring in a wider range of voices in her classroom will be discussed in the presentation.

The second case study focuses on a black academic who experienced the higher education culture as segregatory while she was a student. She felt that her culture and experiences were not acknowledged, and this misrecognition made it difficult for her to access the disciplinary and university norms, values and culture. As an academic, these experiences have motivated her approach to recognising different students by bringing in different cultures and perceptions into classroom discussions. Technology is integral to her classroom approach, and this will be discussed in the presentation.

In the third case study, the white academic was motivated to create safe spaces for her students to discuss critical issues raised by the student protests. She was
worried that some voices were misrecognised by the student protests, and that there were some academics and students who often found themselves in the untenable position of not knowing when to speak, what to say, whom to trust and which side to take. She opened up her classroom space by challenging students to be open and contest or support the dominant protest voices. In her attempt to extend these critical dialogues beyond the classroom through the use of technology, she faced some challenges which had a negative impact on students’ ability to be open about their opinions.

The presentation employs Scott’s public/private transcript to analyse the data. The public transcript refers to interaction that takes place between subordinate and superordinate groups (Scott, 1990). This public transcript is dictated by the superordinate group and represents “the self-portrait of dominant elites as they would have themselves seen” (Scott, 1990, p. 18). In this research the public transcript refers to the university’s norms and culture which are experienced by some students as marginalising – hence their misrecognition in higher education. While the university would like to be perceived in a certain way (public transcript), some academics perceive that students are misrecognised in this system. The private transcript, on the other hand, is the interaction that takes place ‘off-stage’ in the presence of those who are viewed as having a similar socio-political power in the subordinate group (Scott, 1990). Prof Fataar discusses how students rely on student peers for support, and in these trusted spaces they are able to express their private transcript about their misrecognition at university, and find ways to navigate it. While academics can be viewed as either the superordinate or subordinate class, the application of Scott’s transcripts in this study shows how academics are using the classroom space to enable students to reveal their private transcripts, in effect providing students with safe spaces of recognition that sometimes even challenge the public transcript.

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In Fataar’s thinkpiece on South African university students, he challenges dominant views of student learning which limit focus to classroom-based cognitive processes. He argues that such views don’t take into account the complex political and socio-cultural aspects that impact on students’ educational trajectories. He frames this as a form of ‘misrecognition’ of who the students are, and how they access and encounter their university studies.

Fataar suggests that the educational journeys of South African students can be best thought of as comprising three inter-related aspects: 1. pre-university paths from their family and community contexts and the transition into higher education, 2. students’ educational engagement practices as a foundation for epistemic becoming, and 3. their engagement in disciplinary content acquisition.

In this paper, we discuss the research findings of a study which examined the educational journeys of South African university students, with a particular focus on the wider socio-cultural aspects of their educational journeys. The study broadly touches on each of the three aspects outlined by Fataar. It also examines how being in higher education influences students’ life trajectories several years after starting at university.

Much current research on the impact of higher education on young people in South Africa focuses on employment patterns and graduate destinations. It draws on graduate destination surveys and labour market surveys, which offer macro data speaking predominantly to the economic purposes of higher education (for example, Bhorat, Mayet, & Visser, 2012; CHEC, 2013). Little is known at a fine-grained, detailed level of how young people are making use of their higher education experiences in crafting their life courses and in taking on roles in society. There is also little work to date which characterises the experiences of students who
leave a programme before graduating. Such close-up research is especially important for building an understanding of how the individual outcomes of university study feed into society and thus support an argument towards the public good purposes of higher education.

The study on which this paper is based draws on close-up interviews with 73 young people who had started studies in either a BA or BSc programme some six years before at one of three South African universities. These students included both completers and non-completers. In analyzing their narratives, we were interested in identifying the opportunities and constraints that they encountered on this journey of getting into university, getting through university, and getting out into the workplace or further studies.

The work is informed by a theoretical perspective from the sociologist Margaret Archer (2000) and the analysis sought to determine the structural and cultural conditioning that influenced students’ experiences both during and after higher education, as well as to identify students’ exercising of agency in response to opportunities and constraints. The work also draws on Amartya Sen’s conceptualization of agency in terms of ‘capabilities’ which relate to individual people’s ability to choose to live their lives in accordance with what they value (Sen, 1999). Sen uses the term ‘conversion factors’ to describe the array of intersecting personal, social and environmental structures that make it possible or not for an individual to exercise their human agency.

Key findings of the study centre on how individuals grapple with their options in order to determine courses of action. The impact of social class, in the South African context mediated by race, is evident across the study. The resources of the family and community are shown to be important in supporting young people in their early life trajectories, not only in material support and access to information and networks, but also in supporting the individual in testing out options, and in reframing plans when initial ideas do not work out as intended.

Institutional culture also was important in students’ educational journeys in developing or hindering their educational engagement and epistemic becoming. Students’ reflections on their epistemic becoming suggested that their experience of curriculum structure was significant. Most students didn’t enter university with fully formed ideas of their interests and strengths. This is not surprising, considering that these are young people coming from schools where career guidance is limited. Moreover, many students are first in their families to enter university, and so have limited family experiences of higher education to draw on.
Our study found that flexibility in the structure of BA and BSc degrees was important. It helped students to find their strengths and passions, and to allow them to change direction during the degree if they needed to. In narrowly specified programmes with limited choice or flexibility, student could be left feeling trapped in programmes that no longer matched their interests or strengths. For BSc students in disciplines with more hierarchical knowledge structures, failure in key first year science courses meant that students could be barred from second year courses until they had successfully repeated these prerequisite courses. If there was no chance to retake these courses during the year, a whole extra year of study was required. For many students, an extra year of study had debilitating financial implications.

Here, Burke’s thinkpiece on the ‘timescapes’ of higher education is useful. She argues that questions of time are not sufficiently foregrounded in HE research, and this often results in a taken for granted ‘business as usual’ effect, reproducing certain spacio-temporal structures. Our study suggests that some of the taken-for-grantedness of undergraduate curriculum structure hinders student success, and could be addressed through more flexible programmes, coupled with stronger academic advising structures, and a better structuring of the time during the academic year to enable flexibility (through for example, summer term courses etc).

As noted earlier, human capital conceptions of higher education often dominate debates around the purposes of higher education. However, in our study we were interested to note reflections on higher education by our participants that went beyond such conceptions. Reflecting six years later on their experiences of higher education, the participants in our study did not only talk about their current employment or graduate studies. Many were also thinking more broadly about their role in society. They spoke about the transformative effects that higher education had had on them (significantly, even those participants who had not completed their degrees), in terms of developing intellectual passions and analytical ways of thinking, widening their perspectives, thinking more critically about society, and engaging with issues of diversity and difference in their undergraduate years.

In conclusion, our paper speaks closely to the conference theme of higher education in changing times. In the current context of growing emphasis on the economic purposes of higher education, and on the potential unbundling of higher education’s functions (see the McCowan thinkpiece), research on how the individual outcomes of university study feed into society can contribute to debates about the public good purposes of higher education.
In his thinkpiece, “The unbundling of higher education: a brave new world?“, McCowan focuses on the unbundling of the roles universities play on society. While bold assertions are made in favour of unbundling, “Education will never be the same: unbundled, less costly and more effective” (Litan, 2015), these are countered with cautionary arguments about the link between unbundling and casualisation in academia - resulting in the “accelerating use of casual/part-time and fixed-term staff for the delivery of teaching and provision of research assistance” (Kimber, 2003). The notion of “the academic identity”, incorporating research, teaching, and service elements while belonging to a disciplinary and institutional community is challenged by the rise of the para-academic, driven by the rising levels of casualisation in academia. This paper addresses the emerging consequences of casualisation for academic identity, teaching and learning, and research at the University of Cape Town.

Called variously “part-time staff” (UK), “sessional staff”, “adjunct faculty” (USA), and “casuals” (Australia), non-permanent staff who teach are an increasingly significant feature of higher education environments across the globe (Altbach, Reisberg and Rumbley 2009, Anderson 2007). Although estimates of the prevalence of NPST globally vary, some areas such as South America report that as many as 80% of lecturing staff are employed on part-time contracts (Altbach, Reisberg and Rumbley 2009; Anderson 2007). Reports of prevalence in the United Kingdom range from 25% to 50% of teaching staff (Anderson 2007:112). Strongly associated with the phenomenon of unbundling the university, is the notion of unbundling the academic identity, disentangling the complex interrelationship of teaching, research and service in favour of non-tenured, fixed-term employment contracts to individuals specializing in limited aspects of academic work (Macfarlane, 2011).

In the South African context, while there are confident estimates of permanent lecturing staff (Koen 2003, Altbach, Reisberg and Rumbley 2009), estimates of part-time lecturing staff such as those released by the Council for Higher Education (CHE 2011) should be viewed critically given the challenges posed by enumerating such a group. To date, there has not been a comprehensive attempt to enumerate the NPST at this institution, which casts at least some doubt on the accuracy of national data. The growth of this group at UCT aligns with international trends - reviews of the international literature point to the substantial, if uneven, growth in this category of teaching staff. While the casualisation of higher education is being increasingly documented and researched in the global north, structural aspects of the local context, including austerity measures and transformation imperatives are likely to
produce patterns of casualisation that are different from those in developed contexts. These unique patterns are likely to impact in both positive and negative ways on research and teaching in local higher education. In order to understand the consequences of casualisation for this and similar institutions, we focus on changes to academic identity and professional trajectories, staff-student relations, curriculum integration, and knowledge production.

Taking a historically advantaged, research-led institution as its primary site, this study seeks to describe the experiences and contributions of non-permanent staff who teach (NPST) in relation to the learning and teaching focus of the university. This research generates data about the experiences and contributions of NPST through a series of faculty-based staff development workshops addressing the teaching needs of NPST. Data includes professional life-histories, teaching and research philosophy statements, classroom observations and reflections, and interviews. Adoption of research techniques such as repeated coding and categorization, and the use of analytical memos and the checking of coding schema with research assistants will strengthen the trustworthiness of the data.

The research conducted at UCT points to various commonalities of experiences with non-permanent staff in other studies. Interviews and workshop data suggest that the casualisation of academic staff produces substantial changes, including a shifting academic identity, and alternative professional trajectories, in line with the impacts of casualisation in the literature. Chronic employment uncertainty impacts not only on the individual staff member but their relationship with colleagues and students, pointing to weakening staff-staff and staff-student connections, impacting not only on the extent to which students are prepared for post-graduate study by a shifting staff complement, but also on learning relationships at an undergraduate level, and the integration and development of curricula across modules. Structurally, tenuous employment contributes to non-permanent staff experiencing exclusion, living academic life from the periphery of departments or units. This has implications for the knowledge production enterprise, including induction into research, the type of research undertaken, and tensions around the ownership of knowledge.

References


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**21: A critical self-reflection on ‘epistemological access’**

*Kathy Luckett (University of Cape Town)*

This presentation, which connects with Aslam Fataar’s think piece - especially the concept of ‘epistemic becoming’ - is a first go at critically reflecting on some of the concepts and theoretical frameworks that I and other colleagues have used to think about our work in education development in South African historically white universities. The paper was motivated by a sense of deep unease that I have felt for long time around the developmental and assimilationist paradigms that structure education development policies and programmes in South Africa compounded by the fact that research on their impact shows ambivalent results. Of course, the recent student protests and the call for ‘decolonizing the curriculum’ has provided an added and urgent impetus to tackling this work.

In this presentation I will focus on just two concepts ‘powerful knowledge’ and ‘epistemological access’ that I, and others working in the field of education development, have appropriated in particular ways, drawing on the corpus of theory that has come to be called the social realist school of the sociology of education, largely based on interpretations and applications of the work of Basil Bernstein. I hope to ‘think aloud’ around what a decolonial critique of these two concepts might look like and what the implications for reconstituting education practice in our context could be.

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This paper reports the finding of a case study implemented into an American university writing classroom during the Fall of 2017. Situated within the framework of resistance movements in the United States since the election of Donald Trump, this course was conceived to resist and or “talk back” to the disinformation, misinformation, and “Fake News” that has dominated our current political climate. This study examined how students (N=22) responded to a “glocal” curriculum, the critical merging global economic and socio-political issues into local classroom contexts, against the backdrop of the “America First” ideology promoted by Trump. Course readings prominently-and primarily-featured international and diverse authors, and students utilized this literature as a starting point for developing a “glocal” literacy as they learned to become critical consumers and producers of text and media content. As a final course project, students applied their newfound global knowledge to investigate a local issue. Data revealed how the course inspired students to think more globally and analytically as the class unfolded; however, enthusiasm to the course content was broken down along lines of race and gender. Specifically, the White male cohort did not wish to have issues like global racism, which they deemed uncomfortable, brought into their writing curriculum. Discussion will include how to build a glocal curriculum adjacent to how to encourage course naysayers without making them feel ostracized for their dissenting opinions. Lastly, the paper will conclude with a call for an ethical writing practice that trains students to debunk misinformation and fallacy as a necessary curricular endeavor in post-truth times.

Case study methodology (Creswell, 2009; Stake, 1995) was selected to understand how students experienced the program of study over the duration of this course (Fall, 2017). Collected data included a global quiz questionnaire (beginning of term), writing instructor field notes, reflective essays authored by students, and assignments completed in class. Data was coded utilizing Saldaña’s (2012) method for examining qualitative artifacts. All data was triangulated be means of axial coding to reveal emergent themes. Emergent themes included “relevant,” pertaining to the course theme, “growth” when speaking about the class and enhanced world views, and “critical / analytical” relating to how students utilized their writing and investigative skills to combat misinformation. Many students reported feeling that their opinions mattered, and they were encouraged by the professor to speak freely when covering sensitive topics like race and politics in the classroom, even if those opinions sat in disagreement with the majority opinion of the class. However, the students who felt uncomfortable and noted liberal bias
emanating from the class and professor were both White and male, according to the data.

The term “glocal,” derived from the words “global” and “local,” is an emerging field of study and curricular direction. In fact, Roudometof (2015) claims the term did not exist until 1990. In education literature, “glocal” has been defined as an adaptive education movement that is “outward looking, yet localized” (Jackson & Han, 2016, p.133) and as a critical merging of global economic, social, and political issues integrated into local classrooms contexts (Harth, 2010). Choudaha (2012) has defined the glocal student as one with global aspirations but stays local.

The terms “global” and “glocal” often get confused, and it is important to remember that they do not sit in opposition with each other, nor are they binaries. Rather, space (i.e., the global) and place (i.e., the local) become intertwined (Roudametof, 2015). This new environment has been described by Patel and Lynch (2013) as a “third culture space” (p. 224) where diverse communities can make connections with each other. Mainly, a “glocal” approach views education as an interconnected system where stress is placed on recognizing the world as a site of study before positioning how personal (and local) stories exist within a larger and global framework of multiple social histories (Barndt, 1997).

Curriculum for this class centered around readings and classroom activities highlighting immigration, racism, and the allocation of environmental and material resources. To start the course, students were tasked with watching the film Dear White People (2014) before embarking on a campus cultural audit utilizing ethnography as a method of research. Students also read two novels, Trevor Noah’s (2016) Born a Crime: Stories from a South African Childhood, a sensitive and often satirical memoir about growing up in apartheid South Africa and Mohsin Hamid’s (2017) Exit West, a finalist for the Man Booker Prize. Hamid’s novel explores immigration through the lens of two fictional characters, and our campus was lucky enough to host Hamid for a talk about his work, which this cohort of students attended. These novels sat adjacent to various readings and TED Talks provided to the students. Selected examples included Jim Acosta and Stephen Miller’s (2017) debate on immigration at a White House Press briefing, TED Talks and videos (i.e., Benjamin’s (2014) “My Road Trip Through the Whitest Towns in America,” Bill O’Reilly and Megyn Kelly (2014) discussing White Privilege, Trevor Noah (2017) asking “When Can Black People Protest?”) and a Heineken add (2017) titled “World’s Apart: An Experiment,” which poses the question “Is there more that unites us than divides us?” as exemplars.

The impetus guiding the creation of this course was to “talk back” and perhaps even “take back” the trend of spewing misinformation as fact that has dominated
political discourse at this moment. Part of this call was also to provide a curriculum where students were encouraged to build bridges versus walls as they see how their local lives are situated within a global tapestry. Unfortunately, we have a president that has cultivated an environment where casual cruelty and bullying has become the norm when engaging in debate. In fact, Trump’s Twitter feed is the official presidential statement of the White House, even though Trump constantly attacks the media and makes false statements on the daily. This say-whatever-you want mentality has trickled down to how average people consume social media and the news. Space for meaningful discourse and evaluation has become very limited and, in some circles, non-existent. Therefore, there is a real danger in not providing a curricular space for students to sort fact from fiction, to train them how to consume media with scrutiny, and to form opinions based on research—whatever side of the aisle students may enter from.

Educators no longer have the luxury of staying silent or apolitical in the classroom during the times of Trump. The stakes are too high. In this classroom, and to follow the lead of scholars like Matias (2012, 2015) and Mazzei (2008), terms like “White privilege,” “racist,” “White fragility,” and the like became known. White comfort and racially inscribed silences were not maintained for the sake of providing a safe space for the White people in the room. And, this shows up in the data as many of the White men did not prefer bringing these topics into the classroom, how they wanted a writing curriculum without “propaganda,” and felt a certain measure of bias coming from the professor.

Humans and educators who want to be on the right side of history must start with the acknowledgement that for certain topics there is no counter argument or beneficial narrative. This is true for many events and themes that have historical significance—like the Holocaust, global racism, or apartheid in South Africa. One of the White male students noted that all the readings were from the same point of view and he requested alternative perspectives. What are those perspectives? Outside of surface and fact-based information on the timeline of these events, should an instructor provide a counter narrative sharing the benefits of apartheid to certain groups that might stand in opposition to Noah’s (2016) memoir? In doing so, might that not reify certain perspectives we might not want to be privileged or substantiated?

The problem here is that Trump has endorsed hate groups like the Alt-right and provided them a national platform where their ideology has been validated. Along with this, Trumpism has given rise to racism on all fronts—from immigration (he says our country is “infested” by immigrants, Aleaziz, 2018), to White supremacists (who are “very fine people,” Gray, 2017), to his culture war on Black football players who protest police brutality by not standing for the National Anthem (who Trump has
called “sons of bitches,” Stelter, 2017). Am I to provide students with literature on the value of these perspectives? I argue no. How deep should we go? How close is too close? So, yes, from that student’s standpoint, he is right: There was clear professor bias on certain topics. It is not the job of the teacher to make the classroom comfortable if that means sustaining White nationalism or supremacy by ignoring the racist undertones dominating political rhetoric on the right. I see glocal learning as fundamental to decolonizing the curriculum and in the quest for democratizing higher education. Debunking misinformation, promoting a shared responsibility, and providing a curriculum that teaches students to recognize the role they play as both local and global actors is where we start.

23: Mis/recognition, “regimes”, and student voice practices
Vicki Trowler (Freelance Researcher), Paul Trowler, Murray Saunders (Lancaster University)

This paper arises from a research project conducted for the Quality Assurance Agency Scotland between May and July 2018. It involved primary data collection through interviews and a survey as well as an extensive literature review, use of secondary data and observant participation. The project website is: https://studentvoiceprj.weebly.com/. While this paper relates to several of the questions raised in the Call for Proposals, we have chosen to position it in the “policy, access and success” strand.

Aslam Fataar’s thinkpiece considered how misrecognised students develop strategic repertoires for navigating alien institutional contexts. In response, our paper reflects on the significance of context, and how “regimes” at various levels condition practices around “student voice”, situating students in a range of roles relative to the institution, many predicated on degrees of mis/recognition. We noted a qualitative difference in data from informants commenting on South African and USA institutional contexts in contrast to those commenting on European (including the UK) institutional contexts, which informs the core of the paper.

1. What do we understand by “Student Voice”?
Most literature on “student voice” refers to the K-12 / compulsory education sector, and is focused on student governance and student rights. By contrast, literature on “student voice” from the post-compulsory sector drew (in roughly equal proportions) on the “academic literacies” tradition and the “feedback” tradition, the latter being augmented by an overlapping literature on “student representation” (particularly among UK authors). Broadly speaking, the former (academic literacies) tradition was concerned with the development of voice, while the latter traditions
focused on the exercise of voice. The emphasis in the study was on these latter traditions.

The working definition of student voice we adopted for the project was: Student voice entails the engagement of students in shaping their studies and study contexts through expressing their views, needs and concerns. It puts students into working relationships (including, but not limited to, partnership) with policy makers, providers, practitioners and other agencies, and challenges organisations to respond appropriately to the issues student voices raise.

2. Practices around Student Voice
The focus of the study was on institutional responses to student voice, and how institutions communicated back to students any changes that had been made in response to student input. We identified a range of practice dynamics and resulting relationships, which are illustrated in the figure below.

Unlike others who have postulated such schemas as “ladders” or other hierarchies, our position has been non-normative – we recognise that context determines which mode will be possible or desirable for a particular instance.

3. Context and practices around Student Voice
We observed qualitative differences between data from informants commenting on institutional contexts in Europe (including the UK) and those commenting on institutional contexts in the USA and South Africa. We have clustered those around the themes of trust, culture, issues pertaining to time, and power.

3.1 Trust
Issues of trust emerged at a number of sites in the US and South Africa – both of which contexts have witnessed significant student protests in recent years. Where trust was low, both university management and students, or their representative bodies, often resorted to very direct forms of communication. Mistrust occurred between students and institutions (reciprocally), as well as both sides mistrusting the student representative structures, in US and SA sites, while sites in Wales, by way of contrast, provided examples of high-trust contexts. Mis/recognition, linked to changes in the student population and the increasing distance between institutional essentialist constructions of “the student” and the realities of who the actual students were, has been implicated as a factor in issues of trust.

3.2 Culture
Issues of trust reflect on institutional climate, as distinct from culture. The “back story” which underpins current interactions can have important influences on them, with relationships tending towards the conflictual or the collaborative or, in some
cases, a kind of “social contract” having been negotiated in the past. This operates most powerfully when it is embedded in structures and processes within the university, such as at sites within Wales.

3.3 Time
Informants raised a range of issues with a temporal dimension. Broadly, these fell into considerations about congruence, immediacy, and sustainability. Congruence was linked to “the right time and the right people”, while immediacy was associated with “holding to account” and a sense of urgency. (The university was seen as less fleet of foot, arriving “too late” to conversations on social media, particularly in SA examples.) By contrast, informants at European sites noted the importance of allowing time after student input for changes to happen. While sustainability (largely predicated on student transience) was raised by both European and SA/USA informants, it was framed differently, with trust surfacing in the SA narrative and “structured resilience” in the Welsh narrative.

3.4 Power
In the US context in particular, undergraduate students were seen as having “little power”, while a view implicit in some of the observations expressed in interviews with European informants concerned a form of ‘inverse patronisation’ in which the student voice was ‘over-privileged’ – arising, perhaps, from the effects of student surveys such as the NSS on institutional rankings, reputation and resourcing.

In conclusion, we stress that context is vitally important. One way to consider context is through the construct of “regimes”. This involves disaggregating a “regime” into eight moments which are, in the real world, integrated and dynamic but are separated for analytical purposes in the model. The eight moments, which we will illustrate with examples from our data, are:

- a) Recurrent practices
- b) Tacit assumptions
- c) Implicit theories
- d) Artefacts in
- e) Codes of signification
- f) Discursive repertoires
- g) Conventions of appropriateness
- h) Subjectivities in interaction

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Universities are increasingly using online resources and interaction to support student learning in blended and online courses. Diverse roles are emerging among university professionals, either as specialised positions (such as learning designer, materials developer) or as additional responsibilities for current staff. Despite differing dynamics across African universities with varied mode/s of provision, there is a common need for investment in the development of capabilities for effective online facilitation as core to online teaching. Professionals involved in blended and online courses need sound online facilitation skills to facilitate engaged students in debate, group work and shared knowledge construction across a range of online conversational spaces. Trained online facilitators are also able to make good choices about the use of online communication when designing learning activities.

The fully online course Facilitating Online was designed to develop the capacity of professionals in African higher education institutions to support learning in online and blended courses and networks by learning orientations and practices required for effective online facilitation. The course is offered by the e/merge Africa network, a project hosted at the University of Cape Town (UCT). The original course materials and a guidance document for course leaders were released under a Creative Commons Licence in 2008. Since the course started offering UCT certificates of completion in 2012 over 170 participants across Africa have met the requirements for award of the certificate. Facilitating Online has been significantly refreshed with new activities, new tools and updates to original activities from 2014 on.

We have received much positive feedback about the experience of participating in the course and some brief comments from participants about the benefits of the course for their work. Anecdotal evidence from participants who successfully completed the course has included use of their facilitation skills in their online and blended courses, improved course design, innovative new curriculum projects which place online facilitation at the core of teaching and learning, and certified online facilitation skills as an asset which enhances employability. While end of course survey feedback has always informed subsequent instances of the course, in 2018 we started considering more illuminative and transformative approaches to evaluation.

The Facilitating Online course course leaders are investigating the value perceived and described by course participants as evaluation research. After gathering
growing evidence of value created by the course from end of course surveys and anecdotal evidence for several years we decided to use a more rigorous approach. We chose Wenger, Trayner and de Laat’s (2011) framework for "Promoting and assessing value creation in communities and networks" based on an earlier framework by Kirkpatrick (1976). We will gather and analyse value creation stories from over 170 participants who have received certificates of completion since 2012 and zoom in to closer engagements with some of the most important and compelling narratives. The lens for analysis includes the five cycles of value creation described by Wenger, Trayner and de Laat as 1) Immediate value from "activities and interactions between members"; 2) Potential value from knowledge capital with potential for later use; 3) Applied value from the use of the knowledge capital which requires "adapting and applying it to a specific situation"; 4) Realized value when new practices lead to improved performance; and 5) Reframing Value when "when learning causes a reconsideration of how success is defined". This framework (Wenger, Trayner and de Laat, 2011) suggests the importance of Burke’s (2018) notion of timescapes, as our early evidence already strongly suggests that participants indicate different values generated for them during the course expressed in course reflections, shortly afterwards such as through the final reflections and farewells forums and in conversational and interview accounts months or years after the course. This encourages us to continue close-up evaluation research that considers time and space in retrospect as well as still evolving.

Course participants have a range of personal aspirations and/or are encouraged by their line managers to make time to participate in online professional development courses to enable them and their institutions to move with the times. They anticipate current and future change, hold uncertainties and hopes in relation to blended and online learning. Many aspire towards enabling innovations and practices to transform pedagogies in their contexts. Initial motivations expressed in course applications include a range of discourses: fears about being ‘left behind’, the need for ‘modern teaching approaches’ and some suggest feelings of shame, seeing their institutions as ‘less advanced’.

Becoming an online facilitator requires rethinking one’s orientation to time and space to create possibilities for pedagogic change. Professionals report facing challenges at the level of institutional support and culture to implement what they have learnt. Their developing identities and roles as online facilitators and shifting conceptualisations of good practices around learning and teaching more generally make them welcome innovators or aggravators of the status quo. Some online facilitators are ‘para-academics’ (Macfarlane, 2011) while others are academics with institutional clout to influence decision making and advocate for change. Being part
of a network of practitioners provides a space for both to express and share their frustrations and hopes and to celebrate their achievements.

Sustaining a network of online facilitators involves opportunities to enable ‘parity of participation’ (Lather, 1991: 3) to widen the ‘circle of knowledge’ (Freire, 2004) by creating nodes of knowers and knowledges around the growing practice of online facilitation in African higher education. This involves reflecting on our positionalities, not being in the centre of the circle but reshifting it to recognise multiple centres. As our course involves participants moving from being online learners to adopting the stance and practices of online facilitators, so do the course leaders negotiate the ongoing dialectic of being both expert facilitators and learners.

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25: The Future In The Present: A Transformative Perspective For Medical Training
Veronica Mitchell (University of Cape Town)

This proposal refers to the theme of imagining the future and draws on Penny Jane Burke’s (2018) think piece which encourages us to reconceptualize time during these unsettling times of change in higher education. Uncertainty and precarity characterize the general landscape of South Africa’s higher education learning spaces. In medical education, particularly in a discipline such as obstetrics, the learning landscape becomes a dense and intensive space of tensions on/for/between students and others, both in human interactions and in intra-actions with others (Barad 2007).

Drawing on my doctoral thesis research I will put forward that time matters, time space matters and matter matters. Physicist and philosopher Karen Barad’s (2007, 2014) concept of agential realism guides my exploration of a relational ontology that queers the dis/continuity of time as time is not considered a separated measurable entity controlled by our rational choices and actions but is co-constituted in moment-to-moment encounters of spacetime matterings that include the congealing of relationships between both human and more-than-human bodies. There are intra-actions between different forces that interfere with each other (like waves in the ocean) that e/affect students’ experiences.

Yet Chronos time (Braidotti 2013), or clockwork time which is linear and predictable dominates current curricula in medical undergraduate education. Time is sliced into time slots, specifically dedicated to institutional demands to produce graduates who can service the health needs of the population. In students’ clinical years these sequential partitioned blocks of time become a contested space as they are uneven. The quantity of time allocated to each discipline represents the value or importance assigned to that area of medicine in order for students to become “fit for purpose” (Burch & Reid 2011), which means that obstetrics is prioritised with other subjects like ophthalmology occupying a far smaller segment. Students’ growth in terms of their knowledge and skills develops through a spiral curriculum (Harden 1999) within which fixed linear time intersects with students’ past experiences to allow the complexity of topics to blossom with time. The learning outcomes as reflected by graduate attributes provide the signposts for students to traverse their learning landscape.

The medical undergraduate curriculum at the University of Cape Town (UCT) immerses students into obstetrics for fixed time slots in their 4th and 6th years. Although the curriculum is defined as “a planned educational experience” which varies in time from a single session to an extended programme (Thomas & Kern
the reality of curricular engagement is far more complex than what is designed in terms of time and curricular outcomes. Relations of inequality and difference among students tend to be obfuscated, and left unrevealed in what Burke (2018) refers to as “the taken-for-granted ‘business-as-usual’’. Burke (2018) puts forward access to a motor car as a symbol of such inequality. Student differences demonstrated by and through access to their own transport was and continues to be a highlighted concern in their demands of protest from the Health Sciences Faculty at UCT, with ramifications in terms of safety and cost as well as access (2016). In my research study, students’ modes of transport was foregrounded as an enabler or constraint in influencing their power to attain curricular objectives, especially when time was a crucial factor to “catch” a delivery. The agential force of the car mattered.

In my paper I will zoom-in to the obstetrics learning landscape to focus on students’ initiation into birthing babies at UCT in their fourth year of study. I refer to data collected in my doctoral research to focus on Aion time which contrasts with Chronos time as it “designates the intensity of time in human life – a destiny, a duration, an un-numbered movement, not successive, but intensive” – a force and intense experience of being in time (Kohan 2015.57). The eight week period (which was condensed to six weeks following student protests in 2017) demands a set number of skills to be accomplished and signed off for students to progress to their next eight week block in a different discipline. The time pressures placed on students are immense. In response to students’ calls for change, the number of deliveries needed by students has dropped from 15 in 2014 to 10 in 2018. It is an emotional time of excitement as well as anxiety where some students even note they are terrified at the prospect of being responsible for the birthing process. Students’ nervousness is exacerbated by anecdotal narratives of labouring women in distress, treated with disrespect, as well as societal social injustices illuminated in these contexts such as witnessing rudeness and neglect to teenagers and foreigners, supported by academic publications, such as Chadwick, Cooper & Harries (2014).

A syllabus representing time sequences silences these important affective encounters in students’ learning landscapes. When disruptions in a student’s learning occurs, the individual tends to be pathologised as part of the deficit discourse (referred to by Burke, 2018) leading to connections with a structured institutional support system, like fertilizer strengthening the growth of saplings. I argue that attentiveness to curricular Aion time can be an affirmative and constructive contribution to bring change to current curricular tensions. It ought to be a vital consideration for curricular development in medical education and education in general. The micro-moments in clinical encounters affect students, and are not erased at graduation. Students are learning in a continuing emerging
process of becoming-with others. Their undergraduate experiences are not closed off in the past but form an affective and integral component of their future practice. Barad (2014:168) asserts that “there is no moving beyond, no leaving the ‘old’ behind. There is no absolute boundary between here-now and there-then”.

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**Research data was gathered through a survey, semi-structured interviews and focus groups which included conversations and drawings

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26: “Being Black And Coming From A Disadvantaged Family ... It Nearly Destroyed Me”: Exploring Students’ Narratives Of Mis/recognition In Higher Education
Susan Gredley (University of the Western Cape)

In his think piece Aslam Fataar argues that at the heart of students’ university experiences lies an essential misrecognition of who they are and how they access and navigate their higher education studies. Further, he says, institutional discourses and practices continue to marginalise and exclude the majority of black students, hindering their attempts at achieving success in their studies.

Fataar’s concerns speak directly to my doctoral research which, in part, explores how historical legacies of poverty and inequality shape students’ access to and aspirations for higher education two and a half decades post apartheid, and the extent to, and ways in which, students are mis/recognised in university spaces. As my research at the University of the Western Cape (UWC) bears out, most ‘black’ and ‘coloured’ South African students come from complexly disadvantaged social and family backgrounds and from schools in which they lack access to computers, libraries and many basic resources. They therefore arrive on tertiary education campuses often wholly underprepared for the rigours of higher education whilst facing a myriad of financial and other resource constraints (Case et al. 2018; Cooper 2015; Leibowitz et al. 2012; van der Berg 2015). However, as Fataar says, students do develop strategies for success ‘in the shadows’ of formal institutional structures which ‘mitigate their institutional misrecognition’. Still, as he insists, we need to better understand students and their mis/recognition struggles in order to identify ways in which universities and pedagogies can better respond to and support students’ journeys through higher education.

In order to make sense of students complex contexts and their mis/recognition struggles I employ Nancy Fraser’s (2008, 2009, 2013) useful and rigorous framework of social justice which she equates with the notion of participatory parity. This framework consists of three distinct but interlinked dimensions: the cultural, which speaks to issues of mis/recognition; the socio-economic, which speaks to mal/re/distribution, and the political, consisting of issues of mis/representation, belonging and voice. Each dimension provides a useful tool for ascertaining the extent to which people are able to participate, or not, as equals and full partners in social interactions, for example in higher education settings. Although each of the three dimensions is always in operation, separating them and focusing on one dimension helps in an analysis of whether and to what extent parity of participation exists for students in higher education.
In this paper I will engage with Fataar’s challenge to better understand students’ mis/recognition struggles in higher education with a focus on the recognitional or cultural constraints facing students and the ways in which course pedagogies are, and are not, able to mitigate against these. The paper speaks to one aspect of my doctoral research which asks how socially just pedagogies might promote participatory parity in higher education. My study is small-scale, feminist and qualitative; the research site comprises two undergraduate gender studies courses at the University of the Western Cape. Multiple types of data have been gathered from 2016 to 2018, with students’ informed consent, including students’ written work in the form of photovoice narratives, reflective essays, discussion forum posts, and blog posts, and through interviews and focus groups, and classroom observations. Using qualitative thematic analysis, these multiple sources of data allow me to explore the mis/recognition of these students at UWC and the ways in which course pedagogies allow and/or deny cultural recognition.

Local and international scholars have shown that mis/recognition has a profound impact on the extent to which students are able to participate as equals in pedagogical spaces (Bozalek 2017; Burke 2013; Burke 2015; Clowes et al. 2017; Keddie 2008; Keddie 2012; Luckett and Naicker 2016; Shefer et al. 2017). Using Fraser’s cultural dimension, socially just pedagogies would pay attention to ways in which students’ attributes, knowledges and practices are either valued/recognised or devalued/misrecognised. In this paper I will focus in particular on aspects of mis/recognition such as gender, sexuality, ‘race’, ethnicity, culture, and language, whilst remaining cognisant that these are always connected to socio-economic and representational constraints and affordances. Mis/recognition is represented in many ways in the data for example through pedagogical practices which draw on and centre students’ prior and indigenous knowledges and local languages; which offer spaces for students to share their experiences of mis/recognition through their photovoice narratives, reflective essays, blogs and discussion forums; which aim to disrupt and subvert hierarchies and binary thinking. In this paper I will draw on examples such as these to explore students’ mis/recognition struggles and the ways in which course pedagogies can work to overcome them within the constraints of a higher education system which is itself grappling with issues of transformation, knowledge, structural arrangements, institutional cultures, and the complexities of decolonisation.

References


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The Bradley Review of Higher Education in Australia prompted significant federal investment to encourage and support participation by historically underrepresented groups. Policy and programme language underpinning a continuing Widening Participation agenda consistently deploys the term aspiration in disrespectful ways, misrecognising and misrepresenting individuals and communities. University programmes funded to engage with marginalised groups both intentionally and unintentionally challenge community members to perform particular forms of aspiration from what can be an uncertain present. Drawing from diverse theoretical perspectives and traversing two methodologically different stages of a study, this paper explores the unintended consequences of a university outreach programme of mentoring and associated research activity informed by, among other theoretical foundations, the concept of possible selves. Positioned as a practitioner-researcher, I present this work as ‘close up’ (Clegg, Stevenson and Burke, 2016) to an ongoing investigation that is developing new modes of personal practice via increasingly complex understandings of - and sensitivities to - the layers of inequality operating within the field.

A purpose of this paper is to share the different understandings of practice that developed across two methodologically dissimilar stages of a research-informed practice project. In the first stage of investigation, the psychological Possible Selves model was synthesised with a sociological framework to analyse the future orientated narratives of high school students’ who were part of the mentoring programme. In the second stage, these analyses were revisited via a close up participatory methodology to deconstruct some of the difficult dimensions of the programme, and of the conceptual framework deployed. A second and related purpose of this paper is to raise the ever-present spectre of symbolic violence that pervades the ethically fraught (Stevenson & Leconte, 2009; Burke & Hayton, 2011) field of equity and widening participation. It is my contention that elements of the programme of research-informed practice from which this study draws has unwittingly wreaked symbolic forms of violence on stakeholders of my practices, which is a primary motivation for own advocacy on the importance of praxis-based forms of practice (Freire, 1972).

A visual artwork metaphor has supported me to unpick my sense of conflict in terms of the moral dimensions of a research-informed practice project investigated in this paper. Crick (2016) uses Picasso’s 1937 painting Guernica as a think piece in a recent book review. In Crick’s eyes, the painting reflects Arnett’s interpretation of Arendt’s concept of “dark times“ in its complication of the simplistic historical
binary of darkness as equated with evil and lightness equated with ‘good’. This complication is a theorisation of the difference between ‘artificial light’ from modernity, (which floods the environment with the cheerful optimism of progress to conceal the human condition and inhibit authentic communication), and ‘genuine light’ from ‘lamp holders’, (who realise that humanity can only shine against the backdrop of darkness, and understand the importance of human frailty and limitation). For a time, I uncritically steered a project that hurled the imaginations of young people into an uncertain future against an unacknowledged backdrop of a neoliberal “war waged by the financial and political elite against youth, low-income groups, the elderly, poor minorities of colour, the unemployed, immigrants and others now considered disposable” (Giroux, 2014). Having developed more optimistically critical perspectives, I now advocate for a critical praxis (Freire, 1972) that attempts to bring ‘genuine light’ to critical reflection and critical action with participants rather than imposing programme logics or ‘theories of change’ on fellow community members.

This paper explores the multiple contexts from which this criticality emerged, before explaining the different theoretical foundations, methodologies and methods that comprised the two stages of the study. Following this, theoretical and methodological commitments from stage two of the study help to unpick some of the problematic assumptions of the conceptual basis of the investigation, identifying in particular how students were interpreting the programme and research interventions as demands for performances of valuation. A section on the ‘wickedness’ of the future, and the difficult dimensions of projected selves and futures, highlights the ethical dilemmas of the field. I conclude by theorising the possibility of a ‘dark hope’ generated in times of despair and nurtured when ‘genuine light’ guides approaches to research and to practice, which builds on an observation made by Virginia Woolf: “The future is dark, which is the best thing the future can be, I think”. Virginia Woolf, 18 January 1915, (Solnit, 2014).

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28: How Do Students’ Beliefs About Ability in University Mathematics Shift In Their First Semester?
Anita Campbell (University of Cape Town)

In South Africa, and particularly at the relatively well-resourced, research-focused university where I work, there is an ongoing drive to improve throughput which is still racially skewed. Higher education is a key strategy to create social change through higher paying jobs. (http://www.worldbank.org/en/topic/tertiaryeducation) However, many students are at risk of dropping out of higher education, not only with broken dreams but often with debt.

Aslam Fataar (2018) provides insight into why the transition into university is especially difficult for first generation South African students. He describes how students use their pre-university paths, their activities at university and their religious and cultural support, to position themselves as learning agents with the ability to achieve academic success. While this positioning can be helpful, for first generation students this positioning is narrowly focused on achieving good results in tests and examinations.

Fataar cites Bongi Bangeni and Rochelle Kapp (2005) who found that first generation students ‘unhome’ but still fail to become engaged educational participants at university. Bangeni and Kapp (2005) claim that while universities focus on immersing students into academic discourses, they neglect the affective dimension of students’ transition. I argue that an important aspect of the affective dimension of students’ transition is developing the belief that academic ability is not fixed at birth but always able to be grown, a social-psychology theory based on the work of Carol Dweck (2006).

Dweck (2006) and others have shown that a ‘growth mindset’ is associated with many of the qualities we aim to develop in our learners such as a focus on understanding rather than on marks and persistence when challenged (Boaler, 2015; Yeager, Walton & Cohen, 2013). While two meta-analyses by Sisk et al. (2018)
showed that the relationship between having a growth mindset and high academic achievement is overall small, they also found that growth mindsets have the greatest impact on achievement for students from low socio-economic backgrounds and minority groups.

If messages from religious and cultural support systems reinforce a fixed mindset, the transition problem for first generation students may be further compounded.

A starting point for developing growth mindsets as one type of affective support for first generation students is to investigate where students position themselves on the ‘growth’ or ‘fixed’ spectrum of beliefs about academic ability. This paper considers a close-up investigation of the extent of fixed or growth mindset beliefs held by two mathematics students and how these beliefs do or do not change over the first six months of university.

The research question is: How do students’ beliefs about academic ability in university mathematics shift (if at all) in the first six months of university?

A mixed-methods approach is taken. After obtaining ethical clearance, an existing questionnaire (Dweck, 2006) for positioning a respondent on the spectrum from fixed to growth mindsets was given to students in a first year mathematics course. Students were asked to complete the questionnaire on an online learning platform used for regular homework tasks. Students voluntarily participated and were incentivised with a bonus mark towards their homework mark if they completed the questionnaire. The questionnaire results were analysed to obtain a score to rank students on the fixed-growth mindset spectrum.

Ten-minute interviews were held with students who had completed the questionnaire and who volunteered to be interviewed. The interviews were held during tutorials by researchers who were not involved in the teaching or assessment of the course. No incentives were offered for participation.

At the start of the second semester, the mindset questionnaire was again administered and further interviews were held with the same students. Comparisons of the responses before and after the first semester assessments will give insight into how students perceive their academic ability and whether or not this perception is stable over the first six months of university. A knowledge of how students perceive their academic ability can help to direct the affective support that is Bangeni and Kapp (2009) showed to be lacking at university. The resulting affective support in envisaged to contribute to changing the currently gloomy success rates of first generation students in South African universities.
References

29: Making Time For Multispecies Relationalities; New Materialist Praxes For Pedagogies In Times Of Change
Delphi Carstens (University of the Western Cape)

As Penny Jane Burke observes in her think-piece, “political forces” such as “globalization, neoliberalism and marketisation” are in the process of re-shaping higher education, “repositioning students and staff” in relation to new forms of time and “generating new relations of inequality and difference.” In this theoretical paper I will extend Burke's project of uncovering and transforming the spatio-temporal relationalities that are adversely shaping subjectivities, discourses and practices in these times of trouble. I will argue, however, that such a project cannot confine itself to social-justice concerns alone, but urgently requires enviromental/ecological responses as well. Furthermore, instead of “making time for critical reflexivity,” as Burke proposes, I will suggest making time for what Donna Haraway and Karen Barad call processes of critical ‘diffraction’ that are more closely attuned to differences, the ways in which they are produced and the material traces they leave.

Elizabeth Grosz (2017:1) writes that a pedagogy that is appropriate to these ruinous times needs to take onboard an ethical system that is simultaneously ontological,
political and ecological; “one that addresses not just human life in its interhuman relations, but relations between the human and the entire world.” Such a system, I will argue - along with other feminist new materialist pedagogues and theorists - is premised on the recognition that there can be no participatory parity or social justice without an acknowledgment of critical human dependency “on more-than-human processes” (Tsing 2015:257). This is particularly true in the context of the enormous temporal and eco-social shifts of the ‘Anthropocene’ or ‘Capitalocene’, which urgently call for new ways of thinking, doing and conceptualising time. As Tsing (2015:22) explains: narratives of progress, “advancing the human conceit [have] conspired against our ability to notice the divergent, layered and conjoined projects [and times] that make up worlds.” Grosz (2017:1) suggests that we develop, as a matter of urgency, an onto-ethics; “a way of thinking about not just how the world is but how it could be, how it is open to change, and above all, the becomings [or changes] it may undergo.” For feminist new materialists the immanent nature of our being with/in the world necessitates working with extended and collaborative syntheses; transdisciplinary engagements that merge human and non-human ecologies, evolutions, developments, histories, timelines, affects, performances, technologies, and more.

New materialists thinkers share a common desire to construct an ethics that acknowledges that we, as thinking ‘subjects’, are already part of this world, and hence fully implicated in its processes and temporalities. Concerned with grafting conceptual and ethical means for responding well to the dense tangle of aesthetic and affective human/non-human relationalities involved in being in the world, Barad (2007), for instance, suggests ‘intra-action’ as a methodology of responsibility that engenders new spatio-temporal relationalities, understanding agency as a dynamism of spatial and temporal forces in which human and non-human powers are constantly exchanging and diffracting, influencing and working inseparably. Intra-action involves a recognition that as beings we are always “becoming with the world” and that “the becoming of the world is a deeply ethical [and immanent] matter” (Barad 2007:185).

Haraway (1997) sees diffraction, and thinking diffractively, as critical forms of consciousness appropriate to times of change and crisis. Diffraction, in contrast to reflection, is attentive to how differences are produced in the world and leave concrete, material marks on bodies, things and environments. Barad’s concepts of agential literacy and diffraction build on such a premise, suggesting that we (as knowledge-producing and knowledge-receiving agents) are always already part of the world and hence are ethically responsible for our intra-actions with it and each other. Diffraction, as I will demonstrate, points at radical immanence between the material and discursive, suggesting an open-ended methodology of reading, thinking, interpreting and teaching. In a similar move that rejects “monolithic and
static [reductionist] models” which “fail to provide adequate answers,” Rosi Braidotti (2013:140) calls for a “vitalist ethics of mutual trans-species interdependence; an “eco-sophy, which aims at crossing transversally and diffracting the multiple layers of the subject, from interiority to exteriority and everything in between.” Onto-ethical epistemologies, such as those of Haraway, Barad and Braidotti, I will argue, seek to acknowledge a noninnocent, immanent ethics of location, time, positionality and accountability. Knowledge production systems, in their onto-ethical-epistemologies, are embodied, situated, and unfinished processes. ‘Objects’ of inquiry should not be perceived or taught as “a screen or a ground or a resource,” but as “actor[s] and agent[s]” of their own in relation to the knower (Haraway 1997,592).

There is a dire need, as I will argue, for bringing new modes of eco-sophical thinking/doing such as these to bear on questions of 'making time' in the Capitalocene. As market forces destabilise higher education institutions and bring new spatio-temporal relationalities (often poisoned ones) to bear to questions of social and environmental justice, pedagogues are required to respond intelligently, urgently and timeously to a violent temporal disruption of the Earth’s carrying capacity for life – human and otherwise. 'Making time,' as I will argue by turning to the work of feminist new materialists, asks us to affirm all lives and temporalities (and not only human ones); “to insist on better accounts of this world ... not to deny meanings, bodies and worlds (both human and not), but in order to build meanings, bodies [and worlds] that have a better chance of life” (Haraway 1997:579).

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In the last ten years many UK universities have included citizenship in the list of attributes that their graduates will acquire. These are characteristics beyond disciplinary expertise and can be found on many university websites as part of a declared strategy or marketing aimed at students. Curiously, there has been no corresponding widespread introduction of any formal citizenship education (McCowan 2012). At the same time, university education has been privatised in the UK with domestic students now paying up to £9,250 a year and so they have become an important source of revenue for many universities. These developments raise questions about the role and purpose of higher education as regards citizenship, for example: how is it learned, if it is not taught; and, what is learned about citizenship when it may be perceived as part of a transaction and marketing? These are important issues because universities now play a greater role in social reproduction. A far greater number of young people now attend university and spend longer in higher education than in previous times (Furlong and Cartmel 2007, 2009). Consequently, some argue that universities have become ‘the central institution for civic incorporation of younger generations’ (Flanagan and Levine 2010: 159).

For some these developments are unproblematic because universities do not teach citizenship as a concept itself but instil the habits, values and identities conducive to it. This is an important proviso in the UK, where the term ‘citizenship’ lacks historical resonance (Ahier et al 2003; Osler and Starkey 2005). Universities contribute to democracy by teaching critical enquiry, a questioning attitude to authority and an ability to apply reason to intractable problems with others (Gutmann 1987; Annette 2010; Watson 2014). There is also considerable quantitative evidence to show correlations between participation in voluntary associational activities, typical of university societies, and attributes of democratic citizenship in adulthood (McFarland and Thomas 2006: 418). However, we should review this position because ‘political forces such as globalization, neoliberalism and marketisation’ are reshaping higher education and so changing the positions of staff and students (Burke).

Citizenship is understood as public agency by a member of a political community. In a normative sense, ‘good’ citizenship is supportive of the ideas of justice and institutions of political order in that community (Kymlicka 2002). Such forms of agency require a concomitant sense of identity to motivate them, for example patriotism or community values (Isin and Turner 2007). Citizenship is a lived experience and practice infused and shaped by meaning (Osler and Starkey 2005).
Therefore, if one asks what meaning students give to an idea (citizenship) and what effect the context has on it (Marton et al 1997 in Mann 2008), one can begin to understand how the changing environment in universities is affecting the construction of civic identity by young people.

If we look at the meaning making around citizenship, there are very few in depth studies that provide rich and fine grained accounts that post-date the major reforms of 2012 (tripling of fees). Therefore, the author conducted a qualitative and partly participatory study with 15 law students to explore what citizenship and civic education meant to them. This included how they experienced citizenship, how they conceptualised it and how they learned it. The students attended a prestigious research intensive university that advocated citizenship as a graduate attribute. The law school’s large numbers and omnipresent industry and university marketing exemplify some of the changes in higher education (Thornton 2007).

The findings show students’ civic identity develops outside their studies as part of their educational journey described by Fataar as a traversal of ‘various daily lived environments of, for example, their family, school, neighbourhood, university, lecture rooms, tutorial spaces and peer learning groups’. Consequently, it is described as synthetic: it derives its meaning from the life experiences of the students, as mediated by social structures especially gender, class and race. The most fertile ground is in peer to peer conversations that led to new beliefs, or amendment of previously held beliefs and practices (similar to epistemic becoming – Fataar). There were empathetic understandings across social differences although there were also reinforced perceptions of prejudice. Because it is synthetic, current policy and institutional messages of transactional relations and instrumental approaches to study shaped understandings of citizenship. The students saw citizenship education as something that could provide value for money and to improve a cv. This is a hybrid civic identity reflecting competing tensions of reciprocal mutuality among peers and performativity in class and in the institutional space. Other qualitative studies in the UK (Ahier et al 2003), US (Colby et al 2007) and Australia (Ryan 2011) corroborate this picture. They found a mixed and contradictory environment of social justice themed practices and attitudes among students and client-based entrepreneurial values fostered by the institutions.

In terms of critical citizenship it is very notable to what extent students are critically reflexive of these processes. The students were conscious of how values and norms they brought with were shaped by the social experience of university but did not profess any awareness of how their attitudes to learning citizenship were permeated by the language of credentialism and performativity. If universities are supposed to instil a critical mindset in citizens, this lack of reflexivity is worrying. An interesting
exception is that the students felt unable to engage in civic issues on campus because of the pressures of time (see Burke).

This exploratory study suggests that students learn the norms and beliefs which they identify with citizenship in informal spaces. When it comes to practicing citizenship these opportunities are crowded out by the demands of credentialism and instrumentalism of which the students are not fully aware. This synthetic shaping of citizenship leads to a hybrid form that is not entirely critically reflexive and is in tension. There is merit in investigating further whether such forms differ between student communities and disciplines.

31: First Generation Disadvantaged Students’ Mediation Practices In The Uneven ‘field’ Of A South African University
Najwa Norodien-Fataar (Cape Peninsula University of Technology)

This paper focuses on the mediation practices of first generation disadvantaged students at a university. It provides an account of the interaction between students’ practices and the field conditions of their university. I discuss how these students are able to construct and develop mediation practices for their educational engagement at the university. The focus is on their engagement in the formal teaching and learning spaces of the university as well as their informal engagement with peers, ICTs, and linguistic and concept acquisition strategies. The main argument that I proffer in this paper is that the students adopt a particular type of mediation practice, based on what I call a ‘logic of educational engagement’ in respect of which they establish a viable educational path under trying circumstances.

Drawing on qualitative data collected over an eighteen-month period, this paper focuses on findings from seven purposively selected students. I adopted a qualitative research approach for the study by using semi-structured interviews and focus-group discussions to obtain data on the selected students’ university engagement practices. Based on this data, the paper presents an argument around the forms of ‘capital’ that the students bring with them to the university and how they use these to respond to the challenges and opportunities that they encounter during their studies.

The analysis that I offer is informed by Bourdieu’s “logic of practice” with attendant concepts of field, hysteresis, capital, which I employ to examine the nature of the students’ mediation practices. By examining the field, capital and habitus of disadvantaged students, I seek to focus on the forms of capital that students
produce in their engagement with the university. Exploring students' educational engagement practices based on a Bourdieusian theoretical framework allows me to examine the motivating factors that shaped their educational experiences and the forms of capital they cultivated at university.

The paper argues that the students' logic of engagement' is based on three analytical dimensions. The first dimension focuses on the horizontal engagement practices that students are engaged in at the university. Horizontal engagement practices refer to those practices that students establish that give them the capacity to mediate their educational engagement at the university. I suggest that these types of practices enable students who feel alienated from the university environment to withstand, interpret and adopt strategies that mitigate their initial sense of alienation at the university. The data show that students took it upon themselves to develop such practices, supported by peers and informed by their community cultural wealth (Yosso 2005), in order to find a footing from which to launch them into their university education. Some of the examples of these horizontal engagement practices are students seeking like-minded peers and trusting networks to engage in their studies and the formation of study groups.

The second dimension focuses on students establishing intersecting forms of engagements and accumulating forms of capital to engage in the university field. Accumulating forms of capital enabled them to engage in the mainstream of the university where they acquired the forms of capital they needed for successful university study. In their attempt to accumulate forms of capital, the students began to shift their horizontal engagement practices from the margins to the centre of the university with the constant support and backing of their peers. Engaging with the mainstream structures of the university was crucial in order to deepen their educational engagements and to acquire the social and cultural capital necessary to ‘play the game’ at the university. While still depending on their student peer support networks, they started to engage with and confront the formal university structures to address the challenges they experienced with, for example, learning to study in English, grappling to understand core concepts, and acquiring the requisite Science-related knowledge in their courses. Consulting with lecturers, engaging in assessment feedback, ICTs and utilising academic support structures became key intersecting forms of engagement practices for the students to acquire the capital they needed to succeed at the university.

I argue that activating and (re)positioning their practices from the periphery to the centre of the university field represents a type of ‘transversal engagement’ (see Bourdieu 1984) practice. By ‘transversal engagement’ I refer to empowering practices generated by the students to bridge the gap between their horizontal engagement practices and the academic structures of the university. These
intersecting or bridging (transversal) forms of engagement practices established a link between the students and the university’s formal educational offerings such as the lectures, the support infrastructure, their department of study and their course lectures. These practices thus enabled them to engage with the structures of the university in meaningful ways. The students’ transversal engagement practices were thus practices that involved a crucial shift from their horizontal peer-based support practices to establishing interconnections with the (vertical) formal structures of the university and, as such, signified a qualitative change in their learning practices.

The third dimension focuses on students’ ability to build embodied learning practices (habitus) to establish their educational engagement at the university. I argue that they go on to build embodied learning practices in response to their reception and positioning at the university. These practices enable them to develop strategic engagement dispositions in respect of which they go on to engender academic success. The students’ horizontal engagement practices provided them with the necessary affective connections that enabled them to find their way to the centre of the university field and to accumulate the necessary forms of capital for their educational engagement. The students were now in a position to build embodied learning practices by cultivating their learning practices based on establishing disciplined and strict learning routines and developing productive learning activities. In their quest to establish productive activities, they became attentive to the skills and knowledge they needed to engage successfully in their respective courses. They concentrated on learning practices that supported key scientific tasks such as writing reports and doing experiments which were essential for their course learning.

Grappling with scientific concepts in a second language, often by mobilising their mother tongue to develop an understanding of these concepts, was important for mastering the course content. They students developed individual academic literacy strategies and chose a specific technique rooted in their personal learning styles. They focused intently on the intellectual aspects of their learning and displayed a willingness to practice and become competent in acquiring the scientific skills and knowledge offered by their courses. These cognitive practices can be seen as a personal learning strategy which emerges as “embodied practical knowledge” (Wacquant 2015:2). These personal learning strategies enabled the students to find strategies to learn difficult Science content and to persist in their studies. Their ability to harness their academic literacy skills became a vital part of their embodied learning engagement.

I contend that the students developed embodied learning practices which characterised the logic of their educational engagement. These embodied practices were key to the formation of what I describe as their emergent learning habitus. In
In his think piece titled ‘The unbundling of higher education: a brave new world?’, McCowan, draws on Kerr’s (1963) idea of the ‘multiversity’ to sketch out new roles for the university with regard to ‘expanding its curricular offering, its range of functions, and service role in relation to society’. As McCowan point out, the landscape of postgraduate education is changing – one of its features being the increased diversity of educational models and the growth of professional higher degrees in new fields. Professional postgraduate education is not focused on preparing candidates exclusively for a life in academia; rather it is expected to support students in a variety of positions in both industry and universities. A major change has been the increased demand for taught Doctoral and Masters programmes to provide specialized skills and training for professionals, to expand their knowledge of state-of-the-art practices, tools and technologies related to their field. It is this ‘brave new world’ of professional postgraduate education, and in particular the development of high tech skills for new industries, that this paper addresses.

This paper investigates one such course, namely a Software Defined Radio (SDR) Master’s degree course in which participants learn how to use technologies for the design and development of SDR systems. A SDR radio system is one in which parts of the radio system that are traditionally implemented in hardware, are instead implemented in software. This paper investigates the complex dependencies of tools, artefacts and other socio-material aspects of the course that were instrumental in sharing and building knowledge across academia and industry. In particular the paper focuses on the kind of educator, a ‘hybrid academic’, who can serve the needs of industry through academic research. Developing such a hybrid academic involves, what McCowan calls, ‘unbundled forms of higher learning’ – but it also involves reconfigurations and reassembly of the academic educator.
The conceptual framework for this paper combines Activity Theory (AT) (Engeström 1999) and ‘genre ecology’ (Spinuzzi 2002). AT is used to reason about the learning and interactions that occurred in the course and genre ecology was used to model the building and sharing of technical knowledge related to using tools to solve industry design problems. Data were obtained for this study from meetings with students and lecturers, logs made during laboratory practicals, project reports, and course evaluations.

The findings show how the course, which was initially academically-oriented metamorphosed into a highly tool-dominant peer-learning structure that supported the development and sharing of the technical tool-based knowledge that the industry-based participants sought. While academic staff could address some gaps in the participants’ fundamental knowledge of radio systems, the participants brought with them extensive specialized knowledge and tool experience of their industries; all the participants had gained experience in specific niche areas of radio systems, and some were experts in particular techniques. This created a complicated dynamic for interactions in the class. The course involved extensive engagements with technology artefacts, such as computer systems, peripherals and program code from which knowledge was built. The course was thus, to a large extent, characterised by a richness of ‘epistemic objects’, which is to say objects that had knowledge-generating qualities (Nerland 2008). A significant portion of the course curriculum had to be adapted, and the learning methods changed to accommodate new learning activities and the unexpected needs of the industry-based participants.

This paper explains the SDR Masters course in terms of conflicts and innovations in its activity system, as well as the continually hybridizing genre ecology to show how the structuring and resource-dependence of the course transformed from its initial ‘traditional’ academic structure to a more entangled arrangement over time. It is hoped that insights from this paper would benefit other educators involved in the design and teaching of similar types of specialized professional postgraduate taught programmes.

References
In his think piece, Fataar (2018) explains that ‘at the heart of students’ university experiences is an essential misrecognition of who they are, and how they access and encounter their university studies’, referring to research that shows how students journeys from their communities to their universities have been journeys of alienation and disconnection (Bangeni and Kapp 2005; Norodien-Fataar 2016). Universities, he argues, have focussed too narrowly on students’ ‘immersion into academic discourses … neglecting the identification and affective dimensions of their students’ transition’. It is this issue that this study addresses. The quotation from a student assistant in the title of this paper talks to Fataar’s concept of ‘educational becoming’ by placing emphasise on the role that the student assistants, rather than the academics, play in building students’ disciplinary identities.

In South Africa, we have tended to be concerned with students’ epistemological access to disciplinary knowledge, and not sufficiently concerned with their ‘ontological access’ into disciplinary identities (Ellery 2011). The educational philosopher, Wally Morrow coined the term ‘epistemological access’ (2009) to distinguish between a student’s admission into higher education and the student’s acquisition of the knowledge and literacies of the discipline or field. By the term, he meant that the admission of students to programmes (particularly students who through economic or social disadvantage are underprepared for higher education) required a commitment both on the part of both the students and the academics who taught them. Morrow strongly supported the widening of access to higher education, but was concerned that universities should understand and accept their responsibilities in the provision of epistemological access. Prior research has built a knowledge base of the kinds of undergraduate curricula and pedagogies that might provide epistemological access, but increasingly, it is felt that university students also need ontological access to their disciplines and fields. Dall’Alba and Barnacle (2007) explain that undertaking university studies requires the integration of ‘knowing, acting and being’, where ‘being’ could be understood as the development of a discursive identity within a disciplinary community, and thus a personal transformation as well as knowledge acquisition.

The context of this study are Science, Technology, Engineering and Mathematics (STEM) programmes at a South African university – and the concerns raised by Fataar in his think piece ring warning bells for STEM faculties and departments that have significantly increased their student numbers over the past years. The research site is a rural university of technology in South Africa with a current disadvantaged
status; its mission is to support students from local communities in technical and professional fields. Academic staff are severely stressed at the institution, largely due to annually increasing student numbers; in an attempt to enhance the institution’s teaching capacity a large number of student assistants are appointed to a range of positions annually. The particular focus of this study is the role of that these student assistants play in the provision of ontological access to STEM disciplines and fields.

The paper draws on concepts from Legitimation Code Theory, a sociological framework for analysing practices and their underpinning principles (Maton 2014). Specifically, the paper enacts ‘gazes’, which reveal how actors are positioned as ‘kinds of knowers’ (Martin 2016: 198) in particular fields. Gazes are created by interactions between subjective relations and interactional relations (Maton 2014). Subjective relations are the relations between practices and the kinds of people that engage in these practices; interactional relations are the relations between practices and the methods of enacting them. If we conceptualise the subjective relations and interactive relations as two continua, we can identify a ‘social plane’ that creates four quadrants that represent four different types of ‘gaze’ that are dependent upon the relative strengths of the subjective relations and interactional relations that are implied or assumed by particular practices. The social gaze is one that is shaped by social class, race, gender or sexuality; the born gaze is determined by innate abilities, the trained gaze is acquired through prolonged training in a specialised field, while the cultivated gaze is educationally inculcated (Maton, 2014: 95). These concepts are used to analyse how student assistants position students and understand what it means to become a university student in a STEM discipline or field.

The research question guiding the study is the extent to which student assistants are able to provide ontological access to STEM disciplines and fields. Data for the study was obtained from focus group interviews with the student assistants as well as the student assistant trainers. The data was initially analysed using in vivo coding, and through a second theoretical coding that drew on the social gaze codes, the students’ educational journeys, as understood by the student assistants, were plotted on the social plane. The study found that student assistants are well positioned to provide ontological access to the STEM disciplines as field, as one interviewee put it ‘are from the same backgrounds as the students, so we understand where they are coming from’. The academic staff are too distant from the students in terms of knowledge, age, socio-economic status, and in some cases ‘race’ and language, to provide ontological access to their disciplines. The university has developed a strong culture of students supporting students, and the paper draws on a theoretical understanding of how this was achieved for the purpose of generalising these insights more widely.
Dismantling The Mysteries Of Scientific Language In Higher Education: Drawing On Students’ Lived Rural Home Experiences

Nkosinathi Madondo (Rhodes University)

Scientific knowledge is often presented as faithful copies of reality, totally lifeless, rational and orderly activity from science textbooks. This way of presenting scientific knowledge is likely to lead novice students in the field of science into believing that learning of scientific concepts like cause and effect, accuracy and precision, to name a few, could only take place in the classroom. However, contrary to how science is normally presented, science involves inventions of descriptions, observations and explanations by scientists. These aspects of the scientific method, I argue, are likely to be encountered in the local rural environments of students.

Taking examples of these scientific methods that are encountered in local environments and use them as a starting point in teaching concepts that are
mentioned above, could play a role in making a student realise that learning outside the classroom, for example, in home environments is as important as learning inside the classroom. Local practices, I argue, could create a potential for students to realise that learning of science in the classroom is in fact a continuation of a story they already have, especially students who come from rural areas who have been cut off from mainstream life because of the history of apartheid in South Africa. In this way students are likely to perceive science not as something mysterious, divorced from their lived experiences.

Viewing the development of scientific knowledge in this way by drawing on students’ lived experiences calls for identity shift. Students should be encouraged to see themselves as different kinds of people, as professional scientists now, beginning with their time at university. They should appreciate the need to understand how scientists think and kinds of attitudes adopted by scientists towards the objects of their study.

Scientists’ work is not confined to the classroom context, they observe the natural world to provide explanations about it. Students have presumably observed plants growing or animal behaviour and have come up with explanations of such behaviours. Moving into formal education, they have to provide accurate and precise explanations, which is not the case at home. However, drawing on observations and learning that occurred in students’ home contexts could enhance the conceptualisation of scientific concepts and the identity shift that is envisaged could be realised.

It is possible to see how curriculum could be changed to cater for diversity in the classroom by drawing on experiences of students who also come from rural areas as this is not normally the case in higher education. Higher education normally favours the world-views of urban life and therefore students who come from these environments are likely to be in an advantageous position when scientific concepts are presented. This situation is likely to produce skewed educational outcomes in favour of students who come from urban middle-class settings to an extent that equity of success and social justice issues are neglected (Boughey & McKenna 2015).

In order to contribute to the effective and theoretically informed ways of enhancing equity of success and social justice in the field of science in higher education, I argue that a sociological framework of critical realism (Bhaskar 1978, 1979) and social realism (Archer 1996, 2000) could provide layers to unpack the experiences of students who come from rural areas, their home practices, beliefs and values with scientific underpinnings to influence their agency in order to act differently in relation to their roles as students of science. Critical realism has a strong emphasis
on social justice and equity (Boughey & McKenna 2015). In the context of this paper social justice would involve improved student learning and improved teaching by enabling identity shifts for students who come from a background of historical inequity. It is the critical aspect of critical realism that could enable a critical examination and interrogation of how science curriculum could be serving to disadvantage some and privilege others in ways which are not always overt.

In this paper I will draw on my analysis of preliminary findings of focus group interviews conducted with 2nd year science students for my PhD study at Rhodes University. The findings on students prior learning in rural areas, for example, in rural homes show that some concepts and processes that they have acquired from home are presented as something new at university such as observations. While it is careful observation that is valued in science in order to appropriately select the soil on which to plant, measure the relationship between the time and the growth of young leaves with control treatment, for example, observations do take place during gardening from home. However, when the process of observation is presented, it is not usually contextualised to students lived experiences. This situation constrain access to the powerful scientific knowledge because their home learning experience remain largely unknown, presented as strange or included in university structures like curriculum. This paper will have implications for inclusive higher education curriculum in the field of science teaching and learning. Students have a desire to be recognised for “who they are” by institutional discourses and practices for fair and successful educational outcomes (Fataar 2018: 1).

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Context, Research Gap And Question

Doctoral education has a long history and tradition in the UK but it has undergone major changes since the 1970s. One change is the establishment of Doctoral Training Centres (DTCs) that serve a national research agenda for building up a wealth of diverse research skills. It also aligns with the Framework for Qualifications of the European Higher Education Area (QF-EHEA) to meet the expectations of the European academic partnership (QAA, 2014). Internationalisation of doctoral programmes is another significant change in UK research degrees, there has been an influx in the numbers of international doctoral students in recent years. The increase has been mainly from Asian countries but a considerable interest in British doctoral education has come from Arab countries (HESA, 2015). The interest of the Arabs in British education is well documented in the political history of the UK and the Near East. However, it is not clear how British universities have responded to this sustained interest and what investment has been put into the inclusion of those students into the British academic and intellectual culture, given the national ‘skill push’ doctorate agenda in the UK (Mowbray & Halse, 2010).

The body of literature on the internationalisation of doctoral education in the UK is considerably limited, compared to similar research in the US and Australia, despite the UK being considered the second educational destination in the world. Much of that literature is focused on internationalisation policies and quantifiable cultural challenges that international students, mostly Chinese, face. Few to none has explored Arab students in the setting of PhD programmes in the UK. This raises the question of whether those students’ needs have been carefully considered, planned and implemented in relation to providing equal and equitable access to doctoral education and skills training. To this end, this paper addresses this question and explores the tensions which Arab international students experience in relation to acculturation and inclusion processes. It also addresses epistemological differentiation and pedagogical rights in this particular context; hence, a social justice perspective.

Methodology, research instruments and methods

This is an inductive qualitative study in which data was collected via the use of life grids and highly exploratory in-depth semi-structured one-to-one interviews. The interviews were conducted with students, graduates and supervisors who were given ample opportunities to narrate extensively and reflect on how they perceive their doctoral experiences. Those were 28 participants: 14 Arab students, 8 graduates, and 6 PhD supervisors. The 22 Arab participants covered 12 Arab
countries and members of the Arab League. All participants were from departments within social sciences in 12 research-intensive UK universities across England, Wales and Scotland. The study used a convenience sample but was planned for maximum variation to cover a wide sample of students and universities across the UK, when possible. That is to say, variables; such as gender, religion, geographical location and specialisation, have been taken into consideration.

The first cycle of data collection was a pilot study on a representative of each research group, then followed by another with students, then another with graduates and a final round of interviews with supervisors. The data was audio-taped, transcribed and coded. Thematic analysis was used to identify, analyse, organise, describe and report themes. Data analysis had been undertaken over 2 cycles to this date. First cycle was data transcription with self-reflection notes and no systematic coding was conducted at that stage. The second cycle was the coding and in which the data was methodically classified with initial categorisation and patterns across data sets. The third cycle will be used to further examine codes and categories that were important to the description of the phenomenon and could best be associated to the research questions. That may be followed by two more steps to confirm generated themes as well as develop a deeper understanding of the group and situation within the phenomenon.

Theoretical underpinnings
The inductive nature of the study necessitated openness to concepts and theories that can provide important lenses to understanding data. The pilot study induced concepts of culture, pedagogical rights and liberating education for transformation. Hence, there was no single theory that was seen sufficient to understand the phenomenon under investigation. However, thus far, I draw on two conceptual frameworks: One is Basil Bernstein’s (2000) concepts of classification, framing and recognition rules and the other is Paulo Freire’s pedagogy of freedom (Freire, 1989) to provide wider lenses for investigation. A framework that integrates the two theoretical frameworks is under further examination and development in relation to the generated data.

Findings, implications and conclusion
So far, three major findings have been identified and the project has produced new perspectives in understanding the experiences of Arab international PhD students in the UK. One finding relates to the intersectionality between the cultural and the academic identity of Arab students and how that impacts their perception of themselves as a cultural group and their understanding of the purpose of doing a PhD in the UK. Their motives for studying in the UK resonated with the history of the British colonisation of parts of the Arab world and suggests a continual cultural imperialism. Another finding pertains to an existing level of tension between Arab
students and western academia which is represented in the dynamics of the supervisory relationship and the power and control of the doctoral system through the practised formal and informal pedagogies. The third is closely connected to a lack of ‘productive’ dialogue that can be sufficiently critical and liberating to students as well as supervisors. The research findings shed light on the lack of spaces and productive dialogue within the supervisory relations in many UK universities which, if existing, can allow ample opportunities for transformative and liberating education. In conclusion, the study argues that insufficient investment in meaningful and fair pedagogical conditions may defeat the purpose of diversity and de-promote equity for international doctoral students.

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36: ‘They Put Her In Foundation Because She’s From A Rural Background.” Rural Students’ Positionings, Identities And Agency In Three South African Universities

Emmanuel Mgqwashu (Rhodes University), Lisa Lucas, Sheila Trahar (University of Bristol), Thea De Wet (University of Johannesburg)

This paper offers a contribution to conference debates on diversity and social justice, in particular Fataar’s think piece on the misrecognition of South African university students and his argument that rather than positioning students in deficit, the importance of agency is emphasised where students ‘splice together their social and epistemic resources to build an educational path in respect of their complex and circuitous life trajectories’ (p1). Whilst Fataar makes a very convincing argument, this largely focuses on the journeys of urban black students. This paper offers a complementary perspective on the trajectories of students from rural backgrounds. This ESRC/NRF/Newton funded project - Southern African Rurality in Higher Education (SARiHE), focuses specifically on rural students from three very different universities in South Africa and employs qualitative and participatory methods. Rather, it offers in-depth perspectives on the lived experiences of three groups of second year students from rural backgrounds. We argue that language, knowledge practices, histories and identities derived from rural cultural worlds that students bring into the world of higher education are not just misrecognised but ignored, through pervasive institutional positionings and constructions of the ‘normal’ student (Wisniewski, 2000), rendering rural students invisible.

One of the social categories most marginalised and affected by historical inadequacies in South Africa is that of rurality, especially as it intersects with race and ethnicity (Mgqwashu, 2016). The relationship between race, geography, land and rurality is referred to by Gordon (2015:163), as a ‘geography of race’. Conceptually rurality should be understood as multidimensional - demographic,
geographic, cultural and contextual (Roberts and Green, 2013). There are problems with homogenising and constructing oversimplified binaries between urban and rural and seeing rural as urban’s ‘other’ (Cuervo, 2016:18).

Moving from one context to another and negotiating transitions and trajectories to and through higher education is, as Fataar suggests, a matter of becoming, changing identities and subjectivities. We employ Holland’s concept of a figured world (Holland et al., 1998, p. 52). Figured worlds are social encounters in which the positions of those taking part matter, and are socially organised and located at particular times and places, giving rise to intersecting positional and figurative identities. Improvisations are the mechanisms for employing our agency through actions that resist or overcome the cultural and historical constraints that powerful structures and positions embody (ibid). This enables us to explore the influences of rural figured worlds upon the new worlds of higher education and the adaptations students make in relation to participation and studying. We focus on practices as the unit of analysis for interrogating the historical, cultural, relational, material and embodied (and also diverse or conflicting) understandings of learning, knowing and identities within and across contexts and communities (Schatzki, 2012; Daniels, 2015).

The research aims to investigate how the complexities of rurality can be conceptualised in relation to higher education and which dimensions of rurality are experienced by students transitioning from home to university in the global south. In particular we explore how and in what ways do students negotiate the transitions from rural home, school and community and how this influences their trajectories through higher education. Finally we will explore how inclusive and living curricula can be developed that build on the experiences of all students, including those from rural contexts.

The research involves working together with three groups of 24 student co-researchers at three distinct institutions: a large urban university, a traditional, (previously advantaged university) in a rural area and a previously disadvantaged university in a rural area. Students were invited to join the study following detailed sampling including: first generation at university, from either ‘formal rural’ or ‘tribal area’ and lived in a rural area for their first 16 years and attended rural school for at least 7 years (see Appendix for full sampling strategy).

The study employs a participatory methodology, argued to be a ‘decolonising’ mode (Bozalek and Biersteker, 2011), as it avoids a deficit positioning of under-represented students. Second year undergraduates from rural backgrounds in each partner university (24 per institution, with a balance between STEM and Humanities programmes) were recruited as co-researchers. They collected accounts of everyday
practices in the form of digital artefacts using an iPad, creating a personal documentary and contributing to discussions and focus groups. Co-researchers are also contributing to data analysis, presentations and publishing on the website and in print. In phase 2, senior leaders were interviewed and focus groups with academic staff from STEM and humanities disciplines explored the issues from their perspectives.

Ways in which the student co-researchers identify challenges to their identities and learning practices were emphasised as they worked towards entry and transition into university. These were often tales of ‘resilience’ and survival, at the same time, there were poignant stories that run counter to this narrative. This resonates with Fataar’s point about self-efficacy discourses as mechanisms for adaptation into the figured world of university (Holland et al, 1998).

Co-researchers gave detailed accounts of rural family life and responsibilities, and how these practices helped in negotiating their university learning. Nonetheless the majority of co-researchers experienced significant financial, linguistic and social challenges. Our findings resonate with Fataar’s insistence that it is important to understand experiences outside classrooms and across multiple spatial locations where diverse influences can be found.

Different university cultures and structures helped and hindered co-researchers. In particular how assumptions of the ‘normal’ student (Wisniewski, 2000) constructed through lack of awareness and deficit positionings by academic staff constrained co-researchers’ subject choices, opportunities and participation, as illustrated in the title quote. Several commented on the inappropriateness or limitations of the curriculum and its lack of recognition of their backgrounds and rural knowledges.

We conclude that like Fataar, Bourdieu also uses the term ‘misrecognition’, akin to Marxian ideas of false consciousness (James (2015). This seems particularly critical for rural students who have struggled for visibility and voice. Rather than positioning rural students as lacking legitimate cultural and epistemic backgrounds, the knowledges and practices that they bring to university from their rural areas need to be acknowledged, celebrated and integrated into curricula, whilst recognising the particularities of educational becoming for rural students across complex, multiple social and temporal landscapes.

References

37: Knowledge In The World: Building An Understanding Of The Relationship Between Specialised Disciplinary Knowledge And Its Application In The World
Nicky Wolmarans (University of Cape Town)

In South Africa there are two significant drivers for curriculum change. The first, a global trend, relates to market drivers and the commercialisation of education. McCowan (2018) addresses it at an institutional level in the form of unbundling of institutional roles. The second is a challenge to decolonise the curriculum to better enable the epistemic development of all learners, which Fataar (2018) addresses at an individual level. Although not at the heart of either thinkpiece, both allude to the importance of curriculum choices over appropriate knowledge, its selection and sequencing, and who makes those choices. McCowan (2018) tacitly warns of knowledge fragmentation as unbundling leads to separation within the university and hints at the danger of the assumption that learners, as consumers, are best
positioned to make the choices about knowledge selection and sequence. Fataar (2018) refers to the centrality of curriculum decisions on knowledge, pointing out that established choices can be alienating to the process of epistemic becoming for many students. But he also acknowledges that curriculum change in response to calls for decolonisation of the curriculum, must take account of what knowledge is appropriate to a discipline and is worth teaching.

This is the point of departure for my paper: in the necessary process of developing curricula that address decolonisation or curricula that are responsive to market forces, we also need to understand what makes any particular disciplinary knowledge specialization distinct. What is the nature of any particular disciplinary knowledge that makes it worth learning, and what gives it coherence? Then we can ask how we might make changes that take more seriously calls for decolonisation or graduate readiness without losing the inherent power to reason beyond one’s own context that specialized knowledge offers (Wheelahan, 2010). This is not a call for the status quo in curricula. It is a call to better understand the nature of knowledge and reasoning rather than to define disciplinary curricula by a list of ‘essential’ content or competencies modules.

In this paper I will discuss insights into the nature of professional reasoning that a fine-grained analysis of a single engineering design project offers. The analysis was undertaken in the social realist tradition of sociology of education (after Bernstein, 2000). It is an intellectual field that focuses on knowledge and the structures of knowledge and holds to the importance of disciplinary boundaries and the need to immerse students in a disciplinary specialisation as a requirement for proficiency. But the field lacks a robust understanding of professional knowledge and the relation between disciplinary knowledge and its application in the world. In the current climate of market driven forces understanding knowledge beyond the boundaries of a discipline is important if we are to respond to necessary curriculum reform without losing the integrity of specialised knowledge.

The argument I present is that, while each disciplinary specialisation has its own concepts and legitimate relations between concepts, knowledge in action needs to be translated in response to contextual specifics. As Andrew Abbott points out, the way in which specialised knowledge is structured in the academy, and by implication in the curriculum and classroom, does not make it directly amenable to application in the world:

The character of the abstract classification system is thus dictated by its custodians, the academics, whose criteria are not practical clarity and efficacy, but logical consistency and rationality. Professional knowledge

This point alone offers a legitimate challenge to ‘traditional’ curricula structured in silos and bounded from other disciplines and from the world. It opens a door in which to explore ways to make knowledge in action more accessible to students, and potentially more personal. In engineering it offers a route into local relevance by introducing the importance of knowledge recruited in relation to contextual problems ‘in the world’. At the same time, it recognises the importance of principled insights based on disciplinary proficiency that challenges a move to relevance untethered from the power of specialised disciplinary knowledge. Both those interested in curriculum development driven by market forces and aimed at producing work ready graduates, and those following a decolonisation agenda need to consider disciplinary knowledge and its relation to the world to avoid reducing higher education to personal preference trapped in personal experience.

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38: Having A Psychosocial Disability While Being Supervised In A University Context
Richard Vergunst (Stellenbosch University)

Although there has been much research on the needs of students with more visible disabilities, the unique needs of students with invisible disabilities have received less attention (Mullins & Preyde, 2013). This is despite the point that students with so-called invisible disabilities are the fastest growing student population group. Psychosocial disability (or mental illness) is regarded as part of the invisible disabilities as they are less visible to the observer than physical, sensory or mobility disabilities.
Internationally there are very few studies looking at students’ experiences with psychosocial disabilities at a university, particularly in a supervision context. This point is supported by Shor (2017) who states that there is little work looking at difficulties that students with psychosocial disabilities face when they are at universities. A recent study by Mutanga (2017) who carried out a synthesis literature review of students with disabilities experiences in South African higher education, found no studies that looked at psychosocial disabilities in this context.

This research study addressed this gap in the international literature by exploring these issues of having a psychosocial disability in a university setting in South Africa— with a focus on the supervision experience at postgraduate level.

It seems that there has recently been a change in the dynamics of the supervisory relationship. According to Bartlett and Mercer (2001) supervision has shifted from dated master/apprentice models towards the idea of supervision as a more informal teaching experience, with informal meetings taking place over coffee (Hemer, 2012).

Although there has been research done on this supervisory relationship, there has been limited research looking at students with disabilities and their experience of supervision (Kimball et al, 2015), particularly with little debate about how best to supervise students with disabilities (Collins, 2015). As Collins (2015) summarises, there is a paucity of research investigating supervision from either students with disabilities or supervisors perspectives.

There was a declaration on the right of all people to have access to Higher Education back in 1948 (United Nations, 1948). This was followed by other international agreements establishing the obligation to guarantee that persons with disabilities were not discriminated against when it came to access to higher education (Morina et al, 2015). Globally, the number of students with disabilities entering higher education institutions is on the rise (Hadjikakou & Hartas, 2007; Fleisher et al, 2013; Yssel et al, 2016) although they are still underrepresented (Tuomi et al, 2015). There is now international research evidence showing that despite formal interventions and policies, students with disabilities are still facing persistent challenges in higher education (Vickerman and Blundell, 2010) and are face obstacles to inclusion to higher education (Berggren, Rowan, Bergback and Blomberg, 2016). There is generally a better understanding of the experiences of students with disabilities in higher education although globally it is understood that there is still room for improvement (Clouder et al, 2016). Research in the area of inclusion and disability in higher education argues for the need to include the voices of this population group in assessing their needs, addressing barriers and evaluating subsequent provision (Fuller, Bradley, & Healey, 2004).
There is a lack of reliable and comparable data on issues of access and participation of students with disabilities in higher education (Tuomi et al., 2015). In one study by Hong (2015) it was found that students with disabilities had negative encounters with faculty members including their professors, who were often cynical and sceptical. In their recent policy statement on equitable access, success and quality in higher education, the International Association of Universities (2008) emphasised that, for quality higher education, the inclusion of underrepresented groups, such as persons with disabilities, was essential and necessary. The African Network on Evidence-to-Action on Disability (AfriNEAD) has asked for contributions from African researchers for “the dissemination of success stories about disabled students; and more stories about the personal experiences of disabled students in higher education” (Chataika, McKenzie, Swart, & Lyner-Cleophas, 2012, p. 395).

The Study
15 postgraduate students with psychosocial disabilities from universities in the Western Cape, South Africa were interviewed. The research study explores the issues and dynamics around the relationship between the student with psychosocial disability and his/her supervisor at post graduate level. This was a qualitative study. Findings based on qualitative thematic analysis will be presented including recommendations as to the way forward.

How It Relates To The Conference
This study relates to the keynote think piece of policy, access and success: what is the role of close-up research in informing policy making around access to university, more inclusive curricula and finding new ways to help students succeed in higher education? It addresses the impact of policy and how students with psychosocial disabilities experience (or not) access to relevant and appropriate supervision at post graduate level and how this can translate into success (or not). By dealing with issues of student disabilities, this study is addressing contemporary higher education issues that have been lacking in the past. This is a necessary close up research study in times of change in higher education.

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39: The Role Of Care In Promoting Learning In An Extended Academic Program In Higher Education
Kalpana Ramesh Kanjee, Corrinne Shaw (University of Cape Town)

Fataar’s (2018) misrecognition, which refers to the exclusionary institutional discourses and practices in South African universities that hamper Black students educational becoming could possibly explain the educational system is not
designed for the type of student that enters the current extended programs. These students are characterised as having a diverse range or cognitive abilities, prior knowledge and learning styles resulting in them failing courses in their mainstream first year without interventions such as extended academic programs or finding spaces to learn to supplement the inadequate institutional traditional spaces. The problem remains, how do we respond to this diversity to promote success in their educational becoming? The solution lies with the educators who are deemed successful practitioners and educators who work closely with these students. Hence this grounded theory research sought to answer the question: What pedagogical views do tertiary educators hold of teaching that promotes learning in an extended academic program?

Data was collected in two cycles. In the first cycle, four Distinguished Teacher award recipients (of the institution of the extended program) were each interviewed using in-depth interviewing techniques. These participants were selected as they were science and engineering educators, two males and two females, with teaching experience ranges of 10-30 years. Analyses began soon after the interviews transcribed and 9 categories emerged. In the 2nd cycle, the three extended program educators were each interviewed using in-depth interviewing techniques and this time 12 categories emerged, many overlapping with the first cycle's previous categories. These combined categories were interrogated using Locke’s (2001) 6C process to discover possible relations between them and a possible mechanism underlying teaching excellence (the contribution of this paper) is presented as 10 propositions based on the findings. For the purposes of the proposal, only 7 are briefly presented here.

This grounded theory research foregrounded care as central to these propositions; care is beyond the concern for the welfare of student, care is taken to mean attention, mindfulness in teaching efforts; from planning to execution to reflection of teaching activities. A theoretical framework was then sought to explain and discuss the findings.

Proposition 1: There is a continued need to respond to diversity
Student diversity, apart from the socio-cultural, exhibits itself in learning styles, cognitive abilities and prior knowledge which is resultant of the diverse social, economic and educational environment in South Africa. The institution responds by creating academic development programs that impact on the students first one to two years of study with the hope that they have “caught up”. The extended program educators believe that the need to meet that diversity must be met throughout the university degree programmes as cognitive demand increases yearly. Care in later years teaching efforts.
Proposition 2: The educator is a facilitator of learning
The educator is a facilitator of learning meaning that the solutions must come from the student. The Distinguished Teachers in cycle 1 see facilitating as inspiring in students a thirst for learning to build their knowledge banks. Care for student educational becoming.

Proposition 3: Teaching is dynamic
The Distinguished Teachers in cycle 1 understand that each teaching opportunity is dynamic, due to many factors such as diversity, or school curriculum changes, or the time of day, the time in the semester, the learning activity (lecture) takes place and requires “dynamic action” in the way you present the lecture. Care in the transacting of knowledge.

Proposition 4: Teaching requires care and effort
In both cycles, educators expressed concern for how the subject is taught as well as concern for not meeting the educational needs of the students. This concern led to care and effort in designing, planning and executing curriculum changes, course design, lecture delivery and assessment. The role of care in teaching activities encourages the educator to examine her teaching practice to do better.

Proposition 5: Turning deep reflexivity into action to improve teaching
Experiences of dissatisfaction in their own teaching is what prompted the educators in Cycle 1 to deeply reflect and change their teaching practices. They expressed learning from mistakes and learning all the time as necessary in teaching. In cycle 2, the educators believe a crucial factor in his teaching is reflection and continuous improvement. Care to improve one’s own teaching.

Proposition 6: Students learn when they engage deeply with the concepts
The educators in Cycle 1 admit the challenge of getting students engaged with the concepts and but view interactive interpretive tutorials as creating quality opportunities for student engagement and feedback.

Proposition 9: Knowing the students (prior knowledge, abilities and learning styles) allows the educator to relate new material to their prior knowledge
To respond to student diversity, the educator must know the student in terms of how he learns, what his current knowledge is by revisiting some prior knowledge to solidify or iron out misconceptions.

Discussion
In the paper the 10 propositions will be compared to Noddings’ (1995, 2012) Ethics of Care, in which she talks about the obligation to do something right. Care is concerned with conditions of vulnerability and inequality and therefore social
justice. Why should university educators spend time, effort, attention in teaching when research is where you are recognised and valued as an academic? Noddings (2012) argues we respond (to diversity, and teaching excellence) because we want to, because we have a significant regard for them (in this context it would be the extended program students). We recognise these (student) needs as significant and stable over a considerable period of time in order to respond to them. We design a differentiated curriculum because when we work closely with students, we are moved into action by their different inferred and expressed needs and interests.

References

40: The Rise Of Module Attrition: Exploring Causal Mechanisms Into Module Cancellation At A Rural University
Langutani Mary Masehela, LV Mathye, MC Takalani, HN Mutshaeni (University of Venda)

Aslam Fataar’s (Higher Education Close-Up Think Piece: 2018) concern of misrecognition of South African University students is a genuine concern given the high failure rate in higher education institutions. A study that seeks to address such misrecognitions opens up an opportunity for the concerned institution to see through the eyes of its students. This study then seeks to unearth underlying causal mechanisms of module attrition at a histotically disadvantaged university in South Africa. This study resonates well with Fataar’s address which will argue for the establishment a conception of recognition of what he calls the ‘recognitive agency’.

The institution under study is a historically disadvantaged University dominated by black students of African origin from low socio-economic backgrounds who are more often than not first generation in their families. These are students that Fataar postulates they engage in what he calls ‘survivalist educational navigations’ in their
struggles to succeed in higher education. They go through this because they do not necessarily possess the cultural and academic capital that would otherwise enable them to sail through smoothly in their studies.

Such challenges are not only unique to the University of Venda but they are experienced by students from such poor socio-economic family backgrounds across all institutions in the country. This stance is confirmed by reports that at the national level there are low throughput and success rates which have been on the cards for a very long time regardless of strategies that are put in place to address these challenges such as student counselling services, academic development departments or teaching and learning centres. It is reported that about 29% of students in higher education institutions do not complete their degrees. In a recent study by Stellenbosch University, it is reported that completion rate of audited data from 6 institutions indicated that a three year qualification will at least have a record time completion rate of 11% to 31%. After four years the bar rises to 36.9% and grows further after six years to 58.1%. The graduation rate for diplomas and certificates is currently at 47.8% while that of degrees is at 61.6%. It is further reported that only 5% of the youth of SA succeed in higher education. What is even more disturbing is that, white students in contact institutions have a 50% higher completion rate than that of African students.

In the recent past the University of Venda has suffered a high rate of module cancellation at first and second year of study. It is reported that a total of 108 students at the University of Venda cancelled modules that they initially enrolled for at the beginning of 2016. Another practice of module cancellation is observed at senior level. These senior students may be left with a module or two to complete a degree or diploma. They then make a formal application to deregister from the institution to complete the remaining modules in other institutions especially at the University of South Africa (UNISA) which is a distance education institution. Thereafter the students apply at the University of Venda for recognition of modules that they would have completed through the other institution.

The study is framed around Roy Bhaskar’s critical realist philosophy. Bhaskar argues for a stratified form of reality. He advocates for the existence of multiple realities in the social world. He posits that reality is stratified into three levels namely: the level of the Real, the Actual and the Empirical. he study, therefore, attempts to unearth the underlying mechanisms at the level of the Real that perpetuate tendencies of module attrition at undergraduate level. This will be done through digging deep to uncover the exclusionary institutional discourses and practices of the University of Venda.
The methodology of the study will involve both quantitative and qualitative research approaches. The sample of the study is comprised of modules with high attrition rate in the schools of Law and Management Sciences. Data will be collected in two folds: first it will be collected quantitatively through the institutional Information Management System (IMS) that will provide student enrolment statistics and module cancellation reports. Secondly, it will be collected through qualitative face to face interviews. There will be two qualitative cases from which data will be collected. Case one will be comprised of students who have deregistered a module or more after attending its classes for at least a few days to a few weeks at the beginning of a semester. Case two will be comprised of data that will also be collected qualitatively through emailed questionnaires. Questionnaires will be emailed to students who have left the university to complete the remaining modules with other institutions with the intention of coming back to the University of Venda to graduate.

Since the study is guided by the critical realist philosophical thinking it would then ask the following transcendental question: “What are the causal mechanisms for module attrition at undergraduate levels of the University of Venda?“.

The sub questions read thus:

a. What are the underlying causes of module cancellation at undergraduate level at the University of Venda?

b. What are the underlying causes of completing remaining modules in other institutions at the University of Venda?

This study is significant for the University of Venda in that it is reported in the Registrar’s Academic Committee report that the University loses thousands of Rands to cases of deregistration of modules to either complete the modules in other institutions or to replace it with another module. On completion of this study academic developers, student counsellors, management and module lecturers will be better positioned to promote self-efficacy through development programmes not only in students but also in lecturers and other support staff that deal directly with students. We argue that this research project will in one way or the other achieve students’ recognitive agency that Fataar is advocating for. This research project is still in its development stages, and we are presenting a work in progress.
Complexity and leadership: a study of leadership styles among South African university leaders
Cyrill Walters (University of Cape Town)

The campus protests of 2015-16 unmasked the dilemmas of university leadership under conditions of sustained crisis. Anger and frustration at the lack of transformation; the need for safe spaces where people who felt marginalized by the dominant culture of the institution could find, and support each other; the increase in student fees; the practice of outsourcing support workers; the decolonization of the landscape and the curriculum; and the demand for a shift in where and how decisions get made – these are some of the issues raised, about which strong feelings were shared by many across the country. It was clear that we were living in a time of heightened polarization – in the country and on most campuses.

While the struggle at South African universities has been mostly local in character, the implications of the issues raised by their students and staff reach far beyond the country’s borders. Protest action has not been unique to this country; universities around the world have recently been hit by protests, occupations, and strikes by staff and students. In the US, examples of racialised relations in the academy proliferate from Yale to Missouri, Harvard, Princeton, and beyond (Joseph, 2015). At the University of Texas, students have been asking similar questions to those raised in South Africa – students led a movement that resulted in the removal in August 2015 of a statue of Jefferson Davis, president of the Confederate States of America, from their campus, stating that the ‘statue personifies slavery and oppression and does not belong on campus’ (Fetcher, 2015). In November 2015, thousands of students across the USA participated in ‘demonstrations against a culture of racism infecting higher education’ (Joseph, 2015).

The goal of this research is to describe the leadership exercised by senior leaders in South African higher education. In this context, I ask two questions: first, what is the current typology of leadership within South African higher education institutions? Second, what are the competencies required for leadership to enhance organizational capability within South African universities? I use complexity theory as my conceptual frame, since it reconceptualizes leadership by focusing on the dynamic interactions between all individuals within organizations, explaining how those interactions can, under certain conditions, produce positive outcomes. Further, the term complexity captures the properties of non-linearity, uncertainty, ambiguity and disequilibrium that characterise the current environment within which universities operate.

To achieve these objectives, a cross-sectional (primarily synchronic) survey design was employed using the Cassandra© tool, which is a Likert scale survey consisting
of 69 questions. The data were analyzed using both linear and non-linear statistical analyses. A subset of the original sample population were subjected to semi-structured interviews and in-depth analysis was administered on the qualitative data supplied by the interviewees.

The main research findings showed that no distinctive leadership characteristics currently exist among senior leaders in higher education. Similarly, the analyses of correlations and Principle Component Analysis (PCA) pointed to diverse styles across the sector. A conceptual model is proposed, informed largely by the quantitative and qualitative results of the study as well as the relevant literature to support the claims.

This research is significant because there is a notable paucity of empirical research focussing specifically on leadership in higher education within the realm of complexity science. In order to effect this model in practice, further research should look at leadership development and ways to implement the conceptual model within universities.

42: Being, Framed: ‘legitimate’ Aspirations And Mis/re/cognition In The Sociological Ames Room
Matt Lumb, Penny Jane Burke (University of Newcastle)

Justified via seductive notions of productive participation in emerging ‘knowledge economies’, Widening Participation in Higher Education has become a significant and ongoing policy framework in many countries (Burke, 2017). Policy and program language in the UK and Australian higher education sectors consistently deploys the term aspiration. Commonly, the discursive framing of particular aspirations as legitimate adheres to the hegemonic neoliberal ideal of the entrepreneurial and socially mobile competitor-individual, de-meaning and de-valuing ‘other’ personhoods. University Equity and Widening Participation (EWP) outreach programs that engage with marginalised groups in school and community settings both intentionally and unintentionally challenge young people to perform particular aspirations from what can be a deeply uncertain present. This paper presents a ‘cautionary tale’ from the Australian context that emerged from a research-informed practice PhD, spanning two methodologically different phases. The work takes issue with discursive policy framings that create conditions for misrecognition(s) that are themselves difficult to re/cognise.

Drawing on Ball (1993) we understand policy as not just text but a discursive field that can frame as desirable and legitimate particular ways of being, knowing and
doing. This policy frame work, (the work of constructing frames), can de-mean and de-legitimise ‘Other’ personhoods whose value-ability (Skeggs, 2011) is not re/cognisable within a policy frame. This discursive framing plays out across social fields at multiple scales, in ways that arguably provide a kind of policy ‘collusio’, where largely middle class policy-making backgrounds form the basis of an “implicit collusion among all the agents who are products of similar conditions and conditionings” (Bourdieu, 2000, p.145).

This paper argues that the discursive framing of certain aspirations as legitimate works in subtle ways to shape the perceptual horizons of EWP practitioners and participants. The ways in which, for example, EWP outreach practitioners make meaning of their practices within this policy and funding environment is a discursive practice entangled with social re/presentations and tied intricately into their own ongoing identity formations. Without access to the opportunity of their apprehension, two inter-related forms of misrecognition present the danger of EWP practice unwittingly reproducing and embedding the very inequalities and injustices the policies claims to address.

Emerging from university outreach work within this discursive frame, this paper develops a metaphorical thinking tool to support critical sociological EWP practitioner praxis (Freire, 1970). This metaphor arose during deep, iterative, reorienting dialogue between a PhD student and PhD supervisor, as a conceptual pedagogical device to engage with social theory via sociological interpretations of a physical perceptual illusion with which both authors had had separate encounters. The Ames Room illusion is a heavily distorted physical construction commonly used in filmmaking and set construction that misleads the subject into accepting a particular ‘reality’ through a forced perspective or lens. The illusion can lead to unsettling experiences as underlying assumptions support the subject to deal with ambiguity and ‘make sense’ of improbable arrangements. Stepping away from the compulsory physical viewpoint reveals the concealed dimensions of the experience, yet, as the subject steps back to the forced perspective, the assumptions return effortlessly and the illusion holds again, even with this new ‘knowledge’ of the deceit. The development of this simple metaphorical device reflects a practitioner developing new understandings relating to epistemologies via multi-modal engagement with a supervisor and their work (Burke, 2012; Burke, Crozier and Misiaszek, 2017) amongst a broader critical sociological literature. The development of the resource does not attempt new social theory per se, instead it seeks to provide a resource that makes meaning of social theory while simultaneously raising concerns in the field of EWP regarding the difficulty of recognising misrecognition and the role discourse plays in processes of endless ‘forgetting’. 
Firstly, this paper discusses the multiple contexts of a practice-oriented PhD practice study, highlighting concerns over discursive framing of aspiration as a dimension of this contextualisation. The second stage of the study is a result of the deep, reorienting conversation between a PhD student practitioner and a new supervisor. This stage borrowed from critical traditions, feminist perspectives, and from post/structural understandings of power, values, and knowledge. It involved reconnecting ‘close-up’ with a sub-group of participants from the first stage, eighteen months further along their schooling journey. The reconnection was an attempt to challenge assumptions and analyses from the first stage, and to understand how students were continuing to engage with notions of the self and future. Secondly, the related yet different elaborations of the concept of misrecognition by Pierre Bourdieu and Nancy Fraser help to foreground the ethically fraught practice architecture that is EWP. Finally, the focus becomes the unfinished embodied subjectivity of all EWP participants who are constantly negotiating these discursive arrangements, in a discussion of the im/possibilities of re/cognition in practice, drawing on utopic traditions of hopeful action and sociologically imaginative praxis.

References

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The importance of teaching skills and excellence in university teaching is acknowledged across many countries in contemporary higher education and several reward system initiatives have been implemented (Skelton 2004 and 2007, Land & Gordon 2015), especially in Australia, the UK and the Nordic countries. This development is also driven by an increased focus on quality assurance and development in times of change. Australia and the UK reward excellent teachers on a national level through prices, scholarships and professional frameworks (Chalmers 2011, Skelton 2004, Turner & Gosling 2012). These initiatives focus mainly on individuals whereas reward systems in the Nordic countries are more focused on institutional development (Olsson & Roxå 2013, Meld. St. 16 2017). The Nordic countries are at the forefront internationally, and more than 20 institutions of higher education have implemented reward systems and at least 10 more are in the development process (Winka 2017).

In this paper, we use close-up research to investigate implementation of reward systems. We are academic developers and although our focus is development of education, this process must be backed up mainly with fine-graded research. Based on case studies from different universities, combined with self-study research (LaBoskey 2004) and an autoethnographical approach (Adams et al. 2015, Ellis et al. 2011), we show how significant critical aspects influence systems and processes from both individual and institutional perspectives. We are aware of on-going methodological discussions but self-study research is an excellent way to get detailed knowledge about practices and developmental processes. The data used are documents and narratives combined with interviews within relevant networks in Nordic higher education, and personal experiences from actual processes.

The first aspect to consider is if a reward system should enclose on one or two levels of competence. Models with two levels could be open or additive, which means that either you apply for any of the levels or you have to be appointed at the lower level to be allowed to apply at the higher level. We will show that two levels engage more academics and focus more on institutional quality development whereas one higher level promotes excellence and scholarly research based teaching that might be somewhat frightening for some teachers.

A fundamental aspect of a reward system is the criteria that form the basis for the assessment. Teaching portfolios are used in the application process and include descriptions and analyses of the teaching practice (Olsson and Roxå 2013).
Concretion is of fundamental importance, and a portfolio is about an applicant’s teaching in relation to the students’ learning of the actual discipline. Furthermore, the importance of the discipline is imperative, and it is the pedagogical content knowledge (Shulman 1986) that is crucial. Although the criteria used for assessment differ between reward systems, it is possible to cluster them into different categories (Ryegård et al. 2010). We can identify at least six categories: focus on student learning (including evidence for learning results), ability to incorporate the discipline in a teaching and learning context (pedagogical content knowledge in practice), professional development over time, scholarly approach to teaching and learning, and pedagogical leadership (actively leading and promoting educational development). What evidence we should look for in a teaching portfolio depends on how we interpret the different criteria behind these categories. Results show that universities and faculties use criteria or specific indicators to show their definition of teaching excellence and they often do this to highlight explicit institutional priorities.

The assessment process is another key aspect often performed by assessors from other universities. However, the assessment can also be an internal process, or it can be a combination. If we focus on quality development, an internal or partly external process is preferable. An entirely external process is closer to research assessments but the assessors’ lack of institutional understanding is often a serious shortcoming.

Aspects on a more general level include systems at university level or faculty level. Both models are common and we will show that systems at faculty level are more effective as quality drivers. Finally, monetary incentives are important especially as they are evidences for the seriousness of the university. Models with increased salary for the individual as well as extra funding for the department are particularly powerful.

In his “think piece” related to the conference keynote, Tristan McCowan discusses how unbundling of higher education might influence teaching and learning. We argue strongly in favour of integrated universities where teaching, research and community engagement are kept together and supporting each other as important parts of a comprehensive institution. Nordic universities are essentially not moving in the direction of unbundling and we will show that the pedagogical arguments in favour of unbundling are questionable and that reward systems do support the structure and benefits of traditional universities. An illustrating example is that (after 15 years in Lund) rewarded teachers are significantly overrepresented at important positions within the university (Olsson 2018, personal communication). The fact that rewarded excellent teachers are seriously involved in policy and decision-making is of profound importance for the development of university teaching. We also...
recognise that of more than 120 rewarded teachers more than a third are full professors leading active research groups.

Further examples from Lund University comprise increased knowledge of how reward systems influence institutional development. We have shown that rewarded teachers are responsible for courses that support high quality learning and a deep approach to this learning (Olsson & Roxå 2008, Borell & Andersson 2014), and we recognise, through examination results and course evaluations, that teaching develops positively over time. The quality of teaching portfolios has increased in relation to the complexity of reflections about disciplinary teaching practices, the scholarly approach, effects of teaching on student learning, and sharing/dissemination of expertise and best practice (Larsson, Anderberg & Olsson 2015). The assessment process has also been researched which has resulted in better criteria and assessment procedures, and new models for defining teaching quality and excellence (Olsson & Roxå 2013, Olsson & Roxå 2012). Lund University was the first Nordic university to launch a reward system in 2001 (Olsson & Roxå 2013) and our experiences and our research point toward engaging and well-adapted teaching that is not old-fashioned or restrictive and where the engagement between teachers and students is essential for the quality of learning.

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44: The Reflexive Imperative for Leadership of Scholarship in Teaching and Learning at Stellenbosch University

Ruth Andrews (Stellenbosch University)

This paper explores how university leadership balances the tension between academic autonomy, power, politics and ethics in the field of higher education in an era of paradox and complexity (Samier, 2008). In an increasingly politicised and market-driven university context, the dimension of ethical leadership is assumed, sometimes forgotten, accentuating the paucity of scholarly research in this field (Duffy, 2003: 15; cited in Glanz, 2010). The university leader’s choices and decision-making are influenced by personal ethics derived from core values; professional ethics such as academic codes; organisational ethics such as regulations; legislative and political imperatives such as social justice; equity and transformation and academic autonomy (Samier, 2008).

At a time when national government is grappling with issues of nepotism, corruption, and greed, some South African universities are struggling with transformation imperatives, poor governance and maladministration. Compounding the above are resource challenges of funding linked to subsidy and student fees; throughput rates; research outputs; enrolment targets, and the ever-burgeoning
administration load. University leadership would have witnessed fundamental changes within the higher educational landscape during their tenure.

The impact of globalisation on higher education has resulted in higher education reform in line with managerialism (Margetson 1997). The discourses of key performance measurements; regimented accountability structures with a strong focus on outcomes have become predominant along with metrics of institutional ranking that has a direct impact on resource allocation. Macfarlane (2009) speaks of a competitive environment marked by fierce competition for research funding; student enrolments and research publications. Mouton (2013) compares the shifting roles of academics in response to neoliberal practices to academic capitalism. Leadership studies within the educational sphere have been predominantly anecdotal and qualitative, primarily based on the testimonies of educational leaders without exploration for the ontological positioning of leadership.

Research of the practices of 174 middle management academics across 3 Australian universities revealed consistent themes across all institutions in what is called the Emergence of Ethical Dilemmas (Ehrich et al., 2012). Two core themes that emerged from this study are as follows: Academic dishonesty, for example, tendencies to adjust scores to keep failure rates low and falsify throughput and Unethical conduct or behavior which had a range of categories from staff exploitation to confidentiality issues. Each of these themes comprised a number of sub-categories to give a composite view of ethical leadership in higher education (Ibid). A concern for the researchers conducting this study was the sense of powerlessness experienced by the academics when faced with ethical dilemmas. This study is supported by a growing body of research on academics facing ethical challenges within higher educational institutions (Robertson & Grant 1982; Robie & Keeping 2004; Strom-Gottfried & D’Aprix 2006; Fitzmaurice 2008; cited in Ehrich et al., 2012). Fitzmaurice (2008) further states that universities provide a rich context for ethical dilemmas due to the complexity in academia that is pocked with paradoxes and contestation.

In South Africa, most challenges within higher education are closely linked to our history and the imperative for transformation (Boughey, 2015). Most recent events to this effect playing across social media and main-stream media are the Open-Stellenbosch; Rhodes must fall and #RhodesSoWhite, FeesMustFall campaigns driven by university students dissatisfied with the pace of institutional transformation. With social justice receiving extensive academic interest, (Sergiovanni 1996; Fullan 2003; Hester 2003; Strike et al., 2005; cited in Glanz, 2010) there is ironically, the paucity of research pertaining to ethical leadership in higher education in South Africa. Given the state’s social justice imperative and the direct link to resource allocation, the current modality is on student achievement
and throughput with very little thought given to ethical leadership (Gordan, Kane & Staiger, 2006) or the leadership required to create an environment conducive to social transformation.

Bhaskar’s Critical Realist theory states that absolute reality exists in the world and this truth can be known (1985). Critical realism requires one to identify the structures and mechanisms at work in order to understand and be able to effect change within a social order (Corson, 1991). Bhaskar posits Reality as a stratified, layered ontology that is multidimensional, open and differentiated (1998:5). Reality consists of events and experiences as well as structures, powers and mechanisms. Reality comprises three domains namely the Real, Actual and Empirical.

Sayer (2000) and Archer (2007) state that this Reality consists of structure; culture and agency, pervading all three levels of the Reality each with powers and properties. We exercise our agency or causal powers upon structure and culture within society when developing projects and programmes. Choosing to exercise our power of influence or not to act is called Reflexivity (Archer 2007).

Reflexivity as the internal conversation, is able to reproduce the social circumstances of the individual as well as the environment. Reflexivity informs our decision-making when faced with cultural and structural change, we recontextualise and reframe our reality by drawing on past experiences. Our reflexivity can transform or maintain structure and culture.

Archer’s Theory of Reflexivity as an explanatory tool enables us to explore the impact of leadership at higher educational institutions. This paper explores the reflexivity of senior leadership who work within higher educational settings, how their reflexivity is capable of enabling or constraining transformation of the existing university structures and cultures.

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01: Troubling Time/s In Higher Education
Vivienne Bozalek (University of the Western Cape), Chantelle Gray-van Heerden (University of South Africa), Siddique Motala (Cape Peninsula University of Technology)

The symposium will consist of three presentations, all of which respond to Penny Jane Burke’s call to consider how new conceptions of time might affect how we do higher education pedagogies and scholarship in the light of contemporary influences of neoliberalism and marketisation on higher education institutions. The presentations focus on the theme Diversity, equity and social justice: what forms does diversity take, and how should our thinking change in order to promote equity and conditions for social justice in higher education?

The symposium will structured in the following way:
Each paper will be presented for 20 minutes after which there will be a a short discussion about each paper (75 minutes). At the end of the symposium there will be a general discussion about common themes across the presentations and how they relate to the think piece (15 minutes).

Paper 1
On the edge of time: Considering structures, rhythms and pressures in higher education

In Gilles Deleuze’s essay on Beckett, “The Exhausted”, he distinguishes between the tired and the exhausted, the latter referring both to the protagonists in Beckett’s work, as well as the process of exhausting an entire set of possibilities. This image of fatigue is taken up again by Deleuze in Difference and Repetition where he explores the exhaustion/exhaustive series (or fatigue) especially in terms of the passive syntheses of time. His purpose is to critique Kant’s transcendent idealism which remains within the realm of condition/conditioned – a praxis still widely employed in Higher Education. Kant, Deleuze argues, aims for solutions that have no internal differentiation and, as a result, the possible remains locked within the representation and stable identity of concepts, or at least particular kinds of concepts – what Deleuze calls the ‘dogmatic image of thought’. This dogmatic image of thought does not allow for the production of the new, but simply reproduces existing structures and arrangements that are often distributed unequally along lines of class, race, gender, ableism and so on. Capitalism and neoliberal policies further exacerbate these distributions alongside frames of precarity and production – a tension commonly exploited. As a result, we see in contemporary society ‘a deeper, far more pervasive, sense of exhaustion, of cultural
and political sterility' than ever before, as the late Mark Fisher (2009: 7) argues. Penny Jane Burke echoes these concerns around structures, rhythms and pressures in her think piece and articulates a need to conceptualise time in HE research. To do so, I return to Deleuze’s passive syntheses of time and his critique of Kant to think with him the conditions of real rather than possible experience. In particular, I refer to Deleuze’s distinction between tiredness and exhaustion to think about the ways in which time as multiple temporalities – as Aion rather than Chronos – might lead to a redistribution of intensities so that the ‘conditions’ of reality are no longer transcendent, but immanent – in other words, a kind of groundless ground. What we have here, then, is a praxis that moves from solutions to productive problems that are no longer conditioned by the dogmatic image of thought. Such a conception of time, I argue, can help us address the commercialisation of perfection and the complex coimbrication of capitalism and the education industrial complex, as well as the gender and racial logics folded into these that directly and indirectly reproduce inequalities in Higher Education.

**Paper 2**

*Posthumanist time and storytelling: pedagogical implications for engineering education*

This paper draws on research conducted in a geomatics undergraduate programme at a South African university of technology. In engineering education, specific subjectivities are promoted that are predicated on the influence of Eurocentric, Western humanism. Within this hegemonic humanist order, time is conceptualised as linear and can be referred to as Chronos (Braidotti, 2006, 2013). Traditional history is written in this way, and institutional practices are recorded in Chronos. Aion, on the other hand, is the dynamic, discontinuous, cyclical time of becoming. The discipline of geomatics is Chronos-driven, representational and holds time still.

A storytelling intervention was introduced into the geomatics curriculum to discover what useful insights for the geomatics total learning experience could emerge. Informed by Braidotti’s critical posthumanism (Braidotti, 2013), Barad’s agential realism (Barad, 2007), non-representational theory (Thrift, 2008) and critical cartography (Harley, 2009), historical stories were told by the lecturer with/through geographic information systems (GIS). Students were also given the opportunity to combine GIS and storytelling to create their own digital stories. Combining storytelling with maps allowed for multiple meanings, time zones and senses to be conveyed. A pedagogy inspired by a posthumanist ethic is radically open to the future, situated, relational, affective and promotes active experimentation (Massey, 2005; Braidotti, 2018). Critical posthumanism draws on Foucault, who showed how subjugated knowledges which have been disqualified by theory could be identified and analysed by genealogy. As a navigational tool, posthumanism also provides
guidance on how these subjugated knowledges can be unearthed, encouraged and deployed. Focusing on processes, the in-between spaces and becomings would be working with Aion. It is related to a subject’s potential, and central to this method is to create transversal linkages of concepts. These linkages are fostered by a dynamic conception of time - this is also argued for by Barad (2017) who points out that time is not exclusively linear. Within non-representational theory, the inert, lifeless characterisation of space is problematised - it investigates how bodies and subjects are actualised through their relationship with the world. Critical cartography shows us that what is shown on a map is not a representation of a pre-existing world, but is a construction of the world. Thinking through the pedagogical implications of non-linear time, dynamic space and postcolonial complexity resonates with Burke’s thinkpiece. Within the context of South African engineering education, such a pedagogy that makes time for student narratives is a move toward decolonisation. It encourages movement, and evokes questions about what engineering education could look like if time was set free.

Paper 3
Higher education hauntologies: Spacetimemattering, temporal diffraction, and justice-to-come

Penny Jane Burke’s (2018) thinkpiece contends that time has not been adequately conceptualised in the field of higher education, which has been caught up in hegemonic taken-for-granted notions of time such as employability and productivity, obfuscating issues of inequality still so pervasive in the higher education sector. Burke calls for a reconceptualisation of time through the lens of critical theory in order to consider how our conceptions of time frame our understandings of social change and social justice in higher education.

This paper provides an overview of Barad’s (2007, 2010, 2017a, 2017b, 2017c) work, which provides a radical reworking of time through a diffractive reading of queer theory and quantum physics, including her understandings of the interrelated notions of hauntology, spacetimemattering, temporal diffraction and agential realism. Barad troubles pervasive traditional linear conceptions of time. Her work is particularly useful for thinking time anew with regard to justice-to-come. She alerts us to the pitfalls of taken-for-granted notions of the temporality of progress in higher education, which abandons the past, inevitably moving continuously and relentlessly onward towards the future. Barad uses quantum physics to show how the past in fact continues to exist in the present, rather than being behind us, and as such, the past is always already open to change and can be reconfigured. The changes or reconfigurations leave material tracings - the world holds the memory of these tracings (Barad, 2017c, p.). Barad proposes an ethics of entanglement - a response-ability for the Other- in reworking materialised configurations of past and
future. For Barad (2017c) time is active. She charges materialists with the responsibility of “making time itself materialize in ways that have a revolutionary chance in the fight for the oppressed past” (Barad, 2017c, p.).

The paper will elaborate on how Barad’s queering of time can be used to reconfigure justice-to-come in higher education. It will include references to how hauntology and other reworkings of time have been put to work by authors such as Blackman (2015), Fisher (2014) and others, to reconfigure ways of enacting higher education. Blackman (2015) uses embodied hauntologies to enact research differently, requiring new sensitive ways of perceiving traces, gaps, absences and material-discursive-affective registers and where the researcher is entangled with human and non-human others.

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02: Supporting Research To Make A Difference: Reflections Of The International Gender, Social Justice & Praxis Network (The Network) On Combining Activism And Research

Penny Jane Burke (University of Newcastle, Chair), Gada Kadoda and Sondra Hale, Gifty Gyamera, Saajidha Sader, Ronelle Carolissen, Lebo Moletsane, Nonhlanhla Mthiyane, Lauren Misiaszek

Overview


This symposium presents work by the International Gender, Social Justice and Praxis Network, to bring together themes of researching for social justice. The symposium will focus on the praxis-based methodologies framing the three projects presented. Such methodologies require collaborative and participatory approaches that bring participants together across difference in the struggle for social change and transformation. The symposium will consider the requirements of praxis for developing spaces of reciprocity and reflexivity, for doing re-search differently and for bringing academic subjectivities together with activist orientations to the questions we collaboratively explore. This requires taking intellectual risks to respond to the significant challenge of translating research into practice in order to develop innovative approaches that impact on the educational inequalities that exist around the globe. The symposium will explore how the praxis-based methodologies underpinning our projects might provide new ways for thinking about diversity, equity and social justice within the neo-liberal university. It will also explore how
such methodologies can create spaces for students, scholars and activists critically engage in a ‘post-truth’ world. We will present insights gained from negotiating the tensions between activism and research and the development of resources that come out of research activities.

The Symposium will include an opportunity for delegates to participate in a World Café to discuss the ideas presented and how they relate to their own work.

**Time Frame**
- 10 mins: Introduction to the principles underpinning the Network
- 3 x 15 mins: Project presentations
- 30 mins: World Café
- 5 mins: Wrap Up

**Paper 1:**
*Building a Cadre of Facilitators of Workshops Dealing with Diversity in Sudan*
*Gada Kadoda and Sondra Hale*

Building on a long history of collaborative work this project aims to prepare a cadre of professionals who will then educate other facilitators in consciousness-raising and self-reflexivity about diversity in Sudan, using a co-generating, learning and unlearning programme, with the following key approaches:

- The focus on youth carried out by selecting participants from youth organisations, networks and groups;
- Conducting the workshops and updating the material with what transpires from the first set of workshops, aiming to contribute to a raised consciousness of participants that might extend to their families and friends;
- The possibility that participants may sustain the anti-sexism/anti-racism work beyond the project and help generate a national debate;
- The creation of this network of individuals, trained in organising anti-sexism/anti-racism workshops, may contribute to alleviating some of the tensions created by racism in the short term, and perhaps start an anti-sexism/anti-racism movement with consequences for salient Sudanese struggles with identity and peace;
- This is a gendered project, in terms of candidate selection and analysis of outputs but also the methods used in the workshop are transferrable to other forms of discrimination such as age-based and development formations such as centre and periphery.

The project’s significance is three-fold: First, focus on youth as the workshop participants will be aged from 18 to 35 years old. Second, use of existing networks and human rights cadre with participants selected from a population that has undergone education on human rights and youth leadership. Third, following a
participatory and co-generation approach. Beneficiaries’ participation in the project’s implementation starts at the preparation workshop where the responsibilities of this first set is to lead the selection of participants and the facilitation of the regional workshops, in addition to forming the state team and planning their post-project activities, potentially popularising consciousness-raising on salient social problems in Sudan.

Paper 2: Neoliberalism, Gender and Higher Education: Developing leadership capacity for women in higher education
Penny Jane Burke, Gifty Gyamera, Saajidha Sader, Ronelle Carolissen, Lebo Moletsane, Nonhlanhla Mthiyane

In the context of neoliberalism, which has become the new common sense, universities globally have adopted corporate strategies of competition, self-promotion and being enterprising. In this regard, academics are presented with tremendous and demanding tasks for which there is little escape. These demands of neoliberalism, many have argued, impact more negatively on female academics than their male counterparts and this plays out differently in different local, institutional and national contexts. This project seeks to explore some of these issues in both Ghana and South Africa through pedagogical methodology (Burke, Crozier and Misiaszek, 2017), letter writing (Burke and Gyamera, 2018) and collaborative workshops aiming to co-produce accessible and valuable resources and tools to support women’s leadership in and of higher education.

In both Ghana and South Africa, female academics are confronted with various competing socio-cultural expectations. Women are also faced with gendered inequalities, misrecognition and marginalisation in the academic world, which intersect in complex ways with other axes of difference. These challenges often limit and undermine women’s parity of participation and leadership in their institutions. In universities in both countries, few women hold professorial and/or senior leadership positions, and are often excluded from key administrative positions and representation on strategic committees, where decision-making takes place.

This project opens up spaces for women to collectively explore the ways that social, cultural and symbolic inequalities play out in relation to the education and career opportunities for female academics and staff. The project involves women in participating in praxis-based workshops to facilitate the women’s engagement with a range of critical, conceptual and methodological tools to (re)consider their experiences in light of structural and discursive inequalities both inside and outside of higher education. The aim is to promote women’s capacity for leadership in higher education, both in term of individual and collective forms of leadership.
Paper 3: Gender-Health-Education Council (GHEC): global pedagogies for practitioners
Lauren Misiaszek

This paper presents work focused on global inequalities at the intersection of gender, health, and education through the traditional practice of council (to be detailed in the presentation). The project is conducted in collaboration with Ways of Council (http://waysofcouncil.net), with teams in China, Ivory Coast, Malawi, the Philippines, and Tanzania.

The strength of council is that it is highly adaptable: it can be as simple or as complex as desired by/possible for a group. It can occur wherever people can gather and requires no special equipment (yet it can also be high-tech and virtual). Thus, both the practice and resulting resources have been proven to be highly feasible.

Inequalities at the intersection of gender, health, and education persist because there are not sustained spaces for dialogical praxis around potentially ‘sensitive’ themes. Council practice requires sustained formation (a term intentionally used in place of training) and engagement, which is not always possible in unpredictably the least-resourced contexts. Thus, an initial effort to create pedagogies around this topic that can be adapted cross-culturally is one response, albeit incomplete, to these persisting inequalities.

Council can be seen, to draw on the words of Boaventura de Sousa Santos (dSS) (in his thinking about the connection of theory to the practices of social movements and other groups), as “new for some and very old for other people” (de Sousa Santos, 2012, pp. 50-51). Considering how council may be viewed as a theoretical, methodological, and pedagogical strategy, this project conceptualizes council within dSS’s thinking of “alternative thinking of alternatives” (de Sousa Santos, 2012, p. 52). The form of the resulting pedagogies may be “new for some and very old for other people” yet the content will be highly innovative. It is the balance of simultaneous comfort and intrigue that the project intends to use to connect with the pedagogies’ intended audiences.

Participants
Professor Penny Jane Burke
Global Innovation Chair of Equity and Director, Centre of Excellence in Equity in Higher Education, University of Newcastle (UON)

Professor Ronelle Carolissen
Clinical Psychologist and Professor of Community Psychology, Department of Educational Psychology, University of Stellenbosch

Dr Gifty Gyamera
Lecturer: School of Public Service and Governance, Ghana Institute of Management and Public Administration (GIMPA)

Professor Sondra Hale
Research Professor and Professor Emerita: Anthropology and Gender Studies Departments, University of California, Los Angeles (UCLA)

Dr Gada Kadoda, Ph.D., Software Engineering
Independent Consultant and Lecturer, Founding President, Sudanese Knowledge Society

Associate Professor Lauren Ilia Misiaszek
Institute of International and Comparative Education, Faculty of Education, Beijing Normal University

Professor Relebohile Moletsane
Professor and John Langalibalele Dube Chair in Rural Education, School of Education, University of KwaZulu-Natal

Dr Nonhlanhla Mthiyane
Lecturer: Science Education, Durban University of Technology (DUT)

Dr Saajidha Sader
Lecturer: Social Justice Education, School of Education, University of KwaZulu-Natal (UKZN)


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**03: Understanding Knowledge, Curriculum And Student Agency: A Longitudinal And Comparative Study**

Jennifer Case (Virginia Tech), Jan McArthur (Lancaster University), Reneé Smit (University of Cape Town), Nicole Pitterson (Virginia Tech)

This symposium uses as starting point the position put forward by Aslam Fataar in his thinkpiece. Fataar draws on research into South African students’ development
of agency through their navigation of university studies. Crucially, he argues that the university misrecognizes the nature of especially first generation black students’ struggles, and thus this development of agency happens in the ‘shadow’ of institutional structures. He calls for a recognition of students’ subjectivities that do not only focus on their studies, but also their domestic backgrounds and the broader context of South African urban life – and what these demand of students in their work to cope and survive. In addition to this call for a focus on spatial complexity, Fataar calls for an acknowledgement that this is a journey of becoming.

Fataar suggests that these journeys can be best thought of comprising three aspects: 1. pre-university paths and the transition into higher education, 2. educational engagement practices as a foundation for epistemic becoming and 3. bodily practices involving cognitive, affective and strategic dimensions. While he recognizes the extraordinary success demonstrated by students in their complex and strategic navigation of university life, Fataar argues that the university could do a whole lot better in recognizing these realities and attuning its structures accordingly. Specifically, he argues that curriculum transformation is needed to better support students’ epistemic becoming.

This symposium draws on preliminary findings emerging from a longitudinal and comparative study of undergraduate students in Chemistry and Chemical Engineering. The study has a keen interest in how university studies might be transformative, and is particularly interested in the role that student engagement with knowledge, both in the curriculum and broader discipline, might play. The study involves two universities in each of three countries (South Africa, UK, USA). The study draws centrally on annual in-depth interviews with students in each of the 12 programmes, locating these also in data on teaching and curriculum in the programme. In each site the study seeks to include a diverse group of students, including populations that are historically under-represented in the programme. Thus there is an interest in the intersection of race, class and gender in students’ experiences of studying in science and engineering, and a particular interest in how institutional and programme structures work to either support or constrain the development of students’ agency.

Theoretically, the study is grounded in a social realist approach to researching education, drawing also on work in the sociology of education, knowledge and curriculum. The design of this project is informed by the view of knowledge and curriculum captured in Basil Bernstein’s (2000) notion of the ‘pedagogic device’. This highlights the ways in which knowledge is transformed as it moves from a research context, to higher education curricula, to the understandings that students’ develop of this knowledge. This movement can be characterised in terms of ‘knowledge-as-research’, ‘knowledge-as-curriculum’ and ‘knowledge-as-student-
understanding’ (Ashwin et al. 2012; Ashwin 2014). Bernstein (2000) emphasises that the transformation of knowledge as it moves between these forms is not simply based on the logic of knowledge itself. Rather these transformations are the sites of struggle in which different voices seek to impose particular versions of legitimate knowledge, curriculum and student understanding. Focusing on the relations between knowledge-as-research, knowledge-as-curriculum and knowledge-as-student-understanding offers a powerful way of gaining a sense of the transformative power of higher education because it brings into focus both the ways in which higher education transforms students’ understanding and identities but also the potential of students to transform curricula and the knowledge that they engage with. The project also includes a distinct focus on the role that assessment plays in forming students, and the degree to which this can be considered to align with the university’s intentions to support social justice and transformation.

In this symposium, researchers from each of the national context for this study, will present preliminary findings from the analysis of first year student interviews. Specifically, we focus on Fataar’s questions around engagement with curricular knowledge as a foundation of epistemic becoming. We also pay particular attention to ways in which the development of student agency is formed and/or frustrated in this process. Drawing also on data around students’ journeys into the university, we look to identify institutional structures which either support or hinder such development. For the purposes of this symposium, each paper takes on a particular research question, rather than aiming to provide comparable analyses across the contexts.

Paper 1: Analysing students’ conceptions of current and future selves
Renee Smit (UCT), Margaret Blackie (SU) and Ashish Agrawal (UCT)

The South African contribution to the symposium will take as its focus the way first year science and engineering students articulate current selves and project towards future/possible selves at this early stage of their academic journeys. The data shows complexity in the connections to disciplinary selves as scientists and engineers. The nature of these early conceptions of disciplinary selves will be considered. This will be discussed in the light of indications in the literature (Clegg, 2011; Leondari, 2007) that an ability to imagine a possible future self is important in educational success, and that student agency develops as identification with a field of study strengthens (Verdin & Godwin, 2015), and they engage with disciplinary knowledge.

As Fataar reminds us, the academic journey is one of (epistemic) becoming, and students’ starting points are their communities of origin. The paper will take these points of origin seriously and applies Yosso’s (2005) expansion of the notion of
cultural capital, her community cultural wealth framework, to what students bring with them into higher education.

References

*Paper 2: Analysing students’ experiences of assessment and feedback*

Jan McArthur (Lancaster), Kayleigh Rosewell (Lancaster), Janja Komljenovic (Lancaster), Paul Ashwin (Lancaster)

The UK contribution to this symposium focuses on first year students’ experiences of assessment and feedback. It takes an assessment for social justice (McArthur 2016, 2018) perspective in which social justice is closely aligned with recognition, as outlined both by Fataar in his thinkpiece, and by critical theorist Axel Honneth. The nature and purposes of higher education are taken to rest upon ensuring genuine recognition of all students, including recognition of their traits and abilities. Assessment and feedback are considered key to this because of their fundamental role in shaping what and how students learn, including the possibilities for genuine agency.

We consider the possible dissonance between the practices of continuous assessment, which shape the student experiences of the participants in our study, and social justice as mutual recognition (Honneth 2004, 2014). Does such continuous assessment allow for gradual, low-stakes learning, or does it generate stress and close down opportunities for greater student agency? We consider the possibilities for dialogic feedback in this assessment environment and explore the links between student perceptions of feedback and their understanding of the pedagogical relationship they have with their lecturers. Comparisons between programmes will be considered, along with differences by gender and institutional type.
References

**Paper 3: Analysing students’ experiences of curriculum**
Nicole Pitterson (Virginia Tech), Jenni Case (Virginia Tech)

The US contribution to this symposium focuses on students’ experiences of the science and engineering curricula. This work is centered on exploring how students develop an identity within their discipline, characterized here in terms of agency, as they engage with disciplinary knowledge (Case & Marshall, 2016). The intent of this work is to demonstrate the transformative power of knowledge: as students are exposed to concepts within their discipline their individual perception of what it means to be an engineer or scientist, is likely to develop. From our analysis of the first year data we show how the curriculum structure exercises a profound impact on students’ emerging agency, but also how we can identify nascent disciplinary identifications.

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**04: Timespacemattering: An Invitation To Create A Manifesto For Justice In Higher Education**
Vivienne Bozalek, Abdullah Bayat, Karen Collett (University of the Western Cape), Xena Cupido (Cape Peninsula University of Technology), Susan Levine (University of Cape Town), Mdumo Mboweni (University of Limpopo)

This 90-minute symposium invites participants to co-create a manifesto for justice in higher education from the perspective of timespacemattering (Barad, 2007), inspired by the thinkpiece written by Penny Jane Burke (2018). In the current epoch of the neoliberal university, troubled by the multiple pressures that students and
staff are subjected to, we ask what kinds of political shifts in higher education would enable us to ‘do time differently’, so as to initiate new forms of onto-epistemic justice?

The session will be structured as follows:
Drawing on an African (World) Cafe methodology, and using multimodal techniques, participants will be invited to intra-act with each of the concepts below for 5 minutes (30 minutes), after which there will be a plenary report (30 minutes) on new insights regarding the provocations. Thereafter a manifesto for justice in higher education will be co-created and shared with the participants and conference organisers (30 minutes).

Our timespacemattering intervention invites participants to engage with our provocations on the following theoretical concepts, which are elaborated on below:

**Slow scholarship**
This concept is derived from the Slow food movement, initiated by Carlo Petrini, a leftist journalist as a protest to McDonald’s being imposed on the Spanish steps in Rome in 1986, after which a Slow food manifesto was internationally developed. The Slow food movement invited a refocus on the pleasure of enjoying the quality of locally-grown food. It has since sparked an interest in many areas of life (e.g. Slow cities, Slow travel), including academic practices and disciplines. Slow scholarship calls for a re-engagement with quality and pleasure in the higher education practices. More particularly, the focus is on care-full, close-up, detailed and attentive reading, writing, listening, re/searching and pedagogies. Slow scholarship enables practices which are care-full not to do epistemological damage by standing at a distance from texts, or pitting one position against another, but rather engage in diffractive readings of one text through another, in order to do justice to the ideas expressed. Experimentation in transdisciplinarity and collaborative processes in spacetime matterings provide ways of resisting relentless performative imperatives and the focus on progress an age of neoliberalism in higher education.

**Anthropocene**
This refers to the ‘epoch in which human disturbance outranks other geological forces’ (Tsing, 2015, p. 19). The concept, lifted from Geology, points to the destruction of places in geological time, where the destruction is irreversible. Denialism about global warming, climate change, environmental degradation, terrorism, large scale poverty and land ownership issues, has brought about the Anthropocene. Higher Education in South Africa is folded into the fabric of the Anthropocene with its emphasis on productivity and progress driven by neoliberal extractive managerialist agendas. Instability and precarity, like many other forces in human history, have a propensity to shake up that which humans have taken-for-
granted over non-human matterings. The issues have been simmering for a very long time in the midst of denialism. Climate change, and the destruction of the planet require that we engage with socially and environmentally just pedagogies that frame timespacemattering not just as resources but as essential to our collective existence.

**Affect**

According to Massumi (2015), (drawing on Spinoza’s definition) affect is “the capacity to affect or be affected” and “is directly relational, because it places affect in the space of relation: between an affecting and a being affected. It focuses on the middle, directly on what happens between. More than that, it forbids separating passivity from activity “ (2015, p.91). Massumi argues that affect cannot be reduced to one thing, but rather requires the manyness of its forms. Affect is regarded as “an event, or a dimension of every event.” (2015, p.47). Affect is experienced as an in-betweenness, re/membering re/turning and capacitation of the body, which is “completely bound up with the lived past of the body” (ibid, p.49). Massumi asserts that relationality is the “virtual co-presence of potentials” (2015, p.5). He relates to the “wriggle room” to freedom which we find by accessing and exploring our ability to “belong with and to other places” (ibid:9). Engaging in a politics of affect cannot be done in language but in becoming engaged through both material and non-material processes. This requires one to engage and place oneself “in the middle, in a fairly indeterminate, fairly vague situation, where things meet at the edges and pass into each other” (2015, p.43). Of importance for affect is to “involve oneself in an “ethic of caring, caring for belonging, which has to be a nonviolent ethic that involves thinking of your local actions as modulating a global state“ (2015:45).

**Hauntology**

A concept initially developed by Derrida (1994) as a pun on ontology, hauntology argues that in all aspects of human life we pursue things and ideas that are neither present, absent, alive, nor dead. As a way to collapse linear life, ghosts are regarded as existing across time, where ghosts of the past are always present, and in our future. Both Derrida (1994) and Barad (2010; 2017a, 2017b) suggest that we construct the world in different ways based on spacetimemattering. Hauntings are not just memories of a time past, but as Barad elaborates a dynamism of time-being/being-time in its materiality (Barad, 2017a) Hauntings then cannot be considered as immaterial, or recollections of a time past, but rather as an integral part of existing material conditions (Barad, 2017). Much like the ghost of apartheid past, or the bombing of Hiroshima and Nagasaki, immortalised in time, entangled in the present, and part of the field of spacetimemattering. What creates the privilege within this environment which elevates the power of one and the silencing of the other? Burke (2018) challenges us to reimagine new landscapes in higher education.
She encourages us to explore the spatio-temporal relationalities through our intra-actions.

**Void**
Lifting off from Barad's (2017) contemplative reading of Derrida, void is described as a spectral domain where life and death are entangled, where being and nothingness collide, and where yearnings and the imaginary of what might yet have been reside (Barad 2015). Thinking with Barad, the void is a concept that troubles the grammar of time by collapsing neo-liberal mechanistic notions of time in favour of Quantum Field Theory (QFT). In troubling the grammar of time, the very notion of being in time is necessarily also troubled. Barad offers a philosophical entry point for challenging the fixity of institutional time in higher education, where mechanistic time is understood as a product of human invention, and where learning is linked with time-tables, deadlines, and pressured outcomes without allowing for slow learning or accommodating the diversity of student experience. We ask if and how time could be attuned to decolonial, posthumanist-oriented forms of epistemic justice. What are the murmuring silences held within the potentiality of the void that we have not heard, but that through a new attentiveness, can lead to a well spring of fulfilled yearnings, to the next best step and contribute to a manifesto of for social justice in higher education?

**Indeterminacy**
Following the quantum theorist Niels Bohr’s indeterminacy principle, Barad defines it in this way “indeterminacy explicitly entails a rejection of the classical metaphysical assumption that there are determinate objects with determinate properties and corresponding determinate concepts with determinate meanings independent of the necessary conditions needed to resolve the inherent indeterminacies” (2007,p.127). Indeterminacy in relation to spacetime means that there are no predetermined characteristics but it is only determined (known) through our intra-action with it, thus rendering it knowable in a particular way. Things or beings do not pre-exist interactions but instead emerge from these intra-actions. Thus, in higher education, as we intra-act, we become-with classroom spaces, lecturers/academics, knowledges and students rather than pre-existing as entities or individuals prior to entanglements. Barad (2010, p.264) suggests the necessity “to risk oneself (which is never one or self), to open oneself up to indeterminacy in moving towards what is to-come.” Different intra-actions lead to different ethico-onto-epistemological becomings (Barad, 2007).

**References**
Introduction

This symposium will expand on the ideas of unbundling presented in the think piece by Tristan McCowan in which he outlines how “functions of the university are once again being separated out: services are increasingly outsourced to external companies” (McCowan, 2016). He cites examples of unbundling with relation to the rise of teaching-only institutions, new forms of distance education and Massive Open Online Courses (MOOCs) and asks “to what extent do these signs of unbundling constitute a real threat to the integrity of the university? And if they do, should we be worried about it?”. These questions provide a fruitful platform for close-up research that analyses how teaching and learning provision - one of the core functions of the university - is being unbundled and rebundled. Our particular frame is the intersection of increasingly disaggregated curricula and services, the affordances and limitations of digital technologies, the growing marketisation of the
higher education sector itself and the inequalities which characterise both the sector and the contexts in which they are located.

Over the past few years Higher Education systems globally have seen the emergence of an increasing number of online qualifications, programmes and courses, delivered in new configurations of companies and partnerships, through a process of disaggregating educational provision into its component parts, or unbundling. In the face of increasing financial strain on the public higher education systems globally, pressures to massify, and the promise of digital and online technologies, universities are increasingly developing relationships with private companies of educational services - referred to as ‘edu-businesses’, ‘enabler companies’ or ‘online programme management companies (OPMs)’ - to help develop and deliver new models of educational provision for increasingly diverse cohorts of students. These companies appear to be targeting certain types of institutions, imagining new types of credentials and qualifications and identifying certain topics as being particularly marketable and desirable to potential students or industries. These emergent relationships and activities constitute new forms of market-making in Higher Education; while the processes underway of unbundling are of interest, the ways in which rebundling occurs are pivotal as profound forms of restructuring take place.

The new relationships and forms of provision which come into being are often mediated by new digital technologies and new modes of online learning. While they may represent potential innovations in existing teaching and learning strategies and could provide access for more students, but they also have the potential to reproduce inequalities within the higher education sector by benefiting so-called elite institutions or particular types of students. Whilst such developments promise to offer opportunities for increased numbers of learners to access education in ever increasing flexible formats, there is a need to investigate the nature, processes and impacts of forms of unbundling and subsequent rebundling.

The authors are engaged in empirical research to explore the unbundled nature of higher education provision mediated by market forces and digital technologies. This is part of a research project entitled ‘The Unbundled University: Researching emerging models in an unequal landscape’ that explores the terrain in England and South Africa, based at the universities of Cape Town and Leeds. In this symposium we invite participants to engage theoretically and practically with what unbundling looks like, how it is represented - in terms of discourses as well as in terms of business models - and what its impacts are on stakeholders.

We posit that public universities and their staff should be aware of both the opportunities and potential pitfalls of entering into relationships with external
private companies. We intend to stimulate discussion about the implications for policy-making and to help inform university leadership, policy-makers and academic grappling with developing new business models through engagement and partnerships with private providers of educational services.

Drawing on empirical research and emerging findings, we intend the symposium session to directly address McCowan’s question: “it is not clear to what extent higher education systems and institutions globally are in fact moving in this direction. Can we observe movements towards unbundling in the day-to-day of our academic work and institutions? How do these dynamics differ between institution types, countries and regions?”

**Proposed structure of symposium session**

*Inputs*

The symposium will comprise multimodal inputs and interactions which together invite participants to unpack and surface some of the core issues around recognising and articulating unbundling in the teaching and learning space, identifying the stakeholders who are impacted upon by unbundling, and the differentiated levels and types of unbundling in among different types of universities in a given Higher Education system. The accompanying paper, “Mapping new and unbundled relationships between private providers and public universities: insights, implications and issues” unpacks and frames the key issues and will form the basis of the first input at the session. Further inputs for the symposium session include an analysis of the language and discourses used by and shaping university staff and private companies. Drawing on interviews from 33 university leaders and academics and 9 private companies, we will examine the language university staff and representatives from private companies use when conceptualising, selling or describing new and emerging forms of teaching and learning provision, and how they describe the roles of stakeholders in this new terrain. We will also consider what is implied by these language choices.

*Activities*

The symposium structure additionally allows for participant interaction. We intend to present two provocations in video format that draw on research findings and illustrate ways of identifying how and why unbundling is happening - these will scaffold participant activities. First, participants will be invited to identify stakeholders and map out business relationships between the institution and private companies for their institution; and second, participants will examine which services in relation to teaching and learning in particular are being unbundled. These activities are designed to surface forms of unbundling and rebundling in close-up
for any institution within a broader framework of changing higher education provision.

**Respondent and reflection**

Our intention is that these activities and the research work from which they emanate should stimulate dialogue and deeper understandings about the implications of these developments on teaching and learning, acknowledging the differentiation between geographies and types of institutions and the consequent impacts on the multiple stakeholders - primarily academics and students but also others.

The symposium will conclude with observations from the designated respondent, Tristan McCowan, who will offer a reflection on the discussions throughout the session.