ENHANCING THE STUDENT EXPERIENCE THROUGH THE SCHOLARSHIP OF TEACHING AND LEARNING

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Biographical Note

Carolin is currently the Director of the Centre for Teaching, Learning and Assessment at the University of Edinburgh where she is also Professor of Teaching and Learning in Higher Education. From 1997 to 2004 she was a faculty member at the University of Alberta where she taught courses in adult learning and developmental theory, instructional design, research methodology and the administration of higher education. She obtained her PhD degree from the Ontario Institute for Studies in Education, University of Toronto. She has published numerous articles on the Scholarship of Teaching and Learning (SoTL) and her other research interests revolve around the values guiding higher education and the role of reflection in teaching and learning. She is particularly interested in the different kinds of questions that can be asked as part of the Scholarship of Teaching and Learning and the linkages between theoretical, instrumental and ethical deliberation on university teaching and learning.

I would like to talk a little bit in relation Brad Wuetherick's keynote presentation. Brad talked about various ways of involving students in research-type activities, or the various ways in which the student learning experience can be enhanced by involving students in research. The general theme of this conference, of course, is the integration of teaching, learning and scholarship and Brad's talk was focused principally on research-based teaching, whereas my talk will emphasise the scholarship of teaching. Ideally, of course, the two ideas, or the two ways of engaging in research-enhanced learning are interlinked and we hope that through the scholarship of teaching and learning we offer a better learning experience for students. I think that people attending this conference also hold a fairly strong assumption that by being involved in research the student learning experience is enhanced – so there is a link obviously.

But what is this talk really about? In some ways I feel a bit humble being here today giving a lecture on the scholarship of teaching having heard already some wonderful presentations that I would consider to be excellent examples of the scholarship of teaching and learning. And these presentations that I attended were very research-based. People reported on data that they collected, that they critically reflected upon, that they interpreted, and that they then shared. My talk is not based on any data. I am not really talking about a research study that I did. I do this kind of work but this is not what I'm going to talk about today. What I would like to do then, rather than presenting data, is to explore what the scholarship of teaching could be, rather than necessarily what it is at present. I will look at how it can be conceptualised. Then we will have a brief discussion and I will take any questions that you might have in terms of the ideas that have been introduced. Some of the ideas I, myself, need to think some more about, so I am in the process of thinking about them and I'm sharing with you where I am at, at this moment.

It is about twenty years ago since Ernest Boyer and his colleagues at the Carnegie Foundation introduced different ways of engaging in academic practice and one of these ways was the scholarship of teaching and learning. The scholarship of teaching and learning was then seen as a distinct aspect of scholarship that interrelated with other scholarships, for example, the scholarship of discovery. The scholarship of discovery is what we usually refer to as research: the advancement of knowledge in a particular area. We also have the scholarship of integration, as well as the scholarship
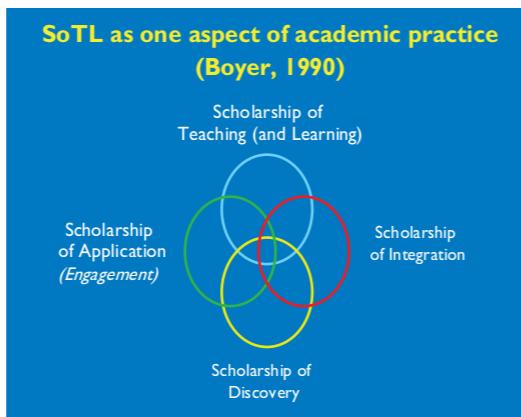
of application or engagement.

How do we conceptualise scholarship? If one applied a socio-cultural lens to this question, one might say that different disciplinary cultures use their own repertoires, practices and tools in their engagement with scholarship. Particular disciplines tend to ask certain questions and use certain methodologies in the study of teaching and learning that have certain commonalities with the types of questions and the types of methods that they would use in their own discipline. So we might find more discursive approaches in the so-called soft disciplines and more empirical analytical approaches in so-called hard disciplines.

From a socio-cultural lens, one might look at the interpretations of scholarship held by people who work within a university setting. Within our contemporary university context, the scholarship of teaching and learning is frequently interpreted as pedagogical research and this ranges from the large-scale Research Assessment Exercise returnable studies to smaller-scale context-specific studies. But the idea is that scholarship equals research and rarely is the scholarship of teaching and learning considered as learning about teaching, or becoming a university teacher, which involves different forms of learning, and of course sharing what one has learned with others in ways that are perhaps not as traditional as presenting at a conference or submitting an article to a peer reviewed journal. So it seems to be that in much of the discussion on the scholarship of teaching and learning there is an emphasis on the product, what have you learned, or the outcome of your enquiry, rather than the process.

There is a new term that has become very popular, that is, 'SoTL research'. To me, this is interesting because I thought that what Boyer and his colleagues meant to do was to look at scholarship in a new way, rather than suggesting that scholarship is the same as research. This term 'SoTL research' is now used widely in North America. What is understood by 'SoTL research' is research carried out by academic teachers into matters of teaching, learning and assessment, usually in particular subject areas. And the rationale for such work is that it would enhance the student learning experience. This is why we are doing this. We want to enhance the student learning experience.

I would like to develop this notion a little. Basically I will ask three fairly straightforward questions: Are research and scholarship the same? What do we really mean by advancing the student learning experience, or what does it involve? Is the student learning experience best enhanced through research or also through other ways? I am not saying that research is not meaningful or that it does not enhance the student learning experience. I am just

SoTL as one aspect of academic practice (Boyer, 1990)

Scholarship of Teaching (and Learning)

Scholarship of Application (Engagement)

Scholarship of Integration

Scholarship of Discovery

How we conceptualise SoTL

A socio-cultural theory of learning would predict that

- different disciplinary cultures use their own tools, repertoires and practices in their engagement with SOTL;

- within a contemporary university context, SOTL is interpreted as '(pedagogical) research' (ranges from large-scale RAE returnable studies to smaller scale context-specific studies);

- rarely is SoTL considered 'learning about teaching' (becoming a teacher), which involves different forms of learning, and sharing what one has learned in less traditional ways (process versus product)

suggesting that there are perhaps other ways that could complement research on teaching and learning. Finally, I would like to look at all this through the ancient notion of authenticity and see whether that concept might usefully inform how we think about the scholarship of teaching and learning and what we consider to be meaningful learning experiences on the part of students.

So, are research and scholarship the same? I took this quotation from a book by two Carnegie foundation researchers who basically praise the scholarship of teaching in these ways. *"Professors – the American notion of professors – academics in disciplines from Anthropology to Zoology are beginning to consult pedagogical literature: they look critically at education in their own field; they enquire into teaching and learning in their own classroom, use what they are discovering to improve their practice. In addition, many are making this work public so that it can be critiqued and built upon."* And we have seen some examples of this here.

In an interesting article, Lee Anderson suggested that one can actually identify certain quintessential features or attributes of scholarship that apply regardless of the domain of scholarship that you consider. So all scholarship, or all work to be considered scholarship, would need to meet these four criteria. There has to be a deep knowledge base. In terms of teaching and learning in the higher education setting this means to have deep knowledge of the field or discipline that we have developed expertise in and that we are teaching. But it also means having a deep knowledge base about what we have come to understand about teaching and learning itself and more specifically teaching and learning in relation to our subject area – what Lee Shulman has called *"pedagogical content knowledge"* - in addition to the content knowledge which is disciplinary knowledge as such. So that will be the first criterion.

The second one: that there is an enquiry orientation. We are curious about something; we want to know something; we want to advance our thinking in a certain direction so there is something to be enquired into. There is critical reflectivity involved and some form of peer review and 'publication' – I put this publication in quotation marks for a reason and I will come to that in a moment. To me then the key question becomes, how can we engage with student learning and teaching in our subject areas such that these four central attributes (Deep knowledge base; Inquiry orientation; Critical reflectivity; Peer review and publication) of scholarship are guiding our academic practice?

Problematising 'SoTL research'

Three questions

1. Are research and scholarship the same?

2. What does advancing the goal of enhancing the student experience involve?

3. How is 'authenticity' linked to teaching, learning and SoTL? (is it a useful concept?)

1. Are research and scholarship the same?

"Professors in disciplines from anthropology to zoology are beginning to consult pedagogical literature, look critically at education in their field, inquire into teaching and learning in their own classroom, and use what they are discovering to improve their practice. In addition, many are making this work public so that it can be critiqued and built upon" (Huber & Morreale, 2002).

Features of 'scholarship'

• Deep knowledge base
• Inquiry orientation
• Critical reflectivity
• Peer review and "publication"
(Lee Andresen, 2000)

Key question:
How can we engage with student learning and teaching - in our subject areas - such that these four essential attributes of scholarship are guiding our academic practice?

Some of you might be familiar with this table. I borrowed it from work by Paul Ashwin and Keith Trigwell who looked at the various ways in which academics might engage in pedagogic scholarship. Basically they said you can engage with it in order to inform yourself or to inform colleagues within your own department or school. You can also engage with it to inform a much wider audience at a conference like this, for example. Only the level three type of engagement in pedagogical scholarship they suggested is research; the others refer more to scholarly engagements or something like this conference. So there are then these three different levels. This is one useful way of looking at it, particularly since many people, among them Pat Hutchings and Mary Huber, have emphasised that the scholarship of teaching can really include very small-scale context-specific work as well as larger studies that then may get into the academic journals and really try to advance theory about student learning assessment, and even teaching. In that respect it is really useful because it shows that the concept is very elastic and that much can be subsumed under it. However, I find that the model leaves open how people might engage in this work and the types of learning, or forms of learning that underlie engagement in this type of work. By 'learning' I mean our own learning, that is, the learning that we engage in as academics when we learn about teaching and learning and when we develop as university teachers.

'Pedagogic scholarship'			
Level	Purpose of the inquiry	Evidence gathering methods and conclusions will be:	Inquiry results in:
1	To inform oneself	Verified by self	Personal knowledge
2	To inform a group within a shared context	Verified by those within the same context	Local knowledge
3	To inform a wider audience	Verified by those outside of that context.	Public knowledge
Adapted from Ashwin & Trigwell, 2004, p.122.			

This idea of going public, that is, publication, is often considered a very important aspect of scholarship and it hinges on this notion of peer review. Here is one link to the concept of authenticity that I see. Charles Guignon, who is Professor of Philosophy at the University of Southern Florida, suggested that authenticity is defined by two different activities: to become clear about what one's own deliberations lead one to believe; but then also to honestly and fully express this in public places. It seems to me, even though his book is not about scholarship, that scholarship is directly linked to this idea of authenticity. So when we engage in scholarship, we do not ignore other voices or the insights that have been contributed by other researchers or theorists that we can read about, or those that are being expressed by our colleagues in conversation, or those that are expressed by students. Ultimately we develop our own stance on issues but informed by theory or existing knowledge. For that reason I think there are many ways of going public in the scholarship of teaching and learning, if that particular framework were used. One might say, for example, that we go public as scholars of teaching and learning when we go out into the community and take a particular stance on certain policy directions in higher education and make this public – but I will come to that in a moment.

Going public?

Guignon, 2006, on 'authenticity':
- a) to get clear about what one's own deliberations lead one to believe
  and
- b) to honestly and fully express this in public places.

- Such is also the nature of scholarship (of course one does not ignore other voices, but finds one's own voice within them and learns to interpret and critique them).

- There are many ways of going 'public' in SoTL (other than the refereed journal article or conference)

Another view on authenticity: Jon Nixon, in a recent book, suggested that authenticity is defined by two virtuous dispositions. One is courage; and the other one is compassion. So one centres on the self; I myself act in courageous ways and thereby assert my own claims

to recognition somewhere in the public sphere. But it is also defined by a sense of compassion where I turn to those around me - for example the students I teach - and try to help them assert their own claims to recognition. I can do this, for example, by inviting the quiet, introverted student into the discussion, or by being aware of the lack of cultural capital that some people bring to the teaching and learning situation.

Coming back to the notion of courage, where the emphasis is on me: the authentic teacher might take a stance on issues. This is similar to what Charles Guignon said; we might take a stance by deliberating on issues and developing one's own perspective. So I might develop a stance on the issues that I teach about. For example: I look at my course; I introduce certain ideas and rather than presenting them as neutral, I let students know where I stand on this. Another way of looking at it would be to take a stance on certain policy directions as a scholar, as a public figure, and to make that public. I think that is an interesting way to look at the scholarship of teaching and learning, moving it out of the classroom, and looking at the wider role that a scholar of teaching and learning might play in society – this is something that we do not hear very much about. An authentic teacher might invite students into their own authenticity and authority as learners. That takes a lot of courage; it is much easier to stand in front of a large lecture group and talk to people and leave after the hour is over, rather than inviting students into your own authenticity.

Lastly, when we develop our own pedagogical style we show authenticity. We might consider theories of teaching and learning and then reflect on how they apply in our particular context. We might surrender certain rules and algorithms for bringing our own self into the process. We invite others into the process. So being authentic also involves compassion where compassion is to appreciate the unique needs of students. It is to value the contingency and particularity of the specific group of learners and the individuals within the group with which we are working.

Authenticity of teachers:

Nixon, 2008, on authenticity

- courage (emphasis on self)
  - To take a stand on issues taught
  - To invite students into their authenticity and authority as learners
  - To develop one's own pedagogical style

- compassion (emphasis on the other)
  - To appreciate the unique needs of students (contingency, particularity)

When teachers develop knowledge about teaching and learning, or when we engage in the scholarship of teaching and learning, where does this knowledge come from? Well, it comes from various sources. There is formal research or theory on higher education. We take theories that are out there and use them to inform our practice. We heard about the notion of threshold concepts, for example. The theory developed by Erik Meyer and Ray Land on threshold concepts is one way of looking at learning that might inform our practice. Social learning theory, espoused by Vygotsky, Bandura, and others is another example. Then there is, of course, the very context-specific teaching experience that we have and this is personal teaching experience that develops over time. It is also collective in some ways because while each of us experiences it in our own unique way, there is a community of other teachers that we are not really separated from. So what we understand about teaching and learning is inevitably influenced by how other people understand teaching and learning. Let us look at a department where what Paul Trowler

Where does knowledge on higher education, teaching and learning come from?

- formal knowledge, theory or research on (higher) education (as encountered, for example, in books, articles, courses that prepare teachers, etc.)

- context-specific personal (and collective) teaching experience

- context-specific inquiry into teaching and learning one engages in within one's own field (which can take on different forms)

  "Articulating a rationale for one's instructional world... requires reflection about personal theories, knowledge of formal theories, and blending of the personal and formal" (Rando and Menges, 1991, pp. 13-14).

calls certain teaching and learning regimes have developed over time. These are particular traditions, norms, practices that are influenced by us just as much as we are influenced by them. Then there is context-specific enquiry into teaching and learning within our own field that we might engage in, and this learning then can take on very different forms.

Here is where it gets a bit messy. If one looks at what might be different aspects of the scholarship of teaching and learning, a look at Aristotle's distinction between activities that are aimed at production and activities that are aimed at interaction and relating to others in a social context is useful. Then one can put a third layer on this and look at it through critical social theory lens and say, in addition to production and social relations, there might also be this aspect of reconstruction. When we look at aspects of the scholarship of teaching and learning as production, where we look at the most effective or efficient ways to bring about a particular outcome, we might say that the learning that we engage in is principally of an instrumental nature. But what do I mean by this? We all want to bring about something in teaching and learning. We want to bring about student learning; we want to bring about an enhanced student learning experience in a way. That is certainly one valid way to look at production. But is it the most meaningful way to think about how to enhance the student learning experience?

Aspects of SoTL		
ACTIVITIES	**LEARNING**	**KNOWLEDGE**
Production *(poiesis)*	Instrumental	Expertise *(techne)*
Social relations *(praxis/action)*	Communicative/ dialogical	Practical wisdom *(phronesis)*
Reconstruction	Critical or emancipatory	Emancipation /empowerment *('critically inspired phronesis')*

When we look at the practical side and application (praxis) of teaching as opposed to its theory, or the activities we are involved in when we relate to others, we look at teaching in an entirely different way. It is about communicating with other people, and trying to understand what a particular issue looks like from their perspective. The knowledge that is most relevant when we engage with other people in an attempt to promote effective communication and learning is what one might call practical wisdom or the ability to make good decisions and these good decisions might be different for different students. So there is not an algorithm or rule that can be applied which might be the case when we look at it through the lens of expertise.

Finally we come to reconstruction: looking at things in an entirely new way. Here, the learning would be critical or emancipatory and the knowledge would be emancipation or empowerment. It refers to when we look at why we are doing things in a particular way, when we question our tradition, practices, and examine how they have evolved, how they might change, why they should change and so forth.

Is the scholarship of teaching more like practical judgement or 'phronesis', or is it more like having expertise, knowing how to

SoTL: More like 'phronesis' or like 'techne'?

Q: 'Will this teaching method lead to better learning?'

- *Techne* - reasoning directed at establishing effective means to chosen ends (developing rules, regulations that meet the needs of [all] students)-'producing learning' (reasoning *from* values)

- *Phronesis* - reasoning aimed at the discernment of desirability of ends (rules and regulations are surrendered in order to meet the other in his uniqueness; the capacity to make good judgements in particular situations-what, when, with whom, to what degree, etc) (reasoning *about* values)

do things, what I would call 'techne'? Is it more like one than the other? Or is it both and is that important? I do not know the answers: I am just putting these forward as questions.
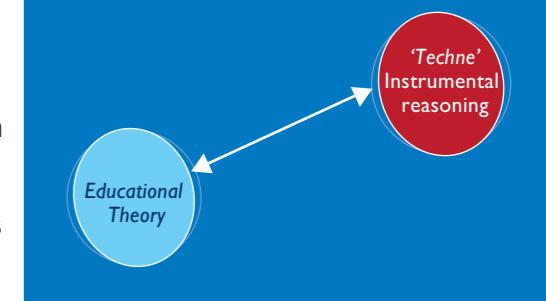
If you take simple questions, for example: will this teaching method lead to better learning? What is better? How do we look at this notion of better? Is better that we find the most efficient or effective way for all students to reach the same level of learning? Or is better learning something that needs to be deliberated on in terms of what it means. What should the outcomes of learning be? How desirable are certain outcomes? So while the notion of techne leaves the question of the desirability of the ends or outcomes unquestioned, the notion of phronesis takes that as its core – what is a desirable outcome and how might we be able to bring it about?

Techne, then, is reasoning directed at establishing effective means to chosen ends. So the idea is to produce learning, which of course is a very positive thing. The idea of phronesis, on the other hand, is aimed at the discernment of desirability of ends and here we sometimes surrender or abandon rules to meet the needs of particular students. That, in some ways, is also linked to authenticity because when I, as a teacher, have the courage to leave aside what the textbook on teaching and learning says, and try to engage with or recognise the needs of a particular student whose needs are not really met by any universal theory, I think what comes into play is the authenticity of the teacher and this kind of authenticity, which develops over time, through the experience of teaching.
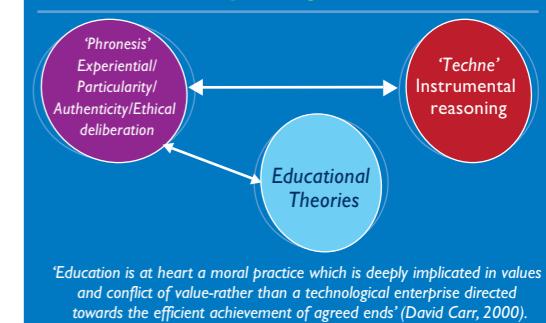
When we look at the scholarship of teaching and learning, there is always the question: how does theory come into play? I talked earlier about some theories that might inform teaching and learning: threshold concepts; social learning theory, and so on. But there is also, of course, the idea that these theories do very little to directly help us with our practice because our practice is so context-specific, or situation-specific, that these universal theories do not really apply. This is why the scholarship of teaching and learning really resonated with academic staff and many teachers. Therefore, we should all engage in action research and develop our own theories; we engage in some sort of enquiry into our own practice and thereby distil certain results that then form some kind of grounded theory.

That is one way of looking at it. One might also think of educational theories as a particular

Relationship between theory and practice in SoTL

'Techne' Instrumental reasoning

Educational Theory

Phronesis mediates between theory and practice

'Phronesis' Experiential/ Particularity/ Authenticity/Ethical deliberation

'Techne' Instrumental reasoning

Educational Theories

'Education is at heart a moral practice which is deeply implicated in values and conflict of value-rather than a technological enterprise directed towards the efficient achievement of agreed ends' (David Carr, 2000).

2. What does advancing the student learning experience involve?

What do teachers need to know?

- what are meaningful goals and purposes of higher education?

- how student learning and development in relation to these goals and purposes can be promoted?

- which teaching and assessment approaches/strategies might be conducive to this learning and development?

(Kreber & Cranton 2000; Kreber, 2005; Kreber & Castleden, 2009)

articulation of a philosophy; that we take a philosophical stance on education, a philosophy of education that could be a theory that informs our practice. So another way of thinking about the relationship between theory and practice is to look at the idea of phronesis or practical judgement. When we are informed by theory and have identified the ends or goals of university education, or the goals of our courses or what we are trying to achieve with our particular students, we would then try to develop best ways of bringing it about. So the techne derives from phronesis and phronesis draws on theory: this is how one can look at this relationship.

So what does advancing the student learning experience involve? It might involve many different things but one could ask: what is it that teachers need to know? And one might say that there has to be some knowledge about meaningful goals and purposes of higher education; generally about meaningful goals and purposes in our own discipline. It can be narrowed down even further within the particular courses that you teach. Derived from that is knowledge about student learning and development in relation to these goals; and derived from that is knowledge about which teaching and assessment approaches or strategies to use.

What is the purpose of higher education? It is to bring about student learning in certain ways. I find it interesting that Boyer's work is often cited for this classification system that he introduced in terms of scholarly activity but he also, in a text that he wrote a few years earlier, introduced a view on the purposes of higher education. So there is a sense here that there is more involved than learning to become an expert within a particular discipline.
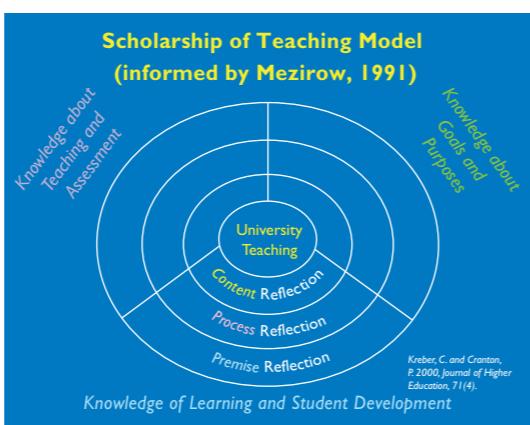
We saw earlier that one criterion on underlying scholarly activity is that of reflectivity and I like this quotation by Lee Anderson who said that, *"Being a scholar of teaching means opening any claims regarding knowledge, about the what, how and why of teaching, to proper intellectual challenge"*. Being a scholar of teaching means to question things on various levels. It also means to critically engage with one's practice.

A few years ago I developed this model based on transformative learning theory, together with a colleague, Patricia Cranton. Basically we looked at these three areas of knowledge: the knowledge of goals and purposes; of student learning and development; and of teaching and assessment strategies. We suggested that academics engage in the scholarship of teaching and learning when they reflect in each of these areas on different levels.

On meaningful goals and purposes

"…the college should encourage each student to develop the capacity to judge wisely in matters of life and conduct….The goal is …to set them free in the world of ideas and provide a climate in which ethical and moral choices can be thought-fully examined, and convictions formed".

Ernest Boyer (1987). "College: The undergraduate experience in America"

Scholarship of Teaching Model (informed by Mezirow, 1991)

Knowledge about Teaching and Assessment

Knowledge about Goals and Purposes

University Teaching

Content Reflection

Process Reflection

Premise Reflection

Kreber, C. and Cranton, P. 2000, Journal of Higher Education, 71(4).

Knowledge of Learning and Student Development

So the three different levels that we identified were: content, process, and premise reflection - this is Mezirow's terminology and it is often misinterpreted. These three areas have the aim of identifying and validating knowledge claims that we make in these domains. Our reflection is then informed by our own teaching experience, by formal theory and by content-specific enquiries that we might carry out. Content reflection is really the least interesting of all these because it does not really mean to reflect on the content of the courses that you are teaching. This is a misinterpretation of the term. The term is not very effective really because it invites too much misinterpretation. When we get into content reflection we basically reason through existing knowledge. Much more interesting are the levels of process reflection and premise reflection. So when we get to process reflection we question knowledge and that can happen in two different ways, and here those two different activities of production and action or praxis or social relations come into play. We can engage in process reflection when we ask: how effective am I with solving a particular problem? But I can also ask: what is the most meaningful thing to do here?

With premise reflection we engage in the construction of new knowledge. Why is it that we choose to do certain things in this particular way? Is there an alternative to this? That is a very important question to ask. I think that question is best looked into through some form of instrumental learning. We might, for example, say that when we look at process reflection again, we want to know how students conceptualise a problem. A lot of research has gone into helping students develop more sophisticated conceptions, more accurate conceptions, moving students from a naïve conception to a more advanced one.

There is another entirely different type of question that can be asked which is: who in this group is having trouble with conceptualising or developing advanced or sophisticated conceptions and why? Who are the marginalised learners? What can I do here to promote profound understanding of this material for all students, not only those who already have a very good background in the area? It is an entirely different type of question.

When we engage in premise reflection we ask: why do I choose to do things in certain ways? An example might be: are there certain forms of knowledge important that we usually do not address in traditional academic learning? We value autonomy in higher education. We think it is very important that

Three forms of reflection

- *Content* reflection ('reasoning within existing knowledge') - Is aimed at describing the problem and offering a habitual response

- *Process* reflection ('questioning knowledge')
  - a.) "How effective am I with solving the problem?" ('techne - instrumental learning).
  - b.) "What is the most meaningful thing to do?" ('phronesis' - communicative learning)

- *Premise* reflection ('constructing new knowledge') -"Why is it that I choose to do these things this way; is there an alternative?" ('phronesis' - emancipatory learning)

Three forms of 'learning'

Process Reflection
- *Instrumental learning* - knowledge claims validated through scientific method (testing hypothesis; establishing causal relationships; linked to 'techne').

- *Communicative learning* - knowledge claims validated as we engage in dialogue within a community to achieve a shared interpretation on our assumptions based on shared norms and practices (linked to 'phronesis').

Premise Reflection
- *Emancipatory learning* - knowledge claims validated through reflection on premises, the questioning of presuppositions or core beliefs that define how we presently interpret our practice (linked to 'critically inspired phronesis').

Process versus Premise reflection

"The scholarship of teaching is concerned not so much with **doing things better** but with doing better things" (Lewis Elton, 2005)

Premise Reflection

Process Reflection

Content Reflection
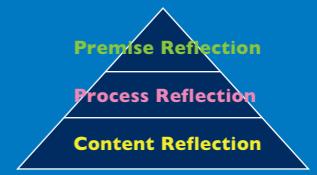
people develop the ability and the disposition to make rational choices. That is a really important goal of higher education. Is that the only valid form of knowledge? Are there other forms of knowledge that could be incorporated into academic learning at university? There is now an evolving literature, for example, on emotional involvements with rituality and authenticity. The bookshelves are full it, but we tend to think about academic learning in terms of rationally-based thought processes.

So there are different kinds of learning that inform the scholarship of teaching and learning. We have instrumental learning which is pretty much the scientific process that is being followed by testing hypothesis, establishing causal relationships. Communicative learning is based on understanding, interpretation and emancipatory learning where we question the presuppositions of core beliefs that we hold about how things ought to be done. I think these types of reflection apply across those three domains: teaching and assessment method, goals and purposes, and learning theories that we consider to be important.

Many of you might be familiar with Louis Elton. He is a kind of an icon in the literature of teaching, learning and assessment. A few years ago, he suggested that the scholarship of teaching and learning is not so much about doing things better but about doing better things. I have always liked this because it is a simple statement and I think it brings things to the point. It is not just about doing things that we have always done more efficiently, more effectively, but really to reflect on whether we might need to do different things, particularly in our times. I think that he distinguishes quite nicely the difference between process and premise reflection.

So what might a critical perspective suggest in terms of how we might conceptualise the scholarship of teaching and learning? I think if we adopted a critical perspective it would imply moving beyond purely instrumental, and beyond purely communicative knowledge. It involves asking this key question: why do we do things in that particular way? It also implies looking beyond one's own disciplinary perspective. The scholarship of teaching, it is often said, is embedded within the disciplines. It starts with people's own disciplinary base. It is about particular subject areas. It is very valid to start with that view but I think that critical reflection is enhanced if we communicate across disciplinary boundaries.

What would a 'critical perspective' suggest in terms of how we conceptualise SoTL?

- 'Being critical' implies moving *beyond purely instrumental and beyond purely communicative knowledge* – it involves asking: WHY DO WE DO, THE THINGS WE DO, THIS WAY–is there a need to change?

- 'Being critical' implies *looking beyond one's own disciplinary perspective* (yet, present SoTL initiatives still encourage strong disciplinary focus)

- 'Being critical' also, and fundamentally, implies looking at *purposes and goals* of education and engaging in 'critical deliberation' on these ('Scholarship of teaching and learning' often too narrowly conceived – not inclusive of 'Scholarship of curriculum') (Barnett and Coates, 2005)

Being critical, fundamentally, implies looking at this whole area of goals and purposes. It sounds trite perhaps, but to my mind there is always a lot of talk about learning - which is important - but the question what are we learning for, with what goal, for what purpose, is not talked about as much. Maybe it is all taken for granted. I think, for example, the Quality Assurance Agency Scotland, with its latest enhancement theme called the 21st Century Graduate, is trying to get at something important here. It asks us all to reflect on what are meaningful outcomes of a university education nowadays. Should higher education change to make it more meaningful to students?

I like this quotation by David Orr: *"In a time of global turmoil, what transcendent purposes will this ideal academy serve? In a time of great wrongs, what injustices will it right? In an age of senseless violence, what civil disorders and dangers will it resolve? In a time of anomie and purposelessness, what higher qualities of mind and character will it cultivate?"* Orr is involved in environmental education and an important figure in the United States. He suggested that higher education really should achieve more than developing experts in a particular discipline. I think these are important questions that should not be ignored by scholars of teaching. We should engage with those questions that relate directly to the learning process. When we ask these questions we move from the domain of instrumental, empirical, analytical enquiry into the realm of moral decision making. That is an important part of the scholarship of teaching and learning.

In the current societal, economic, political, cultural context and in this present policy environment a crucial question in SoTL might be: what is it that deeply matters to us with regard to the learning opportunities that should be offered to students and what are the main ideas, interests and motivations around which we define our professionalism in teaching?

I want to come back to authenticity and the scholarship of teaching and learning now, which is such a complex notion that it can be unpacked from a variety of perspectives. Earlier this morning Brad Wuetherick made reference to the work of Ron Barnett. Brad talked about this notion of supercomplexity that Barnett introduced. We have to deal with a world that is characterised by supercomplexity. He suggests that it is critical that students are enabled to understand the challenges and demands of becoming and sustaining an authenticity of self. Authenticity is associated with notions of feeling ownership, commitment towards certain projects and responsibility. If authenticity then is an important goal of higher education on the part of students, we might want to ask how we can best help students in their process of moving towards greater authenticity.

3. Authenticity and SoTL

'It is one of the key pedagogical tasks, to enable students to understand the challenges, and demands, of becoming and sustaining an authenticity of self'. (Barnett, 2004).

- Ownership, commitment and responsibility

Grimmett and Neufeld, in a book that was published quite a while ago, introduced three different motivations that might define professionalism in teaching. One is if we do what is externally rewarded. One might say we engage, for example, in the scholarship of teaching and learning, in research on teaching and learning because if we publish it – and if we are lucky and we publish in the right journals – then there are certain extrinsic rewards for this. We might also say another motivation that might underlie professionalism is to do what we personally find enjoyable, so what is personally rewarding and meaningful. The third one, and this is what they consider to be an authentic motivation, is to do what is good or ethically right. They suggested to do what is good is to act in the important interest of students. Now there is a tension here between those three different motivations and this is why I love that quotation. It is not a matter of choosing one over the other two, or one over the other, but to somehow keep them in balance. It is not only to do something because it is externally rewarded and because it is personally meaningful, but it is also looking at how you can benefit others and having a communitarian perspective on authenticity. Together with students, we build a community so we have their interests at heart and that is probably what defines teaching, to offer the best learning experience for students.

"Authentic motivation is … caught up in a struggle to do what is necessary and of value, not just for the organisation nor just for oneself, but ultimately in the important interest of learners"; I think that is a nice quotation. But what is in the important interest of students? Autonomy is important: this is a widely accepted goal of higher education; but as Ron Barnett and others remind us, authenticity is also important.

I think the question to ponder is this: is the scholarship of teaching and learning the same as research on teaching and learning, based on traditional peer review and publication, or can one espouse a much wider perspective, one that really includes ethical deliberation about what needs to be done? Can we engage with research findings in a sense that we say, 'This is interesting, this is useful, but I need to mediate that for the context that I find myself in. I need to adapt this to the students with whom I work.'

Thank you.