

Appropriate pedagogy for practice, the ha-ha in the higher education landscape

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Abstract

In this paper I argue that appropriate methods and approaches in university teaching require an on-going ontological and epistemological debate. A pedagogic orientation implies a framework for educational decision making and participation that can result in strategic educational failure if it is poorly understood.

Pedagogy is a universal educational concept and is part of every constructed educational endeavour. From my perspective as an educator in a vocational educational setting, the understanding of educational concepts is generally scant. Educational terminology is rarely used amongst the educators and words such as pedagogy are ambiguous and foreign to the practitioner educator. Maybe educators fear being wrong educationally, not adhering to the rules of education and therefore not engaging constructively with the concepts. This paper might not demystify the topic completely, but an attempt will be made to narrow the gap, or the ha-ha in the applicable landscape. The educational reference in the paper is that of a University of Technology (UoT) within the Higher Education (HE) setting in South Africa, and will be briefly contextualised.

The ha-ha¹ is metaphorically applied to illustrate the possibility of similar hidden landscaped illusions in higher educational settings. Accountability therefore lies with the architects of the HE landscape and their influence on the educational approach, as well as the teacher-academic who needs to facilitate individual learning towards economic sustainability.

Keywords: Pedagogy, teaching practice, Higher Education, ontology, epistemology

Introduction

“I have looked across the ha–ha till I am weary” - Jane Austen

In this paper I argue that appropriate methods and approaches in university teaching require an on-going ontological and epistemological debate. A pedagogic orientation implies a framework for educational decision making and participation that can result in strategic educational failure when it is poorly understood. In order to contain the vastness and complexity of this topic I will confine and direct the discussion and suggestions through the following themes:

- The ha-ha as metaphor in Higher Education
- Accountability in a university of technology context
- A discussion on the origins and developments around pedagogy
- Appropriate knowledge and learning
- Possible consideration for a pedagogy for practice

¹ The ha-ha was a 17th and 18th century English landscape design feature, a kind on deep but empty ditch surrounding an estate which served the same purpose as a fence, but was not easily visible.

Pedagogy is a universal educational concept and is part of every constructed educational endeavour. From my perspective as an educator in a vocational educational setting, the understanding of educational concepts is generally scant. Educational terminology is rarely used amongst the educators and words such as pedagogy are ambiguous and foreign to the practitioner educator. Maybe educators fear being wrong educationally, not adhering to the rules of education and therefore not engaging constructively with the concepts. This paper might not demystify the topic completely, but an attempt will be made to narrow the gap, or the ha-ha in the applicable landscape. This paper emanates from a larger investigation into the pedagogic considerations for teaching a creative practice. The propositions made at the end of the paper form part of a work in progress and are meant to invite participation and stimulate constructive debate.

The educational reference in the paper is to that of a University of Technology (UoT) within the Higher Education (HE) system in South Africa, and will be briefly contextualised later in order to understand the educational setting of the discussion. However, the discussion is mostly principle-driven and can stimulate reflection on educational practice in any teaching and learning environment.

This paper is part of a personal journey into educational and philosophical theory in an attempt to understand my teaching experience of the past 26 years in retrospect. An attempt will be made to illustrate the complex environments that educators, sometimes unknowingly, deal with every day. The methods and approaches of the educational act ascribes to an embodiment characterised by the Hedeggerian “being in the world” of education. This ontological stance positions me, purposely, towards appropriate action.

The ha-ha in HE

However tempting, the reference to the word ha-ha in this paper is not a reference to some educational joke. The ha-ha, a 17th and 18th century English landscape design feature, is metaphorically applied to illustrate the possibility of similar, hidden landscaped illusions in higher educational settings. Accountability therefore lies with the architects of the HE landscape and their influence on the educational approach. Good academics are very clever and ingenious. They find their own way of constructing their piece of academic landscape within the larger HE domain. As active participants they become accountable for the educational setting that they control. The ha-ha was constructed to create an invisible blending between the cultivated estate and the uncultivated wilderness surrounding the estate. The one-point perspective, from the estate, created a seamless blend with the untamed.

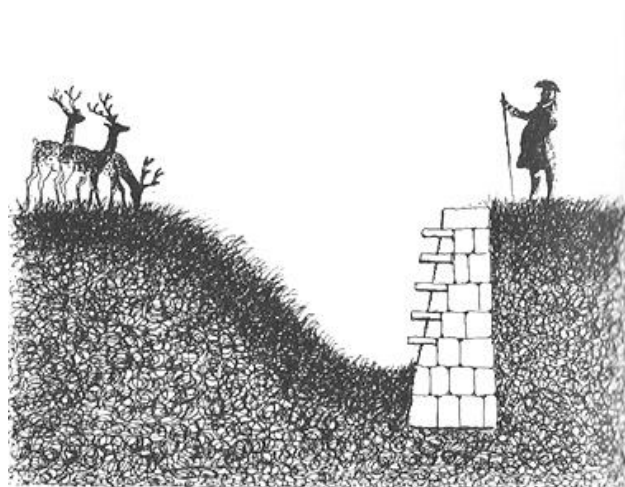


Figure 1. The ha-ha wall

The ha-ha prevented animals from encroaching on the more elegant and refined part of your estate (Wakefield 2010). The estate that I am specifically alluding to is that of HE, specifically UoTs that teach creative design practice. The metaphor can apply to any educational setting and can be critically unpacked in multiple ways. Its application in this paper is that of a construct that creates a hidden barrier between the cultivated (through education) and the uncultivated wilderness. It therefore seems as if the estate extends into the wilderness, but from another perspective the divide is obvious. It is a barrier to access. The access that I am referring to is not political, but educational. It refers to the epistemological access using well-considered methods and approaches to what needs to be learnt.

Learning remains the core business of education. Learning theory and strategies remain an on-going debate and field of study in all education sectors. The multiplicity of leaning strategies debated over centuries provides the “researcher on education” (Elliot 2006) with enough material for endless abstraction. My interest in education in this paper is towards what Elliot refers to as “educational research”, which he explains as the “practical intention to realize educational values in action” (Elliot 2006, p.169). This makes me a participant researcher. The paper draws on literature within the broad interconnected domain of HE in an attempt to view a real setting through the thinking of others.

The University of Technology

The UoT, previously known as a technikon, was referred to as a “glorified high school” by a prominent academic theorist in South Africa. On reading that statement for the first time I felt an evangelical pull towards the ‘univer[sal]sity’ light, away from the ‘tech’ affiliation. The pull was not strong enough, and twenty-six years later, I am not closer to the ultimate academic light. Instead, more ambiguity than clarity ensued when the term university was attached. Before the restructuring of the higher education landscape in South Africa technikons were quality controlled by the Certification Council of Technikon Education (SERTEC) nationally. Accountability then seemed remote and secondary. The then traditional (academic) universities established the Quality Promotions Unit (QPU) to prepare themselves for the establishment of the Higher Education Quality Committee (HEQC) (Reddy et al. 2000).

From the technikon perspective the new national HEQC would provide an institutional autonomy that filtered downward to course level, affecting not only the course structure, but also the approach to teaching course content, and therefore more accountability. One of the main focusses of the technikons, as institutions, was to provide a professional workforce to industry. They fulfilled this commission very successfully, mostly because of the clear mandate given. The current UoTs had to grow up. The industrially relevant commission was complemented with another commission - applied, problem-solving, technology driven, world-class research (Du Pré 2009). Du Pre states: “What UoTs then need to become are centres of technology excellence, and not try to duplicate what traditional universities are so good at, and are geared to do” (Du Pré 2009, p.17). What were UoTs geared to do, other than what they were good at for decades? The up skilling proved to be a challenge, resulting in an epistemic-import management model. This model employed as many doctoral candidates from traditional universities as vacancies and money allowed. The result was epistemic drift, away from the ‘first commandment’ (industry) and towards the ‘eleventh’ (world class applied research).

The epistemic drift influenced the teaching of industry practice in the classroom, not in curriculum, but in approach and methodology, in pedagogy. Jansen echoes the need to look elsewhere when he states that there is “no shred of evidence in almost 80 years of curriculum change literature” of a direct correlation between the change of curriculum and the positive influence of that on the economy (Jansen 1998). I suggest that deep introspection is done from the ground up. I am sure that we will also not find any shred of evidence where educational governance decisions affected the economy positively.

The Pedagogue

Whereas curriculum remains the core content indicator of the syllabus taught, pedagogy addresses the holistic learning and teaching environment. Our students need confidence when they enter the world of work. Learning a creative design practice hones an ability to make and perform with authority and demands an educational environment that encourages the learning of this ability. As the transformational agenda keeps on rolling ahead, it brings with it the possibility for re-evaluating how we are going to educate.

Gravett (2001, p.23) refers to our frame of reference that needs to change. She refers to two concepts that Mezirow coined; “meaning perspectives (frame of reference) and meaning schemes... the habitual orientation and expectations”. According to Mezirow our meaning perspectives, “if left unquestioned”, will lead to “cognitive imprisonment” and need to undergo a “transformation”. Mezirow refers to CSRA (Critical Self-Reflection on assumptions) which will “free” the learner “from coercion and distorting self-deception” leaving the learner with a “desire to fit the new perspective into the broader context of one’s life” (Gravett 2001, p.27).

Education is a “drawing out” that requires a fitting educational methodology. This approach and method of leading one to learn is referred to as pedagogy. We are so bombarded with the terms teaching and learning that we can easily forget about the important process that makes this possible. Historically, the *paidagōgos* were both “leaders and custodians” (Longenecker 1982, p.53) for Greek families. There is a clear distinction between the notion of pedagogy (the pedagogue) and that of didactics, the latter referring to teaching (the teacher) and what had to be taught (Smith 2012). Smith refers to Hilgenheger (1993: 651-1) differentiating between education, as “shaping the development of character with a view to the improvement of man(sic)” and of teaching, as that which “conveys fresh knowledge, develops existing aptitudes and imparts useful skills” (Smith 2012).

With the reference to etymology earlier, it is important to note that although pedagogy is commonly referred to as “the art of teaching”, “the craft of teaching” or “the science of teaching”, it still refers to the context of a child.

In the field of higher education we need to understand the idea behind this notion of education and how this is educationally separate or specialist in the broader context of education (Barnett 1990). Learning the higher stages of skill can thus also be linked to higher education, with skill referring to a higher or more sophisticated and critical ability to do and think. In this instance, higher, means a specialist approach to the learning that the student will engage with, not only in the form of a specialist field that will foster depth as opposed to generalist education, but also at the cognitive level of university education.

Barnett refers to a “conceptual difference between primary and higher education” (Barnett 1990, p.7) which provides occasion for differentiating between the “method and practice of education” (Dictionary, 2006), or pedagogy, at primary and higher education. The more modern term pedagogy, originates from monastic schools in Europe before the 12th century, with Greek origins meaning “leader of” (agogus) the “child” (paid) (McAuliffe et al. 2009; Regelski 2002). Knowles (1973) is quoted explaining the literary meaning of pedagogy “as the art and science of teaching” (Holmes & Abington-Cooper, 2000, p.50; Simpson & Weiner, 1989 in Forrest III & Peterson, 2006; McAuliffe et al. 2009). It should also be noted that the word art is used in conjunction with science to describe the meaning of pedagogy. For me, the emphasis in this is not so much on pedagogy but on the realisation that educational practice includes an aspect of artful skill and care, which should complement the rationality of science in the conceptualisation of an educational theory. Knowles also highlights “assumptions about the characteristics of learners (that) did not fit the more adult characteristics encountered after school” (Holmes & Abington-Cooper 2000, p.51; Gravett 2005, p70-71). The term andagogy appeared in 1933, used by a German teacher Alexander Kapp, to “describe the educational theory of Plato” (Holmes & Abington-Cooper 2000, p.51).

It must be noted that terminology can sometimes confuse instead of clarify. A century after German fellow John Fredric Herbert rejected the term, it appeared again in Europe and was widely used in France, Holland and Yugoslavia in the 1960s. During this time a Yugoslavian introduced the term to Malcolm Knowles who developed his interpretation of the term as “the art and science of helping adults learn” (Davenport 1987 in Holmes & Abington-Cooper 2000, Simpson & Weiner 1989 in Forrest III & Peterson, 2006). It must also be pointed out that the term andragogy today has different meanings globally. Gravett makes reference to additional, but related terminology, from European literature namely, andragogics and andragology. The same literature refers to andragogy as “intentional and professionally guided activity which aims at change in adult persons”, with andragogics being the “methodological and ideological systems that governs the process of andragogy” and andragology being the study of both andragogy and andragogics. A further complication is the use of the term andragogy in Holland meaning, “overall study of social work, community organisation and adult education” (Gravett 2005, p.71).

The interesting notion here is that there was awareness in, and accommodation of, learning processes and strategies that considered the learner, whether young or more mature. The authors agree that the term adult can be definitively problematic (Barret 1986, Gravett 2005, Holmes & Abington-Cooper 2000, Forrest III & Peterson 2006). Cultural and ethnic viewpoints provide for even more considerations, as African philosopher Credo Mutwa explains:

Under the African traditional law there is no “coming of age” for a child, as it is known in western tradition, when a child reaches its twenty-first birthday and is to be henceforth regarded as an adult with full control over his or her life. Under African tradition you remain a child under the full control of your parents for as long as they are alive. (Mutwa 1989, p.54).

The sobering thought by Pratt (1993:21) in (Gravett 2005, p.71) provides us with clear directive to continue our critical search for application in our specific context:

...its [andragogic] contribution to our understanding of adult learning is not as grand in substance as it is in scale. The widespread and uncritical adoption of a particular view of adults as learners should not be the only measure by which we assess andragogy’s contribution... Further, while andragogy may have contributed to our understanding of adults as learners, it has done little to expand or clarify our understanding of the process of learning. We cannot say, with any confidence, that andragogy has been tested and found to be, as so many have hoped, either the basis for a theory of adult learning or as a unifying concept for adult education.

My vested interest here is not to prove or disprove andragogy over pedagogy but rather to critically evaluate all possibilities. This notion is supported by Forrest III & Peterson (2006) who highlight the differences in the two teaching philosophies in the following table (Forrest III & Peterson 2006, p.115):

TABLE 1		
Pedagogical Andragogical Learning Assumption		
	Pedagogy	Andragogy
Self-Concept	Learners are dependent on external sources such as an instructor to assess and provide their needs.	Learners are aware of themselves and their needs and bring this knowledge to the educational activity.
Learner's Experience	Learners bring little experience to the educational activity and thus experience is not used in the learning process.	Learners bring a wealth of usable experience and knowledge to the educational activity, thus experience is used in the learning process.
Readiness to Learn	The need to know develops from external forces; often an instructor mandating the learning process that should take place.	The need to know develops from an internal need to better address roles and responsibilities the learner faces.
Learning Orientation	Subject or Teacher Centered	Problem or Performance Centered

Figure 2. Pedagogical Andragogical Learning Assumption (Forrest III & Peterson 2006).

These authors also refer to Knowles's set of assumptions "regarding teaching and learning transaction" with keywords such as "a self-directing personality", "wealth of experience", "come to the learning process ready to learn", "immediate application of the learning knowledge" (Forrest III & Peterson 2006, p.116). However encouraging these assumptions sound, as an educator, we know that the above-mentioned assumptions remain just that. Students don't always arrive with a self-directed personality, the wealth of experience is not necessarily relevant or applicable, they are definitely not always ready to learn, and they might not be able to immediately apply their knowledge. This might mean that we then do not really teach the adult that they define.

I would describe our learners at university as mostly young adults in undergraduate and mostly adults in postgraduate studies. The dilemma with this description is that the respective lecturers that teach on under-graduate and postgraduate levels need to change their teaching strategy depending on who they are teaching at the time. However, this is not a foreign concept because good educators should always adapt their teaching approach to the needs of the students, whoever they might be.

Maybe we need a new term. Knudson (1980) suggested the word humanagogy because it "takes into account the development of the whole human being from birth to death" (Forrest III & Peterson 2006, p.53), a logical combination of the best of both worlds. The strength of a term such as humanagogy lies in the generic nature of the referent. This generic nature and all-encompassing term now allows for subdivision and categorisation, not to create another term, but to narrow the options to the specific need. This might add chaos and complexity, something we normally avoid, but can rarely escape.

	Pedagogy Children's learning	Andragogy Adults learning	Heutagogy Self-directed learning
Dependence	The learner is a dependent personality. Teacher determines what, how and when anything is learned.	Adults are independent. They strive for autonomy and self-direction in learning.	Learners are interdependent. They identify the potential to learn from novel experiences as a matter of course. They are able to manage their own learning.
Resources for learning	The learner has few resources – the teacher devises transmission techniques to store knowledge in the learner's head.	Adults use their own and other's experience.	Teacher provides some resources but the learner decides the path by negotiating the learning
Reasons for learning	Learn in order to advance to the next stage.	Adults learn when they experience a need to know or to perform more effectively.	Learning is not necessarily planned or linear. Learning is not necessarily based on need but on the identification of the potential to learn in novel situations.
Focus of learning	Learning is subject centred, focussed on prescribed curriculum and planned sequences according to the logic of the subject matter	Adult learning is task or problem centred.	Learners can go beyond problem solving by enabling pro-activity. Learners use their own and others' experiences and internal processes such as reflection, environmental scanning, experience, interaction with others, and pro-active as well as problem-solving behaviours.
Motivation	Motivation comes from external sources – usually parents, teachers and a sense of competition	Motivation stems from internal sources – the increased self-esteem, confidence and recognition that come from successful performance	Self-efficacy, knowing how to learn, creativity, ability to use these qualities in novel as well as familiar situations and working with others.
Role of the teacher	Designs the learning process, imposes material, is assumed to know best.	Enabler or facilitator, climate of collaboration, respect and openness	Develop the learner's capability. Capable people: <ul style="list-style-type: none"> • Know how to learn • Are creative • Have a high degree of self-efficacy • Apply competencies in novel as well as familiar situations • Can work well with others

Figure 3. Pedagogy, Andragogy, Heutagogy compared

Another appropriate model of learning is that of heutagogy (the management of self managed learners). Figure 3 illustrates some differences between pedagogy, andragogy and heutagogy. Hase and Kenyon suggest that complexity theory which is underpinned by notions such as “emergent nature of change”, “agent interaction”, “inherent unpredictability”, “feedforward and feed back”, “autopoiesis”, and “non-linearity” (Hase & Kenyon 2001, p.3; Hase et al. 2006) needs a learning theory to enhance learning at work, drawing on experience. Systems theory, which predates complexity theory (Hase & Kenyon 2001), speaks to the relationships between systems that can “potentially create dramatic effects” (Hase & Kenyon 2001, p.3). In chaotic, volatile and complex situations a learning strategy is necessary where self-determined learning can take place, “the curriculum, as it were, was in the hands of the learners” (Hase & Kenyon 2001, p.3).

Lee and McCloughlin suggest a Learner Context Model that enables the student to enter a “self regulated” state, considering the “what and how” of learning. In this context they combine the pedagogic approach of “developing a learner’s understanding of a subject”, with the andragogy approach of “the teacher directed by the learner”, with the heutagogy approach, shifting the “what and how” to the learner (Lee & McCloughlin 2008).

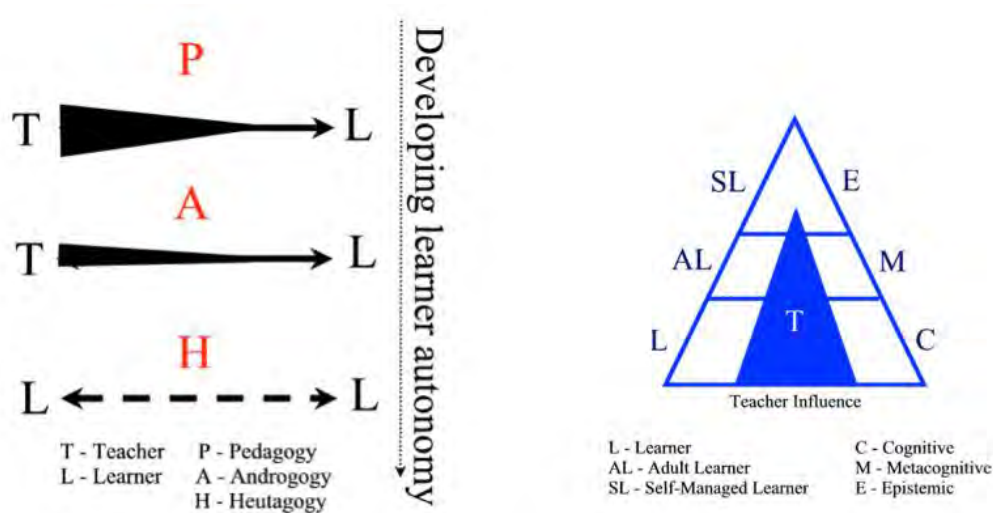


Figure 4. Combined Pedagogy, Andragogy and Heutagogy model (Source: Lee & McCloughlin, 2008).

They continued by enveloping this self-regulatory state of the student with “obuchenie”, a Russian word meaning teaching and learning, used in Vygotskian thinking and resulting in their “Obuchenie Context Model”. The ideal is that “at any moment, teacher may be learner, learner maybe teacher and both may become mutually conditioned co-learners” (Lee & McCloughlin 2008). The self-regulatory state goes beyond scaffolding to a new stage to what Cahill points out as enabling the learners to “come to think for themselves and make their own choices about how to choose” (Cahill n.d., p.178).

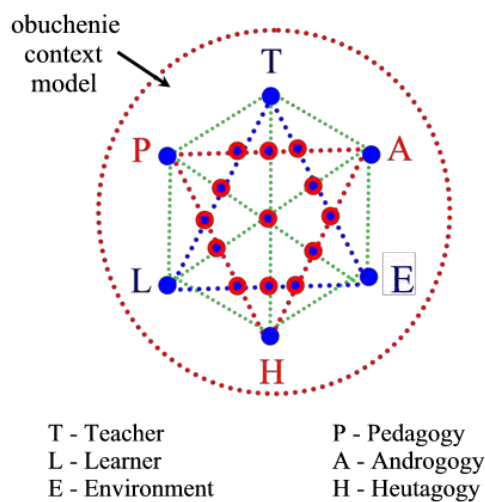


Figure 5. The Obuchenie Context Model (Lee & McCloughlin, 2008)

Knowledge and learning

The focus of these pedagogical models is mainly to provide a space for the student to learn. The notion of the co-learner seems educationally current but pedagogically vague. Traditionally, educational research introduced episteme knowledge, consisting of a broad range of situations that the student might encounter, and phronesis knowledge, which is an understanding of specifics. Both of these concepts are classified as conceptions of judgement (Coulter & Wiens 2002, p.15). Appropriate judgement became the considered context accountability. Coulter and Wiens (2002) elaborate on this notion of accountability by “linking the actor and spectator” in the context of

judgement. They emphasise the commonly known fact that much of the research on education, that I alluded to earlier, is removed from the practice of education, resulting in a divide [ha-ha] between teaching practice and research knowledge on teaching. The ethical dilemma is in the resulting unclaimed accountability. We have seen how quickly the same divide develops, almost naturally like erosion, when undergraduate and postgraduate pedagogy develops separately. A typical example is that of the epistemic-drift mentioned earlier, when undergraduate poiesis knowledge, focusing on practice as craft, is negated, in favour of *sophia* or theoretical knowledge (Coulter & Wiens 2002).

Knowledge construction through learning is illustrated by Gravett's triad (Gravett 2001, p.36) of learning (Figure 6.), a simple illustration of the dialogue between the student (learner), the teacher (educator) and the learning content. The decentralisation of the three role-players who become responsible for learning enforces appropriate dialogue between them, as well as shared accountability towards learning as outcome. The pedagogy is therefore dominated by learning as the driver.

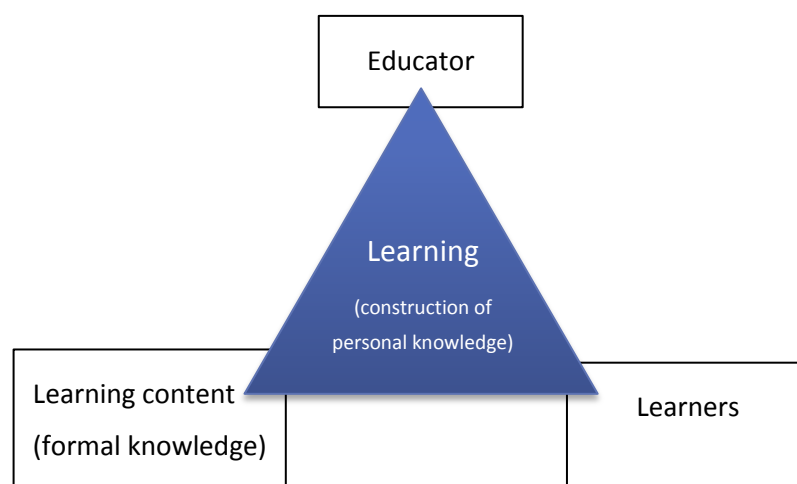


Figure 6. Learning model (Gravett 2001)

The actors and spectators that Coulter and Wiens refer to also apply in this context. With learning as dominant proposition and outcome, the role-players are relegated to collaborative dialogue instead of binary opposites fighting for voice.

At this stage we realise that the developments in pedagogical models tried to bridge some identified separations. However, none of these models focuses on vocationally focussed education with praxis as a core ingredient. It needs to be noted here that vocational courses conceptualised at UoTs are contained within departments and controlled by the departments. Let me illustrate this concept through an example of a photography programme's subject composition and the different knowledge fields that have to be consolidated.

In a specific UoT photography course we find four major subjects consisting of the following:

- **Visual Communication**, a theoretical subject that can include visual literacy, aesthetics, genres, history, contemporary practice, etc.
- **Theory of Photography**, a technical theoretical subject that can include related scientific and technical aspects of photography
- **Professional Practice**, a theoretical subject that deals with concepts around the business practice of the entrepreneur
- **Applied Photography**, a practical subject that deals with the creative output, or making of photographs

Academic staff within such a photography department are responsible for at least two to three of these subject components each, normally a mix between practice and theory. The luxury of academic specialisation is therefore replaced by the notion of the academic bricoleur focussing on a discipline of field of practice. Ensor refers to this scenario as a disciplinary discourse that ensures “cognitive coherence” (Ensor 2004, p.342) and favours “skilled graduates for employment in the workplace” (2004 p.240). There are complicating factors here that need consideration towards pedagogy that favours practice. Shulman suggest a signature pedagogy that is directed towards specific fields (Shulman 2005), in this case, photography. For simplification purposes I will replace the word signature with photography. The photography pedagogy as a practice-based vocational orientation requires the consideration of four main role players, practice, industry, the teacher and the student. Practice, and the focus of the orientation of practice as an applied art are debatable and contentious. The notion of photography as fine art will be underplayed here in favour of an industry focus that the qualification orientation demands.

Towards a pedagogy for practice

The practice orientation is guided by the industry orientation where the student will seek employment. Ensor refers to this outward focus as a “professional discourse” that favours framing over selection in the curriculum, away from the more “therapeutic discourse” (Ensor 2004, pp.345-46) that favours selection. A reiteration to what was alluded to earlier is that the undergraduate pedagogy and curriculum structure should promote epistemological access to postgraduate studies. The current focus shift from Mode 1 to Mode 2 research thinking can add an additional side force to contend with in an already complex scenario. This paper will not be able to address the influences of Mode 2 (collaborative, interdisciplinary, etc.) research in any detail.

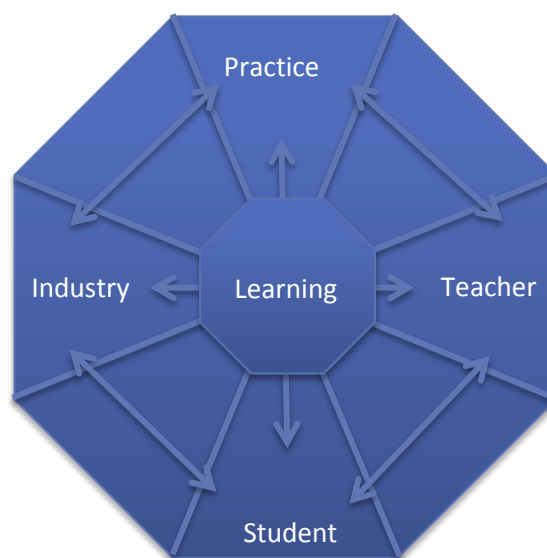


Figure 7. Influencers for the Practice Pedagogy

From a photography discipline perspective (as with any other applied design), I would argue that the therapeutic and professional discourse that Ensor identified should be reconsidered within a less exclusive discourse. This strong separation that is applied to the context of UoTs can, according to my understanding, only be fully aligned with the hard-core science disciplines within UoTs. These scientifically dominated disciplines require less description of meaning, or interpretation, which locates them in a strictly professional domain. Photography as a medium requires technical scientific tools as well as a therapeutic discourse to interpret the world subjectively. The subjective interpretation, in the case of a creative practice profession, also requires a deep understanding of

the professional industry in which the practice will manifest. This deep understanding of the profession is necessary when relevance in the curriculum is required.

Educationally, the pedagogic influencers in Figure 6 require a deep understanding of practice, the practitioner and the industry where the practice will manifest as a profession. Practice epistemology then needs to dominate the pedagogical conversation. Importantly, my interest here is practice in a dual application. In my capacity as creative-practitioner-educator, agency emanates from the act of creative practice as well as that of educational practice. In the capacity as creative-practitioner-educator I fulfil all three classifications of agency namely, Individual, Proxy and Collective agency (Hewson 2010, pp.12-13). Agency within an epistemology of practice, in all the roles mentioned, requires constant reflection in action. Raelin suggest that learning “that is acquired from reasoning and sense making” happens “in the midst of action itself” (Raelin 2007, p.67).

I cannot but agree with all the literature supporting mutual learning, in the context of dialogue, between all the participants in the learning triad illustrated by Gravette as well as the pedagogical influencer’s illustration in Figure 7. Practitioner-academics within UoTs were/are employed for their mastery of a particular practice within a related field. However, these practitioners do not necessarily possess the educational qualification or acumen that might satisfy the educational practice domain. They are normally inducted into the language and practice of educational mastery through a variety of strategies including in-house workshops, a Postgraduate Diploma in HE, experience and peer assistance. The creative practitioner can relate to this form of “critical reflective practice” (Raelin 2007) because of the nature of learning within the creative practice that continuously evolves.

Concluding remarks

In conclusion, I suggest a pedagogy (an approach to teaching and learning) that fosters collaboration between all participants towards the generation of new personal knowledge. The notion of reflection embodies the desire to critique and to be criticised, constructively, in order to improve. The concurring notion of constructionism enables this process of critique, not to arrive at an ultimate answer, but to provide agency through “exact fantasy” (Crotty 2012, p.48). Susan Buck-Morss (1977, p.86) suggests that the emphasis here is on a “dialectical concept which acknowledged the mutual mediation of subject and object without allowing either to get the upper hand” (ibid). The impression here could be that the responsibility for ‘pedagogic judgement’ becomes an inability. Allowing the collective desire for learning to surface as the dominant driver in agency might assist in establishing a pedagogical space that takes collective responsibility for accountability. A space where not only the student learns, but a space where the practitioner educator also learns as he/she engages with the creative practice as well as the evolving educational practice.

Since ancient Greece the separate roles of the pedagogue and teacher have collided, resulting at present in a teacher dominant construct. The collision happened during a period driven by industrial, modernist and capitalist and unethical self-centred domination. Within the context of sustainable consciousness, the time might be at hand to forefront the pedagogue again; re-establishing a satisfactory teaching and learning environment that is ethically sensitive and accountable. Aristotle agrees, referring to “now time” (Sadler 1996) as a transition point between the past and the future, providing an ideal opportunity for action; because now matters. I am not arguing with Aristotle.

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