

Towards a reconciliation of Phenomenographic and Critical Pedagogy Perspectives in Higher Education through a focus on academic engagement

Paul Ashwin, Lancaster University and Monica McLean, University of Oxford

Abstract

In this paper, we outline how the literature on phenomenography, specifically Marton and Booth (1997), and the literature that adopts a ‘critical approach’, specifically Friere (1996), can be brought together to help us to understand the barriers that face students and teachers in engaging in learning and teaching in higher education. Our attempt is motivated by a wish to relate the different foci of each perspective. We argue that the phenomenographic literature has been successful in suggesting theoretically informed and research-based ways in which learning environments might be structured to improve the quality of students’ learning. However, it is largely silent on the extent to which barriers to learning can be due to structural inequalities outside of the learning environment. More critical approaches foreground these structural inequalities but their suggestions for teaching and learning practices are often weak. In bringing these two perspectives together, we develop a model of academic engagement that takes into account both experiential and structural influences on the quality of teaching and learning in higher education.

Key words: phenomenography, critical pedagogy, academic engagement, teaching and learning

Introduction

This paper is exploratory and experimental. It arises from an interest in understanding university pedagogy by integrating insights about the micro level, that is, the level of teaching and learning practices, with insights about the factors that affect such interactions at the meso (departmental and disciplinary) and macro (national policy and wider social and political) levels. Our research question is: In the context of UK higher education can we reconcile to good effect the ideas of ‘critical pedagogy’, which casts teaching as moral, cultural, political practice, with the ideas that underpin phenomenographic research in higher education, which explores student experience and perceptions? It is important to be clear about our starting position in attempting the reconciliation of these two perspectives. We see ourselves as starting from within the phenomenographic perspective and trying to expand it to take account of work from a critical perspective because we are uneasy about the phenomenographic literature’s severance from disciplinary, economic, social, political and historical contexts.

The first part of this paper outlines our version of a ‘critical’ project. It sets out the values and beliefs that underpin our work and our understanding of the context in which we are working. We then examine how we might reconcile the two perspectives through a close reading of two key texts, one from each perspective. Finally, we examine the implications of this reconciliation in terms of future research.

A ‘critical’ project

Our theoretical ambition, then, is to connect research findings that claim to explain and identify ways of improving learning with the polemic and commitment of what

can be broadly termed ‘critical pedagogy’. The beliefs that direct this ambition are about the nature of formal systems of education as social action and about the purposes and nature of higher education. For us, the education system is inevitably political, that is, it is bound up in the interplay between the state and civil society shaping who we are, what we do, how we think and speak; and, what we receive from and give to society.

‘Critical pedagogy’ derives from the ‘critical theory’ of the Frankfurt School of philosophers that is characterised by critique of contemporary society and by suggesting action that might create the conditions for a more just society (Bernstein, 1995; How, 2003). Our position and interest in what ‘critical pedagogy’ might offer can be clarified by a critique of contemporary educational purposes and values. We start with the argument that education systems in democracies have three benign purposes: for personal growth, for an educated citizenry, and for a producing wealth and services. At different historical junctures different policies appear to emphasise different purposes. We are at a moment when the economic purposes are being promoted above other purposes and an adjunct to this is that education is being portrayed by state policy and is enacted in many practices as ‘technical-rational’. The meaning and effects of technical rationalism has been widely debated in educational literature (see, for example, Carr, 1989; Dale, 1989; Kemmis 1994; Soucek, 1994). Broadly, in its current configuration, technical-rationalism is associated with education as a system, taking on the values of ‘the market’, with the rise of ‘new managerialism’ and with an emphasis on the value of education for the economy. At the heart of a technical-rational approach to education is what Seddon (1997) describes as: ‘the inherent limitations of intellectual resources based on rational actor theory, a preoccupation with utility,’ (p.178). A concrete example of the tendency, apt for us, is the standardised, technique-focused type of programme for university teachers that Cameron (2003) rails against; another is the promotion of a narrow ‘what works’ approach to educational research that strips investigation of a consideration of purpose and values.

‘Critical pedagogy’ enjoins us to identify what social purposes higher education should serve. Our discussions about what a university education is for led us to identify two major phenomena with which we believe higher education ought to engage:

- the persistence of the connection between social origin and destiny (wealth, choice, contentment, health, resources, well-being); and,
- serious, global social problems (conflict, poverty, environment)

An interest in addressing these phenomena amounts to what Jurgen Habermas and other critical theorists refer to as ‘emancipatory’ purposes for education. Such an interest implies reconfiguring higher education’s aims to redress the balance between ethical considerations and consumer interests. Quite different questions might arise than those prevailing at present. For example: ‘Are universities reproducing inequalities in society or challenging them?’ or ‘What forms of interpersonal behaviour are capable of resolving social problems?’ or ‘Is the ‘hedonism of self-interest’ (Ball, 1994, p.30) encouraged by the “market values” of individual performance, differentiation and competition having deleterious effects on our society?’

There are a number of stances with which we do not want to identify. We do not subscribe to ‘narratives of decline’ or any form of ‘golden ageism’: we welcome the shift from ‘elite’ to a ‘mass’ higher education viewing it as potentially democratising, even though stratification within the system is continuing and, perhaps, worsening. Nor do we want to embroil teachers in the old accusation of being agents of inequitable social reproduction (Bowles and Gintis, 1976; Sharp and Green, 1975), but we do suggest a responsibility for teachers and researchers to deliberate on the connections between the ends of education and curriculum design and teaching as intentional activities. We regard the current circumstances as complicated and contradictory, containing both options and constraints. Practically, our position is aligned with those interested in the options presented by educational endeavour in all sectors and guises that envision or enact alternative, better futures (Seddon, 1997, Cooper, 2001). Theoretically, we are searching for explanations which connect broader social trends with how students learn and experience their learning environment and, which suggest convincing possibilities for the future yet avoid what Offe (1996) refers to as ‘heroic idealism’ (p.43).

This outline of our interests, commitments and ambitions is the backdrop to our attempt to bring together ‘critical pedagogy’ and phenomenography.

The phenomenographic perspective and critiques

Phenomenography is one of a range of approaches that underpin the ‘approaches to learning’ tradition in higher education. In this article we focus on the phenomenographic tradition within the approaches to learning perspective and recognise that some of the arguments might not apply to the more psychologically informed research that is part of the ‘approaches to learning’ perspective (for example, Entwistle and Ramsden 1983, and Biggs 1993). In their seminal article, using an approach that would later become known as phenomenography, Marton and Säljö (1976) asked students to describe how they went about a reading task and found they could categorise the descriptions into two qualitatively different ways in which students approach learning and used the terms ‘deep’ and ‘surface’ to describe the key features of the variation. Prosser and Trigwell (1999) define the two approaches like this:

‘The motivation associated with a deep approach to learning is to understand ideas and seek meanings. [Students adopting a surface approach] are instrumentally or pragmatically motivated and seek to meet the demands of the task with minimum effort.’ (p.91)

Since then there has been a substantial amount of phenomenographic research focussing on this fundamental difference and the accounts of university learning that are the result of this research are, if nothing else, empirically well-grounded and coherent. It has established a relation between how students perceive aspects of their learning environment and which approach they take. The theory is popular in educational development units responsible for assisting teachers it offers the possibility of creating an environment that might induce students to seek meaning and understanding (Prosser and Trigwell, 1999).

Recently criticisms of the ‘approaches to learning’ literature, which can also be applied to phenomenography, have become more numerous (Haggis, 2003, 2004; Malcolm and Zukas, 2001; Webb, 1997). They tend to fall into the two main inter-

related categories. The first, is that, as a theory influencing practice, ‘approaches to learning’ is an under-challenged orthodoxy. Webb (1997) describes the theory as ‘foundational’ and attacks educational developers for using it uncritically because they have been seduced by its messages that over-simplify the complexities of the educational endeavour. Similarly, in order to express her concern that the ubiquity of ‘approaches to learning’ leaves important matters unexplored, Haggis’ (2004) uses Rowland’s (1993) idea of how any one theory throws light on some aspects of human experience but always leaves other aspects in shadow.

Another category of criticism identifies the important unexplored matters as issues of power, purposes and broader contextual influences. This criticism incorporates two ideas. The first is that ‘approaches to learning’ is elitist because, unreflectively, it promotes a version of ‘good’ learning which has been constructed by the Western enlightenment tradition, which excludes certain types of students. We challenge this, believing that it is as productive to think about the commonality among learners as it is to ponder difference. Nevertheless, it is the case within phenomenography that, beyond references to ‘biography’ (Marton and Booth, 1997), the reasons for why students perceive similar learning environments differently are under developed. The second part of the criticism about ‘approaches to learning’ is that it is a ‘meta-narrative’ is that it ‘appears to have no particular view of humanity and the social consequences of education’ (Webb, 1997, p.198). We shall show below that, as accept phenomenography *does* have a view of humanity, but, at the same time, its distance from ‘the urgencies of our society’ (Bruner, 1974, p.115) is a problem. Phenomenography as an approach to conceptualising university pedagogy is limited by its abstraction from educational purposes and values, and from political and social realities¹.

We begin our attempt to reconcile the two perspectives by identifying some similarities. We should note here that our attempt to bring together insights from the two traditions is not unique: see, for example, Mann’s (1999, 2001) work on alienation and engagement of university students and the ‘academic literacies’ literature that emphasises the difficulties that some students more than others encounter in formal education settings because of the ways dominant discourses and power operate (Lea and Street 1989 and Jones at al. 1999).

Examining the similarities between the ‘critical pedagogy’ and phenomenographic perspectives

In general, the critiques cited that posit alternatives to a phenomenographic perspective tend towards a version of ‘critical pedagogy’, in which the interest is in power relations, emancipatory purposes and equitable treatment of individual students who, in one way or another, can be described as ‘non-traditional’. A wide range of theoretical perspectives constitute ‘critical pedagogy’ but the common features are critique of current conditions and a focus on future possibilities for the transformation

¹ It is important to know that phenomenography in particular makes this choice consciously- the focus on the learning of ‘phenomena’ abstracted from ‘situation’ is deliberate. Marton and Booth (1997) state: ‘The thematic field that surrounds the [phenomena being studied] is made up of aspects of a wider, more general global world, with roots in the current culture and branches that reach out to the learners’ future world.’ (p.142). They are not critical pedagogues so do not engage with critiques of society or alternative futures.

of individuals or society. The work emphasises the value-laden and political nature of education and attends to culture, identity and subjectivity. But it often treats the pedagogy of the classroom cursorily or unrealistically: Buckingham (1996), for example, says of two of the most prolific contemporary critical pedagogues, Henry Giroux and Peter McLaren, that they have ‘increasingly refused to address questions about the empirical realities of schooling, or about teaching strategies [...]’. (p.632). Nevertheless, as a tradition, critical pedagogy does suggest principles of practice that centre on the teacher/student relationship, specifically, demonstrating respect for students and their knowledge; and, related to this, using participatory methods which draw on the students’ experience.

In our attempt to broaden the phenomenographic perspective to take account of the insights of ‘critical pedagogy’ we draw on two main sources. From the phenomenographic perspective our source is Marton and Booth’s (1997) *Learning and Awareness* whose work in this area began with the reading task research described earlier which was undertaken with Swedish university students during the 1970s. From ‘critical pedagogy’ perspective we have chosen Paulo Friere’s *Pedagogy of the Oppressed* (1996) which has an overt political message and lays out a pedagogic theory for use by teachers in literacy programmes in Brazil also during the 1970s. The reasons for choosing two texts only is that it would be misleading to claim there is a single version of either perspective and so we wanted specific instances of each to analyse. The reason for choosing the particular texts is partly that they are each key texts within their perspectives, and partly because of the common ground (despite enormous differences) that we can see between them. These commonalities can be seen in the views expressed on the relationship between people and the world, in the relationship that is suggested should exist between students and teachers, and in the ultimate aim of education.

No world- person dichotomy

A constant refrain in both books is that the world (reality) and people cannot be understood as separate:

[One cannot imagine]abstract man nor the world without people but people in their relations with the world. In these relations consciousness and world are simultaneous (Freire 1996, p.62).

There is not a real world “out there” and a subjective world “in here”. The world is not constructed by the learner, nor is it imposed upon her, it is *constituted* as an internal relation between them (Marton and Booth, 1997, p.12 –13) [emphasis in text].

The integration of inner and outer is, for both, the heart of understanding how people learn and, for both, the task of education is to transcend person-world dualism so that people understand that the world is simultaneously real and experienced. It is people, therefore, who produce social reality.

Student-teacher relations

In both texts teachers are endowed with a critical role in creating environments in which students are likely to engage in learning that is ‘genuine’ (Marton and Booth) or ‘authentic’ (Freire). A condition of this is that teachers identify with their students in order to bring about a meeting of awareness between students and teachers:

The essential feature is that the *teacher takes the part of the learner*, sees the experience through the learner's eyes, becomes aware of the experience through the learner's awareness (Marton and Booth 1997 p.179) [emphasis in text].

[Educators need to know] both their [students'] *objective situation* and their *awareness* of that situation [...] the various levels of perception of themselves and of the world in which and with which they exist (Freire, 1996, p.68) [emphasis in text].

In both cases, the aim is to work *with* students to experience aspects of the world in a new way, as 'co-investigators' (Freire) and as participators in 'the on-going and constantly recurrent constitutions of the object of learning' (Marton and Booth).

Becoming more fully human

For both, being open to change through learning is an essential part of being human. For Freire the human 'vocation' is fulfilled by focusing learning on coming to see the world 'as a reality in process' (p.56); and Marton and Booth see learning as being open to alternative ways of seeing, the goal of which is to know that reality can be experienced in different ways.

Both books describe the route to such learning as developing the capacity to discern and separate elements of a whole and to integrate the parts back into wholes; and, simultaneously, to be aware of the process of 'reinventing' (Freire) or 'reconstituting' (Marton and Booth) a world already invented or constituted by others.

On this point, the following two quotations illustrate how close in thinking the two books can become.

By learning [...] our experienced world gets more differentiated and more integrated. Our world grows richer, we become more enlightened (Marton and Booth 1997, p.158).

When [students] lack a critical understanding of their reality, apprehending it in fragments which they do not perceive as interacting constituent elements of the whole, they cannot truly know that reality (Freire, 1996, p.85).

To summarise: we argue that, in these versions of the two perspectives at least, despite quite remarkable differences in the contexts in which and about which they write, the writers converge on three important issues that concern learning and teaching. The first is that the end of learning is to understand that objective and subjective worlds are or should become one (we expand on this in the next section); the second that, in formal learning situations, teachers must take the part of their students to engage them in developing the capacity to change; and, the third is that teachers should help students 'reinvent' their experienced world.

Reconciling the differences between the two perspectives

To examine the implications of this 'bridging attempt' (May, 1997), we draw, like Haggis (2004), on Rowland's (1993) notion that in any theory some aspects of human experience are highlighted whilst others are cast in shadow. As stated earlier, our attempt started within the phenomenographic perspective and so we shall begin by examining what additional aspects of the educational experience in higher education is illuminated by reconciling the ideas of Marton and Booth and Freire.

First, though, there is the question of what exactly needs reconciling. We illustrated above that both Marton and Booth and Freire take non-dualist perspectives on the relation between people and their world. However, what might not be immediately evident is that their non-dualisms are of two different types. Marton and Booth argue for a non-dualist *ontology* – thus all that *exists* is the relation between people and their world. Whereas for Friere, as a Marxist, this ‘non-dualism’ operates at the level of *epistemology* – thus all that we can *know* about the world is in terms of our experience as humans. This difference is crucial to both of their accounts. For Marton and Booth to argue that there is not a world ‘out there’, they need to hold a non-dualist ontology, whilst for Freire to be able to talk of teachers knowing about students’ objective situation, he needs to be able to argue that there is an objective set of relations that are independent of human perception, regardless of whether we can know these or not.

Now the problem with Marton and Booth’s subjective account is that it obscures structural factors, such as social class, when considering questions of why people experience learning in the way they do. In claiming that the only relevant world is an experienced world, they cannot explain, for example, why university participation amongst young people from the working classes is so much lower than amongst middle-class young people (for a detailed analysis of the differences in participation rates see Gilchrist et al 2003). This is because unless young people *experience* this lack of participation in terms of class then, for Marton and Booth, social class cannot be a key aspect of variation in participation rates. Thus, whilst a phenomenographic approach might constitute variation in the meaning of higher education amongst a group of potential students, the explanations it offers for this variation would be at the level of student perceptions’ of higher education rather than examining how these perceptions might be structured by different positions within class structures. This problem is expressed well by Michael Apple (1979) in a criticism of phenomenology: ‘Phenomenological description ... inclines us to forget that there *are* objective institutions and structures ‘out there’ that have power, that control our lives and our very perception’ (p.140).

However, if we instead adopt Friere’s position that non-dualism operates at the level of epistemology, our position becomes one in which structural issues, as well as experiential issues, or objective as well as subjective factors, become illuminated when we asks questions about students’ learning experience. This then starts to give the idea of ‘deep and surface approaches to learning’ a different meaning. Marton and Booth’s focus on how students approach their learning in terms of their intentions and their perceptions of their learning environment is widened to include a focus on how students’ perceptions and intentions might be structured by factors that are not necessarily part of their awareness.

To distinguish the richer sense of why students come to take different approaches to learning, we have chosen to focus on the concept of academic engagement which takes the notion of a ‘deep approach to learning’ further. Building on Friere’s argument for problematising the relationship between teachers and learners, we see academic engagement as about problematising the relationships between teachers, students, the discipline, and the institution, as well as the social and political context, in which teaching and learning are taking place.

However, we do not reject all of Marton and Booth's focus on understanding variation in the way a group of people conceive of learning. The evidence that there is identifiable variation in both conceptions of, and approaches to, learning is powerful when placed in the context of structural issues. Equally, the work of Marton and Booth suggests ways of understanding and potentially overcoming these structural barriers to engagement by focusing on the variation in the ways that people experience these barriers. This is because it is clear that these structural barriers are not all powerful, for example thousands of working class students successfully engage in higher education. Thus it might be possible to examine why these structural barriers impact differently on different students and thus understand what it is that prevents more students from successfully engaging with higher education.

A tentative conclusion: developing a model of academic engagement

We conclude this paper by offering a model (see Figure 1) of the factors that might impact on the quality of academic engagement in higher education. In the model we attempt to illustrate how we have reconciled phenomenography and critical pedagogy through the concept of academic engagement. We are interested in examining the quality of teachers' and students' academic engagement in higher education and what influence different contexts have on the quality of such engagement. These contexts include aspects of the phenomenographic perspective such as course context and disciplinary context but also contexts that play a role in structuring students' and teachers' experiences such as the wider social, political and economic contexts. These contexts are those that are highlighted as important in determining the quality of teaching and learning in the literature from the critical pedagogy, academic literacies, and phenomenographic perspectives that have been referred to so far in this article (Friere 1996, Marton and Booth 1997, Lea and Street 1998, Prosser and Trigwell 1999, Jones et al 1999, Mann 2000, 2001,).

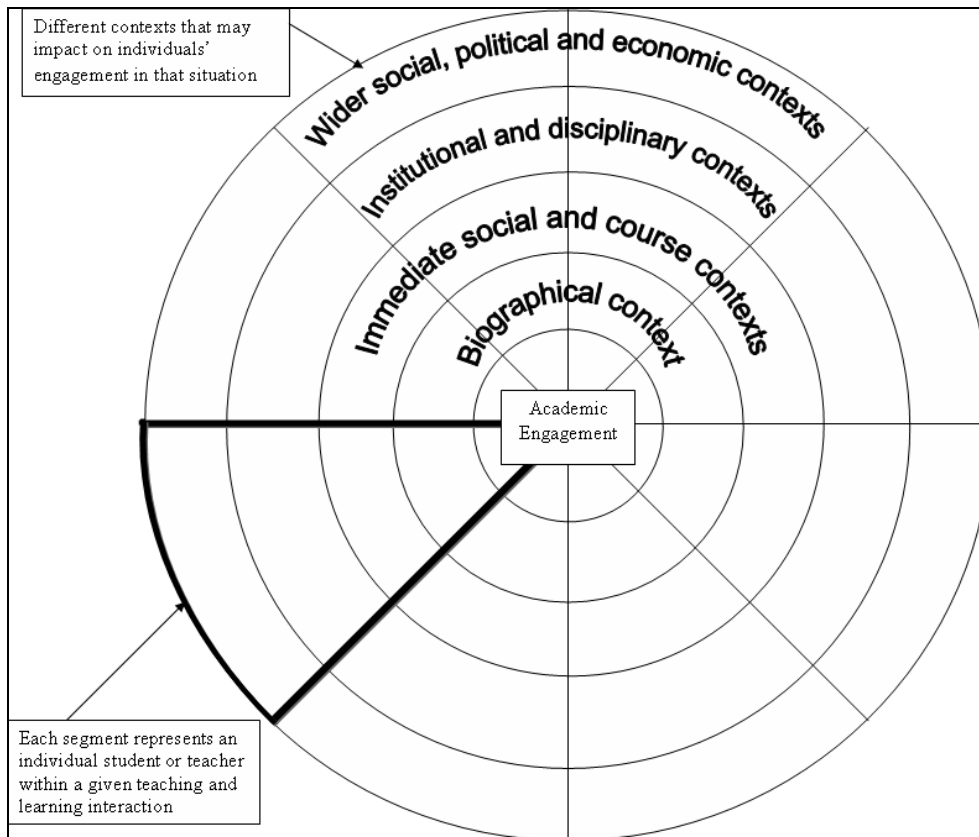


Figure 1. Contexts that are hypothesised to influence academic engagement in teaching and learning interactions in higher education

In line with the phenomenographic literature, we define ‘quality’ in terms of forms of engagement that involve students and teachers in developing personal meaning of their disciplines through their interactions with each other rather than forms of engagement that involve students and teachers in exhibiting routinized responses as a way as meeting external requirements.

In the model each segment represents an individual student or teacher within a particular teaching and learning interaction. This could be within a lecture theatre, in a seminar room, in an on-line learning environment, or in any setting in which students and teachers are engaging with a focus on their academic work together. Each circle represents a different context, that might, consciously or unconsciously, influence students’ and teachers’ perceptions of their environment and so affect the quality of their academic engagement within that particular teaching and learning interaction. Thus in line with Marton and Booth, we argue that the structure of students’ and teachers’ awareness (see Marton and Booth 1997, Chapter 5) affects their understanding of a situation. However, where we depart from Marton and Booth is that the range of factors that we see as impacting on students’ and teachers’ experiences of higher education, go beyond the factors of which students and teachers may be aware. Thus we would argue, in line with Friere, that the categories that students and teachers use to think about the world are partly the result of the impact of social structures, such a class, and that they may be unaware of this impact when thinking about teaching and learning. Importantly, also in line with Friere, we are arguing that students and teachers might become aware of the impact of these structures through reflecting on their situation. Further we are suggesting that a key

aspect of this reflection would be a consideration of the variation in the ways that these structures impact on the quality of students' and teachers' academic engagement.

In many ways our analysis is similar to the analysis offered by Mann (2000, 2001) and those working from an 'academic literacies' perspective (Lea and Street 1998, Jones et al 1999). However, what we argue is added by our interpretation is a focus on the critical aspects of qualitative variation of the impact of these different contexts. Thus, we are suggesting the use of an adapted phenomenographic research method that attempts to relate variation in the ways in which students and teachers experience teaching and learning situations (i.e. the quality of their academic engagement) to social structures that impact on the ways in which they think about this experience. We believe that such a project would maintain a focus on the quality of teaching and learning interactions that is characteristic of phenomenography, whilst also taking account of political nature of the teaching and learning interactions as well as factors at the meso and macro levels that influence such interactions. It is in this way that we would tentatively suggest that we have contributed to a reconciliation of these two powerful ways of thinking about teaching and learning in higher education.

Acknowledgement

We would like to thank members of the BERA (British Education Research Association) Special Interest Group in Higher Education for their helpful comments on an earlier draft of this paper.

Address for correspondence: Paul Ashwin, Dept. of Educational Research, County South, Lancaster University, Lancaster, LA1 4YD, UK.
Email: p.ashwin@lancaster.ac.uk

References:

- Apple, M.W. (1979) *Ideology and Curriculum* (London, Routledge and Kegan Paul)
- Ball, S.J., (1994), *Education Reform: A critical and post-structural approach* (Buckingham, Open University Press)
- Bernstein, J. M., (1995) *Recovering Ethical Life: Jurgen Habermas and the Future of Critical Theory* (London, Routledge)
- Biggs, J. (1993) What do inventories of student learning processes really measure? A theoretical review and clarification, *British Journal of Educational Psychology*, 63, pp3-19
- Bowles, S. and Gintis, H. (1976) *Schooling in Capitalist America: Educational Reform and the Contradictions of Economic Life*, (New York: Basic Books)
- Bruner, J. S. (1974) *The Relevance of Education* (Harmondsworth, Penguin Books)
- Buckingham, D. (1996) Critical Pedagogy and Media Education: A theory in search of a practice, *Journal of Curriculum Studies*, 28 (6), pp. 627-650

Cameron, D. (2003) Doing Exactly What It Says On The Tin: some thoughts on the future of higher education, *Changing English*, 10(2), pp. 133-141

Carr, W., (ed.), (1989) *Quality in Teaching: Arguments for a Reflective Profession*, (London, The Falmer Press)

Cooper, D. (2001) Against the current: social pathways and the pursuit of enduring change, *Feminist Legal Studies* 9, pp. 119-148

Dale, R., (1989) *The State and Education Policy* (Milton Keynes, Open University Press)

Edwards, M. (1998) Commodification and Control in Mass Higher Education: A Double-Edged Sword in Jary D. and Parker, M (eds) *The New Higher Education: Issues and Directions for the Post-Dearing University* (Stoke-on-Trent, Staffordshire, Staffordshire University Press)

Entwistle, N. J. and Ramsden, P. (1983) *Understanding Student Learning* (London, Croom Helm)

Esland, G., (1996), 'Education, Training and Nation-State: Britain's Failing Strategy', in Avis. J., Bloomer M., Esland, G., Gleeson, D. and Hodkinson, P., (eds.), *Knowledge and Nationhood: education, politics and work* (London, Cassell)

Friere, P. (1996). *Pedagogy of the Oppressed*. Revised Edition. Translated by M.B. Ramos. First published in 1970 (London, Penguin Books)

Gilchrist, R., Phillips, D., and Ross ,A. (2003) 'Participation and potential participation in UK higher education' in Archer, L., Hutchings, M. and Ross A. (2003) *Higher Education and Social Class: Issues of Exclusion and Inclusion* (London, RoutledgeFalmer).

Haggis, T. (2003) Constructing Images of Ourselves? A Critical Investigation into 'Approaches to Learning' Research in Higher Education, *British Educational Research Journal*, 29 (1), pp.89-104

Haggis, T., (2004), Meaning, identity and 'motivation': expanding what matters in understanding learning in higher education?, *Studies in Higher Education* 29 (3), pp.335-352

How, A. (2003) *Critical Theory* (New York, Palgrave MacMillan)

Hughes, A.G. (1956) *Education and the Democratic Ideal*, (London, Longmans, Green and Co.)

Jones, C., Turner, J. and Street B.V. (1999) *Students Writing in the University* (Amsterdam/Philadelphia, John Benjamin's Publishing Company)

Jones, K., (1989), *Right Turn: The Conservative Revolution in Education* (London, Hutchinson Radius)

- Kemmis, S., (1994) 'Emancipatory Aspirations in a Postmodern Era', Keynote address to the conference, *Curriculum Changes in Hong Kong: The Needs of the New Era*, The Chinese University of Hong Kong, April 29th-30th
- Lawson, A. (1998) Culture and Utility: Phrases in Dispute, Sword in Jary D. and Parker, M (eds) *The New Higher Education: Issues and Directions for the Post-Dearing University* (Stoke-on-Trent, Staffordshire, Staffordshire University Press)
- Lea, M.R and Street, B.V. (1998) Student writing in higher education: an academic literacies approach. *Studies in Higher Education*, 23, 157- 172
- Malcolm, J. and Zukas, M. (2001) Bridging pedagogic gaps: conceptual discontinuities in higher education, *Teaching in Higher Education*, 6, pp.33-42
- Mann, S. (2000). The student's experience of reading. *Higher Education*, 39, 297 – 317.
- Mann, S. (2001) Alternative perspectives on the student experience: alienation and engagement. *Studies in Higher Education*, 26, 7-19.
- Marton, F. and Booth, S. (1997) *Learning and Awareness* (New Jersey, Lawrence Erlbaum Associates)
- Marton, F. and Säljö, S. (1976) On Qualitative Differences in Learning –II Outcome as a function of the learner's conception of the task, *British Journal of Educational Psychology*, 46, pp.115-127
- May, T. (1997) *Social Research: Issues, Methods and Process* (Buckingham, Open University Press)
- Offe, C., (1996), *Modernity and the State, East West* (Cambridge, Polity Press)
- Prosser, M. and Trigwell, K. (1999) *Understanding Learning and Teaching: The Experience of Higher Education* (Buckingham, Society for Research in Higher Education and Open University Press)
- Rowland, S. (1993) *The enquiring tutor: exploring the process of learning* (London, Falmer Press)
- Seddon, T., (1997), 'Education: Deprofessionalised? Or reregulated, reorganised and reauthorised', *Australian Journal of Education*, Vol. 41, No. 3, pp. 228-246
- Sharp, R. and Green, A. (1975) *Education and Social Control: A Study in Progressive Primary Education* (London, Routledge)
- Soucek, V., (1994) 'Flexible education and new standards of communicative competence' in Kenway, J., *Economising Education: The Post-Fordist Directions*, (Geelong, Deakin University)

Webb, G. (1997) Deconstructing deep and surface: towards a critique of phenomenography, *Higher Education*, 33, pp. 195-212