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Professor Tony Brown's Inaugural Address
Special Section on Theorising Pedagogy

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THEORISING PEDAGOGY: GUEST EDITORIAL

BEVERLEY BELL

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The term 'pedagogy' has not been a commonly used term in the Anglo-American tradition of Education. When it was used, the definition was typically:

a science of teaching embodying both curriculum and methodology.
(Simon, 1981, in Gordon & Lawton, 1984, p. 140)

However, 'pedagogy' has been a term commonly used by the European tradition of Education (Menck, 2000) when it was used in relation to child development, for example:

as a practice, pedagogy describes the relational values, the personal engagement, the pedagogical climate, the total life worlds and especially the normativity of life with children at school, at home, and in the community. As an academic discipline, pedagogy problematises the conditions of appropriateness of educational practices and aims to provide a knowledge base for professionals who must deal with childhood difficulties, traumas and problems of childrearing. Central to the idea of pedagogy is the normativity of distinguishing between what is appropriate and what is less appropriate for children and what are appropriate ways of teaching and giving assistance to children and young people. (Van Manen, 1999, p. 14)

However, the term is becoming more widely used today and pedagogy has been more broadly described as including reference to values, aims and philosophy of education, for example:

a method of teaching interpreted in its widest sense (Winch & Gingell, 1999, p. 170), including values, aims and epistemological considerations.

It is defined also with reference to the linking of power and knowledge, for example:

pedagogy defines what counts as valid transmission of knowledge
(Bernstein, 1971, p. 47)

the process of knowledge production ...(including aspects of instruction and social vision ... (and) political contexts.... (with) concern for how and in whose interests knowledge is produced and reproduced
(Gore, 1993, p. 4-5)

and acknowledgment of the situated nature of pedagogy, for example:

pedagogy viewed from this situated perspective is not concerned with discrete teaching skills or techniques, but rather with the construction and practice of learning communities ... a theory of pedagogy must encompass all the complex factors that influence the process of teaching and learning. (Leach & Moon, 1999, p. 268)

These definitions signal the complexity and multiple facets embodied in the current usage of the term 'pedagogy'. To use the broader term of 'pedagogy' rather than the narrower term 'teaching' is to acknowledge

- the discipline of teaching as a body of knowledge(s) that is systematically articulated
- the physical, social, cultural, historical, economic situatedness of teaching practices
- the interdependence of teaching, learning, knowledge, assessment, curriculum
- the interrelatedness of pedagogy, culture, society, politics and economy
- the power in the teacher-learner-curriculum relationship in the classroom.

Hence, pedagogy is viewed as being more than 'best practice', more than the techniques or strategies of arranging the seating in the classroom, choosing the materials and equipment to be used, preparing a lesson plan, or 'managing' learning activities for the students during the lesson. Seen as a sociocultural or discursive practice, 'pedagogy' is encompassing of knowledges, mind, ways of knowing, language and discourses, epistemologies of the learner and the teacher; educational goals, purposes, values, expectations, curriculum; the interactions and relationships between participants; the prior knowledge, motivation, the affective, the diversity of students as well as the more widely known facets of teachers, teaching, learners, learning, assessment (Leach & Moon, 1999).

Such a view of pedagogy also constructs the learner and the learner's mind as being agentic, complex and multifaceted; the curriculum, not as a single entity, but as the planned, enacted and experienced curriculum; knowledge as identity as it is linked with students' emotions, motivation and self-esteem; and it constructs the conditions and opportunities for reflection, productive cognitive conflict and the development of habits of mind (Leach & Moon, 1999).

The term 'pedagogy' is often preceded by an adjective, such as in the terms:

- Feminist pedagogies (Gore, 1993; Lather, 1991; Middleton, 1993)
- Black/urban pedagogies (Ball, 2000; Darling-Hammond, 2000; Delpit, 1993; Duncan, 2000; Ladson-Billings, 1994)
- Critical pedagogies (Freire, 1968; Giroux, 1988; Luke & Gore, 1992)
- Maori pedagogies (Bishop & Glynn, 1999; Hemara, 2000; Hohepa, McNaughton, & Jenkins, 1996; Metge, 1984; Pere, 1982; Smith, 1986)
- Pacific pedagogies (Manu'atu, 2000; Thaman, 1995, 1997)
- Queer pedagogies (Epstein, O'Flynn, & Telford, 2000-2001; Pinar, 1998; Quinlivan, 1996)

These adjectives (for example, radical, feminist, urban, critical, Maori, Pacific, queer) signal the educational goals, values, knowledges, ways of knowing, etc that are embodied in that specific use of the term 'pedagogy', in opposition to and in

critique of those of the 'mainstream' or 'traditional' pedagogy (Gore, 1993). Several of the articles in this special issue may be grouped within this critical or critiquing construction of 'pedagogy', which has its origins in the sociology and philosophy of education. Sue Middleton's article in this issue presents an overview of the nuances of the concept of 'pedagogy', illustrations of these nuances from her own online teaching, and the intertwining of both (virtual) classroom practice and its theorising. Nesta Devine discusses the notion of 'interpellation' and the subject positioning of both students and teachers by various educational theories discussed in teacher education courses. Dorothy Coe's article explores the notions of dance pedagogies and learner-centred pedagogies, and constructing students. Terry Locke discusses the way three contrasting discourses of reading give rise to three different ways of interrogating a literary text. However, he makes the point that an imbalance can occur when one focuses on the social at the expense of the cognitive and provides a bridge to the second set of articles.

There is also a second use of the term 'pedagogy', that is, teaching being viewed as a situated sociocultural practice, with origins in the psychology of learning, teaching, and assessment. The mainstream view of teaching had historically been one of process-product (Dunkin & Biddle, 1974), based on the psychological theorising of behaviourist views of learning, information processing views of learning, and cognitive science, all being based on individualism. However, recent research on teaching has tended to use sociocultural, discursive and post-structural theorising of learning, teaching and assessment (Bell, 2000). In using this theorising, there is acknowledgement of the social, political, and cultural dimensions of teaching, learning and assessment, and hence the more appropriate term 'pedagogy' is used. In addition, the use of the plural 'pedagogies' signifies the multiple theorising, practices, epistemologies, and ontologies that are constructed under the general umbrella called 'pedagogy'. Three articles in this special issue may be grouped within this construction of pedagogy. Bronwen Cowie's article discusses the way in which learning theorising influences pedagogical practices. Alister Jones and Judy Moreland's article explores the notions of pedagogical content knowledge and practices from a sociocultural perspective. The article by Teresa Fernandez and Garth Ritchie examines the challenge of effecting a pedagogical change through curriculum change, theorising pedagogy and teacher development from a sociocultural perspective.

The articles in both groups, based on theorising from the sociology, philosophy and psychology of education, suggest that theorising of educational practice by practitioners (as these authors are) is both developed and re-developing. But there are others in the education community of practice besides tertiary teachers and researchers of the discipline of education, for example, early childhood teachers, primary teachers, secondary teachers, Ministry of Education policy makers, and students.

The term 'pedagogy' is increasingly being used in government documents as well as academic texts, even though it may not be in the current day-to-day language of teachers in early childhood centres and schools. For example, the term 'pedagogy' has no visibility in the 1993 Curriculum Framework document (Ministry of Education, 1993) but is visible in recent Ministry documents such as a report on quality teaching (Alton-Lee, 2003), a review of literature on 'effective pedagogy' in science education (Hipkins et al., 2002), a review of the literature on the interdependencies of pedagogy, curricula, assessment and learning outcomes

(Carr et al., 2000), and a curriculum development document (Ministry of Education, 2002). One reason for its use is given as:

quality teaching is defined as 'pedagogical practices that facilitate for heterogeneous groups of students their access to information, and ability to engage in classroom activities and tasks in ways that facilitate learning related to curriculum goals'. The term 'teaching' is used for simplicity but the term 'pedagogy' is also used throughout the synthesis to ensure a broad consideration of the range of ways in which quality teaching is accomplished, for example, through culturally inclusive and pedagogical effective task design.... The term 'teaching' has too often led to a narrow focus on the interaction between teacher and learner. (Alton-Lee, 2003, p. 7)

The construction of 'pedagogy' from the discipline of education is clearly signalled.

However, in a de-centralised, self-managing education system, the means of control of what counts as worthwhile knowledge in both the official and student perceived curricula, may be done by the prescription or 'mandating' of pedagogies as in the UK in primary literacy and mathematics. Current curricula in New Zealand suggest but not prescribe pedagogies. With national curricula in New Zealand being revisited in the light of the Curriculum Stocktake Projects (Ministry of Education, 2002), it will be of interest to explore to what extent pedagogies are prescribed or suggested as guidelines to teachers – what knowledges, constructions of mind, ways of knowing, language and discourses, epistemologies of the learner and the teacher; educational goals, purposes, values, expectations, etc will be embodied in the text. The report to the Minister for the redevelopment of current curricula documents recommends "a section on effective pedagogy should also be included. This section should explain the nature of the pedagogies that have been linked by research to increased achievement and social outcomes and to reduction in disparities". An indication of what might be promoted as 'effective pedagogies' is seen in the current interest in formative assessment/interaction, expectations and feedback (Black & Wiliam, 1998; Hattie, 1999). It is also indicated in a question being raised as to the extent to which the suggested pedagogies in national curricula will support or hinder the development of thinking and habits of mind seen to be required in the knowledge economy/society and for a diverse range of students (Gilbert, 2001; Hartley, 2003). Further, whilst there may be acknowledgment that there are different pedagogies, based on different theoretical locations of pedagogy, the Ministry of Education cannot necessarily take up multiple meanings of pedagogy, when education is located theoretically within today's managerial and economic discourses, with teachers' work needing to be quantified, measured and controlled. Any agreement that there are pedagogies (plural) would acknowledge a measure of teacher autonomy in terms of professional knowledge and practices based on that knowledge (G. Cawkwell, personal communication, 25 October, 2003)

Theorising of pedagogy is also done by teachers in early childhood centres and schools, and by teacher educators, as we reflect and theorise our own teaching practice as teachers, and that of our students, pre-service teachers and in-service teachers. This purpose for theorising pedagogy is evident in several of the articles in this special section. The debate is essentially focused on how self-study by teachers (primary, secondary and tertiary) can help us to develop our teaching

practice, not just by reflection, but by theorising as well (Loughran, Hamilton, LaBoskey, & Russell, in press; Loughran & Russell, 2002). The questions 'whose knowledge or theorising counts?' 'for what purposes is the theorising done?' are relevant here. These questions have been asked in other disciplines, for example, science (Harding, 1991) and are being asked in education too.

It is hoped that the theorising of pedagogy in education academic texts, government documents, and in teacher education and teachers' communities of practice will foster the development of theorising of 'pedagogy' for practitioners of education, as well as for the discipline of education, and not just those in the associated disciplines of sociology, philosophy and psychology. The articles in this special section make a valuable contribution towards this.

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