Faculty of Arts and Social Sciences

RESTOR(Y)ING POWER, INTIMACY AND DESIRE IN ACADEMIC WORK: RELATIONAL ACADEMIC DEVELOPMENT AND LEARNING DEVELOPMENT PRACTICE

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By

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CERTIFICATE OF AUTHORSHIP

I Adrian Peter KELLY certify that the work in this thesis, submitted in fulfillment of the requirements for the award of Doctor of Education in the Faculty of Arts and Social Sciences, University of Technology, Sydney, has not previously been submitted for a degree nor has it been submitted as part requirements for a degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

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Gabriel, Lucia, Erin and Megan. There are currently 30 of us in this clan and our all too infrequent times together are a great treasure.

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Restor(y)ing power, intimacy and desire in academic work: relational academic development and learning development practice

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ABSTRACT

In academic work, the discourses of academic development and learning development tend to focus on technical and transactional dimensions at the expense of the affective. This study presents the work experiences of one academic as instantiations of the operation of these discourses within the cultural context of contemporary Australian higher education. Autoethnographic techniques are utilised to present personal narratives as realisations of cultural-historical and sociocultural possibilities. In addition, restorying, a technique borrowed from White and Epston's (1990) Narrative Therapy, is appropriated to non-therapeutic ends in this thesis to open up discursive space for subjugated narratives that challenge dominant, canonical accounts of academic work.

The foundation chapters of the thesis locate academic work within a set of contextualising relations that provide the meaning making potential for the events and encounters that are described. Key among these contextualising relations are the Australian higher education ecosystem, the echoes of the Humboltian ideal and the impacts of neoliberalisation on the resource arrangements and governance of globalising higher education. Ethical, aesthetical and critical dimensions are explored to denaturalise a number of taken-for-granted aspects of higher education.

Three key affective dimensions in academic work are identified to encompass taken-for-granted dimensions of academic work: power, intimacy and desire. The first, power, is explored in relation to an academic development encounter focused on constructive alignment and criterion-referenced assessment. The journal entry presents the *lines of flight* (Deleuze & Guattari 1983 & 1987) taken by a disciplinary-based lecturer to resist the power dimensions of the academic development encounter. The chapter concludes by restorying this academic development encounter and to recount an encounter with a student to suggest a *pedagogy of ambivalence*.

The second affective dimension, intimacy, is explored in relation to the attenuated bodily logics of modernity. Journal entries recount a disciplinary-based

colleague's, and a student's, bodily excess in terms of tears, bodily tremors and personal disclosure in academic development and learning development encounters. Resisting the therapeutisation of these encounters and a liberal-humanist account of disabled others, restorying techniques are utilised to propose *a pedagogy of intimacy* in which bodily excess and personal disclosure become the plain of emergence in which academic development and learning development operate as educational endeavours.

The third affective dimension, desire, is not understood in the Freudian-psychoanalytic sense of lack, but in the Spinozan and Deleuzo-Guattarian sense of production. Curriculum and generic graduate attributes are analysed as desiring discourses that operate within the arborescent assumptions of structuralism. A more nuanced account of curriculum and educational outcomes is advocated through *a pedagogy of desire* (Zembylas 2007).

The study concludes with an outline of a relational academic practice arguing for discursive space for the emergence of a relational academic developer and learning developer subjectivity.

> Between the experience of living a normal life at the moment on the planet and the public narratives being offered to give a sense of that life, the empty space, the gap, is enormous… In such gaps, people get lost, and in such gaps, people go mad. (Berger, 2001, p. 176)

FOUNDATION CHAPTERS

And we are here as on a darkling plain,
Swept with confused alarms of struggle and flight,
Where ignorant armies clash by night.
(Mathew Arnold 1867, *Dover Beach*)

Chapter 1 **Contextualizing relations**

In which I locate myself as an academic worker within a set of 'contextualising relations' (Lemke 1995, p. 167), namely the Australian higher education complex in late globalising modernity and the emergence of twin fields known as 'academic development' and 'learning development'. I locate these movements against a background of the Humboltian higher education tradition and the ways in which higher education has been called upon to serve differing social agenda from medieval times to the present period which will be characterised as 'neoliberal'. Then I turn to a set of conceptual tools that I will utilise throughout this study to provide a framework for analysing my experiences in contemporary Australian higher education, viz. ethical, aesthetic and critical perspectives on higher education, Heidegger's notion of 'meditative thinking' (1959, 1966, p. 53), and Narrative Practice. It is my intention to utilise these conceptual tools to restory my experiences as an academic worker in order to open up discursive space to think otherwise taken-for-granted dimensions of higher education and academic work.

I am an academic worker and this text is an account of some of my work. After graduating with an arts degree majoring in Linguistics in the mid-1980s I studied to become an English language teacher and taught English as a foreign language to students in Australia and subsequently in Hong Kong, Taiwan, Indonesia, Vietnam and Thailand. My work in Indonesia, Vietnam and Thailand was on development assistance projects funded variously by the Australian Agency for International Development (AusAID), the World Bank, the Canadian International Development Agency (CIDA), the Swedish International Development Cooperation Agency (SIDA) and other agencies. Some of my work in Indonesia, Vietnam and Thailand was as a consultant to universities working on curriculum development, academic staff development or working as a counter-part lecturer/teacher. In 2000, I completed a Master's degree in Adult Education majoring in Language and Literacy. Since the completion of my master's degree I have worked in Australia: as the Academic Director of a non-self-accrediting higher education institution (NSAI) in which I was responsible for the management and academic development of 150 casual academics whose

disciplinary specialisations included Academic Literacy, Arts and Social Sciences (various fields and disciplines), Business and Commerce (various fields and disciplines), Sciences (Chemistry, Physics and Mathematics) and Technology (Engineering, Computer Science and Information Technology); as the Academic Manager of an NSAI with similar responsibilities for 100 casual academics in a similar range of disciplines; the manager of an Academic Literacy Program in an NSAI; and at various times as a lecturer in an Australian public university and in an NSAI lecturing in Design Analysis, Business Communication, Learning Development and Academic Literacy. I am currently a senior lecturer in the Indigenous learning unit in an Australian public university. I present this resumé of my work as an account of the diversity of roles not to mention tasks that my academic work has encompassed. While much of this study will focus on an area known variously as *Academic Development, Educational Development* or *Faculty Development* – terms I will explore later in this chapter – this study looks more broadly at the collectivity of work that this academic does. While my study is about one person's work, it is intended that some at least of the observations I make are emblematic of more general issues faced by academic workers at the beginning of the 21st century CE. At the heart of this text is the question, 'what *can* a person (academic worker) do in this or that situation?' The modality of this question locates this text in the realms of the ethical, the aesthetic and the critical – three dimensions of this study that I will return to later in this chapter.

Each of the following chapters is on a separate theme and based upon my reflections on my work as captured in reflective professional journals I have kept over a number of years. These chapters relate my reflections with broader published theoretical treatments of relevant themes and attempt to account for my professional practice and to make accessible to others how I relate theory, research and reflection in my practice. The events represented here are framed by a range of 'contextualizing relations' (Lemke 1995, p. 167) and my representations of participants in these encounters are positioned by those contextualising relations and broader discursive forces. Lemke explains that,

> Meaning consists in relations and systems of relations *of* relations. These relations are basically *contextualizing* relations; they tell us what the contexts are in relation to which an act or event has its meanings … (p. 167, italics in original)

This text is premised on the notion that we humans are proactively engaged in construing meaning by interpreting experience and by seeking purpose and significance in the events that occur in our worlds (Botella & Herrero 2000). For experiences in themselves are not meaningful but in order for our lives to have meaning we need to construct patterns of similarities and differences that provide 'unfolding frames of intelligibility' (p. 408). Botella and Herroro, drawing upon Wittgenstein's (1953) *Philosophical Investigations,* characterise meaning as an interpretive and linguistic achievement:

> … the relational product of shared discursive practices and joint actions. Our interpretations of experience are patterned by and located in the context of shared forms of intelligibility. The process of becoming socialized entails learning how to make sense of life events in forms that do not push us into social isolation. (p. 409)

From this social constructionist perspective meaning is not seen as private and located within the individual but rather as emergent through joint activities carried out by persons in relations (McNamee 2007). Key sets of contextualising relations which frame my practice are: the Australian Higher Education sector; the fields known as Academic Development and Learning Development; echoes of the 'Humboltian ideal' in higher education; and the neo-liberal turn in economic-political relations since the late 1970s. The first purpose of this chapter is to locate my study within the context of Australian higher education and to introduce the fields that have come to be known as Academic Development and Learning Development. Then this chapter will look at the 'Humboltian ideal' in higher education and how this set of ideas interacts with the neo-liberal turn in economic-political relations since the late 1970s. Next the chapter will trace some theoretical approaches to the ethical, the aesthetic and the critical, outline Heidegger's distinction between 'calculative thinking' and 'meditative thinking' and relate these to how autoethnographic methods and a process of restorying can be employed to capture and work upon the relations between affect and academic work.

Australian Higher Education

Public universities in Australia have arisen out of a changing set of Commonwealth of Australia and State Government policies. The table below from Long (2010) presents a synopsis of Australian higher education policy objectives

since 1974. Four key periods are identified for analysis named for the key protagonist of change in each period: Whitlam (1974-1986), Dawkins (1987-2000), Nelson (2000-2008) and Bradley (present). Access and Equity along with Student Output have been policy focuses of all four periods. Corporatisation, User Pays and National Priorities are linked with the latter three periods and Differentiation and Teaching Quality with the last two periods. Amalgamation was linked with the Dawkins period and the Voucher System with the Bradley period.

Table 1. A policy road map: key policy objectives since 1974.

	WHITLAM	DAWKINS	NELSON	BRADLEY
	1974–1986	*1987–2000*	*2000–2008*	*present*
Access & Equity	✓	✓	✓	✓
Student Output	✓	✓	✓	✓
Amalgamation		✓		
Corporatisation		✓	✓	✓
User Pays		✓	✓	✓
National Priorities		✓	✓	✓
Differentiation			✓	✓
Teaching Quality			✓	✓
Voucher System				✓

Long (2010, p. 457)

A major impact on the organisation of Australian universities has been the changing student funding models (Dobson 2001). From 1850-1945 universities were funded by state governments, student fees and bequests, but since 1945 a pattern of increasing Commonwealth funding has taken place partly as a consequence of the Commonwealth assuming a monopoly over the power to tax income in Australia. During the 1960s a number of 'teaching only' institutions known as Colleges of Advanced Education (CAEs) were established in order to provide higher education oriented towards vocational outcomes at a lower cost than universities and at standards that were 'less demanding academically' than universities (Karmel 1992, p. 123 in Dobson 2001, p. 11). Reforms initiated by the Whitlam Government in the 1970s resulted in the Commonwealth assuming full funding responsibility for higher education while the States continued to be responsible constitutionally for higher education institutions. Two key features of this reform were that students were able to attend university without incurring fees (Dobson 2001) and a focus on graduate outputs (Long 2010).

In the Dawkins era of the late 1980s, two key higher education reforms took place, firstly, the abolition of the binary system of CAEs and universities through amalgamations, and secondly, the introduction of the Higher Education Contributions Scheme (HECS) which requires domestic students to contribute to the cost of their education on an income-contingent, deferred-fee basis (Dobson 2001). The Dawkins era also saw an emphasis placed on the fields of science and technology and an orientation of research funding towards topics of national interest (Long 2010).

Nelson era reforms intensified the role of higher education in preparing workers for the knowledge industries of global capitalism (Pick 2006). Full-fee paying students could now be admitted into degree programs and income-contingent loans known as 'FEE-HELP' (Higher Education Loans Program) became available for students allowing those who could not obtain their preferred HECS degree place to access their degree of choice with a higher level of debt; these arrangements were later abolished after the election of the Rudd Labor government in 2007 although FEE-HELP funding is still available for registered courses delivered by NSAIs. In 2000, the Commonwealth Ministerial Council on Education, Employment, Training and Youth Affairs (MCEETYA) agreed to national protocols for the accreditation of courses to be provided by NSAIs that along with FEE-HELP for accredited courses of study made the growth of the private sector viable (Marginson 2005). In these shifts higher education is increasingly conceived as a positional rather than public good and consequently students increasingly required to bear the costs (Clegg & Smith 2010).

In contrast with commonwealth support for stratification in secondary education during the second government of Robert Menzies (1949-66), Australian universities were regarded as largely equivalent with one another up until the mid-1980s; Australia had this in common with the national higher education systems of most of Western Europe which likewise aimed for a system of equivalences (Marginson 2004). As a result of the ascendency of neoliberal political leaders during the 1980s, the increased participation agenda began to be read through

the lenses of marketisation and competition of higher education and resulted in the introduction of student fees, deregulation of barriers to international and postgraduate full-fee paying students and the introduction of private higher education. Policy direction since this time has been powered by 'a faith that the three 'Cs' of competition, corporatism and consumerism would lift efficiency, performance and rates of innovation; strengthen accountability to government, students and business; and provide fiscal relief' (Marginson 2004, p. 3). A distinction can be drawn between 'fully capitalist production' in higher education and 'simple commodity production' with the former describing a situation in which education is solely a means for the production of profit and the latter 'where the market is the means but not the end of production, and non-market objectives such as social access, or the formation of social leaders, or the reproduction of academic disciplines, may come into play' (Marginson 2004, p. 5).

While Australian qualifications are formally equivalent by virtue of the regulatory function of the Australian Qualifications Framework (AQF), higher education can be seen as a 'positional good' (Hirsch 1976 in Marginson 2004) in that some degrees provide better lifetime opportunities and social status and it is these factors, rather than educational quality per se, that influence student demand. Positional goods are a consequence of market conditions in which there is a limit to supply resulting in both competition between producers and competition among consumers; in a positional market, scarcity sustains prestige not quality. According to Marginson (2004), equality of opportunity becomes impossible to achieve in a system of positional competition as market closure and oligopoly lead inevitably to vertical segmentation of the market and competition for places results in elite institutions by virtue of their very status being able to maintain demand without the need to invest more than prudent resources in the maintenance of their status; static rather than competitive positional status results over time (Marginson 2004).

The contemporary Australian higher education ecosystem consists of five more-or-less vertically stratified segments: the *Sandstones* (Australian National, Melbourne, Sydney, Queensland, Western Australia, New South Wales, Monash and Adelaide), the *Gumtrees* mostly established prior to the Dawkins reforms

(Tasmania, Wollongong, La Trobe, Macquarie, Griffith, Newcastle, James Cook, Flinders, Murdoch, New England and Deakin), the *Unitechs* which were state capital vocational institutions which became universities post-Dawkins (Curtin University of Technology, Queensland University of Technology, University of South Australia, Royal Melbourne Institute of Technology and the University of Technology, Sydney), the *New Universities* which were other institutions such as specialist regional or distance education institutions that achieved university status post-Dawkins (Western Sydney, Canberra, Swinburne, Victoria University of Technology, Edith Cowan, Northern Territory, Southern Cross, Charles Sturt, Central Queensland, Southern Queensland, Ballarat and Sunshine Coast), and finally the *Private Universities* (Bond, Australian Catholic[1] and Notre Dame) (Marginson 2004)

> In Australia economic competition in higher education sustains Sandstone hegemony, to an increasing degree, at the expense of the resources and prestige of all other universities. 'True quality' is seen to be centred on fewer institutions than at any time since the formation of mass higher education. (Marginson 2004, p. 12)

The meaning potential for the experiences of academic workers are framed by this higher education ecosystem. It is also within this ecosystem that the twin fields of Academic Development and Learning Development have emerged.

Academic Development & Learning Development

Educational development units (EDUs) were set up in higher education institutions against this background and as a reaction to the themes of: massification; managerialism; accountability; learning technology; marketisation and consumerism; and pedagogic and epistemic change (Land 2004). Massification is the process of moving from elite to mass higher education. The effects of massification have been and continue to be declining resources necessitating increased staff-to-student ratios and increased diversity/decreased homogeneity in the student body. These lead to altered student expectations; changes in curricula and pedagogy; shifts in the balance of teaching and research priorities for staff; and changing general perception of the role of universities and status of graduates. Massification results in an 'age of supercomplexity' (Barnett

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[1] Australian Catholic University is a private university but funded as a public university (Marginson 2004, p. 11)

2000), a crisis at the level of values and beliefs (Nixon 1996, p. 93), and a 'restless synergy between plural modernizations – of the academic, polity, economy, society and culture' (Scott 1995, p. 9-10). Land (2004) observes that discourses of access, opportunity, equity and widening participation accompany a mass system which has the features of regulation, accountability, a culture of organisation, a highly managed staff, and a split between teaching and research with research oriented to applied fields. The curriculum is predominantly utilitarian, vocational and modularised with higher education being a strategic instrument of the state. Land contrasts this with an elite system with a discourse of excellence, selection, academic autonomy, collegiality and critique of the state. Such elite systems were sustained by 'craft practices of teaching' that have become 'severely strained by mass education' (Clegg 2009a, p. 408).

Managerialism refers to the migration of practices from the private sector to higher education such as market competition, managerial rationalism and performance monitoring. One effect is the decoupling of teaching and research with teaching and learning being conceptualised in more generic institutional terms subject to greater managerial regulation rather than embedded in disciplinary cultures and practices. This locates educational development between the disciplines and management (Land 2004) and the roles of educational developers can be seen to be 'shifting from support for individual academics to an emphasis on organisational change and increasing the professionalism of university teachers' (Clegg & Smith 2010, p. 117). Accountability encompasses such themes as quality enhancement, quality assurance, quality auditing, efficient use of resources and credentialing of academic staff. The tensions between enhancement, or the development of good practice, and assurance, or monitoring of standards, divides educational developers along lines of allegiances to fellow academics and to management. Marketisation and consumerism lead to cultures of measurement and regulatory norms with leagues tables and cultures of 'excellence' in which educational developers are often required to administer systems of internal and external competition such as teaching excellence awards and research bids

> … and by necessity collude with the discourses and practices that sustain them. For [educational developers] who might be inclined more to the critique of such practice, this

> often entails complex identity management in relation to the ways in which they might be perceived professionally by senior management on the one hand and the academic staff with whom they are collaboratively engaged on the other. (Land, 2004, p. 8)

In relation to this, Rathbun and Turner (2012) challenge the portrayal of academic developers as neutral intermediaries between institutions and their academic staff. Conceiving of one-to-one interactions between academic developers and their disciplinary-based colleagues as 'the consultancy relationship' (p. 231) they argue that the developer's orientation, intentions and mental models of consulting will influence the developer's allegiance. They conceive the developer's role as being

> … built around Land's (2001) polarization of academic development practices having an aim of domestication, where the developer is concerned with supporting conformity to institutional goals or professional or societal norms, or liberation, where development practice challenges or changes such prevailing goals or norms. (Rathbun & Turner, 2012, p. 235)

This domestication orientation operates in tandem with the commodification of student experience that, over decades, has resulted in the modularisation of curriculum to facilitate credit transfers and accumulations. Land (2004) identifies these arrangements as potentially leading to a culture of learning characterised by passivity and lack of criticality in which learning is conceptualised as trouble-free knowledge acquisition. Further, concerns arise as to whether educational developers have become co-opted to the service of this agenda when promoting flexible curricula, access, students' needs and widening participation.

Educational development and this changing character of higher education have emerged within a context of rapid technological change; this impacts on learning and teaching technologies in terms of courseware, modes of delivery, and strategic imperatives for the implementation of new technology. Land explains that learning technology is variously seen by educational developers as a threat to learning and teaching enhancement, an opportunity for engagement, a means of obtaining funding, and a broadening of the profile of the developer to include trainers in the use of information and communication technologies (ICTs). Lastly, Land outlines how higher education is in the grip of a pedagogic and epistemic transformation from a curriculum predominantly driven by propositional,

disciplinary knowledge to one oriented towards procedural knowing, both of which can be distinguished from the acquisition of 'wisdom' due to

> the over-emphasis within academic practice on the cognitive problems inherent within disciplines, a somewhat solipsistic and narrow tendency towards problems of the academy's own making rather than those emanating from the needs of the wider society. (Maxwell 1987 in Land 2004)

EDUs were set up as a means to assist staff to adjust to the magnitude of changes in practice and organisation in universities. From the 1960s, a limited culture of educational development focused on practical lecturing and tutorial techniques emerged in Australia beginning with the founding of the Educational Research Office at the University of Melbourne in 1958 (Lee, Manathunga & Kandlbinder 2008). From the 1970s a research culture oriented towards student learning started to develop and 'educational development' was the term most commonly used at this time to designate the provision of professional development activities for teaching academics. The term 'academic development' started to come into currency, particularly in Australia, by the early 1980s to designate a broadening to encompass aspects of academic practice other than university teaching while the term 'educational development' is still widely used in the United Kingdom (Lee, Manathunga & Kandlbinder 2008, p. 12). 'The term 'academic development' has the advantage of indicating the broad concerns of developers with academic practice more generally' (Clegg 2009a, p. 403). Academic development is frequently represented as advocating for student perspectives as mediated by developers with the objective of improving student experience. 'The academic development project involved changing higher education teaching in order to better serve what academic developers identified as the needs of students' (Clegg 2009a, p. 409), but Clegg points out, ideas that emerged from the student movement, such as women's and minority ways of knowing, acting and being, are largely absent from the academic development project. Further, students' voices are highly mediated by specialist evaluative instruments and issues of equity and widening participation framed as pedagogical rather than political issues. Research into teaching and learning, conceived in psychological and cognitivist terms, tends towards 'a deficit 'teachers need fixing' model' (Clegg 2009b, p. 58) and there is a resultant set of

tensions between this deficit model, the rhetoric of support for academics and a rhetoric of academic development discourse being a re-representation of student voices (Clegg 2009a, p. 407).

Whilst it is commonplace to observe that everything is changing in education, Reeves (2010, p. 1) observes that 'there is an opposite refrain particularly in regard to professional practice … to the effect that some practices show remarkable resilience despite repeated efforts to alter them.' Mirroring our approach to education in general, our predominant approach to the professional development of teaching staff is individualistic and transmissive.

> … one of the problems may be the convention … of thinking about education … in terms of teaching and learning. This framing of practice has become leached of meaning over time with teaching increasingly being treated as a largely technical matter of exercising an efficient means to achieve learning, which has been reduced to the achievement of 'outcomes' in a neat lock-step trajectory punctuated by assessment. Between the two poles, teaching and learning, the complex interactions of persons and things over time have tended to get lost … (Reeves 2010, p. 2)

The discourse of academic development has been instrumental in shaping how teaching and learning are understood in higher education (Clegg 2009a). For Reeves, 'education' is a preferable term both politically and because it conceives of teachers and learners as engaged in an holistic, relational activity. For this reason, it is on education rather than the atomised and hackneyed 'teaching and learning' that this thesis will focus.

Throughout this thesis I will also be using the term *Learning Development* as a quasi-doublet to *Academic Development* - in linguistics, doublets are words or terms in a language that are derived from a common root, English language examples of which are the words *chef* and *chief*, and *dish* and *discus* (Fromkin, Rodman & Hyams 2011). By regarding *Academic Development* and *Learning Development* as quasi-doublets I wish to point to the way in which they have developed out of a common set of contexualising relations key among which are internationalisation and the move from elite to mass higher education with concomitant increased staff-to-student ratios and increased diversity/decreased homogeneity in the student body (Land 2004, pp. 3-4). *Learning Development* will

be used to refer to work done with students to improve their learning and *Academic Development* will be used to refer to work done with academics to improve the quality of academic work. Learning Development is often understood as Academic Skills, and Learning Developers often referred to as Academic Skills Advisers framing the field narrowly in terms of skills deficits and Learning Development work as remedial, advisory and transmissive. 'Academic Skills Advisers – also known as Language and Academic Skills (LAS) Advisers – work in most universities/tertiary institutions as either general or academic staff' (Bartlet & Chanock 2003, p. 3). These conceptualisations of Learning Development fail to account sociologically for the interactions of class, cultural capital and capacities for participation in higher education. They also, generally, see skills acquisition as both unproblematic cognitive processes and unproblematically transferable. In terms of language, they operate with a 'textual bias' (Lillis and Scott, 2007) and consider language development as skills acquisition without any theoretical accounts of the subjectivity-forming dimensions of linguistic development – an issue that I will further explore in Chapter 2. They generally lack a body of sociological and educational research and theory to inform their practice. In contrast, Cottrell (2001) argues for an approach to Learning Development that is not premised on a deficit model and does not pejoratise students who seek assistance; 'A developmental model of learning enhancement argues that all students, indeed all people, have ongoing learning needs: we can all improve our learning' (p. 43). This approach has both its benefits and drawbacks. On the one hand, it democratises Learning Development by conceiving of opportunities for all students as a key function in the educational enterprise; it seeks to avoid deficit models and provides a platform for arguing for the embedding of Learning Development and Academic Literacy opportunities in the core curriculum. It is premised on the observation that without equal opportunities to know and learn, educational assessment can never be equitable (Gee 2003). On the other hand, it plays into the neoliberal-humanist version of people as in need of constant improvement and therefore plays back into the deficit model. As such, I will be deploying the ~~development~~ term *sous rature* – a strategy drawn from Jacques Derrida via Stuart Hall (1997) and also deployed by Barbara Grant (2007) – and I will return to this strategy in chapter 2 and further explore the development metaphor in chapter 3.

The ecosystem of higher education and the quasi-doublet fields of Academic Development and Learning Development are key structuring phenomena in the meaning potential of academic work. These structuring phenomena arise out of a broader genealogy of universities in modernity that I will now explore further through what might be termed 'Humboltian academic traditions'.

The Humboldtian ideal

The title of Long's (2010) article, 'Losing sight of Humboldt: a synoptic review of Australian government policy over the last 35 years', points to how far Australian higher education policy has departed from the Humboldtian ideal. Wilhelm von Humboldt, the Director of Public Instruction in the unified German state under Prussian leadership, founded the University of Berlin in 1810 with the following key features: 'the professors were state civil servants; academic freedom in their teaching and scientific work was protected; and professors were both expected, and given the resources, to carry out scientific research' (Patterson, 1997, p. 156). The term *Lehrfreiheit* encapsulated the principle that academic staff should have the freedom to research and teach without interference from the state, although, as Patterson notes, academic freedom was not accompanied by political freedom and socialists and other dissenters were forbidden from teaching. The concept of *Lernfreiheit* provided students with the freedom to choose their own subjects, matriculate to a university of their choice and to live independently of the university; the university staff was no longer *loco parentis* of the student but rather the student was conceived of as a junior partner: 'a community of teachers and students, existing not one for the other but for the sake of scholarship' (Patterson 1997, p. 156). A commitment to *wissenschaft* or disinterested scholarship developed and funding for universities ceased to be predominantly by endowment but rather by state funding which led to concomitant government regulation.

The shape of contemporary Australian higher education can be seen to be an offshoot of the changes that occurred in western Europe during the nineteenth century. Whereas European universities were slow to engage with the two key intellectual movements of the seventeenth and eighteenth centuries, which came

to be known respectively as the *Age of Reason* and the *Enlightenment,* by the nineteenth century universities were full participants in the changes that were sweeping western European intellectual life. In response to increasing state control, secularism, nationalism, political conflict particularly on continental Europe, and pressures to engage with industrialisation, research began to become integral to university activities along with the emergence of disciplinarity and curricula began to become oriented towards broader social concerns. While the medieval universities had been relatively standard throughout Europe, by the end of the nineteenth century universities started to reflect social, political and economic features of the nations they inhabited (Patterson, 1997). In France, a centralised, multidisciplinary education system developed; in Germany a commitment to *wissenschaft* or disinterested scholarship; in Britain, the emergence of utilitarian teaching and research institutions in the sciences, technologies and humanities alongside the traditional institutions 'in which the Platonic, 'classical', rural and clerical concerns of an elite landed class remained privileged over matters urban, industrial and commercial' (Weiner 1981 in Land 2004, p. 9); and in Scotland an egalitarian system (Patterson, 1997).

The circulation of the metaphor of the 'Ivory Tower' to signify universities, the manner in which universities are embedded into political, economic and cultural life, not to mention academic dress or the very grandeur of the bricks and mortar, and more latterly glass and steel, with which university buildings are frequently constructed, can create a sense of universities as solid, unchanging institutions which function as bastions of tradition in our societies. These perceptions circulate because there is some verity in them yet the pressures that higher education currently faces can, in my experience, make universities feel like Arnold's darkling plain: 'Swept with confused alarms of struggle and flight,/Where ignorant armies clash by night' (Arnold 1867) – indeed my reading of Arnold's poem *Dover Beach* is that the conditions of modernity have this tenor. Clegg (2009a, p. 406) articulates a 'profound sense of unease regarding the reduction of research to a commodity and the dominance of the big science model, the recasting of education as employability and the new knowledge worker, … a broader sense of fracturing around the very meaning of higher education.' The preceding analysis of historical changes in the field of higher education illustrates

that higher education has not been as static as it may appear and that the spread of the Humboldtian university was an historical move embedded in the political, economic and social context of nineteenth century Europe. Universities are particularly good at presenting themselves as the preservers of ancient values while adapting themselves to new circumstances (Clegg 2009a); it is clear that the role of universities in the contemporary, post-industrial Australian economy is of necessity different from the Humboltian ideal. Since the Whitlam era, Australia has wrestled with the resourcing challenges of massification and the scalability issues of research-led versus teaching only models of higher education. Post-Whitlam, the ascendency of neoliberal cultural, economic and political thought within this ethos of massification has ushered in a move from the bureaucratic university to a 'simple commodity production' (Marginson 2004) model. Research becomes even more intensely bound to national governmental priorities; teaching and learning increasingly commoditised and subjected to market forces; students conceived as autonomous, liberal-humanist individual consumers; a managerial, audit and quality culture permeates the university; and a psychologised, developmental ethos typifies the human resource arrangements.

Having positioned universities, both in terms of their knowledge production/ research functions and their higher education functions, as changing and emergent rather than static, I will now turn to the key contemporary contextualising relation which impacts upon their meaning potentials: neoliberalisation.

The neoliberal turn

Manathunga (2007, p. 29) explains that 'Neoliberalism refers to the privileged position governments have given to "the market" in determining global economic, political, and social policies. It is a pervasive ideology that has colonised universities, emphasizing competition and an audit culture.' These resource arrangements of higher education have been impacted by global movements in political-economic organisation since the Second World War (WWII), movements that have drawn away from that which came to be known as 'embedded liberalism' (Harvey 2005, p. 11) towards what is referred to as global neoliberalisation. Embedded liberalism, signifies 'how market processes and

entrepreneurial and corporate activities were surrounded by a web of social and political constraint and a regulatory environment that sometimes constrained but in other instances led the way in economic and industrial strategy' (Harvey 2005, p. 11); it describes the restructuring of the forms of state and international relations in the period following WWII aimed at preventing a return to the conditions that had led to the Great Depression of the 1930s. Embedded liberalism constituted a class compromise between capital and labour based on a consensus that both pure capitalism and pure communism had failed. This led to a 'blend of state, market, and democratic institutions to guarantee peace, inclusion, well-being, and stability' (Harvey, 2005, p. 10) wherein the state focused on full employment, economic growth, citizen welfare and the regulation of market processes to achieve these ends. What came to be known as 'Keynesian' fiscal and monetary policies were deployed to regulate business cycles. Advanced capitalist economies experienced high rates of economic growth during the 1950s and 1960s in part relying on the ability to export excess production to the US and the provision of deficits by the US. However, attempts to export this 'development' to the 'Third World' were not accompanied by the same success.

> One condition of the post-war settlement in almost all [advanced capitalist] countries was that the economic power of the upper classes be restrained and that labour be accorded a much larger share of the economic pie. In the US, for example, the share of the national income taken by the top 1 per cent of income earners fell from a pre-war high 16 per cent to less than 8 per cent by the end of the Second World War, and stayed close to that level for nearly three decades… To have a stable share of an increasing pie is one thing. But when growth collapsed in the 1970s … then upper classes everywhere felt threatened. (Harvey 2005, p. 15)

By the end of the 1960s unemployment and inflation soared resulting in a sharp fall in tax revenue and rises in social expenditure and these forces coalesced to form a phase of 'stagflation' that lasted throughout the 1970s. Capital flight put stress on the fixed exchange rates signaling a crisis of capital accumulation and leading to the abandoning of the system of fixed exchange rates in 1971 (Harvey 2005, p. 12). 'The crisis was the consequence of the downward trend of the profit rate and the cumulative inflation rates in which economic tensions were expressed' (Duménil & Lévy 2011, p. 17). Harvey argues that neoliberalisation is the 'solution' that the capitalist world stumbled towards 'through a series of

gyrations and chaotic experiments that really only converged as a new orthodoxy with the articulation of what became known as the 'Washington Consensus' in the 1990s' (p. 13). While neoliberalism articulates a utopianism of freedom, French economists Gérard Duménil and Dominique Lévy, in a thoroughgoing analysis of economic data from the period concluded that 'neoliberalization was from the very beginning a project to achieve the restoration of class power' (Harvey, 2005, p. 16).

> Ideology was not the engine of the neoliberal revolution. The relationship to class hierarchies is all too obvious. … The purchasing power of workers was contained, the world was opened to transnational corporations, the rising government and household debts were a source of large flows of interest, and financialization allowed for gigantic incomes (wages, bonuses, exercised stock options, and dividends) in the financial sector. The hegemony of the upper classes was deliberately restored, a return to financial hegemony. A neoliberal ideology emerged, the expression of the class objectives of neoliberalism. This ideology was a crucial political tool in the establishment of neoliberalism. (Duménil & Lévy 2011, p. 18)

Class is a polyvalent term: difficult to define and not stable across spaces, borders, economic systems or time. In some places, neoliberalisation has affected a shift in how classes are configured, an example of this being the reorganisation of the forms of class power in Thatcher's Britain. 'While neoliberalization may have been about the restoration of class power, it has not necessarily meant the restoration of economic power to the same people' (Harvey, 2005, p. 31). Complex shifts in the relationships between the management of business and the investment of capital were implemented.

> Nevertheless, there are some general truths that can be identified. The first is for the privileges of ownership and management of capitalist enterprises – traditionally separated – to fuse by paying CEOs (managers) in stock options (ownership titles). Stock values rather than production then become the guiding light of economic activity … The second trend has been to dramatically reduce the historical gap between money capital earning dividends and interest, on the one hand, and production, manufacturing, or merchant capital looking to gain profits on the other… Since 1980 or so it has not been uncommon for corporations to report losses in production offset by gains from financial operations. (p. 32)

Neoliberalism results in the financialisation of everything with a resultant global widening of the gap between 'haves' and 'have nots'. The idea of freedom

becomes reductively conceived as free enterprise furnishing what Polyani (in Harvey 2005, p. 37) presciently articulated as 'the fullness of freedom for those whose income, leisure and security need no enhancing, and mere pittance of liberty for the people, who may in vain attempt to make use of their democratic rights to gain shelter from the power of the owners of property.' Although writing well before the emergence of neoliberalism, Polyani predicts within liberal utopianism the potential for authoritarianism and fascism.

Neoliberalism's roots can be traced to a small group of academic economists, philosophers and historians, notables being Milton Friedman, and, for a time, Karl Popper, who formed the Mont Pelerin Society unified by their interests in the political philosophies of Friedrich von Hayek.

> The group's members depicted themselves as 'liberals' (in the traditional European sense) because of their fundamental commitment to ideals of personal freedom. The neoliberal label signaled their adherence to those free market principles of neo-classical economics that had emerged in the second half of the nineteenth century … to replace the classical theories of Adam Smith, David Ricardo, and, of course, Karl Marx. Yet they also held to Adam Smith's view that the hidden hand of the market was the best device for mobilizing even the basest of human instincts such as gluttony, greed, and the desire for wealth and power for the benefit of all. (Harvey 2005, p. 20)

A number of inconsistencies in the neoliberal theoretical framework can be identified. Neoclassical commitment to freedom results in, according to Polyani (1944, in Harvey 2005, p. 36) 'the freedom to exploit one's fellows, or the freedom to make inordinate gains without commensurable service to the community, the freedom to keep technological inventions from being used for public benefit, or the freedom to benefit from public calamites secretly engineered for private advantage.' Neoliberalism's distrust for all state power sits uneasily beside its endorsement of a strong and coercive state to defend private property and entrepreneurial freedoms. Further, the responses of neoliberal-leaning politicians to monopoly power, and also the response to market failures such as the Global Financial Crises since 2007 examples of which are government baling out of bank debt, have not been in keeping with neoliberalism's own principles. 'In neo-liberal rhetoric the state systematically mis-describes its role and functioning arguing 'there is no alternative'' (Clegg, 2009b, p. 56).

Education, not least higher education, has been one of the social forms that has been financialised by these processes of neoliberalisation resulting in 'the transformation of educational processes into a form that has an economic worth of its own and has an 'exchange', rather than an intrinsic 'use-value'' (Naidoo & Jamieson 2005). For Naidoo and Jamieson, a distortion of pedagogic relations occurs leading students to view learning as a commercial transaction and to 'perceive themselves as passive consumers of education' (2005, p. 272). The risks inherent in this consumerisation of education is the development of a culture of entitlement in which educational attainment is seen as a right; students cease to engage in learning as a process in favour of viewing it as a product that is simply appropriated resulting in demands for short, prepackaged programs that demand nothing more than an instrumental engagement with what is being taught. The following chapters will elucidate and reflect upon the micropolitics of the neoliberal political-economic orthodoxy in terms of a technicist turn in practices in the formulation of academic and student subjectivities and the conduct of intimate professional relations in the chapters on subjectivity and intimacy, in the silence surrounding higher education curriculum and the voices amplified by generic graduate attributes in the chapter on desire, and the technical rationality of the syllabus technique of constructive alignment in the chapter on power.

Having located academic work within this set of contextualising relations, I will now turn to the key theoretical and methodological approaches that I will be taking throughout this study. These approaches will be further expanded in Chapter 2 Subjectivity and developed in each of the later chapters.

The ethical, the aesthetical, the critical and meditative thinking
The words 'ethical' and 'moral' are often used interchangeably but Deleuze in his various works, drawing on Spinoza, distinguishes the two; he defines 'morality' as a set of constraining rules that judge human action in terms of transcendent or universal values. 'Ethics', on the other hand, relate to an evaluation of our actions, thoughts and speech in terms of the immanence of existence.

> That individual will be called *good* (or free, or rational, or strong) who strives, insofar as he is capable, to organize his encounters, to join whatever agrees with his nature, to

> combine his relation with relations that are compatible with his and thereby to increase his power. (Deleuze 1970, 1988, pp. 22-23, italics in original)

> The fundamental question of ethics is not "What must I do?" (which is the question of morality) but rather "What can I do, what am I capable of doing (which is the proper question of an ethics without morality). Given my degree of power, what are my capabilities and capacities? How can I come into active possession of my power? How can I go to the limit of what I "can do"? (Smith 2007, p. 67)

This, then, is an 'immanent ethics' that does not separate the human mode of existence from the human power to act. The moral opposition Good-Evil is rejected in favour of the ethical opposition good-bad. Spinoza uses the story shared by both the Jewish *Torah* and the Christian *Bible* of Adam and the apple to illustrate this: 'And the Lord God commanded the man saying, "Of every tree of the garden you are free to eat; but as for the tree of knowledge of good and bad, you must not eat of it; for as soon as you eat of it, you shall die"' (*Tanakh* Genesis 2:16-17). Adam, 'an ignorant and obedient man' (Deleuze 1970, 1988, p. 24), understands this as a moral injunction of the kind, 'Thou shalt not …' For Spinoza, this is, rather, an ethical revelation that the fruit of this tree is poisonous, that if eaten it will lead to Adam's decomposition; eating the fruit of that tree is not *Evil*, but it is *bad* because it will be injurious to Adam's power. 'The good is when a body [thing] directly compounds its relation with ours, and, with all or part of its power increases ours. … The bad is when a body [thing] decomposes our body's relation, although it still combines with our parts, but in a way that does not correspond with our essence…' (Deleuze 1970, 1988, p. 22) Spinoza identifies in this a 'long error' (Deleuze 1970, 1988, p. 24) in which the command is not recognised as something to be understood, and wherein obedience replaces knowledge – hence the characterisation of Adam as ignorant and obedient. Knowledge is the immanent power to determine the difference between *good* and *bad* understood as the difference between that which enhances life and that which leads to its decomposition. The stories that follow in this study are *ethical* not *moral* tales: they seek to determine the *good*, in the sense of the knowledge that enhances life, from the *bad*, in the sense of that which leads to decomposition.

Related to this view of ethics, is Foucault's observation of connections between the ethical and the aesthetic; 'art has become something related only to objects and not to individuals or to life … art is something which is specialized or done by experts … But couldn't everyone's life become a work of art?' (Foucault 1997, p. 261) Foucault goes on to ask why objects, such as lamps or houses, should be considered art and not life itself. In his later works, Foucault elucidates 'arts of the self' as ways for humans to author their own lives as works of art. Later in this chapter it will be argued that authoring is an 'art' and that, rather than being reserved for Artists, it is universally critical to democratic society because democracy can be seen to be premised upon citizens' capacities for authoring their own lives. The third of the terms I have introduced here is 'critical' by which I do not intend the narrow sense of neo-Marxist, Frankfurt School, or Critical Theory approaches, although these have certainly influenced me, but more generally an orientation towards ethical change through a reflexive awareness of the ways in which discourse is constitutive of reality; *poststructural-critical* as it were. This section, rather than elucidating the *ethical*, the *aesthetic* and the *critical* fully, functions simply to trace them; the following chapters will more fully play in these domains.

In *Discourse on Thinking,* a speech delivered in Messkirch in 1955, Heidegger (1959, 1966) observes what he describes as a 'flight from thinking' (p. 45) in modern life. He concedes that there has been a proliferation of inquiry and research but identifies that in its planning, organisation and conduct, such thinking is always with conditions that are given. He outlines his distinction between two types of thinking which he calls respectively 'calculative thinking' and 'meditative thinking'. Calculative thinking, he explains, is thinking that addresses problems – a problem being something for which there is a solution. Calculative thinking is computational in style; it seeks economical possibilities even when it is not thinking that involves numbers. Meditative thinking, on the other hand, is thinking that seeks for meaning in everything that is – and it is this thinking that we are in flight from according to Heidegger. 'Meditative thinking demands of us not to cling one-sidedly to a single idea, nor to run down a one-track course of ideas. Meditative thinking demands of us that we engage

ourselves with what at first sight does not go together at all' (p. 53). Heidegger attributes this flight from meditative thinking, in part, to our increasingly intimate relationship with technological devices, the calculative ways in which they operate and the imperviousness technological devices have to our meaning making capacities. 'There is then in all technical processes a meaning, not invented or made by us, which lays claim to what man does and leaves undone … *The meaning pervading technology hides itself*' (Heidegger 1959, 1966, p. 55, italics in original). Heidegger exhorts us to deny technical processes the opportunity to dominate us and to reshape us by resisting the flight from meditative thinking, that is to engage in thinking that is not solely for dealing with current business or for carrying out practical affairs. Meditative thinking, he explains, does not just happen on its own; it demands effort and practice in the character of a craft, but cannot be placed under instrumental time constraints.

> Yet anyone can follow the path of meditative thinking in his own manner and within his own limits. Why? Because man is a *thinking*, that is, a *meditating* being. Thus meditative thinking need by no means be "high-flown." It is enough if we dwell on what lies close and meditate on what is closest; upon that which concerns us, each one of us, here and now; here, on this patch of home ground; now, in the present hour of history. (Heidegger 1959, 1966, p. 47, italics in original)

I will explore meditative thinking further in chapter 2 in relation to Stephen Batchelor's (1997 & 2010) analyses of Buddhism.

The context in which Heidegger was speaking was the epoch that became known as the *Cold War* and utmost in his mind was the potential for global devastation as a consequence of the use of atomic weapons. Heidegger was calling for a focus away from the calculative thinking that might lead to the use of atomic weapons as a solution to a conflict to meditative thinking that would highlight the disastrous consequences of using such weapons. In a similar vein, Martin Luther King Jr. in a sermon on modern society, scientific advancement and racial segregation explained that:

> When we look at modern man we have to face the fact that modern man suffers from a kind of poverty of the spirit, which stands in glaring contrast to his scientific and technological abundance. We've learned to fly the air like birds, we've learned to swim the seas like fish, and yet we haven't learned to walk the earth like brothers and sisters. (King 1967)

A means for navigating this poverty of the spirit is suggested by Pirsig (1974) in *Zen and the art of motorcycle maintenance.* Pirsig characterises our relationship with science and technology since the twentieth century as the 'spectator attitude' (p. 36) in which technology is isolated in time and is not perceived as having a relationship with the user.

> … I think we should notice [the spectator attitude], explore it a little, to see if in that strange separation of what man is from what man does we may have some clues as to what … has gone wrong in the twentieth century. I don't want to hurry it. That itself is a poisonous twentieth-century attitude. When you want to hurry something, that means you no longer care about it and want to get on to other things. I just want to get at it slowly, but carefully and thoroughly … (p. 36)

For Pirsig it is not technology per se that is the issue but the objective and dualistic way of looking at things that isolates people into lonely engagement with machines (p. 362). Pirsig's *Zen and the art of motorcycle maintenance* is a sustained and passionate plea for us to resist the calculative, technicist, and instrumentalist trends of our times by practising a meditative engagement with these times, our technology and in all our activities. This meditative engagement is proposed here as a key art to be utilised in order to construct meaning out of experience and will be further discussed in the form of paraenetic, mindful listening in Chapter 2.

In the context of the financialisation and neoliberalisation of higher educational policy, this study will argue against solely calculative thinking about how higher education can be and argue for meditative, reflective thinking; I will be arguing against thinking that is solely technical, instrumental and calculatively teleological that hides its meaning; I will be arguing for thinking that 'demands of us that we engage ourselves with what at first sight does not go together at all' (Heidegger 1959, 1966, p. 53) and opens up spaces for thinking of how our world might be other than it currently is.

Joy, difficulty, pleasure, guilt, humiliation, grief and shame

The following chapters, located within this set of contextualising relations both at the level of the institutions I have worked in, the broader context of Australian higher education, the resource arrangements of higher education under global neoliberalisation processes and an intensifying logic of calculative thinking of

attenuated ethical, aesthetic and critical dimensions, seek to explore a set of troubling aspects of academic work. My initial interest in these aspects was piqued by a set of observations made by Peseta (2005, p. 39-40) about how the conceptual tools used in academic development discourse limit what can legitimately be talked about, and that as a set of ideas, '[t]hey're limited at representing joy and difficulty, or things like pleasure, guilt, feelings like humiliation, grief or even shame.' In some ways this thesis constitutes a meditation upon this observation; this visceral vein became evident in the themes that have dominated my reflective professional diaries and the following chapters explore key themes from my diaries related to my academic work, namely subjectivity, power, intimacy and desire. My objective is to respond to the paucity of discourse regarding the affective dimensions of higher education by accounting for some of the ways in which 'the affective and embodied are already aspects of all pedagogical encounters' (Beard, Clegg & Smith 2007, p. 236) in a discursive regime in which 'the role of emotions in terms of the practicalities of learning and teaching receives little or no attention in the contemporary popular texts of higher education, such as the work of … Biggs (2003)' (Beard, Clegg & Smith 2007, p. 237-8).

Generally speaking, the humanities and social sciences approach the emotions from two broad perspectives. Lupton (1998, p. 10) calls these two perspectives 'emotions as inherent' and 'emotions as socially constructed' and she cautions that these two rubrics represent a continuum rather than two discrete categories with considerable overlap between the two. The 'emotions as inherent' perspective, while generally acknowledging that culture may affect the expression of emotions, maintains that there is a set of emotions with which every human is born; emotional states are genetically inscribed within the individual and are therefore inherited. Research in such perspectives is known as *positivist*, *essentialist*, *organismic* or *traditional* and is oriented towards identifying the anatomical and genetic basis for emotions. Some proponents of this perspective view emotions as physiological responses to stimuli such as the 'flight or fight' response which are often regarded as relatively uncontrollable although we can control the extent to which we subsequently act upon such emotions. The evolutionary psychology approach develops Darwin's (1872) *The Expression of*

Emotions in Man and Animals in which emotions are conceived as reactions to threats and dangers. This literature suggests that natural selection has favoured genotypes that foster social cooperation and social cohesion such as trust, gratitude and affection. A neurophysiological approach has developed focusing on brain functioning in order to identify specific parts of the brain as the source of different emotions (Lupton 1998).

Within the inherent perspective but less biologically essentialist are the cognitive theories of emotions. While maintaining the universality of some emotions and their basis in physiology, cognitive approaches seek to identify the extent to which emotions are mediated by contextualised judgements.

> From the cognitive approach it is argued that humans make judgements in relation to the physical sensations they feel when deciding what emotional state they are in … [William] James claimed that emotion begins with an initial bodily sensation (or set of sensations) in response to an event which is evaluated cognitively and labeled as a particular emotion: 'we feel sorry because we cry, afraid because we tremble' (James, quoted in Gergen, 1995:8). From this perspective … the physical response is seen to *precede* the emotion and is interpreted in certain ways based on judgement of the situation. (Lupton 1998, p. 13, italics in original)

Emotional appraisal is, therefore, a product of socialisation and will differ from culture to culture. Both the psychoevolutionary and cognitive approaches view emotions as functional coping responses to external stimuli.

The social constructionist perspective to emotions, on the other hand, tends to see emotions as learned rather than inherent and social constructionists generally seek to trace how norms and expectations of emotional behavior are reproduced within particular sociocultural contexts. Lupton (1998, pp. 13-7) identifies 'weak' and 'strong' social constructionist theses of emotion. The 'weak' or less relativistic thesis admits of a limited range of inherent emotional responses that are biologically determined but do not regard these emotions as entirely context free. The 'strong' thesis, in contrast, regards emotions as entirely learned and constructed through acculturation. Some strong thesis social constructionists would claim that there are no such things as emotions, only emotional behavior, that is behavior that displays our judgements, attitudes and opinions in a bodily

way. They reject the reification of emotions as entities inside us; emotions are things we 'do' not things we 'have' (Lupton 1998, p. 16). Cross-cultural comparisons and diachronic analysis within cultures of emotional expression provide support for this thesis.

> For instance, Stearns (1995) has shown how grief has undergone several reformulations in Anglo-American societies in the past two centuries in response to economic demands, religious expectation and demographic changes. He claims that grief tended to be minimized before the nineteenth century but became a dominant emotion in the Victorian era almost to the point of obsession … By the early years of the twentieth century, however, there is evidence of a turn against grief rituals as 'vulgar and morbid' … Stearns links these changes with a dramatic reduction in mortality rates, particularly for infants … He contends that by the latter period, extended engagement in grief and mourning rituals had become impractical because of the demands of steadily advancing industrialization. A decline in religious certainty and a move away from the embrace of emotional intensity towards emotional restraint also weakened grief culture. (Lupton 1998, p. 17).

Neumann (2006, p. 382) observes that construing scholarship as emotional clashes 'with deeply held social beliefs that scholarship (at least, good scholarship) is emotion free.' This is also reflected at the level of organisational design which emphasises institutional missions at the expense of the 'emotional and personal bases of scholarly work' (p. 382). In this study, I will be looking at the ways in which emotions *intrude* into my day-to-day work despite the attenuated visceral logics of neoliberal conceptions of academic work. I will be recounting how power, intimacy and desire are at the heart of both my scholarly and pedagogic work and yet how these emotional dimensions are discursively constructed as not present and not emotional. Taking up a relational constructivist position, I will be seeking to story my own emotional behaviours as a set of learned responses to the contexts in which they are embedded and emerge. These behaviours will be seen as key aspects in the formation of subjectivity. The following chapters are a recount and reflection upon the becoming of my academic worker subjectivity, which, as I recount and reflect, simultaneously become constitutive of my subjectivity as an academic worker. This is an active, discursive process of 'self'-production, and a process that operates within broader discursive frames of possibility and prohibition, conceivability, rationality and marginality. My purpose in writing this recount and reflection is to engage in

research in Stenhouse's (1981) sense of research as 'systematic, self-critical inquiry' (p. 103) to which he adds the phrase 'made public' (p. 104). This latter point, 'made public', for me at least, is usefully understood as the acts of placing systematic, self-critical inquiry into discourse: spoken/auditory or written/visual text which 'makes work open to criticism and consequently refinement; and it also disseminates the fruits of research and hence makes possible the cumulation of knowledge' (Stenhouse 1981, p. 112). So these chapters are an instantiation of systematic, self-critical inquiry made public.

Autoethnography and Narrative Practice

In terms of system, this text draws upon both Autoethnographic and Narrative Practice techniques of textual production to locate the subject in an historical, spatial, cultural and social context: it discursively constructs the subject in time, place, relations and practices. Ellis, Adams and Bochner (2011, p. 1) explain autoethnography as 'an approach to research and writing that seeks to describe and systematically analyze (*graphy*) personal experience (*auto*) in order to understand cultural experience (*ethno*).' Authoethnography is both a method and a text (Reed-Danahay 1997) emanating from nuanced theorisations of subjectivity and textual production. Brodkey (1996b) observes that while not all readers write, every writer reads and she suggests therefore that 'without writing literacy amounts to very little' (p. 17). She observes further in her work with adults in some of the best American universities whose literacy levels by any measure were good, that nearly all saw themselves as good readers but only a few regarded themselves as good writers. For Brodkey this suggests that successful writers were learning to disavow any claim to being good writers within an ethos of *Writers* being construed as *Artists*. Brodkey advocates the self as a site of inquiry, the 'I Site', as a mobile space that has been dehistoricised by modernity by which I understand Brodkey to be arguing that we have been exhorted to 'find yourself' and to 'express yourself' as if the self exists as a timeless internal entity rather than 'story the self' in order to account for how we have been taught who we can be.

> For me, at least, historicising the spaces inhabited by the human body has meant a radical shift in … how I imagine and study the multiple subjectivity of the self. In theoretical terms … the 'I' embodies relations between actually lived and socially

produced spaces; in empirical terms, the 'I' is a site whose memories of lived experiences of social and historical spaces are recounted as narratives of personal experience; and in practical terms, everyone is an 'I Site' by definition and either already can or may well wish to explore in writing the historicised spaces of their personal narratives. (Brodkey 1996b, p. 18)

Brodkey considers excursions into the sites where human bodies are formed and reformed into subjects as the primary work of *critical pedagogy*; I return to this idea with the notion of the body/self in Chapter 3 Intimacy. Rather than writers being singled out, interned and valorised as artists, autoethnographic writing invites us to see ourselves and everyone as human subjects located within cultural, social and historical relations. Writing from the 'I Site' asks 'readers to write as well as read words and worlds differently' (Brodkey 1996b, p. 29). While this thesis utilises authoethnographic methods, the final written product is not solely an autoethnography; moving outside the textual status of autoethnography permits this text to engage with theory in a manner that may not be typical of autoethnographic texts by doing critical work to restory autoethnographic journal entries. However, in keeping with autoethnography, this text operates with an awareness of the crisis in representation in postmodernity in that it rejects the possibility of grand theorising and positivist notions of validity, truth and generalisability (Spry 2001, p. 710). Ellis, Adams and Bochner (2011) explain that the positivist dimensions of generalisability, validity and reliability are reformulated in autoethnography as self-reflexivity, credibility and verisimilitude. The self-reflexive critique in authoethnographic methods invites readers to reflect critically on their own life experiences and how they construct their own subjectivities in their own socio-historically positioned relations. For Spry (2001),

Performing ethnography has allowed me to position myself as active agent with narrative authority over many hegemonizing dominant cultural myths that restricted my social freedom and personal development, also causing me to realize how my Whiteness and class membership can restrict the social freedom and personal development of others. (p. 711)

Likewise, Roth (2005, p. 15) argues that autoethnography is not about a retreat into the personal but is a means for establishing and stabilising intersubjectivity through the telling of credible stories. All of our knowledge is simultaneously embodied/singular and collective in that it represents a realisation of cultural-historical and sociocultural possibilities. A key difference between autobiography

and autoethnography is the latter's focus on the situated cultural subject and the reflexive awareness of the self as a discursive production. Autoethnography locates experience as a situated, cultural phenomenon and acknowledges that all discourse, not solely autoethnography, is 'partial, problematic, and partisan' (Goodall 2000, p. 55 in Berry & Warren 2009, p. 604).

Denshire and Lee (in press) conceive of autoethnography as assemblage. 'Assemblage is a sort of anti-structural concept that permits the researcher to speak of emergence, heterogeneity, the decentred and the ephemeral in nonetheless ordered social life' (Marcus & Saka 2006, p. 101). Denshire and Lee consider the concept of assemblage as both complementing and extending Reed-Danahay's and other autoethnographers' conceptualisations of autoethnography by foregrounding emergence, heterogeneity and the ephemeral and by destabilising the distinction between the individual and the social.

In relation to the individual and the social, a key theoretical tenet that I will draw upon in the telling of my stories is the idea that persons are 'multistoried' (Geertz 1976) by which is meant that events and persons can be understood in multiple ways and further that we are taught by our socio-cultural contexts to tell particular stories of the self. I will be borrowing techniques developed by Michael White and David Epston in the formulation of therapeutic techniques that have come to be known as *Narrative Therapy* or *Narrative Practice* (White & Epston 1990; White 1992) and which I will be referring to as *restorying*. In my title, I have also parenthesised the 'y' to play with the idea that the discursive activities of restorying can result in material restoring of subjugated ways of knowing, being and acting that have been recruited and diverted to dominant canonical forms and ends. Although these techniques were developed in therapeutic contexts I will be appropriating them to non-therapeutic ends; and I take encouragement in this in part from the insight that Narrative Practice could be considered a 'counter-therapy' (Besley 2001, p. 78), that there is a well-trodden migratory path of ideas from therapy to education, a significant example being Rogerian educational theory and methods, and also that the psychotherapeutic relationship can itself be seen as a particular type of pedagogic relationship albeit one relying intensely on

stylisation (Butler 1990, 2006, p. xix). Further, as Botella and Herrero (2000, p. 411) explain,

> Despite the pervasiveness of the medical model and medical metaphors, psychotherapy derives its transformative potential not from being a 'treatment' or a 'cure', but from its being a specialized form of human conversation in which new subject positions are voiced, new narratives are told, new forms of intelligibility emerge, and the not-yet-said find room to be consciously and mindfully heard.

I note also Furedi's (2004) critique of the therapeutisation of contemporary society and Ecclestone and Hayes' (2009) critique of therapeutic education, and seek here to deploy Narrative Practice in the spirit of Besley's (2001, p.78) notion of 'counter-therapy' by engaging in *restorying* to challenge self-enfeebling narratives which recruit people to the belief that they are in constant need of improvement and reliant on experts. Restorying will be utilised to open up discursive spaces in which resistance can be explored in order to construct alternatives to dominant determining and pathologising narratives.

White, when formulating Narrative Practice, drew upon Bateston's (1972) notion of *restraints*: that people, institutions, ideas and events follow their course not because this is their 'nature' or 'purpose' (telos) but because they are restrained from doing otherwise. According to White (1992) people shape their lives by the meanings they ascribe to their experience, by how they are positioned socially, by discursive and culturally practiced constructions of self, and by the relationships their lives are recruited into. 'This constitutionalist [or critical constructivist] perspective is at variance with the dominant structuralist (behaviour reflects the structure of the mind) and functionalist (behaviour serves a purpose for the system) perspectives of the world of psychotherapy' (p. 122). For White, persons, couples and groups become pathologised by traditional psychologised notions of the individual self (Madigan 2011, p. 16); this dominant discourse of the self leads to humanist and structuralist assumptions that problems and solutions are located internally in individuals.

> White (1997) firmly rejects the structuralist notions of permanent deep structures such as human nature and the unconscious that are alleged to have universal application amidst surface or superficial cultural differences and the associated structuralist metaphors of 'surface' and 'depth'. (Besley 2001, p. 74)

Poststructuralist approaches such as Narrative Practice challenge this notion by looking at the way in which external problems affect the internal (Hahs & Colic 2010, p. 76) – hereafter referred to as *externalisation* (of problems). This is achieved by an orientation that challenges the 'scientism' of human sciences, by a separation from unitary knowledges, by the challenging of techniques of power and by the resurrection of subjugated knowledges (Besley 2001, p. 77). Foucault's conceptualisation of subjugated knowledges is divided into two classes: 'One class is constituted by those previously established or "erudite" knowledges that have been written out of the record by the revision of history achieved through the ascendance of a more global and unitary knowledge' (Epston & White 1990, p. 25) and these knowledges need to be reconstructed through scholarship so that the history of struggle is made visible and can challenge unitary truth claims. The second class of subjugated knowledges is local, popular and indigenous knowledges that survive on the margins of society but are denied space at the centre (p. 26). These knowledges can be resurrected through providing them with space for articulation in order to make visible the struggles and conflicts that have led to their marginalisation and suppression. Within each narrative, I will be seeking 'lines of flight' – a notion drawn from Deleuze and Guattari and expanded upon in Chapter 5 Desire – as narrative lines that resist the restraints of dominant discourses or codes of power (molar lines) and present opportunities for *restorying* persons, situations and events. For restraints, or lines of force, 'always produce lines of resistance, and power relations are given shape as much by the lines of resistance as by the lines of force' (Avalos & Winslade 2010, p. 76); Foucault (2000, p. 233) referred to such expressions of resistance as 'political spirituality'. Narrative practice, then, is about finding and constructing the territorial shifts that are made possible by following lines of flight (Avalos & Winslade 2010, p. 77) in order to restory, and therefore discursively reconstruct selves and experience.

This is a thesis which involves telling tales, but rather than being tall, it is intended that these tales will have the character of verisimilitude. We can distinguish

> … two modes of cognitive functioning, two modes of thought, each providing distinctive
> ways of ordering experience, of constructing reality … A good story and a well-formed
> argument are different … kinds. Both can be used as means for convincing another. Yet

> what they convince of is fundamentally different: arguments convince one of their truth,
> stories of their lifelikeness. The one verifies by eventual appeal to procedures for
> establishing formal and empirical truth. The other establishes not truth but verisimilitude.
> (Bruner 1986, p. 11)

For Ellis, Adams and Bochner (2011), verisimilitude functions as a validating dimension in autoethnography; 'it evokes in readers a feeling that the experience described is lifelike, believable, and possible, a feeling that what has been represented could be true. The story is coherent. It connects readers to writers and provides continuity in their lives' (p. 10). This thesis, then, is a collection of stories that recount the construction of my academic worker subjectivity and simultaneously constitute a deconstruction and restorying of that subjectivity. In order to resist the culturally inscribed desire for 'redemptive narratives' and 'victory narratives' (Denshire & Lee, in press), these tales are told with reflexive awareness of how power operates through discourse, of how stories themselves are carriers of particular power, the power to define subjectivity, possibility, the unimaginable, the inconceivable, the central, the rational, the marginal and the abject – to identify just a few of their spells.

> Just as … the word glamour was a corrupted form of grammar, connected by the use of
> prescribed language as a magical charm, so … the ancient associations between the
> spelling of a word and the casting of a spell.
>
> The word spell has many important meanings in the history of our language, most of
> them related to the idea of story, tale, or news. We know, for example that the word *gospel*
> translates from the Old English "good news" or "good tidings". All the modern meanings of
> *spell* derive from those traditional associations. (Clark 2010, p. 14, italics in original)

For stories have 'beguiling clarity' (Schön 1983, p. 32) and the ability to paper over cracks in walls, soothe troubles and cast spells that untrouble the problematic and normatise the specific. Stories are also relatively indeterminant and a consequence of this indeterminancy is the power to shape people's lives and relationships through the openness of stories to interpretation and multiple meanings (Besley 2001, p. 75). For this reason, throughout this thesis, I will be drawing on Foucault's body of work which addresses directly the relationships between discourse and the construction of subjectivities, the relations between power and knowledge as games of truth, his methods of archeology and genealogy as excavations which exemplify the contingency of historical practices, and technologies of self which make accessible the possibility of *reverse*

discourse (Foucault 1978, p. 101) through the resurrection of subjugated knowledges.

My study looks at my practice as an academic worker in higher education institutions. My data collection methodology involved the use of restorying methods to write reflective journal entries about my practice as an academic worker. Following a period of literature-based research, I have returned to my journals and 'worked' on them to identify recurrent themes. An important textual method has been the rewriting of the journals in the third person in order to create a psychological distance between myself as an actor or subject in the texts and the action that takes place in the texts. However, it is not these versions, but the initial versions of the journal that will be presented here. These textual practices served the purpose of 'desacralising' the data and have resulted in the identification of key themes in the journals that this thesis will explore, namely the self as subject, Academic Development as object, and the three relational dynamics of power, intimacy and desire. This text will argue for a pragmatic, pleasurable ambivalence as an ethical, lived experience.

The normative textual grammar of empirical and theoretical doctoral theses recommends to writers that they should have five chapters organised in a deductive rhetorical pattern of introduction, literature review, methodology, results (findings and discussion) and conclusion. Quite clearly the 'new Humanities' (Hodge 1995) tilt of this study has led me to write outside those conventions and I will present a sustained critique of the ontological and epistemological assumptions inherent in such a textual grammar; I will question the boundaries to knowledge and types of knowers produced within such textual practices. The rhetorical organisation of this text opens with two foundation chapters and then moves to a triptych of chapters. The triptych is a structuring mechanism that I have appropriated from James (2011) with each of the triptych chapters being on a separate visceral theme, viz. power, intimacy and desire. The text concludes with an Afterword. The rhetorical organisation of this text rather than being deductive is consciously and determinedly inductive with the 'Afterword' functioning to elucidate the position I have come to at the point of ending this text

rather than being that which is purported to have been hypothesised and tested from the beginning. If written texts are simply the draft that has not yet been superseded by a later draft, a contingent, 'for now' textual pause in the flow in the communication of relational, ideational, experiential and textual meaning (Halliday 1994), then the notion of a conclusion does not make much sense. While this text will finish with an 'Afterword', part of me would have liked to finish this text without it and leave the triptych to speak for itself - to allow the reader to make of it what they will. But that would have been to fail to complete the work of a doctoral thesis; my task then in the 'Afterword' is to address the question, 'so what?'

One evening I was having dinner with a friend and recounting the struggles I was having with this thesis. I explained to him that I was writing about my academic work in the context of working with academic teaching staff and he suggested that my conclusion might come up with six or ten steps or tips for doing academic work. But it is precisely not six or ten steps or tips that I am aiming to produce in this text; this is not to say that such steps or tips might not be useful, but if I did head in that direction then that would preclude this task that I have endeavoured, namely to capture the indeterminacy of academic work in action - to account for the indeterminacy of subjectivity, power, intimacy and desire as they emerge in this academic's work.

To sum up, in this chapter I have located myself as an academic worker within a set of relations both at the level of the institution I work in and the broader context of higher education and then I have sketched the emergence of the fields of inquiry and activity known as Academic Development and Learning Development. In the chapter titled 'Subjectivity', I will wrestle with my own emerging understanding of the impact of the discursive construction of self within the liberal-humanist tradition and how this impacts on the pedagogical practices of writing in universities. These first two chapters form the Foundation Chapters in which much of the theoretical and methodological orientations of this thesis are laid down. In the ensuing three chapters, a triptych of explorations will be made of three key affective dimensions that have emerged from my journals: power, intimacy and desire. By way of Afterword, this thesis will conclude with a chapter on academic work as relational practice and the practice of *paraenetic* listening.

The Afterword is not intended to function as a form of closure, victory or redemption, but rather as a summary of the indeterminate and unfolding character of academic work.

> What I would like to do is use the time that is coming now to talk about some things that have come to mind. We're in such a hurry most of the time we never get much chance to talk. The result is a kind of endless day-to-day shallowness, a monotony that leaves a person wondering years later where all the time went and sorry that it's all gone. Now that we do have some time … I would like to use the time to talk in some depth about things that seem important. (Pirsig 1974, p.17)

Chapter 2 Subjectivity and the subject who writes

In which I ask: if writing is an occasion of the emergence of subjectivity, why do we greet this emergence with such disciplining, controlling and anxious attention? As we induct others into discourse communities in which we are already participants, or in the case of learning developers as peripheral participants, could we not greet this emergence with applause, or laughter or as one might greet a long lost friend, with hugs and smiles and kind words? Might we be able to greet the emergent writing subject as one might greet a trapeze artist or a burlesque artiste, with a sharp intake of breath, a titivated laugh or a salacious chortle? Why is it that the emergence of the writing subject is greeted with such solemnity?

Mansfield (2000, p. 1) asks the beguilingly simple question, 'What am I referring to when I say 'I'?' A linguistic perspective views 'I' as the first person singular subject. In philosophy, the subject is viewed as at the centre of meaning, truth and morality which has come to be understood as the rational individual. Or there is the juridico-legal subject constituted by the state who is both subject to the law and the subject of the law. And there is the psychoanalytical subject, since Freud understood as divided between the conscious and the unconscious self.

At the outset of this study that utilises autoethnographic and restorying methods I had assumed that I would need to resolve tensions between the different conceptualisations of the subject in order to proceed. On reflection this is a strange assumption to have made; I had assumed that by a process of research and reading I would uncover treatments of the various theoretical formulations of the subject and through critical analysis of each come to a resolved formulation of the subject that would function as the ground upon which my autoethnographic treatments could proceed. Unfortunately – perhaps – this is not the direction that this chapter will proceed in and no such outcome will be delivered. Nevertheless this is a valuable journey and one that constitutes a foundation for the chapters that follow. In this chapter I will present excerpts from my reflective journal on the topics of subjectivity and selfhood as well as previous drafts of this chapter – my failed attempts to pin down the subject – as a basis for analysing how notions of self impact on the conduct of academic work. The academic work that I will

explicitly refer to in this chapter will be my work as an academic literacy lecturer in the learning development unit of an Australian university. Drawing upon my reflections upon working with students on drafts of their assignment scripts, the chapter will then explore relationships between subjectivity and writing, in particular the becoming of 'the subject who writes' (McInnes & James 2003).

To begin with I turn to an excerpt from my journal in which I reflect upon my sense of self as an academic worker.

Journal 2012-05-03

I really have no idea who I am as an academic worker. Naturally, I compare myself with others and with the stereotypes that circulate within the academy of who 'we' academic workers are. The stereotype that I have internalised is of the high-achieving undergraduate student who is invited to do honours, proceeds to doctoral studies and begins to work part-time as a tutor, lecturer or research assistant during their studies. Maybe a post-doctoral fellowship ensues and at some stage a permanent appointment. This stereotype follows a linear trajectory. I guess this internalised stereotype has resulted from some experiences I had, for example when I was staffing a commerce course in 2008 and I was instructed by my boss not to appoint persons with MBAs who had not completed an undergraduate degree in commerce. Or my colleague who was devastated in missing out on an appointment in 2010. He had completed his master's degree in health and had an impressive publication and research record but his undergraduate degree was in linguistics so while he was deemed suitable for contract work he was told his non-linear academic profile was not what was wanted for permanent staff.

From outside the university, academic workers may be stereotyped as being somewhat effete, not quite of this world or existing in an ivory tower. Our knowledges are often characterised as impractical and arcane and our personalities anti-social. People have difficulty conceiving what we could possibly be doing outside of semester dates when we are not teaching and assume that

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this affords us lengthy periods of holiday. Our research, course preparatory work, assessment practices, administrative and service tasks are frequently performed out-of-sight of others and their dimensions not well conceived outside of the academic workforce.

Having come to academic work later in my career from a teaching background in the informal second language learner sector – a non-linear career trajectory – I often have the sense of being an interloper or imposter in the academy. While there is a continuity of educational focus in my degree studies from an undergraduate degree in linguistics, a master's in adult education and this professional doctorate in higher education, there are also discontinuities in the context of the highly sectorised character of the educational field. My work in pre-university 'pathways' institutions, in learning development centres and in Indigenous education all have the mark of marginality in terms of universities where it seems from my perspective that the main game is played in the faculties. Additionally, my job titles of Academic Manager and Academic Director in institutes either nestled within or located outside of universities marks me as a manager or an administrator rather than an academic in some people's eyes. The requirement that I perform academic development functions while holding managerial positions likewise holds tensions. I remember a Mathematics lecturer saying to me in our second meeting regarding the development of the subject outline for the subject he coordinated, 'I thought you were admin; I didn't realise you were an academic.' As I write that statement, I consider that it may have been said in irony, but that was not the sense it was delivered in. I interpreted him as communicating his confusion at having a conversation about his subject development and teaching practice with an administrator but once he had reclassified me as an academic the conversation became coherent for him.

I often wonder how much of my *habitus* and unconscious behaviour is shaped by this imposter fear. I wonder whether my attraction to autoethnographic methodologies is a strategy for capturing a sense of self that I find so elusive, in this case, in relation to my professional identity.

This journal entry captures for me the indeterminacy of my experience working in a university and a longing for a sense of place and person. There is also a sense in the journal of timelessness by which I mean that the internalised normative academic identity resides in verities and values of academia that exist outside a dynamic changing world in which higher education is positioned and operates to serve different purposes according to broader economic and political forces and issues such as were outlined in Chapter 1. I am reminded of my housemate during my undergraduate years who was studying medicine and during her internship in a psychiatric ward was administering triage assessments to establish whether incoming patients were, as she described it, 'oriented in time, place and person'. By my own admission, I might fail such an assessment if judged by my journal reflection in which I ponder 'who am I?', 'where am I?' and 'when is this?' But rather than succumbing to this psychologisation of self and pathologisation of experience I will seek in this chapter to explore and to challenge this normative conceptualisation of the liberal-humanist subject who is assumed to be unproblematically oriented in time, place and person.

In my attempts to explore this desire for greater determinacy in my sense of self and my professional identity, I began to read literature pertaining to self and identity and draft this chapter. This initial draft follows yet I have chosen to label this a journal entry to turn it and the subject that emerges in it into the object of my gaze as I write.

Journal 2011-09

When talking with some of my colleagues, I have noticed a preference for the terms 'subject' and 'subjectivity' where other terms may have been chosen, such as 'self' and 'identity'. This seems to signify such colleagues as operating within a lineage of theorisation of 'self' and with a broad range of texts and thought that might be characterised as post-Cartesian in that, to draw heavily upon Lyotard (1984), they operate from a profound scepticism with regard to the ontological metanarrative encapsulated in Descartes '*Cogito'* and, concomitantly, a profound scepticism with regard to the unified, autonomous, rational subject at the

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foundation of much humanist, modernist, structuralist and liberal thought. I am not sceptical that Descartes demonstrated that a subject may precede a predicate; my scepticism is with regard to whether joining two such clauses with 'therefore' constitutes *ipso facto* the demonstration of a cause and effect relationship between the two. As Nietzsche (1967) put it:

> "There is thinking: therefore there is something that thinks": this is the upshot of all
> Descartes' argumentation. But that means positing as "true *a priori*" our belief in the
> concept of substance – that when there is thought there has to be something "that thinks"
> is simply a formulation of our grammatical custom that adds a doer to every deed. (p. 268)

I empathise with Descartes; the longing for ontological certainty has not escaped me. But my journey has not located a sure-footed high ground from which to survey but rather a swampy lowland (Schön 1983) to wade through; no phallogocentric logic of sunlight, but rather the heterogeneous discontinuities of a journey in waning moonlight. My journey has not found a unitary truth, but a multiplicity of truths that are contradictory, partial, contextual and contingent – to name but a few of their characteristics. Stenhouse's definition of research as 'systematic critical inquiry made public' (1981, p. 104) implies for me the recounting of journeys of searching and re-searching, accounting and re-accounting for agency and action, subjects and consequently, predicates and relations; and that is what Descartes' *Cogito* was attempting to do, only his subject remains alone, and his subject pronounces a single truth from which other truths may emanate. Bernstein (1999) characterises this view of knowledge as 'vertical discourse', wherein foundational knowledge proceeds upwards through a process of accretion. The subjectivity at the heart of my journal is at once so much more, for mine is a subjectivity of relatedness, and so much less determinate, for my subjectivity has not one, unified truth to pronounce, but several, conflicting, problematising truths to ponder. As did Descartes, but he pondered them from a point of closure, of certainty, of homogenous truth, in keeping with the zeitgeist of his age; and this text, in keeping with its location in time, will recount from a point of uncertainty, contingency, and heterogeneity.

Identity as a concept is central to modernity and Descartes' *Cogito* is foundational

to that modernity. Identity involves a set of 'potent structuring principles' (Mills, 2006, p. 146) within the modernist paradigm: gender/sexuality, race/ethnicity/nationality, class/socio-economic status. Hanif Kureishi, in the opening paragraph of his novel *The Buddha of Suburbia* articulates the manner in which the concept of identity positions the post-colonial subject.

> My name is Karim Amir, and I am an Englishman born and bred, almost. I am considered to be a funny kind of Englishman, a new breed as it were, having emerged from two old histories. But I don't care – Englishman I am (though not proud of it), from the South London suburbs and going somewhere. Perhaps it is the odd mixture of continents and blood, of here and there, of belonging and not, that makes me restless and easily bored. Anyway, why search the inner room when it's enough to say that I was looking for trouble, any kind of movement, action and sexual interest I could find, because things were so gloomy so slow and heavy, in our family, I don't know why. Quite frankly, it was all getting me down and I was ready for anything. (Kureishi 1990, p. 3)

For me, Kureishi articulates the manner in which identity has become a 'saturated' category (Gergen, 1991), imposing binary definition of white/'coloured', male/female, heterosexual/gay, European/foreigner, self/other, middle-class/working class, nation/family, where the second item in each pair is designated the supplement, the one which emanates from the original in the pair – despite this being patently inaccurate: evolutionary theory suggests we are all descended from people who migrated from Africa and were presumably not white; all men are born of and therefore arguably emanate from women; the term heterosexual was coined after the coining of the term homosexual the first published record of this latter according to Foucault (1978, p. 43) being in 1869 or 1870. As Kureishi intimates, these elements of identity are to be found in 'the inner room'; this essentialism has been challenged on a wide range of fronts: post-Freudian analyses of sexuality (Foucault 1978) and queer theory (Jagose 1996); feminist and post-feminist explorations of gender (Butler 1990); post-essentialist theories of race (Roediger 2007; Stoler 1995) and post-colonial theory (e.g. Bhaba 1994). This body of literature, much of it, after Foucault, genealogical and archeological in method, exposes the way in which categories of identity do not so much rest on material and essential truths but circulate in discourse and impose their truth in totalising binary categories which position the gay, the woman, the 'coloured', the non-European as the supplement, and that which is

talked about rather than talks.

~~Subjectivities, in contrast, are multiple, contextual and contingent. They do not emanate from an essential truth about the subject, but rather from the social positioning and social practices in which the subject is implicated. They are not stable truths of self, but contextual and contingent discursive constructions. Subjects talk; subjects precede predicates and so have discursive agency. An account of the 'self' as subject is capable of accounting for and being explanatory of discontinuity, conflicting desires and multiple, contingent agencies.~~

The reader will note that I have struck out the last paragraph of this journal entry and I will explore the reasons for this shortly. But before I do, I would like to reflect more generally on this journal entry. As I reread this journal entry/chapter draft, I feel very separate from the voice that is 'speaking' to the reader. I can see my attempts to master the 'tone' of doctoral level discourse and to be able to speak authoritatively to a reader. In my rereading, I experience this piece of writing as a strategic move in the becoming of my academic subjectivity. The lexical choices and engagement with monolithic theorists such as Descartes and Nietzsche marks this as serious theoretical writing, while the choice of fictional literature, such as the excerpt from Kureishi suggests the location of knowledge production not just in the realms of the rational and empirical but also within the cultural where attention is focused on meaning making. In this reflection on this journal entry I am attempting to perform a sort of 'double helix' in which my writing becomes what my writing is about: a reflexive examination of the writer and text. This draft has been a troublesome experience for me; it has challenged my sense of self - or perhaps it is more accurate to say that I have developed a heightened sensitivity to the subjectivity that is produced in writing and have become aware of the disjuncture this imposes from other subjectivities, most especially subjectivity characterised by the tentative, the bewildered, the wondering, the discontinuous, the non-rational, the uncertain and the incoherent. By whose edict are these characteristics of the subject erased? Might this power be seen to operate to limit knowledge production and to impose epistemologies that erase perspectives on experience and the world? Is this a trace of a foreclosed,

positivist knowledge boundary embedded into the micropolitics of how the writing subject is interpellated?

Identity *sous rature*

Having begun the writing of the above draft/journal entry, I came upon Stuart Hall's (1996) chapter titled *Who needs 'identity*? and realised that I was attempting to achieve what Hall characterises as attempts 'to supplant inadequate concepts with 'truer' ones' (p. 15) which has lead me to realise that such a move does not resolve the issue of the subject but only papers over the cracks. In my draft I was attempting to formulate the problematic position that subjectitivity could be used to replace the notions of self and identity and resolve the issues inherent in these latter notions. Suddenly my chapter was in crisis. Hall retraced a journey I had already begun many years before in my attempts to read Lacan and his accounts of the unconscious processes of subjectivity formation and Judith Butler's theorisation of identity as performative. Mansfield (2000, p. 5) would describe the project inherent in my draft/journal as a metaphysics of identity, engaged as it is in the establishment of a truth about identity and contrast this with Foucault's genealogy of identity which is oriented to questions of how the discursive practices of identity formation came to be significant. Hall also utilises the deconstructive approach, drawing in particular on Derrida, in which troublesome concepts that are no longer 'good to think with' (Hall 1996, p. 15) are put under erasure but in the absence of dialectically superseding concepts that replace them they continue to be used in detotalising and deconstructed forms and outside of the paradigms that originally produced them. Thus, ~~identity~~ is cancelled by a line but can still be read – Derrida (in Hall 1996, p. 16) conceptualises this as 'thinking at the limit' or 'thinking in the interval'. What happened that none of these perspectives were present as I was writing my draft/journal entry? What status do we give to my draft given that it is conceptually weaker than a later draft would be if it incorporated the ideas that Mansfield (2000), Hall (1996) and Derrida (1981) bring to the topic? So what I have written in my draft is no longer what I want to say about subjectivity. My draft is in effect under erasure, I have cancelled it and yet it can still be read. For while my thinking has moved on since I wrote that draft, the memory of the 'I' who wrote the draft is a trace of learning, of becoming, of discursive emergence. Why is it

this that we erase and suppress in the chapter writing process? What I am arguing for here is a move away from the metaphysics of chapter writing, oriented towards questions of the ~~truth~~ value of the propositional content, and towards a genealogy of the chapter oriented towards questions of how the chapter comes to be. What is suppressed in order that a chapter can be a chapter? What is erased to make the draft good? What are the conditions under which this performance comes into being? As Richardson (1994, p. 517) explains the dominant 'mechanistic model of writing … shuts down the creativity and sensibilities of the individual researcher.' If the trace remains, then the reader asks, 'what are you saying? What do you mean?' The chapter under erasure cannot be said to say this and not that, because it says both this and that. The trace of subjectivity in the chapter under erasure is fragmented, discontinuous, contingent and multiple. But this subject risks incoherence; the subject teeters on the abject.

So here ~~I~~ am, the chapter writer under erasure, writing in the interval, at the limit. Having written my draft and then looking back at it under erasure the status of the chapter is decentred and destabilised: the writer is in two - at least - minds and the text can always be reread and redrafted. So what the chapter says is contingent, for now, as good as it can be until something other or better is possible. The final draft is just the draft that was not superseded by another. If the learning process is this, why would we want this erased and removed?

A bit of history about subjectivity and textual knowers

In *What is an author?* (in Rabinow 1984, pp. 101-120) Foucault illustrates how the requirement for different text types to carry the name of an author has changed over time. For example, during the Middle Ages, so-called 'literary' texts such as stories, narratives, comedies and epics did not need to be presented with an author whereas texts dealing with cosmology, medicine, illness and geography would not be accepted as 'true' without the name of an author. This situation reversed during the seventeenth to eighteenth centuries so that stories became associated with authors and discourses of the natural world came to be accepted 'in the anonymity of an established or always redemonstrable truth' (Foucault in Rabinow 1984, p. 108). As I reread, I start to ask 'Who is the 'I' who writes?' If I can reread and feel separate from the voice, is it still my writing or has it taken on

a life and identity of its own? I am struck by the way in which this draft not only produces subjectivity but presents that subjectivity in a seamless, effortless way. The subject at the heart of the chapter may be written out of the text through the employment of the realist convention wherein the first person is avoided for the purposes of a putative objectivity. Haraway characterises this as 'the god trick of seeing everything from nowhere' (1988, p. 581) – a positivist textual strategy for construing knowledge as an object located external to knowers. Foucault observes:

> In writing, the point is not to manifest or exalt the act of writing, nor is it to pin a subject within language; it is, rather, a question of creating space into which the writing subject constantly disappears. (in Rabinow 1984, p. 102)

Or the subject may reappear in reflective or reflexive styles, but the text is still expected to cover over the discontinuities and troubles of self-formation and intellectual endeavor in order to achieve coherence. It is precisely this trouble and discontinuity that I want to capture here.

An ancient quandary

Implicit in my draft is an assumption that postmodern conceptualisations of the decentred subject are *post*, in the sense of after, the modernist self of the *Cogito*, perhaps in part because they are ideas that I became aware of after having been thoroughly schooled in humanist and (embedded) liberal thinking. At this point I remind myself that the most useful understanding of the prefix 'post' in contemporary social theory is not 'after' but 'outside of' or even 'against'; there are striking similarities between these postmodern theorisations of the subject and those that are inscribed in far more ancient texts. I would like here to explore two interconnected ancient bodies of work: that which has come to be known as Buddhism and some of the arts of the self of Ancient Greece.

In two works, Stephen Batchelor (1997 & 2010) explains his formulation of what he terms *Secular Buddhism* which he explicitly distinguishes from faith-based religious practices of Buddhism. Batchelor's schooling in both Tibetan and Zen Buddhism and his linguistic proficiencies in Tibetan, Sanskrit and Pali have resulted for him in a separation of those ideas that are distinctive to the historical Siddhattha Gotama who came to be known as the Buddha from those doctrines

which circulated at the time and in the places that Gotama lived, such as karma and reincarnation; these doctrines originate in the 'congeries of practices' (Metcalf 1995, p. 11) and the collection of texts that British colonisers of India put together in order to construct a religion that they named *Hinduism*. Similarly, '[t]he very term Buddhism is largely an invention of Western Scholars' (Bachelor 2000b, p. 25).

> It is generally assumed that a religious person believes certain things about the nature of oneself and reality in general that are beyond the reach of reason and empirical verification. What happened before birth, what will happen after death, the nature of the soul and its relation to the body: these are first and foremost religious questions. *And the Buddha was not interested in them*. But if we look at Buddhism historically, we'll see that it has continuously tended to lose this agnostic dimension through becoming institutionalised as a religion, with all of the usual dogmatic belief systems that religions tend to have. (Batchelor 2000b, p. 25, italics added)

Batchelor conducts a study of those elements of the earliest Buddhist texts, known as the Pali Canon, which pertain directly to what Gotama taught – the Dharma. By cross checking with written versions of the same teachings in different languages he is able to identify elements that are strikingly similar across vast tracks of time, space, language and culture. The Pali Canon is divided into three parts together known as the *Tipitaka*. These are the *Sutta* or discourses of the Buddha, the *Vinaya* or monastic training texts, and the *Abhidhamma* or exegetical treatises this last of which is now thought to be a later addition to the *Tipitaka* (Batchelor 2010, p. 242). For Batchelor, based on his reading and translations of the *Sutta* and *Vinaya*, Gotama's teachings do not provide a religion which accounts for how to improve the outcome of one's life in terms of what happens after this life, but rather a set of practices for 'a systematic turning of one's attention to "this ground: this-conditionality, conditioned arising"' (p. 179).

> This is another great trait of religions: they provide consolation in the face of birth and death; they offer images of a better afterlife; they offer the kind of security that can be attained through an act of faith. … The Buddha's teachings are confrontative; they're about truth-telling, not about painting some pretty picture of life elsewhere. They're saying: 'Look, existence is painful.' … it starts not from the promise of salvation, but from valuing that sense of existential anguish we tend to ignore, deny or avoid through distractions.
>
> Buddhism is often misrepresented as something nihilistic or life denying. … it's a praxis; it's something we can do. It starts with understanding the reality of anguish and

> uncertainty, and then applying a set of practices that work towards a resolution. (Batchelor
> 2000b, p. 26)

In this sense, human consciousness does not point to something other than or beyond itself, but rather is an effect of being alive, here and now, in this world and in this body with all their contingencies; in this vein Pirsig (1974, p. 130) inquires, 'Is there an 'I', a 'soul,' which knows, or is this soul merely cells coordinating senses?' Batchelor's *Secular Buddhism* draws upon Gotama's formulation of three key characteristics of human existence: *Dukkha* (unsatisfactoriness, suffering), *Anicca* (contingency, impermanence) and *Anatta* (no-self, the fiction of the individual). Batchelor explains *Anatta* thus:

> Although one's sense of "I" may instinctively appear as standing in isolated opposition to
> the natural world, meditative inquiry erodes this fixated assumption of self-centeredness …
> there is nothing within one's body, feelings, thoughts, or even consciousness to which one
> can point and say, "This is the irreducible essence of me." At the same time, a sense of self
> is impossible *without* physical sensations, emotions, perceptions, thoughts and
> consciousness. Experiencing this paradoxical nature of self results in a loss of alienation
> that is not self-abnegation but a reawakening of a sense of the world in which one is not a
> stranger but a participant. (Batchelor 2000a, p. 29-30, italics in original)

Batchelor explains how this key characteristic of human existence in Buddhism called *no-self* is also often referred to as *emptiness*, 'a metaphor taken from one's experience of such things as empty bottles, empty rooms and empty spaces' (2000a, p. 50). We can think, then, of our body-mind as one such container with no essence within; but even the empty bottle contains something, air. This, then, is the paradox of emptiness, that it is impossible, suggesting that while the existence of the essential self is impossible and that our body-minds are empty containers, there is a non-conventional sense in which we are not entirely empty. 'It's not that there is literally no mind. If you try to understand the nature of anything in the deepest sense, you will not be able to arrive at any fixed view that defines it as this or that' (Batchelor 2000b, p. 27). Subsequent to Siddhattha Gotama's life and teaching, the ideas of emptiness were expanded and developed by Nagarjuna and subsequently by Shantideva in his nine hundred-verse poem *A Guide to the Bodhisattva's Way of Life*.

> The emptiness that results from dissolving the seemingly impenetrable barrier between
> "self" and "other" enables Shantideva to see that "I" is only possible in relation to "you".
> The very word "I", which so poignantly hints at that elusive sense of what is most
> irreducibly peculiar to a person, only makes sense as part of a language that includes

> "you," "him," "her," "us," and "them." There never has been and never can be an "I" existing in isolation. Emptiness is counterintuitive because it contradicts the deepest sense a person has of being "me." Yet, as Shantideva makes clear, emptiness does not eliminate this "me," but transforms it. Contrary to expectation, an empty self turns out to be a relational self. (Batchelor 2000a, p. 33)

In this notion of paradox we see striking similarities with Davies (2004) and Clegg (2008) who see the self as both fiction and not fiction; both fragmented and unified; both capable of being conceived of as realist and of not. Indeed, these ideas of the self as an effect of consciousness, and the self as relational, predate the emergence of postmodern thinking - which is often chronicled to have emerged to prominence during the student riots in Paris in 1968 - by about 2 500 years.

Shifting context to Ancient Greece, meditative practices as 'technologies of the self' are advocated by Plutarch, Seneca and Epictetus, resting on the assumption that the self is not something that is pre-existent and needs to be found so much as it needs to be produced through *teknē* (art). Foucault (2001) explores a range of technologies of the self in his lectures published in *The Hermeneutics of the Subject: Lectures at the College de France, 1981-1982*, among which are the ways in which subjectivity is produced in speech (rhetoric), in writing and through listening. Foucault explains that for Plutarch listening was regarded as the most effective sense by which we can internalise the truth or in other words that the knowing subject can be produced. 'He says that the other senses basically give access to the pleasures … And it is basically through all these other senses of taste, smell, touching and looking, or through the parts of the body or organs which perform these functions, that vices are learned' (p. 335). Strictly speaking listening is not a *teknē* (an art), but *empeiria* (competence, experience, acquired skill) and *tribē* (application, diligent practice) (pp. 339-40).

> By listening we begin to establish contact with the truth. How then could listening be a *teknē* when *teknē* presupposes a knowledge that can only be acquired by listening? Consequently, what could be called, but weakening the word, an "art of listening", cannot be an "art" in the strict sense. It is experience, competence, skill and a certain way of familiarizing ourselves with the demands of listening. (p. 340)

So, thinking with Foucault, Plutarch, Seneca and Epictetus, we can conceive of listening as an acquired skill developed through diligent practice that results in the production of a knowing subject, and writing and speaking as *teknē* (arts) that presuppose a knowing subjectivity but one which is formed differently, into new subjectivities, through the arts of writing and speaking.

Foucault explains that for the ancients, there were basically three means for the production of the listening subject: silence, demeanour and attention. Let us explore these three in turn. Firstly, this silence involves resisting the urge to convert what we have heard into speech.

> The ear of the chatterbox, [Plutarch] jokes, is not connected directly with his soul, but rather with his tongue. Consequently, scarcely has something been said than it is immediately passes into speech and, of course, is lost. Everything the chatterbox receives through the ear immediately pours out, spills into what he says and, in spilling into what he says, what has been heard cannot have an effect on the soul itself. The chatterbox is always an empty vessel. (p. 342)

Thus initiates into Pythagorean communities were required to listen for as many as two years before they were permitted to speak in order to permit the truth to enter the soul. Foucault draws upon Plutarch to provide the following instruction with regard to an ethics of listening:

> When you have heard someone say something important, do not start quibbling straightaway but try to collect yourself and spend some moments in silence, the better to imprint what you have heard, and undertake a quick self-examination when leaving … the conversation you have had, to take a quick look at yourself in order to see where you are, whether you have heard and learned something new with regard to the equipment (the *paraskeuē*) you already have at hand, and thus see to what extent and how far you have been able to improve yourself … We don't leave the hairdressing salon without casting a discreet glance in the mirror to see how we look. So, in the same way … listening must be concluded with this quick inspection of ourselves in order to establish our position with regard to the truth … so as to see if we are really in the process of *facere suum* (making it our own). (p. 350-1)

These traditional counsels for an ethics of listening guide listeners towards the process by which inter-subjective knowledge becomes internalised in order that a knowing subject can emerge.

The second means by which the listening subject emerges is demeanor. This is achieved through a physical stillness aimed at establishing a stillness of the mind. The bodily culture of Antiquity makes 'unfavorable judgment of fidgeting and all involuntary and spontaneous movements of the body' (Foucault 2001, p. 344) or 'the physical version of *stultitia*, which … is that perpetual restlessness of the soul, mind, and attention to another, which is constantly flitting about …' (p. 344).

The third set of listening rules is attention through *paraenetic* listening, that is 'by *meditating* on [the proposition], by transforming it piece by piece into a precept of action, arriving at a rule not only for one's conduct, but for living generally, and making this affirmation something engraved on our soul like an oracle' (p. 350, italics added). Star and Engeberg-Pederson (2004) note that *paraenesis* is a notoriously polyvalent term but in Plutarch's usage it is addressed at people who are embarking on a transition in the midst of their lives. 'Much of Plutarch's paraenesis is written for mature readers who were already well established in their philosophical and theological convictions' (p.88). It is then an 'advising' type of listening between people who have already determined the direction in which they wish to conduct their affairs but for whom the transition takes them into uncertain territory. This territory, may, however, have been trodden by others and there may be friendly – the tenor of this paraenesis is neither authoritarian nor hortatory – advice that can be provided. We can see then that this self of the ancient world was established by quite precise steps and practices as 'an achievement, not an initial principle' (Flynn 1985 in Beard 2009, p. 9) and within relational practices of quite precise tenor.

Living and working in paradox

Journal 2011-10-21

Colleagues from another university have invited me to a workshop about Higher Education researcher identities. I am working in a group with three other researchers. As we talk about our research projects and struggles I identify strongly with the other members of the group. One member of the group whom I will refer to as Jane particularly captures my empathy.

Jane tells the group about her academic background in the physical sciences and her professional identity as a physical science educator. Jane is embarking on a Master's degree and researching an aspect of student learning and she tells of her journey from the empirical and quantitative knowledge domains to her struggle to conceptualise her research within interpretive, hermeneutic or poststructuralist modalities. Jane says she is beginning to formulate her study as an autoethnography in which she explores how she can facilitate her students' learning more effectively – this is the point at which my empathy emerges. Jane says, 'But I need to determine who is the 'I' at the heart of the autoethnography before I can write the autoethnography'. I want to engage with this statement, to negotiate with her the manner in which she is conceptualising subjectivity. As I open my mouth to talk, the facilitator announces that the activity is finished and we are to move on to another activity. I intend to talk to Jane after the end of the workshop.

When the workshop is over I look for Jane, but she has gone. I feel a sense of sadness that I cannot share with her my own journey of inquiry into this vexed issue of subjectivity in autoethnography. I don't want her to spend the same amount of time wrestling with this issue as I have. Should I chase up her email through my colleague and seek her out to discuss this with her?

Over lunch, the facilitator of the workshop asks me how my writing is going. I grimace and describe my quandary, 'How do I write a chapter when the I who writes the chapter is continually under erasure?'

'You should read Eva Bendix Petersen's piece', she says, 'I think it's called 'Passionately Attached', I'll send you the reference.'

The methodology section of my research should read: Went to workshop and during a casual conversation over lunch, a colleague recommended a text. She sent me the referencing details and I located the text and read it. The text changed the way I thought about the topic.

In this journal entry the vexed issue of subjectivity is in some way resolved in my mind; resolved as irresolvable, or as Batchelor (2000, p. 30) characterises it, paradoxical. I wanted the opportunity to talk with Jane about identity under erasure, of the subject as emergent, the self as performative. I wanted to encourage her to write her autoethnography at the limit, in the interval where the self is contingently present. But like the elusive subject, Jane was gone. Instead I started to read Petersen (2008); my mind races as I read,

> Imagine sitting alone in your office at work tapping away on your keyboard … The door is closed or slightly ajar; a time and space for writing. You are writing along when suddenly you come to a halt…nah, that's too… A frown perhaps or a slight tension of the neck muscles. Without finishing the thought your mind is already working on finding an alternative, something that would not be too… something that would be more… something not so… You catch your finger pressing down on the backspace button, deleting, mending the transgression, making space for the more appropriate enactment. How could we think about this activity, this incident, this historical event? (Petersen 2008, p. 57)

I am so excited to read this capturing of the writing subject under erasure, flickering momentarily before the backspace button erases it. This subject is only ever present as a consequence of a concerted effort within the conventions of textual production. Peterson has captured a moment in which internalised micropolitical forces determine subjection or 'abjection'. As Judith Butler explains,

> [i]t seems to me that there's a fabulous contradiction at the heart of academic work - on the one hand, the best thing that could possibly be said about anybody's work is that it's innovative, that it sets a new standard, it's unprecedented, it's original and hasn't been done before. On the other hand, … it seems to require that you write in ways that conform to already established norms and meet certain standards of peer review. So how is one supposed to get a point for being innovative, for revising or challenging those norms?...
>
> Seriously, the problem, of course, is that the very same work that's lauded in some circles as innovative, unprecedented, and groundbreaking can be dismissed as impossible, unacceptable, inappropriate, excessive, and non-compliant in others … (Butler in Davies 2008, p. 87-8)

It is within this space of ambivalence about writing that I want to locate myself in this chapter; to sit and ponder what it is we are engaged in when we write and why this has become so central to academic endeavour. I take this question up again in Chapter 3 when I look at the historical emergence of writing in the

context of assessment. But for now I want to sit in the present and sit present with the emergence of subjectivity in writing.

According to Butler (in Davies 2008), we are 'interpellated' beings called into a social temporality that exceeds our capacity to narrate; there is always an extent to which we are dispossessed of the conditions of our emergence. Butler and Salih (2004) point out that this notion of self contrasts with popular notions which reflect individualism and notions of self-making.

> When Lacan came along, for instance, and said that the subject is produced on the condition of a foreclosure, he meant, quite clearly, that there would always be a lack of self-understanding for any subject; that there would be no way to recover one's origins or to understand oneself fully; that one would be, to the extent that one is a subject, always at a distance from oneself, from one's origins, from one's history; that some part of that origin, some part of that history, some part of that sexuality would always be at a radical distance. And it would have to be, because the foreclosure of the past, and the foreclosure of whatever we're talking about when we talk about what is prior to foreclosure, is the condition of the formation of the subject itself. So, I come into being on the condition that I am radically unknowing about my origins, and that unknowingness is the condition of my coming into being – it afflicts me. And if I seek to undo that, I also lose myself as a subject; I become undone, and I become psychotic as a result. (p. 332)

Butler's *An Account of Oneself* explores how one can make ethical deliberations in the context of this dispossession; for Butler the capacity for self-narrative is a precondition for giving an account of oneself. Such an account becomes a necessity when we become accountable to systems of justice and punishment; when suffering has resulted from our actions and we are called to take responsibility for those actions and their effects. We only begin to tell our stories in the face of the other to whom we are required to give an account.

> In fact, the doer only becomes the causal agent of the deed through a retrospective attribution that seeks to comply with a moral ontology stipulated by a legal system that establishes accountability and punishable offenses through locating a relevant self as a causal source of suffering. (Butler in Davies 2008, p. 24)

The reflexive subject, then, comes into being in the process of having to give an account of her or himself when prompted to speak by the other. In this formulation of the subject, Butler draws on Foucault's later works; whereas Foucault's earlier works projected the subject as an effect of discourse, in these later works (e.g.

The History of Sexuality Volume 2. The Use of Pleasure) the subject forms itself through techniques of *poiesis* - the nominalised form of Ancient Greek ποιέω [*poieo*] 'to make', viz: fabrication, production, creation, formation - within the norms of what a comprehensible subject can be within a given historical context. In this sense, the self crafts itself in response to an injunction that is not deterministic or unilateral but takes place in relation to the imposed norms of the context: 'this ethical agency is neither fully determined nor radically free' (Butler in Davies 2008, p. 28); Geertz (1986, p. 380) refers to this as 'the copying that originates'. The concept of agency is deployed, in this context, not as freedom from being discursively constituted, but the ability to recognise multiple discursive readings of the self so that one is never completely captured and controlled by powerful others.

> Agency is never autonomy in the sense of being an individual standing outside social structure and process. Autonomy becomes instead the recognition that power and force presume counter-power and counter-force, which in turn create new life-forms, life-forms capable of disrupting hegemonic forms, even potentially overwriting or eclipsing them. (Davies 2004, p. 4).

These new life-forms are referred to throughout this text as 'lines of flight' and explored more fully in 'Chapter 5 Desire'.

James (2011) takes up Foucault's and Butler's theorisations of the subject to develop an account of the emergence of the writing subject while engaging with the tensions between what Lillis and Scott (2007) term the 'textual bias' of much pedagogy and research into academic writing in higher education and an Academic Literacies approach (see for example Lea and Street 1998) which views literacies as multiple social practices. The textual bias leads to language and writing being viewed as 'solely or primarily a linguistic object' (Lillis and Scott 2007, p. 10) leading to pedagogical approaches that are textual in nature but do not provide nuanced in-depth analysis of the contexts of textual production or textual reception. Lillis and Scott characterise the academic literacies approach, in contrast, as fluid, ambiguous and occupying a medial space between research and fields of application which is characterised by a privileging of practices over text and therefore a focus on socially situated actors. For James (2011) the writing subject is interpellated performatively but 'certain ways of being are

differentiated or 'othered' by reference to some socially constructed 'norm'' (p. 14). These processes render some writers *legible* (sayable, readable) subjects and others abject; for Butler (1993, p. 3), the abject 'forms the constitutive outside the domain of the subject'.

Greeting the emergence of the subject

At these ideas I pause … I am struck by the way in which I am interpellated as an academic worker to regulate what Foucault would term 'regimes of truth/power', that I participate in this calling into being and yet in my experience of life in the academy, we spend so little time accounting for what it is we are doing with this insight clearly in mind; these practices have become dehistoricised and naturalised so that we have difficulty conceiving that they have not always been there and that they have emerged as a consequence of historical accident rather than design. I am thinking specifically about the way in which we assess our students' work and I am conscious in this thinking that I am casting my mind very generally over a vast terrain: the way this discipline is taught in this faculty, the practices of academics in this faculty in this university, these universities in this country, this discipline in that country, and so on. My observations stem from when I was an academic literacy lecturer in the learning development unit of a university where I worked one-to-one with students on their draft assignments across the faculties and disciplines taught at the university; work that might be characterised as enacting a normative policing – or perhaps post-sentencing reformatory – of students' written work. Students were frequently referred to me because they had to resubmit a piece of work: their assignment was abject, unsayable, barely legible, unacceptable. Micro-details of their writing had been 'marked' and had become the objects of a panoptic gaze: the placement of commas or full-stops in reference sections, the need to expunge traces of spoken registers and lower socio-economic status language forms, linguistic innovations of a younger generation, spelling, grammar, incoherent arguments. These practices of 'marking' students work are typically enacted by academics in private, the work taken home or marking done with the office door closed so as not to be disturbed. These practices are in this sense often invisible and rarely accounted for – like the prison guard in Bentham's Panopticon – but the product of these practices is the marks, the traces of the practice on the paper, the

observations and judgments of the student written in the margin and at the end with a summative grade assigned. When they are accounted for, in my experience, it is in personal conversations between 'markers' in which outrage, anger and derision of students' deficiencies are often present or alternatively, despair and a resignation to the inevitable degradation of civilisation, or at least literacy, as we know it is invoked. These observations are not made lightly, only rarely carry the character of levity; the students' writings are serious business, are a problem, need to be rectified, remedied, made acceptable, legible, sayable, are to be subjected in order that the normative text be produced, the student can be passed, given the tick of approval and can proceed to passing the subject, proceed eventually to graduation. It seems to me that underlying these practices, which I was participating in, is an unreflexive, enduringly positivist view of knowledge as object, of persons as individuals and writing as the technical performance of skill. Brodkey (1996, p. 4) makes the observation that

> in too many quarters literacy is defined as reading, and reading is a matter of learning to comprehend and then follow instructions. Need I say that writing enters into this definition of literacy only as a measure of a reader's comprehension of the instructions? That doesn't strike me as much of an offer, unless the prospect of following orders thrills you or, more realistically, the prospect of requiring others to do so does.

How many university assessments are tests of students' abilities to follow instructions? Brodkey goes on to point out that illiterates are fetishised problems that are more comfortable to contemplate than the 'egregious systemic inequities' (p. 4) and the failed educational policies that produce illiteracy. In academic contexts

> particular "dialects" … or discourses have been institutionalized for such a long time that they are viewed as natural or proper ways of seeing and knowing and talking about such things as reality or the self. (p. 13)

If, as James' (2011) work, Brodkey's work, Butler's various works and Foucault's various works hold, writing is an occasion of the emergence of subjectivity, would it not be possible to greet this emergence differently? Perhaps, for example, greeting the writing subject as one might greet a trapeze artist, with applause, sharp intakes of breath, or laughter. Or perhaps greeting the emergence of the writing subject as one might greet a long lost friend, with hugs and smiles and kind words. Might we be able to greet the emergent writing subject as one might

greet a burlesque artiste, with a titivated laugh or a salacious chortle? Why is it that the emergence of the writing subject is greeted with such solemnity? Why is so little diversity acceptable in writing subjects, so small a range of class, ethnicity, sexuality and gender perspective or language form tolerated? As we induct others into discourse communities in which we are already participants – albeit often legitimated peripheral participants in the case of academic literacy workers – why is it that we do so with such anxious, controlling, disciplining attention? Perhaps Foucault's theories of governmentalisation help us here. Foucault traces this development from:

> the Christian pastoral, or the Christian church inasmuch as it acted in a precisely and specifically pastoral way, developed this idea – singular and, I believe, quite foreign to ancient culture – that each individual, whatever his age or status, from the beginning to the end of his life and in his every action, had to be governed and had to let himself be governed, that is to say directed towards his salvation, by someone to whom he was bound by a total, meticulous, detailed relationship of obedience. (2007, p. 26)

From the 15th century onwards, according to Foucault, this art of governing expanded from the relatively limited domains of monastic life to a broad range of areas: the governing of children, the family, the poor and beggars, armies, cities, and these led to a multiplication of arts of governing such as the art of politics, the art of economics, and most significantly for this discussion, the art of pedagogy. From this governmentality perspective, pedagogical practices such as autobiography and reflective journal writing operate within the Freudian psychoanalytical framework which 'compel[s] students to continually examine themselves in order to disclose their true identity' (Ambrosio 2010, p. 738) and in the process these pedagogical practices produce the very subjectivity they purport to examine. Is this the genealogy of our 'marking' practices? Are we direct descendants of the confessors of medieval monasteries? How might our practices be otherwise? Let me address this last question with reference to two interesting approaches, those of James (2011) and of Somerville (2007).

Other practices

James (2011) explains how when she, as a learning development lecturer, meets students to discuss drafts of their writing, students talk broadly about what they wanted to write but didn't, what they haven't written and what they should write, what prevents them from writing and their experiences of writing at university. For

James, these drafts and the associated conversations are the audible and visible artifacts of the emergence of the subject who writes; 'the subject who writes and the written text exist in a co-constitutive relationship' (p. 155). And that through the reiteration of writing, review and critique a stylisation of the writing subject is achieved. For Judith Butler,

> … style is a complicated terrain, and not one that we unilaterally choose or control with the purposes we consciously intend. … Certainly, one can practice styles, but the styles that become available to you are not entirely a matter of choice. Moreover, neither grammar nor style are politically neutral. Learning the rules that govern intelligible speech is an inculcation into normalized language, where the price of non conforming is the loss of intelligibility itself. (Butler1990, 2006, p. xix)

These mundane university practices of writing, review and critique are the moments when the writing subject is called to account for herself, where inappropriateness, excess, unintelligibility and passionate attachment are exposed and stylised. Equally, obedience to or innovation within the norms is acknowledged and the normative gaze of approval is enacted.

Somerville (2007) refers to a 'methodology of emergence' that provides opportunities for a writer to wonder: 'seeking to know the unknown, being uncertain; not proving, but wondering' (p. 228) and in this process a new being emerges, a point of emergence that is transformative. Such a methodology

> focuses on the undoing of self; the space of unknowing; the absences, silences and disjunctures of the liminal space with no narrative; the relational of any coming into being; and the messiness, unfolding, open-ended and irrational nature of becoming-other through research engagement. (Somerville 2007, p. 235)

Returning to my question about how things might be otherwise, between James (2011) and Somerville (2007) there is a substantial range in what is being advocated. For James, the occasion of emergence of the writing subject is an opportunity for normative stylisation, while Somerville's methodology of emergence creates a space for sitting with the indeterminacy of subjectivity. Both in very different ways and for very different purposes offer alternatives to deficit text-biased literacy models and othering normative policing of the subject who writes. Earlier I asked a number of questions, the last of which was, 'As we induct others into discourse communities in which we are already participants … why is

it that we do so with such anxious, controlling, disciplining attention?' I was in a sense disingenuous in asking these questions, as I already have a common sense of an answer; part of that answer involves invoking the zeitgeists of our age and economies: the postindustrial-information base for our social and economic activities, the neoliberalising turn in political-economic relations, the credentialing function of higher education in knowledge economies, and the relationships between learning, assessment and writing that I will examine further in Chapter 3 drawing upon the work of Hoskin (1994). My point in exploring these issues, however, is to highlight a set of questionable assumptions inherent in the operation of higher education in western (neo) liberal societies about subjectivity and knowing. These assumptions have troubled humankind for thousands of years as my earlier excursion into Buddhism and the listening practices of ancient Greek illustrate, and provide fertile ground for imaginings of how our lives and learning might be other than they are. I believe that educational researchers, especially researchers into higher education, need to have the temerity to inquire into these issues – for there are many pressures not to. Foucault's and Butler's work make clear that that which has eventuated was neither necessary nor inevitable.

Restorying my self

In this and the following three chapters of the triptych I will be using the technique of restorying to return to my journal entries and retell them in relation to the journey upon which the chapter has taken me - and hopefully the reader. This technique drawn from Epston and White's *Narrative Practice* was developed in a therapeutic context; 'White and Epston found that persons tended to seek out therapy when the narratives they were telling (or somehow involved in) did not quite represent their lived experience and when there were vital aspects of their experience that contradicted dominant narratives about them' (Madigan 2011, p. 33). One technique used in restorying is to externalise the 'problem' to assist people to separate from 'saturated tellings' (p. 33) of problem stories. These saturated tellings rest upon the humanist-structuralist notion of the individual subject and the deficit theory that accompanies the notion of the individual. While White acknowledges that the humanist tradition can be seen to have encouraged the challenging of domination, discrimination and oppression, the underlying

essentialism of humanist and structuralist conceptualisations of the self is radically attenuating of human experience.

> White (1997) describes a 'triumvirate' of interrelated limiting assumptions in humanism ... White's triumvirate is: first, 'the will to truth' which questions who we are as subjects – our being, essence or human nature; second the 'repressive hypothesis' that holds that repression conceals or obscures our true or essential nature, inhibiting our growth or self-actualisation and so inducing illness because our authentic needs and desires are frustrated; third, the 'emancipation narrative' that seeks to liberate the self from oppression' (Besley 2001, p. 79)

A further limitation in humanist conceptions is the operation of a deficit theory that persuades people that there is something wrong with them and recruits them to the belief that they need to be in a constant process of change, growth, development and improvement towards an ever more perfect ideal; and further that this needs to be pursued in consultation with experts – I further explore these 'gross metaphors' (Sontag 1991) in chapter 3 in relation to Third World *Development,* Professional *Development* and Academic *Development*. The professional expert gaze 'objectifies', 'individualises' and 'normalises' the subject to locate problems in persons with the effect of saturating the self with pathology (Besley 2001, p. 80). The professional gaze focusing on personal deficits in relation to a fictive norm reifies failures and weaknesses, subjugates accomplishments and strengths and constructs the appearance that the expert knows more about individuals than they do about themselves.

> In schools, students are commonly described by their academic performance, socio-economic background, classroom dynamics, sub-cultural or peer groupings, and in terms of medical/psychological diagnoses and labels as: 'maladjusted, attention deficit disordered, severely emotionally handicapped, learning disabled' (Winslade & Monk 1999, p. 54). … the deficit discourse tends to act in a totalising way, that results in personal self-enfeeblement and leads to a greater reliance on professional authority and expertise at the same time as it erodes local, common-sense knowledges of how to handle problems (Gergen 1990 1994; Winslade & Monk 1999). Surveillance, evaluation and assessment, as mechanisms of the objectifying 'gaze', are at work in these practices. The standards of normality that these diagnoses and labels are based on are usually hidden, so the in-built cultural biases of such accepted standards are seldom open to or able to be questioned. (Besley 2001, p. 84)

This is a graphic illustration of how the 'psy' sciences are not autonomous discursive fields operating in the interests of a 'client's' health, but are, rather,

embedded in the governmental structures of society, here the educational endeavour, but also ubiquitous juridical and medical powers of confinement. Such 'psy' disciplines constitute a commonsense of logico-scientific power to define normality in order to produce docile bodies and discipline deviants and as such are more in the service of governmentality than health, education or welfare in any foundational sense of these words. Narrative Practice rejects the orthodox logico-scientific account of persons in favour of practices that: account for the particulars of personal experience rather than reifying constructs, classes of events and systems of classification and diagnosis; seek the critical dimension of time in the storying of events rather than seeking atemporal general laws and universal facts; and language events and experience in a subjunctive mood and in the first person to capture the indeterminate and implicit rather than utilising the indicative mood and impersonal third person of scientific discourse as a univocal storying of the world (White and Epston 1990, pp. 80-3).

The stories people tell about their lives may circumscribe the events that they select for retelling and the meanings they can ascribe to their experiences. These stories may be 'canonical' in the sense that they are 'co-authored' within communities in relation to the values, structures and institutions within those communities. These factors render such stories determining.

> However, despite the fact that these stories contribute a certain determinacy to life, rarely do they handle all of the contingencies that arise in "life as lived" in anything like an accomplished way. … the stories that persons live by are full of gaps and inconsistencies, and … constantly run up against contradictions. (White 1992, p. 125)

These gaps and inconsistencies, rather than being problematic, present an escape from the determinacy of the canonical version of life and an opportunity for 'the performance of unique meaning' (Besley 2001, p. 125). Externalisation of problems opens up a discursive space for incorporating previously neglected aspects of lived experience, or subjugated knowledges. The technique of restorying resists the pathologisation of experience and opens up the possibility for multistorying and engaging with a polyphonic articulation of experience.

Following then is a restorying of the journal entry that was presented at the beginning of this chapter. A technique I shall utilise in this restoried journal entry is to present restoried elements in italic font.

Restoried Journal 2012-05-03

I often have the feeling of not knowing who I am as an academic worker and have internalised the expectation that I would know. *This stems from the cultural context in which I live and work which entrenches a common sense notion of the self as an individual. When I bring to mind the insight that the self is not an essence but relational and as Nietzsche points out, a linguistic convention, then I relieve my anxiety at the indeterminacy of selfhood.* Naturally, I compare myself with others and with the stereotypes that circulate within the academy of who 'we' academic workers are. The stereotype that I have internalised is of the high-achieving undergraduate student who is invited to do honours, proceeds to doctoral studies and begins to work part-time as a tutor, lecturer or research assistant during their studies. Maybe a post-doctoral fellowship ensues and at some stage a permanent appointment. This stereotype follows a linear trajectory. *When I consider this stereotype I can also pause and acknowledge that this stereotype does not represent the career trajectory of all persons who work in the academy and that other career paths are not only common but have their distinct advantages.*

Having come to academic work later in my career from a teaching background in the informal second language learner sector, I often have the sense of being an interloper or imposter in the academy – *but it is possible to enjoy being an outsider and to play it both ways when I want to critique what I see in the educational practices of universities.* While there is a continuity of educational focus in my degree studies from an undergraduate degree in linguistics, a master's in adult education and this professional doctorate in higher education, there are also discontinuities in the context of the highly sectorised character of the educational field. My work in pre-university 'pathways' institutions, in learning development centres and in Indigenous education all have the mark of marginality

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in terms of universities where it seems from my perspective that the main game is played in the faculties. *But this is an idealisation of the university and there are many times when these imagined borders between what I do and what my faculty-based colleagues are engaged in dissolve and we work together without any sense of separation. I also find that working where I do allows me to operate outside the dominant stories and to carve out my own identities within liminal spaces.*

Additionally, my job titles of Academic Manager and Academic Director of institutes nestled within or outside of universities marks me as a manager or an administrator rather than an academic in some people's eyes. The requirement that I perform academic development functions while holding managerial positions likewise holds tensions. I remember a Mathematics lecturer saying to me in our second meeting regarding the development of the subject outline for the subject he coordinated, 'I thought you were admin; I didn't realise you were an academic.' As I write that statement, I consider that it may have been said in irony, but that was not the sense it was delivered in. I interpreted him as communicating his confusion at having a conversation about his subject development and teaching practice with an administrator but once he had reclassified me as an academic the conversation became coherent. *Recognising that these tensions exist allows for a space in which identity is relational, negotiated and multiple and that I do not need to live up to the expectations of others in regard to what my professional identity is but can develop a pleasurable ambivalence about the indeterminacy of identity.*

By identifying the possibility of an 'imposter fear' I can begin to notice when this arises and to unmask it from its hiding place providing an opportunity for utilising 'technologies of self' in order to reauthor myself. I can decide whether I want this fear to operate in my life or whether I see it as externally imposed, not of my choice and without utility. Today as I began restorying this journal entry, I had to take a break and attend a dental appointment. I noticed how I tensed as the dental hygienist examined my teeth. This was an automatic response presumably because in previous visits to dentists, the actions of sitting in the chair, opening

> *my mouth, and having my teeth examined had been precursors of pain. But today no pain was being administered so my fear was not necessary, merely habitual. Likewise in terms of my 'imposter fear', I don't actually have anything to fear. I do my work and other people acknowledge me in my role within the 'matrices of cultural intelligibility' (Butler 1990, 2006, p. 17). Whether I consistently feel authentic in my sense of self is neither here nor there; it is simply the visceral experience of historical contingency. I am no longer bound to operate by its dictates but can focus on my doings rather than my feelings; by performing my role I can create experiences and stories for myself that result for me in a sense of meaning and authenticity.*

This restoried journal has created an opportunity for me to engage with the taken-for-granted content of the original journal piece and to open up space for considering 'otherwise' conceptualisations of the situations and feelings I have described. In Chapter 5, the Deleuzian notions of *lines of force/molar lines* and *lines of flight* will be introduced as mechanisms by which restorying achieves its effects. At this point, I wish just to note the frequency with which restoried elements are introduced with conjunctions which subordinate the original constricted thinking (the line of force) to broader 'otherwise' thinking (the line of flight). They function as subordinating conjunctions even though they may not be formally of that class to discursively construct a line of flight.

Segue to a triptych of power, intimacy and desire

As I have intimated earlier, universities are complex institutions and literary practices vary greatly from site to site within any one university, let alone across faculties, campuses, institutions or national systems. Many of the writing practices gazed upon here are the norms of conserving disciplinary environments. This belies the more expanding practices that are now becoming common in many university contexts such as the use of blogging, social media or even the less innovative but nevertheless heteroglossic practices of the PowerPoint or the butcher's paper presentation which are ubiquitous in university pedagogical practices, though their impact is arguably marginal in university assessment. However, as Ambrosio (2010, p. 739) points out, Foucault's critique of the constitution of the psychoanalytic subject 'problematizes pedagogical practices

such as journal writing and autobiography, which compel students to continually examine themselves in order to disclose their true identity. Given the absence of a hidden or repressed self, Foucault argues, confessional practices actually produce the identities that psychoanalysis claims to discover and liberate.' By reformulating such pedagogical practices as technologies of the self which furnish opportunities for restorying experience, a discursive space can be constructed for resisting dominant discourses and celebrating multiple, contingent, indeterminant, discontinuous, resistant and even incoherent narratives. Such practices are premised on an educational culture which rejects the deficit theory and provides opportunities for 'the performance of unique meaning' (Besley 2001, p. 125) focused on the identification and articulation of preferred narratives that resist dominant narratives.

Notwithstanding this vast array of practices, the norms of academic writing as exemplified in textbooks, peer reviewed writing and scholarly texts entrench a normative positivist knowledge assumption, persons as individuals and writing as solely the exercise of skill. In this chapter, I have attempted to do something otherwise – to write and then to double back and disagree with myself, to present myself under erasure without erasing. As such, I risk being abject. One of the struggles of course is the linear unfolding of text – I have been struggling against the very nature of the beast. In this sense, this chapter constitutes my undoing and the presentation of my self under erasure. It is this voice, material and embodied, messy and discontinuous, that has attempted to account for *itself* and, in the following triptych of chapters, its uses of *power*, its conduct of *intimacy,* and its *desires.*

> Listen. To live is to be marked. To live is to change, to acquire the words of a story, and that is the only celebration we mortals know. In perfect stillness frankly, I've only found sorrow. (Kingsolver 1998, p. 438)

A TRIPTYCH OF POWER, INTIMACY AND DESIRE

I cannot praise a fugitive and cloistered virtue unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race, where that immortal garland is to be run for, not without dust and heat. Assuredly we bring not innocence into the world; we bring impurity much rather; that which purifies us is trial, and trial is by that which is contrary. (John Milton, 1644, *Areopagitica: A speech for the liberty of unlicensed printing for the parliament of England*)

Chapter 3 Power, constructive alignment and assessment

In which I discuss the operation of power in an academic development encounter in terms of power and the developmental ethos, power and Technical Rationality, power and the subject who teaches and power and the subject (discipline) that is taught. Restorying this power saturated encounter, I suggest an ethical comfortable ambivalence as a tone setting for academic work.

Returning once more to Peseta's (2005, p. 39-40) observation that the conceptual tools used in academic development discourse provide attenuated capacities for representing the flows of affect in academic work and curriculum design, this chapter takes up the issue of power and its affective dimensions in an 'academic development encounter'. Using this encounter as a context, I present some musings and reflections upon two of the 'five key ideas or concepts about higher education teaching and learning' identified by Kandlbinder and Peseta (2009, p. 22) and more generally about how my experience of the discursive field of academic development can be seen to operate as 'technical rationality' (Schön, 1983).

Journal

In 2001, I was commissioned to write a series of subjects for Design students. I was presented with a subject outline template and the document required me to determine a set of objectives for the subject and to connect them with the graduate attributes for the Design course. I also had to designate which objectives were assessed in each assessment. I remember groaning at having to do this as I was time poor and it was a fiddly time consuming activity that in my terms took away from the time I needed to spend on designing the assessments and lecture program. However, I did manage to connect things up and submit the work on time and I felt a sense of satisfaction, almost pleasure at the logic of the process. My later reading of Biggs (2003) informed me that the underlying rationale was known as 'constructive alignment'. Later still when I was the one commissioning academics to write subject outlines I espoused 'constructive alignment' as the mandated approach. I was able to explain to the academics that

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while the document was linear, the curriculum development approach in practice, according to my experience, moved back and forward as things were adapted in terms of one another.

In her doctoral thesis 'Learning and Becoming in Academic Development: An autoethnographic inquiry', Tai Peseta questions the effects of 'constructive alignment' as an organisational rationale for curriculum in higher education. In particular, she points out how this conceptual tool limits what can legitimately be talked about, and that as a set of ideas, '[t]hey're limited at representing joy and difficulty, or things like pleasure, guilt, feelings like humiliation, grief or even shame' (2005, p. 39-40). Peseta sets about 'troubling' this approach to academic development.

I remember when I first read this about a year ago being irritated. I had learnt to 'do' constructive alignment as a neophyte curriculum developer and I had then been promoted to the curriculum manager and had passed on 'the knowledge' to others. This was a nice, tidy approach with a bit of practitioner craft thrown in that I could claim expertise around and was recognised as having expertise in. How dare she trouble this? Yet, a year later I read Peseta's troubling of 'constructive alignment' with pleasure, excitement, anticipation. I have a sense that in this questioning is a threshold that can be crossed into new knowing, new insight, new desire and pleasure. The treasured knowledge that I clutched at with a closed fist can be held lightly on the palm of the hand and examined. My fidelity to constructive alignment converted to adultery and cuckolding; I will kiss and tell while flirting with other conceptual tools.

I find this affective aspect of my learning intriguing. My irritation at the 'knowledge' being questioned seems to me to be akin to saying, 'I've just worked this out. I want it to be concrete, solid, enduring, so I can get on with practising my new found expertise. Shut up, don't question, accept it.' What happens so that later I am able to enjoy that questioning? Why and how did I become, like Peseta, a 'constructive alignment' infidel?

This says a lot about me and my approach to knowledge and learning. I am not alone here, but not everyone is the same. I am conscious here of my modernist/structuralist self. The subjectivity that has, in Nietzsche's terms a 'will to know' through power and control. Schön (1983) also captures a sense of this in his term 'technical rationality'. Yet standing in a room with other academics, especially if they are colleagues with whom I have developed a rapport, it doesn't feel like that any more. I am much more aware of my human vulnerabilities: anxiety, fear, doubt. Curriculum documents cover up the speculative, the contingent, the aspirational and render everything concrete and without risk. And yet of all things, I would hope education was a risky business. I would hope that our learning *environments* (even that term is part of this sterile language) were speculative, contingent, aspirational. If the curriculum is not these things, then how can we really engage in education? For me, Peseta is making a powerful point here. It is not that the discourse of higher education is wrong or needs to be attacked. But rather that it can operate to silence other discourses, the teacherly discourses in which love, passion, desire are valid and validated. For me, as a teacher, I can remember moments when I connected with my managers; moments when we were able to say that what we did was not just profitable, in the interests of the institution – dare I say that most of the time I am utterly adulterous to these marriage vows – but that what we did and do matters, is important, changes lives, our lives and the lives of our students; that there are acts of love, tenderness, and moments of sublime tenderness in pedagogical engagements; that learning and being a facilitator of learning has a spiritual dimension. In these two previous sentences I have married discourses, that of education and that of the personal – and, in my experience, they are not allowed to belong together, do not belong together, can only be said in interpersonal conversations that are seen as a digression from the work at hand.

I conduct an Academic Induction workshop prior to each semester for new sessional lecturers and tutors joining our academic staff. I ask them to tell the group why they want to tutor or lecture. Most of these new sessional academics have other jobs and they teach part time. They never tell me they do it for the money, though I know they would not be doing it for free. But they tell me they do

> it for the love of it, because they love passing on their knowledge to others, the joy of seeing others learn, because they really like the students. I'd like to write that in the accreditation document where it asks me to specify the qualifications for teaching on the various subjects: like the students, love teaching, derive enormous joy out of seeing others learn.

It is now some time since I authored the journal entry above. I have read more broadly since then and my thinking has developed and changed. I resisted the urge to erase the mention of spirituality – I'm not even sure what I meant by that word at the time and even now have great difficulty comprehending it. I am often a little weary of using it for fear that people will take me wrongly; since I maintain a profound scepticism regarding notions of transcendent truth or reality, I tend to use the word to represent relations of the self with the self and the self with others – but even this doesn't really capture it. It is also coloured by the meanings inherent in such phrases as 'keep your spirits up' or 'she's a spirited person'. I sometimes deploy it to allude to the indeterminate relational aspects of people, work and the contexts in which work takes place and to call up Foucault's (2000, p. 233) notion of 'political spirituality'. It is a foil to a technical rationalist view of human planes of endeavour. Additionally, the context in which I now work is markedly different from the context I was in at the time of authoring the journal entry. At that time I was working within an NSAI owned by a public university. The NSAI was a public limited company with one shareholder, the university, and the key purpose of the NSAI, we were frequently informed, was to provide a stream of students and revenue to the university. Hence my allusions to the infrequent moments when I felt connected to managerial staff while in my role as a teacher because my experience of them was often a narrow interest in profit margins and cost-benefit analyses; they displayed little tolerance for conversations that wandered into the arcana of learning and education; the micro-politics of what can and cannot be articulated within that discursive environment. Given this context, the remainder of this chapter explores the tenor of this discursive micro-politics by exploring the operation of power within the developmental ethos of

academic development and how these impact both at the level of the teaching subject and the conceptualisation of subject content.

Power and the developmental ethos

Engaging once again with Heidegger's (1959, 1966, p. 53) exhortation to engage in thinking that puts together 'what at first sight does not go together at all', I would like now to explore the way in which *gross metaphors* are constitutive of much of our thought and recruit much of our thinking about our world and our experiences in covert ways. Sontag (1991, p. 95) explains that

> Modern medical thinking could be said to begin when the *gross military metaphor* becomes specific, which can only happen with the advent of a new kind of scrutiny, represented in Virchow's cellular pathology, and a more precise understanding that illnesses were caused by specific identifiable, visible (with the aid of a microscope) organisms. (italics added)

Sontag identifies the operation of the *gross military metaphor* in medical and health discourses pertaining to tuberculosis and AIDS. This gross military metaphor continues to this day to be the dominant linguistic resource for communicating meanings about how bodies and viruses interact - the virus *attacks* the body, the virus *invades* the body, the immune system *defends* the body - wherein the virus is construed as an enemy with agency and one's body the homeland. We lack linguistic resources to construe these meanings that do not draw on military metaphors. This of course has nothing to do with academic development; it is presented here as an example of one way in which discourses hide operations of power. Biomedical discourses are not the only ideational environments in which *gross metaphors* are our dominant mechanisms for construing meaning but they serve as exemplars of the power of metaphor in framing how we understand our persons, our world and how these two relate. The word *development* since WWII is another such *gross metaphor*.

According to Esteva (2010) Truman's Inaugural Address on 20 January 1949 marks the moment when the United States of America made 'entirely explicit its new position in the world' and inserted into discourse a new metaphor for the West to talk about the 'other' (p.1). On the 20 January 1949, in his *Inaugural Address as President of the United States of America*, Harry S Truman announced:

> … we must embark on a bold new program for making the benefits of our scientific

> advances and industrial progress available for the improvement and growth of underdeveloped areas… I believe that we should make available to peace-loving peoples the benefits of our store of technical knowledge in order to help them realize their aspirations for a better life. And, in cooperation with other nations, we should foster capital investment in areas needing development… The old imperialism--exploitation for foreign profit--has no place in our plans. What we envisage is a program of development based on the concepts of democratic fair-dealing. (Truman, 1949)

For Esteva (2010, p.2), Truman's *Inaugural Address* ushers in the 'era of development':

> By using for the first time in such a context the word 'underdeveloped', Truman changed the meaning of the word 'development' and created the emblem, a euphemism, used ever since to allude either discretely or inadvertently to the era of American hegemony.
>
> Never before had a word been universally accepted on the very day of its political coinage. A new perception of one's own self, and of the other, was suddenly created. Two hundred years of the social construction of the historical-political meaning of the term 'development' were successfully usurped and transmogrified.

Esteva goes on to explore the migration of Darwin's metaphor from biological, ecological and physical science discourses into the social sphere. This migration is well documented and it is not my intention to rehearse it here except to note the following:

> It was between 1759 (Wolff) and 1859 (Darwin) that development evolved from a conception of transformation that moves towards *the appropriate form* to being a conception of transformation that moves towards *an ever more perfect form*. During this period, evolution and development began to be used as interchangeable terms by scientists. (Esteva 2010, p. 4, italics in original)

He explains that '[w]hen the metaphor returned to the vernacular, it acquired a violent colonizing power, soon employed by the politicians. It converted history into a programme: a necessary and inevitable destiny' (p. 4). By 1860, the development metaphor had migrated from biological science, via physical science to educational discourse (Esteva 2010, p. 9).

In her article provocatively titled 'Against professional development', McWilliam (2002, p. 289) explores 'parallels between Third World development and the development of professional academic workers'. Important in this is the way in which 'development' can appear to be for the benefit of others while producing a set of power relations 'constituted by the developer's knowledge and categories'

(Hobart 1993 cited in McWilliam 2002 p. 290). Communication is recommended as a means to achieve equity but since progress is defined in terms of the developers' knowledges not the developees' knowledges, these can be seen as discursive strategies to ameliorate the way in which broader discursive constructions position the developees. McWilliam draws on Hobart (1993) to illuminate some of these discursive constructions. Firstly, developmental knowledge is constructed as rational and scientific in contrast with local, folkloric or traditional knowledge. Secondly, developmental knowledge is economic, technological and managerial rather than drawing upon other disciplinary or theoretical knowledge. Thirdly, developmental knowledge is oriented towards the generalisable and aims for predictability and a seeming control over exigency. In the words of Hobart (1993 cited in McWilliam 2002, p. 290), this results in 'charming absurdities'.

These insights into assumptions inherent in the notion of development enable McWilliam to explore further metaphorical and other discursive mechanisms by which a developmental ethos in universities is played out. Development is seen as more than training due to the latter's narrow focus on technical skills; development in contrast is invested with the production of a new type of person, in the words of the OECD, '[a]n enterprising individual' who is change-oriented, change-capable, 'positive, flexible, (and) adaptable' (OECD 1989, p. 36 in McWilliam 2002 p. 291). Further, that the market is the ideal metaphoric paradigm for the resource arrangements of higher education and psychology the theoretical resource for understanding people within higher education as autonomous, liberal individuals. This hegemonic status of psychology is instrumental in the subjectification of academics so that 'the quotidian affairs of life become occasion for confession, for introspection, for the internal assumption of responsibility' (Rose 1990, p. 244, cited in McWilliam 2002, p. 292). Universities are exhorted to move '[f]rom Elite to Excellence'. Entrepreneurial and intrapreneurial management styles, replacing the former bureaucratic style, establish an ethos in which everyone should be a leader whereby leadership is defined as self-regulation rather than the regulation of others. Pedagogy, in this developmental model, is 'generalisable, economic, technological and management knowledge underpinned … by psychologised models of human behaviour and organizational

life' (McWilliam 2002, p. 295) wherein deficiency is remediated by information and communication technologies. McWilliam characterises this as the higher education version of Third World development's monocropping which collapses complexity into a quick-fix. Essential to this ethos is the performance of quality through the admission of shortcomings and remedial attendance at workshops wherein didactic models of the transfer of commoditised knowledge are played out. This homogenisation operates to erase contextual features, anomalies and discontinuities of the practice environment of academics. Finally, the concept of lifelong learning is co-opted from its original purpose to attract disaffected school leavers to education, to the service of a moral imperative within which those who 'choose' – choice being the lexical talisman of the liberal paradigm - not to participate will reap the consequences of their own choice. Professional development, McWilliam opines, is part of this populist, liberal pedagogical paradigm.

'Educational Development' and 'Academic Development' as terms can be seen to buy into the gross developmental metaphor that Esteva and McWilliam critique. Inherent in these terms is a Darwinian metaphor and a populist, liberal pedagogical paradigm characterised not by just moving towards an 'appropriate form' (Esteva 2010, p. 4) but by an imperative to move towards an ever more perfect form. 'It adopts the type of progressivist, linear, liberal ideology common in colonial discourses' (Manathunga 2006, p. 20). In what follows, these perspectives will be used to critically analyse an excerpt from the journal that I kept during my first two years doing academic development work.

Journal 2007-07-14

Paul is a full time lecturer. He told me that he will be retiring next year, so I guess he is in his 60s.

Work related encounters between us over the three years that I have been in my job have been a mixture of experiences for me peppered with conflict. Most encounters have been with regard to reports of academic misconduct that he has

made of groups of students who have submitted plagiarised group assignments in my role as *ex officio* chair of the Student Conduct Committee. The assignment involves writing a group research essay and a group reflective journal. The tutorial groups are divided up into groups of about six students. The instructions for the assignment are posted on-line. I have not been able to look at them myself – the subject coordinator would have to give me access to the on-line environment and he has never done that despite my requests - but one of the learning development staff whom I manage and who works with the students in this subject has seen them and has reported to me that they are very confusing and she had difficulty working out what was required. In particular, she said the group reflective journal seemed, but she was not sure, to be a research portfolio.

When I have tried to feed back some of these confusions to Paul, he has become quite defensive and said that we were only focussing on the students who could not do the assignment and not on all the other students who had done it.

In another encounter with Paul, I was leading a workshop on criterion-referenced assessment, and Paul started to argue with me about the principle of criterion referencing when dealing with content for which there was one correct answer. There were some Mathematics and Statistics lecturers in the room at the time and I redirected his questions to them. Fortunately, from my perspective, they argued that the final answer was rarely the only criterion they used, and they gave marks for applying appropriate formula, and approaching problems in an appropriate manner even if there were errors in the final answer.

After this workshop, a couple of the participants in the workshop commented that Paul was very aggressive and that they thought I 'handled' him very well and diffused the situation. They felt that he was 'flexing his muscles' in front of other 'resistant' staff who were resentful of their autonomous domains being objects of open enquiry. In conversations with other Academic Developers, I have learnt that this quite often happens.

Paul's subject has had a high failure rate over a long period of time and Paul and

his staff have attributed this to the poor language skills of the international students. They did acknowledge that the arcane character of [some of the content] and its jargon may also pose a particular challenge to the students.

During semester 1, 2007, a large number of students approached the academic advisers with concerns about their progress in the subject, and it was decided that a learning developer would conduct some *supplemental* workshops for the students. It was during these workshops that the learning developer started to grapple with the issues that the students were bringing to her: unclear assignment instructions, difficulty in relating the assignments to the objectives of the subject (lack of alignment), lectures that 'go over our heads', tutorials that do not relate to the lectures or the assignments. She quoted one student as saying, 'it's hard enough understanding the content of this subject without having to cope with all the problems of group assignments'. The problems in the groups were predictable to me: the size of the groups made the communication and setting of shared objectives difficult, large ranges of academic and linguistic ability meant that some members 'freeloaded' to use the pejorative jargon of the tutors. The students themselves reported that they were shy to contribute and did not think anything they contributed would be valuable anyway.

I sent an email to Paul and asked him to come and meet me to discuss planning for the supplemental workshops for semester 2, 2007. He agreed by email to come to the meeting. I ran into Paul in the Academic Common Room and he told me that he would only be able to come for 30 minutes. I told him we might have to have 2 meetings then. He then asked me what the meeting would be about, and I said that we would be discussing student feedback from the workshops. I forget how the conversation went but I got the clear feeling that he was minimising the issues and projecting them on to the students.

Half an hour before the meeting, Paul rang me with reasons why he didn't think we needed to meet, and that we could just discuss it over the phone. I held firm and said that the learning developer was coming and that we really needed to meet with him face-to-face. Half an hour later he was in my office.

I started the meeting by asking him what the objectives of the subject were. He replied by saying, 'the subject has three aims' and Paul was able to provide me with a succinct description of the subject which seemed very clear. I made a mental note to check the accredited objectives of the subject to see how they compared with his account.

I asked Paul what learning issues the students had in this subject. He said that absence from the lectures was the biggest issue. He then said that he had 'state-of-the-art on-line materials', but there were some areas in which these materials needed to be improved. I asked if the students had issues with the assignments. He said that he had worked with the learning developer and all the issues had now been ironed out. At this stage, the learning developer reported that the students were continuing to have some issues. The learning developer then talked about the various 'learning loads' that the students faced in the subject.

I took notes during the meeting and afterwards I wrote these up as minutes which I forwarded to all attendees at the meeting.

I felt that this process has been valuable in being able to articulate and record some issues that had come up. But I didn't know where to go next.

After sending out the minutes, I had an informal chat with the learning developer. I told her that I didn't know what to do next because I didn't want to do professional development workshops with the teaching staff as I don't believe they would work well. She suggested some focus groups involving Paul and all his staff. This is my next task.

Power and technical rationality

In this journal entry I can see the self who is caught up in his own version of 'reality' and having great difficulty seeing the 'reality' of the other in the text. The tone is evocative of what Denshire and Lee (in press) would call a 'victory narrative'; even though the text does not reach a victory outcome, the tone

suggests that the victory has not been achieved yet. I am acutely aware of how Paul's resistance to me triggers in me a need for control and a desire that he acquiesce to my logic and reasoning; perhaps at that time I felt I needed him to agree with me in order that I could believe in the notions that I was espousing. I read this journal entry with longing for Haraway's 'god trick of seeing everything from nowhere' (1988, p. 581) but I do not have that. I only have my embedded perspective amidst the messiness and muddle of life, what Haraway might call a 'situated' knowledge. I am struck by the way in which this piece of text constructs a common sense version of the events, which of course is my common sense. I wonder how Paul would have journaled his recall of these events: I imagine he might think something along the lines of 'they let students in whose English is not good enough to understand the subject, and when these students plagiarise they blame it on my assessments and send me to see the Academic Developer'. But I have no way of knowing, no omniscience, just my perspective. In this journal entry, a struggle is playing out and the 'spoils' of the struggle relate to the verity of constructive alignment and criterion-based assessment. These were notions that I had been taught in my studies and were also mandated as approaches by the institution that appointed me to my academic development role.

In a survey of the content of qualifications in higher education teaching and learning (Kandlbinder & Peseta 2009) constructive alignment (Biggs 2003) and assessment-driven learning (Gibbs and Simpson 2004-05) were identified as two of '[t]he five key ideas or concepts about higher education teaching and learning' (Kandlbinder & Peseta 2009, p. 22) along with reflective practice, student approaches to learning and scholarship of teaching. Kandlbinder and Peseta also identified five key texts which are frequently referenced as articulations of these concepts. In what follows, constructive alignment, assessment-driven learning and the two texts (Biggs 2003; Gibbs & Simpson 2004-05) associated with articulating these concepts will be used to illuminate aspects of how power operates within Academic Development.

When I began Academic Development work, chapter 2 of *Teaching for Quality Learning at University* (Biggs 2003, p. 11-33) was recommended to me. In it

Biggs draws on Marton and Saljo's (1976) research that identified *surface* and *deep* approaches to learning in students, and how this led Marton to formulate a 'phenomenographic' theory that, combined with constructivism, according to Biggs, constitutes the theoretical underpinnings of teaching and learning theory focused on student activity (p. 12). Drawing on Dunking and Biddle's (1974) 3P model of teaching (Biggs 2003, p.18) teaching is analysed in terms of Presage, Process and Product and concomitant levels of thinking about teaching, namely 'what the student is', 'what the teacher does' and 'what the student does' (p. 20-5). Biggs then combines this with Tyler (1949) and Shuell (1986) who articulate a focus on student activity as instrumental in achieving learning outcomes. For example, Shuell, echoing Tyler, proclaims that 'what the student does in determining what is learned is more important than what the teacher does' (Shuell 1986, p. 429, in Biggs 2003 p. 26). In the final section of the chapter, Biggs outlines a procedure that he terms 'constructive alignment' which produces 'teaching as a balanced system in which all components support each other, as they do in an ecosystem.' 'Imbalance in the system' he goes on to explain, 'will lead to poor teaching and surface learning. Non-alignment is signified by inconsistencies, unmet expectations, and practices that contradict what we preach.' (p. 26) Has Biggs laid claim here to the technology of *constructive alignment* as a prophylaxis to inconsistency, unmet expectations and teaching 'practices that contradict what we [sic] preach'? And further, who are this 'we' that Biggs interpolates and what is it that 'we' preach?

Chapter 2 of *Teaching for Quality Learning* has the 'beguiling clarity' (Schön 1983, p. 32) of technical rationality. As Schön explains,

> According to the model of Technical Rationality – the view of professional knowledge which has most powerfully shaped both our thinking about the professional and the institutional relations of research, education, and practice – professional activity consists in instrumental problem solving made rigorous by the application of scientific theory and technique. Although all occupations are concerned, on this view, with the instrumental adjustment of means to ends, only the professions practice rigorously technical problem solving based on specialized scientific knowledge. (p. 21-2)

Schön goes on to problematise this characterisation of professional knowledge and practice by illustrating how it rests upon a conceptualisation of a hierarchy of professions with 'major' or 'learned' professions such as medicine and law

providing prototypes, and business and engineering close approximations of the prototypes, which are 'disciplined by an unambiguous end – health, success in litigation, profit – which settles men's minds' (Glazer in Schön 1983, p. 23). Minor professions, such as education, social work and town planning, suffer, in this view, from 'shifting, ambiguous ends and from unstable institutional contexts of practice' (p.23). Technical rationality, according to Schön, has its origins in positivism, providing as it does two types of meaningful propositions: the analytical, founded in logic and mathematics, and the empirical, founded in observation. But practical knowledge, according to Schön, does not fit neatly into these categories; it is not a form of descriptive knowledge nor is it reducible to the analytical schemas of logic and mathematics.

In the twentieth century an awareness of the limitations of positivism and technical rationality began to emerge. 'Increasingly we have become aware of the importance to actual practice of phenomena – complexity, uncertainty, instability, uniqueness, and value-conflict – which do not fit the model of technical rationality' (Schön 1983 p. 39). Technical rationality relies upon strict boundaries being established around problem setting such as is provided by pure disciplines and consensus regarding ends. In fields characterised by conflicting paradigms of professional practice, no such consensus exists, neither in terms of problem setting nor the ends that should be achieved. Schön draws a distinction between the 'high, hard ground where practitioners can make effective use of research-based theory and technique, and … a swampy lowland where situations are confusing "messes" incapable of technical solution' (p. 42).

> There are those who choose the swampy lowlands. They deliberately involve themselves in messy but crucially important problems and, when asked to describe their methods of inquiry, they speak of experience, trial and error, intuition, and muddling through. (p. 43)

Schön exhorts us to look to craft, artistry and myth as means to theorise this practice amidst the messiness of context:

> Let us search, instead, for an epistemology of practice implicit in the artistic, intuitive processes which some practitioners do bring to situations of uncertainty, instability, uniqueness, and value conflict. (p. 49)

I my journal entry I recount my memories of being a neophyte subject coordinator being asked to write a 'constructively aligned subject outline' and the irritation I felt at this enforced discipline. My own irritation stemmed from my belief that the subject I coordinated was something that developed and unfolded as a dynamic between my learning facilitator subjectivity and the learner subjectivities of the students that made up the group. For me, the subject I coordinated was substantially different each semester depending on the dynamic that arose out of the encounter among the field of inquiry, my learners and my capacities as a learning facilitator.

Constructive alignment stems from an entirely different conceptualisation of curriculum and syllabus. What strikes me is the absence of real, complex learners in the theory of constructive alignment: objectives are aligned with assessment tools and practices that are in turn aligned with learning and teaching strategies. At the point of developing assessment tools, criteria are determined for establishing the grades to be assigned to predetermined standards of student performance. This conceptualisation of curriculum, syllabus and assessment removes the real variable, real students, and renders the process linear, albeit with iterations, predictable and measurable. In this respect, constructive alignment is 'tactically polyvalent' (Foucault 1978, pp. 100-102) by which is meant that it is 'symbolically powerful and endlessly available for redefinition (Lee and Manathunga 2010, p. 101). It operates as an unarguable good; it is hard to be against constructive alignment, to say that one prefers unaligned subject outlines or transmissive rather than constructive learning models. Yet this tactical polyvalence operates to render invisible other aspects of curriculum, syllabus and assessment, particularly the emergent and indeterminate. It does not account for 'ecologies of practice' (Stronach, Corban, McNamara & Warne 2002), that is, the local, messy, risky, folkloric, accumulation of individual and collective experiences that teaching academics draw upon to construct their narratives of professionalism.

Despite my initial resistance, as a subject coordinator I learned to produce constructively aligned subject outlines and I started to derive the kind of pleasure that is also available to me in crossword puzzles: the bits fit together and make a

correct answer. In constructive alignment there is ultimately one answer that, while it cannot be claimed is right, is rendered error free in the narrow sense that it can be empirically observed by someone knowledgeable enough in these matters that the assessment and teaching strategies align with the learning objectives. However, I remained aware that what happened in my lecture room and my tutorial room was often divergent from what was planned. Students presented with more knowledge than I had anticipated, or the following semester they presented knowing less. Students struggled with aspects of the subject that I had thought would be unproblematic and barely blinked at aspects I thought would be a struggle for them. Students' work diverged from the anticipated performance that sits behind the assessment criteria. Teaching the subjects always remained unpredictable, not uniformly accessible to measurement and anything but linear. Is this because my subject outline was deficient, my assessment criteria inadequate, or my teaching strategies wayward? Possibly all of these are valid explanations; the teacherly 'habitus' has the character of the dynamic and emergent. But might it not also be that teaching, when it truly engages with learners and engages with the production of knowledge is a risky and messy business, with indeterminate outcomes? My relation with the constructive alignment concept has remained ambivalent; yet ambivalent does not fully capture the messy, implicated resistance that comes up for me in relation to this concept. Schön captures it more evocatively and succinctly in the metaphor of a swamp: the space between the beguiling clarity of constructive alignment and my work with students is clammy, wet, sticky, heterogeneous and divergent.

Power and the subject who teaches

At the time of writing this journal entry I was engaged in a truth game with Paul in which I saw my role to be to establish the truth and common sense of constructive alignment. In 'Language and Power', Fairclough (1989) states that ''Common sense' is substantially, though not entirely, *ideological*' (p. 84, italics in original). Fairclough is writing within a critical paradigm and he uses the term *ideological* in a Gramscian/neo-Marxist sense to illustrate how a mechanism such as common sense 'may … contribute to sustaining unequal power relations.' (p. 84)

For Foucault, in contrast, this notion of ideology is problematic. Foucault criticises the Marxist notion of ideology for positing 'false consciousness' as the binary supplement to the Truth. For Foucault, the notion of discourse is more explanatory of how power operates to construct truth. Truth then, for Foucault, is an effect of discourse and power rather than the real in binary with the false. Common sense is what Foucault would call a 'truth game' or the establishment of a regime of truth. I read my Academic Developer self in my journal as caught up in a truth game, or the establishment of common sense, and read Paul in resistance to this. My common sense colonises his academic autonomy. As an Academic Developer I am caught in the truth game of 'constructive alignment'.

At the top of the university organisational chart is the Chancellor and below her, the Vice-Chancellor who has more hands on responsibility for the running of the university. From the Vice-Chancellor power cascades down the organisational chart describing which role is overseen by which role, and who occupies each of these roles; 'it reinforces a specific understanding of a university's employment structure' (Hamilton & Graniero 2012, p. 247). It includes some people and renders invisible others, key examples being casual academic staff and administrative staff. I read the organisational chart as one story of how power operates in the institution and who has the power to do what. According to this story, power is unidirectional and moves downwards, but the organisational chart is just one story in any organisation - a privileged story which circulates a discourse of power which is simultaneously partial, perspectival, static and aspirational. Foucault asks us to conceptualise power entirely differently. To see power, not as an imposition from on high but as a productive force that is infused in everything we do. It is this power that enables us to achieve goals, make change, do things. We are all, at all times, engaged in the game of power – there is no space outside the game of power, no sideline, no game without it. Denying that one is using power and strategies to avoid imposing or using power are in themselves the use of power. Power then is a network with highly charged nodes of power at various points, and more or less charged nodes at various other points.

As Academic Developer, a particular type of institutional power is accrued. Persons within the university are evaluated and performances are judged. Academic Developers are called upon to intervene at various points to improve the quality of teaching. This is a highly charged point of contact between the power of an institution and the regulatory processes that it enacts. Academic Development can be seen as a form of what Foucault termed *governmentality* – 'the ensemble formed by the institutions, procedures, analyses and reflections, the calculations and tactics, that allow the exercise of this very specific albeit complex form of power, which has as its target population' (Foucault in Rose1999, p. 5). In Academic Development, learning and teaching in higher education become the object of the institution's gaze in order to produce a voluntary and willing conformance with rules to produce 'docile bodies' (Foucault 1977): '[a] body is docile that may be subjected, used, transformed and improved' (p. 136).

Foucault provides us with an insight into the way in which subjectivities are the production of power. Accompanying the commonsense of constructive alignment is the construction of our disciplinary-based teaching colleagues. Their subjectivity is constructed in the likeness of the normative autonomous humanist-liberal individual who is rational and goal-focussed and who uses logic and rational thought to inform pedagogical actions and achieve inerrant transfer of knowledge and skill to learners. What Foucault's work points to is that this subjectivity is not the 'natural' human state that humanism and liberalism would have us believe, but rather the product of a process of governmentality: this subjectivity is in constant production. The government of this subjectivity

> depends upon our recognition of ourselves as ideally and potentially certain sorts of person, the unease generated by a normative judgement of what we are and could become, and the incitement offered to overcome this discrepancy by following the advice of experts in the management of the self. (Rose 1999, p.11)

This is not so much a case of stating how our disciplinary-based colleagues are as what they must be. An issue here is that such subjectivity is the product of power and achieved at a cost and as such is instable and not reducible to the individual who takes up the subjectivity of lecturer. For lecturers are

simultaneously creatures of emotion, of passion and of irrationality. Lecturers, we can say, are multiple, fractured subjects whose subjectivities are produced, contingent and contextual. The lecturer's engagement with the area of inquiry they teach is not uniformly in the order of the rational or the logical and will often be characterised by feeling, passion and contingency.

Academic Development then is the field of activity – inquiry, training, formation – that is engaged in the production of academic subjectivities. Its genesis as discipline-independent renders it a normative endeavour that is only minimally responsive to specificities of disciplines, their methods of inquiry and knowledge construction; it portrays 'pedagogical knowledge as homogenous and generalisable across and between disciplinary boundaries' and it contains the 'contradictory desire to recognize difference and, in the same instant, disavow difference, just as liberal approaches to multiculturalism do' (Manathunga 2006, p. 20) without 'any form of reciprocal exchange of knowledge or understanding. The educational development canon remains largely unchanged as a result of … interactions with disciplinary-based academics' (p. 23). It is simultaneously a product of institutional power and a mechanism by which institutional power is directed at the production of *docile bodies* as subjects.

So far I have only looked at the institutional power to construct subjectivities and the concept of *docile bodies* would suggest a lack of agency on the part of individuals who are the objects of institutional power. However, it is equally true that individuals participate in the construction of their subjectivities and it is within this participation that agency, the power to resist in action and discursive reversal is possible. Foucault posits the notion of 'reverse discourse' as encompassing the power of subjectivities, which are constructed in discourse, to speak back, resist and intervene in discursive power. He conceives of discourse as 'a series of discontinuous segments whose tactical function is neither uniform nor stable' (Foucault 1978, p. 100). Archeological and genealogical analysis of discourses and their subjectivity-producing powers renders visible the operation of power, a force that is only successful in proportion to 'its ability to hide its own mechanisms' (Foucault 1978, p. 86). Foucault's genealogical studies stand in contrast with historicism which writes the past in terms of the present projecting

on to the past truths that normalise the present. Genealogical studies in contrast seek out the discontinuities over time in words, desires and ideas (Foucault in Rabinow 1984, p. 78). Genealogy helps us to see the accidental, disjointed and contingent character of the present. Genealogy resists the desire for stability by celebrating the mutability of 'not only our values, but especially of our sentiments, desires, instincts and bodies' (p. 87). Bodies may be rendered docile, but it is in this space that meaning is negotiated and struggled over. The power of the institution to define subjectivities is never totalising. However, struggle exists within the dominant discourse and its discursive productions, key among which are the discursive participants as subjectivities.

Confession is a key Western technology identified by Foucault for genealogical analysis. Rather than viewing confession as a trans-historical therapeutic process necessary in order to 'judge, punish, pardon, console, reconcile' (Foucault 1978, p. 61-2), ancient Greek practices of confession are contrasted with pre-Reformation, post-Reformation and modern confessional practices to illustrate discontinuity and also the emergence of governmentality in which confession becomes a technology for the production of docile bodies. Taylor (2009), after Foucault (1977; 1978), recounts the ancient Greek practice of keeping diaries for others to read in which were recounted daily activities with a view to ensuring that actions were in accordance with a predetermined model of ethical life. Foucault identifies in this a qualitative difference from later forms of confession in that these practices of offering one's life up for surveillance by others was done on a voluntary basis to achieve the moral life through techniques of subjectification and internalisation of philosophical principles of ethics (Taylor 2009, p. 14) with *paraenetic* listening being identified as the optimal practice for achieving this (Foucault 2001, p. 350).

Reading this journal entry through this governmentality lens, Paul is invited and simultaneously compelled to meet with me. Through the operation of institutional power and the interrelation of institutional roles, Paul is coerced into attending my office, and through the lens of Foucault's governmentality theory, this can be seen as an exhortation to confess, to put into discourse 'the most tenuous and

individual modes of behavior' (Foucault 1978, p. 11). As a reader of this journal entry, I witness my embodiment of the institutional power and my commitment to the enforcement of my summons to attend, to account for and to be subjected to the ministrations of institutional absolution on the condition of penitence evidenced by specific actions: the alignment of objectives, teaching and learning strategies, and assessment rubrics. This journal entry conjures for me a vision of myself intent on the game of Academic Development in which achievement, progress and success can be measured by people met, documents amended, persons rectified and victory narratives told. I read in this journal entry, Schön's 'beguiling clarity' (1983, p. 32) and the common sense truth that learning and teaching at university cannot be otherwise. That anything else, as Biggs has warned us, is characterised 'by inconsistencies, unmet expectations, and practices that contradict what we [sic] preach.' (Biggs 2003 p. 26)

I hasten to add that this is not the truth of this journal entry, but a reading through a lens. There are other possible lenses affording other possible readings. This reflection on this journal entry forms what Foucault has termed a 'technology of the self'. One of Foucault's concerns was to investigate the ways in which 'our' culture educes people to develop self-knowledge and to problematise these techniques by identifying the 'truth games' necessary to the production of knowledge about the self. Foucault identifies four such technologies:

> (1) technologies of production, which permit us to produce, transform or manipulate things; (2) technologies of sign systems, which permit us to use signs, meanings, symbols, or signification; (3) technologies of power, which determine the conduct of individuals and submit them to certain ends or domination, an objectivization of the subject; (4) technologies of self, which permit individuals to effect by their own means or with the help of others a certain number of operations on their own bodies and souls, thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection, or immortality. (Foucault 1988, p. 18)

This reflection then on the journal entry opens up a discursive space for the analysis of 'thoughts, conduct, and way of being' (p. 18) in order to effect change. How might I, the subject of the journal, have done Academic Development differently? Might Academic Developers 'be able to start imagining other ways of working ambivalently, tentatively, rather than with the comfortable dogmatism of the pedagogically "enlightented"' (Manathunga 2006, p. 21) in which we could

'find genuine ways of valuing, exploring and deconstructing local disciplinary understandings of pedagogy with our colleagues' (p. 26)?

Foucault alerts us to the insight that 'power is tolerable on condition that it mask a substantial part of itself. Its success is proportional to its ability to hide its own mechanisms' (1978, p. 86). This analysis of the journal entry exposes the operation of power in Academic Development, how institutional power constructs subjectivities which are operationalised into playing its truth games through the compulsion to engage with the confessional apparatus and subjectification of all participants, the Academic Developer and our disciplinary-based colleagues, to the common sense discourse of constructive alignment. Once exposed, this power operation becomes susceptible to critique and resistance through the opening up of a discursive space in which Academic Development's 'beguiling clarity' is repositioned as partial, perspectival, contingent and interested. The Academic Developer subjectivity is no longer enacted with certitude and takes on the character of the tentative, the exploratory, the ambivalent and the reflexive: a technology of self in which the *modus operandi* is to bring an awareness of institutional power, contingent subjectivity and discursive power in to the fabric of inter-subjective contact. In this,

> we must make allowance for the complex and unstable process whereby discourse can be both an instrument and an effect of power, but also a hindrance, a stumbling block, a point of resistance and a starting point for an opposing strategy. Discourse transmits and produces power; it reinforces it, but also undermines and exposes it, renders it fragile and makes it possible to thwart it. In like manner, silence and secrecy are a shelter for power, anchoring its prohibitions; but they also loosen its holds and provide for relatively obscure areas of tolerance. (Foucault, 1978, p. 101.)

As Academic Developers, we will encounter a 'reverse discourse' (Foucault 1978, p. 101):

> … there is not, on the one side, a discourse of power, and opposite it, another discourse which runs counter to it. Discourses are tactical elements or blocks operating in a field of force relations; there can exist different and even contradictory discourses within the same strategy; they can, on the contrary, circulate without changing their form from one strategy to another, opposing strategy. (Foucault 1978, p. 101-2)

With Grant (2007), in the absence of 'dialectically superseding concepts' (Hall 1996, p. 15), I continue to work with the Academic ~~Development~~ concept under erasure. Grant, writing about supervision, recommends a tentativeness that for me is equally salient to teaching and to working with teaching academics.

> From this position, my working relations with colleagues seem at once to be more tentative and yet more important. Tentative because I do not know the answer of how to be a good supervisor, and this unsettles them and me (as it does the institution). (Grant 2007, p. 39)

Power and the subject that is taught

Leaving constructive alignment to one side for a minute, I will now turn my attention to the way in which assessment has become such a key dimension of contemporary higher education. Lee and Green (1997) outline the uneasy relations between the university's role in education, training, teaching and learning and its role in research and knowledge production wherein ''research' and 'teaching' exist in a hierarchical binary.' (p. 1) They explain how in the nineteenth century this research focus emerges with the advent of disciplinarity. One effect of this is that the university does not operate for the students or even for academics, but for the pursuit of the inexhaustible task of producing disciplinary knowledge. Drawing on Hoskins (1993) they outline how education failed to establish itself as a discipline in its own right at this time and has been relegated to the status of sub-discipline. This discursive arrangement can be seen to result in an historical silence about pedagogy in higher education.

> It is as if the minutiae of how things actually happen in the university – whether it be writing, research, teaching, course development, administration, and so on – are beneath notice, as indeed is the material trajectory of out teaching bodies through the daily course of our academic work. (Lee and Green 1997, p. 7)

In my journal entry a struggle over the meaning of assessment - the way in which judgments over the worth of student work are made - is played out where individual knowledge, disciplinary culture and institutional power struggle for meaning. The arena known as assessment is a location in which institutional power bears down on students with only the flimsiest of masks but within a credentialing ethos that normalises its operation so as to make it hard to imagine alternatives. Hoskin (1993) traces three significant changes that occurred in

educational practice in the second half of the eighteenth century: '(1) constant rigorous examination; (2) numerical grading of the results of this examination; (3) an insistent process of writing by students, about students, and organizationally around students' (p. 272). Prior to this time, examination in Europe had predominantly been oral and lacked numerical grading (although the Jesuits did use a ranking system); in China, examination had been in the form or writing but also lacked numerical grading. This convergence of these three practices – writing, grading and examination – led, according to Hoskins, to a profound transformation in the way students learn and more importantly how they *learned to learn* – the first thoroughgoing formulation of this latter was Bateson's (1972, pp. 159) concept of 'deutero-learning'. In particular this convergence produced two significant effects. Firstly, students and their writing become the objects of a gaze that assigns a numerical value, quantifying perfection and abject failure and points in between promoting not just emulation but competition. The emergence, in this context, of the Intelligence Quotient (IQ) translates this examination mark into a measure of the underlying quality of the object of the gaze. Students have become new types of learners who are competitive, prize-chasing, fearful of failure and self-disciplining. Secondly, a new *ecosystem* and a new *economy* of knowledge was formed (Hoskin 1993, p. 274).

The ecosystem of medieval education consisted of the *trivium* (grammar, rhetoric and dialectic) and the *quadrivium* (arithmetic, geometry, astronomy and music) constituting a division between literary and mathematical studies (Patterson 1997, p. 19). Underpinning this small list known variously as the *artes* or *disciplinae* was '… an ancient assumption, that knowledge is a closed-ended field' (Hoskins 1993, p. 274). By contrast, the modern ecosystem of knowledge produces the potential for an infinite number of disciplines and subdisciplinary fields without any place for an overarching theory or truth while at the same time new discipline forms are regarded as producing knowledge that is more meaningful and true. This ecosystem has enabled a 'credential society' with an exponential growth in disciplinary knowledge which in turn produces new forms of power and value in an economy of knowledge. For Bourdieu (1986), universities are in the game of constructing a particular type of power economy in which educational

qualifications function as a form of symbolic capital that can be traded as a service for financial capital and cultural capital wherein the provision of services does not deplete, but on the contrary can contribute to the accrual of symbolic capital. Universities, then, operate to confer symbolic capital within an ecosystem and economy of knowledge and Academic Development seeks to regulate and render systematic and predictable the conditions within which this capital is conferred. Academic Development favours the imposition of institutionally sanctioned 'transparent' and 'rational' procedures for the conception of disciplinary knowledge, disciplinary pedagogies and a panoptic assessment gaze.

Gibbs and Simpson (2004-05), in one of the texts identified by Kandlbinder and Peseta (2009) as encapsulating a key concept in Academic Development, sketch a picture of assessment in contemporary higher education and outline conditions in which assessment can be oriented towards learning rather than measurement. Implicit in this is Snyder's (1971 in Gibbs & Simpson 2004-05, p. 5) notion of a 'hidden curriculum': the tacit content of programs of study that students need to discover and attend to in order to succeed. In particular, students need to be 'cue conscious' or 'cue seekers' with regard to information about what is rewarded in the assessment system, not 'cue deaf' (Miller & Parlett 1974 in Gibbs & Simpson 2004-05, p. 5). Gibbs and Simpson present evidence that compared with examinations, coursework assignments – so long as they are conducted within specific conditions – are generally more supportive of learning, better predictors of post-educational achievement, foster longer-term learning and provide for a better quality of learning in the sense that students who have undertaken coursework assignments can generally produce more analytical work. However, resource constraints have seen a decline in the provision of this type of formative assessment in higher education, the archetype of which is the 'Oxbridge' tutorial in which students read weekly essays to their tutors and are given immediate feedback. This changing situation

> is not a pretty picture. Assessment sometimes appears to be, at one and the same time, enormously expensive, disliked by both students and teachers, and largely ineffective in supporting learning. (Gibbs & Simpson 2004-05, p. 11)

Gibbs and Simpson's analysis of 'conditions in which assessment supports students' learning' provides a useful technology for working within the credentialing paradigm of contemporary higher education, but what interests me is a reading of this against the backdrop of Hoskin's genealogy of assessment in higher education in modernity and against the grain (Hall 1997) of this credentialing paradigm. Hoskin shows how a transformation occurred in the latter part of the eighteenth century in how students learn and how students *learn to learn* through the convergence of writing, grading and examination as our contemporary forms of assessment while Gibbs and Simpson wrestle with how these practices can be made to support student learning. It would be syllogistically reductive to read this as a change having happened in the way people learn in higher education that has resulted in people not learning as a result of the change. What I think can be more validly read here is that the taken for granted practices of assessment, such as writing, grading and examination, are historically located and oriented to the credentialing power of higher education rather than to education per se. This insight usefully informs a reflexive of academic development in which questions of what it is academic development does, why it does what it does and what it should do are attended to, with this last question being an inquiry into power and an ethics of praxis in academic development.

Restorying power, constructive alignment and assessment

As a consequence of the journey I have taken in this chapter to explore the developmental ethos and a genealogy of assessment practices, I return to my journal entry and attempt to restory it. In the journal I seek out 'lines of force' and possible 'lines of flight' as opportunities for a more collaborative conceptualisation of academic development encounters.

Restoried Journal 2007-07-14

At present I generally wake up at about 4:45AM or 5:00AM and doze for a while before I get up. Invariably, I find that my thesis is on my mind and that my mind is intently but unintentionally occupied by the aspects of the thesis that I am wrestling with at the time. During these morning meditations, I have struggled

with ideas of how to restory my encounter with Paul; the journal recounts a set of events that happened in the past and I cannot undo those events only think them differently. Following one of these early morning meditations I had to attend the funeral of a former colleague whom I shall call Sarah. I travelled to the funeral chapel in a car with a couple of other former colleagues one of whom I will refer to as Joan. On the way we reminisced about Sarah and Joan said, 'I remember when we were working at [the Institute], Sarah got in a real tizzy about some sort of change that the management were implementing and she got me involved in all the politicking that was going on. I can't even remember what the issue was now, but she was like that … always very passionate about everything. I wouldn't bother these days.' I didn't think much more about this at the time or for a few days although the conversation did come to mind from time-to-time. But then one morning, lying in bed again, 4:12AM this time, wrestling with how to restory Paul and Power, the conversation came back to me. I was intrigued by it. Over the last few days I have been thinking again about the journey Joan went on from an uncomfortable activist engagement with the politics of change in an institution to a comfortable ambivalence. A frequent reading of such a move is that this is the phenomenon of 'selling out' to a corrupted system/institution. In conventional power terms, the system/institution has won against the ideals of the individual. But I think there is a more useful way to read this.

I am struck by the way in which people whom I experience as effective 'institutional operators' – Joan has certainly been very successful and influential in her professional life – embody an ethical and comfortable ambivalence in their work and to how they operate within the institution. They seem to simultaneously embody both sanguine and phlegmatic attitudes to changes that happen in their institutions. They work within the system/institution while still embodying a critique of the way in which the system operates. They remain strongly committed to their ideals and yet are comfortably ambivalent about working in a context where quite contrary ideals and directions might be in play. They have what I have come to perceive as an admirably ethical, comfortable ambivalence in the way in which they engage with their institution and its initiatives. I admire this capacity to ethically engage without becoming a rabid activist – even though in my opinion

there is clearly a time and place for impassioned activism. I wonder whether these emotional capacities for ambivalence might assist me in restorying my engagement with Paul, Constructive Alignment and Assessment practices.

The kind of comfortable ambivalence I am seeking to represent here develops, I think, out of a rich emotional maturity and is characterised by a high degree of tolerance for plurality and diversity. If I went back to my engagement with Paul with such a comfortable ambivalence, I might have been able to engage with him from a different position; while I felt that his coordination of his subject and construction of the assessments diverged from what I would like them to be, I would accept that there would always be, in educational institutions, teaching staff of varying perspectives, teaching and assessing philosophies and levels of pedagogic skill that my own perspectives, philosophies and skills might diverge from. As the Chair of the Academic Board once commented to me in relation to another member of staff, 'this would not be the first time that the wrong person was in a job, but institutions survive regardless'; I guess I would want to add to this, that students learn regardless also. My engagement might not, then, need to be driven so much by an egotistical need for the 'true' and 'right' approaches to prevail. I could resist the ideology inherent in the developmental ethos of striving for an ever more perfect state and seek rather a fit with the context – in Esteva's (2010, p. 4) words '*the appropriate form'.*

Contemporary assessment practices in higher education are driven by the credentialing function and a redoubling neoliberal quantification of absolutely everything. These trends, as outlined previously, attenuate the capacity for higher education to provide rich learning environments for the development of people in favour of technicist knowledge transfer and measurement. How can we be anything but ambivalent about this and continue to work within higher education? This ambivalence needs to operate within an ethical discursive space which permits us to combine our 'relation with relations that are compatible with [us] and thereby to increase [our] power' (Deleuze 1970, 1988, pp. 22-23).

The journey this chapter has taken me on has been most unexpected. At times I

have cringed at the impassioned way in which I was recruited to institutional objectives and how these led to conflict with colleagues. But out of this conflict, I have come to appreciate the need for ambivalence as a relational and personal capacity when working within organisations. Perhaps, in terms of my teaching, I might call this a pedagogy of ambivalence that has much in common with Hand's (1944) articulation of the 'spirit of liberty':

> The spirit of liberty is the spirit which is not too sure that it is right; the spirit of liberty is the spirit which seeks to understand the minds of other men and women; the spirit of liberty is the spirit which weighs their interests alongside its own without bias… (Judge Learned Hand, 21 May, 1944)

One of the incidents from my teaching that I often reflect upon was the first lecture in a subject in Professional Communication that I was teaching into a Master of Accounting degree. I was coordinating the subject and there were two of us on the teaching staff that semester. The other lecturer and I had decided to 'team-teach' the first lecture. In my 'slot' in the team-taught lecture, I espoused the idea that the university, rather than solely being a centre of teaching and training was usefully understood as a centre of inquiry and research and explained to the students that rather than training them in Professional Communication, I proposed that we would be jointly engaged in research regarding the communication demands of their forthcoming Accounting careers, particularly to create knowledge about the communication capacities that would enable them to get an Accounting job and to progress in their careers. Some of the students nodded their heads while others smiled and seemed to be quite animated by what I was saying. One of the students sitting up in the back row, who turned out to be an international student from the People's Republic of China, put up his hand and when I invited him to speak, he said, 'I think that's bullshit. We all know that all that Australian universities want is our money.' I was standing in the middle of the front section of a raked lecture theatre and about 50 students were all sitting facing me. I think at this point you could have heard a pin drop in the lecture theatre. I decided to sit down, a semiotic I often use to signify in my teaching that I am relinquishing the 'sage on the stage' posture for the 'guide on the side' posture. I said something to the effect of, 'that's interesting. Can you tell us more what you mean by that?' I was careful to ensure my tone was gentle and encouraging and not to convey any annoyance or aggression.

Sitting in the chair, I scanned my body – a meditative technique. I could feel an emotional jarring at having a student tell me in the middle of a lecture in front of a whole class of students that what I was saying was 'bullshit'. I had emotional memories of times in the past when students had challenged me and how my reaction had often been hurt that moved quickly into defensiveness and later anger. But I realised this was not going to be a helpful reaction and that respectful, curiosity was perhaps going to be the most useful response. Perhaps my mind flashed to Brookfield's (2009) chapter on working with resistance to learning and his observation that resistance, in the student's mind at least, is justified. So here I was in the lecture room, sitting and listening, having given the floor to a resistant student who had declared that the knowledge I was espousing was 'bullshit'. I breathed, another meditative technique; I listened intently my mind fixed on maintaining equanimity. I consciously attempted to feel ambivalent about the issue at hand. While I am attached to my knowledge and ideas about universities as centres of inquiry and research not just training, I am also attached to my ideas about classrooms being democratic spaces where student's voices must be heard. While I might have wanted this student's voice to have treated me with somewhat greater respect, I also needed to take responsibility for treating him with respect. And so in this moment I am practising a *pedagogy of ambivalence* which I conceive of as an ethical embodiment of the empowered teaching subject. Where things will go is unforeclosed. But what is being learned – by me, by the learners – is critical, for it is about how academic staff and students engage in the construction of knowledge, it is about the emergence of academic subjectivities. In this lecture, this Chinese student, belying the stereotype of the passive uncritical Asian, took the opportunity to voice his frustration at being positioned by global inequity and the commmoditisation of international education so that he and his peer international students had become cash cows for the Australian higher education system. I told him that I agreed with some of what he said and that I was not in a position to agree or disagree with his experience or perspective. However, I said, my interest in this class was not in his money. I was not there, I said, just because of the money. I explained that this did not mean I worked for free, because that was not an option, but that did not mean I *only* worked for the money. I then tried to draw a distinction

between *cynicism* and *scepticism* and suggested that cynicism was a foreclosed state that rejected information because it prejudged it as deceit, whereas healthy scepticism was a more positive but careful state that was interested in information and regarded it as in need of unforeclosed investigation and corroboration. The look on the student's face I hoped was sceptical, but I fear was cynical. After some discussion, I asked the student if we could move on to the other aspects of the lecture that I had prepared and he shrugged consent. I stood up and resumed the central spot in the lecture room. I added that I was sure that we would have many future opportunities to discuss many other issues at length during the semester. Throughout the semester, I frequently turned to this student and asked him for critical responses to topics that we discussed in the lectures. On that first occasion I thanked him for his contribution and invited other students to offer their critical voices to the class.

After that first lecture, my colleague commented on this exchange. 'You handled that really well', she said. 'I would have been furious with him. But I think what you did was right. I think he will have to think about what you said.' I was so pleased to get this feedback and to reflect on how this more ambivalent, unforeclosed engagement with this situation sat much better with me ethically than my earlier reactive angry responses to being challenged by students.

In this restorying of power, constructive alignment and assessment, I have taken the opportunity to articulate a perspective on higher education and pedagogy that is not encompassed by constructive alignment and assessment for learning. I have more to say about this in Chapter 5 Desire, the curriculum and generic graduate attributes. Here my focus is on the foreclosed assumptions inherent in these two concepts: constructive alignment and assessment for learning. What this restoried journal points to is a far more engaged conception of curriculum utilising ambivalence to open up the possibility for unforeclosed authentic engagement between academic developers and disciplinary-based colleagues, and academics and their students. I continue to work within the credentialing paradigm of contemporary higher education, and I continue to work within the developmental ethos of our neo-liberal age but I am ambivalent about this: I am torn by the ways in which power coerces us all, students and teachers into this

grip; I am torn by the way in which subjectivity positions are constrained by this ethos in higher education; I am torn by the attenuation of the possibilities for learning that are a consequence of education that is driven by assessment. Torn, but not rendered; my academic work is carried out with ambivalence.

Segue from power to intimacy

At the time of writing the journal account of my interactions with Paul, I was less able to locate what I was doing within a frame of broader institutional forces. My journey since that time has allowed me the space to reflect on the way in which developmental metaphors make contingent and positioned practices appear self-evident and necessary. A technical rationality framing of university teaching, of which constructive alignment is one example, imposes a positivist, populist, liberal pedagogical paradigm. Hoskin's genealogy of the triple practices of writing, grading and examination and how they usher in an age of the 'newly disciplined but also self-disciplining human subject' (1993, p. 275) illustrates these practices localised in universities as accidental rather than necessary. This is a regime of governmentality that rests on an ecosystem and economy of knowledge producing a new way of constructing the self: the critical-interpretive, the technical scientific and the rational-economic linked respectively with the new disciplines in the humanities, the sciences and economics (Hoskin 1993, p. 280). If my thinking had previously assembled these perspectives on higher education to this degree of clarity, would my engagement with Paul have been different? Would I have been able to see myself and Paul as located within a set of historical and local relations in which power games were being played out by proxy in the interests of producing rational, liberal, self-disciplining subjects both as academic workers and as higher education students? How might our interactions have been different and how might I have enacted my position differently with this critical reading of higher education in mind? 'What are the possibilities for a restless and critical academic ~~developer~~ …?' (Grant 2007, p. 41) How might an ethical, comfortable ambivalence and a heightened capacity for the intimate and relational impact on the conduct of academic work?

> [W]e discovered after a few minutes that we really had nothing to say to each other. So we stayed together from about three o'clock in the afternoon to midnight. We drank, we smoked hash, we had dinner. And I don't think we spoke more than twenty minutes during those ten hours. From that moment a rather long friendship started. It was for me the first time that friendship originated in strictly silent behavior. (Foucault cited in Taylor 2009, p. 194)

Chapter 4 Intimacy, emotion work and academic work

In which I look at an Academic Development encounter and a Learning Development encounter through the lens of intimacy. Locating intimacy as a discursively constructed cultural notion, I first seek to challenge universalist assumptions about intimacy by summarising the ethnographic account of the Na people who construct intimacy in radical difference with how it is constructed in western modernity and by looking back at the transformation of intimacy in relation to the body/self from premodern times through to the present. With Giddens (1990) I take a polychronic view of intimacy in western modernity and extrapolate notions such as emotion work (Hochschild 1979) and professional intimacy (Huebner 2007) as ideas to think with in constructing a 'pedagogy of intimacy' for use in Academic Development and Learning Development encounters.

In a book review titled 'The Visit' published in *The New York Review of Books,* Clifford Geertz (2001) reviews anthropologist Cai Hua's study of the domestic arrangements of the Na, a tribal people of the Yongning hills of Yunnan, southern China among whom there is no marriage or even a word for marriage, no nuclear families, no in-laws and no stepchildren. There are mothers and children but no fathers. Sexual congress takes place on a casual and opportunistic basis between lovers who do not develop enduring or more broadly encompassing relationships. Men visit their lovers furtively, impulsively and opportunistically in their homes in the middle of the night; members of the tribe may have multiple sexual partners either serially or simultaneously. Brothers and sisters reside together with their nearer maternal relatives from birth to death. 'There is no word for bastard, none for promiscuity, none for infidelity; none, for that matter, for incest, so unthinkable is it. Jealousy is infra dig' (Geertz 2001, p. 27).

I begin this chapter on intimacy in academic work with this précis of Geertz's article, not because it has any direct relationship to intimacy in academic work but because I find this information about a human society profoundly deconstructive of many universalising and grand narrativising structural anthropology notions such as family, marriage, heteronormative sexuality, and what can constitute the

intimate. The domestic arrangements of the Na constitute the abject in the Butlerian sense of the word: that which is almost inconceivable. These arrangements challenge anthropological kinship theories, both 'descent theory' and 'alliance theory', and commonsense logics of the universality of social arrangements such as family, marriage, sexuality and the intimate. In this regard, I seek in this chapter to write in the spirit of Heidegger's (1959, 1966, p. 53) meditative thinking that 'demands of us that we engage ourselves with what at first sight does not go together at all'.

Having opened this chapter with a deconstructing and denaturalising discursive move, I will seek now to explore further the construction and naturalisation of the modern body/self and a self-disclosing intimacy as the 'tone' setting for the interpersonal and intimate aspects of modernity and consequently academic work. I will present an excerpt from my journal which recounts an academic development encounter infused with the intimate and seek to think this intimacy in terms of the transformation of intimacy in modern times (Giddens 1990), emotion labour (Hochschild 1979) and economies of intimacy (Huebner 2004). At the end of the chapter, I return to my journal and restory the academic development encounter in relation to the theories of intimacy I have explored. I then propose a *pedagogy of intimacy* and relate a learning development encounter from this perspective.

Intimacy and the modern body/self

The orthodox account of intimacy is 'that marriage and the gendered family household centred on children emerged as the main sites of intimacy within capitalist industrial societies' (Jamieson 1998, p.15). This story is often used to contrast pre-industrial/ pre-modern family households from the modern. The story of the pre-modern/pre-industrial family was one in which intimacy was attenuated: privacy was in short supply, household composition was more extended, and intimacy was not related with self-disclosure and empathy due to a highly stratified social order. Intimate love and care between spouses and between parents and children was attenuated by the social distance between generations and genders. Children were regarded as little adults and were often required to work as servants or apprentices in other households (Jamieson 1998). The

changing dimensions of intimacy from pre-modern to modern times can be traced through changing conceptions of the body/self. '[T]he body was far less contained, privatized and controlled in the Middle Ages … Instead, the body was understood as essentially porous, allowing a constant interchange of the elements between inside and outside the body' (Lupton 1998, p. 72). The body is less understood as skeletal structure, joints and limbs, and more as a container of fluids – yellow and black bile, blood, phlegm, corresponding with the four humors of choleric, sanguine, melancholic and phlegmatic. People did not see themselves so much as being contained and autonomous as being connected and interdependent, with a continuous merging between oneself and one's group. This version of the 'open' body/self (Falk 1994) as permeable with fluids spilling out was generally conceived as a site of pleasure rather than a location of anxiety.

> … in those times of great uncertainty and fear, where death seemed ever-present, where the work of the devil was viewed as everywhere, where there was little thought of the future, emotional states were expressed far more freely and openly, with little concern for their consequences. People were inclined to sudden changes of mood, to expressing what appears to modern sensibilities as 'uncontrolled' joy, hatred or anger. Violent acts were common … Few regulations existed to encourage people to engage in self-restraint in relation to sensual pleasures and emotional expression, and as a result, impulses tended to be followed without thought for the need to control or moderate them … The body was very much a public body, with little sense of personal privacy. Very few bodily actions, including urinating, defecating and washing, took place in private, and there was little or no modesty, embarrassment or shame associated with these acts. (Lupton 1998, p. 72)

The sixteenth and seventeenth centuries usher in the age of the 'civilised' body/self in early modern Europe in which a growing self-consciousness about the body took hold. The self came to be seen as inside and others and society as outside. A move from control being imposed from the outside, usually the church and state apparatuses, to a self-censoring subject gradually took hold; 'an emphasis on voluntary self-control rather than external imperatives or coercive means such as torture or execution developed' (Lupton, 1998, p. 75). Emotions of shame, embarrassment and fear became associated with public displays of bodily functions and the dispersal of bodily fluids. The body was still conceptualised as a container of fluids but increasingly individuals were expected to discipline bodily

excesses. Thus religious control gradually came to be internalised with emotions being regarded as opposite to godliness; anger, despair and misery were believed to be occasioned by visits of the devil, astrological events or witchcraft. As the feudal order diminished, new social classes emerged with an increased emphasis on social order, piety and civility: 'self-control, the holding of oneself apart from others, the stifling of displays of bodily function and the regulation of facial expression, table manners, gestures, dress and the disbursement of bodily wastes' (p. 77) were the marks of this civility.

By the late seventeenth century and into the eighteenth century, the Enlightenment brings a turning away from tradition, irrationality and superstition towards scientific and reasoned thought and thus the emergence of the modern body/self. Prior to this period 'emotion' referred to physical movement, but by the nineteenth century it comes to refer to invisible feeling (p. 79). Love becomes less connected with the body and physical joining and becomes viewed as a powerful, inner impulse of transcendent origins. In concert with the emergence of the autonomous individual is the idea of romantic love as the mechanism for the dissolving of this separateness in unity with one's true love and life partner. The modern period is seen as the site of a new form of intimacy, what Jamieson (1998, p. 1) calls 'disclosing intimacy'. This intimacy is premised on specific forms of knowing and being close to others: 'talking and listening, sharing your thoughts, showing your feelings … emphasis is on mutual disclosure, constantly revealing your inner thoughts and feelings ... an intimacy of the self rather than an intimacy of the body …' (Jamieson 1998, p. 1)

In the 'postmodern' period, Jamieson identifies two versions of intimacy: the *optimistic* and the *pessimistic*. In the *optimistic* version, while marriage loses its centrality as the norm, one or more good relationships based on disclosing intimacy form the crux of private life, conventional gender arrangements break down further, and sex is no longer constrained by marriage-like arrangements as couples negotiate rules for sexual conduct. Many people continue to choose long-term marriage-like relations but personal life styles diversify. The *pessimistic* version, in contrast, predicts the collapse of family life and the spread of problematic individualism of a self-obsessing consumerist culture. Commitment,

empathy, and understanding become attenuated as relationships are constantly in jeopardy.

Intimacy in academic work

Despite the spread of disclosing intimacy as a model, in contemporary thinking intimacy is primarily a sexual category. My literature searches using intimacy as a key word resulted in a large amount of information and literature pertaining to sexual intimacy and sex education for intimacy; there was very little about other forms of intimacy. Using 'professional intimacy' as the search term, most of the literature was about nursing and some about marketing. There was very little about non-sexual forms of intimacy, intimacy and education and even less about intimacy and higher education. But it is through the lens of intimacy that I would like to explore the following two excerpts from my professional journal and the aspects of my academic work that they recount. The first journal entry about 'Monty' falls into the category of an Academic Development encounter, that is, in the context of my work with academic staff in relation to their teaching capacities. The second journal entry about 'Rhianna' falls into the Learning Development category, that is, in the context of my work with students in relation to their learning capacities.

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Monty was referred to me at the beginning of the semester because his student appraisals of teaching were very low. In my first meeting with Monty we went through the student feedback forms focussing particularly on the positive and negative messages students were giving him. I was conscious throughout the meeting to give Monty lots of positive reinforcement for the things he does well and the students liked about his teaching. This was not difficult, because the students wrote a lot of positive things. But there were some clear messages that the students were giving him: speak louder (can't hear you), speak clearer, and don't speak in such a monotone.

After summarising the student feedback, I discussed with Monty the strategies he could employ to address the negative issues identified by students. He told me

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that he was a retiring person: "in a room full of people, I will be standing on my own by the wall' was how he described himself. I suggested that there was a difference between a personality and a persona, and that perhaps by focussing on developing a teacherly persona as a type of act he put on when teaching, he might be able to find a different way to be in the classroom. I suggested he might observe one of his peers teaching a session, 'someone with a similar personality to you.' And perhaps he could explore toastmasters or something of that ilk to develop his ability to project. I finished the meeting by reiterating the strengths of his work as a tutor. I told him about a situation in which my students had complained about my teaching and how difficult I found this. As I was bringing the meeting to a close, Monty began to cry. I wasn't sure how to respond to this and thought it best not to acknowledge it as I thought that might make it worse for him. Monty told me that he had been really worried about coming to see me and then he commented on how kind I had been to him. His tears were tears of relief.

I am aware here in the shift in the way I work with academic staff now in comparison with when I began this study. At the beginning of the study, my main concern was with making the staff into good teachers. I think my mind was very much oriented to teacher training, with the emphasis on training. As my study has progressed, I have become aware of the multiple issues which complicate such a linear journey for staff. While teacher training undoubtedly gives trainees skills which are useful in developing good teaching, such a process is embedded in a very different context from academic development encounters.

In my academic development endeavours, the staff I work with are already 'in-service' in the sense that they have already been assigned groups of students to teach and may have been involved in teaching for some time in multiple contexts. However, for various reasons, at the time when they are sent to me, there are issues with their work. This context has led me to develop the approaches I have laid out above. Firstly, that the responsibility for change is with the academic I am working with; I can only attempt to *facilitate* that change. I use facilitate in Heron's sense as outlined in the following table taken from Foley 2000, p. 38.

Table 3.1   Heron's six category intervention analysis

Styles	Category	Description
Authoritative	Prescribe	Advise, judge, criticise, evaluate, direct, demand, demonstrate
	Inform	Be didactic, instruct/inform, interpret
	Confront	Challenge, feedback, question directly, expose
Facilitative	Be cathartic	Release tension in
	Catalyse	Elicit information, encourage
	Support	Approve, confirm, validate

When I first encountered Heron's categories of intervention I immediately recognized the various ways in which I worked with my students when I was teaching groups or working one-to-one with them. These categories have renewed resonance for the types of dynamics that might come into play when I am working one-to-one in an academic development context. Going back to my meeting with Monty, I can see that I used several of Heron's categories during my 'intervention', Firstly, the analysis of the student feedback forms was quite confronting so I was very careful about my approach to Monty during this phase. I made a point to focus on positive as well as negative aspects of the feedback. My discussion with him about the difference between a personality and a persona was fairly didactic (Inform) and I was prescriptive about the actions I thought he should take – observe a peer, consider speech training or toastmasters. There were cathartic moments when I drew comparisons between my own difficulties in dealing with certain classroom events and the difficulties he shared with me about his practice. On a number of occasions I repeated, 'we're all human; we're not perfect' to assure him that our objective was to look for opportunities for productive reflection on practice in order to identify how our practice can improve. The objective is not to hunt out and eliminate failings. Throughout I was conscious of providing support and validating the positive feedback that was supplied.

I do not think it was Heron's intention that we should try to pack all six categories of intervention into one pedagogical event, yet it is interesting to reflect on how all six flowed through this meeting I had with Monty and how this event was, for me, a professional intervention based on a set of principles and located within my practice as an academic developer. This growing sense of practice within me was

something that enabled me to talk with Monty explicitly about his identity as a professional and the process by which professionals engage in reflection and development. This explicit articulation of practitioner identity is relatively recent for me.

There are, for me, multiple levels of intimacy in this text. There are the levels of intimacy involved in the experiential content of the text, an academic coming to see me to engage in the dissection of his learners' evaluations of his teaching. Additionally there are the levels of intimacy that ensue in reflection and then later, reflection upon reflection. The reader can see that my concern was with my practice in the above reflection; I was engaged with the questions 'have I done the right thing?', 'have I approached this appropriately/skillfully/professionally?', 'does my approach sit within a theoretical framework?' There is also a level of intimacy here, in which the professional acts behind closed doors and the 'client' subjects her/himself to the processes, procedures, investigations and ministrations of the professional. In the case of Academic Development, where there is no specific credentialing process that admits the developer to the Academic Development fraternity, the symbolic capital of the institution confers the status of Academic Developer on the developer. This is a process of discursive conferral of status and the 'client' submits her/himself to the care of the developer based on this status.

It is interesting that my reflection written close to the meeting with Monty focused on particular aspects of my practice, while, without the aid of this reflective journal excerpt, my strongest memory of my meeting with Monty was the fact that he cried and I can still recall vividly the feelings that passed through my body as I considered how I could respond to his tears. It was one of those moments in which time seemed to slow and I remember sitting very still, but I remember my thoughts racing as I wondered how I might best respond. At the time I chose to 'not respond' … but of course it is impossible not to respond, so perhaps it would be clearer to say that my responses only very obliquely acknowledged that he was crying. Perhaps I reached for a box of tissues, but even that would have drawn attention to the tears, perhaps I said something along the lines of 'we all find these situations challenging' in an attempt to communicate empathy and solidarity with him. But predominantly I was conscious of minimising the fact of

his emotional disassemblage. I remember this moment with great affection, for it was a very tender moment between two people who hardly knew each other and who have had very limited contact since. In that moment, however, there was intimacy and I was aware that how I chose to act was of ethical and professional significance. While there was a degree of discomfort for me, this originated not in my aversion to his tears but to my uncertainty about how I might respond.

The transformation of intimacy

In *The Consequences of Modernity,* Giddens (1990) explores how the abstract systems of modernity have transformed intimacy (pp. 112-150). Modernity's abstract systems, such as our food production, transportation systems and provision of facilities to our homes, make social life possible in large arenas of secure, coordinated actions and events. As globalisation has accelerated the connections between our personal lives and disembedding systems have intensified: a prime example of this is the globalised system of food production; 'Every cup of coffee contains within it the entire history of Western imperialism' (Giddens 1990, p. 120). At the same time new forms of psychological vulnerability result because trust in abstract systems is not as psychologically rewarding as trust in persons is. For Giddens (1990, p. 114), 'personal trust relations, in such circumstances, are closely bound up with a situation in which the construction of the self becomes a reflexive project.'

Giddens takes issue with established sociological accounts of this transformation of intimacy, both from the left and the right. Political conservatism, he explains, views modernity as the breaking down of previous forms of 'community' weakening personal relations in modern societies, private life has become 'deinstitutionalised' while the public sphere has become 'overly institutionalised', resulting in a turning inward toward human subjectivity. Similarly, the left considers modern institutions as taking over large areas of social life draining them of meaning, infusing life with 'instrumental reason' that is 'limited in terms of the values it can realise' (Giddens, 1990, p. 116). Capitalism is viewed as limiting the capacities of individuals to take initiative whilst empowering authority. For Giddens, both these positions fail to recognise the new forms of communal life that modernity enables. As cities 'develop', localised urban communities become

revitalised as the location of modern urban social life; and additionally, '[t]he very means of transportation which help to dissolve the connection between locality and kinship provide the possibility for reembedding, by making it easy to visit "close" relatives who are far away' (Giddens 1990, p. 142).

Giddens observes that friendship has seldom been studied by sociologists but is a key aspect of the organisation of personal life both in pre-modern and modern times.

> No doubt companionships sustained through emotional warmth and purely personal loyalty have existed in all cultures. But in the pre-modern world friendships were always liable to be placed in the service of risky endeavours where community or kinship times were insufficient to provide the necessary resources - in forging economic connections, avenging wrongdoings, engaging in wars, and in many other activities… Codes of honour were in effect public guarantees of sincerity, even where the "goods" the friendship relation was called upon to deliver placed it under great strain. (Giddens 1990, p. 118-9)

In this pre-modern context the opposite of 'friend' is 'enemy'. Friendship is transformed in the vast extension of abstract systems of modernity. Loyalty replaces honour, relying not on codes but on personal affection and *authenticity* wherein the other is required to be open and well-meaning. No longer is friend contrasted with enemy, but now in relation to acquaintance, colleague or someone I don't know. Social existence, then, comes to rely on trust: trust in impersonal principles and anonymous others.

> Trust on a personal level becomes a project, to be "worked at" by the parties involved, and demands the *opening out of the individual to the other*. Where it cannot be controlled by fixed normative codes, trust has to be *won*, and the means of doing this is demonstrable warmth and openness. Our peculiar concern with "relationships," in the sense which that word has now taken on, is expressive of this phenomenon. Relationships are ties based upon trust, where trust is not pre-given but worked upon, and where the work involved means *a mutual process of self-disclosure*. (Giddens 1990, p. 121, italics in original)

However, in intimate relations of the modern type lacking a public code of honour, there is an ambivalence to trust and there is always the possibility of severance. In the demand to 'open oneself up' to the other and hide nothing from the other there is a potent mix of reassurance and deep anxiety. Such intimacy relies upon a level of self-knowledge and self-expression which is a source of profound vulnerability. Thus intimacy comes to rely upon expertise resulting in a

proliferation of forms of services for the facilitation of relationships 'in the sense which that word is now taken on' (Giddens 1990, p. 121).

Using Giddens' analysis of modern forms of intimacy, Monty and I can be regarded as engaging in the process of relationship building, albeit a relationship of limited duration. Our relationship is not governed by a public code of honour that would have existed in a pre-modern friendship, but within the context of a collegial encounter, albeit stratified, which nevertheless relies upon the building of trust through the process of working on 'the opening out of the individual to the other' (Giddens 1990, p. 121). For this reason, at times during the encounter, I actively 'worked on' minimising the social distance between Monty and myself through disclosure of my own vulnerabilities as a teacher. At other times, the social distance was utilised to establish the 'adviser' voice who endorsed the positive feedback that students provided, focused the student feedback on specific features of Monty's teaching performance that I wanted to address, and provided specific advice about what to do about these: select a fellow lecturer or tutor who has a similar personality type to you, observe that person teaching. The journal entry also exhibits the sort of reflexive project that Giddens regards as necessary to a society organised around abstract systems. So my reflections upon my encounter with Monty centre on my concerns about who I was being and how I was enacting my subjectivity in relation to Monty and the institutional and experiential context of the encounter.

Giddens (1990, p.121) remarks that trust can only be won through 'demonstrable warmth and openness' and this points to the reasons Monty's tears constituted such a critical point in the encounter. My reactions could have resulted in either severance or a modern form of intimacy, but I couldn't find the discursive resources to demonstrate this. Was warmth and openness communicated? I will never know, but I suspect not although Monty tells me that his tears emanate from his relief that I have been 'kind' and presumably also that he is not going to be humiliated or lose his job. What remains for me in this is a question, an ethical question of the Deleuzeo-Nietzschian variety: what can a person do in such a situation? 'Given my degree of power, what are my capabilities and capacities?

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How can I come into active possession of my power? How can I go to the limit of what I "can do"?' (Smith 2007, p. 67). Monty and I both operate within the gender and class systems of the broader social context in which the institution we were working in is embedded and have more-or-less shared expectations about the relational tenor of our interactions. When Monty's emotions 'intruded' into this space, my concerns to minimize the impact of that 'intrusion' were ethical endeavours to establish a field of imminent power in which I continued to operate effectively as an academic developer.

Having explored with Giddens how intimacy has been transformed in modernity, I want to move now to the emergence of new forms of intimacy in the abstract systems of modernity and their framing as emotion work and professional intimacy.

Emotion work and professional intimacy

Hochschild (1979, p. 561) would characterise the events described in this journal excerpt as 'emotion work,' which she defines as 'the act of trying to change in degree or quality an emotion or feeling.' She equates 'working on' an emotion with 'managing' an emotion or doing 'deep acting'.

> An actor playing the part of King Lear might go about his task in two ways. One actor, following the English school of acting, might focus on outward demeanor, the constellation of minute expressions that correspond to Lear's sense of fear and impotent outrage … Another actor, adhering to the American or Stanislavsky school of acting, might guide his memories and feelings in such a way as to elicit the corresponding expressions. The first technique we might call "surface acting," the second "deep acting." (Hochschild 1979, p. 558)

Emotion work refers to the attempt to regulate affect towards ideal formulations whether such an attempt is successful or not. This notion of emotion work sits within an interactive account of emotion that constructs emotion as normative interaction between psychological factors and sociological notions of appropriateness. The interactive account stands in contrast with an organismic view of emotion as

> a sudden automatic reflex syndrome – Darwin's instant snarl expression, Freud's tension discharge at a given breaking point of tension overload, James and Lange's notion of an instantaneous unmediated visceral reaction to a perceived stimulus, the perception of which is also unmediated by social influences. (Hochschild, 1979 p. 553-4)

Hochschild distinguishes emotion work from emotion control or emotion suppression but (somewhat confusingly because she then goes on to use the term suppression) divides emotion work into two:

> *evocation,* in which the cognitive focus is on a desired feeling which is initially absent, and *suppression*, in which the cognitive focus is on an undesired feeling which is initially present.(1979, p. 561)

One can do emotion work on oneself, or solicit assistance so that emotion work is done by others upon us, and therefore we can also do emotion work on others. Hochschild explains that emotion work can be *cognitive*, or the attempt to change emotions by changing thoughts, ideas or images, *bodily*, or the attempt to alter somatic emanations of emotion through such techniques as breath control or resistance to shaking, and *expressive*, such as smiling or attempting to cry as techniques for altering feeling.

Some years after the events captured in this journal entry I was working with a graduate Nursing student on some research she was conducting and one of the theoretical concepts she was working with was 'professional intimacy'. Since that time, Monty's crying has become emblematic for me of this notion of professional intimacy in relation to academic work. From the perspective of the confessional apparatus, the manner in which professionals often do their work in enclosed rooms, behind closed doors affords intimacy to what is transacted between them and their clients. When I think of professional intimacy, there are a couple of situations that come to mind for me, each quite dissimilar in some ways and yet strangely alike. One is a visit to a doctor and particularly what transpires after the doctor asks the patient to get up on to the bed in the doctor's office: bodily intimacy and the administration of medical procedures. The other is a visit to a tax accountant and what happens as one's financial records are processed into a tax declaration: a social intimacy in which the financial resource details of one's life are examined. Both notions of intimacy are equally the result of social constructions. The dissimilarities are quite obvious but the similarities are also striking: the closed door, the disclosure of confidences, the placing of trust, the expectation of confidentiality, the ministrations of professional procedures and practices. The culturally constructed nature of these encounters is illustrated for me when I was living and working in Taiwan and learned that all applicants for a

working visa in Taiwan had to have an HIV test. The results of the HIV tests for all the patients at the hospital were placed in a tray at the reception desk and one retrieved one's results by leafing through to find one's form. The positive results were stamped red and the negative blue for everyone to see. A completely different construction of intimacy was clearly in operation here from the one that operates in Australia where I now live where test results would be communicated in privacy. I wondered what scholarly and practice-oriented explorations I might find in relation to this notion of professional intimacy and what insights they might have to the practice of academic development.

Economies of intimacy: feminisation, dichotomisation and invisibility

Huebner's (2007) doctoral thesis 'names and analyzes professionally intimate labor' in the context of nursing which she admits may seem 'a strange analytic combination' (p.1). Huebner identifies the false dichotomy of private acts of intimacy and paid public acts as the mechanism by which professional intimacy is kept invisible and asserts that in both the family and in employment intimacy is motivated by both love and money (p.2). This invisibility belies the skill, experience and strategy that are inherent in the capacity for professional intimacy. 'Revealing the meaning and practices of professional intimacy … thus challenges the neoliberal ideas of individualism by emphasizing interdependency and mutual need in professional work' (Huebner, 2007, p. 3). This can be characterised as tacit knowledge, and as such practitioners themselves may not be able to articulate how the knowledge and skills are developed or analyse what the skills are. In Huebner's study, nurses often characterised professional intimacy as personal characteristics rather than labour activities (p. 7). Along with this, according to Huebner, neoliberal 'economies of intimacy' ignore human desire and need to give and receive care. 'The concept of professional intimacy provides an analytical space to value care and interdependency' (p. 13).

The context of Huebner's study, nursing, is quite different from academic development work but for me this shift of context provides some interesting parallels. The intimacy of academic development encounters is not prominent in academic development literature and perhaps is viewed dichotomously with skill

in much the same way as the discourse of nursing dichotomises intimacy and skill:

> Nursing straddles a dichotomy: it is seen as either nurturing or rational. When discussed as nurturing, nursing is viewed as based on natural traits inherent in certain individuals. When discussed as rational, nursing is regarded as a set of medical or technical skills that can be taught. This false duality – virtue or skill – precludes an assessment of how these function simultaneously in nursing since professional intimacy requires both skill and caring.
> (Huebner 2007, p.5)

Restorying intimacy

Through this 'lens' of professional intimacy, I read my academic development meeting with Monty as an intimate encounter that calls upon professional skill and caring. I do not read these as a set of natural traits inherent in certain individuals but a set of professional skills that need to be developed. The following restorying of this journal entry, will attempt to identify the operations of neoliberal 'economies of intimacy' (Huebner 2007, p. 13) in the encounter and resist the characterisation of this intimate dimension as simply personal characteristics of the participants. The use of italics will mark these restoried elements. The intimate dimension will be recast as an interdependency and mutual need in which the intimate dimensions flow in relations to professional levels of experience, strategy and skill.

Restoried Journal 2008 05 20

Monty was referred to me at the beginning of the semester because his student appraisals of teaching were very low. In my first meeting with Monty we went through the student feedback forms focussing particularly on the positive and negative messages students were giving him. I was conscious throughout the meeting to give Monty lots of positive reinforcement for the things he does well and the students like about his teaching – *this consciousness was a strategic move in which I sought a desensitisation of the intimate dimensions of student feedback on teaching and the establishment of trust and mutual respect.* This was not difficult, because the students wrote a lot of positive things. But there were some clear messages that the students were giving him: speak louder (can't hear you), speak clearer, and don't speak in such a monotone. *At this point, naming*

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the criticisms operates to further desensitise and allows the relative importance or weight of the criticisms to be evaluated. By contrast, leaving the criticisms unnamed enables them to become inflated by fear.

After summarising the student feedback, I discussed with Monty the strategies he could employ to address the negative issues identified by students. He told me that he was a retiring person: 'in a room full of people, I will be standing on my own by the wall' was how he described himself. *Monty's self-disclosing comments here signal that he has contributed to the flow of intimacy in this encounter. He may have felt coerced into this disclosure by the context of the meeting; to minimise this sense, I maintained an emphasis on the privacy and safety of this intimate space that he has disclosed in.* I suggested that there was a difference between a personality and a persona, and that perhaps by focussing on developing a teacherly persona as a type of act he put on when teaching, he might be able to find a different way to be in the classroom. I suggested he might observe one of his peers teaching a session, 'someone with a similar personality to you.' And perhaps he could explore toastmasters or something of that ilk to develop his ability to project. *I wonder whether such suggestions are particularly effective. I suspect that what is more powerful about this context is that once the issues have been identified and exist in intimate discourse between us, it is Monty's formulations of what might be the next steps that are more likely to lead to changes in his practice.* I finished the meeting by reiterating the strengths of his work as a tutor. I told him about a situation in which my students had complained about my teaching and how difficult I found this. As I was bringing the meeting to a close, Monty began to cry. I wasn't sure how to respond to this and thought it best not to acknowledge it as I thought that might make it worse for him. Monty told me that he had been really worried about coming to see me and then he commented on how kind I had been to him. His tears were tears of relief. *My uncertainty in how I might respond to Monty's tears points to a heightened awareness of interdependency between Monty and me in this meeting: I need the meeting to be rewarding and an opportunity for me to do my work well as much as Monty needs to feel safe and to be treated with respect. My uncertainty is perhaps symptomatic of my awareness that experience, strategy and skill need to*

> *be applied to this situation in order that the meeting proceeds to a satisfactory conclusion for both of us. This also points to an economy of intimacy wherein tears in a professional encounter between men can be seen to introduce into the economy of the encounter 'currency' that is not recognised or valued and in fact is explicitly externalised. A dominant narrative in which tears and emotional disassemblage do not accrue value is disrupted by the intrusion of tears and a subjugated alternative narrative starts to be formed.*

In this restoried journal I am engaged in a particularly modern form of relationship building. The setting is an office and the relationship is construed as collegial rather than friendship, and stratified into roles of educational manager/academic developer and sessional academic. Intimacy is constructed through self-disclosure and this ebbs and flows between participants. This self-disclosure is tactical, at least on my part, and forms strategic alliance-building functions in the encounter. Intruding into this modern setting are tears and emotional disassemblage which become the most tangible aspects of the emotion work that both Monty and I are engaged in. This is not in Hochschild's (1979; 1983, 2012) sense of 'emotion work' as pretending something that has no essential reality to a 'true' self and thereby dichotomising skill and caring, but rather in Huebner's (2007) sense of demonstrating a capacity for professional intimacy which operates as an analytical space for valuing both caring and skill. Whilst at times I have been critical of how I engaged with Monty at this time, through the process of restorying and researching intimacy as a theoretical space, I have come to see myself as operating intently to work within an emotionally charged space to accommodate the emotional and the intimate within this professional context.

Restorying a problem-saturated learning development encounter

While researching the theme of intimacy and drawing analytical connections with academic development work I was simultaneously engaged in working in a learning development context and developing my understanding of how Narrative Practice could inform that work. In particular, I was interested in the way in which students frequently approached me with the types of problem-saturated self-narrative introduced in Chapter 1. I wondered whether restorying and externalising work at the point of encounter would have any impact on this. In

particular, I wondered whether explicit conversation about the relationship between 'opportunity to learn' (Gee 2003, p. 27) and what I refer to as 'the tyranny of thinking that you *should* know things' can constitute an intervention which diverts the construction of a 'self-enfeebling narrative' (Besley 2001, p.84) towards a self-efficacious narrative.

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I had not met Rhianna in person at the time of our first telephone conversation. I remember her explaining to me that she was a distance student living in a remote community and that she only managed to attend on campus a few days every semester. She explained to me that she suffered from multiple sclerosis and that she was the full-time carer of an autistic child. She also explained that she had not learned to read and write until her teens as she had not been able to attend school for much of her childhood for a range of reasons including frequent shifts from home to home, prolonged parental absences, and psychological illnesses in the family. She then said to me, 'I don't speak beautifully like you. I have a Westy[2] accent and can't explain what I think very clearly'.

Rhianna then asked me if she could email her draft assignment to me and whether I could provide her with feedback. As a learning development lecturer it was certainly my role to do this and I was happy to do so, but it was not usual for me to be engaging with a student outside of face-to-face mode and I was aware that I would need to formulate some ideas about how best to approach this task without the facility of face-to-face communication. Rhianna then informed me that she would be attending campus the following week and asked whether I could send her the written feedback and whether we could meet to discuss the feedback when she was on campus. I agreed to this approach.

While listening to Rhianna, I was struck by the intimate character of much of the information she was revealing to me and also the Narrative Practice phrase 'problem-saturated self-description' and how a problem-saturated account of self

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[2] In Sydney, 'Westy' is a pejorative for people from the Western suburbs, an area with a traditional reputation for working class values and modes of discourse, and more recently working class migrant identities. Even persons who are not from the Western suburbs can be labelled 'Westies'.

had tumbled out of Rhianna as if it was an often-rehearsed story. I wondered what impact this problem-saturation had on Rhianna as a learner and whether some intervention on my part might facilitate some difference in her experience of learning. Rhianna was not unique in this regard; since reading White and Epston's various works on Narrative Practice I had developed a heightened awareness of the ubiquity of problem-saturated self-descriptions presented to me by the students I work with and also by the staff I have worked with in academic development encounters. On one level, these descriptions provide a rationale and orientation for the service that is being requested, but they also operate within what Besley (2001, p. 84) describes as a 'self-enfeebling narrative' and dependence on experts who purport to know one's context and needs better than oneself.

When I met with Rhianna the following week, she elaborated further on her problem-saturated self-description. At times in the conversation, her hands or body would move slightly in ways she explained she had limited power to control and she explained her shakes and inability to maintain composure as symptomatic of her multiple sclerosis. Although this was clearly a source of embarrassment to her, it was not something I would have particularly noticed had she not drawn my attention to it. I decided to attempt to engage with Rhianna's discursive construction of self, so I said to her, 'I do not want to minimise the impact that your multiple sclerosis or your daughter's autism have had on your life, nor the history of your childhood and family, but what about if you and I start from the position that there is nothing wrong with you, that there are struggles and issues that you have to face but that you are developing an increased capacity to manage these in your life.' Rhianna's face visibly lit up, her posture visibly changed and she said, 'that's working for me!'

Now, I have tried this tactic previously with various people, colleagues and students, and it has not always had this response. Some people have discounted this possibility and returned to an even more problem-saturated self-description – high anxiety levels generally produce such a response, in my experience. But on this occasion Rhianna was open to thinking about herself and the problems that

she had been recruited to internalise at least for a moment as external. At this point I was able to talk to her about the tyranny of the idea that one should know things one did not know and we discussed the observation that one only knows what one has had the opportunity to learn and know (Gee 2003).

In this discussion I felt a growing trust and intimacy with Rhianna, but an intimacy that was no longer oriented towards the disclosure of internalised self-limitations, but rather an intimacy that was oriented towards building a sense of solidarity between us in the face of the challenges of life. An intimacy in which I shared my own sense of inadequacy at times in the face of the challenges life throws at me but that this sense of inadequacy was not my truth, but rather a *self-enfeebling narrative* (Besley 2001, p. 84) that I had been recruited into characterised by the internalisation of problems by the doctrine of individuality which taught me to believe that I was autonomous and that the events in my life were solely the consequence of my choices. This is not a flight from responsibility, but rather an accurate evaluation of what one is responsible for and what is beyond one's responsibility, this latter being the external. This conversation with Rhianna has for me become emblematic of a *pedagogy of intimacy* in which learning is facilitated by restorying a problem-saturated self-account into an account which celebrates the achievements and strengths that have got us, both the student and me, to where we are today, and how it is these strengths and achievements that can propel us forward in the face of the challenges we currently contemplate.

I do not wish to claim that Rhianna's problems dissolved at this point. What I do believe happened is that Rhianna worked with me to construct a discursive space in which our work was not premised on any deficit on either of our parts; that we were both fully formed human beings who were successfully facing the challenges of our lives and work to the best of our abilities and that our capacities to learn and to make meaning in our lives was enhanced by a restorying that resists recruitment into deficit conceptions of self. Rather than allowing a confessional and disclosing intimacy to be an operation of power which reifies notions of dependence, Rhianna's and my jointly constructed pedagogical narrative provides an opportunity for a line of flight into another territory where

> Rhianna can resist recruitment to dominant stories of class ('I don't speak beautifully like you'), gender and social position (full-time care-giver) but constructs a narrative from the perspective of strength, survival and agentic action. Rather than existing in a dependent relationship to an expert, she is the co-conspirator in an alternative story.

In this restorying, I have posited a *pedagogy of intimacy*. The ideas canvassed by this chapter, are: that we have been recruited into a normatised narrative of life that provides a radically attenuated version of family, gender, 'marriage', sexuality, and what can constitute the intimate – as Geertz's (2001) review of Cai Hua's study of the Na graphically illustrates; that the norms of bodily constraint that we have inherited from the early modern construction of the civil body/self radically constrain our experience of self, others and intimacy and build constricting notions of the bodily abject; further that somatic intimacy has been quarantined in romantic relationships characterised by a discursive self-disclosing intimacy. If we consider these ideas as recruiting us into a narrative of self and others which places radical constraints on the possibility for intimate relations in modernity, what impact does this have on pedagogical encounters in which persons engage in intimate self-disclosure, when bodies imperfectly constrain themselves, when person's lives diverge from the normatised forms of ability, gender, sexuality and relationships? A *pedagogy of intimacy*, rather than seeing these as external to the learning endeavour - as liberal-humanist equal rights agenda often construct them - would regard these as the relational flow in which learning emerges; it is within these bodies, these lives and relationships, these tensions in the discursive performance of intimacy that learning and knowledge are engaged, constructed and achieved. My version of a *pedagogy of intimacy* is not one in which bodies, relationships and the intimate are externalised, but rather they are restoried. This restorying looks for the dominant canonical narratives (molar lines) that have recruited people to characterise and classify themselves as marginal, broken and inappropriate and also for the traces of lines of flight that point to subjugated self-narrative. This pedagogy of intimacy works to construct a restoried narrative of self-efficacy in which it is the dominant canonical narrative that is moved to the margins and subjugated knowledges of survival,

persistence and resistance are resurrected. This is no liberal-humanist liberation narrative, but rather a strategic self-positioning which opens up discursive space for subjugated knowledges and enables critiquing of dominant stories in order to determine lines of flight into alternative perspectives in which the authorial voice of the subject-agent of the narrative is heard mindfully (Botella & Herrero 2000, p. 411); a discursive space for 'political spirituality' (Foucault 2000, p. 233) and the construction of 'reverse discourse' (Foucault 1978, p. 100) which speaks back to reconstruct knowledge of bodies, selves and the intimate. A *pedagogy of intimacy* is premised upon academic workers who have the capacities for professional intimacy, that is to operate in analytical and relational spaces of intimacy characterised by both professional caring and skill.

Segue from intimacy to desire

In my journals, I have investigated what I experience as intimate dimensions to my academic work. My reading of literature pertaining to intimacy in modernity, emotion work and professional intimacy has led me to consider intimacy as discursive and formed by dominant discourses of gender and social position to name but two, but also as produced within the context of modernity in which a dominant form of intimacy is self-disclosure. Self-disclosure tends to recruit us to the production of a liberal-humanist individual self and deficit discourses leads us to self-narratives saturated by pathology. Restorying techniques open up a discursive space in which problem saturation can be externalised and an alternative self can be discursively constructed, a self that is able to narrate its history of endurance and accomplishment and to direct this history towards an agentic engagement with externalised problems. This then is 'a pedagogy of intimacy', that is, a pedagogic space in which disclosure is exchanged for externalisation and restorying. Intimacy, as a discursive space, provides a plane for the emergence of desire.

And did the Countenance Divine,

Shine forth upon our clouded hills?

And was Jerusalem builded here,

Among these dark satanic mills?

(William Blake, c. 1808, 'Jerusalem')

Chapter 5 **Desire, the curriculum and generic graduate attributes**

In which I use a course development project to reflect upon the absence of discussion about curriculum in higher education, the status of graduate attributes as a proxy for curriculum and both of these as desiring discourses which are framed by the dominant psychoanalytic model of desire as lack. I then review a Deleuzian construction of desire as production and relate this to the dressage function of education, display knowledge and social reproduction.

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Alison is the Director of the centre in which I work at the university. We often drop into each other's offices to chat. Sometimes the chats have a specific topic and purpose, at other times they are free ranging chats. For my part at least, these chats serve to reduce the sense of separateness that can sometimes come about when one is working individually on projects. They are also a context for much thinking and serve as a useful catalyst for moving projects forward. When Alison dropped in last Friday, the conversation turned to a tertiary enabling course that I am working on developing for Australian Indigenous students who are not eligible for direct entry to degree studies. We were discussing what the content of the course might be. Alison said that sometimes when she asked young Aboriginal students where they came from they might respond with something like 'I come from Campbelltown', and Alison explained that this was not what she was asking, that other students might answer informing her of whom their family is and where their country (land) is. She commented that she did not want to say there was only one way of being or identifying as Aboriginal, but there were ways in which Aboriginal identity were customarily articulated. For Alison, knowing one's clan and country is a valuable part of being an Indigenous Australian.

Impacting on this dialogue between Alison and me is a complex of desiring: Alison's desiring for students to possess a particular type of conventional resource for identifying as Aboriginal; my desiring to participate in this agenda in a non-oppressive and non-colonising way. The course we were discussing is itself a manifestation of desire: desire to reduce barriers to participation in higher

education, desire to create access, desire to increase Indigenous student participation and success rates in the university, desire to belie accusations of racism. These desires sit within an economy of desires regarding Indigenous rates of participation in higher education nationally, and a set of political desirings most recently emanating from Prime Minister Kevin Rudd's apology to Indigenous Australians and the Labor government's policy objectives labeled 'closing the gap' directed at reducing differential life expectancy, health statuses and educational access for Indigenous Australians. This economy of desires can be understood as an assemblage in Markus and Saka's (2006) sense of assemblage as a conceptual resource for alluding to the shifting relations and emergent conditions of contemporary times and 'an evocation of emergence and heterogeneity amid the data of inquiry' (p. 106).

As I conduct stakeholder consultations in order to produce curricular documents for this course, I conceptualise my work as listening to and bringing together the desirings of many into the discursive conventions for communicating desirings in Australian higher education. In this chapter I want to use theoretical explorations of desire to explore what they can illuminate about two discursive conventions for the expression of higher education desires: curriculum and generic graduate attributes.

Higher education curriculum and generic graduate attributes

The observation of a resounding silence around the term *curriculum* in higher education is commonplace.

> 'Curriculum' is a term that has been given little currency, or at least little profile, in higher education in Australia. Either a limited 'content' focused use of the term is assumed, or the term is used as a vehicle for the discussion of critical issues in higher education, e.g. '*inclusive* curriculum', '*learner-centred* curriculum', '*internationalising* the curriculum'. (Hicks, 2007, p. 1)

Barnett and Coate (2005, p. 1) observe that in higher education '[t]he very idea of curriculum is pretty well missing altogether.'

> … the absence of the term curriculum is not just a matter of vocabulary; not just a matter of a missing term. Its absence is indicative of systematic interests at work for which the term curriculum could pose difficulties. (Barnett & Coate 2005, p. 16)

Barnett and Coate view the silence around curriculum as avoidance of a contentious public debate about the purpose of higher education, issues of values and the nature of human being, and the learning and teaching challenges of the twenty-first century. From a political-economic perspective, this reluctance might be viewed as the uneasy relations between the neoliberal orthodoxies of early twenty-first century government at the 'heteronomous pole' (Bourdieu 1983) of educational policy and discipline-centric interest of faculty-based academics at the 'homogenous pole' (Bourdieu 1983) of course delivery – although I am only suggesting a very loose consensus and homogeneity among these academics. When the term 'curriculum' is used, it is understood in a variety of ways and distinctions can be drawn among: the intended/designed curriculum, the enacted curriculum, the experienced curriculum, the assessed curriculum, and, arguably, most importantly the hidden/tacit curriculum. With regard to this last form of curriculum Neville (2005) writes:

> When Daddy breaks up a fight between his children by giving Billy a cuff over the ear and shouting, 'How many times have I told you not to hit people?' Billy's conscious mind may hear the verbal message and act on it, or he may be aware of two conflicting messages and get confused. His unconscious only registers the non-verbal message. Likewise, while a teacher is keeping the children's conscious minds occupied with language and ideas, their unconscious minds are busy with the hidden curriculum. This comes to them through images. Some of these images come from the system and environment in which their schooling takes place. Some of them come from the actions, emotional tone, intonation and gestures which express the attitudes and unexamined assumptions of the teacher. Below the awareness of both teacher and child are pictures and a melody. For better or worse, these register in the child's consciousness, which receives the message without reflection, processes it, and stores it as a guide for behavior. When it emerges into consciousness, it emerges as an unchallengeable assumption about the nature of things. (p. 73)

Clegg (2011) points to the stratification of curriculum orientations between newer universities oriented towards widening participation with more 'outward-facing vocational curricula' (p. 99) and older, elite institutions focusing on traditional professional routes and disciplines. Clegg identifies a focus on teaching and learning strategies at the expense of a problematisation of common-sense curricula assumptions that context-dependent, applied knowledge is more relevant and produces more employable graduates.

Curriculum issues and their associated knowledge claims, however, have not been

> explicitly addressed … It is simply assumed that a focus on employability as relevance, and the cultivation of general skills … will produce more employable graduates (Clegg 2011, p. 99).

Clegg points out that the effect of this unexamined curriculum innovation is that employability outcomes for graduates of outward-facing vocational curricula are more restricted in part because 'knowledge in these applied areas is context specific and less capable of generalisation' (p. 99).

Research into higher education curriculum and graduate attributes

Research into higher education curriculum and graduate attributes is not extensive. I have selected three studies, Fraser and Bosanquet (2006), Barrie (2006) and Jones (2009) as emblematic, rather than constituting an extensive review, of published research on these topics.

Fraser and Bosanquet (2006) explain that for Habermas (1972) people understand the world differently according to their different interests in it; this theory of 'knowledge-constitutive interests' provides a productive analysis of constructions of curriculum. Theorists of school education, such as Kemmis and Fitzclarence (1986), Grundy (1987) and Cornbleth (1990), view curriculum as a social and cultural construction determined by Habermas's three fundamental human interests: *technical interest, practical* (or what Foley 2000 p. 19 calls *interpretive*) *interest* and *emancipatory interest*. Curriculum from a *technical interest* regards the outcomes and experience of the curriculum as tangible, and observable and conforming to the teachers intentions for the curriculum prior to the arrival of the students. This is an entirely rational view of curriculum which relies on the teacher's skill to ensure that the curriculum is implemented as planned and the outcomes are faithfully achieved. 'Knowledge is objective, "bounded" and "out there" … human knowledge is viewed as being independent of time and place … countable and measurable … discipline-based and … compartmentalized' (Giroux, 1981, pp. 52-3 in Fraser and Bosanquet 2006, p. 280). Freire (1970, 1993) conceives this as the 'banking concept of education' (p. 53), turning learners into containers or receptacles to be filled by the teacher: 'The more completely she fills the receptacles, the better a teacher she is' (p. 53).

A *practical interest* 'rests on teacher judgement, rather than teacher direction' (Stenhouse 1975 in Fraser and Bosanquet 2006, p. 280). Teachers provide opportunities for learning by making meaning of the curriculum for their students in an atmosphere of open communication, trust and mutual respect. The curriculum is learner-centred and learning-centred rather than content-, teacher- or teaching-centred. The process of learning takes precedence over the content and with a focus on actions and practices which emanate from reflection. Teachers are researchers of their own practice and test theory in relation to that practice. An *emancipatory interest* has a critical focus of liberating learners from false consciousness and assisting them to see the forms of social constraint and distorted communication which oppress them. Teachers and learners are bound in a shared struggle for emancipation through the joint construction of knowledge. The curriculum is negotiated through the dynamic between action and reflection, content is authorised by the students, and learning is held in flux and cannot be determined in advance. Learning takes place within a community of scholars with the ultimate aim being that students become full, autonomous members of that community. The emancipatory interest is bounded by the material constraints of the education system but is oriented towards learning that impacts and alters that system. For Freire, emancipatory or libertarian education is driven by a desire for reconciliation; 'Education must begin with the solution of the teacher-student contradiction so that both are simultaneously teachers *and* students' (Freire 1970, 1993, p. 53).

Fraser and Bosanquet (2006) do not account for curriculum interests that have developed since Habermas in response to post-structural challenges to the epistemological and ontological assumptions of critical theory. The Marxist notion of false consciousness, for example, has been challenged by a broad theorisation of discourse and discursive practices, and content as knowledge has been unmasked as the operation of power and regimes of truth. Fraser and Bosanquet should surely have added a category of *post-structural interest* to their taxonomy.

Fraser and Bosanquet (2006) found that the academics in their study, consisting of '25 interviews with academics from various disciplines; from associate lecturers to associate professors; with teaching experience ranging from three years to

thirty years' (p. 270), had widely divergent conceptualisations of the term *curriculum.* Fraser and Bosanquet identify four distinct categories of conceptualisation of curriculum among their research participants: A) the structure and content of a unit/subject, B) the structure and content of a program of study, C) the student's experience of learning, and D) a dynamic and interactive process of teaching and learning which they elaborate in the following table.

Category			Curriculum focus	Student/teacher responsibilities
A	PRODUCT FOCUSS TEACHER -DIRECTED	TECHNICAL INTEREST	- unit - organisation and structure of unit - content - directing student learning	*Teacher:* - provides unit outline which defines learning *Student:* - learns according to unit outline
B			- unit and programme - organisation and structure of unit and program - content - directing student learning - graduate outcomes	*Teacher:* - develops unit within programme framework *Student:* - learns to achieve graduate outcomes
C	PROCESS FOCUS STUDENT-CENTRED	PRACTICAL INTEREST	- unit, programme and discipline - organisation and structure of unit, programme and discipline - process over content - framing learning environments - graduate outcomes - reflective practice	*Teacher:* - provides framework for learning within the discipline - responds to student' needs and specific interests *Student:* - engages with the knowledge of the discipline - communicates interests and needs
D		EMANCIPATORY INTERES	- unit, programme, discipline and beyond - organisation and structure of unit, programme and across disciplines - process over content - collaborative construction of learning environments - graduate outcomes - reflective practice - changing students' world-views - interaction of student and teacher knowledge - mutual exchange	*Teacher:* - challenges students' taken-for-granted understandings *Student:* - changes as a person - is responsible for, and has control over own learning - is emancipated *Teacher and student:* - share life experiences - challenge each others' taken-for-granted understandings - undergo a shared process of change

(Fraser and Bosanquet 2006, p. 277)

Before commenting on this data, I will briefly outline another study utilising the same methodology but this time in relation to generic graduate attributes.

By proxy, debates about curriculum in higher education are played out around the concepts of learning and generic graduate attributes. An effect of this discursive move is to focus on discrete, context-, content- and discipline-independent performance of skills by graduates. Reeves (2010, p. 34) comments that 'the use of the term learning tends to hide the role of [educators] from view' whereas the term 'education', by way of contrast, does not. Barrie (2006) observes that a key driver of the focus on generic graduate attributes is a call for universities to produce graduates with employability skills. In Australia, this reflects the orienting of higher education towards the needs of the knowledge economy with resultant requirements for massification, increased public funding and a turn towards quality metrics. As such, higher education curriculum debates are being driven by those at the 'heteronomous pole' (Bourdieu 1983) of the higher education field: state funding apparatuses and employers. A key issue here is the absence of the interests of the academic and teaching staff who deliver the curriculum and a resounding silence of student voices. Whereas, traditionally these academic staff taught students disciplinary knowledge, they are now charged with producing graduates with skills, knowledge, and abilities that are discipline-independent. Barrie (2006) found that academics in his study had qualitatively distinct understandings of what generic graduate attributes are.

> Some academics express an understanding of generic graduate attributes as basic *precursory* abilities students bring to university and which provide a minimum base to which can be *added* the disciplinary knowledge of a university education. Other academics express an understanding of graduate attributes that goes beyond this to encompass additional general functional abilities and person skills that can usefully *complement* the discipline specific learning outcomes of a university education. Other academics understand generic attributes to be more than useful additional general skills, rather they are specialized variants of such general skills that are essential in the application of discipline knowledge and the *translation* of university learning to unfamiliar settings thus usefully *transforming* the products of university learning. Some academics express a yet more complex understanding of generic attributes as *enabling* abilities and aptitudes that lie at the heart of scholarly learning and knowledge, with the potential to transform the knowledge they are part of and to support the creation of new knowledge and transform the individual. (pp. 224-5, italics in original)

Barrie explains that disciplinary determinacy was not in play here in that academics were not divided by disciplinary lines into these four categories of precursory conception, complement conception, translation conception or enabling conception of generic graduate attributes. This calls into question how generic these graduate attributes are when those charged with teaching them have such profound differences in their understanding of them.

Neither Fraser and Bosanquet (2006) nor Barrie (2006) demonstrate reflexivity with regard to the way in which desire operates within their research processes. Both studies were 'phenomenographic', by which is meant they draw upon methods initially developed by Ference Marton and his associates at the Department of Education and Educational Research at Gothenburg, Sweden in the 1970s. The objective of phenomenography is to 'describe the qualitatively different ways in which a phenomenon is experienced, conceptualized, or understood, based on an analysis of accounts of experience as they are formed in descriptions' (Marton 1992, p. 253 in Hasselgren & Beach 1997, p. 192). These accounts are usually produced through interviewing and then categorized by the researcher. A clear issue here is that of 'ontological reflexivity', that is:

> questions concerning how the data and the findings reflect the understandings and
> experiences of the subject(s) of the research, and that both the data, the constructs and
> even the object of phenomenographic research may be reflections of the researchers'
> own ideas, or products of interaction in the empirically productive situation (e.g. interview)
> … (Hasselgren & Beach 1997, p. 192).

These questions about reflexivity are what concerned me in reading both Fraser and Bosanquet (2006) and Barrie (2006): the methodology and knowledge production techniques employed in both studies was only cursorily glossed in both studies as if it were outside of the interests of the reader or beyond concern – this is arguably a consequence of editorial policies which enforce strict word limits. But perhaps most disturbingly for me as a reader was that the outcomes of the research were quite predictable for anyone familiar with the orthodoxies of a community of practice that might be termed the 'Academic Development fraternity' or what Holmes and Grant (2007, p. 2) refer to as 'the "we" who are academic developers'. Further, the categories produced were normative in that they present a hierarchy of values with regards to teaching and learning that

circulate within that fraternity but which are reputedly only marginal within the collectivity of our disciplinary-based colleagues. I present the following table as illustration of my analysis of how Barrie's and Fraser and Bosanquet's categories normatively construct this hierarchy of values.

Hierarchy of Values	Categories from Barrie (2006)	Categories from Fraser and Bosanquet (2006)
Not endorsed by the "we" who are academic developers	precursory conception, complement conception,	Technical interest
Regarded ambivalently by the "we" who are academic developers	translation conception	Practical interest
Endorsed by the "we" who are academic developers	enabling conception	Emancipatory interest

In the case of Fraser and Bosanquet (2006), the categories were prepackaged by Habermas (1972) so the study in effect matched verbal cues with predetermined categories. As Hasselgren and Beach (1997) observe, truth is attributed to phenomenography rather than any reflexivity being presented of how truth is produced through the technology of its methods.

The third text that I want to examine in this part of the chapter deals with generic graduate attributes. Jones (2009, pp. 85-6) concludes that 'generic skills or attributes are highly context-dependent, and are shaped by the disciplining epistemology in which they are conceptualized and taught'. Jones explores three key generic graduate attributes, problem solving, critical thinking and communication, across the disciplines of History, Physics, Economics, Law and Medicine in 'two large, research-intensive Australian universities' (2009, p. 86). Following is a reproduction of her analysis of one of these generic graduate attributes, that of communication:

Table 1.   Overview of generic skills

	History	Physics	Economics	Law	Medicine
Commun -ication	Written – essays the central form of assessment Some class discussion, presentation, debates	Not the central form of assessment, Laboratory reports, posters, assignments Some oral presentations	Not the central form of assessment Some essays, assignments	Written – essays, assignments Oral communication is considered important but not systematically included in teaching or assessment	Oral communication is central to assessment – clinical skills, part of problem solving Clinical communication is overly [sic] taught Written communication – some assignments, essays, research reports

Jones 2009, p. 89.

In my opinion, Jones claim that generic graduate attributes are context dependent surely renders such attributes not 'generic' for they do not transcend disciplinary contexts. The de-disciplining of generic attributes is a consequence of the policy imperatives that drive them not any verifiable attribute of students across the disciplines; that is they are performative. Hoskin (1993) points out that with the emergence of the three main discipline arenas of the humanities, the empirical sciences and economics in universities during the mid- to late-nineteenth century 'there is a real sense in which each of these new pedagogic arenas produced a new way of constructing the self: respectively as critical interpretive, as technical-scientific, and as rational-economic' (p. 280). While, as Hoskins explains, the convergence of writing, examination and grading meant that '[s]tudents for the first time in history learned under constant examination and for grades, knowing that they were to be examined and graded on what and how they wrote' (p. 273), mass higher education since the late twentieth century has resulted in students from widely divergent linguistic backgrounds and sociolects entering universities. Jones' table (above) does not present a set of generic communication skills, but on the contrary, that the communication skills through which students will be assessed are widely divergent from discipline to discipline; and further, that the conceptualisation of the student graduate as a disciplinary communicator accrues widely divergent value from discipline to discipline, as for example in Economics

where communication, according to Jones is 'not the central form of assessment' (p. 89).

The desire that universities might produce graduates that have 'good communication skills' is readily understandable, but a discipline-segmented higher education system which assesses content learning through such a vastly divergent set of discipline-specific knowledge communication practices is not necessarily going to produce graduates with generic communication skills of the type and at the level that employers, for instance, might desire. What emerges here is a conflict of desires: the desires of disciplinary academics to teach the discipline in the discourse of the discipline versus the desires of employers to employ graduates with generic communication skills and disciplinary knowledge. The claim that the attributes of these diverse subjectivities are generic is ideological; the belief that discipline-segmented, semesterised and modularised higher education as currently organised can deliver these outcomes is likewise ideological. Generic graduate attributes do not state what the outcomes of university undergraduate education are, they proclaim what they shall be: they are normative and performative in the sense that their articulation is a discursive strategy on the part of non-disciplinary 'stakeholders' for bringing into being what is thought should be.

I don't think I was a particularly good communicator upon graduation from my undergraduate studies. On reflection, my communication skills are something that has developed over my adult life, particularly in times when my occupations have demanded that I engage in communication in registers that I am motivated to acquire, are meaningfully contextualised, and for which there are facilitative resources such as examples of the target and feedback on my performance. On the occasions in which I have been asked to assist colleagues and friends with communication tasks I have been struck by how persons who are very adept communicators in some domains of their life might be markedly less adept in others or at other times; our mastery of registers of discourse is a consequence of our participation in the social domains to which they pertain with all the affective impact that pertains to those domains. For this reason, for me, a purely technicist interest as proclaimed by graduate attributes evoke an image of 'satanic mills',

factories belching smoke, taking in raw materials and spurting out goods within a value-system dominated by efficiency and profit but regardless of the effects upon the human players who work within, live near or consume the products of the factory. Admittedly, hyperbole drives this metaphor, but my point is that the desires operating behind the seemingly innocuous statements of generic graduate attribute are those of 'fully Capitalist production' (Marginson 2004, p. 5), quality assurance and efficient expenditure of government funds rather than the formation of persons, the induction of individuals into communities of practice or the space for acquiring mastery of registers through discursive engagement. These are not dichotomous, mutually exclusive categories of desire, but the scarcity of articulation of generic graduate attributes statements accompanied by the imprecision and grandiosity of the claims made by graduate attribute statements puts them into the register of product feature statements, or even sales pitches, rather than curricula frameworks; they are an articulation of knowledge as a 'thing made':

> Knowledge, once it is defined, taught and used as a "thing made," is dead. It has been forced to give up that which "really exists": its nature when it is a thing in the making, continuously evolving through our understanding of the world and our own bodies' experience of and participation in that world.
>
> When taught and used as a thing made, knowledge, the trafficked commodity of educators and producers of educational media, becomes nothing more than the decomposed by-product of something that has already happened to us. What has already happened was once very much alive: the *thinking-feeling*, the embodied sensation of *making sense*, the *lived experience* of our learning selves that make the thing we call knowledge. Thinking and feeling our selves as they *make sense* is more than merely the sensation of knowledge in the making. It is a sensing of our selves in the making, and is that not the root of what we call learning? (Ellsworth 2005, p. 1, italics in original)

Echoing Peseta's (2005) observation about much academic development discourse, I note here that the research that I have just reviewed does not feel like my experience of living and working in higher education. I want to explore in the rest of this chapter how we might conduct research differently to capture more nuanced understandings of higher education curriculum and learner attributes. To pursue this objective, I will explore how a theorisation of desire might assist us to understand curriculum and the attributes of graduates.

Desire as lack

Grosz (1995) explains that the 'West' has inherited a conceptualisation of desire as lack. In Greek mythology, Desire is the child of *Penia* (Poverty) and *Poros* (Wealth) which signifies an inheritance of inadequacy and excess and Plato in *The Symposium* regarded this as a flaw or lack in the human character, a longing for that which we lack. For Hegel in *The Phenomenology of the Spirit* desire is a unique kind of lack, for it can only be for that which cannot be fulfilled: 'To provide desire with its object is to annihilate it' (Grosz 1995, p. 176) because objects lose desirability once they have been obtained. 'This desire has both end point and objective – satiation through acquiring and negating the desired object' (O'Shea 2002, p. 926). Freud, by contrast, does not locate the lack in the subject, but within the social dyad of the mother and child in which desire will create substitutes for the primal, lost and forbidden object. Desire, in the Freudian conception, is an *oedipalising* process by which the child relinquishes incestual attachments for the mother through an endless creation of substitutes and replacements. This model sexualises desire in terms of the binary masculine/feminine:

> Desire, like female sexuality itself, is insatiable, boundless, relentless, a gaping hole, which cannot be filled or can be filled only temporarily; it suffers an inherent dependence on its object(s), a fundamental incompletion without them. (Grosz 1995, p. 177)

Here desire is negative and coded in feminised terms whilst performing violence on any notions of feminine completeness independent of masculinity. 'It feminizes, heterosexualizes, and binarizes desire at an ontological and epistemological level.' (Grosz 1995 p. 177)

Building on Freud's work, Lacan proposed that humans develop an image of themselves through the symbolic order, or language, which implies that we come to know ourselves through the discourse of the other. But because our symbols are separate from the materiality of things, our entrance into language is accompanied by lack, loss and absence. The drive for completion to reclaim this loss constitutes desire, constituted in the social and linguistic structures and therefore never our own but caught up in the game of language. Because of its origin in an image, this desire for wholeness is impossible, can never be achieved (Zembylas 2007).

Desire as production

However, Grosz outlines a subordinated tradition within the 'West' which sees desire quite differently. Since Spinoza, Grosz explains, there is a tradition that sees desire as production not lack; 'Desire is the force of positive production, the action that creates things, makes alliances, and forges interactions.' (Grosz 1995, p. 179)

> When … striving is related only to the mind, it is called will; but when it is related to the mind and the body together, it is called appetite…
>
> Between appetite and desire there is no difference, except that desire is generally related to men insofar as they are conscious of their appetite. So *desire* can be defined as *Appetite together with consciousness of the appetite*.
>
> From all this, then, it is clear that we neither strive for, nor will, neither want, nor desire anything because we judge it to be good; on the contrary, we judge something to be good because we strive for it, will it, want it, and desire it. (Spinoza 1677, 1994, p. 76, italics in original)

In this formulation, Spinoza reverses our conventional understanding of the relationship between desire and ethics: things are good *because* we want them. But Spinoza exhorts us to pay attention to how we come to desire what we desire.

> Throughout his work, Spinoza does not cease to enounce three kinds of personages: the man with sad passions; the man who exploits these sad passions, who needs them in order to establish his power; and the man who is saddened by the human condition and by human passions in general … The slave, the tyrant and the priest …, the moralist trinity … "In despotic statecraft, the supreme and essential mystery is to hoodwink the subjects, and to mask the fear, which keeps them down, with the specious garb of religion, so that men may fight as bravely for slavery as for safety, and count it not shame but highest honor to risk their blood and lives for the vainglory of a tyrant" (Deleuze 1979, 1988, p. 25; embedded quotation from Spinoza's preface to *Theological-Political Treatise*)

It is in this lineage that Deleuze and Guattari (1983, 1987) develop their theories of Desiring-Machines and Rhizomatics.

Deleuze and Guattari challenge the notion that desire relies upon lack. 'If desire produces, its product is real. If desire is productive, it can be productive only in the real world and can produce only reality' (1983, p. 28). So the object of desire is not lacking, it is present and produced by desire; rather desire lacks a fixed subject: 'between the act of producing and the product, something becomes

detached, thus giving the vagabond, nomad subject a residuum' (1983, p. 28). In this reversal of the traditional formulation of desire, '[d]esire is not bolstered by needs, but rather the contrary; needs are derived from desire: they are counterproducts within the real that desire produces. Lack is a countereffect of desire' (1983, p. 28). Deleuze and Guattari regard contemporary lack as a deliberate production within the market economy as a means of organising wants and needs within a system of abundance, whereby desire is constrained by the fear of not having one's needs met and tethering desire to objects that are purportedly exterior to desire and the consequence of rationality.

> We maintain that the social field is immediately invested by desire, that it is the historically determined product of desire, and that libido has no need of any mediation or sublimation, any psychic operation, any transformation, in order to invade and invest the productive forces and the relations of production. *There is only desire and the social, and nothing else.* (Deleuze and Guattari 1983, p. 31, italics in original)

> You may have an interest in [something], which you can pursue in a highly rational manner. But that interest exists as a possibility only with the context of a particular social formation, our capitalist formation … Your drives have been constructed, assembled, and arranged in such a manner that your desire is positively invested in the system… what we desire, what we invest our desire in is a social formation, and in this sense desire is always positive. Lack appears only at the level of interest, because the social formation – the infrastructure – in which we have already invested our desire has in turn produced a lack. (Smith 2007, p. 74)

This formulation provides us with an insight into why people might fight for 'their servitude as stubbornly as though it were their salvation?' (Deleuze & Guattari, 1983, p. 31) Why, for instance during the Second World War, did subjugated colonial subjects fight in the armed forces of their colonial oppressors on the side of their colonial oppressors? Or for that matter, in the First World War why did the British working class forfeit life and limb in armed forces that were led (at a safe distance) by the aristocracy? Or earlier why did so many women militate against universal suffrage? Deleuze and Guattari (1983) explain that our desires are not our own but rather they are invested in the social formation that creates our interests and creates the sense of lack if we do not obtain those interests. Reason is the means by which we achieve our interests once they have been determined.

> Reason is always a region carved out of the irrational – it is not sheltered from the

> irrational at all, but traversed by it and only defined by a particular kind of relationship among irrational factors. Underneath all reason lies delirium and drift. Everything about capitalism is rational, except capital … A stock market is a perfectly rational mechanism, you can understand it, learn how it works; capitalists know how to use it; and yet what a delirium, it's mad … It's just like theology: everything about it is quite rational – if you accept sin, the immaculate conception, and the incarnation, which are themselves irrational elements. (Deleuze 2004, p. 157)

Deleuze and Guattari posit psychosis as a model for the unconscious; 'the delirium that lies at the heart of the self (schizophrenia) is one and the same thing as the delirium that exists at the heart of our society' (Smith 2007, p. 75); capitalism is one of the clearest illustrations of this in that it is based on an idea (capital) that while having no materiality has material effects, is controlled by no one and operates deliriously.

Desire also embodies the power of becoming-other and this is the condition in which creativity and reproduction occur in society as in the 'natural' world; desire is positive: 'desire is understood as a primary active force rather than as a reactive response to unfulfilled need' (Patton 2000, 69-70). For Deleuze, desire makes us human 'yet always more than human; we are able to be more than how society would represent and constrain us' (O'Shea 2002, p. 931). Desire produces a machine which is a circuit of libidinal energy: for Deleuze and Guattari, libidinal energy is not primarily sexual and does not direct itself towards a centred subjectivity. Whereas Freud conceived of desire as polymorphous perversity, Deleuze and Guattari shift desire away from a fixed object and outside of the regulation of social norms because desire unceasingly makes connections.

> Thus desiring production is commensurate with creation; it is the very process of affective creation, that explosive and disruptive production of what is new which is always and everywhere at risk of being captured, organized, hierarchized, exploited, and subject to repetition of the same, the habitual, the common. (Olkowski 2002, p. 18)

> This is a complex process which has three phases corresponding to the main stages of the production process as described by Marx: first, there is the connection of part-objects and flows of energy or material to form an elementary body or simple machine. Second, the aggregation of these elements to form a complex body involves the constitution of what they call a 'body-without-organs' or 'plane of consistency'. … Third and finally, there is a phase of consumption involving the experience of intensive states of the resultant

psychic body. This implies sensation or self-enjoyment in a broad sense, which includes privation and suffering as well as sensual pleasure. (Patton 2000, pp. 71-2)

Deleuze and Guattari's formulation of desire draws upon Nietzsche's notion of drives. Smith (2007) explains that for Nietzsche it is not our egos or conscious opinions that interpret the world but our drives (or passions), and each of us has multiple drives that are contradictory among themselves. We humans are all capable at one time of both egotism and altruism, hard-heartedness and magnanimity, severity and lenience, capable of insincerity, inflicting pain and giving pleasure. Each of these drives has a lust for sovereignty, a 'will to power' (Nietzsche 1967). When we attempt to combat drives that we regard as negative, this constitutes not a subject in combat with the drive, but simply a competition between drives. Our intellect, according to Nietzsche, is simply the relation of these drives to each other: what we call 'reason' is just a system of relations between passions. Unconsciously we take our dominant drive and interpret it as our entire ego externalising the subordinated drive as something other than ourselves, an 'it': 'hence Freud's idea of the "id," the "it" – it is clear he got this idea from Nietzsche' (Smith 2007, p. 70). Morality, then is a ranking of the drives based on the 'herd instinct', that is what is in the interests of the community and the furtherance of the species; and 'drives' for Deleuze and Guattari 'are simply the desiring-machines themselves' (1983, p. 37). Deleuze and Guattari present a compelling argument here for desire being that which produces rather than that which is lacked.

Another traditional notion that Deleuze and Guattari turn on its head is that of the metaphorical 'Tree of Knowledge' or what they term an arborescent system of knowledge that is hierarchical with a centre and periphery structure.

> We're tired of trees. We should stop believing in trees, roots, and radicles. They've made us suffer too much. All of arborescent culture is founded on them, from biology to linguistics. Nothing is beautiful or loving or political aside from underground stems and aerial roots, adventitious growths and rhizomes. (1987, p. 17)

The characteristics of a rhizome which Deleuze and Guattari regard as representing human knowing more accurately and insightfully than a tree are that it is largely underground and therefore unseen, it grows laterally, and detached parts are capable of generating new plants. '[T]he rhizome is an acentered,

nonhierarchical, non signifying system without a General and without an organizing memory or central automaton, defined solely by a circulation of states.' (1987, p. 23) Whereas the tree takes the linguistic form of 'to be', the rhizome is conjunctive, it takes the form of 'and … and … and …' (1987, p. 27)

> Let us summarize the principal characteristics of a rhizome: unlike trees or their roots, the rhizome connects any point to any other point, and its traits are not necessarily linked to traits of the same nature; it brings into play very different regimes of signs, and even nonsign states. The rhizome is reducible neither to the One nor the multiple. It is not the One that becomes Two or even directly three, four, five, etc. It is not a multiple derived from the One, or to which One is added (n + 1). It is composed not of units but of dimensions, or rather direction in motion. It has neither beginning nor end, but always a middle (*milieu*) from which it grows and which it overspills … Unlike a structure, which is defined by a set of points and positions, with binary relations between the points and biunivocal relations between the positions, the rhizome is made only of lines: lines of segmentarity and stratification as its dimensions, and the line of flight or deterritorialization … (1987, p. 23)

Deleuze and Guattari take psychoanalysis and linguistics as examples of arborescent knowledge systems to illustrate their point. For example, in Chomsky's structural linguistics, the S symbol operates at the top of the tree diagram to dominate the sentence through a series of proclamations of the form, 'each sentence must be grammatical' and 'each statement must be either a noun phrase or a verb phrase', as in the following example.
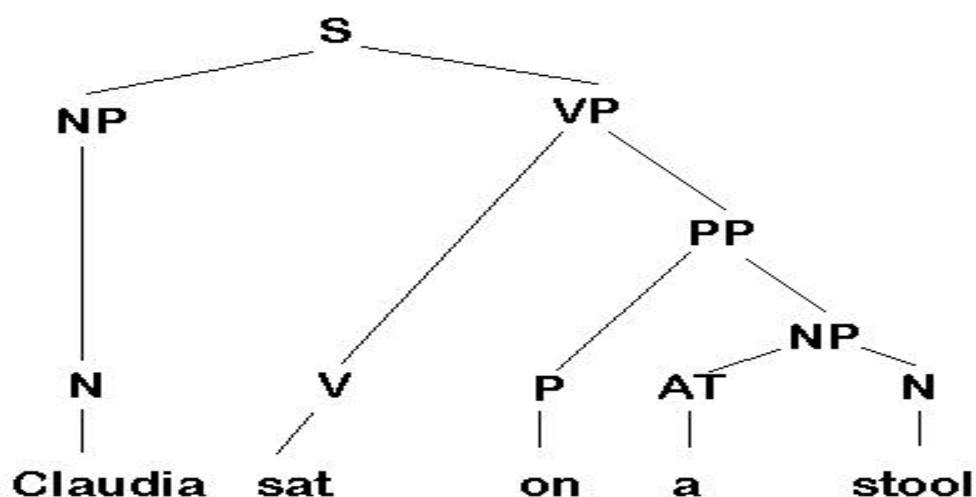
Leaving aside the banality of the uncontextualised, fragmentary 'language' being analysed here, there are further serious issues with this as a model of language.

For Deleuze and Guattari, rather than providing an abstraction for understanding language, this approach to language lacks abstraction and functions as a trace of language rather than a map of it.

> It is always possible to break a language down into internal structural elements, an undertaking not fundamentally different from a search for roots. There is always something genealogical about a tree. It is not a method for the people. A method of the rhizome type, on the contrary, can analyze language only by decentering it onto other dimensions and other registers. A language is never closed upon itself except as a function of impotence. (1987, p. 8)

Similarly psychoanalysis is engaged in tracing an unconscious that is already there 'on the basis of an overcoding structure or supporting axis, something that comes ready-made' (1987, p. 13). A rhizome is more than a tracing, it is a map. For example, a wasp and an orchid form a rhizome or map, wherein the wasp relies upon the orchid for its nectar but simultaneously becomes part of the orchids' reproductive apparatus by transporting its pollen. 'The orchid deterritorializes by forming an image, a tracing of a wasp; but the wasp reterritorializes on that image' (1987, p. 11)

> There is neither imitation nor resemblance, only an exploding of two heterogeneous series on a line of flight composed by a common rhizome that can no longer be attributed to or subjugated by anything signifying. Rémy Chauvin expresses it well: "the aparallel evolution of two beings that have absolutely nothing to do with each other" (1987, p. 11)

Desire and education

Usher (2010) observes that Deleuze and Guattari are not easy to read partly because their writing is itself written as a complex rhizome and also partly because of the complex concoctions of neologisms: rhizomatics, territorializations, deterritorializations, lines of flight, to name a few. For Usher, Deleuze and Guattari offer useful conceptual resources 'that imaginatively portray the present whilst providing insights into future possibilities free of the oppressive grand narratives of the Western Enlightenment.' (p. 67) – one of modernity's significant lines of force. Usher conceives of learning in the age of the internet and 'hyper-connectivity' (p. 68) as being rhizomatic and as having escaped on a line of flight from institutionalised education. 'Knowledge can be widely disseminated directly from individuals, no longer needing to be filtered through organizations and institutions' (p. 68). However, the abstract machines of modernity, 'the historical stage founded on normalizing and repressive discourses

and institutions that pervade all aspects of social existence and everyday life' (p. 70), and capitalism which 'combin[es] anything with anything into assemblages that homogenize everything to the values and demands of the market' (p. 71) threaten to reterritorialise learning into another stratum, as an instrument of economic competition foregrounding the rational at the expense of desire in the forms of policy, practice and research. Yet desire means that learning can always take off on a line of flight away from this reterritorialisation into new spaces of deterritorialisation.

> Learning is rhizomatic, it stretches, bends and conjoins, making all sorts of intended and unintended senses, stretched across time and space in unexpected multiple ways. Our learning is through the connections we make rhizomatically as well as those that are allowed and valued by the abstract machine. (Usher 2010, p. 74)

> Education as an institution occupies a troubled space within these developments. It is a modernist institution of "spaces of enclosure", such as the printed text, the classroom and the curriculum. These spaces of enclosure are now called into question. Mirroring the rhizomatic features of cyberspace, there are less [sic] boundaries and hierarchies. There is more scope for learners to *construct* knowledge rather than just passively receive it. People are more likely to understand their own identity as that of 'learner' and more likely to be in a position to determine their own learning and paths of learning. Learning can thus be now signified more in terms of multiplicity, of multiple paths, non-linear forms, moving from the fixed institution-based space of education to a more open and unbounded terrain of learning. (Usher 2010 p. 75, italics in original)

From this perspective, graduate attributes can be viewed as a response to the deterritorialisation of education as a consequence both of the hyper-connectivity of the internet wherein access to information and learning has been placed in the hands of the learners rather than residing monopolistically in the academy and of the neoliberal marketisation of higher education. Graduate attributes seek to reterritorialise learning within the arboreal foundationalism of modernity. However, such a strategy is not without its points of vulnerability forming lines of flight for learners to deterritorialise this reterritorialisation in a rhizomatic process of … and … and … and …

Commoditised, neoliberal western education is technicist in that the outcomes of learning are predetermined and the relationship of teachers and learners is that of

service provider and client. Effective delivery of the product is achieved through the development of quality assurance processes modeled on commodity production. Interpretive and emancipatory approaches to curriculum, let alone post-structural approaches to curriculum, do not lend themselves to this model of commodity production and consumption because they bring indeterminacy into play in the desiring relations between teachers and learners. 'Desire haunts the fixity of meaning and purpose; tests its worth. It contests tightly packed rational models which aim to explain, predict, and control possible futures' (Pignatelli 1998, p. 338-9). This constitutes a line of flight from technicist education in which affect comes into play and teachers and learners negotiate curriculum and knowledge; 'affect in education may be redefined as a *landscape of becoming* in which forces, surfaces and flows of teachers/students are caught up in a desiring ontology and consequently, a pedagogy of desire is explored as a *transformative* practice' (Zembylas 2007, p. 332, italic in original). Desire then becomes a praxis within a pedagogy of desire, wherein pedagogy is defined as 'the relational encounter among individuals through which many possibilities for growth are created' (Zembylas 2007, p. 332). For Zembylas, there is no pedagogy without desire wherein desire is not conceived of as a trait of individuals but a plane of immanence which produces subjects (students, teachers) and is the transformative power, the power of creativity, novelty and change. A pedagogy of desire runs counter to technicist views of learning in order to engage with neglected dimensions of learning such as joy, pleasure, happiness and transgression; it is an education for visionaries not bureaucrats.

> ... we can identify certain general practices that may follow from a pedagogy of desire; here, I want to share three such practices. First, teachers with their students learn to *love* critical questions (Martuseqicz, 1997). Second, teachers and students are motivated by the creative energy of desire to share the force of wondering in learning and the potential consequences of alternative assemblages of subjectivities that they may embrace or pursue (Zembylas, 2005). Finally, pedagogy of desire problematises the role of the body in teaching and learning; pedagogical practice along these lines, then, would be to provide multiple opportunities for both teachers and student to enact passionate and embodied forms of teaching and learning. (Zembylas 2007, p. 343)

> Most importantly, perhaps, a pedagogy of desire draws attention to the social and political construction of desire and transforms the valorization of essential (basic) knowledge and skills into a site of political analysis. (Zembylas 2007, p. 344)

In chapter 1 I explained that my initial interest in conducting this study was piqued by Peseta's (2005, p. 39-40) observation that the discourses of academic development are 'limited at representing joy and difficulty, or things like pleasure, guilt, feelings like humiliation, grief or even shame.' For me these limitations emanate from the lack of curriculum models that account for desire and for pedagogies that eliminate desire by regarding knowledge as 'a thing made'? (Ellsworth 2005, p. 1) rather than as a plane of immanence in which subjectivity and the power for creativity comes into being.

Dressage, display knowledge and social reproduction

A carceral function is evident in many of the practices of the university in that students are required to attend at certain times in certain places, must conform to procedure, must obey the rules, must accept control of their behavior and their discretion is attenuated; nowhere is this more apparent than in the conduct of examinations, but arguably the carceral function infuses the whole process of higher education, the lecture room, the tutorial, the seminar, the laboratory and so on. Another isomorphism of universities and more formally carceral institutions such as prisons and asylums is that they both exclude the public from access and the business of the university is done away from the public gaze, or when the public gaze is permitted, the areas of access are strictly defined, such as, for example, at graduation ceremonies; as with formally carceral institutions, controlled access is given at moments of public display. 'There is work that needs to be done, and work that does not need to be done … We would suggest that anything that falls into the latter category is an obvious form of labour as dressage' (Jackson and Carter 1998, p. 59). Equestrian dressage is the training of horses in deportment and the performance of unnatural movements for the sake of control and the pleasure of the controller; it is non-productive, non-utilitarian and unnatural behavior (Jackson and Carter 1998, p. 54). Dressage functions to suppress deviance and to establish a fantasy of docile, obedient, normalised subjects through performances that appears to be, but are not, part of the productive function of labour. Foucault called this apparatus of control the 'dispositif'; 'The dispositif is more than the discourse, more than the knowledge which is an essential prerequisite for the organization and management of populations, because it combines discourse with practices and effects and, most

importantly, relates all of these to a strategic function' (Jackson and Carter 1998, p. 60).

Graduate attributes can be seen as an element in the *dispositif* of higher education. They provide the mechanisms for the fantasy of docile, obedient, normalised student subjects who display knowledge for the pleasure of their 'controllers'. In particular, graduate attributes invariably target the performance of narrowly defined linguistic skills wherein language is conceived aborescently; since the formulation of Bourdieu's social reproduction theory (Bourdieu & Passeron 1990) it has been observed that education reproduces social inequalities through the pedagogic practices of teachers who reward the cultural capital of students from middle class families and penalise the cultural capital of students from classes marginal to the educational endeavour. 'Bourdieu's work … illustrates how internal processes … including assessment for selection purposes and the attainment of formal qualifications provide for the reproduction of the elite rather than being genuinely meritocratic' (Kelnowski 2009, p. 83). As Gee (2003, p. 28) points out, if students are being assessed on knowledge, skills and attributes 'that they have not had equivalent opportunities to learn, the assessment is unjust (unless, of course, the purpose of the assessment is to demonstrate this disparity in opportunity to learn).' Graduate attributes can be seen to reward this difference in opportunity, one manifestation of which is the linguistic capital of middle class students, by creating dressage tasks for the normalisation of marginalised classes that satisfy a desire for docile, remediated, non-deviant others. Deviant linguistic performance, rather than being eradicated, is necessary in order to demonstrate the rule; the abject is the necessary emblem of the imperative to subjectification.

Graduate attributes enshrine and endorse a view that learning is an observable and measurable entity. Not only is this inaccurate, it has a 'backwash' effect on learning in that it determines what is recognised and valued in education. Carini (2001) in a chapter titled 'Valuing the immeasurable' strongly argues two points: 'First, there is that in learning and educating which is immeasurable. Second, at present, the measurable (technical) is determining what is valued and recognized to be important in educating' (p. 173). Carini explains that by immeasurable she

does not mean not yet measured or simply exceeding our current technological capacity to measure. What she means is that concepts like 'learning' exceed the objectivist dimensions of humanness and the world. She invokes, as an example, the awe and wonder that one feels to witness a child's first intelligible utterance. We can attempt to understand the conditions under which this behavior emerges, or the neurological arrangements required for it, but it remains beyond our measurement or full comprehension. We can strive for further understanding, but we should not mistake our measurement of aspects of behavior with a sufficient grasp of its entirety. Similarly, a person's learning to read is beyond our capacity for measurement. Although we may organise a program of instruction with a sequence of tasks and activities, how exactly the reading came to happen is beyond measurement and literacy tests fail to capture and, Carini argues, always will fail to capture what this means for the reader as a contextual set of social practices. While I think we should be cautious in predicting limits on human knowledge given the way in which once inconceivable knowledges and technologies have now become commonplace, I read Carini in this instance arguing that we acknowledge that the world is always in excess of human calculative thinking and that we forget this at our peril; that the consequences of such solipsism would be a radically attenuated humanity.

> It seems to me in these mysteries, in these immeasurable occurrences, reside the big questions, the important questions, which impel us humans to seek and make knowledge. And unless we are afflicted with a Faustian pride, to recognize that the questions ever exceed the boundaries of the knowledge we make in their pursuit. These are the questions without solutions, amenable to no final answer. (Carini 2001, p. 174)

Justice, openness of mind, responsibility, courage, compassion, and wisdom: all are immeasurable, uninstructable and untestable but, for Carini, absolutely what the curriculum should be about, what should infuse the interactions of learning.

When we attempt to utilise metrics to assess the immeasurable we change the immeasurable to fit the metric, paring it down to its numerable properties. This is how thinking became measurable intelligence, in the process rendering insignificant because immeasurable 'imagination, meditation, insight, spiritual understanding, reflection, poetics' (Carini 2001, p. 175). This lack of recognition results in the aesthetic dimension of thinking slipping from view, being rendered

unsayable so that talk of these dimensions in educational circles becomes clumsy, archaic, embarrassing or even forbidden. This echoes Heidegger (1956, 1966) in his warning of the eradication of meditative thinking by calculative thinking. An example of this was a course review process I was engaged in which resulted in the title Bachelor of Arts being removed from the Communication stream of the degree in favour of Bachelor of Communication, which it was deemed was a more measurable and employable degree title to possess. The Arts in general have become collateral damage of this devaluing of the immeasurable in the academy and the pursuit of the Arts for their own sake has become almost archaic verging on the decadent. This lack of recognition of the immeasurable leads to occasions of learner expressiveness being dismissed as marginal to the central role of learning which is now conceived narrowly as the mastery of skill (Carini 2001, p. 176).

> To gather and start again: *There is that in learning and educating which is immeasurable. The measurable tends to determine what is important in educating and learning. When the immeasurable falls outside the recognized categories of meaning and contexts of value which fill the educational screen, it tends to slip from view, to be left unspoken and to sink in value to the level of anecdotal interest.* (Carini 2001, pp. 176-7, italics in orignal)

The weight of measurability and accountability bears down on educators and learners alike. The technicist desires which result in any means justifying the ends of learning outcomes places educators in a straddling position wherein the values and desires of the administrators and external stakeholders in education run directly contrary to the values and desires that adhere in a constructive learning environment educating 'visionaries not bureaucrats' (Zembylas 2007, p. 344).

Restorying desire

Desire remains a troubling concept in academic work. On the one hand, it connotes titivation in its dominant sexualised usage and the canonical versions of desire as lack. On the other hand, as a productive force, it is emergent, unpredictable and prone to wayward direction. How can I restory my curriculum project and the desiring elements that drive it?

Restoried Journal 2011-11

Alison is the Director of the centre in which I work at the university. We often drop into each other's offices to chat. *In this I can see a plane of desiring in which the individualised separateness of my work is resisted through collaboration.* Sometimes the chats have a specific topic and purpose, at other times they are free ranging chats; *this free ranging conversation is a social plane for the emergence of a sense of connection.* For my part at least, these chats serve to reduce the sense of separateness that can sometimes come about when one is working individually on projects. They are also a context for much thinking and serve as a useful catalyst for moving projects forward. *In the work context, social contact is not allowed to solely serve the purpose of desirous joy; it must also be justified in terms of technical work outcomes.* When Alison dropped in last Friday, the conversation turned to a tertiary enabling course that I am working on developing for Australian Indigenous students who are not eligible for direct entry to degree studies. We were discussing what the content of the course might be. Alison said that sometimes when she asked young Aboriginal students where they came from they might respond with something like 'I come from Campbelltown', and Alison explained that this was not what she was asking, that other students might answer informing her of whom their family is and where their country (land) is. She commented that she did not want to say there was only one way of being or identifying as Aboriginal, but there were ways in which Aboriginal identity were customarily articulated. For Alison, knowing one's clan and country is a valuable part of being an Indigenous Australian. *This desiring on Alison's part has led me to wonder what I should do and more generally what a person should do – a person working in a university, a person designing a course and putting together curricular documents for a course.*

But hang on! 'Should' marks this as a moral question; reforming this as an immanent ethical question, I will ask, 'what can a person do?' Following are the answers I have come to. First, curricular documents constitute the designed/planned curriculum and their purpose is to communicate the planned intentions of the course to stakeholders such as the accrediting body, impacted faculties and curriculum/course developers. While interpretive, emancipatory or post-structural interests can be encoded into the documents, there does remain

an inherently technicist interest in conception and operation of the documents; the dominant mandated epistemological model will be aborescent. I am aware of my ambivalence in this regard. On the one hand, there is a beguiling logic and elegance to their simplicity. On the other hand they lock down the mandated learning potentials of pedagogical engagement – or attempt to do so. But these technical interests cannot entirely obviate opportunities for learners and learning facilitators for deterritorialisation of the learning program along lines of flight constituting the experienced curriculum; lines of flight also lead to the hidden/tacit curriculum.

Second, it is the enacted curriculum that will determine whether a technical, interpretive, emancipatory or indeed poststructural interest will hold sway. Where multiple participants with divergent interests are involved, the interplay of influence (power) and desires will determine what contingently eventuates. Finally, as a product of desire, the curriculum will be subject to rhizomatic processes of deterritorialisation along lines of flight and reterritorialisations along divergent lines of flight; in short, desire is unstable and heterogenerative.

What can a person do? A person can work within the strictures of the institution conscious that the institutions' strictures are contingent and vulnerable to processes of deterritorialisation and reterritorialisation along lines of flight. Such lines of flight are opportunities to articulate and demonstrate the reductive and limiting results of technicist conceptualizations of learning and that the demands of the 'supercomplexity' (Barnett 2000) of the twenty-first century are better met by more complex curriculum models based on epistemologies that account for the discursive, partial, contingent and situated characteristics of knowing.

In this restoried journal entry, I come to the disturbing conclusion that my curriculum design documents encode institutionally sanctioned desires that operate as lines of force from which students, at least, and possibly also teaching staff, will takes lines of flight. My conclusion is that what will be learned will emerge through assemblage and the heterogeneity of students, teachers, institutions and curriculum to name a few. Marcus and Saka (2006, p. 101) explain that an assemblage is an essentially anti-structural element that

encapsulates 'emergence, heterogeneity, the decentred, and the ephemeral in nonetheless ordered social life.' So the structural curricula document seeks to structure assemblage, which is essentially anti-structural.

One way in which we can attempt to trace this assemblage of order and emergence is through cartography. However, Hamilton and Graniero (2012) caution us to pay attention to the way in which maps have the persuasive power to camouflage the interests that have produced them so that rather than presenting the argument that led to their production, they appear as transparent representations of reality. They do not so much reflect our reality as constitute it, politically, economically and socially. Curriculum maps function as imperative maps: 'an imperative map is a geographic threat' (p. 247) telling us what we must and must not do and indicating the consequences of non-conformity.

> Curriculum maps tend to reinforce conformity with preferred sets of routes or behaviours by identifying specific gates and barriers, and making visible a small number of specific, preferred paths while obscuring or explicitly prohibiting others. (Hamilton & Graniero 2012, p. 247)

Mapping the paths students actually take through courses can point to ''desire paths', the educational equivalent of worn diagonals across lawns and trampled shortcuts through wilderness areas, which reflect collective preference for one path over another' (p. 251). Desire paths in curriculum maps, then, are one way in which we can trace structural lines of flight within institutions. However, it needs to be noted, that these 'maps' form only a trace of the structural lines of flight and are not a rhizome or map of the educational lines of flight – or to explicate the 'desire path' metaphor, they do not fully elucidate why the person has taken the path or where they were intending to get to by taking this path. So while desire paths reveal the shortcuts and trampled diagonals that people have taken, they should not be seen to reveal the intentions for which the path was taken.
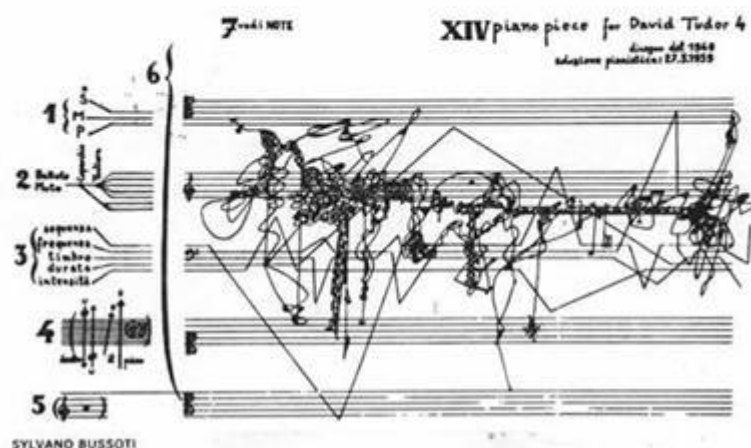
Curricular documents and curriculum maps, then, constitute desire for an ordered social life within the context of the emergent, heterogenous, decentred and ephemeral character of the contemporary, hyper-connected higher education assemblage. Our assessment models constitute strategies for reigning in this assemblage and rendering learning predictable and linear. These strategies

attenuate the possibility for certain types of learning as Carini (2001) articulates. They also simultaneously decenter the role of assessment and curriculum in encapsulating what is learned resulting in divergence between, on the one hand, the assessment and curricular documents and, on the other hand, students' accounts of what was learned. In this divergence, assessment and curriculum documents operate as lines of force in relation to students' accounts of what was learned which articulate lines of flight.

Segue from desire to relational practice

The introduction to Deluze and Guattari's *A Thousand Plateus* features the following illustration.

(Deleuze & Guattari 1987, p. 3)

Here we have a piece of music written by Sylvano Bussoti whose music is reputedly very difficult to perform; this is a vivid illustration of a rhizome or map. Our curricular documents and generic graduate attributes statements can only ever be a trace of what a rhizome/map would re-present of an educational process. And such a rhizome/map can only be produced after the fact if at all. To attempt a rhizomatic propositional curriculum would be to render the curriculum determining/molar and therefore all the more open to resistance, detteritorialisation and lines of flight. If drawn after the fact, a map of learning would need to be able to capture the rhizomatic connection of any point with any point in learning and the lines of flight of the deterritorialisations and

reterritorialisations that are characteristic of social processes. My criticism of generic graduate attributes, like Deleuze and Guattari's criticism of Chomsky's tree diagrams 'is not that they are too abstract, but on the contrary, that they are not abstract enough, that they do not reach the abstract machine' (Deleuze and Guattari 1987, p. 8), indeed, that they are more markers of power than maps of or for learning. And by returning to power, this panel in the triptych turns back to its first panel, and also segues towards a question about what these three constitute as a unity, a question that I will address in the Afterword that follows.

AFTERWORD

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.
(T. S. Eliot 1942, *Little Gidding*)

Afterword: Academic work as relational practice

In which I recap briefly what each of the previous chapters has covered. I then explore where this 'journey' has led me in terms of how I have changed my thinking and my practice as an academic worker. Firstly I look at Relational Theory and what this implies for a relational practice of academic work. In particular I map out Relational Academic Development Practice. Secondly I explore paraenetic listening as a set of skills for diligent practice in order to allow for the emergence of a relational practitioner subjectivity. Finally, I reflect upon the twin operations of individualism and objectivist views of knowledge in the reification of transactional, technicist and instrumental views of learning at the expense of relational views of learning.

W.B. Yeats (1928) in his poem 'Among School Children' poses a discursive conundrum:

> O body swayed to music, O brightening glance,
> How can we know the dancer from the dance?

In a completely different discursive context I have thought academic work within 'the linguistic turn' (Rorty 1967) in philosophy and the humanities and engaged academic work with post-Cartesian, neo-Nietzschian, Foucauldian and Deleuzo-Guattarian perspectives on the discursive construction of reality. Throughout each chapter I have sustained a critique of discursive constructions of academic work and the mechanisms by which discourses construct academic worker subjectivities; it occurs to me that I have responded to Yeats' question by proposing that it is the dance that produces the dancer. This for me also reflects Nietzsche's (1967, p. 268) observation that our assumption 'that when there is thought there has to be something "that thinks" is simply a formulation of our grammatical custom that adds a doer to every deed.' This is perhaps a reversal of our habitual thinking: we think it is we who dance, we who speak, we who write, eclipsing the insight that the dance, the speech and the text are the mechanisms by which our subjectivities are formed – indeed that it is through listening that the knowing subject emerges as a relational self. I will return to this last observation later in this Afterword.

Throughout this thesis I have denaturalised taken for granted verities of universities, focusing on the higher education function of universities and how this interrelates with academic work. In the first of a couplet of foundation chapters, I have introduced a set of contextualising relations that impact on the meaning making potentials for human endeavour within academia in contemporary Australia. In particular, I have identified the structural arrangements of higher education in Australia and the responses that have unfolded in relation to issues of massification and scalability. Within this context, I have noted the divergence from the normative Humboltian ideal and a move from the bureaucratic university to a 'simple commodity production' (Marginson 2004) model. I have located the emergence of the quasi-doublet fields of Academic Development and Learning Development within this neoliberal context of the financialisation of everything and wrestled with the tensions this implies between the levels of policy, resource arrangements and pedagogical practice. I have argued against the ubiquity of 'calculative', technical-rationalist thinking about academic work and argued for 'meditative thinking' (Heidegger 1959, 1966) and Narrative Practice (Epston & White 1990) that restories academic work *against the grain* of neo-liberal technicist conceptions of higher education.

In the second of the foundation chapters, I take up the vexed issue of subjectivity from post-Cartesian/ante liberal-humanist, neo-Nietzschian and Foucauldian perspectives and present the writing subject under erasure (Derrida in Hall 1997). Within this theoretical framework I tease out the reification of normative subjectivity inherent in the mundane writing and assessment practices of academia. In particular I critique the textual bias of the linguistic assumptions in much of the academic language development endeavours of universities and, with Lillis and Scott (2007) and James (2011), argue for a social practices approach to literacies that resists the reification of operational (skills) dimensions of literacies and pays due attention to cultural and critical dimensions (Lankshear, Snyder & Green 2000) and an account of the emergence of the writing subject (McInnes & James 2003; James 2011). In asking for a celebration of the emergence of the writing subject, rather than an intensified normative policing, I bring together two methods, autoethnography and narrative practice to resist the

reification of authors as Artists (Brodkey 1996b) and suggest that all of us are author-artists of our own lives and that the critical work of pedagogy is to foster a discursive space in which our stories can identify canonical versions of our lives that recruit us to stories of self-enfeeblement, dependency and in need of constant development towards a fictive norm in a dependency relationship with experts (Besley 2001). I argue, with White and Epston (1990), for restorying as a strategy for resisting dominant narrative and resurrecting subjugated knowledge.

Following the Foundational Chapters I have presented a triptych of chapters on power, intimacy and desire. In 'Chapter 3 Power, Constructive Alignment and Assessment' I present an excerpt from my reflective professional journal which recounts an Academic Development encounter in which I am recruited into working with Paul, a disciplinary-based colleague, to constructively align a subject outline and to implement criterion-referenced assessment. I witness the zeal and passion with which I take up this task and the intentness I have on the commonsense of my endeavours. It is only in later reflection on my journal that I identify the way in which the technical-rationalist discourse of constructive alignment (Biggs 2003) and assessment for learning (Gibbs & Simpson 2004-5) places me in tension with my disciplinary-based colleague and normatises and reifies procedural aspects of the academic development endeavour while failing to reflexively account for relational dimensions and discursive operations of power. The chapter concludes by restorying the journal account and argues for an ethical, comfortable ambivalence in working with the power dynamics at play in academic work and sketches the idea of a *pedagogy of ambivalence*.

In 'Chapter 4 Intimacy, emotion work and academic work' I explore the construction of the civil body/self of modernity and the radically attenuated visceral logics it embodies. I then recount an academic development encounter with Monty and a learning development encounter with Rhianna in which bodies are in excess of the civil body/self and use these to argue for a *pedagogy of intimacy* which, rather than exteriorising difference from pedagogy as a liberal-humanist rights agenda often seeks to do, works against the grain of dominant stories of norms and difference to restory experience and to seek discursive spaces beyond self-enfeebling narratives. Rather than telling a tale of liberation,

this *pedagogy of intimacy* works to jointly construct with learners a narrative of strength and resistance and the resurrection of subjugated knowledges. I argue here for professional intimacy as a discursive space for valuing both skill and care.

In 'Chapter 5 Desire, the curriculum and generic graduate attributes' I regard higher education curriculum and generic attributes as particular types of desiring discourses and look at the way in which desire has been conceived as lack within the Freudian psychoanalytical tradition. Thinking with Spinoza and Deleuze and Guattari, I play with an alternative, subjugated version of desire as production. Deleuze and Guattari's notions of 'rhizomatics' and 'lines of flight' are deployed to argue that our curriculum models, and particularly graduate attributes lack abstraction, fail as models for thinking our work and operate to marginalise those 'others' who now have access to higher education through the processes of massification and internationalisation. Foucault's metaphor of *dressage* (Jackson & Carter 1998) provides powerful insight and I utilise this to highlight the production of docile, governable linguistic others in higher education. By restorying a curriculum development project, I suggest that working within institutional constraints should not preclude a curriculum that is open to the immanent or plane of desire. Conceived as assemblage, the relational endeavours of education, not atomised into teaching and learning, take lines of flight to free themselves from the molar lines of force and deterritorialise learning by resurrecting subjugated knowledges.

So what?

Journal reflection on restorying power, intimacy and desire in academic work

How do I answer this question, 'so what?' For me, this journey has been a long and arduous one. Despite my desire to challenge the way in which story writing covers over the work involved in the emergence of the writing subject, when I read back over my writing, there is a seamlessness about it that the reader will appreciate as coherent and cohesive writing. But experience is not, in itself, cohesive or coherent. So the writing still labours to capture indeterminacy. My

capacities have grown as I have conducted my research, written my reflections, read broadly and taught myself, with not a little help from my supervisors, to write. Of course I could write before this process, but there is a new writing subject emerging now, one that has internalised a whole new set of insights, knowledges and capacities. Capacities for a different ambivalent embodiment of the empowered Academic Developer and Learning Developer.

This embodied subject is not so convinced of the beguiling clarity of constructive alignment and assessment for learning. If I were to return to working with Paul and the subject he teaches, how would I engage in that relationship differently? I can only speculate, and hope, that I might engage with him with a greater degree of respect for the disciplinary knowledge he brings to his work. I was in one of the cafés on campus a couple of weeks ago and Paul was there; he greeted me with great warmth and seemed almost nostalgic for the times we had worked together. As I walked away from this encounter, I speculated that from his perspective our engagement with one another may not have been as troublesome for him as it was for me. However, I do think that I might work more productively with him now than I did then. The only point to such speculation is to cement more firmly in my mind the importance of a commitment to understanding well the perspectives that disciplinary-based colleagues bring to our relational encounters.

As an embodied subject, I think more about the professionally intimate aspects of my academic work. While not wishing to underestimate the importance of propositional knowledge, an overestimation of that knowledge, I believe, leads to a transmissive conceptualisation of much of our academic work, both with our colleagues and with our students. The notion of professional intimacy reminds us that it is embodied others that we work with and it is through the capacity for constructing and maintaining professionally intimate spaces that we are able to work with others. Were I in that room again with Monty, how might I have responded differently to his tears? Would an apprehensive silence be experienced differently by him than an open, paraenetic demeanour? With this question I touch on the indeterminacy of practice, with the question remaining forever open; only contingently formed responses are possible. Actual practice

will always depend on the infinite variables of the context of practice.

As an embodied subject I pay more attention to desire as a plane of immanence through which academic work is achieved. Our interactions are not linear and arborescent in character but are, rather, better conceptualised as rhizomatic. When desire operates along lines of force, then those who are subject to it may seek to escape along lines of flight. If our work is unreflexively carried out along molar lines of force, we fail to act ethically, to enable ourselves to take full possession of our power for the good. However, through a pedagogy of desire, we can seek moments of emergence for both ourselves and our colleagues and students, moments when knowledge is constructed in indeterminate, embodied and impassioned relations with others. How does one encode this into curricula documents? As the course for Aboriginal and Torres Strait Islander students that I have been developing has gone through the approval process, people have asked me what the content of this or that subject in the course will be. Their desire for determinacy runs counter to my desire for some pedagogical spaces of indeterminacy; spaces that are not dominated by information and propositional content but become spaces for the emergence of knowing subjects and the negotiation of meaning, subjectivity and learning goals.

Power, intimacy and desire are relational dynamics. They have the characteristics of unpredictability, contingency and indeterminacy. We act, not knowing what the outcomes will be; but I argue that we most productively act when we are open to the potentials inherent in practices that are conducted in passionate relation with others.

I would now like to explore further the relational theme emerging in this reflective journal. Over the period of my doctoral candidature and the writing of this thesis I have come to see this study as an instantiation of *relational theory* working as it does to scope aspects of Academic Work, focusing on Academic Development work and Learning Development work, as *Relational Practice*. Relational theory developed out of 'listening for and to the experience of women' (Fletcher 1998, p. 166). Relational theory does not claim to speak for all women or that only women

can and do subscribe to it. Rather it constitutes an alternative to the stereotypically masculine traits that orient mainstream psychological, intellectual and ethical discourse. Fletcher (1998) observes that public life and organisational behaviour reify stereotypically masculine traits and devalue and ignore stereotypically feminine traits.

> [G]endered assumptions are potentially problematic, not only for women, but also for men and for organizational effectiveness, because they have resulted in narrow, conscripted understandings of organizational phenomena. (p. 163)

This operates through a gendered dichotomy between the public and private spheres of life: 'a public work sphere where the dominant actor is assumed to be male, and a private family sphere where the dominant actor is assumed to be female' (p. 165) even though this has not been an accurate representation of social life in our culture for a very long time, if ever, but is rather a normatising discursive construction.

Fletcher (1998) identifies two critically problematic aspects to this gendered dichotomy. Firstly, each sphere results in the construction of separate discourses of 'truth' each operating through different rules for establishing 'truth'. Although persons may operate in both spheres, often simultaneously, the spheres are represented discursively in social practices, structures and language as dichotomous and separate. Knowledge from one sphere is generally regarded as invalid to the other sphere. So attributes associated with masculinity such as rationality, cognitive complexity and abstract thinking are invisiblised in commonsense understandings of the private sphere, while emotionality, caring and community are externalised from commonsense constructions of work and competence in the public sphere. Secondly, this split operates to reinforce differential power for men and women by reinforcing patriarchal systems of power wherein 'men and masculinity are strongly associated with the public, cultural role and women and femininity with the private, natural role' (p. 166). 'Real' work, then, is that which is congruent with idealised masculinity and is financially rewarded while work congruent with idealised femininity is invisibilised and remains unpaid. Confusing relational practice with femininity is one of the mechanisms by which dominant masculinised forms of work are kept in place;

men who do relational practice might be labeled as weak and may struggle to find a language of competence to encapsulate what they do (Fletcher 2001).

> But for women something additional happens. When they do relational practice, it often gets confused with a natural expression of their femininity. They are likely to be seen as "mothering" rather than leading, as selflessly giving (expecting nothing in return!) rather than modeling new leadership practices. Once relational practice is feminized, it is often pathologized. (p. 3)

In this there are strong echoes of Huebner's (2007) treatment of 'professional intimacy'.

Relational theory identifies separation, individuation and independence as the dominant models of adult growth operating in the public sphere, but also identifies a subjugated model of 'growth-in-connection' located in private sphere characteristics such as connection, interdependence and collectivity.

> These growth-fostering interactions are characterized by mutual empathy and mutual empowerment, where both parties recognize vulnerability as part of the human condition, where both parties approach the interaction expecting to grow from it, and where both parties feel a responsibility to contribute to the growth of the other. The ability to develop relationally requires certain strengths: empathy, vulnerability, an ability to experience and express emotion, an ability to participate in the development of another, and the expectation that relational interactions will be sites of growth for both parties involved. (Fletcher 1998, p. 167)

Dominant models are destabilised by the utilisation of deconstructive strategies for 'challenging unexamined dichotomies … revealing suppressed contradictions, and calling attention to what has been hidden, obscured or invisible' (p. 164). These utilise subversive narratives that challenge the status quo: personal accounts, emotional experience, and life stories of marginalised persons who have been silenced and whose experience is not regarded as knowledge. Throughout this thesis I have applied these strategies through Epston and White's (1990) 'restorying' approach. The intention in applying these deconstructive strategies is not to replace one social reality with another but rather to make discussable that which has previously been uncontested and assumed.

> The goal is to create what poststructuralists call discursive space, where new ways of thinking might surface. Creating discursive space means offering an alternative interpretation of reality that relaxes taken-for-granted assumptions, thereby creating,

> theoretically, a place where new things can be said and new social structures envisioned. (Fletcher 1998, p. 165)

This thesis, then, constitutes one such discursive space. In it, the attenuated visceral logics of masculinised neo-liberal modernity as they construct academic work are challenged to engage with power, intimacy and desire as they intrude into this academic worker's endeavours. But rather than retreating into a solipsistic subjectivity, these accounts are presented for their status as instantiations of the possible within the discursive regimes of our times. As noted in 'Chapter 1 Contextualising Relations', from this social constructionist perspective meaning is not seen as private and located within the individual but rather as emergent through joint activities carried out by persons in relations (McNamee 2007). This is particularly important to education for, if meaning is relational rather than located within the individual, and if education is seen as the construction of meaning, then educational practice is relational practice. A focus on the relational practice of education does not focus on the best or proper way to teach, but rather on the multiple ways in which education can take place. 'Further, our focus is centred on the participants engaged in the immediate moment and the wide array of both common and diverse voices, relations, communities, and experiences that each participant brings to the current learning context' (McNamee 2007, p. 323). From a social constructionist perspective, what counts as knowledge emerges through *coordination*, by which is meant the ways in which people come together to coordinate their actions, rituals and patterns. The coordination of contemporary higher education is highly individualised within a competitive ranking and writing-based textual assessment ethos oriented towards a credentialing function in the service of a 'knowledge' economy.

> Within individualist discourse, cognitive or behavioral metaphors are central. If all activity emanates from one's cognitive abilities, then mind becomes the focus of attention. Alternatively, if social life is guided by behavioral responses, then behaviors alone become our focus. We see this in most learning contexts where an appropriate demonstration of learning yields some form of positive reinforcement – good grades, extra credit, gold stars – all attempts to "condition" our behaviors to fit in with expected norms. For collaborative [relational] practitioners, the relational metaphor places our attention on conversation, joint action, performance, and thereby improvisation. The effort is one of understanding language not as a device used to represent reality but rather as a necessity to construct reality. (McNamee 2007, p. 329)

Relational practice calls upon capacities for professional intimacy which are not reified as inherent in particular individuals, or categories of individuals such as women, but are seen as the learned capacities to work within the twin professional dynamics of skill and care (Huebner 2007). The expertise of the relational practitioner is the improvisational ability to keep the conversation going, to continue the process of joint construction of meaning and building of relations.

For McNamee (2007), relational educational practice draws upon four interrelated strategies. Firstly, rather than relying solely on abstract principles, relational education practice draws upon the situated narratives of the learners to privilege what the learners bring to the learning context and to assume that learners have valuable contributions to make to the learning context. Rather than assuming that learners will gain from knowledge that will be given by education, relational practice knowledge is neither given nor gained but is jointly constructed in the relationships of learners with other learners including their teachers. Secondly, relational education privileges narrative forms to create discursive space for the array of perspectives that different people, learners and teachers, bring to the learning topic giving voice to the complexity of knowledge and social life. This implies relational capacities in teachers to be able to share their own stories and to listen to others' stories, even those that they do not like or do not agree with. We would be seeking to foster these same relational capacities in our learners. 'You might not like my story, but you cannot tell me it is wrong. You can ask me questions and even encourage me to see the same details in different terms. But then my story ceases to be mine. It is ours' (p. 335). Thirdly, relational education fosters community among teachers and learners through the joint construction of knowledge that is not uniform or universal but multi-vocal. 'What is significant to some may not be to others. But does this mean that this student should "fail" or that the teacher has not adequately done his or her job? … we might begin to open up the notion of "success" such that all participants are seen as achieving a mastery of the topic in different ways' (p. 336). Finally, relational education blurs the boundaries between the classroom and 'life' by facilitating the development of relational resources for use beyond the classroom. For educators familiar with humanist forms of educational practice, relational education is not widely

divergent. The key differences are the rejection of the reified individual, a bracketing of the public/private spheres gender dichotomy for the inclusion of relational, feminised knowledges into academic discourse and a focus upon the ways in which knowledge, subjectivity and meaning emerge through relations.

Relational Academic Development Practice

I will now apply McNamee's four strategies to a relational practice approach to academic development work. For me, *Relational Academic Development Practice* implies, firstly, a focus on the situated narratives of our disciplinary-based academic colleagues and a joint construction of knowledge through conversation wherein a privileged place is given to what our disciplinary-based academic colleagues bring to the academic development context. I seek here to utilise relational practice strategies to address Manathunga's (2006, p. 23) observation that much academic development happens without 'any form of reciprocal exchange of knowledge or understanding. The educational development canon remains largely unchanged as a result of … [our] interactions with disciplinary-based academics' (Manathunga 2006, p. 23). Secondly, *Relational Academic Development Practice* implies a narrative approach in order to open up discursive space for the array of perspectives our disciplinary-based colleagues bring to the work of universities. It seeks a joint construction of narrative in which the perspectives of all participants, including the academic developer, are broadened. *Relational Academic Development Practice* provides discursive space for subjugated voices, even those we do not agree with or like. Thirdly, a multi-vocal knowledge of higher education and universities is articulated that rather than enacting a normative policing of subjectivity and practice, opens up the discursive space for the fostering of diversity, creativity and difference. Finally, *Relational Academic Development Practice* is focused on the development of relational resources that extend beyond the development encounter and context to facilitate the capacities to improvise with skill and care in the context of the immanent plane of experience.

The emergence of this Relational Academic Development Practitioner subjectivity rests upon particular types of listening capacities. Dominant among our

intellectual resources for understanding listening is the notion of 'active listening' and this can be traced to Rogerian humanist psychology and the notion of unconditional positive regard (Weger, Castle & Emmet 2010). This model 'presumes a relatively stable subjectivity, a stable *listening self* composed of skills and cognitive schemas' (Beard 2009, p. 8, italics in original).

Rather, I have drawn upon a subjugated tradition for the production of subjectivity that traces its lineage to ancient Greek practices. Foucault (2001) outlines the way in which the Greeks saw listening as the most efficacious way for the emergence of a knowing subject. While my project of producing the Relational Academic Development Practitioner subjectivity is not, like the Ancients, a project of internalising the 'truth', it is a project by which another's truth comes to be part of how we work with them, a means by which – to rephrase Manathunga (2006, p. 23) – 'reciprocal exchange of knowledge or understanding' can occur so that the 'educational development canon' can be impacted by our 'interactions with disciplinary-based academics.' In this pursuit I draw upon a psychotherapeutic model namely Narrative Practice that challenges normative individualised subjectivities and seeks to work collaboratively in an intersubjective discursive space. I return now to Botella and Herrero's observation:

> Despite the pervasiveness of the medical model and medical metaphors, psychotherapy derives its transformative potential not from being a 'treatment' or a 'cure', but from its being a specialized form of human conversation in which new subject positions are voiced, new narratives are told, new forms of intelligibility emerge, and the not-yet-said find room to be consciously and mindfully heard. (2000, p. 411)

Just as I have, with Brodkey (1996a; 1996b), rejected the reification of Artists as the only people who can write stories in favour of viewing writing from the 'I-site' as the essential work of critical democratising education, so I reject the reification of Therapists as the only people who can conduct 'human conversations in which new subject positions are voiced' and 'new forms of intelligibility [can] emerge' (Botella & Herrero 2000, p. 411). A Relational Academic Development Practitioner subjectivity, I propose, can be produced when similar specialised forms of conversation occur between academic developers and their disciplinary-based colleagues, in which new voices are heard, new subjectivities are taken up and in regard to which the relational academic developer's key role is to be the

mindful listener, that is, at times silent, still and meditative. In saying this, I do not wish to signal a retreat to the Freudian psychoanalytic listener who almost never speaks, but rather a mindful, reflective and facilitative listener who resists reactivity in favour of an open paraenetic demeanour. *Paraenesis* in this context can be seen to resist a reactive desire to exhort disciplinary-based colleagues to follow a particular ethical course in the form of governmentalised normative policing of academic practice; rather, an open, mindful, reflective presence is brought to the determination of ethical activity that is consonant with our disciplinary-based colleagues' contexts. In the words of Deleuze (1970, 1988, pp. 22-23):

> That individual will be called *good* (or free, or rational, or strong) who strives, insofar as he is capable, to organize his encounters, to join whatever agrees with his nature, to combine his relation with relations that are compatible with his and thereby to increase his power. (italics in original)

As we enter into 'consultancy relationships' (Rathbun & Turner 2012) with our disciplinary-based colleagues, we need to do so with reflexive awareness of our orientations, intentions, allegiances and mental models and we need to make these explicit to our disciplinary-based colleagues; 'being open about who we are, where we come from, and what we believe in … [And also] to distance ourselves from who we are, where we come from and what we believe in' (Berthiaume 2012, p. 272). These elements are not static, and in order to be aware of how they emerge, ebb and flow in relational practice we will need to develop and practice capacities for mindful awareness. Capacities for *paraenetic* listening develop from intentional practice and provide the conditions for this mindful self-awareness and for an 'advising' type of listening between people who have already determined the direction in which they wish to conduct their affairs but for whom the transition takes them into uncertain territory (Star & Engeberg-Pederson 2004).

Wrap-up

Teaching, learning and education in general continue to operate within the individualist discourses of our culture: our efforts are oriented towards sole learners and judgments about learning are based on individual persons. Dominant forms of practice are oriented towards the transmission of knowledge which is conceived of as an object to be absorbed and the ability to absorb is

seen as a predictor of how well a person will fit in with the established order (McNamee 2007). While various educational theorists have identified the issues with these narrowly instrumental, transactional and technicist versions of education, neo-liberal orthodoxies have ushered in an intensification of demands for modularised and commoditised higher education courses narrowly oriented towards employability outcomes and performative graduate attributes. In this we see 'the "overidentification" of learning and teaching with production, dissemination, and construction of knowledge' (Holzman 1997 in McNamee 2007, p. 318).

The upshot of my work here, then, is a sustained argument for a discourse of academic work, and in particular, academic development and learning development work, that is relational rather than instrumental, technicist or narrowly transactional. I have been engaged here in the establishment of a sustained discursive space in which the taken-for-granted and often unquestioned dimensions of academic work become the sites of systematic critical inquiry, discussion, questioning and restorying. I seek to add my voice to those within the academic and learning development fraternities who argue for nuanced, situated ethical accounts of our educational practices, both practices conducted in collaboration with our disciplinary-based colleagues and with our diverse students. These accounts engage with the *subjectivity* forming potential of academic work, demonstrate awareness of our *power* particularly in relation to our curriculum and assessment models, and resist technical, transactional and instrumental *desires* with regard to attenuated performative educational outcomes through the practice of professional *intimacy.* This professional intimacy enables us and those we work with to take lines of flight towards alternative subjugated narrative accounts that open up discursive space for diversity, difference and creativity: in the words of Zembylas (2007, p. 344) I seek 'an education for visionaries not bureaucrats.'

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