Franziska Trede
Celina McEwen   *Editors*

Educating the Deliberate Professional

Preparing for future practices

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Professional and Practice-based Learning

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Series editors

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Professional and practice-based learning brings together international research on the individual development of professionals and the organisation of professional life and educational experiences. It complements the Springer journal *Vocations and Learning: Studies in vocational and professional education*.

Professional learning, and the practice-based processes that often support it, are the subject of increased interest and attention in the fields of educational, psychological, sociological, and business management research, and also by governments, employer organisations and unions. This professional learning goes beyond, what is often termed professional education, as it includes learning processes and experiences outside of educational institutions in both the initial and ongoing learning for the professional practice. Changes in these workplaces requirements usually manifest themselves in the everyday work tasks, professional development provisions in educational institution decrease in their salience, and learning and development during professional activities increase in their salience.

There are a range of scientific challenges and important focuses within the field of professional learning. These include:

– understanding and making explicit the complex and massive knowledge that is required for professional practice and identifying ways in which this knowledge can best be initially learnt and developed further throughout professional life.
– analytical explications of those processes that support learning at an individual and an organisational level.
– understanding how learning experiences and educational processes might best be aligned or integrated to support professional learning.

The series integrates research from different disciplines: education, sociology, psychology, amongst others. The series is comprehensive in scope as it not only focusses on professional learning of teachers and those in schools, colleges and universities, but all professional development within organisations.

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Series Editors' Foreword

Key focuses for the Professional and Practice-Based Learning book series are on understanding what comprises effective professional practice, how individuals can come to learn the capacities required for that practice, and how experiences in the settings and circumstances in which professional work is enacted can contribute to that development across the span of working life. Central to all of these focuses are how individuals come to intentionally engage in the processes of participating in and learning through their work activities and interactions. That is, beyond the provision of experiences in educational or practice settings are the capacities and interest of individuals in engaging in these activities. Consequently, a volume that focuses on the intentional or deliberate engagement, as the editors and contributors prefer, in professional practice and its learning sits well within the scope and supports the ambitions of this series.

The stated motivations for generating this edited monograph are found within dilemmas arising from the changing purposes and practices of higher education as they are directed to the development of professional practitioners, which increasingly extends to their job readiness. As a reaction to highly commodified provisions of higher education, here the editors propose that the quest is to position teachers, students and practitioners as being more personally deliberate or intentional in their thinking and acting. The coincidence between this particular set of concerns and the hundredth anniversary of Dewey's *Education and Democracy* should not go unmentioned. Commencing in 1911 with his treatise on 'How we think' which argued for the potential enhanced outcomes that could arise when our everyday thinking could be made more purposive and directed and his introducing the term reflection into the educational discourse. Then in his 1916 volume which is perhaps one of the most influential educational texts ever written, he both conceptualised and argued for positioning learners centrally in efforts to educate. Indeed, littered across Trede and McEwen's edited monograph and central to its overall case are ways in which professional work, educational provisions and the practice of those who are nascent or actual practitioners are considerations of promoting learners as intentional or deliberate practitioners and learners.

In advancing this case, this book comprises three sections, and a concluding pair of chapters. The first section contributes by positioning of the issues being addressed, and outlining the conceptions that are the focus for text, and then considerations about how educational provisions are positioned or should be to support the development of deliberate practitioners. The contributions in the second section essentially captures what deliberate practice means in contemporary times through the provision of examples and instantiations of these practitioners and how such capacities can and have been realised through higher education provisions. The third section seeks to offer directions in terms of how higher education provisions might be reordered or transformed to more effectively generate these deliberate practitioners. Finally, two chapters, firstly, speculate, and, secondly, respectively, capture what deliberate practice might mean as expressed through the contents of this volume.

The contributions arise from a series of conferences hosted by the first editor's institution in which papers have been presented addressing themes that contribute to the formation of the ideas that are at the heart of this book. Through these meetings over several years, ideas have been proposed, advanced, debated and elaborated, and are brought together in this volume. These contributions arise from conceptualisations of professionals, professional practice and its learning, studies drawing upon the experiences of those engaging in practice and learning about it, and then speculative and descriptive accounts of what constitutes professional practice and how educational provisions might be advanced. Noteworthy is that most of these contributions come from a country in which the debates about, institutional roles of, efforts of and delineations amongst higher education institutions often centre on the adequacy of professional practice. Yet, with this country the institutional practices and political and economic agendas are not always commensurate or aligned with achieving the kinds of outcomes required for and by deliberate practitioners. Instead, as a number of contributors suggest, and the editors rehearse, the approaches taken and constraints applied are sometimes quite counter to achieving these kinds of outcomes. Hence, advice is provided here about how educators, practitioners and students might come to engage more effectively in their thinking and acting to become more deliberative and deliberate in their practices.

It is through these contributions that this book will make its mark.

Brisbane, Australia   Stephen Billett
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Dr. Celina McEwen is an independent researcher and an Adjunct Research Fellow at The Education For Practice Institute, Charles Sturt University. She has over 15 years' experience as a researcher and lecturer in Australia and France. During that time, Celina has carried out research in the field of education with a particular focus on university professional education, e & m-leaning and learning through the arts.

Part I
Setting the Scene

Chapter 1
Scoping the Deliberate Professional

Franziska Trede and Celina McEwen

Redressing the Balance of Possibilities

We were compelled to write this book to redress the balance of possibilities for university education in times where cost efficiency, accreditation, mobility, international competition, digitalisation, privatisation and commercialisation feature high—above pedagogy and citizenship—on most university agendas. We understand that these elements might include positive change, but we are also aware that they are implemented in response to the current global trend towards redefining universities' socio-economic relevance according to a dominant neoliberal ideology that tends to place market interests above common good interests, such as equality, equity, social justice and moral responsibility.

Though not universal—Sweden, Norway and Germany are examples of countries where public universities do not show signs of such change—this worldwide movement reflects the sector's general turn to economic values, away from socio-cultural values. The legitimacy of universities is increasingly judged in terms of employability of university graduates and income generation. In this context, and under the weight of widening participation, deregulated fees, flexible delivery and producing the future workforce, a majority of universities have given leeway to marketing experts and finance managers to influence the design and delivery of educational programs. Though this trend constrains what constitutes—or is accredited as—a university course, it still allows for a wide spectrum of possibilities to learn and teach otherwise. There are still opportunities for academics, students and practitioners to work towards strengthening the public good.

The *deliberate professional* emerged from these observations, but has also been inspired by our own empirical research in professional practice and professional

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learning and the questions that have emerged from some of our findings. For example, as part of one research project on cultural ways of knowing in clinical practice (Trede & Flowers, 2008), a dietitian who was asked to describe how she conducted patient education with cardiac patients (a mandatory activity prior to discharging patients from hospital) confidently explained that it took her exactly 21 min to deliver a well-structured content to patients. We found this to be problematic because, although her dietary education talk was most probably accurate, comprehensive and well-structured, a question arises of its relevance to each individual patient. Does her talk consider who cooks for the patient? Does it consider the social and economical context of the patient? Does it consider cultural eating habits? Does it consider what the patient already knows and still wants to know? This dietitian was unable to answer these questions. She had not considered her professional practice beyond the technical and scientific knowledge.

As another case in point, while researching assessment experiences on placement (Trede, Mischo-Kelling, Gasser, & Pulcini, 2015), a student reflecting on placement experiences stated:

> I know we are beginners and therefore we are uncertain and can't know if we are doing things right or wrong. We also don't know if our clinical educator is satisfied with our performances.

This student had fair self-insights and was humble as a novice student practitioner, but the question arose when will he ever feel certain about what he knows and does? Where do his assumptions about right and wrong practices come from? Whose responsibility is it to encourage him to question these assumptions?

For one of our studies exploring the discourse of professionalism in professional entry courses (Grace & Trede, 2013), an academic who coordinated clinical placements commented:

> In my experience clinical supervisors are very reluctant to complain about students' professional behaviour. I think it is because those things are tacit, hard to pin down. And it will often be when you've rung to ask how a student is going and they say, 'Oh, they're going well'. And just when you're about to hang up they'll say, 'Oh, there's just one thing', and they'll blurt out some hideous professional misconduct.

This academic understood that it is difficult for clinical supervisors to raise issues of inappropriate student behaviour relating to professional and moral dimensions. This raised the following questions: How do you make sure academics do not leave it to the last moment to open up discussions about student professional behaviour? How can discussions between academic and supervisor be steered to address moral and professional practice issues?

In professional development workshops, we also found how easily and plainly stakeholders in this field could tell us what is needed for these possibilities to materialise as well as to improve their practice and learning. They mentioned developing discursive, relational and technical skills and knowledge, but they also emphasised the need to be innovative, bring fresh ideas and question practices. When we asked students after their placement experiences to tell us what advice they would give to future cohorts, they would say, 'Do not be afraid, get involved and ask questions'.

When we asked educators in workplaces what they wanted from students, one recurring response was that they wanted students to be 'interested and ask questions when they do not understand something'. In addition to this, they often suggested that students as novices might be in a better position than them to initiate change in the workplace.

Yet, we also found that students and educators often struggled to put into practice these ideas (Trede et al., 2015; Trede & Smith, 2012, 2014). Students did not ask questions as much as they would have liked to. They told us that they could only be as reflexive and critical as their supervisors allowed them to be; they were reluctant to ask deeper questions about why things were done in a particular way for fear of not fitting in or being poorly marked for it. What is the supervisor's self-image as a teacher and perceived role that may stifle questioning and collective reflection? Supervisors felt they had to teach to assessment tasks and ensure everyone's safety. It was not surprising then to hear some students say that they felt they were only allowed to observe practitioners, which they often saw of limited learning value. How can both students and educators get the balance right so that learning is not reduced to assessed competences, but expended to include a morally responsible way to practise?

Other studies on the way practitioners, students and academics think and act in the fluid boundaries between university and industry sectors (Trede & McEwen, 2012, 2015a, 2015b; Trede & Smith, 2012), made us realise that fluid transitional spaces between student and practitioner, learner and teacher, offer possibilities to dissolve the socially constructed binary of theory-practice, knowing-doing, emotional-rational, intuitive-conscious, etc. However, we also found a lack of intention, purpose and action towards improving the status quo. Although research participants discussed their well-intended efforts at their individual practice level they often were unsure how to change dominant practices. At times reflections appeared shallow and teacher and learner interactions were described as monologues rather than robust dialogues. These findings confirmed, what Bourdieu (1979, 1989) had argued before us, that students often unintentionally learn to reproduce dominant practices and, thus, perpetuate professional cultures—even those that are not to their advantage. Understandably, students tend to accept and take for granted the professional practice cultures and traditions they are exposed to in the classrooms and on placements. We found that this was the case because they were eager to fit in, but also because there was limited pedagogical space to collectively imagine what else might be possible, beyond 'What am I asked to do?' and 'What is most probably going to happen?'. It seemed, at times, difficult for students to develop their own thinking and enact their emerging professional identity, let alone think about the social role of their future profession and its members (Grace & Trede, 2013). Thus, the path of least resistance—but not necessarily least discomfort—is the pragmatic path of instrumental thoughts. In the short term, these thoughts and behaviours probably lead to better assessment marks, uncomplicated socialisation processes and higher employment chances. However, in the longer term, this runs the risk of resulting in mismatched expectations, stress and poor practice, eventually leading to

low job satisfaction, and high staff absenteeism and turnaround (Sanderson & Lea, 2012).

This analysis gave rise to many more questions: Who decides how students are positioned in workplace learning? How can students and educators be discouraged to think one-dimensionally? How can they learn to take a stance and be responsible for the consequences of their own actions? How can curricula provide opportunities for learning from experiences and actions? How can professional learning be designed to prepare students to work with complexity and diversity? How much of reflection is an individual process as opposed to a collective one? What type of reflection and dialogue reproduces dominant understanding and what type disrupts and changes it? Where is the space in the current educational systems for students to make choices, critique and consider other possibilities when being socialised in professional practices? How can professional practice and professional learning privilege thoughtful action and learning from their consequences? What pedagogies will help deliver such university education? Exploring these questions led to the idea of the deliberate professional as a way of conceptualising professional practice and professional education as a 'working' and learning practice where technical, moral, theoretical and practical dimensions coalesce.

Defining the Deliberate Professional

Our reflection on some of the ways in which students and educators might be able to overcome those struggles and put into practice their ideas led us to conceptualise the deliberate professional. The deliberate professional can be a practitioner, an educator, but also a student. In this sense, the term 'professional' is not used to refer to the narrowly defined role of the expert—objective, all-knowing, and superior. On the contrary, we use the term to indicate a dialogical, collaborative, thoughtful, yet assertive and decisive disposition in practice settings that considers social responsibility, others, moral commitment to democratic values and duty of care.

The use of the term 'deliberate' in the context of education is not new. Some authors have used it, for instance, Tough's (1971) writings on deliberate efforts to learn and Ericsson's (2004) conceptualisation of *deliberate practice*, but with a very different focus and goal. Tough defines deliberate learning as a purely individualistic act that is linked to levels of conscious motivation to achieve a set goal. Again, this focus on the individual places our concept of deliberate professional outside of Tough's discussion. Ericsson (2004) focuses on skill acquisition and expert individual performance underpinned by cognitive psychology and behaviourism. Practice is reduced to individual skill performance and *deliberate practice* is concerned with the question of individuals reaching their peak performances. Further, his notion of deliberateness relies on drill and repetitive actions to master reproducible superior performance making his *deliberate practice* a regimen of effortful, repetitive activities (Ericsson, 2004, 2006). Finally, his approach to deliberate practice based on theories of skill acquisition is anathema to our theorising of the

deliberate professional based on reflective, critical and communicative deliberations.

With the term deliberate professional, we seek to define ways of developing moral, thoughtful, purposeful and agentic stances that enable practitioners to counterbalance one-dimensional and instrumental practices. Based on our research, we have established that the key goal for the deliberate professional is to identify the interests and intentions that underpin what people say and do and how they relate to others and with this heightened awareness, consciously practise within competing conditions. This means that the deliberate professional is thoughtful yet decisive and assertive. The deliberate professional has to be a thinker and a doer, where the thinking informs the doing and the doing informs the thinking. In that sense, the doing is as much a source for learning as the knowing and thinking. We, therefore, identified four key characteristics that define the deliberate professional: (1) deliberating on the complexity of practice and workplace cultures and environments; (2) understanding what is probable, possible and impossible in relation to existing and changing practices; (3) taking a deliberate stance in positioning oneself in practice as well as in making technical decisions; and (4) being aware of and responsible for the consequences of actions taken or actions not taken in relation to the 'doing', 'saying', 'knowing' and 'relating' in practice. This focus on understanding the importance of what is probable, possible and impossible in any given professional practice situation and on understanding and taking responsibility for decisions, actions and their consequences clearly points to critical social and practice theories and underpinning notions of critical pedagogy, praxis and deliberative practice.

Deliberate professionals distinguish—but do not necessarily oppose—rhetorical and polemic practices from rational, creative and/or emancipatory practices. They resist non-transparent, unilateral decisions and practices that are not informed by deliberative thinking *and* deliberate action, because they understand that dialogues are often steered by strategic goals and rational reasoning is knowingly or unknowingly overshadowed by rhetoric (Dryzek, 2000). They make a deliberate choice about what to say and what not to say, how to act and how to relate to others for each particular practice situation. Deliberate professional*s* do not let diverse and complex situations paralyse or overwhelm them, nor do they use force to achieve their personal goals. They thoughtfully use power towards collective goals as a result of un-coerced deliberations (Arendt, 1970; Habermas, 1977) and they understand that their actions are not isolated activities, but rather happen in context and have consequences.

This aspect of the deliberate professional might remind readers of Schön's (1996) reflective practitioner. Schön's invaluable contribution was to claim reflection as an important aspect of practice and refute the notion of practice as exclusively rational and objective. However, his focus was on the individual and learning for self, located in a psycho-social perspective of professional practice. His theorising remains silent about learning that happens through debate and dialogue (Forester, 2012). Also, he located the social role of the *reflective practitioner* outside of what we are concerned with: the moral and political conditions for learning and professional practice. Therefore, the deliberate professional can be seen as an expansion of Schön's

conceptualisation of learning by doing in professional practice to include the moral and political dimensions of learning professional practice from a critical social theory perspective.

Though deliberate professional*s* are continuous learners who question their own assumptions and beliefs, they are also curious of others' beliefs and work towards finding common ground and shared understanding. From this point of view, our concept of deliberate professional has affinities with and is informed by many characteristics of deliberative democracy and the associated democratic processes. They explore beliefs and behaviours below the surface with the purpose of critically understanding the conditions that shape beliefs and what is taken for granted. They are critical thinkers and attentive listeners who engage in dialogue about statements, simple explanations and declarations. They question the interests and motives behind what has been said and make sense of them within socio-historical and economic-material contexts. They are realistic because they have learned to ascertain what is probable or improbable in given situations, but they also have a sense of optimism because they have been taught ways of determining what is possible. However, unlike deliberative democracy that focuses on decision making through deliberation and consensus, for the deliberate professional deliberation is not only about making up one's mind, it needs to lead to taking a stance and being deliberate in their ensuing action. Being deliberative without acting is something deliberate professional*s* would aim to avoid.

The Need for a Pedagogy of Deliberateness

We seek to reconceptualise the importance of awareness, purpose, public sphere, participation, culture and identity in preparing future practitioners. Apart from acquiring scientific knowledge and technical skills students need to also be equipped with the ability to recognise and resist unreflected conformity, in order to articulate, repair and change these conditions that hide the fact that there are a range of options outside of the binary of right or wrong. The concept of pedagogy of deliberateness seeks to foster thoughtful action.

We are mindful that it is not always wise to speak up, but similarly it is not always wise to be silent. These choices are full of complexity that practitioners need to engage with rather than avoid. As Rancière (2009, p. 17) noted:

> Everywhere there are starting points, intersections and junctions that enable us to learn something new if we refuse, firstly radical distance, secondly, the distribution of roles, and thirdly the boundaries between territories.

Rancière argues that it is important for learners to think outside of their confined professional jurisdiction, not to focus on boundaries set up by professional gatekeepers, policies or assessment standards and instead to participate in taking responsibility and contribute to creating a better future. At times, this might mean wilfully

defying valued practices and structures. To effect this kind of change, therefore, requires agency and deliberateness.

It is easier to prepare students for current practices that are accepted rather than to prepare students for future practices that are not yet formally established. Accepted practices promise smooth professional socialisation and integration into a community of practice. However, opportunities can be missed to nurture human capability, not only in students, but also in educators. Educating to deliberately resist practices that exclude others through ageist or racist attitudes, or foster unjust and thoughtless rule-following behaviours, is not an easy task and requires pedagogies that go beyond experiential learning.

The pedagogies that prepare students well for purposeful deliberateness in professional practices address student agency, collaboration, participation and collective reflection. At the forefront are ideas of collaborative practice, learning by doing and reflecting on experiences. It also requires developing a professional identity and positioning 'self' in a community of practice that is based on dialogue and respect. Therefore, beyond learning to become a thoughtful, moral and inclusive thinker there is a need to prepare learners to become doers, to be future practitioners who have a voice and make a difference.

For the purpose of this book, we have contextualised our discussions in university education and, more specifically, in workplace learning components of professional education courses, where students often feel tensions around choices of being silent or making oneself heard, being apathetic or wilful, following or initiating, looking away or resisting, acting accidentally or purposefully.

A Summary of Sections and Chapters

This book includes contributions from diverse perspectives that place the deliberate professional at the centre of university education for future practices. This book offers academics, managers, students, employers and their employees working with students and universities ways of cultivating thoughtful, purposeful and courageous learning that instils deliberateness in professional education and practice and a vision of what else might be possible. As a whole, this book argues for the importance of preparing deliberate professionals in the current higher education climate. The distinctive organising principle that weaves through this collection of chapters is the moral imperative underpinned by a professional's duty of care. Overall, chapters emphasise the importance of purposeful, considered, thoughtful and intentional approaches to professional practice. Authors in this book contend that most students, academics, employers and workplace educators aspire to learning more than mastering measurable knowledge and skills; they also aspire to acquiring the means to support their need for perspective, value and meaning-making through a lifelong journey of learning and change.

More specifically, this book expands on the discussions about critical pedagogy, practice theory, global, digital and economic imperatives as key factors influencing

university education. It pursues answers to the questions: What does it take to prepare students for the challenges of the professional (and social) world of tomorrow? What are the essential tasks required of academia given the rise of economic, digital and global imperatives, combined with persistent tensions between legal and cultural, ethical and scientific perspectives, that shape practice (Knorr Cetina, 2001) and increasingly take hold of university education? What are emergent frameworks and conditions of the future landscape for professional education? What pedagogies are needed in the global and digital age?

Authors in this book address these questions theoretically and empirically to foreground ways of realising the education of deliberate professional*s*. They discuss their work and the ways in which it relates to educating deliberate professional*s* for emergent practices. Chapters connect university education and the future role of students in society, and provide a critique of current practices and the narrow views of university education that predominantly emphasise graduate employability. Authors discuss the tension professionals are faced with between managerialism and professionalism. They also discuss the ways in which a pedagogy of deliberateness can address the moral issues of professional practice. Some authors have purposefully emphasised the action and change characteristic of professional practices, others see reflection and moral thought as an action and an integral part of professional practice. Others focus more on the *deliberate* than on the *professional*. Authors offer discussions of the deliberate professional and its context at a micro-individual level (e.g. Higgs), a meso-organisational level (e.g. Vann and Boud), and/or a macro-societal level (e.g. Roberge and Flowers). Together, they conceptualise this term and its characteristics as an important way of strengthening democratic, just and future-oriented practices, communities and nations.

The chapters are ordered into four parts: setting the scene, reconceptualising the professional, rethinking practice education and panoptic musings. The first part presents overviews and frames of the concept of the deliberate professional. In the first chapter, Trede and McEwen scope the concept of the deliberate professional, explain how it arose and distinguish it from related terms. In Chap. 2, Trede and McEwen carve out the territory of educating deliberate professionals, characterised by the need to increase awareness of the complexity and ever-changing relational dimensions of practice that shape the way professionals think and act. Trede and McEwen explore what might be required of university education to produce professionals for a society that is increasingly complex and diverse. Against the historical backdrop of universities experiencing a shift from social to economic relevance and its associated constraints within which universities are operating, they identify opportunities that allow learners and educators to take ownership of and some sense of control over their emerging practice, within ever more rapidly changing times. In Chap. 3, Solbrekke, Englund, Karseth and Beck critique the role of critical thinking and expand the implied notion of professional responsibility within it to a collective deliberative communication model and relate this model to educating deliberate professionals. Solbrekke and colleagues present an argument that professionals in the 21st century need to be able to engage with the unforeseen and contend that this requires educating for collective professional responsibility. For them, critical thinking as an individual capacity is necessary, yet insufficient, for learning and

enacting professional responsibility. They develop a deliberative communication model for building the necessary collective capability for making nuanced judgments and decisions tailored to individual circumstances.

In Part II, five chapters present ideas for reconceptualising the professional. They provide examples from as broad groups as cultural intermediaries, environmental activism, organisational leaders, artisans and university-community partnerships. These chapters critique the definition and roles of professionals. In the first chapter of this part, Roberge argues that as universities develop their business model around technical problem solving and market demands, they lose focus of the very definition of learning. He ponders the question of how to help others to think for themselves in this age of mounting complexity. He discusses this complex situation as an increased blurring of boundaries between culture, technology, politics and the economy. Responding to this question he conceptualises what the deliberate professional is and does, and what this means for educating students in social sciences, the arts and humanities. In contrast, the following two chapters explore what can be learned about deliberate professionalism from groups outside of university education and professions. Flowers explores how the pedagogical approaches of educating the deliberate professional can build capacity for environmental activists' practices in Australia. Although environmental activists are not strictly speaking members of a profession—and as they do this work unpaid—Flowers asserts that they share those elements of professionalism with members of professions that are concerned with improving society and upholding standards of high quality. He critiques tribalistic and ad hoc approaches in environmental activism and engages with Mintzberg and Waters (1985) notions of deliberate and emergent strategies for organisational change. He concludes by identifying broad structural strategies and transdisciplinary approaches to foster more deliberate practices in environmental activism. Vann reconceptualises organisational leadership by discussing soul and spirituality from cultural, epistemological and spiritual perspectives. He questions whether we have lost our moral compass in an unbridled pursuit of materialism. Vann uses Joseph Campbell's (Lefkowitz, 1990) mythic structure of the hero's journey to develop his thinking about deliberate leadership. He outlines a relationship between the practice of deliberate leadership, a sense of organisational soul and the impacts on a modern university. He concludes that deliberate professionals are well placed to lead the university of the future. Nicholls uses the historical figure of the artisan to critique current university healthcare education programs. Drawing on Arendt (1958) and Foucault's lifelong work, he argues that the artisan represents an example of a practitioner who is self-aware, critical, committed to action and comfortable with the complexity and ambiguity of healthcare today, the very model of the deliberate professional. In the final chapter of this part, Cooper and Orrell explore the challenges of partnerships between university and community in preparing students for practice. They contend that the quality of university-community engagement is a significant factor in educating deliberate, rather than accidental, professionals. They conclude that a focus on shared interests and purpose in engaging with ethical, economic, political, cultural and technological issues faced by professional practice in the community will foster and educate deliberate professionals.

    Part III, entitled 'Rethinking practice education', comprises five chapters focusing on course, curriculum and pedagogical designs in university education that strengthen the capacity for educating deliberate professionals. This part provides good practice examples of how approaches to educating the deliberate professional fit into professional university education. They illustrate what a pedagogy of deliberateness might look like in different educational contexts drawn from Norway, South Africa, New Zealand and Australia. In the first chapter of this part, Nerland, drawing on a larger Norwegian project that examines the induction of students in the professional cultures of law, engineering, and school teaching, argues that students can learn to take deliberate stances within their chosen future profession when they are also acquainted with shared knowledge and conventions for practice. Without this deeper understanding, deliberateness in practice is not enabled. Drawing on Knorr Cetina's work, Nerland contends that knowledge accounts for dynamic and multiple dimensions and is produced in distinct ways in different expert cultures. Examining doubt and articulating arguments for decisions are important conditions for deliberate practices. The following chapter by McLean and Walker presents a discussion of what a capabilities approach can add to educating the deliberate professional. With a focus on social justice education, they cast 'deliberate professionalism' as 'public-good professionalism', underpinned by Sen. Drawing on their project that collaboratively generated a Public-Good Professional Capabilities Index and involved five professional education departments in three South African universities, McLean and Walker reflect on broader complexities, problems and questions related to social change and to university-based professional education. They conclude that the capabilities approach offers a contextualised, collaborative and feasible vehicle for designing and evaluating curriculum and pedagogy for educating the deliberate professional. Boud's chapter provides a critique of current course designs of universities and calls for a more deliberate focus on practice. He argues that designs with heavy focus on knowledge risk trapping students in current knowledge without the capacity to move beyond it. Boud discusses the features of practice and highlights the need for better alignment between learning, teaching and assessment approaches and strategies in order to educate practitioners that are deliberate professionals. Harland explores the notion of slow time, which he contends is required to educate the deliberate professional. In contrast to the relentlessly quickening life in academia, he advocates for slow scholarship, because it provides opportunities for deliberative modes of thinking, learning and deliberate action. Drawing on his case study in a New Zealand university, Harland concludes that slow pedagogy and slow scholarship educates deliberate professionals, because it empowers students as critical thinkers with deep insight into learning, knowledge and values. In the final chapter of this part, Higgs compares the deliberate professional with practitioners who have come to own their practice model. Drawing on her empirical work, she examines the development and ownership of professional practice models at all stages of a career path, reflecting on the insights of practitioners. She argues that individuals who have a capacity for reflexivity and coherence in their way of practising develop their practice model throughout their career. She compares the concept of the deliberate professional with professional artistry arguing that both require reflexivity,

flexibility and awareness of practice contexts. She concludes that a deep knowing of self in practice is an intricate blending of deliberate knowing and higher-order understandings realised through authenticity, humanity, ethicality, professional artistry and practice wisdom.

The final part of this book, 'Panoptic musings', consists of two chapters: a manifesto and the conclusion. In the chapter on 'The deliberate professional in the digital age', Winter provides a summary statement for the concept of the deliberate professional in the tradition of critical theory and pedagogy. He uses the digital age and digital practices as the context for critique. Drawing on several theories (e.g. Marcuse, Beck, Deuze and Giddens), he argues that entrepreneurial thinking and behaviour is affecting the formation of our identity and practices and are increasingly dependent on global information flows. He explores what successful practices, whether in professions or in activism, might look like under digital conditions. He argues that participating in culture is more and more defined in relation to the ways in which we are connected in every aspect of our life and through social media. Winter concludes that it is paramount to critically deliberate on actual conditions in every practice in order to better understand what is probable, possible and impossible and to help us act accordingly. In the final chapter, McEwen and Trede bring together what it takes to become a deliberate professional and emphasise the need to move beyond being a reflective and deliberative practitioner towards a new form of professionalism that embraces deliberateness in education and practice.

Conclusion

With this book, we wish to redress the balance of possibilities away from the vocationalisation of university education, the erosion of pedagogy, a narrow application of competency standards and measurable learning outcomes, as well as the reactive and often unreflected use of digital technology, by building a case in defence of pedagogical ideas of awareness raising, creative and critical thinking and deliberate action. Drawing on theoretical and empirical research, authors in this book critique the managerialism approach to university education, reconceptualise professional responsibility and professionalism beyond a profession-specific view and suggest possibilities for more action- and participatory-oriented future practices.

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Chapter 2
Carving Out the Territory for Educating the Deliberate Professional

Franziska Trede and Celina McEwen

Introduction

Our writing of the deliberate professional builds on a long history of well-established ideas of critical pedagogy and deliberative democracy; it is foregrounded by ideas of awareness raising, critical thinking and autonomous learning that engage with social and moral contexts of professional practice. With this chapter we reinterpret these theoretical ideas in the context of a contemporary university education that emphasises professional education and relies on workplace learning (which is student learning that occurs in authentic workplaces under some form of supervision) to deliver the future workforce.

In what follows, we carve out the territory for educating deliberate professionals. Deliberate professionals are aware of the complex interrelationship between self and others as well as between competent skill mastery and capability for deliberation and deliberate action. They understand the need to maintain the tension and constant struggle in professional practices between technical, economic and moral imperatives. We do this by first providing a critical comment of the current conditions constraining university education in an increasing number of countries. These conditions include constantly and rapidly changing structures and parameters through globalisation and digitalisation, the collapse of long-term thinking in favour of a focus on short-term goals, and an emphasis on individualism. We discuss this growing global trend and its associated tighter connections between university education and the labour market. We then explore ideas of 'knowing', 'doing', 'saying' and 'relating' from various practice theory perspectives. Rather than assume that nothing can change the conditions for practice, we argue for a pedagogy of deliberateness that opens up possibilities for change. This new learning and teaching

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framework is designed to prepare practitioners for uncertain future practices and to thoughtfully understand and act on social, cultural and political aspects of professional practice in a society that is increasingly complex.

The Current Social Context of University Education

The current worldwide social trend towards globalisation, digitalisation and an emphasis on individualism are increasingly impacting on the role and identity of universities. This trend can be linked to what Bauman (2005) describes as *liquid times*, a period where structures, thoughts and actions liquefy before they have a chance to solidify. Liquid times are defined by constant and rapid changes that result in a focus on short-term goals, an obsession with quick fixes, the collapse of long-term thinking, a disregard for long-term consequences, and a shift of the burden of liability and responsibility onto the individual.

In liquid times, the Habermasian (1972) university, that cultivates an understanding of self for students, teachers and professionals, and an understanding of the wider social conditions that shape professions, their practices and social interactions at large, is under threat from the neoliberal ideals of individualism and self-interest that erode commitments to moral principles and actions that nurture the common good for human kind. In liquid times, although global economic imperatives are played out differently in different countries, there is a growing shift in universities' missions towards preparing for work-readiness and increasing employability, away from educating for global citizenship and social responsibility. The imbalance of university course offerings between education for a profession and liberal arts is increasing, with the latter slowly disappearing (Collini, 2012).

These changes have led to universities being positioned in a force field of competing interests. On the one hand, they are seen as part of society and, thus, needing to contribute to economic imperative and future workforce just like employers need to participate in producing work-ready graduates. On the other, they are managed as enterprises that compete with each other to attract and retain fee-paying consumers of degrees delivered through technology-mediated learning programs.

Under these volatile and constantly changing conditions, universities are seeking to cater to a wide range of demands and interests from stakeholders, such as those of students, governments, industries and professional accreditation bodies. Students want to be challenged in their learning, but predominantly seek career progression after graduation. Professional bodies demand that university curricula teach towards their professional requirements. Industries want a skilled, educated and resourceful workforce and governments want universities to contribute to economic, environmental and social wellbeing.

In this context, universities are also expected to teach towards national quality frameworks and preparing for work is privileged over educating for citizenship and social justice. This has led, in many cases, to favouring a narrow technical, instrumental competence approach to education. Pedagogical approaches that engage

students in complexities, ambiguities, diversity and uncertainties of future practices motivated by a desire to contribute to the public good or develop responsible global citizenship are difficult to argue for and sustain in a university landscape that needs to comply with graduate learning outcomes and competence achievements. Tensions are inevitable when finding a balance between the social and economic benefits to society. An education that reproduces social privilege and produces technical experts is in conflict with an education that nurtures socially responsible thinkers. By favouring a technico-instrumental approach, there is a risk that current university education is poorly equipping students to deal with the emerging social and economic challenges of our uncertain and rapidly changing times.

Globalisation has led to structural changes, such as the international standardisation of programs through the Bologna process and universities' increased focus on managerialism, as evidenced by their adoption of global quality frameworks and measurable graduate learning outcomes (Karseth, 2008). Another change includes the gradual and incremental transformation of autonomous academics into a divided workforce of research or teaching-focused individuals and the academisation of emerging professions (McEwen & Trede, 2014). The massification and diversification of the student body is yet another change that has seen the arrival of a growing body of undergraduate students who are part-time workers with family commitments and whose reasons for studying are predominantly related to getting a job or progressing their career. They read less and acquiring a broad general education is not foremost on their studying agenda (James, Krause, & Jennings, 2010).

Infrastructural changes have also followed, seeing universities adapting their teaching and learning strategies to digital technology. Though technology-mediated learning is hailed as the vehicle to democratise education due to its potentially free access to information and interactive affordances, it can also be said that universities are delivering their programs through closed online learning management systems (LMS) or massive open online courses (MOOCs) and other forms of popular and mass cultural free and open programs (Kalantzis & Cope, 2008) to deal with the changes and give themselves a 'competitive edge'. However, an unreflected stance towards technology is threatening to reduce learning to a tool-based notion of access and connectivity where technology drives educational design rather than the other way round. It is important to remember that increased volume of and access to knowledge does not equate to understanding knowledge let alone selecting the relevant knowledge for a given practice situation. In the digital age, learners need to be able to interpret and distinguish relevant from irrelevant information, and make decisions about practice in increasingly trans-disciplinary and interprofessional arenas (Allen & van der Velden, 2011).

Another consequence of universities seeking to align their 'business' with industry needs has been the pursuit of industry partnerships to provide credibility to courses and strengthen student's work-readiness by enabling them to have workplace learning experiences. Not only does this provide added value to courses through work experience, but it also helps universities attract guest lecturers and create new research opportunities. Benefits of these partnerships for industry include reduced labour cost, simplified recruitment and induction processes. Benefits for

students include integrated socialisation into professional practice and networks, early adoption of practice roles and learning about professional responsibility. Despite these benefits, university-industry partnerships are uneasy alliances because of their often latent opposing approaches, conditions and values.

The alliance between universities and industries can be seen as a homology of fields of practice. Bourdieu (Swartz, 1997) defines 'homology' as a familiar course of action that occurs between fields of practice that appear to share or have complementary interests, beliefs, attitudes, values and ideologies. It is a two-way relationship where members bring with them into the other field some elements of discourses and practices dominant within their original field. Members can gain great advancements in competing for specific resources (capital) within their main field of interest by forming temporary relationships across other fields. Establishing these inter-field relationships is one way in which members of related fields can find some greater personal and professional autonomy and legitimacy. That is, they are able to gain a certain level of autonomy and legitimacy by demonstrating that their practices have a value and an effect outside of their field. Evidence of such a homology between universities, more traditionally operating within the field of education, and the industry sector, operating within the field of economics includes a seemingly shared interest in educating the next generation of people participating in the 'workforce'. Although there is a need to engage with the blurred boundary between university and industry, the movement in and out of or across fields can prove to be problematic because, by taking the practices and discourses out of their usual context, members can experience a decrease in the legitimacy of their professional values and an increase in the lack of autonomy of their practice (Moore, 2004).

However, these new forces at play can also be seen as learning and teaching opportunities about how to engage with these competing values between universities and industry sector. For example, workplace learning and placements, can provide a fertile environment to educate deliberate professionals by having students reflect and safely act on what they see and experience in practice settings (Trede & McEwen, 2015).

Scoping Professional Practice

If professional practices were stable, repetitive and predictable, never requiring adaptation, improvement or change, we would only ever need to follow rules and enact best practices. This is, however, not the case. The nature of practice always remains, to a degree, uncertain and unpredictable. Thus uncertainty is something practitioners need to learn to engage with, be curious about and sceptical of. They should not use this as a licence to act accidentally or irresponsibly. Rather it should be seen as an invitation to engage deliberately with practice and, to reach thoughtful decisions and purposeful actions. The deliberate professional understands that current practices are not isolated from the complex conditions and meshing of traditions, interests and deliberations that shaped them.

Drawing on Schatzki, Bourdieu and Kemmis and Grotenboer, we locate professional practice in social and critical perspectives. Professional practices are more than technical skills and theoretical knowledge mastered by individual experts. Professional practices shape and are shaped by social, cultural, economical conditions within which they are carried out. Professional practices are not conducted in isolation, but are created with others. Schatzki (2002, 2012) describes professional practices as open-ended, spatially-temporally dispersed nexuses of doings and sayings. Professional practice is a social practice conducted by people fulfilling distinctive roles in designated professional relationships. On the one hand, practices are socially organised and structured. On the other hand, with time and through experiences, practices emerge, persist and dissolve. Professionals act individually within a social network in time and space. Social practices are rhythmic or cyclical renewals and as uninterrupted happenings they are inseparable from material arrangements. The focus on practice has shifted from what people know to what people do, say and how they relate to each other and within space and time and the material world.

Bourdieu's concepts of 'field', 'capital' and 'interest' (Bourdieu, 1984, 1994) are useful in exploring the time and space within which professional practices take place. With his concept of 'field', (Bourdieu, 1984, 1994; Swartz, 1997) helps us understand practice as a space of human activities, events and relationships that is constructed around a common history and a common understanding of given rules and rewards. However, a field of professional practice is not free of conflict and thus can be seen as a competitive environment where members strive to acquire various types of capital that enable them to act professionally as well as provide them with certain social advantages and status, according to particular (although contestable) ways of doing, saying and relating.

Kemmis and Grotenboer (2008) also bring 'relating', 'doing' and 'saying' to the forefront of their theorising about professional practice. Professional practice is a human activity that is constituted through sayings (language), relatings (power) and doings (activity). The language medium of practice is the cultural-discursive dimension, which explores how professionals communicate and talk; the activity medium is the material-economic dimension and explores how professionals interact with objects; the power medium is the socio-political dimension and explores power relations and what counts as legitimate (Kemmis, 2012). Together these dimensions shape practices. Knowledge implies practice and practices imply knowledge, and so much more. It is important to understand these strongly interwoven connections between notions of practice and notions of knowledge, for example, technical knowledge produces instrumental practices.

The discursive dimension of practice occurs in an intersubjective space. Self-talk or self-reflection might be a good starting point for discursive practices, but falls short of engaging with subjectivities and tensions that arise in collective interpersonal dialogues. Discursive aspects here mean conversations with others. Language is the medium used to articulate positions, explain reasons and actions, find shared understanding or values, and expose beliefs that lead to disagreements. What people talk about provides a sense of the practices that these people are involved in.

Dialogues that are underpinned by critique of self and others, awareness of social conditions, collaborative critical reasoning can stimulate agency for change and foster just, moral and responsible practices. The discursive dimension of practice creates dialogical spaces for critical transformative dialogues through deliberative reflections and deliberate actions where participants can shape new discourses (Trede, Higgs, & Rothwell, 2009). Discursive practices enable deliberate professionals to position themselves in a professional group and are closely interwoven with relational practices.

The relational dimension of practice does not only occur between subjects, but also between subjects, objects and symbolic entities (Fenwick, Nerland, & Jensen, 2012; Knorr Cetina, 1999; Latour, 2005). For example, in a chemical laboratory practitioners engage with physical and material components. These include tools such as the pipette, computer software and protective uniforms. Organisational entities such as schools or hospitals provide structures for arranging human group activities where professional practitioners, consumers, students and patients engage with systems, hierarchies, and structures. Relational lenses highlight the complex, interwoven assemblages between human and object activities (Schatzki, 2002). However, even though we give significance and value to material objects, we contend that humans deliberately invest in them. As Schatzki writes (Schatzki, 2002, p. 119) 'things can be otherwise' and 'human activity takes the lead'. He rejects the notion of post-humanism and an object-driven dominant perspective on practice. When studying practice and educating the deliberate professional it is important to recognise that focusing on one perspective of practice, for example discursive, and one aspect of the deliberate professional, for example deliberating, provides a contribution rather than providing the complete picture of practice and deliberate professional respectively. The deliberate professional is someone who draws on and integrates all components of practice—'relating', 'doing' and 'saying'.

An examination of professional practice would not be complete without an examination of power and the way in which it infuses the doing, saying, relating and knowing of practice. Power shapes, contains, constrains and enables professional practices. Current liquid times of constant change and uncertainty, can lead to more reflexivity, stronger autonomy and increased flexibility but they can also lead to insecurities and submission. Reflexivity, autonomy and flexibility are traits of the deliberate professional and have a different dynamic in liquid times compared to a stable world (Bauman & Haugaard, 2008). The domination of uncertainty and constant change has implications for power relations. In liquid times, the notion of power needs to be reassessed. Becoming a deliberate professional means learning to understand what and who is steering constant changes and for what purpose. Power is related to members' access to and accumulation of valued and legitimised resources (material or symbolic) that are traded and exchanged within a given profession. Power is embodied and enacted by those dominant members of society who have greater autonomy. These members interact within a given field following their own interest and according to regulatory principles they have been instrumental in setting up. This position gives them an advantage in competing for the means to impose or maintain their rules or vision (Swartz, 1997).

Students need to develop an awareness of these complex conditions and relational dimensions in practice to help them think, talk and relate to self, others and the wider context around them as professionals. The deliberate professional considers unique practice situations with all their complexities, understands the various options and possibilities in order to act and avoid inaction, sometimes imposed by rigid practices, or paralysis through too many possibilities. For this to happen, there is also a need for collective deliberations.

Professional practice can be seen in relation to a series of actions required to get the 'job done'. These are the more routine-like aspects of practices. This is what newcomers to a profession notice about what already exists about practice. Many parts of professional practices are mechanical and routine, where outcomes are deemed predictable and guaranteed. Practitioners can be seduced to approach their practice as a routine where a list of daily activities needs to be ticked off. Although this would make practice efficient and productive, routine practices are not effective in all practice situations. Unexpected situations necessarily interrupt the pace and routine of practices (Frank, 2012). Disruption invites deliberation and can be an opening to change ineffective mechanical practices. Becoming a deliberate professional means learning to be prepared to be interrupted and to deliberately interrupt rhythms of routine practice when they seem inappropriate in unique practice situations. Becoming a deliberate professional enables students to exercise a deliberate conduct and question why they do what they do and with whom and to what end, rather than only looking to find out what they are doing and how. It requires students to understand what is probable, possible and impossible and think about the past to enable actions for the future (McEwen, Trede, & Sheehan, 2012).

The deliberate professional understands that their position, or type of membership, within a given field of practice—whether it is 'inherited', imposed, 'earned' or 'taken'—is indicative of their capacity to accumulate cultural, symbolic or economic capital. They understand the need to be conscious about their position and stance within their field of practice and to be cautious of unreflected appreciation of current practices, which cannot bring about a moral and just future. Ethical conduct is not enough because it might constrain professionals too much into normative behavioural codes. Educating deliberate professionals, therefore, occurs in learning spaces where not anything goes, but where students are encouraged to understand the diverse complex perspectives, learn to take sides and explore the consequences of their actions or inactions.

Towards a Pedagogy of Deliberateness

Arendt (1996) warns us that there is no such thing as being neutral, because inaction favours dominant practices and allows things to happen. The danger lies in knowing but not taking action accordingly. The key to knowing needs to be followed by making up one's mind and acting. Preparing future professionals to deliberate on complexity and ambiguity and deliberately act to meaningfully contribute towards

future practices is therefore essential and one way to reclaim the Habermasian university. The deliberate professional is aware of complex and ever-changing relational dimensions in practice that shape the way practitioners think, talk and relate to self, others and the wider context around them; behave thoughtfully and courageously; resist unreflected conformity and notions of neutrality, repair and change conditions; and not disavow accepted practices, but rather acknowledge, appreciate, critique and change aspects of practices that need improving.

Knorr Cetina (1999) argues that there will always be tensions between cultural and technical ways of practising, legal-scientific and ethical-professional systems, and logic efficiency and cultural reasoning. Learning about these tensions cultivates professionals who are able to deal with competing purposes, expectations and goals, and then, eventually, take a deliberate stance. To encourage learners to think for themselves and critically appraise situations with the aim of becoming more agentic and deliberate can be seen as pedagogical strategies that fill the gaps in an overly employability-driven curriculum. To act on morally infused deliberations is similar to praxis. But beyond praxis, the pedagogy of deliberateness is also about knowing when to and when not to act and to challenge existing ways of doing, saying, relating and knowing. It is about understanding what and when change is possible, probable or proscribed.

There are three pedagogical concepts that underpin the educational aim of deliberating: (1) critical consciousness-raising; (2) autonomy and self-directed learning; and (3) critical thinking. In Freire's (1973) writing, consciousness-raising is a collective dialogical process that first of all leads to insights about why things are the way they are and how knowledge and facts are informed by values and beliefs. Critical consciousness-raising is no isolated, internalised reflection, but a process that clarifies why and how things happen. It enables participants of this process to suspend decisions by listening to each other, asking questions and deliberating. Freire asserts that in this process people identify what is good and should continue and what is oppressive and should discontinue.

Autonomy and self-directed learning reminds us that learners engage in learning from an already developed concept of who they are and what values define them (Candy, 1991). Self-concepts are not a homogeneous entity but are shaped by competing discourses of self (Holland, Skinner, Lachicotte, & Cain, 2001). A pedagogy of deliberateness starts from the premise that individuals' concepts of self are dynamic and can be shaped by social and professional relationships and institutional structures. A pedagogy of deliberateness addresses these competing discourses. It integrates the teaching of technical skills and objective knowledge with becoming critically aware of what drives them. Adult learners may not have the specialised disciplinary professional knowledge and technical skills, but nor are they an empty vessel. The aim of deliberating is to equip learners to draw on the many different ways of knowing such as technical, practical, emotional and political, to inform what is probable, possible and impossible. Teaching one-dimensional ways of knowing excludes diversity of values and beliefs. It makes deliberating on other possibilities and complexity appear as an unnecessary process. The goal of

deliberateness is to educate for ethical as well as for logical decisions and actions with eyes, mind and heart wide open.

There are rhetorical, persuasive, pragmatic yet also critical and courageous issues at stake in professional practice. Educating deliberate professionals is about exposing students to informed risk taking, getting them in touch with passion and compassion as well as fear. Professional judgments and decisions are defining parts of practice. Decisions such as whether to act and speak up or whether to be silent and not act need to be made. Ethical deliberations and decisions evolve around social justice and considerations about 'otherness'. Courageous decisions require engagement with knowledge, passion, fear as well as the consequences. Deliberate professionals consider issues of participation, inclusion, collaboration and engagement; they consider complex problems that not only alleviate inequality and injustices, but also run the risk of transforming themselves and/or others.

Critical thinking is the third pedagogical concept for educating the deliberate professional. It builds on autonomous thinking of already existing self-concepts of learners. Developing critical thinking skills is about 'getting students … to recognize and question, the assumptions that determine how knowledge in that discipline is recognized as legitimate' (Brookfield, 2012, p. 28). As Brookfield argues, developing critical thinking is about connecting it to moral action. Critical thinking in the deliberate professional framework means thinking for self and with others, and not allowing others to think for us. It means, in the first instance, questioning the traditions and motivations that shape practices. Beyond questioning, critical thinking also involves imagining other possibilities to current practices. Critical thinking is a process that engages with complexity, diversity and ambiguity that enables learners to take an informed, ethical stance and to decide to act by shaping other possibilities for future practices and not to act by reproducing current practices (Trede & McEwen, 2015).

A pedagogy of deliberateness is based on four key ideas: (1) deliberating on the complexity of practice and workplace cultures and environments; (2) understanding what is probable, possible and impossible in relation to existing practices, others in practice and to change practice; (3) taking a deliberate stance in positioning oneself in practice as well as in making technical decisions; and (4) being aware of and responsible for the consequences of actions taken or actions not taken in relation to the doing, saying, knowing and relating in practice.

Deliberating on complexity means becoming conscious of class, race, gender, time and space that shape dominant practices. Understanding what is possible or impossible is expressed in diverse ways of knowing, such as embodied knowing, and not purely based on rational-logical reasoning. Taking a deliberate stance is based on deliberations and exploring choices for action. Learning to take a stance strengthens the formation and further development of professional identity through nurturing an action-oriented self-understanding. And finally, being aware and responsible for stances and actions nurtures a sense of citizenship and being an active change maker of unjust, ineffective practices. These four ideas are strongly interwoven and have fluid boundaries; they can be seen as reliant on processes that

primarily draw on learning through experiences, deliberations, meaning-making and action.

Deliberations are not immediately action-focused. Rather than searching for quick solutions the purpose of deliberating is to allow learners to explore a problem or issue from various perspectives. Deliberations include responsive listening and strategic questioning. Responsive listening implies more than hearing other people's voices. In addition to letting other people speak, the responsive listener thinks about and responsibly reacts to what has been said. Deliberate professionals engage in a respectful dialogue where one utterance is a response to previous utterances and where claims are scrutinised for the assumptions that inform them. Within the context of university education, academics need to work with students to facilitate the development of listening, questioning and reflecting skills.

Learning reflective practice while on work placements seems to provide an ideal opportunity that is often missed or neglected (Trede & Smith, 2012). When taught as a process (completing journal entries, reporting on practices, etc.), students are articulate about reflective practice and they easily identify its usefulness. However, most often students only develop a technical and practical reasoning approach applied to affirm current practices rather than a kind of deliberation that problematises and calls current practices into question as such.

Developing listening skills requires helping students expand from a mostly appreciative repertoire, which tends to affirm each other's work towards a more inquisitive stance. Although listening originates from a place of tolerance and appreciation, the deliberate professional needs to be well versed in critical ways of listening. To accept practice and others, people need to be able to understand them and be satisfied that current practice is good and other possibilities are improbable at that time.

Critical listening, thus, requires a culture of questioning. Without questioning there would be no critical understanding of current practices and searching for future ways of practising. There are many ways to pose questions. The purpose of strategic questioning is to get to the bottom of things in a mindful and appropriate manner. Strategic questions intend to make the purpose and intentions behind claims explicit and transparent. They invite speakers to further explain themselves and provide more contextual and personal information. Rather than asking, 'Why did you say this?', a strategic questioner would ask, 'How did you come to these conclusions or this way of thinking? What motivated you to make this claim?' When listening to others or reading policies deliberate professionals seek to separate rhetoric with disguised intentions from plain talk with explicit intensions. Responsive listening and strategic questioning leads to an understanding of one's own and others' values and interests in relation to where we stand and where we wish to go, against the backdrop of personal, historical, political and economic conditions.

To have an intentional and informed approach to practice necessitates to deliberate and understand what is a wise decision and practical action in a given situation. Reflections can focus on technical, procedural and on receptive and critical aspects of practice experiences. Reflections can be intentionally orchestrated to foster analytical intelligent reasoning, or to foster moral, critical, emotional and creative

reasoning, or to facilitate a blend of both to enable reasoned, passionate and practical decisions. Our conceptualisation of professional practices describes practice as a human activity that is relational, political, embodied, discursive and contextual.

Becoming a deliberate professional cannot be realised in isolation without discursive and relational activities. To understand what is said and how people relate to each other and objects as well as to build supportive professional and learning relationships between students, academics and practitioners is essential to becoming a practitioner. To become a deliberate professional, however, requires having a sense of place within a field of practice. It means being able to participate legitimately in practice and voice questions and uncertainties about the context within which one is called to perform.

Becoming a professional member of a community of practice is another core aspect to preparing students for future practice (Loftus, 2010). The deliberate professional pays attention to traditions and norms about professional relationships, dialogues and actions. The theory of communicative action (Habermas, 1984, 1987) is helpful here because it postulates three ideal conditions for communicative action that blends dialogue with reflections and actions. These conditions are: (1) a willingness and capacity to articulate reason rather than misuse power and use misleading rhetoric; (2) a self-reflective stance; and (3) a curiosity of otherness. Discursive activity, underpinned by these conditions, leads to critical meaning-making and intentional actions. Habermas's concern about distorted dialogues, just like Marcuse's (1965) caution of democracy, is a reminder that engagement, participation and dialogue in themselves do not necessarily or automatically lead to better learning outcomes, democratic relations and emancipation. There is a danger that dialogues and participation in academic classrooms or in the workplace can easily be distorted especially when communications are conducted within taken-for-granted value frameworks and rigid power relations, and directed towards narrowly defined assessment criteria. Dialogues and student participation can be conforming and replicating current practices if they are conducted without questioning or challenging existing value frameworks and work practices. Dialogues happen in relationships and who talks and who is silenced is one indicator of concepts of hierarchy and power. Deliberative reflections and deliberate actions can enable conditions and capabilities not only for robust debates that mediate differences, but for deliberate actions that lead to change.

We are aware that becoming deliberate is a delicate process that requires finding ways of reconciling the, sometimes, irreconcilable differences between learner autonomy (the personal) and social interdependencies (the situational and social). We are also aware that becoming deliberate might place students and practitioners at risk of being isolated and excluded from participating in education and professional practice. Educating the deliberate professional can be criticised, because it is confronting and challenging to ask students to be sceptical and questioning at times when they are newcomers in a community of professional practice. Being deliberate needs to be strategically timed and based on the recognition of its consequences on learning, teaching and assessing. In order not to marginalise the deliberate professional or teach students that critical thinking is not a core part of their practice, it is

better to introduce and develop the qualities of the deliberate professional early in the curriculum rather than postponing them till the final year of a course or addressing critical thinking and questioning as an add-on. The pedagogy of deliberateness needs to be strongly interwoven in the course curriculum allowing space for discussion about social justice and citizenship issues.

Teachers, mentors and supervisors together need to take on the role of mediators and work with and through themes emerging in the personal-political, personal-situational, and self-others spheres. It means teaching discontinuity, to keep looking for new ways of doing, saying, knowing and relating to things. It means moving students and teachers outside of their comfort zone (uncomfortable learning), drawing on diverse resources (distributed learning) and making the tensions and conflicts in professional practices and memberships visible.

Conclusion

Educating the deliberate professional takes into consideration socio-historical, economical and political forces at play, operates across learning spaces, using digital technology to bridge the classroom and workplace learning environments and asks students to scrutinise practices through technical, practical and critical lenses. Deliberateness is not about disavowing accepted practices, but rather about acknowledging and appreciating as well as critiquing traditions in order to enrich and improve existing and future conditions. Deliberateness places awareness, responsibility and ownership of action and inaction at the centre of practice as a way of dealing with uncertain and rapidly changing times. The deliberate professional, whether they are students, teachers or practitioners, engages with contemporary conditions and competing interests through deliberations and weighing up probable, possible and impossible actions and based on collective reflections makes good decisions and acts.

Being deliberate in thinking and acting requires slowing down. Unlike workplaces that can be seen as places of business, high turnover and productivity, university education can perhaps be seen as a place to slowdown for reflection outside of the rapidly changing world of work so that students can make critical sense of practice experiences.

The pedagogy of deliberateness provides a framework where students are seen as citizens, academics are seen as autonomous professionals who facilitate learning and change, and workplace learning educators are seen as critical practitioners. Educating the deliberate professional, accordingly, offers universities a professional education framework that is necessary for our contemporary times.

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Chapter 3
Educating for Professional Responsibility: From Critical Thinking to Deliberative Communication, or Why Critical Thinking Is Not Enough

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Introduction

Complexity and challenges characterise twenty-first century western democratic societies, and our everyday lives are highly dependent on well-qualified professionals. Professionals have a considerable responsibility to make wise judgments about how to use their knowledge for the betterment of the individual and society (Solbrekke, 2007). This responsibility is multifaceted, context-sensitive and frequently gives rise to conflicting values and ethical stances at the heart of professional practice. What various groups such as politicians and employers define as good and accountable work might contradict what professionals see as responsible work (Green, 2011; Solbrekke & Englund, 2011; Solbrekke & Sugrue, 2014). While it is relatively easy then to assert that professionals are obliged to act responsibly, it has proven more difficult to articulate what this responsibility entails, how it should be enacted in practice, and what the implications are for professional education (Sugrue & Solbrekke, 2011). Historically, though, the capacity for critical thinking has been considered a significant component of professional judgment across the disciplines (Foundation for Critical Thinking, 2013).

In this chapter, we discuss strengths and limitations of 'critical thinking' in educating for professional responsibility. A capacity for critical thinking has been proposed as one of the most important formative outcomes of higher education for responsible professionals (e.g. Barnett, 1997; Bergan, Harkavy, & van't Land, 2013; Davis, 2011). The capacity to analyse, interpret and evaluate how theory may be

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applied to practice is crucial. However, many newly graduated professionals indicate that they do not feel adequately prepared to cope with the demanding responsibilities they are expected to assume at work (Sugrue & Solbrekke, 2011). At stake, therefore, is how pre-service education may improve their way of qualifying for complex professional responsibility.

As our analytical frame of discussion, we present below different strands of thought on critical thinking in research on higher education. Then we provide examples of different meanings of critical thinking in use in nurse and teacher education research. We find these professions particularly interesting because of their significant positions in society: both educate students for work in what Steven Brint (1994) defines as the 'human services sphere' and for professions that may be characterised by their 'social trustee professionalism' (*Ibid*., pp. 45–55; cf. Durkheim, 1957/2001; Solbrekke, 2007; Solbrekke & Englund, 2011 for further elaboration). While expected to provide the best care for patients and the teaching of students, they are simultaneously required to externally account for their treatment and teaching in terms of economy and time-efficiency. Moreover, both in pre-service education and at work, these professionals experience an increased pressure to provide 'scientific evidence' of what 'works' (Biesta, 2007; Heggen, Karseth, & Kyvik, 2010) and practices are expected to be transparent and measurable against predefined standards (Green, 2011; Solbrekke & Englund, 2011, 2014).

In the following, we first distinguish and discuss the normative orientations of five strands of thought on critical thinking in recent research literature on higher education. Second, we review the use of 'critical thinking' in selected peer-reviewed journals on teacher and nurse education. Third, based on issues identified in the review, we propose a model of deliberative communication as a way of educating for professional responsibility.

Critical Thinking in Higher Education

Our reading of the research literature on higher education generally confirms that critical thinking is considered 'a fundamental educational ideal' (Siegel, 1997, p. 1) and a most important learning outcome of higher education (Davis, 2011; Englund, 2002). However, researchers and practitioners have no single way of understanding critical thinking (Jones, 2009) and also contest what constitutes critical thinking (James, Hughes, & Cappa, 2010; Moore, 2004, 2011; Pithers & Soden, 2000; Sullivan & Rosin, 2008; Turner, 2005). Consequently, researchers offer a range of interpretations, strongly influenced by the disciplinary culture in which critical thinking is taught. In our reading, the various positions can be categorised as five different strands of thought.

The first strand is critical thinking as citizen competence. This strand relates to issues of citizenship, social responsibility and the ability to think critically about one's cultural frame of reference (e.g. Barnett, 1990; Delanty, 2001; Englund, 2002; James et al., 2010; Mezirow, 1997; Trede & McEwen, 2013). In this strand of

thought, critical thinking is usually associated with *liberal education*, implying that students are encouraged to develop critical self-examination, a sense of world citizenship and a narrative imagination, in a context that fosters dissenting voices and the challenging of ideas (Nussbaum, 1997, 2010).

A second strand of thought is critical thinking as self-cultivation. This relates critical thinking to the Humboldtian tradition of viewing *Bildung* as the essential qualification for self-cultivation through scholarship (Karseth & Solbrekke, 2016).[1] Critical thinking conceptualised within a *Bildung* tradition implies an idea of humanity oriented towards one's own life as independent and self-directed. In this context, higher education institutions, such as universities, should 'devote themselves to the elaboration of the uncontrived substance of intellectual and moral culture, growing from an uncontrived inner necessity' (von Humboldt, 1970, p. 243).

In the third strand of thought, critical thinking as higher-order learning, critical thinking is seen as a cognitive competence associated with higher-order learning that is individually and psychologically oriented. The purpose of critical thinking is to increase the individual's capacity of reasoning. A dominant view conceptualises critical thinking in terms of universal dispositions and skills (Scriven & Paul, 1987, p. 1). A central reference for this approach is Bloom's taxonomy of educational objectives where critical thinking skills are seen as essential when it comes to learning objectives related to levels of analysis, synthesis and evaluation (Bloom, Englehart, Furst, Hill, & Krathwohl, 1956).

A fourth strand of thought is critical thinking as employability skill. This strand has intensified over the past 20 years and recently become more prominent, promoting critical thinking as a transferable skill. This view is a consequence of a discussion of employability in terms of utility and increased engagement from external stakeholders, such as politicians and employers, who hold this view (Solbrekke, 2008). In the perspective of lifelong learning, this interest is closely linked to both labour market needs and the perceived need for continual knowledge creation, assessment, and so on (Peters & Humes, 2003).

The fifth strand of thought takes professional education as the main reference: critical thinking as an aspect of professionalism. Here, critical thinking is closely associated with the notion of 'critical being', where a professional takes on the responsibility for acting for and with others and the public good (Barnett, 1997, pp. 133–134). Sullivan and Rosin (2008) emphasise a similar dimension, explicitly stating that critical thinking, as a cognitive skill, is insufficient for professional practice. They suggest that critical thinking must be integrated with both 'being' and 'acting' in practice as a professional. This understanding is closely related to the idea of professional education and implies that students develop an understanding of the moral and societal responsibilities of their particular professional work (Karseth, 2011; Trede & McEwen, 2013).

These five dominant strands of thought reflect different normative orientations. The initial four emphasise critical thinking as an intellectual skill to be developed in

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[1] For other perspectives on *Bildung*, including applying it to professional education, see Beck, Solbrekke, Sutphen, and Fremstad (2014).

the individual, and the fifth opens up broader perspectives. While the focus is mainly on developing the individual's capacity to reason and act, the fifth additionally, opens up to collective will-formation. By collective will-formation we mean institutionalised, cooperative decision making for analysing and solving different kinds of problems through deliberative argumentation in a reflexive manner (Habermas, 1992/1996).

Reviewing Uses of 'Critical thinking' in Research on Professional Education

We reviewed research papers on pre-service nursing and teaching programs, published in international peer-reviewed journals. We chose highly ranked journals because they present powerful voices on matters such as how to understand critical thinking. Research literature on professional education presents expressions of epistemic cultures underpinning teaching approaches with regard to educating for professional responsibility. Research at local and national levels might have yielded different findings. We also read papers on in-service and further professional education as a useful reference for comparing our interpretations.

A review was conducted of the use of the term 'critical thinking' in articles published in top-rated peer-reviewed research journals on professional education between January 2005 and early 2011. Four international, peer-reviewed scientific journals were selected, two within nursing (*Journal of Nursing Education* and *Nurse Education Today*) and two in teaching (*Teaching and Teacher Education*, and *Journal of Teacher Education*).

These journals were chosen because they:

- have a focus on pre-service education of the profession
- were considered of high quality within their constituent culture
- provided access to papers online, for practical reasons of conducting the review
- were written in English for an international audience.

Papers were selected by conducting a search for 'critical thinking' in the title, keywords and or full-text within those four journals. Within the nursing journals, the search yielded 35 papers that were read in full by at least one of the authors. Within the education journals, the search returned a total of 77 papers (52 papers in *Teaching and Teacher Education* (TATE) and 25 in *Journal of Teacher Education* (JTE)), which were analysed.

The four authors worked individually and in pairs, and critically discussed each other's interpretations. Our approach may be characterised as an 'abductive' mode of inquiry inspired by what Alvesson and Sköldberg (2000, pp. 247–257) describe as 'reflexive interpretation'. We re-read our findings and critically scrutinised our interpretations from which our analysis of the papers emerged. In reading the papers, we were not looking for one exact and definite understanding of critical

thinking. Rather, our research question in this review was: What different meanings of critical thinking could be identified in the selected journals?

Critical Thinking in Teacher Education: Three Different Meanings

A review of the 77 papers selected from the two teacher education journals revealed a certain embedded, taken for granted, understanding of critical thinking as an important outcome of education. As exemplified below, only four of the papers (El-Dib, 2007; Freese, 2006; Leonard, Brooks, Barnes-Johnson, & Berry, 2010; Warburton & Torff, 2005) provided explicit definitions of the concept. Many of the discussions related to the works of influential US teacher education researchers, such as Darling-Hammond, Shulman, and Cochran-Smith, and their arguments for critical thinking were underpinned by the notion that it was part of effective teaching to increase students' learning outcomes (Darling-Hammond, 2010; Goodman, Arbona, & Dominguez de Rameriz, 2008; Leonard et al., 2010). Collectively, researchers exhibited a general understanding of critical thinking as an intellectual skill, yet there were clear variations with regard to the purpose of critical thinking. These are discussed below through a three-fold categorisation of meanings of critical thinking as higher-order learning, reflective practice, and a means for social change.

In several of the papers reviewed, critical thinking is understood as higher-order learning. This resembled the definition of critical thinking used in the third strand above, emphasising individually and psychologically oriented approaches to critical thinking. They are primarily concerned with how teaching may encourage critical thinking skills in sophisticated academic learning, problem solving, self-direction, self-regulated learning, and inquiry-based learning (e.g. Freese, 2006; Struyven, Dochy, & Janssens, 2008). Warburton and Torff (2005, p. 24) additionally point to 'cognitive skills and strategies that increase the likelihood of a desired outcome (…) thinking that is purposeful, reasoned, and goal-directed'. Freese (2006, p. 103) provides an explicit connection between teaching approaches and critical thinking: 'An inquiry-based approach, designed to promote reflection and critical thinking skills, actively involves the students in their learning and makes them responsible for their learning'.

Critical thinking as reflective practice is an important means to enhance teaching and develop more efficient teaching methods (Darling-Hammond, 2010). The tradition may be traced back to the inspirational works of Dewey and Schön (Rich & Hannafin, 2009). The influence of Schön is predominant, which is problematised by, for example, Rich and Hannafin (2009, p. 52). A core concern in their critique is that the level of reflection tends to remain 'in and on practice', neglecting broader social concerns and not explicitly elaborating the normative stances implicit in good and effective teaching. An illustration of this is the argument that all learners should

have equal access to instructions that encourage them to think critically. For instance, Warburton and Torff (2005) claim that all learners should participate in 'high' critical thinking activities, such as classroom conversations, journals, reaction papers and portfolios. El-Dib (2007, p. 25) argues that critical thinking starts in reflection 'as the process by which teachers engage in aspects of critical thinking such as careful deliberation and analysis, making choices'. This category strongly aligns with the fifth strand above. Though we can envisage a move towards mutual communication, the learning outcome remains the individual's capacity of critical thinking.

While the two categories above mainly see critical thinking as an individual skill, in this third category, we identify a meaning that links critical thinking as higher-order thinking to deliberation and a greater collective purpose, as might be identified in the first strand. Conklin, Hawley, Powell, and Ritter (2010) argue that higher-order thinking skills prepare students for critical, democratic citizenship. In this sense, critical thinking as higher-order thinking is connected to collective interests. Others emphasise the notion of competence over skills in their definition of critical thinking and as a means to achieve democracy, social inclusion and equality. Leonard et al. (2010, p. 262) connect critical thinking to critical consciousness, where critical consciousness is the ability to understand the political nature of a situation, critique the status quo and proactively try to change it. Gay (2005) places the responsibility on teacher educators to emphasise critical thinking in this broader sense. She argues that teacher educators must 'prepare teachers to function more effectively with ethnically, racially, culturally and socially diverse students and issues' (*Ibid.*, p. 227). Ersoy (2010) and Lippincott, Peck, and D'Emidio-Caston (2005) argue that public conversation is an important and effective means for the expansion of ideas and the promotion of critical thinking. Further, Leonard et al. (2010, p. 262) clearly relate the capacity for critical thinking to social and political purposes: 'Critical consciousness is the ability to understand the political nature of a situation, critique the status quo, and proactively try to change it'.

Critical Thinking in Nurse Education: A Measurable Cognitive Skill and Affective Disposition

While our examples of critical thinking in teacher education indicate three different meanings, we find a more coherent orientation in nurse education. In the 35 papers selected, critical thinking relates to the third strand of thought: higher-order learning. Critical thinking is widely accepted as a collection of individual cognitive skills and affective dispositions associated with the provision of quality care. The argument for critical thinking is in this context based on patients' needs (e.g. Propil, 2011, p. 204). In addition to this, the majority of the papers reviewed emphasise the fact that critical thinking, as a cognitive skill and affective disposition, should be measured against predefined standards and for the purpose of care. The main reference for this is the definition published by the American Philosophical Association

(APA) (see Facione, 1990). These are repeatedly referred to in these two journals. For example:

> Critical thinking is purposeful, self-regulatory judgement, which results in interpretation, analysis, evaluation, and inference, as well as explanation of evidential, conceptual, methodological, criteriological, or contextual considerations upon which judgement is based. (Mangena & Chabeli, 2005, p. 293)

A substantial number of the papers report results from testing students' level of critical thinking and how the level correlates with teaching methods and students' performance or how they change over time. The most frequently cited instruments are the California Critical Thinking Skills Test (CCTST) and the closely related California Critical Thinking Disposition Inventory (CCTDI). For example, Ozturk, Muslu, and Dicle (2008) use the CCTDI as a data collection tool. Their findings show that the active and self-directed nature of problem-based learning improves the ability of students to think critically, tolerate the ideas of others and evaluate conflicting information before reaching a conclusion.

A small number of papers critique the use of standardised instruments. Walsh and Seldomridge (2006) conclude that the above-mentioned instruments are not particularly useful to measure critical thinking, because they do not target many skills, such as clinical problem solving and decision making, which are essential in clinical practice. They argue that the 'development of critical thinking is a worthy goal for improving the quality of professional nurses in clinical practice, and not simply measured for the sake of meeting accreditation standards' (*Ibid*., pp. 217–218).

While some authors (e.g. Mangena & Chabeli, 2005; Yuan, Williams, & Fan, 2008) reference the complexity of society and hence of nursing practice as a justification for the importance of teaching critical thinking, no paper addressed the broader theme of moral and social responsibility. These papers show that the contemporary discourse on critical thinking in the two prominent journals retains a solid focus on various approaches that render critical thinking definable and measurable. Emphasising the instrumental application of intellectual rigour (i.e. APA's recommendations implemented in standard multiple-choice tests) and bureaucratic imperatives, such as the need for funding, the discourse seems immutable. In this set of papers, any critique of this notion of critical thinking is mostly in the form of recommendations for a single definition with improved measurability. Some authors are concerned about the lack of evidence of improvement in student scores over time.

Our findings are consistent with Simpson and Courtney's (2002) findings of their survey of the nursing literature on critical thinking published between January 1989 and 2000. The authors conclude that critical thinking is an integral component of nurse education and is necessary to promote the development of nurses' critical thinking abilities.

No paper referred to the need for transferable skills and lifelong learning in the global knowledge economy, although some advocate greater accountability. We found that, with a few exceptions (e.g. Twibell, Ryan, & Hermiz, 2005), the papers

reviewed on nurse education overwhelmingly gave 'critical thinking' an instrumental meaning related to the care of the individual patient.

Our examples confirm that researchers see critical thinking as a needed capacity in current professional work. Although some papers on critical thinking in teacher education open up the possibility for relating critical thinking to issues associated with emancipation and democracy, critical thinking remains an individual skill–an instrument to be used in order to provide the best possible care or teaching for other individuals. The literature in general lacks references to how professionals may cope with the multifaceted and complex responsibilities of 'social trustee professionals'. Reminding us of the fact that most graduates feel inadequately prepared for the moral and social quandaries at work, we find reason to look for new ways of integrating critical thinking in the education towards professional responsibility because establishing critical thinking does not itself ensure that deliberation gets taught. While we agree that critical thinking, as a capacity of the individual student, is profound, it is nevertheless insufficient for building a collective will as a foundation for making subjective judgments and decisions.

Professional Responsibility

Before turning our attention to what we see as a better way of helping students develop a base for professional responsibility, we need to briefly discuss implications of our findings for professional responsibility and how they relate to the work of a deliberate professional. We agree with Trede and McEwen (2016) that the 'deliberate professional' is a fruitful conceptualisation of a responsible professional in the twenty-first century. It includes the idea of 'critical' professionalism (Barnett, 1997) that requires professionals to be dedicated to their individual clients, but also to have the courage and will to publicly and critically engage and speak out on matters in which the views of professionals are relevant. The role of professionals cannot be separated from their role as engaged citizens in current societies (Bergan et al., 2013). However, there is no simple answer as to how to realise and live out these obligations in practice. Thus, many argue for the need for a critical investigation and reconceptualisation of core professional values, like moral and social responsibility (Englund, 2008; Strain, Barnett, & Jarvis, 2009; Sugrue & Solbrekke, 2011).

To take this seriously requires an understanding of the implications of the dual responsibility to work for individuals *and* for democratic societies. As these implications are characterised by multiple needs, contesting interests and conflicts, reaching decisions on appropriate action requires deliberation on what we mean by 'public good' and investigation of 'the factors in civic life which contribute to the public good of the citizenry' (Englund, 2006, p. 506). Thus, in order to qualify as deliberate professionals (Trede & McEwen, 2016), students must be supported in building their capacity to imagine and evaluate the potential consequences of their professional practices, as well as critically investigate the interests of clients and

local communities in light of moral and social responsibilities. Deliberate professionals have developed 'discretionary specialization' (Freidson, 2001). As gatekeepers of services for the public, deliberate professionals critically evaluate how they may best serve the needs of others in unpredictable and challenging situations (Molander, Grimen, & Eriksen, 2012).

In our approach, 'deliberation' and 'critical thinking' are seen as related, yet distinct, concepts, connected to each other in a specific manner. While critical thinking is, as indicated above, commonly seen as an individual capacity, the capacity to deliberate is developed through—and rooted in—an ongoing mutual and deliberative communication in which the capacity to think critically is an important, yet not sufficient, element. For students to learn how to reach decisions on how a profession can provide good services for both individuals *and* society requires collective deliberation. Further, developing the ability to deliberate involves communication where participants mutually develop their ability to place themselves in relation to their knowledge and values. It requires professional educators with the capacity, courage and will to create and engage in deliberation with students on the role and tasks of professionals and how to serve the public good. By taking part in collective deliberations and public debates, students may learn how to argue and take a stance, while also critically exploring consequences of their actions, or inactions, in order to develop a professional responsiveness to the wider society (Barnett, 1997; Delanty, 2001).

A Way Forward: Deliberation for Professional Responsibility

In this section, we suggest a way forward that may contribute to such collective will-formation. We propose a process for integrating critical thinking in educating for professional responsibility and the deliberate professional by applying a model of deliberative communication developed by Englund (2006).[2] Working with professional responsibility in a deliberative manner can beneficially be linked to issues and dilemmas arising from authentic cases, such as whether or not a nurse or teacher may wear religious or ideological symbols, or how a teacher might respond to anti-democratic utterances. Issues debated in the public sphere and/or introduced by the teacher or students may provide ample opportunity for deliberation, with no set answer.

Englund's (2006) proposal for guiding such discussion is intended as a guideline for teachers, and can also be applied in retrospect in a mutual evaluation by all involved. It is based on the following characteristics:

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[2]The model was originally developed for use in schools and presented in Swedish (Englund, 2000). More elaborated evaluations and uses of the model can be found in Andersson (2012) and Forsberg (2011). The model in this chapter is slightly adjusted to higher education, especially professional programmes (Englund, 2002).

1. Different views are set against each other and arguments for each are articulated.
2. There is tolerance and respect for the 'concrete other'; participants learn to listen to the other person's argument.
3. Elements of collective will-formation are present; participants endeavour to reach consensus, or at least a temporary agreement, while also acknowledging and drawing attention to differences.
4. Authorities and/or traditional views may be questioned, and there are opportunities to challenge one's own beliefs.
5. There is encouragement for students to communicate and deliberate both inside and outside of the formal course; argumentative discussions between students aimed at solving problems, or shedding light on issues, from different viewpoints, are encouraged in a range of contexts.

How may this perspective on deliberation, as operationalised in these guidelines, help teachers and practitioners understand the shortcomings of instrumental approaches to critical thinking and provide an alternative?

As the first characteristic suggests, the precondition for starting a deliberative process, deliberative communication, is the existence of conflicting views. Englund (2006, pp. 513–514) argues:

> The presence of different views is one of the fundamental elements in deliberative communication and in creating, in spite of the differences, a common ground for discussion. This common ground can be called a discursive situation. {…}. The dimension of conflict and confrontation (of different views) is substantially central to, and constitutive of, deliberative communication as a procedural phenomenon. This dimension implies both openly conflicting views of moral and/or political character and an attempt to expose relatively minor differences of how to solve problems of how to act.

While the first characteristic, as in Habermas's (1990) concept of 'communicative action', opens up the crucial value of the better argument, the second characteristic emphasises, in relational terms, the need for respect for the concrete other—the other person(s) actually present and debating—as well as the need for transactional listening. Such listening can be nurtured, developed and realised in and through respectful communication. Transactional listening can also be facilitated and qualified by what is going on in the educational situation, especially in the way the teacher acts, builds relationships and communicates with students, encouraging different forms of communication among the students (Garrison, 1996).

From these two first characteristics, we can see that (a) no-one who can make a relevant contribution may be excluded, (b) all participants are granted an equal opportunity to make contributions, (c) participants must mean what they say, and (d) communication must be freed from external and internal coercion, so that 'yes' or 'no' stances that participants adopt on criticisable validity claims are motivated solely by the rational force of the better reasons (c.f. Englund, 2009, p. 30; c.f. Habermas, 1998, p. 44).

Concerning the third characteristic, researchers such as Mouffe (1999) and Ruitenberg (2008) stress and question the attempt to reach consensus through

rational deliberation. However, conflict and confrontation (of different views) is central to, and constitutive of, deliberation. Further, whether or not consensus is reached is an empirical question. While collective will-formation is the ideal, consensus is not the only acceptable result. Another might be greater clarity on differences. However, it should be noted that the collective will-formation process implies that the 'classroom' can be viewed as a weak public sphere, where different views occurring during a public debate will also be highlighted, even if they challenge the values students bring with them (Fraser, 1992).

The fifth characteristic stresses the public character of deliberative communication in the sense that universities and schools are potential public spaces in which there is a preference for pluralism of views. This implies that 'the principle of pluralism becomes a fundamental and crucial element of deliberative communication' (Englund, 2006, p. 514). The pluralist principle further indicates that an educational institution will not 'be a companion to the values students bring with them, rather it will be pluralistic' and that 'authorities and traditional views may be challenged' into deliberations with peers and teachers while 'teachers' opinions—especially if they leave no space for pluralism—may of course be questioned' (*Ibid*., pp. 514–515).

In summary, the first four characteristics above stress the pivotal role of educators (as deliberate professional educators) in making use of the discursive situation of conflicts and trying to realise the criteria of deliberative communication. The fifth characteristic emphasises educators' responsibility for creating a deliberative culture or preconditions for further deliberative communication among students without the management or presence of the teacher (Dewey, 1916/1980; Hansen, 2000). Central to this is the meaning-creating process that may encourage a collective will-formation among 'equals' (c.f. Englund, 2006, pp. 515–516). Thus, the potential for developing continuous deliberative communication practices requires students, teachers and professional practitioners to accept the idea of democracy and to be willing to adopt a deliberative approach.

To develop such learning communities requires not only the will to deliberate, but also the investment of time and humility of spirit. To build learning communities as well as societies founded on ideas of deliberative democracy is a long-term project, as 'deliberation requires *equal opportunity of access to political influence*' (Knight & Johnson, 1997, p. 280; emphasis in original). Higher education institutions and the professions play a central role in such a project. In this sense, professional education contributes to students understanding professional responsibility as more than 'just getting the work done'; it includes also broader societal concerns. This can lay the foundations for developing deliberative capacities, as Gutmann and Thompson (1996, p. 361) hoped that, 'while acknowledging that we are destined to disagree, deliberative democracy also affirms that we are capable of deciding our common destiny on mutually acceptable terms'.

Conclusion

As we have suggested in this chapter, integrating 'critical thinking' with 'deliberative communication' reconceptualises critical thinking to better support students (and teachers). While critical thinking encourages students to consider both knowledge and skills in a critical manner and also helps them intellectually analyse what is at stake in specific situations, deliberative communication encourages them to listen to others and reach consensus to act for others, while also considering communal concerns in the interest of democracy and the public good. It is not a question of either/or; rather, becoming a deliberate professional and ensuring the best discretionary specialisation, requires integration of the two. Reconceptualising critical thinking in this way may not only strengthen the intellectual capacity of the deliberate professional, but also encourage the formation of certain moral dispositions that develop in relation to other people. A deliberate professional acts responsibly by combining intellectual critical and rational thinking with moral considerations, in order to help concrete others and work for the public good. While these claims may not apply to each individual professional, we view this as a collective responsibility and aim. As such, it is potentially achievable. If students learn to deliberate about the implications of professional responsibility in collaboration with others, we may lay the ground for further professional practice in which practitioners *together* seek to reach nuanced decisions.

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Part II
Reconceptualising the Professional

Chapter 4
Critique and the Deliberate Professional: Framing the New and Enhanced Role of Intermediaries in Digital Culture

Jonathan Roberge

Introduction

The task of educating the deliberate professional is context dependent. Throughout much of contemporary western society, rapid structural changes have led to an increased blurring of boundaries between culture, technology, politics and the economy. The present situation is especially marked by the decline of institutions, ranging from state agencies and non-government organisations to museums and national broadcasters. This goes hand in hand with what Boltanski and Chiappello (2007; see also Hohendahl, 1982) have called 'the new spirit of capitalism', where pretty much everything is recycled and reshaped, including critical thinking and alternative practices. In higher education, the consequences of such a shift are both numerous and deeply felt; the more universities develop their business model around technical problem solving and market demands, the less they remain centred on the very definition of learning. Students and academics now face new and important challenges related to the promotion and facilitation of what it means to understand, to engage and to be put outside of one's comfort zone; indeed, how to help others think for themselves in this age of mounting complexity. And what does it mean today to be reflexive and deliberate in terms of educational and cultural transmission? Who should take on the critique and transformation of existing systems and organisations? How is it possible to have such critical stance being followed by real and *in situ* action? While such questions are certainly difficult to answer, they are nonetheless essential for the conceptualisation of what the deliberate professional is, what she or he can do and how it can be approached from a pedagogical point of view.

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47

In this chapter, I want to highlight the consequences of the aforementioned changes on an array of professionals—and their capacity to be reflexive and critical—when they are seen as 'cultural intermediaries' (see Cronin, 2004; Del Aguila-Obra, Padilla-Meléndez, & Serarols-Tarrés, 2007; Moor, 2012; Negus, 2002). These qualified, or often overqualified, practitioners educated in the arts, humanities and social sciences have in common a deep involvement, not only in the distribution of cultural goods from producers to audiences, but in the translation and encoding of meaningful content. As hermeneutical agents, they embody more the original mission of university education than what this education has now become, thus making a valid contribution to its critique and transformation. In bookstores, graphic-design firms, magazines, technology start-ups, cultural non-government organisations, etc., they are *passeurs*, relays or mediators. From writers to video game integrators and from tour bookers to publishers or project managers, what they *actually do* makes it impossible to be a neutral spectator. By engaging with culture and proving themselves to be meaning-makers, what they are doing is redesigning the gatekeeping mechanisms of today (Hargittai, 2000; Willson, 2013). The stakes are thus high and it is my contention here that, by looking at the shifting nature of such mechanisms, we can shed light not only on the evolving task of educating the deliberate professional, but also on the core of contemporary democratic culture. As I will attempt to demonstrate, deliberation about matters of culture is now exceedingly paradoxical. The decline of public institutions has freed cultural intermediaries, yet their work conditions have suffered in the drift towards increasing autonomy. New media, to give another important example, has opened up unprecedented ways to participate in and discuss culture, yet they are also the subject of numerous capitalistic and political co-opting manoeuvres. Indeed, the list is very long of all the benefits and problems related to what I am going to develop here in terms of a new aesthetic public sphere in the making.

In order to support this claim that it is both the best and the most complex of times to be a deliberate professional working as a cultural intermediary, this chapter is divided into two different yet related sections. In the first, I examine the particular influence the Internet has on the circulation, channelling and interpretation of cultural artefacts. I discuss the drastic rise in the number of practitioners/commentators and the diversity of their assessments and the related extending ambiguity around the 'politics of aesthetics' (Hesmondhalgh, 2007). I also propose a more positive interpretation of what some have referred to as a fatal crisis within criticism and use this interpretation in order to argue for the value of critical thinking in higher education. In the second section, the focus shifts from what people do with Web-based technologies to technological infrastructures themselves. While it is uncommon to see the latter in light of politics and culture, it will be argued that it is the task of public deliberation to question and critique the role of infrastructure as an automated and therefore non-reflexive agent. In the conclusion, I bring these different issues together and consider what cultural engagement and citizenship might mean today and how they can interact with critical pedagogy in universities and elsewhere.

Culture, Participation and Critique: The New Ecology

To put the current situation in context means to look at the wider cultural shifts of our time. The age of print had its own particular standards, hierarchies and institutions. Today, in the digital age, new forms have emerged that are changing and adapting faster than ever before. Economists of culture refer to this process as an all-encompassing 'reintermediation' (Hawkins, Mansell, & Steinmueller, 1999) in which the equilibrium, tension and conflict among parties—film producers versus distributors, or book publishers versus ebook vendors, for instance—are constantly being renegotiated. In a similar fashion, communication scholars have studied at length the rapid evolution of what they call the increasingly digitalised 'media value chain' and have found that it affects both its content and workers. Each and every intermediary adds something and therefore augments the complexity and ambiguity of the whole chain. What is more, none of these intermediaries are able to stand aside to gain some sort of Archimedean point that would give them a clear view of the whole. Cultural intermediaries of the digital age, in other words, are all hermeneutical agents and entrenched intellectuals. As they try to make sense of their surroundings, they exemplify what Stamatov (2002) has dubbed 'interpretive activists'. In turn, this partly explains why gatekeeping remains of the utmost importance nowadays. The different processes of editing, tailoring and filtering of digital content have a tremendous impact on what circulates, what is shown, viewed, listened to and so on. Again, there is no escaping the fact that the multiple cultural outcomes available to the public are highly dependent on the choices and decisions made upstream by interconnected cultural intermediaries—an argument that emphasises the importance of a reflection on their education and ethos, as well as the ways in which university programs could reflect on such changing environments.

Regardless of the large numbers of utopian and dystopian discourses about the Internet and Web-related technologies—oftentimes with little evidence to sustain them—it is safe to assume that new digital environments have a profound impact on cultural participation. One of the main reasons for this relates to the increasing affordability of software programs and devices, as well as the democratisation and dissemination of techno-cultural know-how (see Deuze, 2006, for instance). A culture that is digitalised is indeed one in which user-generated content (UGC) occupies more and more space. Short films are a case in point. The smartphone industry has in recent years launched many creative apps that make it easy to edit one's own material. This has seen leaders like Apple challenged by other small and large companies in the field (Capps, 2014). In France, for instance, Mellet and Beuscart (2012) have studied how young video artists who use YouTube as a low-cost means to gain viral recognition are subsequently co-opted by the movie industry. What these two examples show then is the increasing complexity of content circulation and how former aesthetic categories are becoming blurred. In particular, this means that the distinction between professionals and amateurs is less and less well defined. As Leadbeater (2008) states, there is a 'pro-am revolution' underway. And while this process is not only very dynamic by nature, it has led to a greater diversification

and fragmentation of status—including that of deliberate professionals—genres and sub-genres, communities and sub-communities. People are coalescing around collective practices and interests that are becoming highly specialised: street art and its replications on the Web, heavy metal and its international network of musicians and fans, etc. Though, the different cultural niches that appear here and there could as quickly vanish, this does not contradict the main idea, namely that it is within such niches that passions and engagements with culture circulate.

In the context of the pro-am revolution, the term 'prosumer' is particularly relevant to understanding the transformations that currently exist (Beer, 2009). By blending 'producer' and 'consumer', the term not only highlights their increasing interchangeability, but also the growing importance of what happens in between, including cultural intermediation as a widespread and influential process. More and more, the people who are on stage one night are the ones standing in the crowd the next; it is the same person who works as a DJ at one venue who also acts as a sound engineer and a patron at another; and so on. This has all become possible because the boundaries that are used to separate them are being eroded. Moreover, what works in the realm of cultural practices, works in the realm of discourse as well. It should be noted that any given niche is in itself an interpretive community shaped by discussion and commentary; such multitudinous communities have found a special ally in Web technologies. Thus, what applies to the realm of cultural practices can also be applied to the realm of language: producers of discourses and meaning are also those who consume culture, read it in media outlets and see it on Facebook, Twitter, Bandcamp, etc. In turn, these multiple discussions become *one* bigger dialogue, leading to further possibilities of creating collaborative reasoning and an enhanced sense of belonging (Trede & McEwen, 2016).

Yet, collaboration and dialogue do not always have to be harmonious. Relating this to the issue of gatekeeping, what is at stake in these interpretive communities is the legitimacy of the judgments made, as well as the people who offer them. It is all about the symbolic ownership of whatever culture is under review, about crafting connoisseurship and negotiating expertise. From Becker (1973/2008) to Bourdieu (1977/1980), cultural sociologists have noticed how much of a fundamental mechanism is at play here. They have showed that such a push-and-pull movement is in itself a struggle for recognition. To engage in a discussion about matters of culture is to expose oneself, knowing that one's identity is somehow at risk and that it might become permanently and fundamentally entrenched within something ambiguous.

Cultural intermediaries as hermeneutical agents share fervent and sophisticated debates about the limits of a specific genre or styles; how to establish systems of classification in changing environments; what needs to be considered as a masterpiece of 'Web art'; etc. Such questions require significant aesthetic knowledge and substantial familiarity with normativity, as the interrogation of the beautiful and the ethical are always intertwined. Alexander and Jacobs (1998, p. 28) refer to this as the 'subjunctive mode of culture' in which reality appears as it ought to be. But who really knows what ought to be and what it should mean. It is crucial to remember that there is no Archimedean point within contemporary cultural intermediation and, thus, that all participants have no choice but to deal with contested perspectives.

In others words, it is possible to say that discussions of cultural matters inevitably translate into 'conflicts of interpretation' (see Ricœur, 1969/1974). It would be a mistake, however, to consider these conflicts as a flaw or an obstacle. On the contrary, I argue that such conflicts are inherently positive and that they should be understood as essential to enhancing cultural participation and, consequently, in forging a renewed sense of public deliberation. Lengthy debates give rise to robust, healthy forums and vice versa. As Atton (2010) argued in a recent article on popular music, debates about particular genres and aesthetics contribute to a 'democratic conversation'. This is equally valid for other art forms and the debates they generate. In all cases—music, cartoons, tattoos, etc.—reflexivity is on the rise and dialogue too. This significantly alters the role of professionals working as cultural intermediaries, as they too become deliberate and are encouraged to take sides and intentionally interpret the world. Deliberate professionals, in other words, are hermeneutical agents who find themselves in the midst of action, discourse and expertise. They act as mediators, facilitators and specialists at sharing different meanings and knowledges rather than owners of discourses and expertise. Critical pedagogy definitely finds a practical application here, as well as a possible source of inspiration.

This new form of cultural 'prosumption' and public deliberation raises different questions about the role and place of critique and critical thinking. For some decades, it has been common in many if not all parts of the western world to encounter arguments about the general decline of critical thinking. For instance, this can be found in the discourses regarding the demise of public intellectuals and the crisis of criticism (see, for instance Berger, 1998; McDonald, 2007). Critics, as we used to know them, the story goes, have lost their prestige as they are no longer able to act as *Aufklärer*, i.e. knowledgeable gatekeepers. Obviously, such an interpretation is tied to a particular understanding of the role of institutions and the elite in which, for example, a critic at *The New York Times* or a professor at Harvard is said to be influential—and often simply correct—because of affiliation. This model has been profoundly weakened in recent years, but this might not necessarily be for the worse. Because of the kind of democratic conversation described above, the ability to critique and denunciate, to judge and make a contribution has certainly shifted, but towards more mundane and profane issues. Highbrow taste now has to coexist with lowbrow, popular forms of culture and so on. It is not rare to find bloggers arguing the virtues of video games, cheap restaurants or TV shows, for instance. This highlights an expansion rather than a narrowing of the spectrum and possibilities of critique. This also shows an important change in the nature of its power and legitimacy. While it used to be a guarded domain, it has become a place where challenges to authorities, in general and to the authority of established critics, in particular are increasing and where opposing judgments can easily live side by side. Of course, not all critics are equal, but now they have to earn their status through their own intelligence and capacity to engage with audiences. The entire process, thus, remains highly political and conflictual: the critique of cultural goods and meanings, by moving to a more horizontal plane, has increased in speed and opened new battlefields.

At the crossroads of culture and politics lies the public sphere. Already in the 1960s, Habermas (1962) had discussed this intersection and how it related to critique in the constitution of modernity. Unfortunately, he went on to foreclose the power of such critique by adhering to the discourse of its lethal crisis. Rather, what appears fundamental is the broadening and the opening of the idea of the public sphere by reconnecting the cultural and the political—via critique. People like Jacobs (2007), McGuigan (2005) or Jones (2007) have made important contributions in this direction, especially by developing the concept of an 'aesthetic public sphere' (see also Roberge, 2011). Jones's (2007, p. 88) view is emblematic in this regard:

An aesthetic public sphere would include all forms of aesthetico-cultural production—and their critical discussion—whose conditions of compositions are sufficient to permit articulated dissent and advocacy.

Nothing is too bad or good not to be evaluated, scrutinised, explored, etc. Even landmarks of popular culture present shared yet contested values and norms that allow for imagination, empathy and the like to go a long way. In all cases, these are sites where the following fundamental questions emerge: what is just, what is socially acceptable, or on the contrary, what ought to be considered domination, denial, abuse and so on. The critique of culture, under these circumstances, moves from its own internal rules and debates, regarding objectivity and subjectivity, for example, to what constitutes the fair assessment of circulating meanings. At the macro level of an aesthetic public sphere, in other words, discussions and debates inform one vastly open field that remains open precisely by virtue of contested and conflicting interpretations. This raises several questions: How instrumental are digital technologies in this general process? How is an aesthetic public sphere linked to an increasingly, if not fully virtual public sphere? Is the Internet enabling or constraining critical discourses? These important questions will be explored next.

Critique *in* Digital Culture as a Critique of Digital Environments

As stated in the introduction, today is paradoxically the best and worst time to be a deliberate professional. The means to access culture have been democratised in many respects, thus liberating newer capacities to act and speak, to participate and to deliberate. Yet, the enlargement of an aesthetic public sphere and its expansion through Web technologies raise profound problems. Many, for instance, have seen in such developments an attack on public reason due to a surge of infotainment and the relentless balkanisation of civil society (see Dean, 2003, among others). Habermas (2006) himself has been prompt to denunciate what he calls a 'pathology of political communication'. However, it is my contention that the current situation is far more complex and ambiguous, because the Internet and Web technologies both enable and constrain, both reveal and hide. This implies a move from what

people do or can do within digital culture—the focus of the section above, to which I gave a somewhat positive spin—to the capacities of technologies themselves. What is it, indeed, that they do, not only in university classrooms but also elsewhere? Digital environments nowadays are raising new issues regarding agency and governmentality, control, performativity, decision making, pedagogy and the like. To give it an accurate and meaningful interpretation, I argue, requires a deliberate approach in which a critique becomes a meaningful action in itself.

The first set of questions—which have been the subject of little public discussion—relates to the very infrastructure of the Web. How is it, for instance, that machines communicate with other machines? How are cables connected to wireless networks and now clouds, to construct an architecture of gigantic proportions? Where and how is data—an unimaginably large quantity of it—encoded, preceded and stored? While it is often assumed that infrastructures are passive or even natural, they are in fact just the opposite. Thrift's (2005) concept of 'performative infrastructure' is of particular interest here, as he demonstrates how automation carries its own weight and logic. In other words, tubes and pipes are more than mere tubes and pipes. Mediums are more than mere mediums; what they do is channel and orient whatever flows they are designed to capture. Systems of routing and especially routing algorithms, are a case in point. As McKelvey (2010) has shown with regard to the situation prevailing in Canada's telecommunication sector, the country's main Internet providers have attempted to allocate faster connections to their own affiliated content by discriminating against peer-to-peer networks and their alleged 'excessive downloading'. Whereas net neutrality and unfettered communication among all used to be standard, it is now said that these algorithmic measures are necessary in order to prevent network congestion. But, how to know for sure? How can governments intervene in what is often presented in obscure techno-engineering terms? The problem here and it is far more reaching than just in Canada, is one of inscrutability of complex technology algorithms and lack of accountability for technology communication providers.

As Bowker and Leigh Star (1999, p. 33) write, 'a good infrastructure is hard to find'. The more efficient it is, the more elusive it becomes. The vast majority of infrastructure suppliers are private companies not exactly willing to expose the complexity of their architecture or the depth of their trademarked secrets. It is about competitiveness they say, but what might be more important to understand is the tremendous political and cultural power that this entails. Digital infrastructures enable information and content to circulate, but they also constrain this incessant movement. They form nothing less than a gatekeeping matrix and, because of this, they deserve much more scrutiny from the various deliberative bodies and not just those of the state. In fact, professional intermediaries acting as hermeneutical agents should also have their say. They could and should be involved in the critique of such a matrix, as well as in the framing of the various public issues involved. Among other things, since this is about mounting awareness, it too becomes a question of education.

A similar way to look at how digital environments are self-sustaining agents deals with 'search' and its heavy reliance on algorithms. Indeed, all digital content,

including the most participative and cultural relies on this mathematical retrieval from an ocean of data. We now live in a 'culture of search' (Hillis, Petit, & Jarrett, 2013) in which its engines—and primarily Google, since it occupies 90 % of the worldwide market—act more and more as what Wu (2010) refers to as a 'master switch'. Sorting and ranking, ranking and sorting; not only have they become important economical operations in the past 15 years, they have also become the central means by which knowledge and visibility are provided. For many in the current Web economy, it has become absolutely crucial to be on top of the first page of a search result. Stakes are very high and ranking has become a pitched battle, as no-one wants to drift into the deep obscurity of the Web. And here lies one of the most surprising paradoxes of digital culture: the main provider of visibility itself exists in relative darkness. The exact composition of Google's PageRank algorithm is a trademarked secret comprising more than 300 signals and is thus akin to a black box (Singhal, 2008). The company has given it the task of 'bringing order to the Web' through automated impartiality, but it still assesses what deserves to be 'at the top'. While best results should be relevant, I agree with Gillespie (2014, p. 9), that '"relevant" is a fluid and loaded judgment […] open to interpretation'. Google's conundrum continues to sharpen today while more and more contextualisation and personalisation come into play: can a customised result ever be objective (i.e. not a form of filter and/or bias)? More specifically, it is the consequence of these trends in search cultures that needs to be called into question. What do they mean, for instance, for the elaboration and perpetuation of a vivid aesthetic public sphere? Are they antithetical to deliberation and the capacity to sustain a cultural democracy? While it is uncommon to see such highly technical problems as the object of a critical hermeneutics, it is nevertheless the case that automated mechanisms and algorithms in particular, should be interpreted and critiqued and, thus, become the object or the hermeneutical task of cultural intermediaries working as deliberate professionals.

And, of course, there are the major social media platforms, such as YouTube— acquired by Google in 2006— Facebook and Twitter, that serve as content aggregators. What kind of power have they acquired by channelling and filtering so much socio-cultural traffic? What kind of gatekeeping mechanisms are involved in their centralised role as aggregations of aggregations? YouTube's motto 'broadcast yourself' is a good example, as it resonates with what was discussed in the first section above. Though it ostensibly celebrates creativity and participation, such a motto oversimplifies and conceals the company's capacity to profit from people's free work (Terranova, 2000). The platform is simply not as neutral and open as it would like its participants to believe. In a 2010 article, Gillespie coined the term 'the politics of platforms' which engages directly with how content is stored and for how long, how copyright laws are applied and how publicity is algorithmically matched with content. All these issues are often unclear—or deliberately obfuscated. Indeed, Google is frequently legally challenged with regards to results manipulation, privacy issues and antitrust laws (see, for example, Cain Miller, 2013; and Lohr, 2012). Yet, this is only one way to frame the debate about the politics and power relations animating by YouTube and similar platforms. A deeper problem is how people

should adapt to the specific format of the platform. Certain types of visual content, categorisation and indexing are more efficient and able to boost visibility. Explicit and implicit sets of rules have thus developed over time and now people comply willingly or unwittingly. In the broader sense, this has led to a 'YouTubisation' of culture in which the platform appears inevitable and thus becomes so.

Although a competitor, Facebook has a similar credo and it too has become increasingly central in the last 5 years, to the point of near-ubiquity. For instance, cultural non-government organisations, from small art galleries to start-up theatre companies, are strongly, even if tacitly, encouraged to create their own Facebook pages. Not only is it much cheaper than most Websites made by professional designers, but it has become a compulsory step to connect to other and broader popular networks. What 'allows' is, thus, the same media logic that 'constrains'. Furthermore, Facebook is profoundly entrenched in the notion that popularity is what counts and can be counted. From the number of friends one has to the 'like-economy' (Gerlitz & Helmond, 2013), Facebook's business model is constructed on the quantification of popularity made possible by the inbuilt polling activity of the platform. Important people, things and events are the subject of an automated agent under the form of an algorithm that, once again, permits circulation and imparts visibility. However, being 'on top' (Bucher, 2012) is not such an enviable position as it does not necessarily last, especially considering the temporal composition and fast pace of Facebook. This is also a specific effect of the format; the constant changes in content make it difficult to pause, analyse, or make sense of what is going on—all of which are certainly important in democratic culture and the development of a sense of citizenship. Sadly enough, attention scarcity reigns supreme and, though Facebook did not invent it, it has certainly made great use of this phenomenon by benefiting from it in numerous ways.

Thus, what is common to Facebook, YouTube, Google and other similar companies, is that they are shaping a new type of media ecology in which they appear to be natural and neutral inhabitants. Something of a 'new normal' is created in which they are implicitly deemed to be the Web's gatekeepers. Automated control is legitimised, algorithmic agency is accepted. Yet again, this raises significant aesthetic and ethical questions, such as: Must it be this way? Are we able at least to discuss this arrangement? Embedded in these questions is a call for public awareness and deliberation—something that is no more natural than automation itself. Who will initiate such dialogue, indeed, if not the many highly invested and impassioned deliberate professionals?

Implications for Educating the Deliberate Professional

The task of educating deliberate professionals begins with a sober and candid admission: today is both the best and the most complex of times to develop such an undertaking. Obstacles abound, especially as support from institutions is decreasing and university education progressively aligns with industry. Yet, it is precisely

because it is not an easy task that it is an essential one: the arts, humanities, social sciences and everything that has to do with critical pedagogy might not be fashionable, but they are the closest to the proper hermeneutical mission of universities in terms of deep understanding and the fostering of a culture of questioning. And this explains why the task of educating the deliberate professional should be promoted. In this chapter, I have focused both on the different capacities and evolving realities of professionals working in the cultural realm, whom I have called 'cultural intermediaries'. As people are constantly dealing with meaning-making, they are familiar with reflexivity and have a somewhat intrinsic relationship with deliberation and deliberate action. In section one, I argued that a new ecology is now emerging in which digital culture is being reorganised through various forms and avenues that allow for finely grained debates. It is possible to participate in culture, discuss its direction and therefore challenge previous structures of cultural authority and legitimacy. The most pressing question then is how do we transform these possibilities into actual practices. Obviously, this will require a sustained effort, especially of the kind that encourages individuals to think differently. Both future deliberate professionals and those educating them must work on creating a new sense of cultural agency by drawing on a pedagogy that promotes a more pluralistic ethos, a more profoundly embedded and nuanced gatekeeping, as well as rehabilitates critical wisdom. In the second section of the chapter, I focused on what digital technologies are allowing to happen to the larger and more cultural public sphere. I argued that in order to be relevant today, a critique must find a productive balance between complete dismissal and unreflexive praise of these technologies. Digital environments both enable and constrain, which makes them much more subtle and complex than previous means of disseminating culture. The challenge is, thus, to be aware of the problems and difficulties they pose. Particularly, this means that deliberate professionals working with these technologies must be able to expose their limitations and risks associated with the fact that they are becoming more efficient and automated agents. The challenge is to maintain cultural agency and the capacity to direct the flow of meaning. The tango between humankind and machine, between individuals and digital technologies, is not about to vanish, but it could become more and more of a *danse macabre* if the use and development of these technologies are not questioned and critically evaluated by those who engage with them daily.

In the end, these tasks that deliberate professionals, as cultural intermediaries, should carry out highlight the need for a redefinition of cultural citizenship. Though still centred on belonging and engagement, cultural citizenship needs to be reorganised and reshaped. In the previous model, defined by the modern era, citizenship was bound to the nation-state. In the digital age, citizenship can and should be freed from this and linked to something more universal and cosmopolitical, with a broader commitment to culture as dialogue and participation. This would inevitably break down frontiers not only between countries, but also between the real and the virtual, between culture as we used to know it and culture as it becomes more and more digitalised. Cultural citizenship could or should create a new sense of concern. Individuals who care enough to say and do something for culture to remain based on a democratic and reflexive commentary should be encouraged to do so.

Individuals who care enough to critique the automation of culture should be encouraged to do so. Yet all of this is only possible through education and deliberation, which is why the task of educating deliberate professionals remains of utmost importance.

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Chapter 5
Deliberate and Emergent Approaches to Practice Development: Lessons Learned from the Australian Environment Movement

Rick Flowers

Introduction

In this chapter, I focus on the practice of environmental activists or, as I name them, 'champions for sustainability'. I prefer to describe them as 'champions' because the term activist tends to be narrowly associated with efforts to bring about change in corporate and government policies. But I am also interested in the efforts of people and groups seeking to bring about change within households and in communities—defined by locality or common causes such as organic farmers or anti-coal mining protesters. Champions for sustainability undertake work in the household, community and public policy domains and therefore have a more extensive remit than 'activists'. They are largely doing this as unpaid work and so, contrary to most chapters in this edited book, do not strictly fit the definition of professionals, especially that dimension which focuses on paid work. Nonetheless, champions for sustainability do share those elements of professionalism that are concerned with improving society and upholding standards of high quality, etc. Therefore, for the purpose of this chapter, I focus on strategies that build the professionalism of champions for sustainability.

Another term I would like to introduce at the outset is 'professionalism'. I define professionalism as a sensibility and ethos where practitioners are committed to performing work—be it paid or unpaid—that recognises there is no single best-practice model and deliberately draws on critical analysis and research. Here are two examples of champions—in both cases their work is unpaid—enacting professionalism. A member of a group protesting against the expansion of coal mining in a particular region makes a point of continually being appraised of debates and viewpoints in favour of, and against, expansion of coal mining. Furthermore, she takes an interest

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in trying out different models of communication practice for mobilising others and influencing senior decision makers. A second example could be a member of a shared house seeking to 'educate' other household members about only purchasing clothes produced under 'fair wear' conditions—fair work and trade—(Eagen, 2014). While committed to the 'fair wear' cause, she or he avoids preaching or prescribing and continually researches and tries out various ways of raising awareness and changing behaviours.

It holds true for both paid and unpaid workers that there are varying degrees of how intentional or deliberate organisations and individual workers are, in their efforts to build their capacities for professionalism. In many cases, professionalism and quality—critical and committed—practice emerges in ad hoc fashion, sometimes intuitively, organically and even by accident. In this chapter, I argue that there is too much reliance in the Australian environment movement on ad hoc approaches to the development of activist and campaigning practices and make a case to be more deliberate. It may be a common-sense truism to say that activists should be more deliberate in attending to their social change practices, but I will describe and discuss how it is does not happen much and why.

I want to draw attention to how there are more opportunities to control the environment when designing and implementing deliberate practice development or capacity-building strategies for paid workers, compared to unpaid workers, in particular environmental activists. This leads to a wider discussion and argument here: What does it take to develop and foster more 'deliberate' approaches to those dimensions of practice that are concerned with environmental citizen-action, sustainability and social action? To address this question, I draw on the work of Franziska Trede and Celina McEwen (2016) and Henry Mintzberg and James Waters (1985) to describe and discuss the concept of deliberate practice. And I conclude the paper by making a case for how more deliberate and emergent practice-strategies for 'champions for sustainability' can be developed.

Background and Context

While there are glimmers of interest among members of the Australian public that can be seen through changed behaviours, such as reduced use of plastic bags and increased investment in solar energy at the household level, there is still a long way to go to make environmental sustainability a higher priority. Further, though it might be argued that climate change is adding impetus to efforts to promote environmental sustainability, there is still not a widespread commitment to reducing one's environmental footprint. It is in the face of this challenge that environmental advocacy organisations seek to bring about behavioural and social change for sustainability. The environment movement is diverse, but, even among members with significantly different theories about social change, there is a broadly shared motivation to expand the commitment and capacity of members of the community to make sustainable

living one of their core concerns. These organisations rely on people who are willing to plan and facilitate action for change.

Following, I draw on research that was commissioned by the NSW Department of Environment and Conservation in partnership with the Total Environment Centre, Nature Conservation Council of NSW, and the Australian Conservation Foundation. They engaged myself and Andrew Chodkiewicz to investigate and make recommendations for how environmental advocacy organisations might identify the needs of and develop support mechanisms for individual grassroots champions for sustainability (Flowers & Chodkiewicz, 2009). Our research sought to inform ongoing efforts to support people engaged in change-for-sustainability action in families, communities and with environmental advocacy organisations. The research focused on what can inform and support change practice.

Research for the triennial report 'Who Cares About the Environment?', produced by the NSW Department of Environment and Conservation, proposes that it is useful to classify people involved in change for sustainability along a continuum from low to high interest and knowledge. It is the nuances of the continuum presented in the 'Who Cares about the Environment?' research that informs the notion of 'champion for sustainability', as opposed to using terms such as activist, leader or change-agent. People can, of course, be active in seeking to bring about change in the public or citizenship domain, and they often readily identify as activists or leaders. However, as the research suggests, people can also be active in bringing about change in the private and household domain where they are less likely to identify as activists or leaders. There are also those who seek to bring about change in consumption behaviours—another domain suggested by the research.

It is tempting to suggest that the aim of practice development in the environment movement should be to create the conditions that will mobilise and move 'champions' along the continuum, so that those active in the private and household domain become active in the consumption domain and eventually move along to being active in the public domain. However, for the purpose of this chapter and my focus on the development of change-for-sustainability practice, I have a more nuanced interest in supporting people to be skilled, confident and knowledgeable champions in the three respective domains: household, consumption and public policy. They may, or may not, move along the continuum, but within each domain there is a gradient where at one end people are not yet active and skilled, while at the other they are being sufficiently active and skilled to warrant them being called champions for sustainability.

Jeff Angel, Director of the Total Environment Centre, a non-government organisation based in Sydney, asserts that membership of environmental groups in Australia is declining, or at least changing. Membership of the big national groups is steady, but Angel asserts that local conservation groups are dwindling. Twenty years ago he was active in forest campaigns, but is happy to now have moved on and be active on other fronts. Local conservation groups, according to Angel, are no longer in vogue. Having said that, though membership in conservation groups is declining, Jeff Angel suggested that there is now much more public awareness of environmental issues. So while less people are signed up as members of

environmental organisations, there is, according to Angel, less stigma in recent times associated with being 'green'. This translates into people being more willing to persuade their peers about changing behaviour to foster sustainability.

Ad Hoc and Tribalistic Versus Deliberate and Emergent Strategies

Let me describe an incident to illustrate why I describe practice development for sustainability champions as ad hoc and tribalistic. Recently, I attended an environmental advocacy conference that had successfully attracted a mixture of grassroots activists (unpaid), policy officers from the public and non-government sectors, public intellectuals and academics. In one workshop session, the room was brimming with all seats full and people having to find additional space on the floor and desktops. A robust discussion ensued about advocacy practice. At one point the discussion became heated when I threw out a question into the workshop plenary about where and how do champions for sustainability derive their ideas and knowledge about change practice. It was met with a deeply felt sense of impatience. One participant, who was sitting on the floor, rose to her feet with some anger. She said that such questions were stifling the Australian environment movement and, in any case, unnecessarily academic. She asserted that the priority should be to simply live with the burgeoning diversity of change practices and strategies, and to support champions to follow their noses, their passions and 'just do it'. I too, am not critical that in the environment movement there is a rich diversity of social change theories and practices, but I am critical of the sentiment she expresses. I am critical that there need not be effort to learn about, discuss and debate the various assumptions held about how to best achieve social change.

I suggest that, at a movement-wide level, there is not enough discussion and debate between environmental advocacy groups about the best ways to involve and support champions for sustainability. For example, there is practically no comparative discussion of what are the various theories about change that inform the practices of the big national environment groups, such as Australian Conservation Foundation (ACF), Wilderness Society, Greenpeace, Friends of the Earth and World Wildlife Foundation. Likewise, there is little discussion about whether there are common or divergent theories of change that inform the practices of the member groups of state and territory-based Nature Conservation Councils (NCC). There is a new generation of social change groups, such as Get-Up, the Climate Action Network and Climate Camp. There are new forms of action in household and consumer domains, such as ACF's GreenHome Challenge or NSW NCC's Climate Challenge involving and supporting people. Across this breadth of initiatives—from households, local community action to national campaigns—there would be an enormous amount of practice knowledge about undertaking action and change for sustainability. All these various groups are located in the same field of practice, yet

they work in isolation from each other. This tendency to work in isolation, and the incident in the conference workshop, point to the ad hoc nature of practice in the environment movement and also to what I suggest are tribalistic tendencies in the Australian field. Like tribes, they keep their distances from each other, have separate theories and practices and only come together when faced with common threats. The participant's call for and praise of champions for sustainability to 'just do it' can be interpreted as saying that it is not necessary to plan, let alone think reflexively, about practice. In other words, she is defending ad hoc practice.

Very little attention and resources are devoted to practice development in the Australian environment movement. Environmental advocacy groups in Australia represent a substantial part of the total effort to facilitate behavioural and social change for more environmental sustainability, yet there is little support and 'training' available that is dedicated to this part of civil society. This was confirmed by focus group participants who were able to name several award schemes, but had difficulty naming dedicated training programs in Australia with the aim of strengthening the capacity of non-government organisations to engage and support champions. I consulted the coordinator of the Mittagong Forum (coalition of Australian advocacy-oriented environmental non-government organisations) about available trainers, programs and resources in Australia. She advised they could be named on one hand. Furthermore, Jeff Angel suggests that what little training is available is focused more on skills and knowledge required by people who are members of organisations. In the 1980s, for example, the Total Environment Centre ran advocacy skills workshops. But Angel states that there is little training geared at the grassroots champions who do not identify as activists, advocates, campaigners or environmentalists.

Theorising and Defining Deliberate Practice

When thinking about strategy formation for environmental advocacy groups it may seem common sense to argue that more deliberate, or in other words intentional and research-informed planning, would be a good thing. The value of Mintzberg and Waters' theorising about the concept of deliberate organisational strategy formation is in the way they develop a typology of various types of deliberate strategies and use that to go beyond common-sense truisms. They do this by constructing a continuum where at one end there is pure deliberate, and at the other what they call pure emergent, planning. Using this continuum they ask:

> What does it mean for an 'organisation'—a collection of people joined together to pursue some mission in common—to act deliberately? What does it mean for a strategy to emerge in an organisation, not guided by intentions'? (1985, p. 258)

Mintzberg and Waters say that pure deliberate strategies have three key features. They are: precise intentions, collective intentions, and 'these collective intentions must have been realized exactly as intended, which means that no external force

(market, technological, political, etc.) could have interfered with them' (1985, p. 259). Pure emergent strategies are defined as planning that is fluid; some might say it is planning 'on the run'. In the real world, 'we would expect to find tendencies in the directions of deliberate and emergent strategies rather than perfect forms of either' (Mintzberg & Waters, 1985, p. 260). Especially in the case of pure deliberate strategies, Mintzberg and Waters find that these three conditions can rarely be fulfilled and so they discuss various sets of circumstances in which some types of strategies come close or far to being purely deliberate.

What I find useful about the theoretical construct of their continuum is that it provides a way of appraising two things: the degree to which strategies are deliberate, and the extent to which the degree of deliberateness can help us understand the success or otherwise of the strategies. In the preceding sections of this chapter, I have argued that there is too much ad hoc practice among champions for sustainability in Australia. Ad hoc practice is distinct from emergent strategies, because, in most cases, there is insufficient intention and planning in ad hoc practice to even find a place on Mintzberg and Waters' framework with an ever-changing mixture of emergent and deliberate strategies. I have also argued that there is too much tribalism and in the Mintzberg and Waters framework this would not constitute either deliberate or emergent practice, because without reflexivity there can be little thoughtful intention, let alone capacity to adapt to a fluid context.

Let me now describe and discuss Mintzberg and Waters' typology of strategies in order to illustrate how their notions of deliberate and emergent, which are in constant interplay, relate to Trede and McEwen's theorising and to environmental movement practice (Table 5.1).

Mintzberg and Waters undertook empirical research to describe and analyse the various ways in which elements of their types of strategies were enacted in actual case studies. They concluded that 'the degree of deliberateness is not a measure of the potential success of a strategy' (1985, p. 260). In fact, they go on to argue that both deliberate and emergent strategies are important in creating conditions that enable learning, action and deliberate professionalism. They write:

> In our view, the fundamental difference between deliberate and emergent strategy is that whereas the former focuses on direction and control — getting desired things done — the latter opens up this notion of 'strategic learning.' Defining strategy as intended and conceiving it as deliberate, as has traditionally been done, effectively precludes the notion of strategic learning. Once the intentions have been set, attention is riveted on realizing them, not on adapting them. Messages from the environment tend to get blocked out. Adding the concept of emergent strategy, based on the definition of strategy as realized, opens the process of strategy making up to the notion of learning. (…) Emergent strategy itself implies learning what works – taking one action at a time in search for that viable pattern or consistency. (1985, p. 271)

I will now discuss another aspect of Trede and McEwen's perspective on deliberate practice, that is also discussed by Joy Higgs (2016) in her chapter in this book. One of Higgs' arguments is that a defining feature for practitioners who are deliberate is that they may have received extensive training, but will exercise autonomous and creative judgment about which aspects to apply in the real world.

Table 5.1 Typology of strategies adapted from Mintzberg and Waters

Planned strategies	Centralised leadership makes formal and detailed plans. In some cases, there is little critical analysis and so these types of strategies are far removed from Trede and McEwen's perspective on what constitutes desirable deliberate practice.
Entrepreneurial strategies	They have both deliberate (because clear intentions exist) and emergent features (because the entrepreneurial vision provides only a general sense of direction, details of the vision can emerge en route). These types of strategies are closer to Trede and McEwen's vision of deliberate strategies that are desirable because they are underpinned by practice that is exploratory and committed to listening, responding and adapting.
Ideological strategies	'Whereas the intentions of the planned and entrepreneurial strategies emanate from one centre and are accepted passively by everyone else, those of the ideological strategy are positively embraced by members of the organisation' (*Ibid.*, p. 262). Ideology fires a collective vision and is characterised by such strong conviction that champions seek to 'impose their collective will on the external environment' (*Ibid.*, p. 262). These can be seen to be highly deliberate in the Mintzberg and Walker framework, but are far removed from Trede and McEwen's notion of desirable deliberateness that is characterised by flexibility and democracy, as opposed to rigidity and fundamentalist authoritarianism.
Umbrella strategies	These types of strategies are deployed by a considerable number of environmental advocacy groups. This is where organisations with large membership give local branches or chapters a large amount of freedom to do their own detailed planning and headquarters devote energy mostly to broad strategic goal-setting. Mintzberg and Walker define this as strategies that are 'partly deliberate, partly emergent and deliberately emergent' (*Ibid.*, p. 270). Trede and McEwen would welcome this mixture of strategic vision-setting, local decision making and action-oriented planning.
Imposed strategies	These types of strategies are driven by the external environment, such as new government policies, trade arrangements or technological developments. They can place strong constraints on the efforts of organisations to plan and make decisions autonomously. On one hand, this makes these strategies highly emergent. But on the other hand, when organisations do careful research about how to respond to the external environment, they can exercise a high degree of deliberateness.

> Practitioners should create, own and be responsible for their chosen practice model rather than blindly receiving, unknowingly adopting or unquestioningly practising 'someone else's model' whether this be the hegemonic practices 'prescribed' by their profession, the mandated practice regulations of a workplace or the expected services of their social marketplace. (Higgs, 2016)

Now, in the case of unpaid champions for sustainability they are not subject to the same pressure as paid practitioners to align themselves with particular practice models. Unpaid activists are not members of professions who have clear definitions of minimum practice requirements. Indeed, unpaid champions have a wide range of formal education and work experience backgrounds. In this context, it will be much more difficult to expect champions to 'own their practice model'. Having said this,

there is a hierarchy of social change practice models that prevail among champions for sustainability (Flowers, Yasukawa, McEwen, & Johnston, 2001). At the top of the hierarchy—where most money and policy attention is invested—are social change models that derive from either or both marketing and behavioural psychology and at the bottom are social change models that derive from community education and community organising. Because of this, both paid and unpaid champions for sustainability tend to assume that the practice-challenge of bringing about social change that will combat deterioration of the environment has mostly to do with crafting and sending a message to decision makers and members of the community (Flowers, Guevara, & Whelan, 2009). This is merely one of many social change models that can be chosen. But to return to Joy Higgs' call, I suggest that a more deliberate approach in the environment movement would see champions owning more creative practice models. In the following section I present arguments and ideas about enabling this to happen.

Enabling More Deliberate and Emergent Environmental Citizen-Action

By focusing on the whole field of practice, one is necessarily taking a structural approach to developing more deliberate models of environmental citizen-action. I, therefore, propose two structural strategies that will help practice development, not just for individual champions for sustainability, but also for the field. The first is to strengthen a movement-wide culture of learning. The second is to foster more trans-disciplinarity.

First Strategy: Strengthening a Deliberate Culture of Learning

In order to develop deliberate and emergent strategies that engage people to champion notions of deliberate professionalism for environmental sustainability, I propose that attention be paid to developing deliberate practice development projects to help groups enhance their capacity to achieve long-term goals. By focusing on deliberate practice development, emphasis is placed not only on what should be done now, but also on building skills, knowledge, analytical capacity and understanding over the long-term. I view deliberate practice development as a more useful basis for defining learning and training strategies for champions for sustainability than the conventional analysis of 'training needs'. Training needs do not necessarily describe what people need to be able to do. They often only describe what knowledge and skills are lacking. It is one thing to have particular knowledge or skills; it

is another to apply them to actual tasks, which goes to the heart of what constitutes deliberateness.

Furthermore, training needs are mostly reported as long lists that convey an atomised picture of practice. In actual practice, people do not draw on one particular skill or piece of knowledge, in a neat, consecutive order. Deliberate professionalism is holistic. People draw on many skills and bodies of knowledge simultaneously as they engage in action. James Whelan, the founding director of The Change Agency (http://www.thechangeagency.org/), put it bluntly:

> There has been quite a bit of talk about training needs. State and national environment groups seem to agree on the priorities, but the list is so long that it's next to useless. I've interviewed campaigners asking what they need to know/be good at to perform their work successfully. Again, the response is a list as long as your arm (cited in Flowers & Chodkiewicz, 2008, p. 62).

Building training and learning around an assessment of deliberate practice development needs is far more strategic and useful than basing a strategy around a list of training needs.

There are two main challenges to enable the building of a deliberate learning culture with champions for sustainability. The first theme or challenge is how to embed deliberate learning into the day-to-day work of environmental advocacy groups and champions. This is a challenge because learning is widely seen as something that happens only in classrooms with teachers or trainers. The building of a deliberate learning culture requires encouraging the simple notion that useful learning also takes place by doing and reflecting. I envisage deliberate practice development strategies that are embedded in action-oriented projects. This relates directly to one of the characteristics Trede and McEwen attribute to a deliberate professional: consciously moving beyond cognitive application of knowledge to capacity to take action that is underpinned by continuous analysis.

The second theme that could inform the building of a deliberate learning culture among environmental advocacy groups and champions for sustainability is how to help people and groups take more responsibility for their learning, which also relates directly to one of the characteristics Trede and McEwen suggest is necessary for deliberate professionals. It is tempting, particularly for champions who are frantically busy and stretched for resources, to look for expert trainers who can offer wise advice, solutions to their problems and ready-made analyses. Of course, such trainers can play an important role, but all they can do is touch the 'tip of the iceberg'. There are no resources to have a trainer for every group on-call whenever desired. People and groups can, with support, organise their own learning. There is a wealth of knowledge and ideas among champions; the challenge is to share it around.

There are two broad ways the two challenges outlined above could be implemented. The first way is through study-circles or workshops, where people and groups can work and learn from and with each other. The second way is through deliberate practice-development facilitators. Facilitators in these positions would work closely with groups to lead appropriate learning opportunities. By proposing

an action-oriented approach to learning I am not suggesting that traditional short courses are not useful. Short courses that are offered—mostly by private consultants and philanthropic foundations—are important and should be centrally listed by a clearinghouse to make them more accessible. I do assert, however, that courses on their own will do little to help build a learning culture, because too often they do not move beyond didactic instruction. The consequence is that they rarely encourage people to take more responsibility for their own learning. As education and training is dominated by courses, it is my proposal to shift the balance by focusing on learning beyond courses towards practice. Practice is a site of learning.

It is one thing to propose learning be embedded in action-oriented projects, it is another thing to do it. That is why I argue for positions for deliberate practice-development facilitators. To effectively plan and carry out deliberate practice in action—be it action in the heat of a campaign or while engaging the un-converted—requires highly developed skills and knowledge. The term facilitator is intended to convey that their role is temporary, task-oriented and to be one of support and assistance. Facilitators are not necessarily teachers or trainers, but people who help plan and facilitate deliberate practice development and learning. The Change Agency is a small non-government think tank that has a Community/Activist Fellowship Scheme that matches champions for sustainability with mentors (The Change Agency, 2014). They have, however, for over 10 years, struggled to mobilise funding. This does not reflect the quality of their work, but more how this grassroots approach to deliberate practice development is not as popular as traditional social marketing strategies.

To indicate how challenging and complex the work of a deliberate practice-development facilitator can be, just think of the different levels or types of practice development one would hope to facilitate in any change-for-sustainability work. One level is learning how to do things and carry out tasks. Often practice development and learning stops at this level. This sort of practice development requires the simple imparting of knowledge and skills, but another level of practice development is concerned with helping people understand and analyse. Simply giving people facts and figures cannot facilitate this sort of learning. It requires skilful questioning, listening, guiding and facilitating. A third level of practice development, moving beyond being able to understand, is concerned with helping people to create—to devise their own ideas and strategies. In this third, and most critical level of learning, the practice-development facilitator would try and help people identify the assumptions and values that constrain the way they think, feel and act. The facilitator would help people adopt a form of self-reflection.

I suggest that this would ultimately result in environmental advocacy organisations more deliberately developing and adopting 'new':

- organisational and social values, cultural norms, social movement and community aspirations
- public policy and social movement strategies
- strategies to change individual, household and organisational practices and behaviours

- education and communication strategies to enable development of new awareness, knowledge, values, attitudes, language, skills and competencies.

What should be emphasised is that the interest and need to develop deliberate and emergent ways of working will be continuous. This is why, rather than thinking about what conventional training programs and tools should be introduced, it is essential to plan more deliberate ways of strengthening a culture of learning among champions for sustainability as discussed above.

Second Strategy: Foster Trans-disciplinarity

I now want to turn to Trede and McEwen's pedagogical concepts that underpin deliberate practice development. They suggest that critical consciousness-raising is a collective process; it is no isolated and internalised reflection; it is a process where people rather than 'just doing it,' suspend decisions by listening to each other, ask questions and deliberate. I contend that to enable such processes in the Australian environment movement requires disrupting both tribal and disciplinary boundaries. I have already described the nature of tribal boundaries in the environment movement. Nisbet, Hixon, Moore, and Nelson (2010, p. 329) say environmentalists

> have worked in relative disciplinary isolation, entering into interdisciplinary partnerships only to amplify their own voices. This strategy assumes that the appropriate technical information, offered in the right place and at the right time, is sufficient to motivate people to take action. Various studies, as well as the historical inefficacy of this strategy, call this assumption into question.

To respond to Trede and McEwen's call for a pedagogy of deliberateness requires extending individual's concepts of self that are shaped by social and professional relationships and institutional structures so they are dynamic. But I contend that if champions for sustainability were to stay within unchanged tribal and disciplinary boundaries this extending would not happen and their theories of change would remain static. Trede and McEwen put it well when they say that 'the aim of deliberating is to equip learners to draw on technical, practical and critical ways of knowing to inform what is probable, possible and impossible' (2016, p.). The second structural strategy I propose, therefore, that can help create the conditions required to develop a dynamic sense of self and this type of deliberating, is to name and facilitate synergies between various disciplinary traditions.

If they do seek to research and critically analyse their practices, champions for sustainability are faced with an enormous array of theories about how to do consciousness-raising, behavioural and social change work. There are a wide variety of commentators and researchers who have diverse starting points. One way to make sense of the diverse ideas and arguments is to locate them in distinct disciplinary traditions.

When examining what constitutes success of a change process, I propose it is useful to also identify what type of change is being facilitated. In this context, I take

Table 5.2 Change and matching traditions

Areas of change	Disciplinary lenses
Organisational and social values, cultural norms, social movement and community aspirations	Sociology
Public policy and social movement strategies	Political science
Individual, household and organisational practices and behaviours	Psychology and behavioural change
Awareness, knowledge, values, attitudes, language, skills and competencies	Education and critical communication

as a given that, ultimately, all efforts aim to change and improve the state of the environment. There are, however, various aspects that must change first in order for the state of the environment to improve. Table 5.2 summarises the areas of change and matches them with four disciplinary traditions.

I have reviewed four disciplinary traditions and bodies of literature:

- sociology
- political science
- behaviour change and psychology
- education.

Each body of literature has a distinct starting point. For example sociologists (Horton, 2003; Lowe, 2009; Mulligan, 2000; Taylor, 2002), rather than asking how information and education can produce champions for sustainability, ask how can habitus (celebrations, rituals, materialities, times and spaces) be devised that will encourage them. They examine what sort of cultural capital strengthens and encourages pro-environmental behaviour.

Political scientists (Dobson, 2003; Dryzek, 2005; Gilman, 2006; Jepson, 2005) pose broad-brushed questions such as: Why and when do environmentalists fail in environmental campaigns? Success is defined by influencing change in public opinion and government policies. This leads to analytical questions about the organisational structures and nature of environmental advocacy groups; for example, how they will choose which battles to fight, how to differentiate themselves from one another in order to attract membership and funding, and decide when to form alliances and when to work separately.

A body of research devoted to behaviour change, largely undertaken by psychologists (De Young, 1996; Geller, 2002; Jackson, 2005), focuses on how to change people's behaviours in household, community and workplace settings. A typical question that is posed in this tradition of research would be: What factors and practices lead to people reducing their energy consumption?

Educational researchers (Darnton, Elster-Jones, Lucas, & Brooks, 2005; Foley, 1991; Tilbury & Ross, 2006) focus on questions about learning. Their focus, of course, is not confined to formal training settings, but also includes informal learning. And this leads to questions such as: What are the various and dominant discourses (storylines, key metaphors and other rhetorical devices) that people draw on

to understand society and the environment? To what extent and in what ways have these discourses contributed to more sustainable futures? What can be done to strengthen pro-environmental discourses in community and workplace settings?

Conclusion

There is a recent change in the type of environmental groups people are joining and actions they are taking and that points to the need for champions for sustainability to do things differently. It throws up a fundamental challenge and question about practice development in the field of change for sustainability: If the environmental advocacy organisations are at a turning point, how should they go forward? This type of question can be conceived as implying a deliberate approach, because it requires practitioners to not just pursue existing practices (Trede & McEwen, 2016), but to take a helicopter-view of various change-strategies and to be more analytical about which ones to pursue going into the future.

Additional deliberate questions are: How should environmental advocacy organisations connect with the cohort of new and emerging champions, activists or change agents? If champions of the new generations are less likely to be members of organisations, how can environmental groups connect with them? Trede and McEwen say that a deliberate professional considers the complexity of workplace cultures and environments. I suggest that Trede and McEwen could add the quality of dynamic, not just complex, because that would capture change more explicitly. The notion of workplace-culture is rarely used in a social movement, but I suggest, for my purposes it could be substituted with the notion of movement-culture. Considering movement-culture will encourage practitioners to deliberate at a movement-wide level about ways to work in new ways. What can environmental advocacy organisations do to support the development of more deliberate change-for-sustainability practice? This type of question is underpinned by an assertion that efforts to foster more deliberateness require taking a structural approach. In other words, it is not just a matter of individual practitioners learning autonomously to take on more deliberate characteristics, but also a matter of organisations developing practice-development strategies that bring about deliberate and cultural change in the Australian environment movement. What new language should be used to describe people who are active? I see the act of proposing the new term 'champion' over the older term 'activist' as an example of deliberating at a meta-level to encourage debate and discussion about theories of change and practice. Where and how do 'champions for sustainability' derive their practice knowledge and capacity? Champions may operate with taken-for-granted assumptions about what strategies bring about social change. This type of question goes to the heart of being reflexive, which is a key element of a deliberate approach to practice development; it encourages practitioners to interrogate if knowledge about their existing change practices can be extended.

I suggest that in the same way that members of professions discuss and debate questions of practice development in their field, so it would be helpful for participants in the Australian environment movement to discuss and debate questions as those outlined above. For this to happen, it is important to move beyond such ad hocery and tribalism. For recognised professions, such as social work and physiotherapy, this may seem a truism, but for the environment movement it is not. The concept of deliberate practice and locating the analysis of practice development of champions for sustainability squarely in their field of practice are helpful here.

If my recommendation to foster more trans-disciplinarity was to be adopted, the implications are that stronger partnerships would need to be forged between champions for sustainability, public intellectuals and academics. Such partnerships could be key to the development of a more deliberate practice-culture.

A final word should be added that while my analysis is grounded in experiences of the Australian environment movement, I suspect that it is relevant to experiences beyond Australia. Given the growing scale of environmental destruction at a global level, the higher levels of public policy concern about environmental sustainability, and the slow, but gradual, expansion of practice-efforts at grassroots level by many different types of champions for sustainability, it would be timely to make the environment movement at regional, national and global levels the focus of analysis by scholars who are committed to strengthening more deliberate approaches to practice development.

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Chapter 6
The Soul of the University: Deliberate Leadership and the Hero's Journey

Andrew Vann

Introduction

Early in my career at Central Queensland University, I heard someone say at a Residence Dinner (as I recall it at least):

> My wife thinks I should talk about where I am on the Jungian hero's journey but I'm not going to do that.

For some reason that stuck with me. While I did not investigate this idea properly until much later, the idea that leadership was a journey, and was one in which we might grow and change, I think has been important to me in my career. This chapter is inspired by this idea and other reflections on taking on the Vice-Chancellor's position at Charles Sturt University. I would also like to acknowledge that my thinking has been heavily influenced by the work of Art Kleiner (2008), David Whyte (2002) and Peter Cammock (2003, 2008). My thanks go to Neil Barber and Angela Bradley of Charles Sturt University who brought the works of Whyte and Cammock to my attention.

With this chapter, I explore our cultural, epistemological and spiritual frameworks for organisations. Applying Trede and McEwen's (2016) four characteristics of the deliberate professional and Schön's principles of reflective practice to the context of university management, I ask whether bringing a more diverse set of worldviews and mental models to bear on questions of organisational behaviour and leadership might serve us better. In the early part of the twenty-first century, there is widespread concern about the spiritual state of the nation and indeed the world. Recognising issues around climate change and resource scarcity, there has been concern as to whether we have lost our moral compass and whether an unbridled

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pursuit of materialism might destroy us as a species. This chapter examines the issue of soul and spirituality in leadership and in organisations and suggests that authentic leadership based on community values is one of the solutions to our problems. The chapter will argue that a deliberate approach is one means of achieving this authenticity.

Narrative Style and Structure

Having been influenced very early in my career by the writings of Donald Schön (1983), a focus on deliberate practice to me means in part a focus on reflective practice. I will therefore draw from my experience to inform

this, speak in the first person and use my context to explain the journey I have taken without relying too much on the specifics.

Since much of the most relevant work is informed directly or indirectly by the work of Joseph Campbell, I will use Campbell's mythic structure of the hero's journey to illustrate my thinking. Cammock (2003, pp. 83–104) outlines this in general terms and I have built on this using my particular set of experiences (although I will not exactly follow either Campbell's or Cammock's structures). In particular, I will try to lay out how a deeper understanding of the context of leadership emerged for me. I will explain later why 'hero' in this sense needs to have a determinedly small 'h' and I am hoping that this is not going to turn out sounding too pretentious. Campbell has been criticised for having a predominantly male focus (Lefkowitz, 1990) and at this point I should stress that by using the term hero I am not excluding women from taking part in this journey.

Campbell wrote extensively on the place of myth in life and theorised that there was a standard form of 'monomyth' underlying stories in many cultures (Fig. 6.1). Also, importantly, he talked about the function of myth and narrative in helping people understand their own lives:

> But there is a fourth function of myth, and this is the one that I think everyone must try today to relate to — and that is the pedagogical function, of how to live a human lifetime under any circumstances. Myths can teach you that. (Campbell & Moyers, 1988, p. 31)

Campbell sees that the hero's journey requires an act of exploration and learning outside the normal, and it therefore provides a structure for us to think about the challenges we meet in life and the circles of death and rebirth that accompany those. I will explore this in terms of my understanding of the relationship between the practice of leadership, a sense of organisational soul and the impacts on a modern university.
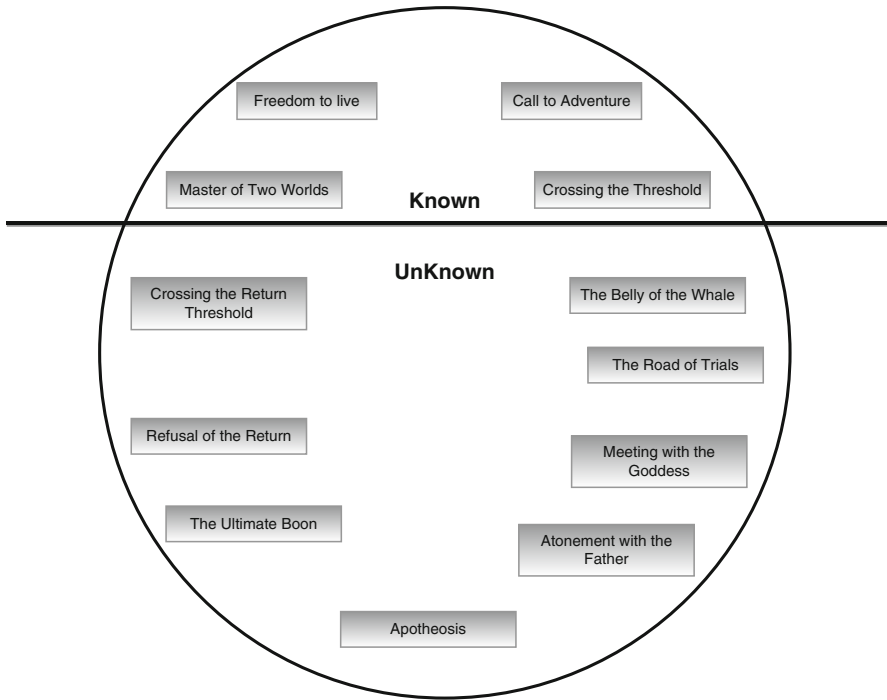
Fig. 6.1 The hero's journey (After Campbell, 2008 and Cammock, 2008)

Phase I – Separation or Departure

The Known Corporate World and the Call to Adventure

In the first stage of the journey, the hero is living an everyday life, but restlessness lurks beneath. In 'The Hero with a Thousand Faces', Campbell (2008, p. 42) talks about the departure point for the hero's journey:

> the merest chance—reveals an unsuspected world, and the individual is drawn into a relationship with forces that are not rightly understood. As Freud has shown, blunders are not the merest chance. They are the result of suppressed desires and conflicts. They are ripples on the surface of life, produced by unsuspected springs. And these may be very deep—as deep as the soul itself.

There has been a concern about soullessness, particularly acute within public institutions and not least within universities. In the Australian university context, one of the most talked about discussions of a loss of humanity in recent years is 'Whackademia' by Richard Hil (2012, p. 22):

the major complaint of this book is that Whackademia—the repressive and constricting work culture currently operating in our universities—has turned these institutions into functional, rather soulless commercial enterprises rather than places of passion, spark, spontaneity and curiosity relevant to a vibrant and truly engaged democratic society.

How did it come to this?

When I joined British higher education in 1990 at the tail end of Mrs Thatcher's time as Prime Minister, the predominant management theories I was familiar with—certainly the theories I paid attention to—were based in accounting and behavioural psychology and had a mechanistic and behavioural focus.

The culture I came to in higher education was one that was dispirited and aggrieved by years of funding constraint. However, as far as I could tell there was little attention to cost efficiency in terms of staff time, at least in comparison to consulting engineering. This was ironic to me given that one of the chief complaints was lack of money. I emigrated to Australia in 1996 and, following government cuts, again found myself in a culture that was struggling to understand what was happening to it and to come to terms with the impacts of cost pressure on a sector focused on public-good outcomes. I felt I had solutions to universities' problems and here, really, my leadership journey began in earnest.

Accepting the Call and Crossing the Threshold

The management literature frequently mentions the problem of promoting the best technical people to management positions only to find they cannot manage people effectively. We have all worked with people who have power, but have not made the emotional journey to overcome their ego needs and therefore seem to exercise power for their own shallow gratification rather than for the common good.

In Campbell's (2008, p. 49) schema, the hero is often reluctant or inattentive:

> Often in actual life, and not infrequently in the myths and popular tales, we encounter the dull case of the call unanswered: for it is always possible to turn the ear to other interests. Refusal of the summons converts the adventure into its negative. Walled in boredom, hard work, or 'culture', the subject loses the power of significant affirmative action and becomes a victim to be saved.

To avoid getting locked in the wrong mindset at a time when we might be inclined to be defensive, one must be willing to hear the messages that life is trying to send. The leadership journey involves exploring yourself as well as authority and this can be significant in terms of achieving real growth. This resonates with the first key idea of the deliberate professional that they 'deliberat[e] on the complexity of practice and workplace cultures and environments' (Trede & McEwen, 2016). In other words, that they understand themselves and the wider context of their profession.

The Belly of the Whale

Campbell (2008, p. 74) describes crossing the threshold as 'a transit into a sphere of rebirth'. On accepting a leadership position, we immediately encounter many hazards and may indeed feel we are isolated and being swallowed alive. We will need to reconfigure relationships with former peers to recognise the shifts in power structures. We may be called upon to take up fights for which others have been too timid, or too sensible. We may also risk being overwhelmed simply with the mechanical requirements of leadership and management positions. At this stage, leaders need to get their management 'chops' together in terms of basic workflow and time management. They need to be able to let go and delegate and understand how to work through others.

Some people do become overwhelmed and regress—we may see their childish ego fully on display as they struggle to cope with these pressures. Perhaps they remain stuck in the belly of the whale and never emerge again. However, those who take on leadership as the deliberate professional can acquire a deeper understanding of what they can or cannot do within their complex work environments. They are able to find a new rhythm and discipline, go on to further develop their professional identity and meet other challenges.

Phase 2 – Trials and Victories of Initiation

The Road of Trials

Once the hero has emerged from the belly of the whale, they are truly in a new world with a new set of dangers and challenges.

> [T]he hero moves into a dream landscape of curiously fluid, ambiguous forms, where he must survive a succession of trials. This is a favourite phase of the myth adventure. It has produced a world literature of miraculous tests and ordeals. (Campbell, 2008, p. 81)

In the real world, at this stage of their development, leaders are likely to be consumed with budgets, resource allocation, motivation and discipline of staff who may not see their interests aligned with those of the organisation. During this stage, in the leadership journey, middle-level managers are developing their networks, learning whom they can trust as well as new skills and theories. Typically, they will move beyond their technical expertise and, in keeping with deliberate practice, begin to study management theory if they have not done so before. At this stage, I read Stephen Covey's 'Seven Habits of Highly Effective People' (1989) and was introduced to the idea of reciprocal behaviour and 'thinking win-win'.

In myths, the hero may think of the people back at home living their everyday lives and wonder about their complacency. In a leadership position, leaders may see

the world afresh and get a very different context on their previous actions and experiences. Indeed, if they are to be effective, this is what they must do.

One of the risks for mythical heroes is that they lose their sense of humanity or become consumed with their own importance and develop hubris. Analogously, as people take on more senior leadership roles their thinking becomes dominated by more impersonal considerations of organisations and they may easily believe that power belongs to them by virtue solely of their personal achievements, rather than accruing to the role. In other words, they start to think of themselves as a 'Hero', with a capital 'H', rather than approaching leadership roles with a sense of humility.

Following the Second World War, dominant management theory was based on a technical-rationalist perspective. In his book, 'The Age of Heretics' (2008, pp. 8–10), Art Kleiner writes about embracing numbers-driven management as a modern form of magic that leads to a surrendering of values in favour of this. We can therefore end up in a situation where the organisation feels as if it is being driven by events and forces beyond its control, but leaders fool themselves into believing they are magicians. This can reinforce the sense of anomie discussed earlier:

> People from the CEO on down lost sight of the purpose of their enterprises. They fixed their attention on the trappings of the rituals instead: the business plans, job descriptions, quarterly results and performance appraisals, all of which had originally meant nothing in themselves. These decision makers had cornered the market on 'know-how', said the architect and visionary Buckminster Fuller, but they lacked 'know-why'. (*Ibid*., p. 10)

In university leadership, the Head of School and Dean of Faculty roles are perhaps the most difficult in the organisation because of the need to deal with the tensions between finance and compliance and the academic mission. They need to balance budgets and respond to the directions of senior management and shifts caused by government policy. However, they also the need to engage, motivate and inspire staff and lead a scholarly organisation. These staff are often at best resistant, and at worst hostile, to organisational imperatives. I recall one staff member in my school telling me, 'I know you don't like what I do, but you can't get rid of me'.

In this phase of my career, I also moved on from the faculty to work on the implementation of university student administration and finance systems at Central Queensland University. Simultaneously, I undertook a Graduate Certificate in Business Administration. Through all of this, I got a strong dose of experience in project and change management, as well as a theory uplift on management action and employee behaviour.

Meeting with the Goddess

The hero having overcome various challenges and developed a sense of confidence, Campbell then identifies that he or she overcomes selfishness by (symbolically) reuniting with a sense of universal connectedness—often represented as an earth mother or universal goddess. Analogously, moving on from the previous section,

this is the point where a deliberate professional leader considers to what ends the technical exercise of management is used—do we know why as well as have the know-how?

During the systems implementation project, despite following a detailed and carefully implemented methodology from a top five consultant, the project generated a lot of resistance and resentment from staff. This caused a great deal of reflection for me: What caused this resentment? Was it simply change resistance on behalf of staff? Was it that the methodology did not fit this kind of organisation? Was it a failure on my part? A failure of leadership on behalf of the Senior Executive of the institution? Or was it simply that change, learning and growth are fundamentally painful processes?

When the project came to an end, we had suffered a couple of close bereavements (including, in an appropriately Campbellian fashion, my father) and feeling it was time to make a break, we packed up the kids into a caravan and spent nine months driving round Australia. No great leadership insights emerged; in fact insights that could be put into words were few. One insight though, following a trip to Ubirr rock in Kakadu, was a visceral recognition of how fleeting a single human life is in the vast sweep of history while at the same time that history is made up of all those interlocking lives. However, the most significant outcome was that we felt bonded to the enormous and ancient land of Australia and felt truly grounded here. I think this is relevant, because we tend to focus on intellectual development of leadership capabilities, when we do also need to pay attention to the spiritual aspects of the journey. Perhaps this laid the groundwork for the next stage of my development. We returned to Rockhampton and I returned to the university to project manage a clean up of issues related to the financial audit and subsequently take on the responsibility for corporate IT systems.

I mentioned before reading Stephen Covey. However through several experiences I came to realise that while I may have accepted the theory of working for win-win, I had not fully embraced the practice. To use the language of Senge (2006, p. 177), my theory in use was different from my espoused theory. We tend to use rational frameworks to justify our technical, financial or political decision making. In keeping with the third key idea of the deliberate professional (Trede & McEwen, 2016), it is also important to understand the personal and emotional roots of these decisions and what it means in terms of our stance or position in practice. This, I think, is when I went much further in overcoming hubris and appreciating that leadership was really about service to others and not about shallow ego satisfaction.

In 'Zen and the Art of Motorcycle Maintenance', Robert Pirsig (1976, p. 206) writes about the perils of seeing struggle as ego gratification in a reference to mountain climbing:

> Both kinds of climbers place one foot in front of the other. Both breathe in and out at the same rate. Both stop when tired. Both go forward when rested. But what a difference! The ego-climber is like an instrument that's out of adjustment. He puts his foot down an instant too soon or too late. He's likely to miss a beautiful passage of sunlight through the trees. He goes on when the sloppiness of his step shows he's tired. He rests at odd times. He looks up the trail trying to see what's ahead even when he knows what's ahead because he just looked a second before. He goes too fast or too slow for the conditions and when he talks his talk

is forever about somewhere else, something else. He's here but he's not here. He rejects the here, is unhappy with it, wants to be farther up the trail but when he gets there will be just as unhappy because then *it* will be 'here'. What he's looking for, what he wants, is all around him, but he doesn't want that because it *is* all around him. Every step's an effort, both physically and spiritually, because he imagines his goal to be external and distant.

After a couple of years, some more leadership development and quite possibly some ego-climbing of my own, I moved to James Cook University to take on a Pro-Vice-Chancellor role. This was now a proper senior executive job with responsibility for a couple of hundred staff and strategy. I began to think more seriously about how community is created and what it feels like when you have it.

Atonement with the Father

In many traditional myths and stories, the hero finds themselves unexpectedly face-to-face with their father. In 'The Hero with a Thousand Faces' (2008), Campbell chiefly talks about this as symbolically coming to an acceptance of the use of power, and the inevitability of this causing harm to someone. The god Siva is given by Campbell as an example (*Ibid.*, p. 109), embodying both death and creation. No-one who takes on a significant leadership role can escape creating both good and bad outcomes. In common with most managers, I have had to work through disciplinary action and budget cuts which inflict harm on individuals, in the latter case sometimes the innocent.

In senior roles, large-scale decisions have to be made which will cause disruption and discomfort to the organisation—perhaps worse. One also has to accept that others will project their anxieties and concerns onto you. This is a point at which one has to swallow some criticisms of predecessors and recognise that one will also make mistakes. My former boss, Sandra Harding, frequently quoted one of her mentors: 'In management, you're guilty'. Accepting this in a healthy way means exercising power with care and respect for those who will be affected by it. As the deliberate professional, and in keeping with the fourth key idea of deliberate practice (Trede & McEwen, 2016), one therefore has to be aware of, and accept, both the light and shadow aspects of power.

Apotheosis

Campbell (2008) uses the term apotheosis in terms of its etymological roots of a sense of completion with god or with the divine. He also references initiation rites in traditional cultures where individuals reconcile male and female aspects and take on a more holistic leadership responsibility. However, he also points out that it is possible to become locked in an enlarged ego struggle on behalf of the tribe rather than all humanity:

> Ego is not annihilated in them; rather, it is enlarged; instead of thinking only of himself, the individual becomes dedicated to the whole of *his* society. (*Ibid*., p. 133)

This calls to mind the comments of Justice Owen (2003) in the HIH Insurance collapse report on the behaviour of directors absorbed by the success of the company:

> From time to time as I listened to the evidence about specific transactions or decisions, I found myself asking rhetorically: did anyone stand back and ask themselves the simple question—is this right?

Campbell (2008, pp. 140–141) goes on to talk about developing a mindset in which duality and separations of all kinds are eliminated, allowing individuals to consider what is good in a much broader and more all-encompassing way.

> Having surpassed the delusions of his formerly self-assertive, self-defensive, self-concerned ego … he is filled with compassion for the self-terrorized beings who live in fright of their own nightmare. He rises, returns to them, and dwells with them as an egoless center, through whom the principle of emptiness is made manifest in its own simplicity.

This is consistent with the second key idea of the deliberate professional, 'understanding what is probable, possible and impossible in relation to existing practices, others in practice and to change practice'. (Trede & McEwen, 2016)

At this stage of my development, through work with the Australian Rural Leadership Foundation at James Cook University, I was introduced to Suzanne Cook-Greuter's development of the Leadership Maturity Framework (2002). This describes the leadership journey as a process of increasing maturity through experience and ego development.

> The Leadership Development Framework … describes a sequence of how mental models themselves evolve over time. Each new level contains the previous ones as subsets. Each new level is both a new whole logic with its own coherence, and—at the same time—also a part of a larger, more complex meaning system. (*Ibid*., p. 2)

At the higher levels, much as in Campbell's (2008) monomyth structure, actors become aware of the broader perspective and seek to act for the benefit of all humanity.

Needless to say, even if we aspire to it, this kind of detachment and spiritual bliss is hard to achieve for a busy executive. In his book 'Beyond Certainty', Charles Handy (1995, p. 20) records that his wife said to him:

> I'm happy for you that your work is going so well… I just think that you should know that you have become the most boring man I know.

There is therefore a very real tension between executing the technical requirements of the job and retaining a sense of humanity and groundedness. At more senior levels, self-care becomes critical and there is increasing discussion of this in the management literature. General recommendations for improving groundedness and centredness include meditation, regular exercise and having something in your life apart from work (Cammock, 2003, p. 91). The idea of adopting Buddhist tenets such as mindfulness in leadership is now becoming increasingly common.

The Ultimate Boon

In Campbell's (2008) schema at this stage of the journey, furthest from their beginning, the hero receives a boon of some sort, which provides magical powers to be taken back to the everyday life. It should be noted that this may or may not be the essential point of the journey and also that, like Bilbo Baggins in 'The Hobbit' (Tolkein, 1966), the hero may not even appreciate fully what they have. What kind of boon could we look for to bring back from the leadership journey?

In taking on the Vice-Chancellor's role at Charles Sturt University, I was keen to set the right moral tone for the organisation and in early discussions with staff, the idea of an organisation with soul came to the fore. I have a feeling that I adopted this concept from someone at James Cook University. It is certainly an idea that appealed to me as naming something that is important and it seemed to me to have potential to unpick moral organisational behaviour. I will therefore now move to the idea of soul and how we might think of it for an organisation.

The idea of 'soul' is such a familiar part of our language and thinking that it could almost be taken for granted. In the western philosophical tradition, we can trace the concept of 'soul' at least back to the Ancient Greeks and, of course, particularly Aristotle (Russell, 1961, pp. 182–184), as well as Indian and Aboriginal Australian traditions (Collinson, Plant, & Wilkinson, 2000, p. 143; Grant & Rudder, 2010, p. 349).

As noted earlier, the term 'soulless' is more often applied to organisations than 'soul' or 'soulful'. Concerns about soullessness have deep roots. The modern usage of the term 'soulless' seems to have emerged in the sixteenth century alongside the evolution of the modern corporation ('Soulless, 2014). The roots of the modern form of the corporation go back to mediaeval times, ironically including the growth of early universities from monasteries (Kleiner, 2008, pp. 1–2).

The idea of the corporation began to expand in a commercial sense in England during the time of Elizabeth I (Vermeesch & Lindgren, 1995, pp. 630–632). The shareholders' financial liability was limited to their share of the investment in contrast to a partnership. This led to a vast expansion of commerce, but it is not much of a stretch to suggest that this also limited their emotional involvement and sense of responsibility.

Not everyone was happy with economic progress and industrialisation. Our modern sense of corporate soullessness really got going with the Industrial Revolution, exacerbated by a disconnection between labour and the owners of capital. Marx commented in 'Estranged Labour' (1964, p. 114) that:

> In tearing away from man the object of his production, therefore, estranged labour tears from him his species-life, his real objectivity as a member of the species, and transforms his advantage over animals into the disadvantage that his inorganic body, nature, is taken away from him.

Clearly, like the limited liability corporation, the Industrial Revolution brought incredible material progress and wealth, not all of which remained in the hands of capitalist bosses. There was to some extent a Faustian bargain where benefits were

defrayed by losses of various kinds. The sense of being more tied to a system whose organising principles were a long way from your personal interests was one of them.

My own (simplistic) definition of soul for an organisation is that it sees you, recognises you and responds to you as an individual. At one extreme, the family is an organisation that satisfies this test for most people. At the other extreme, the customer helplines of large commercial corporations or public bureaucracies can very readily feel soulless.

In his book, 'The Heart Aroused', David Whyte (2002, p. 16) writes about the need to acknowledge and integrate the life of the soul into the organisation and argues that we have an urgent need to be able to build authentic organisations where people can work in a fulfilled way:

> For all their emphasis on the bottom line, they are adrift from the very engine at the center of a person's creative application to work, they cultivate a workforce unable to respond with personal artistry to the confusion of global market change.

This speaks directly to the anomie discussed at the start of the chapter—academics are creative people, yet they are feeling oppressed by the dead weight of bureaucracy.

Phase 3 – Return and Reintegration with Society

Enlightened, at least partially, in possession of a prize and changed from their former selves, the hero must now return to society and try to bring the benefits of their experience to others. If we believe that the idea of organisational soul has some utility, how do we apply it to management and leadership practice and what implications does it have? In a deliberate practice framework, this corresponds to trying to rethink habits and behaviours in order to reintegrate new learning into daily leadership practice.

Refusal of the Return

Campbell (2008) points out that in many myths and stories, the hero decides at least initially not to go back. There is the concern that the experience they have had will not be accepted or valued—or worse, perhaps the boon will crumble to dust in their hands and the whole adventure will have proved to be nothing but a dream. What are the problems with working on organisational soul?

Firstly, would it be better than ignoring it? Adam Smith observed in 'The Wealth of Nations' (1789, pp. 26–27) that:

> It is not from the benevolence of the butcher, the brewer, or the baker, that we expect our dinner, but from their regard to their own interest. We address ourselves, not to their human-

ity but to their self-love, and never talk to them of our own necessities but of their advantages.

This of course is the general proposition around deploying markets to solve social problems that gets tagged with neoliberalism. Markets are undoubtedly a good thing, but they are not the only thing. We need to be sure we are using market approaches in the service of humanity, not simply abandoning our moral responsibilities to them in all circumstances. We have ample evidence that humans are not the rational economic actors that pure market theory supposes.

Equally, the notion that an organisation sees you, recognises you and responds to you does not automatically imply that this interaction will always be a happy one (although, I would argue, overall this is what we should be seeking). Based on the definition, a secret security service, even a corrupt one, could be considered soulful. We should not have a simplistic belief that allowing soul into organisations will all be beneficial. David Whyte (2002, pp. 16–17) acknowledges the risks of this in his work. Engaging with soul in the workplace is not all group hugs and affirmation. It may be difficult to deal with issues that arise. It may in fact be necessary for individuals to leave to complete their own soul journey and it may be necessary for some people to leave to protect the interests of the whole community.

A further consideration is that getting organisational soul wrong could be worse than not trying in the first place. As employees, we recognise that the employment contract provides remuneration in return for bounded calls on our labour and our loyalty. We know how to tolerate this level of entanglement—are we prepared for more? Human beings are suspicious of hypocrisy and the organisation would need to be careful to live up to employee's expectations. Researchers in robotics have coined the term 'uncanny valley' for robots that are close to human behaviour, but sufficiently different for us to find them creepy rather than endearing. One could imagine an organisation that sees you and recognises you, but projects a sense of stalking and being intrusive into the lives of its employees, to be a very unsettling place to work rather than seeming genuinely warm and interested.

Crossing the Return Threshold

Committed to building an organisation with soul, we now need to think about what it is that drives soul out of an organisation. Surely we have come a long way from the dark satanic mills of the Industrial Revolution. Why do people feel so oppressed?

In his book 'Governing the Soul', Nikolas Rose (1999) built on the work of Michel Foucault and wrote on the development of our modern conception of the self as being one that is subject to scrutiny and measurement by governments, corporations and indeed ourselves. According to Rose, much of this was driven by the needs, through the twentieth century's two world wars, to gear up for conflict on a mass and industrial scale. As Rose (*Ibid*. p. 29) notes, the now ubiquitous Likert Scale was developed as part of the US approach to measuring national morale.

From this, we have become accustomed to measurement and supervision as part of our modern existence. While census taking dates back to biblical times, it is the intensity and fine granularity of measurement that is notable in the modern era. What is also notable is our general assumption that more regulation and control is the best way to improve things further. In his commentary on the HIH case, Justice Owen (2003), writes about how corporate governance has evolved:

> We live in a dirigiste age. Each year there is a dramatic increase in the size of the statute books. Almost every facet of life is governed by rules, regulations, proclamations, orders, guidance notes, codes of conduct, and so on, prescribed by governments or recognised agencies. … There is no doubt that regulation is necessary: peace, order and good government could not be achieved without it. But it would be a shame if the prescription of corporate governance models and standards of conduct for corporate officers became the beginning, the middle and the end of the decision-making process.

This is the problem with the narrative of material progress stemming from the Industrial Revolution. We are comfortable that we know how to direct what we do. We are less sure that, in total, we want to do what we are doing. We have lost a narrative of how this is related to individual growth in anything other than an economic sense, or indeed related to promotion of a sense of community and connection. John Seddon (2008) has been a trenchant critic of Blairite New Public Management in the UK. An enthusiastic systems thinker, he argues we need to move away from stretch targets to a deeper and distributed understanding of processes and social value. In discussion with Bryan Magee (1987, p. 273), the philosopher Hubert Dreyfus noted the effects of mechanistic thinking on modernity by suggesting that the quote from HAL 9000, the computer in '2001: Space Odyssey' (1968), was a perfect representation of the modern age:

> I am putting myself to the fullest possible use, which is all I think that any conscious entity can ever hope to do.

This could be interpreted more than one way, but a shallow interpretation is rather sad. Can we break our programming and make our organisations and our world a better place? Joseph Campbell and Moyers (1988, p. 144) illustrate the challenge:

> This is the threat to our lives that we all face today. Is the system going to flatten you out and deny you your humanity, or are you going to be able to make use of the system to the attainment of human purposes? How do you relate to the system so that you are not compulsively serving it? … The thing to do is learn to live in your period of history as a human being. That's something else and it can be done.

All of these extracts speak to the risks of driving soul, passion and autonomy out of an organisation even if unintentionally. We can all fall into the trap of victimhood and decide that we do not need to own the responsibility for our actions. To counteract this, I believe we do need to take a deliberate approach to our practice at all levels in an organisation; we need to design for soul and community. Peter Cammock (2003, p. 62) says:

> In stressing the importance of soul I am not arguing for the neglect of bottom-line strategy and profitability. Rather I am emphasising the importance of both coherent intent and

strategy and a sense of soul. Both are required for a powerful and compelling vision and both are required to create a context of faith.

Master of Two Worlds and Freedom to Live

In the ideal world, the end point of the leadership journey is to have perfect fluency and perfect self-control. As Robert Pirsig (1976, p. 318) writes: 'You want to know how to paint a perfect painting? It's easy. Make yourself perfect and then just paint naturally'. A Zen perspective would accept that each of us is perfect as we are. Better, then, to accept we all have our imperfections as do our organisations, accept the flaws, but still strive to deliver an effective and fulfilling enterprise. This mindset can be applied at any level of an organisation. We are all constrained by internal and external systems, by everyday necessities, by our own cultural histories and our predispositions. In exploring Heidegger's philosophy in conversation with Brian Magee, the philosopher Hubert Dreyfus (Magee, 1987, p. 267) said:

> To own up means, for Heidegger, to hold on to anxiety rather than flee it. If you choose to do that … you will be thrown into an entirely different way of being human. *What* you do needn't change, and it can't change much, since you can only do what one does or else you'd just be kooky and insane. So you probably go on doing the same thing you did, but *how* you do it changes radically. You no longer expect to get any deep, final meaning out of life or find any rational grounding for anything. So you don't embrace projects with the conviction that now at last this is going to make sense of your life, and you also don't drop projects because they fail to provide the ultimate meaning you're looking for. As one of my students once said, 'You are able to stick with things without getting stuck with them.'

This fits with Campbell's analysis of the monomyth (2008, pp. 205–206). The real boon is not whatever trifle is brought back from the journey. The real boon is the courage to undertake the journey of exploration and know oneself better. To understand, in fact, that the ability to reflect and improve one's own practice is the true benefit.

In 'The Teachings of Don Juan' Carlos Castaneda (1968, p. 76) writes:

> To have such clarity you must lead a disciplined life. Only then will you know that any path is only a path, and there is no affront to oneself or to others, in dropping it if that is what your heart tells you to do. But your decision to keep on the path or to leave it must be free of fear or ambition. I warn you. Look at every path closely and deliberately. Try it as many times as you think necessary. Then ask yourself, and yourself alone, one question. This question is one that only a very old man asks. … I will tell you what it is: Does this path have a heart? All paths are the same: they lead nowhere. They are paths going through the bush, or into the bush. In my own life I could say I have traversed long, long paths, but I am not anywhere. … Does this path have a heart? If it does, the path is good; if it doesn't it is of no use. Both paths lead nowhere; but one has a heart, the other doesn't. One makes for a joyful journey; as long as you follow it you are one with it. The other will make you curse your life. One makes you strong; the other weakens you.

Conclusion

Through the four characteristics of the deliberate professional, Trede and McEwen (2016) set out a challenge to practitioners to transcend their existing worldview, improve their practice and contribute to the public good. Writers such as Cammock (2003) have shown how Joseph Campbell's schema can be used to illustrate the leadership journey and prompt such reflection. I have sought to give my interpretation of my journey through a similar lens.

David Whyte (2002, p. 273) makes the following plea to allow the soul life back into the organisation:

> Stop treating people as if they are dangerous vehicles about to spin out of control unless you are constantly applying the brakes. Educate them into everything you know, ask them to learn more than you know. … Act as if your own internal soul images matter, and out of that surety stand in awe of what arises from the imaginations of others. Above all, have faith in those elements of the universe, nourishing or poisonous, that have honored you with their proximity. Do not form a flock!

As human beings, trying to bring meaning to our lives through our work, what do we seek? In my view, we should seek organisations that allow people to bring their whole selves to the table. This means having leaders that know they may not be up to the journey, but are determined to undertake it anyway; that are not so afraid to fail that they are unwilling to try. It requires deliberate leaders that are willing to forgive themselves, but not excuse themselves. Ultimately, being deliberate about one's practice, and being realistic about our existential experience of life are essential to this project. Recognising my frailties, and ours as a species, I am not yet sure how far we can get, but I do think it is essential that we try.

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Chapter 7
Parrhēsia, Artisans and the Possibilities for Deliberate Practice

David A. Nicholls

Introduction

One of Michel Foucault's enduring legacies is his use of history to show that our ideas are contingent responses to present tensions and not part of a long march towards enlightenment. Foucault developed 'histories of the present' by juxtaposing a present tension against a series of historical events. In this chapter, I attempt a similar exercise, contrasting present calls for more reflective, critically-active health professionals with the operations of artisan workers that played a significant role in defining the nature of skilled craft between the twelfth and eighteenth centuries. The advent of industrialisation saw artisan crafts replaced by the same fabrication – as Hannah Arendt called it – that underlies our criticism of present health care practice, and so I have revisited the preindustrial artisans to see if they can offer insights into a future practice that is more deliberate.

Artisans and Guilds

The term 'artisan' derives from a number of different sources, but was probably coined in the mid-sixteenth century as a Franco-Italian conjunction of 'art' and 'hand' (Rancière, 1983). Artisans have existed in popular consciousness for more than 2000 years, denoting a craftsperson who provided bespoke goods or services. Artisans were distinguished from artists because of their more limited freedom of expression. Where the artist's work was difficult to reproduce, the artisan would

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produce high-quality products in a smaller scale – often to serve a bespoke purpose. This set them apart from the general 'worker' who produced identical anonymous products (Smith, 2004). Artisan crafts often involved high levels of physical exertion (blacksmiths, carpenters and stonemasons) or fine dexterity (goldsmiths, hatters and tailors) (Crossick, 1997).

As well as inventing innumerable manufactures, artisans were responsible for the notion of the modern apprenticeship and the pedagogical practice of learning 'at the elbow of the master'; of the 'master-piece' as proof of proficiency and worthiness to join the ranks of established practitioners; and of the guild as a forerunner of the trades union (Farr, 1997). Originally, artisans were independent practitioners whose livelihoods were intimately tied to their own personal circumstances. Farr has argued that the presence of feudal taxes, levied heavily on trades-people led to the formation of craft guilds that were designed to provide ancillary services that the individual craftsman could not provide on their own (Farr).

The word 'guild' derives from the Saxon word meaning 'to pay', and was a forerunner of the membership organisation and early labour unions. Guilds were formed by artisans with related craft skills. They often required paid membership, but worked to share common knowledge, establish specific standards of workmanship—providing guarantees to employers—and advocating for the guild as a whole when new taxes were imposed (Epstein, 1998). Guilds became more common as towns and larger centres of population began to emerge, and they served as a way to manage disputes between tradesmen when competition for work forced people to undercut each other to find work or when agreed standards of practice were breached.

In Europe, the idea of the artisan went into a long slow decline from the seventeenth century onwards as a result of industrialisation and urbanisation. As capitalism began to have a dominant hand in the regulation of organised manufacture, guilds began to be replaced by trades unions and other labour organisations that needed to become more overtly political in the face of oppressive labour laws. The artisan fell into further decline in the twentieth century as mass-produced consumer goods, cheaper transportation and consumer culture replaced the desire for bespoke crafts. In recent years though, there has been something of a resurgence of interest in the idea of artisan crafts, as a new generation of designers and artists, brewers, woodworkers, jewellers, weavers, and others, attempt to rekindle or preserve culturally diverse practices.

Artisans and Health Care Workers

In many ways the notion of the artisan holds both literal and metaphorical significance for the history of health care and our consideration of the necessity for deliberate professional practice. The artisan embodied the notion of phronēsis, in which the wisdom of the practitioner transcends mere craft skill (Kinsella & Pitman, 2012). Both phronēsis and praxis represent Aristotelian intellectual virtues and are

different to those of technē (context dependent and pragmatic craft knowledge), and episteme (context independent, scientific, universal knowledge), because they carry some of the instrumental rationality and telos of technē, and adhere, at times, to abstract, universal principles (geometry, laws of thermodynamics, etc.), but they also offer intellectual virtues that imply ethics. They involve deliberation that is based on values, concerned with practical judgment and informed by reflection. They are 'pragmatic, variable, context-dependent, and oriented toward action' (Kinsella & Pitman, p. 2).

The decline of the artisan that coincided with the development of mass manufacturing after the Industrial Revolution occurred concurrently with the emergence of health professions as formal, state-sponsored entities in the latter part of the nineteenth century. The emergence of health care workers as discrete professional entities may be seen to be bound by many of the same traits originally developed by artisan craftsmen: the nurturing of craft skill through apprenticeship; the development of bespoke practices and trade skills; the differentiation between like crafts; the formation of protective guilds and societies; can all be seen in the history of the professions of dentistry, medicine, midwifery, nursing, physiotherapy and others (Barclay, 1994; Donnison, 1988; Lane, 2001; Porter, 2006; Rose, 1994; Tooley, 1906). Health care practitioners are exposed to many of the tensions experienced by artisan practitioners, not least the objective detachment and teleology of fabrication (Arendt, 1958, p. 192), and the emphasis given to poiēsis (or technical skills) over phronēsis (practice as a morally-informed activity).

Foucauldian Histories

One of the guiding principles of this chapter is the Foucauldian notion that everyday material practices are the manifestation—the 'achievement' as Nikolas Rose calls them (Rose, 1997)—of competing discourses, which are never totalising, but always leave space for resistance and countervailing powers (Light, 2000). Foucault was at pains to argue that power is a positive force and should not be seen merely as oppression:

> We must cease once and for all to describe the effects of power in negative terms: it 'excludes', it 'represses', it 'censors', it 'abstracts', it 'masks', it 'conceals'. In fact, power produces; it produces reality; it produces dominions of objects and rituals of truth. The individual and the knowledge that may be gained of him belong to this production. (Foucault, 1977, p. 194)

Western science has conditioned us to think of ourselves as autonomous agents who initiate change, but Foucault suggests otherwise. He argues that our everyday practices are the result of powerful discourses that have made some actions possible whilst denying some others. Thus, our practices are the 'effect' or 'achievement' of competing discourses, not the product of our own imaginations. According to Foucault, the role of the intellectual, the scholar, the critic is not to see these

discursive effects as necessarily good or bad, but problematic and worthy of examination. Foucault asks us to examine the historical and social conditions that have made present day practices possible. In many instances, Foucault drew on historical exemplars to show that our present ideals were neither necessary nor stable, but highly contingent on the performativity of competing discourses. Foucault showed that tomorrow's practice could be entirely different to today's, but maintained the firm conviction that it was not the intellectual's role to prescribe that future;

> I absolutely will not play the part of one who prescribes solutions. I hold that the role of the intellectual today is…not proposing solutions or prophesying, since by doing that one can only contribute to the determinate situation of power that must be criticized (Foucault, 1991, p. 157).

Foucault's approach is to problematise the present by juxtaposing it with past events in order to create a space for thinking otherwise without, in turn, prescribing a specific formula for future thought and practice. Given the tensions that now surround health care practice, there is clearly merit in examining the discourses that underpin our present approaches to education and training, to better appreciate how we have arrived at a point where authors throughout the education sector are calling for a greater focus on ethically-informed, critically conscious practice, not just technical competence (Kemmis & Smith, 2008). Foucault's approach is well suited to addressing the question of how we have arrived at a point where the call for a more deliberate professional becomes necessary. This chapter sets out to respond to that question from the perspective of the artisan practitioner and explores the possibilities for its re-formation as a model of future health care practice.

Critique of Present Practice

The call for health professional educators to engender the more critically conscious, autonomous and self-directed practitioner that is the basis of this book is not, in itself, new. Authors like Paulo Freire, Donald Schön and Manuel Castells have long questioned the instrumental objectivity so prized by educators from the scientific community (Castells, 1999; Freire, 2002; Schön, 1983). What is becoming clear, however, is the degree to which the changing economy of health care is adding weight to the pedagogical critique offered earlier. There are now many voices questioning the models of science-based training that have dominated health professional education for much of the last century. These voices argue that a traditional *training* in health care leaves practitioners inadequately prepared for the complexities and ambiguities of (post)modern practice; that it overemphasises expertise, the progressive attainment of instrumental certainty, reductionism and objectivity over humanitarian values; and that it actively promotes a distancing between self and 'other,' paradoxically displacing the empathy necessary for health care with technical proficiency (Cormier, 2008; Araya & Peters, 2010).

In traditional health care practice, the most refined example of science-based training came in the form of the expert practitioner. The expert manifests 'effectiveness and appropriateness of clinical outcomes, professional judgment, technical clinical skills, communication and interpersonal skills, a sound knowledge base, and cognitive and metacognitive proficiency' (Higgs, Richardson, & Dahlgren, 2004, p. 190). The expert/specialist represents the refined form of Deleuze and Guatarri's notion of arborescent thinking, in which the purpose of education is to build on the profession's 'roots' through solid 'branches' of knowledge, producing a professional who represents the 'fruits' of educational labour (Deleuze & Guattari, 1987). Rather than expressing the real nature of practice, which Deleuze and Guattari saw as more 'rhizomatic' (horizontally and vertically integrated in a multi-dimensional matrix of interconnected nodes); arborescence offers a fantasy of an enlightened, rational and refined practice. Deleuze and Guattari's critique builds on a long history of critical scholarship that has examined the conditions that have made rationalist models of learning possible. In this paper, I draw on Hannah Arendt's *The Human Condition* and Michel Foucault's genealogical studies to extend this discussion further.

Constructing Subjectivities

Both Arendt (1906–1975) and Foucault (1926–1984) considered questions of subjectivity and particularly the intersection between the way that everyday thought and practice had been influenced by powerful historical effects operating in the present. Both authors closely examined the emergence of modern government from the seventeenth century onwards, and its association with certain ontological questions around the nature of personhood, and explored how this emergence influenced our understanding of our subjectivity (Arendt, 1958; Foucault, 1979c). Foucault, in particular, considered the way in which different modes of power operated to create our subjectivity – not in a repressive or coercive way (although this is certainly possible)—but rather in a positive way; of making certain material practices possible, while denying others (Foucault, 1977; Ransom, 1997). Foucault's genealogical studies emphasise the role that governmental technologies have played in framing our understanding of self and other, and in the 1970s he published a series of studies on the history of ideas, the uses of power and, latterly, the care of the self. These texts have been widely studied by authors in fields as diverse as architecture, environmentalism and public policy, but they have found real critical purchase in the study of health care (Caldwell, 2007; Hunt & Wickham, 1994; McKinlay & Starkey, 1998; Paras, 2006).

Foucault points to the emergence of a series of disciplinary technologies (confession, examination, hierarchical observation, normalisation) as important strategies for guiding people's individual and collective conduct that were increasingly applied in the seventeenth and eighteenth centuries. These technologies of discipline helped create the notion of the autonomous, rational individual that became

the focus of so much attention in what has become known as the period of 'modernism'. The 'citizen' was imbued with rights and responsibilities and obligations were levied on each and every one who, in turn, becomes an active agent in the body politics of the state (Foucault, 1977). In this way, governmental technologies emerged that were able to develop increasingly sophisticated mechanisms for concealing the machinery of power that governed decision making.

At the heart of this matrix of power relations lay the new professions that emerged in the nineteenth century as a swathe of 'regional' organisational collectives were enabled. These collectives mirrored many of the guilds that had existed for artisan practitioners for centuries, but differed significantly in their relationship with the state. Now, a recognised professional organisation received legislative protection and state sponsorship through subsidised training and access to state services in return for its commitment to respond to the state's health priorities. This principal has underpinned the success of orthodox health professions like medicine, nursing and physiotherapy for over a century, but also extends to all other professions who work in a symbiotic relationship with governing authority.

Importantly, orthodox professional organisations were able to develop disciplinary technologies of their own, and governments incentivised those that aligned sufficiently with governmental imperatives. It would be wrong to suggest that this process was planned or even consciously applied (power, after all, works best according to Foucault, when its operation is invisible). What is clear from the history of health care is that a sophisticated matrix of power relations emerged that made certain technologies possible, while denying others. The organisation of the hospital around to mimic medical reductionism, for example, reinforced dominant biomedical discourses whilst also establishing a constant visibility that induced docility in health care workers and patients alike (Armstrong, 1995). Similarly, medicine constructed simple binaries to distinguish the healthy from the sick, the mad from the sane, and the able-bodied from the disabled as a way of defining a population of interest. This, in turn, allowed governments to construct a matrix of related professional bodies with clear professional scopes of practice and manage borderland disputes with the minimum of governmental oversight (Rose, 1994).

Governmentality and Discipline

Central to the day-to-day operation of health care as an effective and sophisticated governmental technology were the individuals who constituted the professional body. For the guilds of the pre-modern era to be transformed into the professional bodies of the nineteenth century, they needed to show that each and every one of their members were responsive to the particular ethico-political tensions that the professional body sought to address. Physiotherapy is a good example of this. It has been argued elsewhere that physiotherapy did not achieve orthodox status because

it possesses a set of unique skills (since it was established by colonising a range of already well-established modalities, including massage, remedial exercise, hydrotherapy and electrotherapy). Rather it became a 'favoured profession' because it was more effective at aligning with governmental questions of how to touch legitimately, discipline its members effectively, and respond to emerging shifts in population health as a result of war and epidemic (Nicholls, 2008; Nicholls & Cheek, 2006).

Foucault and others have shown how the disciplinary technologies established by the nascent health professions in the nineteenth century levied obligations upon their members and established a system of hierarchical observation that saw the practitioner surveilled by the professional body, and the professional body by the state. At the same time, the practitioner became enmeshed in a matrix of competing discourses that exerted their effects through the clinician's day-to-day material practices. Central among these discourses were questions of what it meant to be an ethical practitioner. Because health care workers were responsible for a major part of the state's efforts to ensure the health and wellbeing of the population, and the objects of their munificence were vulnerable members of society upon whom they were to perform intimate and, in some cases, life threatening and life saving practices, they were required to demonstrate the appropriate probity in the conduct of their practice.

At times, regulatory bodies have taken a 'sovereign' attitude towards the conduct of the health professionals that represent them, requiring the overt examination of people's ethical comportment. The managerialism that has developed in the health care system since the 1980s is one example of this (Hau, 2004). These 'sovereign' mechanisms, however, are often politically unappealing because they provide very visible evidence of the asymmetrical power relations that exist between practitioners and managers. Better mechanisms exist for achieving compliance with official mandates without the need to make visible shows of force or coercion: mechanisms that have been learnt over many centuries of governmentality.

Principal among these mechanisms are approaches that resist using brute force and rely instead on pastoral power; a focus on one's ethical responsibility towards the other; a focus on autonomy and the pursuit of individuality as the expression of enlightened reason (Beedholm, Lomborg, & Frederiksen, 2014); the pursuit of deviance in all its forms (Foucault, 1979a, 1979c); and, most particularly, the exercise of truth telling or confession. The practices of confession that emerged from the thirteenth century onwards was 'not merely an abstract doctrine about sin and the soul, or a set of cultural beliefs'…they entailed 'a practice in which the obligation was to render oneself truthfully into discourse, and a power relation in which the confession was to be made under the authority of another who hears it, evaluates it, judges the soul, and prescribes the form of conduct appropriate' (Rose, 1999, pp. 222–223).

Confession and Parrhēsia

Many of Foucault's genealogical studies contain a critique of the development of confession as a disciplinary technology (Foucault, 1973, 1977, 1979a, 1979b, 1979c, 1985, 1986), but it is in Foucault's later writings that he began to explore practices of truth telling – or parrhēsia – that had been common to pre-Christian Greek culture (1986). Foucault was interested in the idea that the Greek 'arts of living' held possibilities for a forgotten craft that focused on

> [I]ntentional and voluntary practices by which men not only fix rules of conduct for themselves, but seek to transform themselves, to modify themselves in their singular being, and to make of their life a work that bears certain aesthetic values and responds to certain criteria of style. (Foucault, 1985, p. 18)

Foucault argued that these practices had been successively corrupted by the early Christian church and its imposition of a moral code that defined, among other things, repressive notions of subjectivity. This had been followed by similar corruptions exerted by the new science of the Enlightenment, and finally by the machinations of industrial capitalism. Throughout these epistemes, man had increasingly become the subject of disciplinary technologies that made it possible to exert powerful influence over people's subjectivity while, at the same time, concealing the mechanisms of power that created these effects (Foucault, 1977).

The particular practice of truth telling favoured by Hellenistic culture was called parrhēsia. Parrhēsia refers to a form of authenticity, moral virtue or transparency that concerns both the act of speaking the truth, and also an individual's freedom to do so (Dyrberg, 2014, p. 21). Parrhēsia always involves another who must be neither 'a flatterer or a coward' (Flynn, 1994, p. 103) but, instead, poses the threat of judgment or harm. An asymmetrical relation of power therefore exists between the parrhēsiast and his/her judge, which lends the act of truth telling virtue, since to tell the truth when there is no implied risk does not require courage.

Parrhēsia is more than a personal virtue, however. As Dyrberg (2014, pp. 21–22) explains;

> [I]t is a political ethics as opposed to applied normative theory: it is practical as it is from the outset entwined with government, it is risky and takes timing and courage, it requires knowledge, a good sense of judgment and resolve…Thus conceived parrhēsia links up with public political reasoning, critical engagement, political freedom and personal integrity, which are essential components of a democratic ethos cultivated in a democratic political community.

The moral virtue to act wisely, thoughtfully and with compassion towards others (in life, as much as in any professional capacity), that exemplifies phronēsis, therefore carries with it a particular relationship towards the truth, which cannot 'be merely a de facto verity, a mere coincidence of speech with fact' (Flynn, 1994, p. 103). The practitioner must actually believe that their actions are based on a virtuous engagement with the truth and manifest this belief in his or her practice. This then feeds into many of Foucault's earlier genealogical studies which question the nature of truth and the ways in which we come to be made subject, ourselves, to

various discourses whose power effects manifest in our alternate subjectivities. Critically important here is the concept that our subjectivity represents the outworking of competing truths: we are the always temporary achievement or effect of discourses that are continually in flux. Contrary to the vision promoted by the Enlightenment, we are not originary beings who go out into the world to seek the truth. We do not precede our knowledge of the world; we are part of its effects.

The ability to shape our conduct and thereby frame how we come to know ourselves is a technology that has been the basis for modern forms of government for more than 300 years, and the enhancement of confessional technology has been a powerful tool in ensuring that our own personal aspirations align with those of the authorities to whom we speak the truth. In Hellenistic culture, parrhēsia was a feature of the polis—or political life—and was an undemocratic right of certain citizens who were influential in shaping the polis (princes, noblemen, etc.). Parrhēsia was an educational practice of moral transformation with the goal being the development of a just leader who would demonstrate ethical conduct (Flynn, 1994, p. 106).

Action, Making and Behaviour

Much of our anxiety towards the kinds of instrumental thinking redolent of health care practice have been captured in Hannah Arendt's writings on action, making and behaviour (Arendt, 1958). Arendt, like Foucault, was interested in human subjectivity, and although her work bears none of the post-structuralism of Foucault, her interest in the history of the 'conduct of conduct' (Foucault, 1979b) bears many similarities. In *The Human Condition*, Arendt critiques the political history of the West, and examines the drift from the concept of 'action' to those of making, behaviour and fabrication.

For Arendt, 'action' is an expression of an individual's subjectivity. It represents the manifestation of *who* they are, not *what* they are or do. It resists measuring a person against their achievements or personal qualities but looks, instead, to a person's actions and speech (Arendt, 1958, p. 179). It is through action that one reveals one's 'self'. But as Dunne reminds us; 'Action cannot merely reveal one as one would be without action; rather one is constituted as the person one is through the same actions which simultaneously reveal one as thus constituted' (Dunne, 1997, p. 90). There is therefore an authenticity and transparency to Arendt's notion of action that reveals itself in every action.

True action blurs any distinction that there might be between one's private and professional lives, unless one has adopted a mechanistic approach to practice which is more about following governmental mandates and codes of conduct than it is about being oneself. Arendt characterises this conduct as 'making', which refers to the craft-like production of a 'durable world of artefacts and utilities'. Grounded in technē and poiēsis, 'making' fundamentally differs from 'action' which 'brings into being a higher freedom in which persons realise and reveal themselves as distinct,

and indeed unique, persons' (Dunne, 1997, p. 89). Those who are content with 'making' lose their unique subjectivity by allowing themselves to be consumed by the sameness of modern society, since making privileges sameness over difference and seeks to flatten out diversity in all its forms. According to Arendt, behaviourism is the principal methodological tool of making, and fabrication is its practical manifestation. Behaviourism includes all technologies that are designed to govern the conduct of conduct, including economics, legislation, and technologies of discipline. Its focus is the production of society that is technocratically efficient with as little disruption or deviation as possible.

Fabrication

This distinction between the teleology of poiesis/technē and the critical uncertainty of phronēsis features strongly in Arendt's criticism of the separation between those who know and do not act and those who act and do not know (Arendt, 1958, p. 223). Since the time of Plato, knowing has been seen as separate from acting such that knowledge can become the province of leaders, generals and scholars, and acting can be reduced to labour (where labour is an expression of the 'unremitting struggle with nature's implacable demands on the species' (Dunne, 1997, p. 400)). Arendt argues that this distinction is artificial and has been used to separate thinkers from doers and has become synonymous with the domination of one class over another. The embodiment of this mode of domination is exemplified in Arendt's concept of fabrication.

Fabrication is concerned with means that achieve predefined ends; the mass-production of outputs in a predictable fashion, privileging certain behaviours over uncertainty, unpredictability and unrepeatability of action. Fabrication discourages creativity and spontaneity, and the subjectivity of the individual is sublimated so that a governed world of predictability works for the benefit of the community at large – or so the rhetoric goes. Fabrication is the almost pure expression of utilitarianism (homo faber par excellence), in that the criteria that are proper within the world of making remain as the criteria of the made, lived-in world (Dunne, 1997, p. 97). Fabrication is manifest in post-industrial societies, but not only in the manufacturing of goods, but also the delivery of services which, in the manner of Fordism, have become akin to a production line. Predictability of process and outcome are desired over creativity and our attention has become fixed on a finite endpoint that is established before the work even begins. We have developed disciplinary technologies to ensure the docile compliance of anyone connected with the process of fabrication, and have learnt to sublimate the power inherent in these technologies while extending the illusion that people are more free to choose their actions. Uncertainty is seen as a major threat to our dominance over nature, and a challenge to be overcome by ever more sophisticated interventions of control. And, most tellingly, for our own subjectivity, professional practitioners—the makers, the artisans—have become separated from that which they have made.

The lack of uncertainty now redolent in our health care practice sees us regularly calling for more creativity and innovation. The teleological predictability of health care calls out for more qualitative research to buffer the depersonalised field of human relations that has been created by evidence-based practice and the clinical trial. And the desire to 'manage' health care has spawned a resistance movement among practitioners and service users who would prefer not to be part of a system of fabrication that manufactures them in the name of industrial efficiency.

The Artisan Revisited

Although the notion of poiesis and technē carry with them associations of fabrication and the separation between the maker and the made (Kemmis & Smith, 2008), it seems that there is still a strong drive to promote the idea of a technically competent, instrumentally-capable practitioner. Increasingly, we are told, notions of the ideal contemporary health care practitioner have been dominated by technologies that are ideologically oriented more towards making, behaviourism and fabrication. The dominance of quantitative research and the necessity to predict the outcome of the research; the use of outcome measures and case management based on pre-defined guidelines for the conduct of care; and evidence-based practice to guide the 'making' of care episodes, are just three examples of the ways in which health practitioners are forcefully encouraged to practice in a manner that makes perfect sense in a managed economy where resources are finite and freedom of expression, creativity and innovation are curtailed, but is deeply objectionable if one wants to promote modes of practice based on phronēsis. But Foucault reminds us that these technologies are not by themselves 'bad', but rather the result of competing discourses, and would not exist if they did not respond to prevailing tensions. Thus we cannot dismiss them, but are required to problematise them and show that they may be as radically different in the future as they were in the past.

The artisan, who largely fell into obscurity with the advent of the mass manufacturing, once played an important role in society. Sitting somewhere between the free expression of the artist and the worker, the artisan provided highly skilled services within the confines of a specific craft guild (Rancière, 1983; Smith, 2004). Collectively, artisan guilds provided the template for labour unions that became increasingly necessary with the asymmetrical power relations brought about by capitalism and classical liberalism (Barry, Rose, & Osborne, 1996). The artisan was more than the prototype of poiesis/technē than they often appear in the literature – a point made in this extract from Kristján Kristjánsson:

> Although there is some textual evidence for this mechanical reading of technē in Aristotle's writings, a considerable portion of his treatment of technē defies the rigid stereotype of the unreflective artisan. Some of Aristotle's most vivid examples of the practitioners of technē involve not potters and carpenters, but medical doctors, army generals, navigators and performing artists. And there, a much subtler picture of the process of the eidos through poiesis to end-product appears…a picture which blunts the force of the contrast between technē

and phronesis as regards the modifiability of the outcome. It is clear, for instance, that Aristotle considered medicine to be no mere formulaic or rule-governed activity…let alone to be based on simple, 'value-free', means-ends reasoning…Here the precision and modifiability of the potter's technē is lacking, for knowledge of the universal cannot be unproblematically translated to an individual. Knowledge of health in general is not enough to cure a sick Socrates; one must know the specifics of his ailment before prescribing a cure (see further (Dunne, 1997, p. 282)). When one's actions are not imposed on materials but directed towards other persons (as in medicine, military battle or performing arts) or the forces of wind and weather (as in navigation), perfect precision is elided, and one cannot determine in advance the efficacy of one's deeds with perfect accuracy. (Kristjánsson, 2007, pp. 164–165)

Kristjánsson goes on to argue that the distinction between theoretical and experiential dimensions that have been the basis of the longstanding distinction between technē and poiesis have been over-wrought, possibly as a discursive effect of our drift towards fabrication and its seductive influence on our thinking; encouraging us to make artificial distinctions between the maker and the made: the action and the outcome: the subject and object. Kristjánsson (2007, p. 165) argues that:

One can [then] distinguish between two types of technē: (1) where all rules are unproblematically formulable in advance; and (2) where they are not fomulable, and deliberate reasoning is required for particular cases. This important distinction helps us to reject the gambit offered by the strict technē-phronesis dichotomy.

Closing Words

The stimuli for the thinking that has culminated in this chapter were the competing demands for physiotherapists to be technically skilled in physical therapies whilst also being asked to be more embodied, holistic and critical. Given that physiotherapy is informed by strongly biomedical, or perhaps biomechanical, discourses, a tension arises when more humanistic frameworks are introduced into curricula and professional scopes of practice. These developments force educators, theorists, practitioners and students to consider how we should reconcile the competing, overlapping and sometimes outright contradictory tensions created by this need. How should we continue to view the body for instance? Is it still acceptable to view the body as 'machine:' to privilege cure and the management of acute self-limiting conditions, over care and the long-term management of chronicity? Is it possible to be biomechanistic, humanistic and socially informed at the same time? And if so, how can we develop curricula that navigate these complexities without either confusing ourselves or diluting the conceptual clarity that our professions have offered for so long (Nicholls & Larmer, 2005)?

The idea that artisans might offer some new insights into these tensions emerged over a coffee some years ago. It occurred to me as I watched a bearded barista drip-pour par-boiled water over freshly ground Ethiopian beans, that there had been a renaissance in artisanal crafts in recent years. But alongside the revival in traditional ways of preparing food, making beer, handcrafting furniture and assorted other

goods and services, there had been a shift in the way these crafts are conceived. They still bear the hallmarks of artisanship, but they also operate on a human scale and make a virtue of social networks, new distributive technologies and activism. So perhaps, I mused, the new artisanal crafts can tell us something about how traditional health care practices might evolve in the future?

Health professional practices, like artisanal crafts, were once largely technical operations in which the humanistic and social dimensions of practice were hidden under a veneer of legitimacy derived from their shared biomedical heritage. Unfortunately, under the pressure of limited health care expenditure, health care practice has become increasingly systematised, structured and, as Hannah Arendt might say, fabricated. These changes are provoking countervailing powers to emerge and people with a passion for a more deliberate practitioner are becoming more parrhēsiastic in their conduct—openly criticising the manner in which change is happening; striving for better constructions of future health care practice. This book is in many ways an embodiment of those values.

In this chapter, I have attempted to open a door to the possibility that the new artisan may offer some interesting and informative ways in which we might think about future health care and the manner in which we engage our students in deliberate practice. Neither an expert/elite professional at one end of the spectrum, nor a generic rehabilitation worker at the other, the new artisan represents a democratic, critically informed, humanistic and skilled professional – someone very much in tune with the changing economy of health care, and capable of responding to the socio-cultural context in which health professionals are increasingly being asked to operate. I would argue that the new artisan may offer some valuable insights into ways in which health professionals can become more thoughtful, skilful and critically informed as western health care systems develop in the twenty-first century. Certainly a history of the present practice of artisans might prove a fruitful avenue of new thinking and ideas as we grapple with how our practitioners might become more deliberate in the future.

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Chapter 8
University and Community Engagement: Towards a Partnership Based on Deliberate Reciprocity

Lesley Cooper and Janice Orrell

Introduction

This chapter considers the nature of engagement between universities and communities. Of particular focus is the engagement that occurs when universities, in their role of education providers, seek to partner with communities to provide students with work experiences in the process of professional education. The intent of this chapter is to identify the qualities of engagement and partnerships between the university and the community that best promote the education of deliberate professionals. The deliberate professional is characterised by a capacity to deliberate on the complexity of workplace cultures and environments and to understand what is possible, impossible and probable in relation to professional practice (Trede & McEwen, 2016).

The primary thesis of this chapter is that deliberate reciprocity presents an ideal vehicle for university and community engagement, which then creates ideal conditions for educating the deliberate professional. At best such engagement enables development of knowledge and skills from a theoretical orientation with practical matters posed by the ethical, economic, political, cultural or technological questions facing professional practice. Experiential and reflexive engagement addressing social questions within the practice environment provides students with means to

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develop social and organisational knowledge and, importantly to challenge and advance their own personal values and professional ethics. To achieve these objectives, explicit learning expectations need to be established, and subsequently shared and supported in and through partnerships between universities and host organisations and communities. Establishing effective partnerships needs to be based on deliberate reciprocity, grounded in a shared understanding of how to enable students to be deliberate and agentic learners (Billett, 2002, 2006). The goal is to produce graduates who are able to demonstrate that they are capable of exercising personal responsibility for their own professional learning and the consequences of actions taken, rather than being passive observers and compliant actors in the practice area.

The educational notions of deliberateness and being agentic are conceptually aligned, but are terms largely reserved for describing learners and facilitators of learning. In this chapter, we argue that enabling and enacting this expectation of learners and facilitators requires a similar deliberateness and agency on the part of universities and communities in establishing partnerships to support and enhance the kind of work placement pedagogy that will produce a deliberate professional, the central concern of this volume. Rather than focus on what occurs within the university classroom or what the student does, we will focus on what the university does as an enterprise when engaging and forming partnerships with groups outside its own organisation to promote a reciprocal and supportive organisational learning milieu.

We start by addressing the current context of university engagement with its communities towards the education of deliberate professionals. This is followed by an examination of conceptual models of university-community partnerships including implications for stakeholders and barriers to university and community engagement including contested meanings of 'community' and 'engagement'. Finally the value and nature of deep and authentic engagement principles and models will be outlined, including how to overcome the barriers that constrain the achievement of mature partnerships between universities and their communities.

What Is University and Community Engagement?

The notion of university and community engagement is frequently used with little agreement on a common definition. In a broad sense university-community engagement refers to partnerships between universities and the community for the purposes of research, student learning in practicums, service learning, co-curricula activities and other forms of civic engagement. The Carnegie Foundation for the Advancement of Teaching (2006), however, provides a definition in which engagement is simply collaboration between universities and their larger communities. It is a visionary and purposeful statement about the potential benefits of universities working with communities to achieve common goals and contribute to the common good:

> [It] is the partnership of college and university knowledge and resources with those of the public and private sectors to enrich scholarship, research, and creative activity; enhance curriculum, teaching and learning; prepare educated, engaged citizens; strengthen democratic values and civic responsibility; address critical societal issues; and contribute to the public good. (p. 34)

The terms engagement and community have multiple contested meanings where engagement is often referred to as a particular set of activities rather than a process. Embedded in these activities are ways of working that are implicit and assumed to be known. Greater clarity about these concepts will be explored to support the notion of deliberateness in university-community partnerships and engagement.

The notions of engagement ideally imply mutual benefit, reciprocity or partnerships grounded in social justice and democratic values. In the context of universities, Holland and Ramaley's (2008) borrow from the Carnegie Foundation for the Advancement of Teaching in their Community Engagement Classification (2006) to define 'engagement':

> Community Engagement describes the collaboration between institutions of higher education and their larger communities for mutually beneficial exchange of knowledge and resources in a context of partnership and reciprocity. (p. 34)

It is within this notion of engagement that the value of reciprocity emerges. It is not unreasonable to expect that university and community engagement would mean that the interests, needs and demands of communities are listened to in the spirit of cooperation and negotiation. Arnstein (1969), however, highlights that the concept of engagement potentially includes manipulation, provision of information as a one-way process, community consultation without taking the results seriously and placating partners when they raise concerns.

The concept of community is also contested in discourses about 'engaging with community'. 'Community' may refer to a geographic area, a group with a particular shared identity or focused on shared interests. Membership of these latter groups may be distributed across many geographic regions, may be distant, diffuse and possibly involve the use of social media (digital communities). MacQueen et al. (2001) noted the importance of five elements in defining 'community': locus or place, sharing, joint action, social ties and diversity. They proposed that the term refers to a *group of people with diverse characteristics*, *who are linked by social ties*, *share common perspectives and engage in joint action in geographic locations or settings* (*Ibid*., p. 1936).

Personal, professional and institutional perspectives are central in considering how best to situate university and community engagement in educating the deliberate professional. Dorado and Giles (2004) identified three pathways of engagement between university and community agencies, namely, tentative engagement, aligned engagement, and committed engagement. There are qualitative differences in these pathways as they are grounded in different assumptions and require different practices. Dorado and Giles found that engagement between universities and communities largely evolves over time and that these pathways are not exclusive, but can represent development and enhancement in the engagement as it evolves and is

evidenced through changes to the mission and practices of each that go beyond mere alignment to commitment to the cause of the other. Using this framework provided by Dorado and Giles, engagement can be understood as an evolutionary process, enacted at first through tentative and random opportunistic events. At later stages of development each partner seeks to achieve their particular goals and invest their organisational assets in the agendas of the other. There is an expectation that benefits will accrue for both.

The Current Context

One of the core missions of universities is commonly understood to be furthering the intellectual and technical capabilities of its graduates. Increasingly, this mission includes enhancing the wellbeing of communities (Holland, 2005; Howard & Sharma, 2006) while simultaneously enhancing graduates' dispositions towards globalcitizenship and their democratic responsibilities (Tarrant, 2010). The importance of this connection with community is not new. Dewey (1916) argued that the academy must connect to the community for learning to have individual and collective relevance. Bowen (1977, p. 49) advanced the argument by stating that 'higher education should equip students to discover what is right in society as well as what is wrong' in order for them to become intellectually connected to their communities and to develop the skills and abilities to engage in positive social change.

The goal of these partnerships is to add value to student learning, practice development, professional education and research. For the purpose of this chapter the focus in university-community partnerships will be on student learning. To achieve this, we need to identify and examine key factors that either support or impede the establishment and maintenance of successful partnerships and outline some proposed changes within the higher education system. Providing context for educating deliberate professionals requires systematic scrutiny of university policies, processes and practices to ensure there are no unintended barriers to optimising the formation of mature partnerships.

At present, establishing programs providing students with opportunities to undertake work experience is often mistaken for a complete learning activity (Petherbridge, 1996, p. 249). These work experience programs are also perceived in some quarters as 'easy' activities in which the goals are self-evident and tacit, and learning processes 'natural' and intuitive. Ostensibly, a novice is assigned to a community organisation, given tasks they are expected to complete, surrounded by models of practice, mentors and experts as well as the ethical, social and economic dilemmas facing the host organisation. Skills and insights are largely expected to be caught or taught on the job without formal supervision and assessment. This new learning space is often a novel learning milieu for students, many of whom will be challenged in finding ways to succeed in their workplace learning, because their capacities to regulate and manage their own learning have been developed in

learning environments that are far more structured than community workplaces. We would argue that successful learning in the workplace is highly complex rather than 'easy' or natural and requires a university-led process of post hoc, systematic, scholarly problematising by students of their practice experiences in order to convert practice experience into practice knowledge.

Partnerships typified by engagement and reciprocity between universities and communities are powerful mechanisms for success in the diverse missions and goals of these agencies and in particular educating the deliberate professional. Based on our experience, there is little current evidence of evaluation or critique of existing models of community engagement. Such reviews would enable us to identify pitfalls in existing engagement approaches and to develop alternative principles and ways of responding reciprocally. Alarm is expressed only when there is a threat to withdraw from the partnership. Universities need to be vigilant to steward these important connections and opportunities for student education.

In reality, professional (learning about practice) and practice education (learning in practice) is often conducted in, and with, practice communities, but arrangements may be superficial and not create deep engagement. Superficial partnerships are fraught with tacit assumptions about expectations and ways and means of interacting and provoke the important question if these partnerships are to enhance and maximise student learning. Some critics question whether universities are transferring the costs of student education directly to the community (Smith & Smith, 2010; Stoecker & Tyron, 2009). These university-community partnerships are often taken for granted with little exploration of the perceptions of engagement from the community perspective or evaluation of the partnership. Practices are often ad hoc, siloed and embedded in university culture where the dominant paradigm is perceived to be one where knowledge is hierarchical, expert driven and based on discovery (Cuthill, 2012). This preceding set of concerns is contrasted with a community engagement approach. Partners enact deliberate engaged partnerships, based on reciprocity and mutual commitment and a joint exploration of public community issues. This process enables significant contributions to professional knowledge and better understanding of public and practice issues.

Adopting a deliberate intent embodying a reciprocal approach when considering university and community priorities in a partnership has potential to contribute to curriculum transformation in which education for practice and engagement in research and repairing societal problems are merged. Achieving mature, effective and reciprocal university-community partnerships will require giving such engagement high priority and making this evident through university infrastructure, policy and procedures.

Internationally, there is a sustained interest among universities in community engagement. This interest is often fostered through foundations, (see for example, in the USA and Canada the Trillium Foundation, Robertson, 2005), PriceWaterhouseCoopers Canada Foundation (2011), and the National Task Force on Civic Learning and Democratic Engagement (2012) who are motivated by a belief that engagement between the practice world and the theoretical scholarly

interests of universities contributes to advancing the interests of both the practice world and scholarship. The underlying premise is that universities are enabled to achieve their core mission of research, service and learning, and the community is able to have their serious questions addressed by leading scholars and teachers, raising awareness of serious environmental and community issues and providing opportunities for the civic engagement of students and academic staff. We argue here that this vision and willingness to engage in partnership is only the starting point in complex institutional and social change towards a shared and equal educational and research agenda, which, if enacted with deliberateness will not only contribute to the generation of deliberate professionals, but also simultaneously catalyse a significant paradigm shift in current partnership practice. The need for this paradigm shift can be found in contemporary challenges to the traditional role of universities in society (Collini, 2012, p. 4; McIntyre & Marginson, 2000, p. 52) and the failure of knowledge transfer from university to inform the development of practice (Collini, 2012, p. 169).

University-community engagement is already a popular movement in places such as Canada (Cameron, 2010), USA (Carnegie Foundation for the Advancement of Teaching Classification Descriptions, 2006), and Ireland (Higher Education Strategy Group, 2011) with the potential of significant change processes including greater coordination of effort, so that there is greater knowledge transfer and educational relevance to meet the rapidly evolving changes and associated need in society. The concept of engagement is also being explored in Asian countries (Asia Engage, 2010; Gill, 2012) and there is growing interest in Australasia (Winter, Wiseman, & Muirhead, 2006). As an illustration of the demand for quality processes, the Carnegie Foundation (USA) has developed criteria for accrediting university-community engagement (2006). This enables universities to leverage their accreditation to demonstrate commitment to their local community. This accreditation status enables enhanced fundraising initiatives, local and regional development, opening connections to new areas of scholarships, a greater flow of students and publicity for all parties. In June 2014, 20 Irish university presidents under the umbrella of *Campus Engage* signed a *Charter for Irish Higher Education and Community Engagement* with the goal of working towards the common good (Higher Education Strategy Group, 2011). Community engagement is incorporated into the strategic plans of many Australian universities and 70 % of Australian universities have signed up to *Engagement Australia*, which is committed to promoting universities engagement with the problems and needs of the community and establishing effective networks that enable effective practice (http://www.engagementaustralia.org.au/about.html). There is, to date, however, no formal government policy endorsement of these initiatives or agreement among Australian universities' Vice Chancellors despite the fact that many Australian universities, individually, have applied considerable effort in forming partnerships and their public relations with local, national and international communities and organisations (McIntyre & Marginson, 2000, p. 50).

In recent times, many universities have experienced rapid transformation (Barnett, 2000, p. 20) and university-community engagement needs to be viewed

within this context. Internationally, massification and marketisation of higher education (Cooke & Kitagawa, 2013) has had a significant impact on universities' priorities and ways of functioning. Massification brings many more students to the university. With increased student numbers come emerging challenges to more highly scrutinised academic standards, such as larger classes and assurance of graduate employment into the future. As student numbers increased, universities were forced to adopt a market focused and managerial approach (Gronblom & Willner, 2013, p. 91). Marketisation is characterised by budget cuts and austerity with concurrent loss of collegiality and academic freedom. There have been significant changes in terms of aspirations and expectations of government and community about what universities might contribute, for example, to form 'work-ready' graduates. There has been increased pressure from a greater pool of academics and disciplines to achieve success in applications to a much-reduced pool of research funding. There have been changes to, and accountability for, a prescribed work balance between research, teaching and service and administration. Of particular note has been the introduction of output funding emphasising research performance and concurrent provision of incentives along with calls for improved teaching and accountability for assurance of learning. A culture of managerialism prevails, (Biggs, 2013) undermining internal cooperation and a cultural of collegiality. It has also contributed to increases in part time and casual academic staff, and an erosion of tenure. At the same time there is pressure for increased provision of courses that meet external demands at the expense of low demand courses in sciences and the liberal arts and a growing consumer orientation of incoming students. These changed conditions challenge the traditional university-community networks that fostered engagement and long-term partnerships.

Conceptual Models of University-Community Partnerships

In this section we discuss two different conceptual models of university-community partnerships that comprise teaching, research and service. The Commission established to conceptualise community-engaged scholarship (Community-Campus Partnerships for Health, 2005, p. 13) presented an interlocking model of research, teaching and community service. In this model research includes community-based and practice-based research; teaching encompasses community and practice-based and service learning; and community service compromises academic practice, clinical service and community-oriented primary care. University-community engagement occurs when teaching, research and service is enmeshed as a whole. Notions and elements of the pedagogy of deliberateness help to illuminate and elaborate this further by emphasising the need to:

- encourage student regulation of their own learning
- exercise mindfulness regarding the complexity of practice and workplace cultures and environments
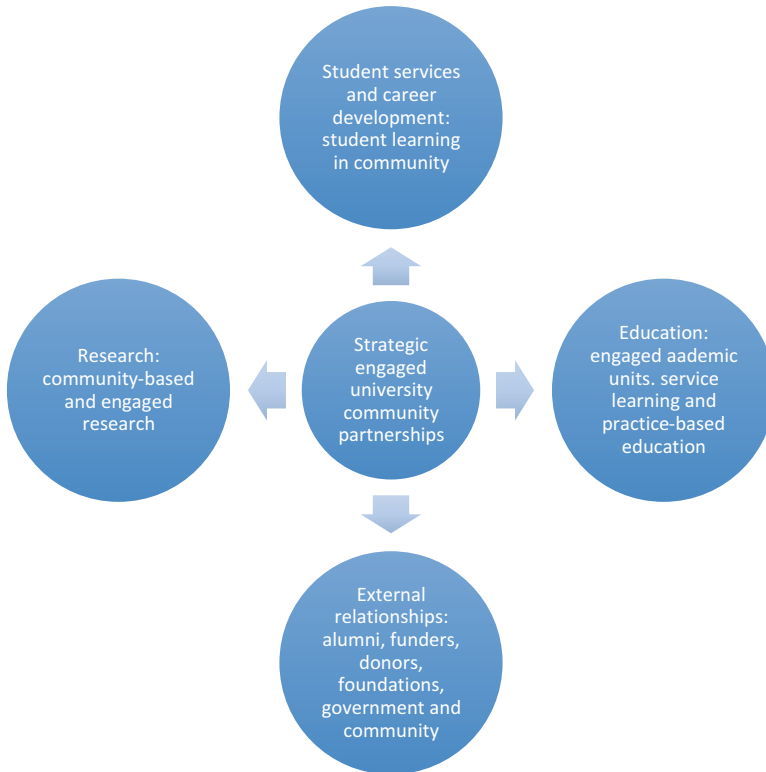
Fig. 8.1 A whole of university approach to university-community engagement

- understand what is probable, possible and impossible in relation to existing practices, others in practice and to change practice (McEwen & Trede, Chap. 2, this volume).

We propose a model, which we describe as a whole of university approach to university-community engagement, that builds on the preceding model and takes account of the full spectrum of university interests, namely education, research, student support and external relationships reflected in university divisions referred to as Advancement (an administrative unit that engages external stakeholders in relationships to create pride in the achievements of the institution, to advocate for the university and to contribute to private support including financial assistance). This model demonstrates that diverse agendas can be integrated through universities' strategic engagement in forming meaningful partnerships with communities. A significant recognition in this model is that the whole university is involved in university-community engagement, see Fig. 8.1 below. High-level coordinated university leadership at a Deputy Vice-President or Vice-Chancellor level is essential. Gill (2012) illustrated this through her leadership at the Deputy Vice-Chancellor (DVC) level at her Malaysian University. She attributed her success to the deliberate

integration of the educational and knowledge generation missions as a primary factor in the achievements of her portfolio. She has encouraged and legitimised the commitment and engagement of faculty members; in return there is recognition of their work in the partnership. Her leadership ensured clarity in the establishment of the partnership and quality, reciprocity, resilience and sustainability in its maintenance and achievements for the community.

Including and integrating all aspects of the university agenda cannot be accomplished without high-level leadership and management. Without this high-level support institutional endorsement and commitment to values of mutuality and reciprocity, long-term partnerships are improbable. Furthermore, without this leadership, alienation of community partners may be an unintended consequence.

Barriers to University-Community Engagement

Despite universities' explicit inclusion of community engagement in their institutional missions and their public, promotional claims to providing students with opportunities for engagement and participation in community organisations as a part of their formal studies, there are considerable real and perceived barriers to its operationalisation. Researchers have questioned just how well university-community engagement is working.

University Challenges in Achieving Reciprocity

Student learning in workplaces, while conducted in and often with community, does not necessarily signify a deep engagement with serious professional, societal, economic, racial or ethnic issues. Students are sometimes asked to undertake 'busy work' or tasks that merely meet the organisational needs without being provided with opportunities for developing their professional competencies or practice knowledge. It is crucial to develop reciprocal partnerships between the university and community organisations that are grounded in a shared understanding of what learning needs to be achieved by students. Without clear educational intentions and ensuring mutual benefit, the relationship is weakened along with the value of the placement for learning (Harvey, Geall, & Moon, 1998).

In many instances, the workplace learning partnerships between the university and the community are often episodic and instrumental where universities take for granted the substantial contribution made by external organisations and supervisors to student education. Universities are often the primary culprits in reinforcing perceptions of inequality in their relationships with community organisations. Universities do not invest in deliberately co-creating workplace learning environments that enable quality student learning. The power differences are evident in taken-for-granted practices, academic dominance governed by the pressing needs of

the university staff, and their priorities and timetables relating to research and teaching. Acknowledgement of work placement supervisors' agency and contributions to student learning is neglected. Education is sought to fit the university learning calendar, funders' timetables and arrangements rather than pressing community needs.

Inadequate Resources and Infrastructure Among Community Organisations

Many service organisations encompassing health, environment and welfare are asked to engage in university partnerships for research, service learning for students and practicum or project placements. For these organisations to be viable and succeed, they need to build service delivery through supportive infrastructure. Many are lean, financially starved and struggle to meet (often unrealistic) demands of funders and in some instances they barely function as organisations (Gregory & Howard, 2009). Resourcing and infrastructure is an issue. There is a level of dissatisfaction in the not-for-profit sector with university-community partnerships as they cannot afford the financial drain of supervising students when the larger portion of their funds are largely sourced from grants that have clear delivery expectations that do not include student supervision.

Student placements are atomistic and largely short term and again it is difficult to achieve mutual benefit for all partners. Student engagement in community service organisations and professional work placement programs is costly for community partners. When students arrive they require induction and support from the agency staff, which takes community agency staff away from their obligations to their employer, clients, programs and other pressing community needs. Community organisations are under pressure to perform and meet funding goal within deadlines. They need to see that the investment in student induction and support will provide some longer term benefit to their own agenda.

Perceived Exploitation and Lack of Power Causing Community Scepticism

Stoecker and Tyron (2009) argue that poor communities feel exploited as free sources of student education arguing that costs of education are being transferred to them from the university. Poor communities and community organisations subsist on short-term, one-off grants and often feel exploited and marginalised because of their perceived lack of power over that of universities seeking partnerships. Academics often seek out the most marginal communities to expose students to the challenges of poverty and work with underserved populations. Universities may be seen as being voyeurs acting in their own interests without any fundamental

commitment to the resolution of poverty. Potentially students learn about institutional exploitation rather than deliberately working on solutions.

Communities are sceptical of universities' image-driven promotion of their community engagement with social issues for the sole purpose of student learning and fundraising. This is exacerbated when this excludes process, partnership principles and resources enabling participation in mutually beneficial reciprocal engagement. Benefits seem to accrue disproportionly to the academic institution not the community. Universities are perceived to be servicing their own needs in an uncritical way. Even when communities raise concerns, complaints are not addressed.

Deep appreciation of, and insight into these power differentials often expose undercurrents operating between universities and communities. Sandmann and Kliewer (2012) discussed power from the perspective of community partners noting issues that may create unequal relationships. Nowhere is this need for recognition of power more evident than in the engagement processes now being sought by Indigenous communities in Australia (Hunt, 2013). There are lessons for university and community engagement from these Indigenous expectations. Closing the Gap Clearinghouse (2013) provide clear statements about the conditions that work and those that impede progress, which can guide universities when establishing partnerships to support student learning through placements in their organisations. In particular, they reject one-off, short-term and piecemeal engagement. Not only are such engagements not satisfactory for the Indigenous communities, periodic engagement through short-term student placements does not provide enough time for the students to understand community needs at a deep level, let alone make a contribution.

Various strategies have been proposed to enable a level playing field. In addressing power differentials specifically, Sandmann and Kliewer (2012) suggest specification of contractual obligations and a commitment to national or international standards for engagement, for example Carnegie Foundation for the Advancement of Teaching Classification of Community Engagement system (2006, reported by Driscoll, 2008). Establishing the classification system for community engagement proved to be different from all other Carnegie Foundation's classification systems, being largely reliant on institutional self-reflection, evaluation and documentation instead of national data (Driscoll, 2008, p. 39). For example, the foundational indicators were based on describing their institutional identity and culture as well as articulating their commitment to community engagement, specifically in their mission. While honourable for their transparency, these approaches also embody challenges. Formal agreements potentially outline expectations of both parties, but all too often universities develop a standard legal framework, that does not allow for negotiation and discussion. This framework is then used with all external parties, resulting in inequities. Communication training, while useful when it prepares students for interactions in non-academic contexts, risks failing to attend to many complexities, including work with vulnerable populations, diverse populations or the political, ethical and cultural awareness needed for working with Indigenous communities.

The Invisible Work of Community-University Partnerships

A critical factor impeding progress enhancing of university and community engagement is that the benefits to both are not immediately evident to participants in the community or university (Bennett, 2008). Potential stakeholders may not appreciate that what can be achieved through their combined efforts cannot be achieved by working alone. Omitting to clearly articulate the costs and benefits at every level is often due to lack of common agreement regarding purpose and benefits of the engagement. This is a critical issue. Failure to consider this jointly and in depth leads to poor communication, false sector-based assumptions regarding priorities and perceptions of power imbalance.

Foundation Principles of University and Community Engagement and Partnerships

Previously, Cooper, Orrell, and Bowden (2010) have argued that effective education involving work-integrated learning must seek to ensure mutual benefit (Harvey et al., 1998) for all stakeholders, namely the student, supervisor, host organisation and university. It is possible to achieve minimal mutual benefit through episodic interaction of stakeholders without engagement or reciprocity. Stakeholders have requirements met via the interaction, but this does not necessarily involve a deep engagement in the needs and challenges of the other parties. Such relationships between universities and practice communities via student placements can be episodic, self-interested and instrumental. For example, the host organisation acquires an effective internship and cost-effective recruitment processes; the student meets university and professional requirements and gains professional insights. This convenient alliance produces some mutual benefits, but not necessarily long-term engagement and partnerships embedded in a commitment for reciprocity that promotes social change through knowledge generation that is core to deliberate critical consideration of current and possible professional practices.

This chapter seeks to promote an ideal of university-community partnership and engagement that goes beyond convenient alliances to aim for mutual benefit for stakeholders. This new paradigm involves visible leadership of both parties in the deliberate formation of partnerships between universities and host organisations, such that each engage fully in the others' agendas and in that process transform their own missions, agendas and ways of practice.

We argue that reciprocity can only be achieved through deliberateness on the part of universities and their constituent parts that goes beyond self-interest with the express intention to contribute to the positive outcomes for the other organisation. Reciprocity between organisations is grounded in respectful partnerships where the agendas are explicit and not exploitative. Such partnerships are typified by trust, openness, closeness, continuity and commitment to dealing with problems in the

partnership. Governing principles are equity, integrity and closeness, with shared power and voice. Such partnerships are authentic to the needs of both parties and provide the means for utilising the resources, skills, expertise and knowledge of the university to address serious community issues for the betterment of all. Deliberateness in engaging community and concern for reciprocity in partnerships is a key principle for focused support for community and client concerns while also enabling curriculum transformation through inclusion of societal and professional problems.

Engagement through research offers an alternative paradigm in contrast to that which currently prevails via external funding. Under this alterative paradigm the community has priority with participants and collaborators actively co-constructing relevant problems and focusing on applied questions that lead to mutual benefits and outcomes for both parties. Communication is a shared process and pitched at a level that can be understood by the community. Partnerships are core and initiated, developed, nurtured and sustained through a process built on trust over time. A commitment to collective, social justice and the common good values is evident.

Engagement with communities requires participatory approaches, driven by a disposition for social justice, mutuality and the right of people to participate in decisions that affect them. These approaches are based on the community deciding what is best for them. They do not include imposition on agencies by universities and central government units of agendas that meet their predetermined goals and objectives. In discussions of university-community engagement, these considerations are absent complicating achievement of university-community partnerships and reciprocal relationships.

There is an emerging body of scholarship relating to university-community partnerships. Jacoby and Associates (1996), Kerins (2010) and the Torres (2000) have proposed sets of key principles for partnerships. Kerins (2010, pp. 23–24) advocated adoption of the following 'good practice' principles:

- engaging people in responsible, challenging actions for the common good with opportunities to reflect critically on the experience
- articulation of clear service and learning goals, clarification of responsibilities and roles of those involved and emphasising allowing those with needs to define those needs
- expectation for genuine, sustained commitment that would include training, supervision, monitoring, support, recognition, and evaluation
- encouraging participation by and with diverse populations.

We would also add to Kerin's principles the notions of flexibility and the appropriateness in time commitment, that Honnet and Poulsen (1996) argue are important to ensure attention to best interests of all involved. There are similarities between these ideas and the conceptual understandings outlined by Community-Campus Partnerships for Health (2005). The Community-Campus Partnership sought to operationalise principles which emphasised equality and willingness for transformative and democratic relationships based on honesty, mutuality, respect, trust, continuity and sustained commitment. This partnership is described as an initial process

of establishing partner agreement to common goals and outcomes while acknowledging respective strengths and assets and reflective assessment of the way power and privilege is expressed. The authors argue that the partnership should be supported by open, regular and honest communication between partners with discussion and agreement by both parties at all stages of the developmental cycle regarding processes, structures, protocols and roles. Perspectives should be sought from all stakeholders on partnership development and outcomes being mindful of the need for recognition of the diversity and difference in individuals, organisations and communities. Importantly, it is also proposed that both parties must share recognition of success.

These principles guide the development of university-community partnerships, which is seen as a process rather than an event. There is also recognition that building and maintaining partnerships takes time and resources, and requires regular review and risk management. Together, this is what we would call a deep engagement, because the process is obvious, transparent and understood by all stakeholders in each organisation. It changes the ways academics, practitioners and leaders work as well as the infrastructure of both organisations. There are nascent models of such partnerships emerging, but they are rare in contrast to the visible, glossily marketed models whose impact on university work and community practices is mere surface promotion in a competitive arena.

Conclusion

What do we take from this dissatisfaction among potential actors in university and community engagement and the disjunction between prevailing practices and the aspirational ideals of university-community partnerships? This state of play will remain constant while there is no clear and common understanding of the benefits that accrue to student learning, knowledge generation and community advancement from committed engagement between universities and communities. The prevailing discourse reveals an expectation that universities have a responsibility to produce 'work-ready' graduates so that industry and communities can minimise their costs of induction and continuing education. Universities seek to do this by placing students at low or no cost back into community organisations with often limited preparation. In addition, curriculum space to review students' experiences while on placement in a community are limited. As a result, there is little scope to challenge views of poverty or disadvantage. An uncritical approach to community engagement risks reinforcement of stereotypes of people, social problems and organisations. It is difficult to expect that such conditions will lead to the preparation of deliberate professionals. Students are merely 'learning to work' not 'working to learn' (Orrell, 2005): that is they fail to have the opportunity to *understand the complex conditions that surround professional practice* (Trede & McEwen, 2016).

Achievement of effective university-community partnerships that educate deliberate professionals are grounded in an understanding that engagement is a

university priority and requires commitment to community needs and issues. To accomplish such partnerships requires university leadership with assigned responsibility to negotiate and coordinate internal changes to infrastructure, policy and procedures is required. It has been established that effective partnerships involve a careful examination of the interests, missions and needs of the host organisations long before students become involved followed by a period of synergising the universities' interests, mission and needs with those of host organisations (Gill, 2012).

Any transformation in university-community partnerships will challenge established orthodoxies or myths and established territories such as separation of theory and practice, and education and research. Under such a regime academic practices such as curriculum development will give greater voice to the interests of practitioners and service users. Such change will also highlight the importance of paying attention to the nexus between education, research, theory and practice.

University-community engagement to support the deliberate professional is a commitment from everyone within the institution. Leadership is a critical factor in confronting community scepticism and academic resistance. Leadership at the senior level of the university is needed to endorse, encourage and assure the development of aligned and committed partnerships that begin with the needs, as they are experienced by the community. Leadership is also vital to overcome the constraints that have genesis in structural factors such as university reporting systems and the demands of registration and accreditation bodies. Critically, the work involved in establishing and maintaining the partnership needs legitimisation in both universities and community. The opportunities in reaching out, forging reciprocal partnerships for mutual gain provide substantial benefit for the development of deliberate professionals.

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Part III
Rethinking Practice Education

Chapter 9
Learning to Master Profession-Specific Knowledge Practices: A Prerequisite for the Deliberate Practitioner?

Monika Nerland

Introduction

Professions are often described as knowledge-based occupational groups who are entrusted with responsibilities for vital services in society (Abbott, 1988; Freidson, 2001). Their legitimacy and trust rest on the capacity of practitioners to accomplish tasks and exercise professional judgment in ways that are informed, guided by, and validated against shared knowledge and conventions for practice. A challenge for professional communities today, however, is that both knowledge and established conventions are generally questioned. Thus, the sustainability of professional practices requires continuous development and re-interpretations from practitioners. To investigate these relations, a perspective that accounts for the dynamic and multiple dimensions of knowledge is needed.

This chapter works from the notion that professions can be regarded as distinct knowledge cultures, constituted by a set of knowledge processes and practices that define expertise in the given area and serve to distinguish professional practitioners from other actors (Nerland & Jensen, 2014). These processes and practices contribute to stabilise ways of knowing and making these sharable and available to newcomers. At the same time, it is through knowledge processes and practices that knowledge is further developed, modified and changed. Educating for deliberate practice thus concerns developing practitioners' capacities to take part in and enact these practices in relevant ways, but it also concerns their conditions for doing so in a critically-reflexive manner.

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In today's society, the conditions for professional work are changing in several ways. One change driver is related to transformations in knowledge 'itself', that is, shifts in how knowledge is produced, represented, and shared. Social scientists have for a long time described how expert systems and the logic of science are spreading and gaining influence in wider parts of social and professional life (Drori & Meyer, 2006; Giddens, 1991; Knorr Cetina, 2007). In professional contexts, researchers have pointed to how this development may lead to increased differentiation in professional communities, and to how the general epistemic drift in society produces shifts in tasks and division of labour between and within professions (Hafferty & Light, 1995; Langemeyer, 2012). At the same time, rapid technological developments generate more complex instruments and representations of knowledge. Advanced technologies play an increasingly important role in many professions, and contribute to changing what it means to enact professionalism. Mäkitalo and Reit (2014) found, for instance, that the professional practice of endodontics changed significantly with a new instrument that made it possible to look into the deeper structure of the mouth, which previously was inaccessible to these professionals. In a related manner, a study of auditors' ways of assessing future financial risks showed how this work was enacted and guided in a Web-based support system, with advanced inbuilt functions for support as well as for monitoring the audit process (Mathisen & Nerland, 2012). To take advantage of these opportunities required an understanding of the system as well as of the audit process. These examples illustrate how mastering the technology becomes itself part of the required expertise, and introduces an 'instrumental' layer between the client and the professional. However, as we shall see, this does not necessarily imply a more technical-instrumental approach to practice.

A related change driver is the emergence of standards at multiple levels. Standards may nurture each other and gear further standardisation within a professional domain (Nerland & Karseth, 2015; Timmermanns & Oh, 2010). Moreover, they come in many forms such as written procedures, technical specifications, explications of expected outcomes and benchmarks for comparison. Increased standardisation is often believed to restrict professional work and limit the space for discretion, especially when standards seek to define professionals' course of action (Broom, Adams, & Tovey, 2009; Evetts, 2009). However they may also invite practitioners to engage with collective knowledge in new ways and assume extended responsibilities for developing and securing such knowledge in their practice (Jensen & Christiansen, 2012). A range of studies has shown that standards are not straightforward, or ready to be inserted in professional work. Rather, they need exploration and adaptation from practitioners to become useful in specific situations (Timmermanns & Berg, 1997; Timmermanns & Epstein, 2010). This in turn calls for critical and analytical engagement (Ludvigsen & Nerland, 2014; Nes & Moen, 2010). Moreover, the presence of standards generates a general expectancy that professionals justify their decisions with reference to verified knowledge and make the basis for such decisions transparent. An argument put forward in this chapter is thus that the current shifts in working conditions generate more epistemic modes of practice, in the sense that practitioners become involved in work processes that go

beyond routine and engage themselves in exploring, testing, analysing, documenting, and further developing knowledge and practice.

The current knowledge dynamics also generate shifts in the temporal and spatial dimensions of work contexts. As knowledge resources more often circulate across organisational and even national boundaries, practitioners that explore them and take them into use in local settings may at the same time become linked with wider circuits of knowledge. This would however require a sense of mastery of the required knowledge practices. Saul Tobias expresses it in the following way:

> a politics of freedom can apply only to a subject sufficiently integrated into existing circuits of knowledge and power so as to be not only constrained by these circuits but empowered by them. (Saul Tobias, 2005. p. 81)

To take advantage of these knowledge flows and become empowered rather than constrained by them, as Tobias expresses it, practitioners need to be sufficiently inducted in the professions' knowledge culture. That is, they need to be familiar with the principles for producing, validating, and employing knowledge in their given area of expertise, thus enabling assessment of which of the (perhaps several and contradictory) suggestions and models for good work would be relevant in their case, and why, in some situations, it may be more appropriate to develop other models or follow another course of action. This involves awareness of dominant discourses and deep understanding, as noted by Trede and McEwen (2016) in their theoretical overview chapter to this book. In addition, I propose that it involves the appropriation of dominant knowledge practices in the given profession.

In the following sections, I will first outline a perspective on knowledge cultures and practices as constitutive of expert cultures, and discuss how this can impart conditions for educating the deliberate professional. Next, I will use examples from a larger Norwegian project on the induction of newcomers into professional cultures during higher education to discuss how the involvement of students in inquiry-based activities may enhance the development of capacities for deliberate practice. The chapter concludes by discussing some implications for education and further research.

Professional Knowledge Cultures and Conditions for Participation

Taking a cultural perspective on professions and their knowledge worlds implies taking interest in the specificities of a professional domain and its knowledge relations (Nerland & Jensen, 2014). Moreover, it implies the understanding that such relations may span organisational boundaries. Knowledge in the engineering profession is, for instance, not bound to a distinct workplace or educational program, although the actions of participants do take a situated character. Discourses, tools and modes of action are informed by practice elsewhere and shared across sites. To

discuss this further, I will draw on concepts and perspectives from the Social Studies of Science and in particular from the work of Karin Knorr Cetina (1999, 2001, 2007) and her associates.

A key notion in Knorr Cetina's work is that knowledge is produced in distinct ways in different expert cultures, and that these cultures at the same time are defined by their ways of producing and handling knowledge. She introduces the concept of epistemic cultures to draw attention to the logics and arrangements through which knowledge comes into being and is circulated, approached, and collectively recognised within science and other expert communities. These logics and arrangements comprise tools, artefacts, and institutional arrangements, but also the specific strategies, visions, and procedures that constitute collective actions. Together they form what she calls the 'machinery of knowledge construction' in a given area of expertise, defined as:

> sets of practices, arrangements and mechanisms bound together by necessity, affinity and historical coincidence which, in a given area of professional expertise, make up how we know what we know. (Knorr Cetina, 2007, p. 363).

As highlighted in the quote above, these machineries are seen as socio-historical constructs that are developed over time and inscribed in cultural resources of various kinds. Here, we observe a relationship with the Foucauldian notion of *power/knowledge*, in the sense that previous events and material instantiations in part delineate what becomes possible to think or do. Moreover, knowledge is produced by way of instruments of various kinds, which also shape what knowledge comes to matter. At the same time, she underlines that practices are emergent, and that we need to account for the creative-constructive dimensions of practice to understand professional work today (Knorr Cetina, 2001).

To do so, we also need to attend to the very concept of practice. Knorr Cetina (2001, p. 175) argues in this regard that expert work, or work informed by a shared knowledge base, is often characterised by subject-object dissociation. Expert work typically centres around objects, in the sense that something is to be examined, resolved, explored, or further developed. This inserts 'moments of interruption and reflection' into the process (ibid.). For instance, engineers may try to resolve a malfunction in a computer programme by engaging with programming patterns or validation tools designed for the task at hand. Even in human-centred professions, such as nursing or teaching, professionals may engage in diagnostic work that takes the course of a disease or a learning difficulty as its object, rather than the client 'herself'. According to Knorr Cetina, this dynamism is the basis for continuity and development in the expert domain. Moreover, it incorporates reflexive and affective aspects of epistemic practice, as practitioners may become deeply engaged in the objects they are working on (Knorr Cetina, 2001).

In previous publications, our research team in Oslo has explored how relationships with objects can stimulate curiosity and learning in professional work (Jensen, 2007; Nerland & Jensen, 2010, 2012). Others have pointed to how this vision of work contests the notion of many professions that there is a 'theory-practice divide', and call instead for a reconceptualising of practice that can take different knowledge

processes into account (see, for instance, Langemeyer, 2012). To do so, however, we will need other differencing concepts than those designed for grasping different knowledge forms.

The concept of epistemic practices is suggested as productive in this regard. Rather than denoting what knowledge 'is' in various settings, this concept brings attention to the processes involved in knowledge production and use. It has been used in other educational fields, such as studies of science education in schools. Here, epistemic practices have been conceptualised as the practices involved in producing, sharing, and evaluating knowledge (Kelly, 2011; Mortimer & de Araújo, 2014). Moreover, these practices are understood as distinct for disciplinary communities, and they also comprise the ways in which knowledge claims are justified and legitimised. Hence, the concept draws attention to how knowledge is 'done' rather than what it 'is', as well as how these ways of doing are framed within a field of expertise. The concept of epistemic practices is less common in research on higher and professional education. However it has been used in some studies as a means of examining processes of knowledge construction within and across professional boundaries (Edwards & Daniels, 2012; Ewenstein & Whyte, 2009; Nerland & Jensen, 2012).

Epistemic practices can involve acts of exploring, testing, describing, analysing, problematising, and classifying aspects of knowledge and work. For professional practitioners, these forms of action are related to tasks that go beyond the application of predefined knowledge to handle a particular case or a client's needs. Deliberate conduct is in this sense related to practitioners' capabilities to move beyond instrumental problem solving to consider more profoundly what alternative courses of action exist and what are the epistemic resources and rationalities underpinning these actions. This may, for instance, concern taking on responsibilities for selecting, validating, and in other ways safeguarding knowledge in the context of everyday work, for keeping issues open to investigation, and for taking active steps to explore opportunities for improvement. Furthermore, this critical and inquiry-oriented stance may also occur in situations where standards form the object of exploration (Ludvigsen & Nerland, 2014; Nes & Moen, 2010). These kinds of deeper engagement may pave the way for new forms of professionalism in a period characterised by increased managerialism. As sociologist Julia Evetts (2009) argues, professionalism is no longer related to full autonomy and jurisdiction in a field of expertise but rather to the possibilities for discretionary decision making. Moreover, profound engagement, reflexivity, and affinity are found to be related to this kind of knowledge-intensive work and to the ways knowledge can take on a socially binding function (Jensen & Lahn, 2005; Knorr Cetina & Bruegger, 2000).

To keep this space for judgment open and to be able to participate in active and critical ways however, practitioners need to be sufficiently embedded in the circuits of knowledge that define their area of expertise (Tobias, 2005). As the general significance of science-generated knowledge is increasing and permeates into other arenas of social life, the capacity to critically approach such knowledge is related to opportunities for deliberate engagement. One example could be that nurses will need to understand principles underlying science-generated knowledge if they are

to contest or modify procedures related to evidence-based practice. At the same time, such knowledge is not sufficient for professional practitioners. Their work situations often call for the combination of epistemic orientations and concerns, for instance at the intersection of globaltruths and local needs. And this alignment takes place by way of epistemic practices. Hence, as proposed by Goodyear and Zenios (2007), it is important to develop students' capacities for understanding and creating knowledge in different settings, or developing what they call 'epistemic fluency'. In this sense, knowledge may become 'a capacity to act' (Bechmann, Gorokhov, & Stehr, 2009), and it emerges as a main task for higher professional education to prepare its candidates for this kind of deliberate conduct.

Educating the Deliberate Professional: The Potential of Inquiry-Oriented Activities

How, then, can educational institutions and programmes go about introducing students to the epistemic practices characteristic of their knowledge domain? Clearly, there is a need to move beyond education as a matter of introducing students to factual knowledge, to facilitate exploration and deliberate choices that lead to justified actions. One way of doing this is to involve the students in inquiry projects of various kinds, through which they may become acquainted with how knowledge is produced and handled collectively in their prospective profession. Such activities typically engage students in knowledge practices that reflect the investigative processes and principles constitutive to the given domain of expertise (Healey, 2005; Levy & Petrulis, 2012). More use of inquiry-based learning has been impelled by policy initiatives in many countries during the last decades (Boyer Commission on Educating Undergraduates in Research Universities, 1998; Elsen, Visser-Wijnveen, van der Rijst, & van Driel, 2009). Although the concept is used in different ways, some key dimensions seem to be agreed upon across disciplinary and geographical areas. For instance, Spronken-Smith (2010) found general agreement on the following characteristics: Learning is stimulated by a question or issue to be explored; the teacher takes the role as a facilitator rather than presenting knowledge and information; and the student takes an active role in exploring the question or issue at hand, through processes that involve the construction of new knowledge and understanding.

Within the higher education literature, several studies have investigated students' experiences from participating in inquiry-oriented activities, and it seems to be generally acknowledged that such activities can enhance deep learning and understanding (Levy & Petrulis, 2012; Turner, Wuetherick, & Healey, 2008). Less attention has been devoted to studying the practices students become involved in, and how the development of deep understanding may take different forms. There are however, some studies showing how forms of engagement take disciplinary characteristics. One larger project in this regard, which also comprised professional programs, was

conducted by Janet G. Donald (2002). This study explored how 'learning to think' as a professional meant different things in different knowledge cultures, relative to the key concepts, knowledge structures, and methods of inquiry that characterise the given culture. For instance, while systematic reasoning based on precedent cases was at the core of the engagement with knowledge in law, and problem solving through modelling and procedural exploration was at the core in engineering, text based criticism and creativity in a hermeneutic mode was important in knowledge cultures building on the humanities. Related findings are described by Brint, Cantwell, and Hanneman (2008) and Jones (2009), who both question the current tendency to focus on generic skills without sufficiently recognising how such skills take distinct forms in different knowledge cultures.

In an ongoing Norwegian project,[1] we build on these insights and explore how students in three profession-oriented programmes are introduced to and become 'enrolled' in the knowledge cultures of their prospective professions. The notion of enrolment is borrowed from network theories (Fenwick & Edwards, 2014; Nespor, 1994), and is here seen as a process through which newcomers are encultured into the given knowledge domain by taking part in its distinctive practices and discourses. At the same time, the processes also depend on active engagement from the students. Furthermore, we pay special attention to the constitutive role of epistemic practices in this enrolment process. We therefore place analytical focus on how students take part in these practices and learn to explore and handle knowledge in specific ways. This is also tightly related to appropriating the discourse and ways of envisioning knowledge in the given profession. Hence, we have a twofold focus on what students do in inquiry-oriented activities, and on how these activities also introduce them for what Knorr Cetina (2006, p. 37) calls the 'epistementality' of the knowledge culture, comprising collective beliefs about, for example, 'the correct distribution of knowledge, the naturalness of access to it, and the particular ways knowledge should be handled and inserted into personal and organisational life'. Epistementalities concern the interpretative framework that guides how people reason, envision, and ascribe justifications to knowledge and knowledge processes. It serves as a basis for enacting professional practice in meaningful ways. In the context of educating the deliberate professional, it concerns developing an epistemic reflexivity that makes it possible to understand how professional work is embedded in wider knowledge circuits and, in turn, to investigate the epistemic underpinning of various practice models.

In the next section, I will briefly present two examples from our research in Oslo, and discuss how these may inform conditions for educating deliberate professionals.

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[1] The project *Horizontal Governance and Learning Dynamics in Higher Education* is funded by the Research Council of Norway (2012–2016), and examines change dynamics in higher education at the intersection of policy initiatives and developments within epistemic cultures. One part of the project is devoted to studying how newcomers become 'enrolled' in expert cultures during higher education.

Examples from Norwegian Professional Education

The examples that follow are taken from studies of inquiry-oriented activities in the introductory courses of two programmes within teacher education and legal education respectively (Damşa & Nerland, 2016; Jensen & Nerland, 2015; Jensen, Nerland, & Enqvist-Jensen, 2015). Both programmes are offered by a university and organised as a 5-year integrated master programme. They are both strictly profession-oriented. At the same time, recent curricular reforms in the two programs aim at strengthening the introduction of students to research-based knowledge as well as developing their procedural and methodological competencies. Both programmes make use of case-based inquiry projects in which students work in groups to define, investigate, and resolve problems. Hence, they are suitable empirical settings for exploring how students are introduced to profession-specific knowledge practices.

The methodological approach is observation-based, and the core data consist of video-taped observations of students' group work. We followed all meetings in the participating student groups during the project period. In addition we observed lectures and teacher-led seminar groups in the two courses; we collected course descriptions and other relevant documents; we collected knowledge resources and products developed by the students; and we supplemented our data with interviews and informal talks.

The two courses were organised differently in time and space. While the inquiry project in the law programme was organised as a 1-week intensive course with student group work and teacher-led sessions every day, the teacher education project ran over 4–5 weeks but with one or two sessions of student group work per week on average. Although both programmes used a case-based approach, the types of inquiry tasks differed and reflected in many ways the wider knowledge culture of the profession. Table 9.1 summarises key characteristics of the two projects and the types of epistemic practice the students became involved in.

In the teacher education project, students engaged in analysing the case narrative and in efforts to understand the conceptual frameworks offered by different learning theories, such as cognitive and socio-constructivist theories. The student groups were also asked to write a collaborative report based on their analysis. Their inquiry process was, however, marked by a recurrent difficulty in formulating an inquiry question that could focus and give direction to their analysis. Formulating such questions is a demanding task, and our analysis showed that students had difficulties in moving forward in their work before this was resolved (Damşa & Nerland, 2016). On their way there, they engaged in exploring both the theoretical concepts and the case at hand, in order to find a connection between them. Their personal experience was used as a mediating resource in this process, towards which more abstract concepts were investigated and, thus, became linked.

In the legal education project, students also analysed their case narrative. However, in this course, teachers provided them with a procedure for systematically sorting the case and identifying legal conflicts. Based on this, they were then advised

Table 9.1 Characteristics of the two inquiry projects

	Inquiry task	Epistemic practice	Knowledge sources
Teacher education (6 groups of 4–6 students)	Analysing a narrative about one pupil in school who is met differently by two of his teachers, and using learning theories to explore and discuss the different approaches taken by the teachers	Formulating an inquiry question as a basis for the analysis	Textbook used in the course
		Connecting abstract concepts and theories of learning to the case at hand	Lecture notes Personal experience
		Academic writing	
Legal education (3 groups of 4–6 students and 3 teacher-led seminar groups)	Identifying and resolving legal conflicts in a case narrative about a young couple who borrow money to buy a used car, which then breaks down on their way to a pre-paid vacation.	Sorting the case to identify legal conflicts	Sources of law: Statutes; Case book; Text books constructed for legal education
		Investigating how different sources of law can inform the case at hand	Their own sense of justice
		Justifying decisions by building a convincing legal argument	

to focus on one source of law each day and to (re)open and temporarily solve the case by using information from this source. In particular, they worked with legal statutes and the case book comprising court decisions as knowledge sources. In contrast with the teacher education project, the law students were not producing a written report. Instead, their collaborative product took the form of developing a line of spoken argumentation based on the legal sources at hand, which could illuminate and (temporarily) resolve the case (Jensen et al., 2015; Jensen & Nerland, 2015).

Returning to the issue of enrolling students into the knowledge culture of their prospective domain, two important questions arise: What practices students are introduced to?; and How this may contribute to their development as professional practitioners? In the example from teacher education, students were introduced to ways of connecting theoretical concepts to concrete cases, and to using these to identify and assess alternatives for professional practice. Through the case analysis, they became aware that different rationalities and orientations may guide teachers' ways of supporting their pupils' learning. They also gained experience in tracing different practice models to particular epistemic orientations (Damşa & Nerland, 2016). Although still in a very early phase of their professional development, such experiences may offer an important ground for deliberate professional practice by providing students with resources for analysing practical situations and the epistemic underpinning of alternative approaches.

In the example from legal education, students were introduced to legal methodology and, in particular, to systematic ways of reading and using sources of law. Their inquiry process involved examining legal texts and assessing their relevance for the case at hand, making connections between preceding cases and their current

task, and integrating knowledge from various sources to construct an argument (Jensen et al., 2015). The procedural focus of this inquiry process emphasises the role epistemic practices play in students' enrolment. Moreover, it offers experiences that are potentially important for the development of deep understanding and reflexivity. One aspect of this is that students were introduced to ways of reading the law that do not stop with identifying what is stated in the text, but rather encourage them to investigate how the text and its form of argument is produced. Another aspect is that the oscillation between reconsidering the case and achieving temporary solutions generates awareness that there is no given solution to judicial problems (Jensen et al., 2015). Important for professional practice is thus to examine doubts and to provide explanations for the decisions made. These competencies, I would argue, are important conditions for deliberate professional conduct.

Conclusion

A main argument in this chapter is that developing capacities for handling knowledge in critical and constructive ways is significant for deliberateness in professional practice. To be able to take a critical and reflective stance towards, for example, standards and models for practice, practitioners need to become acquainted with the epistemic principles that underlie their emergence. Educating the deliberate professional thus concerns involving students in a set of knowledge practices that are important in the 'machinery of knowledge construction' in their given professional culture. The examples discussed above are taken from a very early phase in the students' professional development, and more research is needed to understand how this process evolves over time. An important question in this regard, seen from an educational perspective, is how the programs build on and expands these experiences in succeeding instructional activities. Nevertheless it is interesting to see how both programs emphasise inquiry projects in their introductory courses, and how the introduction to methodological principles constitutes an important basis for epistemic reflexivity. A parallel can here be drawn to Toulmin (1999), who argues that knowledge is mastered through practice, and procedures are what constitute the collective state of understanding. Hence, achieving a deep understanding of these principles is significant also for the capacity to take a deliberate stance and to, when desirable, also contest and adapt current practice.

In addition, two suggestions come forward from the discussion above when it comes to ways of conceptualising the deliberate professional. Firstly, deliberateness does not emerge from an individual as such. Rather, conditions for deliberateness should be understood as a collective issue, tightly related to the ways in which practices and discourse are organised in the professional culture. Educating the deliberate professional would thus imply educating 'insiders' that are sufficiently enrolled in an expert culture to go beneath the surface in their critical reflections. This implies, for instance, not only to reflect on the present situation but also to consider where current practice or standards come from and their potential implications.

Secondly, there is a need to recognise that professional knowledge cultures are distinctive, and that they provide different rationales for meaning-making and critical reflexivity. As noted previously, one of the findings from Donald's (2002) study was that criticism in a hermeneutic mode was typically emphasised in knowledge domains relating to the humanities. This is also reflected in the above examples from teacher education and legal education, although in a somewhat different mode. However deliberateness may very well take a different form in other professions, such as medicine or engineering. As a consequence, we should be cautious about imposing a humanistic logic on other domains when we as educators develop ideas about what deliberate practice implies.

Involving students in inquiry activities typical for their prospective knowledge culture may be one way of coping with this challenge. At the same time it should be emphasised that this addresses one dimension of professional work only, and that this epistemic dimension would need to be supplemented with normative and moral concerns in efforts to develop educational programmes for educating deliberate professionals.

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Chapter 10
A Capabilities Approach to Educating the Deliberate Professional: Theory and Practice

Monica McLean and Melanie Walker

Introduction

This paper draws on an 18-month research project entitled 'Development Discourses: Higher education and poverty reduction in South Africa' funded by the Economic and Social Research Council (ESRC) and the Department for International Development (DfiD) in the UK.[1] The project focused on five professional departments in three South African universities. It combined the theoretical resources of the capabilities approach, as it has been developed by Amartya Sen (1992, 1999) and Martha Nussbaum (2000, 2011), with the views of lecturers and heads of departments, students, alumni, NGOs and professional bodies, together with senior university leaders. The result of the combination was a 'Public-Good Professional Capabilities Index' to evaluate pedagogical aims and practice in a context in which professionals are urgently needed to address the multidimensional problems associated with the poverty in which most black South Africans live and to contribute to social transformation in a highly unequal society.

Those interested in the project as a whole can read about it in 'Professional education, capabilities and the public good: The role of universities in promoting human development' (Walker & McLean, 2013). For the purposes of this chapter, we have

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selected two elements of the Index, namely 'public-good professional capabilities' and 'educational arrangements' to explore the two following questions:

1. What additional useful lens on the concept of the 'deliberate professional' can the capabilities approach offer?
2. Can the findings of our project in South Africa shed light on the challenges of providing university-based education in different professional fields which will produce deliberate professionals who possess capabilities for contributions to social transformation?

These two questions will be addressed first by explaining the capabilities approach and its place in our project; and then by describing how the methodology of the project combined theoretical resources and empirical data to produce the Public-Good Professional Index. Dealing with the first question above, we go on to discuss the eight professional capabilities that arose from the methodological process and how they encompass the concepts of both 'the public-good professional' and the 'deliberate professional'. The next section deals with the second question above by discussing the 'educational arrangements' section of the Index in terms of a 'pedagogy of deliberateness' and then presenting findings from interviews with lecturers and students about the actual educational practices employed.

The Capabilities Approach

The capabilities approach has arisen from a concern with human development. Amartya Sen (1992, 1999) first developed the capabilities approach to evaluate the effects of living in poverty. He focuses on whether or not people are in a position to choose and live a life that they value and on comparative accounts of people's beings and doings. Capabilities are the real and actual freedoms (opportunities) people have to do and be what they value about being and doing (functionings). The approach allows an evaluation not only of wellbeing in terms of what people value about being and doing, but also of the social conditions which increase their freedom to be or act in those ways, these conditions include arrangements for education.

In the project we made a distinction, which we adhere to here, between general human capabilities to lead a valuable life and professional capabilities to contribute to human development. Although Sen has resisted specifying a list of human capabilities, Martha Nussbaum (2000, 78–80) proposes a set of ten comprehensive human capabilities, which we reproduce in full here to convey what we identify as areas of life to which public good or deliberate professionalism can contribute:

1. *Life. Being able to live to the end of a human life of normal length; not dying prematurely, or before one's life is so reduced as to be not worth living.*
2. *Bodily health. Being able to have good health, including reproductive health; to be adequately nourished; to have adequate shelter.*
3. *Bodily integrity. Being able to move freely from place to place; to be secure against violent assault, including sexual assault and domestic violence; having opportunities for sexual satisfaction and for choice in matters of reproduction.*

4. *Senses, imagination and thought. Being able to use the senses, to imagine, think and reason – and to do these things in a 'truly human' way, a way informed and cultivated by an adequate education, including, but by no means limited to, literacy and basic mathematical and scientific training. Being able to use imagination and thought in connection with experiencing and producing works and events of one's own choice, religious, literary, musical, and so forth. Being able to use one's mind in ways protected by guarantees of freedom of expression with respect to both political and artistic speech, and freedom of religious exercise. Being able to have pleasurable experiences and to avoid non-beneficial pain.*

5. *Emotions. Being able to have attachments to things and people outside ourselves; to love those who love and care for us, to grieve at their absence; in general, to love, to grieve, to experience longing, gratitude, and justified anger. Not having one's emotional development blighted by fear and anxiety. (Supporting this capability means supporting forms of human association that can be shown to be crucial in their development.)*

6. *Practical reason. Being able to form a conception of the good and to engage in critical reflection about the planning of one's life. (This entails protection for the liberty of conscience and religious observance.)*

7. *Affiliation. a) Being able to live with and toward others, to recognise and show concern for other human beings, to engage in various forms of social interaction; to be able to imagine the situation of another. (Protecting this capability means protecting institutions that constitute and nourish such forms of affiliation, and also protecting the freedom of assembly and political speech.)b) Having the social bases of self-respect and non-humiliation; being able to be treated as a dignified being whose worth is equal to that of others. This entails provisions of non-discrimination on the basis of race, sex, sexual orientation, ethnicity, caste, religion, national origin.*

8. *Other species. Being able to live with concern for an in relation to animals, plants and the world of nature.*

9. *Play. Being able to laugh, to play, to enjoy recreational activities.*

10. *Control over one's environment. a) Political. Being able to participate effectively in political choices that govern one's life; having the right of political participation, protections of free speech and association b) Material. Being able to hold property (both land and movable goods) not just formally but in terms of real opportunity; and having property rights on an equal basis with others; having the right to seek employment on an equal basis with others; having freedom from unwarranted search and seizure.*

To these ten, we added three from Wolff and Avner De-Shalit (2007, 48):

1. Doing good to others. Being able to care for others as part of expressing your humanity. Being able to show gratitude.
2. Living in a law-abiding fashion. The possibility of being able to live within the law; not to be forced to break the law, cheat, or to deceive other people or institutions.
3. Understanding the law. Having a general comprehension of the law, its demands, and the opportunities it offers to individuals. Not standing perplexed before the legal system.

We accepted this list of 13 basic human capabilities as comprehensive and as providing the basis, within the project, for thinking about the purposes of public-good professionalism. From our perspective, professionals involved in poverty reduction or social transformation (as they explicitly are in South Africa) are involved in the expansion of human capabilities as defined above. In other words,

for us, the orientation towards capability expansion provides the 'deliberate stance' discussed by Trede and McEwen (2016).

In the project, once we had established a set of human capabilities which underpinned the goals of what we called public-good professionalism, we turned our attention to professional capabilities that might be acquired through education. Work by Walker and colleagues (Boni & Walker, 2013; Walker, 2005, Walker & McLean, 2013, Walker & Unterhalter, 2010) conceptualises university education as a set of curricula and pedagogical arrangements which enable students to develop valuable capabilities. Applied to university-based professional education, students acquire the knowledge, skills and competence which constitute the capabilities to practice as professionals working in specific conditions to expand human capability. Because choice is central to the capabilities approach, the professional capabilities acquired by way of education need to be valued by the students who are free to choose whether or not the function as professionals who enhance their clients' human capabilities.

There was no extant list of such professional capabilities so we set about developing a methodology for generating a list which was theoretically-informed and reflected both ideals and practical possibilities for professional education for social transformation in South Africa.

Methodology for Producing a Public-Good Professional Capabilities Index

All efforts to educate professionals occur in specific socio-cultural, political and historical conditions which shape what is possible. In the case of our project, political, social and economic conditions in South Africa combine neoliberal politics with the legacy of apartheid, of which the most pernicious element is the continuing poverty of black South Africans, which is in sharp contrast with the affluence of the white population. Yet, although South Africa has been swept along with the neoliberal policies discussed in Trede and McEwen's introduction, it has a transformation agenda, in which universities have a role which identifies the purposes of higher education in South Africa as contributing to social transformation. So there are constraints on and enablements for public-good professionalism.

The research sites were five professional departments in three South African universities selected for their diverse historical trajectories of apartheid dis/advantage: Acacia[2] an historically Africaans university (theology and engineering); Fynbos an historically black university (law and public health) and Silvertree an historically White university (social work)

Our first concern was to work with interests groups to come to agreements about what would constitute the goals of professional education in South Africa; that is, we did not want to impose our own ideas. Secondly, we wanted to understand how the educational arrangements in different university departments contributed to the

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[2] Pseudonyms are used.

kind of professional that was seen as able to contribute towards social transformation in South Africa. So we developed a methodology that would allow us to:

1. Draw up a set of professional capabilities that were agreed on by professional education interest groups in South Africa
2. Describe the kinds of educational arrangements at university and department levels that might produce graduates with these capabilities; and
3. Generate case studies of professional education departments in terms of valued professional-good capabilities and the educational arrangements for forming them.

The generation of capabilities lists must have a rigorous procedure. We pursued the principles suggested by Alkire (2007, p. 183–184):

- *Collect empirical evidence*: we collected 120 interviews from lecturers and heads of departments, students, alumni, NGOs and professional bodies, together with senior university leaders about their perspectives on what kind of professionals South Africa needed; and what kind of professional education would produce them
- *Use a collaborative process*: During the project we had discussions with people in universities and departments in interviews and in working groups; and
- *Use existing data*: we made use of secondary literature on South African higher education, newspapers and Web pages
- *Propose normative assumptions*: we theorised from human development and from key concepts such as 'social transformation'
- *Attend to public consensus*: For example, we checked how a large-scale study of the perceptions of people living in poverty by Narayan, Chambers, Shah, and Petesch (2000) aligned with our ideas about the expansion of human capabilities.

These processes were complex, dialogic, reflexive, participatory and iterative (described in detail in Walker & McLean, 2013). The final Index included four elements: (1) meta-functionings, (2) professional capabilities, (3) educational arrangements and (4) an over-arching element that refers to the constraints and enablements in specific contexts. The emergence of the first two elements are discussed in the section below, while the third is dealt with in the following 'Findings' section.

Identifying Professional Functionings and Capabilities for Contributions to Social Transformation

In order to derive professional capabilities for the Index, we explored what our respondents said about what professionals oriented to social transformation and poverty reduction should be able to do; and, about what their practices would look like. The first element of the Index was provided by what all our respondents agreed upon. At a macro level all saw themselves as part of South Africa's great and ambitious project of social transformation; and, at a micro level, all acknowledged the crucial importance of transforming human relationships – whether with individuals

or communities – by foregrounding equality, respect and dignity. These agreements were encapsulated in the first element of the Index which we called 'meta-functionings':

- recognise the full dignity of every human being.
- act for social transformation and reduce injustice.
- make sound, knowledgeable, thoughtful, imaginative professional judgments.
- work/act with others to expand the comprehensive capabilities ('fully human lives') of people living in poverty.

In order to identify the professional capabilities necessary to function as a transformative professional, we analysed what our respondents said and worked backwards from functionings that they considered valuable so that one capability referred to a range of practices (which are neither definitive nor conclusive). As we show below, in this way we identified eight public-good professional capabilities (they are deliberately broad to allow further discussion in local conditions.)

Functionings	Professional capability
Being able to imagine alternative futures and improved social arrangements; commitment to economic development and equitable economic opportunities; environmental awareness. This functioning is based on an understanding how the profession is shaped by historical and current socio-economic, political context national and globally; understanding how structures shape individual lives	1. Informed vision
Accepting obligations to others; care and respect for diverse people; understanding lives of poor and vulnerable; developing relationships and rapport across social groups and status hierarchies; critical respect for different cultures; communicating professional knowledge in an accessible way/courtesy and patience	2. Affiliation (solidarity)
Perseverance in difficult circumstances; recognising the need for professional boundaries; fostering hope; having a sense of career security	3. Resilience
Community empowerment approach/promoting human rights; contributing to policy formulation and implementation; identifying spaces for change/ leading and managing social change to reduce injustice; working in professional and interprofessional teams; participating in public reasoning/ listening to all voices in the 'conversation'; building and sustaining strategic relationships and networks with organisations and government	4. Social and collective struggle
Empathy/narrative imagination; compassion; personal growth; self-care; integrating rationality and emotions; being emotionally reflexive about power and privilege	5. Emotional reflexivity
Acting ethically; being responsible and accountable to communities and colleagues; being honest; striving to provide high-quality service	6. Integrity
Expressing and asserting own professional priorities; contributing to policy; having confidence in the worthwhileness of one's professional work; having confidence to act for change	7. Assurance and confidence
Having a firm, critical grounding in disciplinary, academic knowledge; valuing Indigenous and community knowledges; having a multidisciplinary/ multiperspective stance; being enquiring, critical, evaluative, imaginative, creative and flexible; integrating theory and practice; problem solving; open minded	8. Knowledge and skills

While we could identify professional capabilities common to all the professions that were the focus of our study, nonetheless there were variations. As might be expected, we found a sharp distinction between Engineering and Law on the one hand, and Theology, Social Work and Public Health, on the other. We attempted to characterise this variation by synecdoche conveying central values:

- Engineers valued efficiency, creative problem solving and honesty in dealings with clients and workers.
- Lawyers valued knowing the law and placing the client first.
- Ministers valued God's guidance in transforming themselves to transform the communities they work in.
- Social workers valued being change agents who empower clients to grasp their rights.
- Public health professionals valued understanding and addressing in policies and collaborative practices the complex determinants of health and health care.

We found that these variations in value influenced pedagogical arrangements. The focus for the rest of this chapter is on the element of the Index under 'educational arrangements' that we called 'appropriate pedagogies' (see Walker & McLean, 2013, pp. 86–87). For the purposes of this chapter, we have used 'deliberate pedagogies'. We do so because we think that a 'pedagogy of deliberateness' as established by Trede and McEwen coincides with our conception of curriculum and pedagogies that students should encounter in order to form the capabilities to: frame problems of justice and injustice in relation to their own professional field; think about them critically and compassionately; and, acquire specific professional knowledge and skills which might enable them, in their future working lives, to reduce injustice by increasing the wellbeing of individuals and groups.

Findings About Deliberate Education in Professional Education University Departments

We turn now to what we found about pedagogic practices intended to produce the kind of transformative professional our respondents agreed that South Africa needed. In this section we draw on interviews (n-120), discussions in the research working groups (see methodology sections above) and documents we were given. We have reinterpreted these findings in the light of 'pedagogy of deliberateness'.

For us, theoretically, a pedagogy of deliberateness encompasses curriculum and the culture of departments. It involves a pedagogy which is transformative, critical and attentive to both knowledge and responsible action in society. Such a pedagogy involves both the integration of academic knowledge and 'practical knowledge reflected in how one lives as a citizen and human being' (Bridges, Smeyers, & Smith, 2008, pp. 9–10). Professional education ought then to enable each student to acquire and apply knowledge towards 'socially and politically committed action'

(Elliott & Lukes, 2008, p. 101) and to be able to clarify their own conception of the good. There are clear resonances with Trede and McEwen's outline of a pedagogy of deliberateness: developing in students an understanding of the complexities of specific politico-socio-economic conditions in which they work to understand what does and does not need changing and what can and can't be achieved; and, the need to develop professional graduates' courage as well as thoughtfulness underpinned by expertise. From a capabilities perspective, a professional education would focus on the functions associated with the sought-for capabilities. For example, if it matters that a student demonstrates an ethic of care and respect for the vulnerable and disadvantaged in society, then education and training should provide opportunities to behave in this way. Similarly, if it is important for students to develop critical perspectives on knowledge and scholarship, then we would expect to see teaching which required students to act critically. It is important to note that our ideas did not arise from theoretical considerations only. We explored our empirical data for examples that could highlight what is actually possible in specific contexts. In the same way as the eight professional capabilities are broad enough to allow for interpretations, we developed wide dimensions of educational arrangements for deliberate professionalism which we found inflected differently from site to site (as we show below).

We found departments pursuing the eight public-good professional capabilities in weak and strong forms, depending on the values of the professional field. These variations played out in similarities and differences of curriculum and pedagogy, which were also influenced by the wealth of the university – Fynbos was considerably less well-resourced than the others. All the departments were thoughtful about teaching, all had undergone review and change since the transition from apartheid in 1994 and for most this was an ongoing process.

Engineering at Acacia: An Historically Africaans University

The central importance of acquiring engineering knowledge and skills and of producing innovative problem solvers permeated the courses. The embrace of a program called 'Critical Perspectives on Society' and the decision to make it compulsory demonstrated a vision of producing engineers inclined to work for poverty reduction. Although most of what we saw in engineering was distant from a strongly formulated version of deliberate professionalism, students were being made aware of the realities of poverty and the South African political system past and present. But the limits were evident: affiliation was hard to achieve and appeared to be rare; and, students did not discuss the value of engineers working collectively to alleviate poverty, particularly in a radical and transformative sense. Nor were students specifically prepared for the resilience needed to face the trials and hardships of poverty alleviation work.

Yet, at the departmental management level, interest in values associated with affiliation was heard in the Head of Department, Marius Beer's determination to

create a departmental culture based on respect and on understanding and acceptance of racial difference. Teaching methods are a way of building this culture: there was a strategy to organise mixed gender and race study groups. Moreover, there had been a shift to a new 'parallel language medium of instruction' policy which allows students to attend lectures in either English or Afrikaans. The historic language of instruction was Afrikaans – and is still the primary language of teaching and social interaction – which disadvantages Xhosa- and English-speaking black students. As the Dean, Thomas Ryer, pointed out, to serve the public good in South Africa, students need to know several languages to communicate well and appropriately. Furthermore, he claimed a significant achievement in the shift in the department 'to where we are today'. He detected the same shift within colleagues in engineering faculties across the country: 'It's engineering in [a social and political] context, it's not anymore engineering just for the sake of technical issues'.

Law at Fynbos an Historically Black University

Similarly to engineering, knowledge and skills are at the heart of legal education at Fynbos. Based on the students we spoke to, all of whom had chosen to take an optional module which involved working with real clients in a Law Clinic on a pro bono basis, an encouraging narrative emerges about the possibilities for deliberate professional education. These students had the opportunity to act with the capability of affiliation, and saw themselves as expanding the capabilities of people living in poverty in terms of respect and recognition for their dignity and humanity. While studying law was perceived as a route to exercising control and change in students' own lives; they also appeared to have a sense of obligations to others within some understanding of the realities of South African society. This orientation found strong support in the department and the university as a whole. It was also in the context of this module by way of actual practice that students saw the need for resilience and a weakly expressed emotional reflexivity. Yet, there was no evidence that students believe that feasible and efficacious means of improving the lot of people living in poverty exist or might be created through social and collective action – their focus was almost exclusively on being advocates for poor people. In the department as a whole, strong messages about professional ways of behaving were being sent to students, in particular about various aspects of integrity.

Theology at Acacia an Historically Africaan's University

The education of the students was rhetorically strongly focused on producing a generation of theologians who will be leaders and take an active part in social transformation and so an informed vision was emphasised and in this case the values of

Christianity took a large part. Simultaneously, though, students were expected to be highly committed to the public good and poverty reduction and were being educated to be critical; and, knowledgeable about the South African context. Affiliation was the key capability. Students were expected to develop understanding of and compassion for people living in poverty; and, to have people and management skills. The personal transformation of students and hence emotional reflexivity was central, and this task was inflected differently, depending on background, colour and which church the student would work for in the future. The unity across barriers of race, class and denomination that students experienced in the department was seen as developing values that they would take into their working lives.

Despite the strong focus on personal transformation there was a sense that more could be done to facilitate students' reflection on the way that apartheid has influenced their own assumptions and ways of interacting. However, the transformation of the department is an ongoing process and as the Head of Department Jakob Steyn noted: 'Every day we still have to struggle together [and] nothing can be taken for granted.'

Social Work in Silvertree, an Historically White University

The Head of Department espoused a human development approach which was reflected in the Social Work Department's integrated and coherent approach to educating social workers as change agents oriented to the public good, in particular to poverty reduction. All eight capabilities were strongly evidenced in what we heard and read about curriculum and pedagogy. An informed vision permeated the curriculum, while knowledge and skills were taught through judiciously relating theory and practice. Extensive placements supported by supervision developed the capabilities of affiliation, resilience and emotional reflexivity. Empathy, caring, and, above all, having respect for diversity were seen as the basic qualities that the education and training of social workers should inculcate. And these qualities were contrasted to a competitive, individualistic and materialistic approach prevalent in the broader society.

Strong messages about expectation to engage in social and collective struggle were sent, along with opportunities given to develop skills of managing people, making networks and public speaking that are necessary to function. Students and alumni evidently develop confidence and assurance from the demands and quality of their education and there seemed to be a special effort at engendering pride in the profession in the context of lack of clear and strong professional identity. All groups of participants strongly projected innovative, flexible and adaptable social workers who can integrate the roles of clinical social work, development or community work and, for some, policy development.

Public Health at Fynbos: An Historically Black University

The department of public health was tightly aligned to a specific informed vision, espoused by the World Health Organisation, about the improvement of health in developing countries. The programs were designed to support students to acquire the knowledge and skills that will make the vision appear to enhance the capacity to contribute to improving public health systems. There was a strong emphasis on encouraging students to understand the 'bigger picture' of health promotion and the complexities of contributing to improvement, which was seen to reside largely in developing critical and analytical thinking; high-level management and coordination skills; and research skills. The emphasis on collaboration and coordination of health promotion efforts can be translated as social and collective struggle. All of these capabilities were seen to contribute to the confidence and assurance of health professionals to be change agents in their working contexts. In the context of teaching practising professionals, affiliation with people living in poverty (and, therefore, living with high levels of ill-health and sickness) appeared to be taken for granted, similarly integrity and resilience. Emotional reflexivity, however, did not emerge.

However, constraints arose from the nature of distance learning itself. Some students felt a need for more opportunities for face-to-face learning, and some would have liked the additional option of studying full-time on campus. Nevertheless, most of the students valued the lecturers' openness to keeping in contact by telephone and email. Moreover, students undoubtedly gained from innovative use of information technology, even though there were limitations because Fynbos University was under-resourced and one of the effects of this was inadequate information technology facilities, Website and connectivity. And there were further constraints for students located in isolated and under-resourced rural areas where there was a lack of technological and human resources to draw on.

Discussion

The commonalities in pedagogy and curriculum clustered around the message that the past must be redressed. There were five major strands (inevitably more strongly expressed in some departments than others) that relate to four of the capabilities. First, in all the departments, even if in one course or module, students were expected to understand that they were entering a professional field in specific socio-historic circumstances in a country where a lot of people are living in conditions of great poverty and that they have a role to play in addressing the problem (informed vision). Secondly, in all departments there were attempts to inculcate respectfulness (clearly seen as a part of a necessary break with the past), often through relationships in the classroom (affiliation). Thirdly, knowledge and skills were seen as vital to make some form of contribution to a society that is in need of a great deal from its professionals, whatever the field. In particular, all professionals need to be and

were expected to be creative, problem solving, critical thinkers. Fourthly, the messages were strong in teaching that professionals must display integrity. Fifthly, we observed students gaining confidence and assurance as they were being educated, though it was differently inflected for engineers and lawyers who enjoy high status in society; theologians who are accepted into communities as ministers; for social workers who know that their profession has not been held in high regard in the past and even now; and, for health professionals who are already working in the field and can reap an immediate benefit from their studies.

We can see, therefore, that the other three capabilities disappeared almost altogether in some fields. Social and collective struggle made almost no appearance in the curriculum or pedagogy in engineering or law. In theology there was a strong focus on bringing black and white people and churches together, although in the South African context of deep religious divisions based on race, this could be understood as a form of social and collective struggle. As a functioning in Social Work and Public Health social and collective struggle appeared as encouragement to 'network', 'forge links' or 'collaborate'. In public health, appreciating and acting on the necessity of services and systems working together to promote the health of people living in poverty was a central value.

Both theology and social work education stressed emotional reflexivity. However, they took quite different forms, which relate to pedagogy. In theology emotional reflexivity related to making personal transformations that were expected to occur in the context of the university and department through discussion, prayer and thought. Whereas, in social work it related to the extensive placements students were given during which they come face-to-face with the harrowing realities of extreme poverty. The relatively light emphasis on practical, concrete experiences in communities in Theology might also explain the absence of discussion about resilience (except from the alumni), which is in contrast with social work for which it was a central capability. Public health appeared to assume resilience on the part of their working health professional students. And there were hints of the need for both emotional reflexivity and resilience in Engineering and Law insofar as students and alumni saw themselves as working directly on poverty reduction.

Overall, in terms of curriculum and pedagogy, we can connect the explicit vision of Theology, Social Work and Public Health to a strongly articulated transformative, critical curriculum and pedagogies aimed both at students' acquisition of knowledge and skills, and at encouraging an attitude of aware and responsible action in society. Nevertheless, the balance between actual concrete practice and experience, curriculum content, and opportunities for discussion and reflection is crucially important for the development of the full range of capabilities. Despite the similarity of the visions of Theology and Social Work, the former appeared underdeveloped pedagogically because too much emphasis was placed on transformation in theory – this was set to change with 'community service' elements being strengthened. In Engineering and Law specific parts of the curriculum and a general ethos from some lecturers (shared in the case of law) lent themselves to the development of public-good professionalism – and the issue is one of extending innovative courses to more students.

Constraints on the Deliberate Professional

We do not overestimate what is possible for professionals working in different conditions across the world. An integral part of our Index is the contextual constraints on deliberate professionalism. This is because without understanding and working with the context, aspirations are likely to remain rhetorical. In the South African context, we found myriad systemic, material and cultural constraints on deliberate professionalism in our case studies above. For example, there is a shortage of skilled labour necessary to do good engineering work, and the few engineers who do involve themselves in community work find it difficult to build trust in black communities; lawyers doing pro-bono work lose pay, which when they come from poor, black communities, they need for their own families; while the lecturers in Theology were highly committed to poverty reduction, the historical rift between black and white churches still reverberated; there are too few social workers working with individuals and communities in extremes of poverty and social breakdown, and they are under-resourced, low paid and low status; and, the Department of Public Health faces a serious lack of knowledge and skills in health professions in Africa. A major constraint for all professions was uncoordinated effort – there was an urgent need to build partnerships and to collaborate and network with other professions and groups. Undoubtedly, lecturers in professional education departments are making strenuous efforts to educate students with the capabilities to tackle South Africa's many problems, and the students we talked to see themselves as part of social transformation. Nonetheless, our participants were also disillusioned by entrenched poverty, increased inequality, the incompetence and sometimes corruption of professionals in their fields. The legacy of apartheid still poses great material and social difficulties.

Our case studies demonstrate how historical, political, economic, social and cultural contexts set permeable if not fixed boundaries on what it is possible to achieve in terms of deliberate values and practice. It is clear that, interested as we are in the possibilities of education, lack of resources, understaffed services and inappropriate government attitudes toward the proper role of professionals can demotivate even groups strongly motivated to serve the poor, the needy and the disadvantaged.

Conclusion

Although our research was located in a specific context, we hope that it stimulates reflections about broader complexities, problems and questions related to social change and to university-based professional education. Taking a capabilities view, professional education is a means to advance justice by providing capability-expanding services to people living precarious and vulnerable lives. To return to the questions posed in the first section, our exploration of the education of the 'deliberate professional' through the lens of the capabilities approach sheds light on four

important issues. First, it draws attention to the importance of making agreements with key interest groups about what constitutes deliberate professionalism: the aspiration of educating deliberate professionals is unlikely to be achieved without such agreements. Secondly, capabilities can constitute a set of goals for deliberate professionalism that holds across professional fields. Thirdly, the capabilities approach reveals the conceptual difference between having opportunities (in the form of knowledge, attitudes and skills) and choosing to act on those opportunities. From the perspective that we have explained in this chapter, the task of professional education is to design curriculum and pedagogy which offers students the freedom to become deliberate professionals. Fourthly, used as an evaluative framework the approach can reveal strengths and lacunae which are likely to configure differently in different professional fields. Finally, our case studies show how material conditions can constrain efforts to educate the deliberate professional: the groups we spoke to wanted professionals who would take a deliberate stance and possess the capabilities of contributing to poverty reduction and social transformation through their work, but a range of resources, history and culture presented constraints both in departments and later in the professional fields of work.

Despite the constraints, we believe that there are always grounds for hope in an imperfect social world. We found it in the strong and clear visions of public-good professionalism that the students, lecturers, professionals and others we spoke to held; and in the strenuous efforts to equip future professionals with public-good capabilities by way of education. We witnessed an ideal at work: in pockets, professional education in South Africa is producing outstanding professionals whose solidarity, rationality and reflection will make them more likely to act as agents for transformation. Within the ambit of professional services there are injustices which are 'redressable' (Sen, 2009, p vii). Without waiting for perfect social structures, or perfectly just institutions to be put in place, or even perfect deliberate professionals, the capabilities approach offers a contextualised, collaborative and feasible vehicle for designing and evaluating curriculum and pedagogy for educating the deliberate professional.

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Chapter 11
Taking Professional Practice Seriously: Implications for Deliberate Course Design

David Boud

Introduction

Many universities advertise that their courses prepare students for work. Indeed, the main rationale for courses for the professions is that they contribute to preparing students to become effective practitioners. While the more established professions recognise that there is a transitional period following graduation needed in this process, and indeed structured postgraduate training, newer professions have yet to embrace this feature. For both there is an assumption that whatever additional elements may be needed, the course itself is the main foundation.

There is no shortage of features of courses claimed to prepare students for practice: various kinds of work-integrated learning, placements and practical work, authentic tasks and assessment activities (Cooper, Orrell, & Bowden, 2010). In some cases there are approaches to restructuring the entire curriculum to focus students' attention on the kinds of issues that practitioners deal with and their ways of thinking, for example, problem-based learning. But, can it be reasonably claimed that such approaches recognise the nature of practice, the nature of what it is to engage in deliberate practice and thus prepare students accordingly?

This chapter suggests that many courses are far from exemplars of good educational practice for the professions. This is not primarily because of teaching quality, but because they tend to have a poorly conceptualised view of what it is that their graduates do in their professional practice. They are too often governed by what is

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involved in teaching within academic disciplines rather than on how learning occurs within professional work. There is a continuing risk that students will be trapped in current knowledge without the capacity to move beyond what they have been taught. And they are often not characterised by a strong sense that courses need to be *actively* designed and redesigned to produce graduates that will be deliberate professionals.

The approach taken here will be to view professional practice and what is needed to become a deliberate practitioner, through the lens of research on workplace learning and of emerging practice theories. This involves starting with what practitioners do when they practise, and work from this to examine the implications for the courses that precede it. In particular the chapter focuses on what professionals require for learning in practice, one of the key aims of a pedagogy of deliberateness. It suggests that similar considerations apply to what students need to do in order to learn within courses. It starts by thinking about professional education from a clean slate, with no assumptions about the presence of theory classes, practicum placements, etc., as these are pedagogies that can be considered only when a clear conception of the purpose and overall nature of a curriculum is decided.

The argument used is a conceptual and explicitly normative one. It proposes a new way of looking at the professional curriculum and explores the consequences of taking up a position that challenges some existing assumptions of what a professional course should look like. While it uses some illustrations from existing courses, it proposes a new vision for professional education as the view of curriculum posited here is yet to be manifest beyond a limited number of course units.

The proposed radically practice-oriented approach does not lead to a narrowly instrumental curriculum, but to one that sees practice knowledge as valuable as scientific or technical knowledge. There is, of course, always a risk that a naïve application of the ideas here could trap the curriculum into an outdated version of professional work that was current when their teachers were fully immersed in that practice. However, a practice-based curriculum is not achieved by employing those newly arrived from practice. It is achieved by treating the nature of practice as something that is continually explored and appreciated and the subject of investigation and enactment. Educating the deliberate professional necessarily means enabling them to deal with emerging knowledge and understanding which goes beyond the nature of present practice.

While such an approach may lead to an analysis and conclusions that are in some respects unsurprising, it still provides a profound challenge to what occurs in most courses. In particular, it calls into question assumptions about the individualistic and decontextualised nature of the curriculum, the role of placements, the ways students are assessed and the conditions under which they learn.

The chapter concludes, not with a prescription of what is needed now to redesign the curriculum, but what knowledge is needed to do this, where it might be developed and how it might be applied. It suggests that academics need to become deliberate professionals in their own practice of teaching and learning if they are to contribute to their students becoming deliberate practitioners in the areas to which they aspire.

What then is the starting point in this exploration? The obvious but often neglected one is not to focus on the beliefs of academics or even practitioners about what is needed, but to look at what occurs in work itself and what is involved in being a practitioner. This of course is only a start because it is not a straightforward matter of reproducing the practices of work in the curriculum, but identifying what is needed to prepare students for practice.

A Different Take on Learning 1: Workplace/Situated Learning

Although the history of educational research has been dominated by studies of formal educational institutions and the structured learning that takes place within them, over the past 20 years there has been a rise in studies of learning in workplaces (eg. Billett, 2004). Recently, this has focused on what learning occurs in workplaces without training programs, or competency frameworks (see examples in Billett, Harteis, & Gruber, 2014). This research has been very illuminating. There are many different accounts using different conceptual frameworks, but a considerable level of commonality existed as well. This work demonstrates that considerable learning takes place without the prompts of any educational process or curriculum, or indeed teachers or trainers (Illeris, 2011; Malloch, Cairns, Evans, & O'Connor, 2011). The simple notion revealed is that learning is an intrinsic part of work. Normal work produces challenges that have to be addressed if that work is to be successfully completed. Many of these challenges prompt responses which we can identify as learning, though people engaged in the work describe this as a regular part of their job and feel no need to deploy a discourse of learning to do so.

Little of the learning that takes place in conjunction with work is systematic, structured or even planned. It arises out of the exigencies of work itself and is a response to the everyday challenges the conduct of any activity throws up (Price, Scheeres, & Boud, 2009). While there may be training events or staff development activities as part of employment, these are often small, though sometimes essential parts of the learning needed to do one's job. Unlike in educational institutions, learning activities are not typically initiated by those with responsibility to manage them. Participants themselves recognise what is required and initiate it together with colleagues. They may be prompted in this by managers and supervisors, but contrary to statements embedded in many job descriptions, workplace supervisors tend to have little direct role in facilitating learning (Hughes, 2004).

When participants, new to a given kind of work, encounter it for the first time, they are likely to be peripheral participants (Lave & Wenger, 1991). They observe what others do and take on simple tasks which enable them to start to practise what is expected. They draw on whatever experience they bring with them and whatever assistance they can mobilise in their surroundings. This may be provided by other people in the immediate workplace or elsewhere, in and beyond the organisation, or through accessing non-human resources of various kinds: guidelines, manuals, protocols, etc. As they gain confidence, they take on increasingly demanding tasks and

develop expertise little by little until they are accepted as peers who can participate in the normal range of challenges faced by the work group. They judge themselves and are judged by their peers (and sometimes supervisors), on what is an acceptable standard.

Peers have a very strong role to play in learning at work. While learning may not appear in any job description, most people learn to operate successfully through interaction with more experienced co-workers (Rooney et al., 2013). From them, they find out 'how things are done around here' and what counts as doing the job well. This is not to say that external checking does not occur from time to time, but this checking tends to monitor the work product itself, not what has been learned or how that has occurred.

Nevertheless, despite the pervasiveness of learning through work, not all work is generative of learning and not all work contributes to learning which is characteristic of a given profession or occupation. Some work is dull and repetitive and once learned can be conducted with little continuing challenge. Also, some work tasks, while challenging in themselves, represent a limited subset of the wider range of tasks to be encountered within professional or occupational practice. They are specialised and of restricted applicability outside the immediate context in which they take place. However, some work requires particular knowledge and skills, for example, to ensure safe practices.

A Different Take on Learning 2: Practice Theory

Alongside the growing interest in learning at work has been a focus on the nature of work itself. Research and scholarship has taken a 'practice turn' (Schatzki, 2001) and examines all kinds of activity through the lens of practice. Practice theory places the analysis of practices in context as its central concern, rather than qualities or attributes of people. The adoption of practice theory provides some conceptual tools to assist in identifying features of practice and consider what their implications are for university education. Practice theories have been found useful in many areas, not least of which are in analysing working and learning. While practice theory is a term that incorporates a number of different orientations from different proponents, mainly of a sociomaterial disposition, there are many shared views about the nature of practice (Hager, Lee, & Reich, 2012). It is these common features that are drawn on below.

Using a practice theoretical lens we can say that learning occurs through participation in practices; learning about a practice is not the same as practising. Practices are bundles of sayings and doings that have existence beyond the particular individuals engaged in them. The ways practitioners speak about what they do and the actions in which they engage are not matters of individual choice but are an intrinsic feature of the practice itself. Practices connect material conditions with people and with work. They cannot be thought of separately from the conditions in which they exist–abstracting a practice from its context is to no longer have a practice.

A practice theory approach, then, takes as its unit of analysis what practices occur and how they hold together through particular social and material arrangements (Hager et al., 2012). The focus is not on what people can do or how they can act, but on how this plays out with others in context. The emphasis is not on the individual and their knowledge, skills or attitudes, but on the practice itself. Practices typically are pre-figured; that is, for any given practice different people are likely to enact it in similar ways faced with similar situations.

Features of practices have been well discussed (e.g. Hager et al., 2012) and typically include the following:

- They are embodied; that is the location of practice is within persons. A practice requires persons who enact it
- There is material mediation. The material conditions are a key influence
- They are relational. Practice occurs in relation to other people as well as things
- They are situated. The context of a practice matters
- They are emergent. That is, they cannot be fully determined in advance of particular circumstances and they change in accordance with them
- They are co-constructed. They are socially constructed in conjunction with others.

If these are characteristics of practices then they provide a challenge for how they are to be learned and the kinds of preparation students need to engage in prior to practising. Some of these are in tension with the typical assumption of classroom-based higher education courses that take a disembodied and decontextualised view of knowledge and may use practices as illustrations of how ideas are applied.

Implications of These Views

What conclusions can we draw from these two perspectives of workplace learning and practice theory? The first is that engagement with work is a necessary part of a curriculum oriented to practice. Learning *about* work or *engaging with* knowledge that will be needed is not in itself enough. An important part of developing the expertise needed to operate in the world involves being faced with situations in which something substantive is produced, in circumstances in which there are consequences beyond the artefacts required of being a student. This expertise is not just needed to perform a specific professional task, but also to cope with complex situations.

An important question is what is this work that is to be engaged with? Any kind of activity that may occur in workplaces does not meet our requirements—some of it is routine and repetitive and once simply mastered does not challenge anyone. Work needs to be generative of the understanding required for professional practice. This understanding is normally more complex than the conventional knowledge and skills taught and learned in classrooms. For example, practice typically requires interaction with multiple others who have different or more expertise, not just with

academic peer cohorts. It can also involve producing things that people beyond the course have an interest in and are meaningful to them. The typical academic assignment—an essay or a standardised report—often does not fulfil this requirement.

Although engagement in appropriate work in suitable contexts should necessarily lead to learning, not all work is equally conducive to learning. The fact that different kinds of work are conducive to different kinds of learning implies that not only a careful selection of practice sites is needed, but that there be distinct ways of analysing what is available within a site. This leads to a much better appreciation of what kinds of work in what kinds of conditions produce the kinds of learning needed to become deliberate professionals. At present we have barely the language to begin to consider this problem.

The second conclusion builds on the observation that it is rarely as common as is typically assumed that work or learning at work is immediately overseen by someone with direct responsibility for that work. Overall management of work tasks may occur, but day-to-day supervision is diminished in modern organisations. This places considerable responsibility on the learner-workers themselves to recognise what needs to be done and how to go about doing it. Supervising oversight typically tends to be of what is produced, not what the learning processes were to be able to produce it. This is unlike much of higher education where surveillance by tutors and assessors is pervasive. People other than students (typically teachers or assessors) usually make decisions about what is to be learned, how it is to be learned and how it will be judged. This may not be the best preparation for the autonomous and co-dependent work that students face on graduation.

This raises the issue of how day-to-day learning is to be facilitated given that neither workplace supervisors, nor indeed teachers themselves are continually present or are in a position to intervene at strategic moments. This is the perpetual challenge of student learning in placements. The clear implication of this observation is that this problem has to be resolved in new ways, which probably demands more deliberate learning by students as it is only the learner who is present throughout and who has continuing responsibility for their own learning.

The third conclusion is that work occurs with others and participants learn with others. Students therefore need considerable facility in working collaboratively. They need to be able to communicate effectively with their peers in work. Their courses need to provide opportunities for this to occur. This is unlikely to happen through the injection of a few group tasks or group assessments added to the curriculum. Working collaboratively involves more than working with a limited group of academic peers or with a single work group on a placement. A pedagogic culture needs to be established that sees working together as part of everyday work and study through higher levels of cooperation during study programs and through more diverse forms of relationships through working phases of courses.

There is a more fundamental challenge in higher education as a whole though, as its conventional assumptions about learning are deeply rooted in a conception of education that is in direct contrast to these observations of learning outside the academy. An 'educational' way of viewing the world pervades our present representations of curriculum. In this view, only learning of and by the individual is privileged

and recorded. While teaching may occur in groups, these groups are seen merely as collections of individuals as, overwhelmingly, individual marks are given for work undertaken by students. The implication of this is that collaboration may be seen as suspect and can easily turn into 'cheating'. The generally unquestioned individualistic ethos of educational institutions inhibits the dispositions of teachers and of students needed for future practice. In Sfard's (1998) terminology, educational institutions have an acquisition-oriented view of learning—knowledge is to be acquired and transferred—rather than the participation-oriented view of work—learning occurs through participating in activity. There are limits then to how much of a practice approach can be translated into courses within the very ethos of an academic institution. Nevertheless, much can be done even accepting this constraint. The need for the ultimate acquisition of a qualification is not disputed here, but this does not imply that the process of reaching this end point needs to be dominated throughout by an acquisition metaphor.

Curriculum Design for Practice

So, what does this analysis of the nature of learning at work and the notion of practice suggest about higher education curricula and how they can be organised. The implications run far deeper than the choice of tasks or placements, to what features courses emphasise and what outcomes they seek to develop.

What is suggested here is that the starting point for a practice-focused education is recognition that education leads to practice. That is, whatever is learned, in whatever form, to whatever level, is envisaged as utilised in practices. It is only in the world of quiz shows and knowledge tests that what is learned is manifest in a decontextualised, isolated manner. Any substantive activity is some kind of practice, whether it be a work practice, a social practice or a community practice. It involves doing something from knowledge and with knowledge to have effects outside the minds of the persons involved. In other words, knowledge is manifest in social practices. For example, a report is never seen just as an assignment report, but is constructed as a contextualised piece of writing for a particular meaningful purpose to an audience (other than the assessor) that can be imagined being undertaken by a practitioner.

This observation has implications for all courses, not just those designed to lead to a particular vocation or profession. It sees knowledge as only having meaning when we can do something with it beyond the protected world of the course. If the only things we can do exist solely in educational institutions then that knowledge is of limited value and needs special justification.

Any curriculum needs a view of what kind of practices it prepares students for, and therefore the curriculum needs to build on investigations of what is known about what professionals currently do. This information acts as a first approximation to what the curriculum will continue to do. However, there are two major challenges. Firstly, these practices need to be identified and analysed in order to

determine how they should influence the curriculum. Secondly, there is a more fundamental challenge in that present practices do not represent the range of practices that students will eventually have to confront in the near and distant future. It involves determining what courses need to do in order to prepare for practices which are currently unknowable and not susceptible to our present tools; that is, what Barnett refers to as a world of supercomplexity (Barnett, 2000).

Analysis of Practice

If courses are to take the nature of professional practice into account, then an understanding of what is involved in such practice is required. Surprisingly, there is a lot less information about this than is commonly assumed. When problem-based learning in medicine was introduced, for example, investigations had to be undertaken to discover the common and pervasive problems that doctors actually encountered in their practice (MacDonald, 1997).

There are a number of different approaches used to understand professional work. The most common pragmatic approach in vocational occupations and the professions is the establishment of a competency framework. This is typically undertaken by a professional body or other external agency and applied to all educational institutions that seek professional recognition of the qualification offered. Such an approach is widespread for major professions, such as nursing, medicine, the applied health professions, engineering and accountancy. Each has in their own jurisdiction their own way of developing a profession-specific framework. Commonly, these are developed by groups of experienced practitioners identifying the main competencies needed across their professional area and representing them in the form of characteristics or attributes of graduates or registered members. Frequently, they also apply to post-registration development and are used for continuing professional education as well as for undergraduate degrees. They have the considerable benefit of providing an explicit set of expectations of what is required to gain professional status at any level, but there are many difficulties with such frameworks. These include having a standard set of elements across a diverse profession which may have many sub-specialities with their own particular competencies; of ensuring that the competencies are really necessary for all members of the profession rather than just desired rites of passage which mark membership; and keeping them refreshed when doing so is expensive and time consuming (e.g. Boud & Hager, 2012). Revisions of such frameworks are major undertakings, require many years of development and are resource intensive because they involve extensive consultation with members. Necessarily, they lag behind current professional practice of new graduates and they are only accurate in a relatively unchanging profession.

A different approach has been used in problem-based learning curricula. In problem-based learning, the entire curriculum is structured around sets of problems that represent widespread and common situations faced by actual practitioners

(MacDonald, 1997). These problems are identified by research studies of practice and embedded in scenarios that are carefully structured to provide the trigger for each episode of learning and what subject matter needs to be deployed to address them. Conventional teaching and formal introduction of subject matter is removed completely in the fullest adoption of problem-based learning.

These two approaches are in contrast to each other. The first focuses on the identification of characteristics of individual practitioners and what knowledge and skills are required of them. The second focuses on the nature of professional problems and what they demand of the practitioner. Unfortunately, neither focuses on the nature of practice itself. What is privileged is either the person or the problem. What might an analysis of practice involve?

While there are few examples available to be cited in undergraduate curricula, an indication of what could be involved is given by an exercise undertaken in the context of continuing professional learning. The issue being addressed was to determine how experienced professionals learned in the context of everyday practice. To investigate this, a study was conducted with groups of civil engineers involved in construction projects (Rooney et al., 2013). They were asked to identify common practices they engaged in and how they operated. Interviews were undertaken and observations made. While the particularities of their practices are not relevant to the argument here, as they are mainly of interest within that profession, it was possible to identify and analyse a limited number of practices that were all accepted as characteristic of construction engineers. They included such things as site walks (with multiple and varied participants) and end of month project reviews. Each of these encompassed the features of practices mentioned above: they were highly contextualised, embodied, undertaken with others, etc. While they varied considerably from job to job (the site 'walk' sometimes involved motor vehicles or even aircraft to do a site inspection), there were characteristic features shared by them all and recognised by other engineers as a characteristic practice. When we subsequently looked at what occurred in the undergraduate curriculum, little trace of these characteristic practices could be discerned.

Studies of practices in the area of any given course would be able to identify and give an account of such practices and what Stephen Kemmis identifies as their signature practice architectures (Kemmis et al., 2013). These are perhaps the practice equivalents of the familiar idea of signature pedagogies in the professions as identified by Lee Shulman (2005). What would be different in this kind of characterisation compared with the competencies and problems of other analyses is that they would focus on the nexus of activity that comprise a practice, not just on cognitive or psychomotor features of the persons involved or the problems of the sites in which the practice occurs. There may still be the need for some important aspects of these in the curriculum, after all, there is particular knowledge involved in, for example, building bridges or pouring concrete that students need to be prepared for.

Analysis of practice is not something that can be undertaken once and for all in preparing for the design of the course. The identification and appreciation of practices needs to be a continuing feature of courses themselves. When new practices are encountered, professionals need to be able to understand and operate within

them. While common and pervasive practices can be identified and recognised in the way the curriculum is structured, practices and the learning associated with them is always emergent (Johnsson & Boud, 2010). Inquiry into practices then becomes an important part of the curriculum. This parallels the existing shift in other undergraduate courses in which student inquiry becomes a foundational learning practice through which students become knowledge producers as well as knowledge consumers (Brew, 2013; Neary & Winn, 2009). If, as is universally accepted now, graduates need to be able to continue their learning throughout their working lives, they need the tools to understand practices as well as professional knowledge.

Creation and Selection of Environments for Learning

Unlike knowledge or particular skills with which educators are familiar, practices are not susceptible to being disaggregated and taught in the same way. The highly situated nature of practice means that it needs to be learned *in situ*—the fragmentation of practice into separate elements renders it something quite different, which cannot be reassembled into a cohesive practice. If practices then need to be learned in the context of practice as a whole, then environments need to be found or created in which this can occur. Students can be introduced to these ideas through familiar pedagogies such as workshops and simulations that can put some aspects of practice together, but these can only be the initial step in the embodied understanding of practice.

Finding Environments for Learning

While the analysis of practice proposed above is a point of entry into finding suitable conditions for students, there are many practical difficulties, some of which are also discussed in this book by Cooper and Orrell (2016) on the challenges of university-community partnerships. At present, most of the potential placement sites are unlikely to be controlled or significantly influenced by the educational institution. The priority of placement sites is always the conduct of substantive work, not the provision of learning opportunities; given this, can sufficient opportunities be found for student participation in them? Even if enough placements can be found, will they allow students to participate in specific practices in a meaningful way? These challenges lead to the conclusion that in many or most professional areas sufficient meaningful sites for practice in external organisations are not likely given existing relationships between academe and industry.

There are two solutions to this. Firstly, if partnerships can be formed between educational and work organisations in which both can benefit then conditions for learning as suggested above may be able to be met. The second solution is already in operation in professions where there are fewer large employers. It is illustrated in the use of community law centres and health clinics for therapies that are organised

outside major health services (for example, osteopathy and acupuncture). Universities set up their own work organisations through which students engage in authentic practice with a higher degree of supervision than that found in external workplaces: law students give legal advice to real clients and trainee acupuncturists treat real patients. These work well in professions with an emphasis on individual client-professional relations dealing with issues that are not seen to be as direct competition in the marketplace (e.g. legal advice or treatment for low income groups). Higher education institutions provide a public service while providing their students with practice in real contexts.

It is unlikely that a scaling up of such solutions to accommodate massive numbers of pre-professional students would be possible: among other things, it would involve a major change in higher education institutions to become professional service providers. However, if a practice-orientation of the curriculum were to be embraced more thoroughly, then new solutions are needed. While incentives would still need to be found for organisations to offer themselves as placement sites, research on learning-conducive work provides some clues for the kinds of organisation that would need to be sought for collaboration.

Skule and his associate (Skule, 2004; Skule & Reichborn, 2002) identified a number of circumstances of work that promoted learning opportunities in Norwegian organisations. To focus on what we are seeking for practice development, these include: a high degree of exposure to demands from customers, management, colleagues and owners; a high degree of exposure to changes in technology, organisation and work methods; good opportunities for feedback from work, support and encouragement for learning from management; and a high probability that proficiency will be rewarded through interesting tasks. They concluded:

> All things being equal, neither gender, education, the competitive situation, size of company nor type of industry are particularly significant when it comes to the opportunity to learn through work. It is the various properties of work—what we call learning conditions—that are most important in explaining the differences in the opportunity to learn through work. (Skule & Reichborn, 2002, p. 10)

In a rather different study of successful apprenticeships, Fuller and Unwin (Fuller & Unwin, 2004; Unwin & Fuller, 2003) categorise organisational circumstances as providing greater or lesser opportunities for learning—what they termed expansive participation in work. These included inter alia valuing of skills, encouragement of communication, opportunities to learn new work, flexible job design and fostering of innovation.

Creating Environments for Learning

While finding practice in a learning-conducive work organisation or establishing one's own work organisation is probably the most direct way of enabling students to practise, there is limited scope within educational institutions to create practice environments. While there will be inevitable losses of authenticity, sometimes the

ability to control the environment educationally can partly offset this. The most common way of creating an environment for learning that captures some important aspects of practice is through simulation. Simulation carries a great diversity of meaning and can range from a close approximation of practice, albeit without some of the dire consequences of practising on real people (for example, in a medical simulation, the 'patient' cannot die) to the simulation of distinct aspects of practice to the exclusion of others (e.g. the role-play of the interaction of an interview without any props). It cannot easily be said that anyone of these involves more authentic practice as each simulation seeks to focus on some important dimensions of practice: the technical intervention, the interpersonal dynamic, the unfolding of a problem over time, and so on (Hopwood, Rooney, Boud, & Kelly, 2016). This is clearly an improvement on learning about practice as fragmented elements as it puts some of them together, but embedded practice is still needed if an unrealistic view of the world of the practitioner is not to be promulgated.

The simulation can be characterised as an intermediate practice: involving neither the full engagement in a situation 'for real', nor the cool context of a conventional classroom (Boud & Rooney, 2015). While it is of course a learning practice in its own right, it also acts as a bridge between the textbook and the workplace. It enables students to gain experience in situations they would not be allowed to access in a workplace (often for reasons of safety or duty of care) and to work with scenarios that unfold at such a pace in a work context that someone with the capacity of a novice cannot hope to appreciate in real time. What simulation lacks are real consequences that might follow actions and the sense of existential challenge confronting all those present. Nevertheless, simulation allows a greater engagement in practice than classroom situations in which the student does not have to embody the practitioner experientially.

No matter whether the environment is selected or created, the choice of the practice settings students are engaged in is vital. To benefit from these and to enable students to learn from these experiences, preparation and debriefing is crucial. Students need to know enough about what they are likely to face and how they can learn in the complexity of practice before they face the challenge, and they also need to equip themselves with resources for monitoring and reflection that will be robust enough to use in situ (Boud, 2009a; Boud & Walker, 1990).

A key consideration then no matter whether an environment is chosen from the world of practice or simulated, is for the environment itself to be quality assured for the purposes of learning. That is, can it provide for students' engagement in desired practices in ways that provide them sufficient opportunity to learn from them? This involves addressing the question of whether a student suitably involved in ways that can be reasonably planned can expect to be sufficiently involved in the practice found in that environment for us to be able to say that he or she has engaged in that practice and all that that entails.

Learner Management

The curriculum from this perspective is viewed as a progressive series of practice situations where the student can move from simpler to more complex aspects of practice through simulations to fully practice-based learning experiences. Other learning activities may of course occur but, as in problem-based learning programs, these are subordinate to the overall practice framework.

What characterises all practice situations and many simulations is the extent to which many decisions about actions and interventions are beyond the influence of the educator. Practices have their own dynamic and are commonly emergent in nature. The management of learning can only be partially influenced by the educator, and the learner necessarily has much greater responsibility for managing and organising their own learning than is the case in conventional courses. This degree of learner management can start over time to approximate what can be found in full practice following graduation. This implies that learning activities need to be scaffolded so that students take on these responsibilities through the promotion of a high degree of self-regulation within the contexts provided. Such an emphasis has a flow-back effect on all parts of the curriculum that precede external practice components.

Students must be positioned to actively manage their learning from the start of the course. The substantial initiatives about improving the first year experience by considering transition pedagogy provide a good foundation for this (Kift, Nelson, & Clarke, 2010). Making students aware of and responsible for their learning is also one of the four characteristics of Trede and McEwen's pedagogy of deliberateness that resonates with positioning students as responsible deliberate learners. However, great caution needs to be exercised in creating course units that are well designed to assist learners gain specific knowledge, appreciate threshold concepts and generally gain an intellectual foundation, independently of a conceptualisation of practice. Designs which achieve that alone are dysfunctional if they do not also equip students to identify what they need to learn, to plan for it themselves and monitor their own achievements. Such learning practices can be greatly enhanced or inhibited by both pedagogy and assessment (Boud, 2009b, 2010).

Assessment

While curricula may be designed around the notion of practice, this framework also has profound implications for student assessment. It would be inappropriate to have assessment activities that were not fully consistent with the aim of inducting students into practice. What then, are the implications for assessment? An earlier account of some of these has been published (Boud, 2009b) and we can point here to major features and to raise an important challenge. In the external world of professional practice, performance is judged principally in terms of what is produced:

Is it timely, does it meet quality requirements, are consumers or clients satisfied, and so on? To be consistent with this then, something similar might be expected from students. However, what is produced is not necessarily the product of an individual, nor is it necessarily a tangible product or service in its own right—it may be an input into something else.

The starting point for assessment for practice is to ensure that what is being assessed is capability in the practice, not disaggregated elements of it such as particular knowledge or practical skills. It clearly involves looking to actual products (authentic problems identified and addressed, services provided, products provided for contexts beyond those of educational assessment), but these products must be ones that can only be generated by learners engaging in the practices identified as necessary in the professional area. If such products can be produced through normal study and research processes that do not require contextualised and embodied engagement with others, then they are not appropriate for this purpose. Assessment in the context of practice, then, will involve students engaging in the practice and producing whatever outcome is authentic for that practice, whether real or surrogate. There are plenty of examples of 'authentic' assessment to be found within individual course units, but far fewer are found across the curriculum in mainstream disciplines, but see, for example, Solomon (2007).

Assessment faces two key challenges in dealing with a practice perspective. Firstly, when using naturalistic environments of practice, we need to ask whether what is produced is unique to that setting. This means that the products will necessarily be varied and not cover all possible domains of practice or knowledge. Secondly, the student may only have had peripheral involvement in the product when he or she is involved with multiple others. How then should that student's contribution be judged vis-a-vis others? Thirdly, even when using a simulated environment, students will have different roles in any given practice and may not be full participants in any given aspect to a sufficient extent. Like all assessment challenges, they can be addressed by focusing clearly on what the outcomes to be judged are and how multiple evidence can be assembled that allows secure judgments to be made. This means that single measures based on simple tasks or unrealistic assumptions about collaboration are unlikely to be effective.

These problems are not insurmountable. However, they do require a different view of what is adequate coverage. In the same way that courses recognise that students cannot possibly deal with all subject areas within existing academic disciplines and therefore need to be sampled, so the same thinking applies to assessment of practice. The question is: What kinds of engagement, to what kinds of extent, and what kinds of practice are sufficient for a graduate in any given course?

One solution is to look at the problem of assessment in a radically different way as proposed by the late Peter Knight (2007). Although he was not discussing it in the context of practice-based courses, his ideas are particularly applicable to them. He argued that learning environments should be constructed such that students learn what they need by merely engaging fully in them. No separate assessment is necessary because the practice itself cannot be undertaken properly without the necessary learning occurring. From this perspective, it is workplaces and practices that are

assessed, not the students who take part in them. To make this work effectively, it may be necessary to relax time limits on course units to make them more like normal work so that students continue to practise until they are effective. Courses offered outside some of the tyrannies of modularisation and semesterisation may need to become more common if this idea is to take root.

In Conclusion

To summarise, what does this argument suggest we need to do to design deliberate practice-based educational courses? Firstly, there is a need to identify and select the professional practices that meet the standards of a given qualification. Secondly, opportunities for partial and full participation in practice are arranged as a necessary part of the curriculum. Thirdly, the environment of practice is quality assured as meeting these requirements for all students. Fourthly, the use of briefing, debriefing and other reflective activities is involved to ensure practice has been fully engaged. Finally, assessment activities will need to be designed in accordance with the overall practice philosophy of the program.

In generating the curriculum, particular forms of research will be required to identify the practices of given typical practice environments, the practices of common professional work, what practices are available for students to be engaged in, and in what ways they are available, e.g. with certain kinds of support or supervision.

Within the course, students will need to be scaffolded into practice through:

- practice-like activities: for example, inquiry-based learning, group work, cooperative assignments, giving and receiving feedback, debriefing
- self-managing activities: for example, self-assessment, negotiated learning, reflective tasks, seeking and utilising feedback
- simulated activities: for example, holistic groupings of practice elements in a protected environment.

Without practice in the professional domain being integral to the course, deliberate professionals cannot begin to be produced. Being deliberate learners is not enough. It requires a deliberate curriculum that addresses and incorporates the nature of practice.

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Chapter 12
Deliberate Subversion of Time: Slow Scholarship and Learning Through Research

Tony Harland

Introduction

The work of academics and students is presently constrained by rapid change and a quickening of scholarly life that has come about partly from a complex restructuring of the older liberal principles of the modern university. Both groups experience increasing pressure on their time as multiple demands compete with each other. What seems to have become marginalised is the space and time for 'meaningful things' (Reisch, 2001), such as the long-term development of critical thinking or the longitudinal research study that may only result in a publication after several years. Fast activities tend to take precedent over those that take time, and there is less space for activities that meet the needs of all students in the context of an education that might be genuinely regarded as 'higher' in some way.

University education distinguishes itself from other forms of education because it has a responsibility for knowledge creation that requires certain ways of thinking and knowing. Often brought together under the umbrella term 'critical thinking', this knowledge project tends to inhabit curricula spaces that need time for deliberative thinking and deliberate action. The academic as researcher will understand such conditions as fundamental to their work and professional learning. What is more difficult in mass university education is to enact this principle for student learning. Curricula spaces created specifically for deliberative thinking and deliberate action have an impact on the nature of knowledge and the type of learning that students experience. In these contexts, teachers enable their students to acquire powerful forms of knowledge (Wheelahan, 2007) that will potentially make a distinctive contribution to their working life, personal growth and to society (Dewey, 1938).

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One curriculum design that aims to educate to a higher level is learning by doing research (Jenkins, Healey, & Zetter, 2007). Teaching students to be researchers requires a considerable investment in time, but, done well, can help them be confident knowledge producers with the ability to think critically. Learning through research requires new teacher-student communities that change ontological awareness and, in such an environment, they also learn about the distinct epistemologies of knowledge production and knowledge consumption. As a knowledge producer, the student feels empowered as they gain confidence in their abilities to reason and act. These are the same qualities sought for the deliberate professional taking their place in work and society.

In this chapter, I will explore the purposes of university education and the quickening of academic life, give a brief account of slow scholarship and slow pedagogy, and then present an illustrative case that shows what can be achieved when fast time is resisted and students experience deliberative modes of thinking and learning. I propose that 'research from day one' at university ensures that all students in all disciplines are provided with access to an education that is worthy of being called 'higher'.

The Purposes of University Education

University education serves many purposes, but it is principally understood as a site for the creation of new knowledge (Barnett, 1997). Teachers and researchers are tasked with this duty and it is the blueprint for educating students as they prepare for their move into society after they graduate. If it is accepted that education in general is concerned with the intellectual, moral and emotional growth of the individual (Rogers, 2002), and that university education is responsible for cultivating the critical capacities of academics and students (Barnett 1997), then its broader purpose is to serve society. This service remains its fundamental mission although it is not always clear what serving society means in terms of economic, social, cultural and political contributions. What appears to be currently in dispute is how such an education is achieved and if it is necessary in all cases. Arguments about service seem to vary depending on very specific demands for the type of graduate required by different societal interests. These include, for example, advanced training in technical skills or educating the next generation of university lecturers as researchers.

Barnett (1992) defines the role of university education as the production of highly qualified manpower; training for a research career; the efficient management of teaching provision; and a matter of extending life chances. These four conceptions are certainly not independent and I argue that regardless of the complex requirements for institutions to meet and be accountable for various needs, developing the intellectual capacities of all students should remain foundational to university education's knowledge project. Cultivating intellectual development has a long history and is integral to the post-enlightenment liberal educational ideal. However, liberal education is not just about being able to think critically, but accepting that

thinking is bound up with values. Thinking can be benign *per se* and it is what is done with that thinking that makes a difference. Barnett (1997) suggests that when a learner has the capacity to think critically and act critically, they become a 'critical being'.

Why is it important to prepare graduates as critical beings? Two arguments seem relevant here. The first is that graduates will be entering a complex world when they leave university and will make a contribution to society in one way or another. The second argument is that society invests heavily in education and might reasonably expect something of value in return, beyond extending the student's life chances. It is not enough to train the next generation of doctors, accountants or surveyors, as important as this might be, because a graduate's impact on society will extend beyond the vocational and economic. In addition, they must also carry with them a capacity for continued learning:

> What [the student] has learned in the way of knowledge and skill in one situation becomes an instrument of understanding and dealing effectively with the situations which follow. The process goes on as long as life and learning continue. (Dewey, 1938, p. 42)

How such an educative experience is achieved is complicated and often discipline specific; strategies for teaching and learning will vary between the humanities and sciences and between vocational and non-vocational subjects. Learning outcomes will also depend on a variety of factors, such as institutional culture, the curriculum space available, teacher skills, technological developments and the demands of a profession. What is certain, however, is that cultivating the critical capacities and values of students takes time, and that time in modern institutions is something increasingly hard to find and manage.

The Quickening of Academic Life

The most radical contemporary change to undermine the critical purposes of university education is neoliberal political and economic reform. Neoliberalism has transformed the sector on a global scale and has impacted on nearly all aspects of academic life. Although the ultimate objective of reform appears to be the privatisation of university education, governments throughout the world have been unsuccessful in achieving this for the established public universities. As a consequence, neoliberal technologies have been employed to ensure that institutions behave more like businesses in a quasi-market and so take on the private sector's values and ways of working. These values include new forms of management and accountability, encouraging the highly competitive individual, ensuring that institutions are efficient in their 'production' of knowledge and graduates, and adopting market principles and governance frameworks. All have transformed academic work and the market-driven individual has replaced the idea of a community of scholars (Giroux, 2010). These individuals include both students and academics.

Neoliberal restructuring has also driven the most recent phase of the shift to mass university education. A larger proportion of the population is now educated and there is greater access for students who may not have previously gone to university. For the first time in the history of the university, the challenge for academics is how to teach *all* those who come to study and provide something of value for every student. In the older elite system, teaching students of similar ability and preparing them for a potential research career was rarely problematic. Now, academics have an obligation to work out what it is they can provide that is worthwhile for each learner.

There is a certain degree of irony in the fact that governments have needed to legislate as they seek to force universities to adopt neoliberal practices, as the sector naturally resists the principles of free market economics (Harland, 2009). This resistance comes about partly because research and teaching are creative endeavours that will never be fully enacted for managed economic ends, and partly because the university is still tied to societal obligations that sit outside of the neoliberal agenda. These would include, for example, the university's responsibility for sustaining democratic principles and its role as critic and conscience of society. Such liberal educational values tend to clash with neoliberal economic values.

> Central to defending the university as a public good and site of critical learning is the recognition that education must not be confused with job training, suggesting all the more that educators must resist allowing commercial values to shape the purpose and mission of higher education. (Giroux, 2002, p. 433)

In spite of resistance, the phenomenon of managerialism has become pervasive (Deem, 1998). Nearly all institutions have adopted neoliberal technology to control activities through accountability frameworks rather than employ close or collegial management. Increasingly complex systems are assumed for regulating and measuring outcomes and performance, and these create new narratives that are difficult to argue against because they always seem 'reasonable' (Commisso, 2013). It seems reasonable, for example, that academics are accountable to their employers, and to those who fund university education, and for the quality of their research and teaching. Within an institution, accountability measures typically include internal audits, employment and promotions processes and policy-determined practice. Accountability also takes place at a national level and the UK's Research Excellence Framework and New Zealand's Performance-Based Research competition are examples of this type of control. Most measures are seen as successful because they impact on financial reward for individuals and institutions, and they often have a bearing on continued employment. They stick because enough can have successful careers while others accept living in a non-authentic way (Noam Chomsky's 'precariat', in Preston & Aslett, 2014).

Neoliberal reform has had major bearing on work and academics find themselves having to do more with fewer resources (Deem, 1998; Kyvik, 2013). This intensification is further pressured by regulation and the more effort and time academics spend on teaching, research and service, the more they need to spend on accountability (Ball, 2003). Spencer (2013) has described these phenomena as 'workload

creep' and Ylijoki (2013) talks of life in the high-speed university. Accountability also encourages short-term agendas with work of immediate impact being valued most. Academics are now time-impoverished in the sense that shorter tasks take priority (the book is never written) and that in the context of layered time, fast tasks are rewarded while those requiring a longer time frame are discouraged (Barnett, 2008). If one task carries greater reward, then academics will tend to spend less time on others. The typical example is that pressure to do highly rewarded research reduces the time available for teaching (Tight, 2010) and, of course, the teaching that remains is done with increasingly larger class sizes and more casual staff who form part of the new academic precariat.

In terms of accountability, there are the easily measured targets, such as the number of research articles published. However, it is much harder to measure quality of thought in research, although complex attempts are made to do this using various metrics (Paul, 2008). It is even harder to measure quality in teaching, but again, it seems a reasonable idea and much effort is spent on gathering data in various audit type activities. Nevertheless, no-one seems to want to fully measure graduate learning in a meaningful way (e.g. in terms of intellect, values and emotional growth), so in reality one of the university's main responsibilities is beyond accountability.

The full impact of the new demands on academic time is poorly understood. Stephen Ball (2003) talks about it in terms of the teacher's soul and the 'terrors of performativity'. He argues accountability distorts what academics do and that any activity that cannot be measured becomes marginalised. Measurement leads to ontological insecurity when the academic is continually reminded they may not be doing enough, or of how they compare to others:

> Are we doing this because it is important, because we believe in it, because it is worthwhile? Or is it being done ultimately because it will be measured or compared? (Ball, 2003, p. 220)

An example of how neoliberal ideology can play out at an institutional and personal level can be illustrated by a research project that examined the history of assessment change at a university and for which students and academics were interviewed about their contemporary experiences of assessment (Harland, McLean, Wass, Miller, & Sim, 2014). In 1997, the university in which I work aligned its teaching structure with institutions worldwide by adopting a semester and modular system. The new system essentially commodified education. It attracted more local and international students and allowed them, as fee-paying customers, to exercise consumer choice in terms of the modules they purchased. It also radically changed learning experiences. Outside of the professional courses, students were now given the opportunity to study a subject for 15 weeks, have the module assessed and then never revisit that subject again. To obtain a degree, students completed 20 relatively independent modules over a flexible period. The study showed that flexibility and choice had costs. For example, most modules were divided into shorter sub-modules and this increased the quantity of assessment and summative grading. Students no longer had time to study outside of these assessed course components; they only worked for the reward of a grade and constructed their education as a relentless

series of short-term goals. However, one academic respondent in the study thought this regime prepared students for life after university:

> And I'd say again, that it is learning to work the system to, to its maximum, you know, within what you can do … again I don't see a problem with that because I see that as part of what a degree does. It trains you to work the system, which is what we all do in life, and some are better than others.

Being so busy with small tasks restricted the development of a range of higher-order thinking skills that require space and time for talking, arguing, experimentation, writing, risk taking, critique, constructing one's own knowledge and being creative. It was suggested that the university was producing 'good' neoliberal citizens who are used to being constantly judged, but who have not yet developed the critical capacity to evaluate the system of which they are a part (Harland et al., 2014). This critical capacity is in close alignment with deliberating on the complexity of practice and workplace cultures and environments, and understanding what is probable, possible and impossible in relation to existing practices, others in practice and to change practice, which are two of the four characteristics of the deliberate professional. Even though there is a demand for graduates with critical thinking abilities, employers also want work-ready graduates requiring a minimum of training:

> Most employers want school leavers to have a degree, to be able to read and write, follow oral and written instructions, and to be fairly articulate. From their perspective, the BA signifies that the candidate can tolerate boredom and knows how to follow rules, probably the most important lesson in postsecondary education. (Aronowitz, 2000, p. 10)

All academics who took part in the assessment research project (Harland et al., 2014) understood that study intensification resulted in students experiencing continuous stress, as most were being assessed and graded every few days throughout their whole time at university. In addition to this, the modular structure made designing more appropriate curricula very challenging. Even the highly structured long-term courses typical of the professions, such as law and medicine, adopted the same teaching technologies and these practices were codified through policy across the whole institution. Modules and short-term learning goals for students appeared to have led to the 'miniaturization of knowledge' (Cribb & Gerwitz, 2013) and one might ask if my institution, which is essentially liberal and collegiate at heart, would have adopted these wholesale educational changes in the absence of neoliberal market pressures.

University academics now need to research, teach, provide a service to society and spend increasing amounts of time on administration and compliance, and these circumstances contribute to the quickening of academic life. They end up being very busy and the time and space in which to think and act deliberatively to achieve quality research and teaching has diminished. The academic working week has remained steady for the last 50 years that span the introduction of the neoliberal experiment (Bentley & Kyvik, 2012; Tight, 2010), but the type of work done in that week has changed. So too has the type of education that students receive. What can be achieved in a mass university education system is patently different to experiences

in the earlier elite liberal universities. Academics and students were trusted to work, and universities were distinguished by collegiate governance, selective entry and very low staff-student ratios (Harland, 2009). It must be questioned if contemporary universities can now research and teach to the level and quality they aspire to and provide a genuinely 'higher' education for all students.

Slow Scholarship

If changing practices are framed in the context of a time decision, then we can draw upon ideas from the various 'slow movements' that started in the 1980s. Slow food was the first and most significant manifestation (Parkins, 2004), but the concept and principles were later adapted for the university sector with slow pedagogy (Payne & Wattchow, 2009) and slow scholarship (Hartman & Darab, 2012). Both have direct relevance to how university education can be understood and practised.

As a starting point, the slow movement resists fast time as a response to the human desire for having enough time for meaningful activities (Reisch, 2001). It is not about doing what we presently do more slowly, but about re-evaluating our use of time. To achieve meaningfulness usually requires a deliberate subversion of speed, which tends to dominate and marginalise slow time in all aspects of life (Parkins, 2004). Understood in this context, the slow movement is largely incompatible with the performance and compliance pressures of neoliberalism. However, in university education, spaces for slow scholarship and pedagogy may be tolerated because these core elements of university life are understood to require careful and considered thinking over time that leads to informed action. The scholar lives on with thought processes that resist quickening (Barnett, 2011). Inside they still feel free as they fight against imposed time.

When Reisch (2001) uses the term 'meaningful' she also understands that we must have control of time. Having enough time to perform is an important dimension of motivation and a highly motivated academic with enough time is more likely to achieve quality research and teaching. However, the relationship between time and different work activities will vary depending on the different demands of academic life. Sometimes it may be appropriate for an academic to engage in fast (mindless) tasks. There are, however, certain activities that can only be done with an understanding and acceptance of slow time; 'the kind of higher order thinking that is a critical part of the scholarly endeavour requires nurture though the provision of sufficient time, unpressured by other demands' (Hartman & Darab, 2012, p. 49). Working with slow time relates well to the characteristics of the deliberate professional who deliberates on complexity, understands possibilities, takes a deliberate stance and is not only aware, but also takes responsibility for the consequences of their actions. Problems arise when fast dominates slow, and then impacts negatively on the quality of academic work. In these cases academics need to recognise this phenomenon, work out which activities have a worthwhile purpose and then make

sure they devote enough time to achieve desired outcomes. The same measures can then be applied to student learning.

Learning Through Research

Like many of my colleagues, my work feels pressured, and is usually the best I can manage under the circumstances in which I find myself. I do, however, have enough academic freedom to experiment with some of my teaching and have spent the last 12 years working on a program in ecology with the aim of teaching students to become researchers (see Spronken-Smith et al., 2011). This curriculum space feels very different to the other teaching I do. The idea for ecology is conceptually straightforward, in that the main aim of the exercise is to cultivate the critical capacities of all students by engaging them in research from the first day they enter university. This goal requires a variety of deliberative spaces for thinking and carrying out tasks, and it has challenged a teaching team to think carefully about new practices, as well as successive cohorts of students to think differently about knowledge and learning. Essentially, we have adopted Jenkins et al.'s (2007, p. 46) Strategy 2 to develop students' abilities to carry out research, which includes:

- ensuring students learn and are assessed in ways that mirror research processes (e.g. requiring students to have their work assessed by peers according to the house style of a journal before submitting it)
- providing students with 'training' in relevant research skills and knowledge
- ensuring students experience courses that require them to undertake research projects in a progressive way, moving towards greater scale, complexity and uncertainty
- developing students' involvement in research
- developing students' abilities to communicate the results of their research in ways that are appropriate to the disciplinary community in which they are now participating.

Ecology has comparatively fewer didactic lectures, less summative assessment tasks and a variety of long-term research exercises, all of which are integrated progressively into the three years of the ecology degree. What all students gain is powerful and socially responsible knowledge (Rata, 2012; Wheelahan, 2007). It comes through acquiring abstract theoretical and conceptual ideas that allow creative and critical thinking. Wheelahan (2007) argues that the generative principles of disciplinary knowledge are learned through the experience of discipline knowledge production rather than by teacher exposition. This kind of knowledge allows the student to act in the world with confidence and authority, provides them with access to the powerful discourses of work and society and, importantly, better social access to the world. It affords the learner advantages, either as a competitor in the workplace or as someone thinking about society and what their relationship to it might be. A graduate educated in this way can enter into society's debates, as they will have gained the language of evidence and understand how one comes to know something

and how such knowledge is evaluated and judged. These are the characteristics of the deliberate professional.

This type of education is particularly important for students who are not going on to postgraduate study, those not considering a career in ecology and for the student who may not be capable of developing a sufficient command of the subject to the level required for these choices. Instead of struggling with discipline and work-related skills, these students are nurtured as critical beings, which avoids a two-tier ecology experience where only the top honours and postgraduate students have access to the research experience. Wheelahan (2007) has argued that vocational training based on reproducing routine knowledge tends to deny students access to powerful knowledge and it is no coincidence that research is the foundation of an academic's learning. I propose that the more time students can spend on knowledge production, the greater their access will be to powerful knowledge. University students who have experienced research and other inquiry type activities understand the deep impact of these experiences on their learning (Harland et al., 2014).

Through the ecology experiment, we have learned that reasoning and action are best done through a deliberate pedagogical process that is both collective and public. It is hard for a novice researcher to stand outside their own experiences and learn, and have sufficient capacity to critique their own thoughts and argue their ideas. Reviewing and re-evaluating one's own decisions, reasoning and committing one's thoughts in writing all require a high level of evaluative insight. In ecology, student-researchers are trained in groups with frequent peer review opportunities in which they take responsibility for each other's learning. These kinds of activities take a large amount of time and are a good illustration of both slow pedagogy and slow scholarship.

Slow Pedagogy

All knowledge is 'socially sustained and invested with interests and backed by power' (Barnett, 1997, p. 5) and powerful knowledge frees the student from received forms of knowledge and allows them to secure different access to the social world and to the influential discourses in work and society. This emancipatory project is illustrated in Fig. 12.1.

The objective of slow pedagogy is to embrace slow scholarship for student learning so that students spend a reasonable amount of time in quadrant (a) 'Original knowledge production'. Here they carry out original research as junior, but authentic members of the discipline. Should they learn through research into known problems, they would inhabit (b) 'Established knowledge production' quadrant. Quadrant (c) 'Knowledge consumption' illustrates learning factual information and routine knowledge, typical of technical training and (d) 'Knowledge wastage' shows a student's experience based on learning facts that are retained only for a short period of time (typical of some modular and sub-modular learning experiences). Experience from ecology has shown that original knowledge production is a slow process that needs to be prioritised above routine learning experiences.
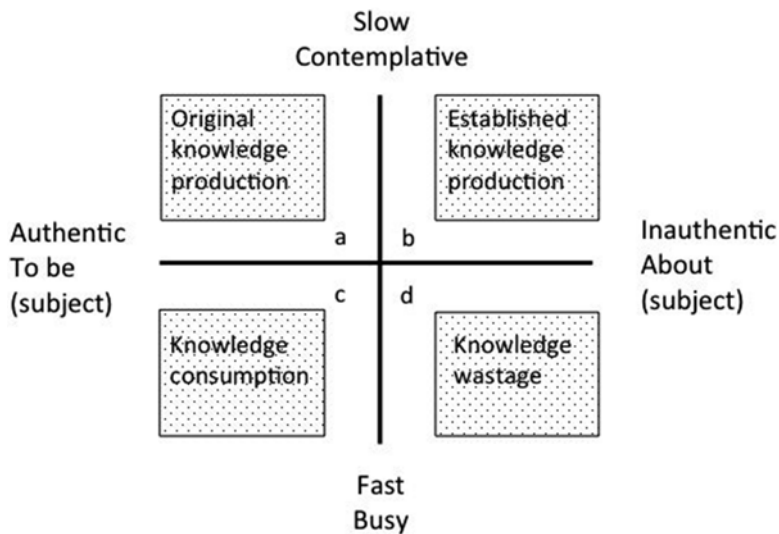
Fig. 12.1 Time, knowledge and student intellectual development

Table 12.1 Some characteristics of slow scholarship and pedagogy with their counterparts

Slow: Deliberate pedagogy	Fast: Didactic pedagogy
Knowledge producers	Knowledge consumers
Deliberative thinking	Routine thinking
Deliberate action	Routine action
Authentic learning	Rote learning
Critic and conscience of society	Superficial and simplistic understanding of society

All students are quickly socialised into university life and it seems important that learning through research starts early. If we leave it until the later years (which was traditionally done in the context of a selection process for potential PhD students) then the student-as-knowledge consumer has to be reconstructed as a knowledge producer and several years of potentially powerful educational experiences will have been lost. There is a prevailing argument that students are not ready to undertake research when they start university, but Lewis Elton has pointed out that primary school children are capable of original research if the teacher gets the level right (Elton, 2001). In addition to considering what students might be capable of, those adopting a research approach to teaching and learning will need to re-evaluate curricula spaces and adopt a slow perspective that resists the dominant culture of fast learning. These ideas are illustrated in Table 12.1.

Slow knowledge, learning and thinking are presented in opposition to the possible alternatives. Setting slow against fast works well in this case because it illustrates the value choices that a teacher can make when limited time is available. Slow requires a different approach to curriculum because the pull is always towards the fast in mass university education; knowledge production through deliberate action

and deliberative thinking need slow time. The way in which I understand 'authentic' in this context is that the student learns the deep knowledge structures of the subject and feels part of it, rather than learning the facts and theories and feeling external to it. Authentic learners have a different relationship with knowledge. Being a critic and a conscience of society and deliberate professional characteristics are included because they are elements of the more complex objectives for university education that need a great deal of time to develop. They have no fast alternative; they will not easily fit in any disciplinary fast lane. They simply take time to teach and learn and require a critical mind and the ability to examine one's values (Harland & Pickering, 2011). Considering such an objective is part of the slow project of university education and will raise awareness of the pedagogical challenges required for teaching. It may even trigger discussion about the purposes of university education.

Although Table 12.1 uses binary reasoning to show alternative forms of knowledge and thinking, in many cases it would be difficult to imagine deliberative thinking without routine thinking as both modes are required in graduates. Similarly, there are occasions when students may need to be very efficient knowledge consumers and it is unrealistic to construct them solely as authentic knowledge producers without some of the foundational knowledge that comes from the expertise passed on by the lecturer (Dewey, 1938). Slow scholarship may also be demotivating for some if they need quick success. Research will always ebb and flow with periods in which the academic does not feel like they are achieving their goals, and periods when it all comes together reasonably fast. In addition, how much time can anyone spend 'engaged' and 'deliberative'? Learners need a variety of spaces in which they can, for example, relax or study in other ways.

At the same time, high student numbers characteristic of mass university education and the demands on academic work put pressure on the space and time available for knowledge production, deliberative thinking, deliberate action and authentic learning. University lecturers have an attachment to certain knowledge forms and expertise that are an essential part of their academic identity. However, if they are serious about university education's knowledge project then developing a student's own agency and reasoning ability must be of primacy so that the student can critique the received wisdom of the lecturer, the discipline and wider society:

> Higher education …is one of the few public places left where students can learn the power of questioning authority, recover the ideals of engaged citizenship, re-affirm the importance of the public good and expand their capacities to make a difference. (Giroux, 2002, p. 450)

In ecology, by adopting the principles of the slow movement and teaching students as researchers, we claim to equip them for life after university. In this sense they are given an opportunity to develop an intellectual resource that they otherwise would not have had. Importantly, these strategies have allowed *all* students to benefit and now learning through research is no longer a strategy for training an elite few. Through slow scholarship we have also been afforded the privilege of getting to know students as they become members of a self-critical community:

> The large-scale research university, although accessible to many more people, was characterized by anonymity, a shedding of responsibility for students' personal and social lives and an excision of the explicit treatment of values in the classroom. (Cribb & Gerwitz, 2013, p. 343)

Conclusion

What makes a university education unique is its commitment to an educational process that seeks knowledge and truth. I have argued that the knowledge creation function need not be left to academics because students can learn by doing research to ensure they graduate equipped with powerful knowledge. The pursuit of knowledge is really about the pursuit of learning and ultimately the pursuit of wisdom as choices are informed by values. Research is not just an intellectual activity and the deliberate professional will learn through a combination of thinking and acting. One can reason that thinking is benign and that it is through acting on our thoughts that we can make a difference. Learning as a researcher gives access to new knowledge areas and empowers students to play a different role in society.

In this chapter, I have brought into question the changes that neoliberalism has unleashed on institutions and how this ideology changes the university experience for students and academics who now live life in the fast lane of a 'hollowed-out university' (Cribb & Gerwitz, 2013, p. 338). Although neoliberalism has pernicious and distorting effects, academics still have a measure of freedom to organise their teaching and research as they see fit, and motivated students will continue to control some of their own educational experiences. However, if Vostel (2014) is correct in calling the slow movement futile, because the academy will not de-couple from academic capitalism, then there is urgent need to preserve enough time to create deliberative spaces for the sorts of activities we value. Despite pressures to teach more with less resource, it is likely that most teachers do enact slow pedagogy in some of their teaching. Those who consciously resist fast time in these contexts and embrace the idea of 'slow' can consider themselves time pioneers. The question of how time is used wisely is paramount if the acquisition of powerful knowledge changes the learner and provides them with the capacity to seek an alternative to being a servant of both neoliberalism and fast time.

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Chapter 13
Deliberately Owning My Practice Model: Realising My Professional Practice

Joy Higgs

Introduction

I start this chapter with the core concept of the book that deliberate professionals, being people who are informed by moral consideration of self and others, have the capacity and drive to promote positive changes through their professional practice. Since, by definition, these practices are pursued deliberately, knowingly and informedly, such practitioners need to realise (understand and make happen) their practices within a coherent and deliberately owned practice model.

The goal of this chapter is to explore the nature and responsibilities of practice from the perspectives of people who have realised their professional practice, conceptually and in action, and have made deliberate choices about owning their practice. The core argument presented is that practitioners should create, own and be responsible for their chosen practice model rather than blindly receiving, unknowingly adopting or unquestioningly practising 'someone else's model' whether this be the hegemonic practices 'prescribed' by their profession, the mandated practice regulations of a workplace or the expected services of their social marketplace. This is not to say that research, professional discourse, workplace standards or socio-political-economic expectations should be disregarded; instead they should be heeded, appraised and critically incorporated into professionals' practice realisations and their core professional practice obligation—to practise responsibly in the service of the clients and communities we serve.

In this chapter, I draw on research that I have been conducting and leading over a number of years through a series of research projects in the areas of professional practice and practice wisdom. I present quotes (identified by pseudonyms, for confidentiality reasons, and interview dates) from interviews I conducted with

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experienced professional practitioners who shared with me their ideas on, and experiences with, professional practice and practice wisdom. In the spirit of the interpretive research paradigm, these experiences are not generalisable or representative. Rather, they serve to provide insights from the deliberations of experienced reflective professionals; that is, people who have come to realise how they practise and why, and have chosen their practice models or approaches in a deliberate, knowing way.

Professional Practice – The Goals and Challenges

Before we, as academics or practitioners, can begin to realise our practice and deliberately own our practice model we need to consider what practice is. Consider the following conceptualisations of professional practice:

> Professional practice refers to the activities, norms, standards and cultural practices of a profession. This is both a general social phenomenon, being the shared practices across professions that are socio-culturally, historically constructed by the societies in which professions practise, and the particular activities, expected behaviours and capabilities of members of given professions. (Higgs, 2016, p. xi)

Kemmis and McTaggart (2000) identified five different aspects of practice featured in different research traditions: the way the practitioner's *individual behaviour* appears to an outside observer; the *patterns of social interaction* among people involved in the practice as they appear to an outside observer; the intentions, meanings, values and actions that constitute practice as perceived by individual practitioners; *the language, discourses and traditions of practice* as perceived by communities of practitioners; and the composite historical view of the evolution of practice *as a social form*. In a related vein, in introducing his edited book, Green (2009) argues:

> There are at least four senses in which the term 'professional practice' might be understood and operationalised … Firstly, it can be taken as referring to the notion of *practising a profession*, as in the familiar expression 'practising medicine' or 'practising law'. … Secondly, it could refer to the notion of *practising professionalism*—that is, the fact that one enacts professionalism, one practises what it is to *be* professional, or to be *a* professional. In this case, professionalism is itself to be understood as a practice phenomenon, a matter therefore of practice and identity. Thirdly, and relatedly, it can be understood as referring to, or evoking, *a moral-ethical quality:* a distinctive quality of being-in-the-world, an attitude or disposition towards the objects of one's practice, whether they be persons or not. … Finally, a practice might be described as 'professional'—in contrast, then, to what might be seen as the sphere of the 'amateur'. (Green, 2009, pp. 6–7)

Schatzki (2012) discusses three commonalities across the work of practice theorists. These provide a valuable insight into understanding professional practice.

> The first is the idea that a practice is an organised constellation of different people's activities. A practice is a social phenomenon in the sense that it embraces multiple people. The activities that compose it, moreover, are organised. The second commonality is the idea that important features of human life must be understood as forms of, or as rooted in, human activity—not the activity of individuals, but in practices, that is, in the organised activities

of multiple people. … The third common tenet is … that human activity rests on something that cannot be put into words … Examples of the nonpropositional something are Ryle's *know-how*, Merleau-Ponty's *habits/schemas*, Dreyfus' *skills*, Bourdieu's *habitus*, and Giddens' *practical consciousness*. Standing behind these conceptions are Wittgenstein's ruminations on rule following and knowing how to go on. This nonpropositional thing, moreover, is bodily. (Schatzki, 2012, pp. 13–14).

While the depth of study of practice theory, professional practice and the role and expectations of professions in society is realistically an academic pursuit, the deliberate professional needs, I contend, to understand the nature of professional practice and what it means to *be* a professional practitioner, not just what it means to *do* this practice. I have previously argued (Higgs & Titchen, 2001a) that professional practice encompasses doing, knowing, being and becoming–each of these combine in the deliberate embodied practice of professional practitioners.

Practitioners should understand that professional practice is socially and historically constructed: it comprises individual activities and shared activities and expectations across a community of practice; it is manifest in language, discourses and traditions; its conduct is linked to morality and ethical conduct; its standards and implementation are regulated and evaluated by individual practitioners as well as the practice community, external authorities and society; it is manifest in a range of levels of expertise development; and beyond all of this, practice is embodied through practical consciousness. To be a deliberate professional requires this understanding and ownership of decisions made in shaping the path, impact and nature of one's practice and model of practice.

Professional Socialisation – Practice Deliberations and Absorptions

To critically understand the growth and fashioning of individuals into professionals, and occupations into professions, we need to understand the concept and phenomena of professional socialisation and professionalisation. The former refers to how individuals become part of professional society and the practice communities of their profession. The latter conceptualises the transition of an occupation into a profession, a societal entity that provides recognised services to its communities, organisations and clients. Both phenomena reflect journeys (individual and collective) into practice that are ongoing; practitioners and their practices continue to evolve, while socio-cultural, and historical forces–organisational, policy, legislative–continuously reshape the professions and their contributions to society. Professional socialisation and professionalisation may occur blindly, unquestioningly, with acceptance of dominant practices, discourses and norms, or they may be chosen, critical and deliberate paths open to self and shared challenge (or most likely, a blend of both).

The notion of professional socialisation is embedded in education for professional practice. Wenger (1998, p. 263) contends:

> Education, in its deepest sense and at whatever age it takes place, concerns the opening of identities – exploring new ways of being that lie beyond our current state. Whereas training aims to create an inbound trajectory targeted at competence in a specific practice, education must strive to open new dimensions for the negotiation of the self. It places students on an outbound trajectory toward a broad field of possible identities. Education is not merely formative—it is transformative.

Similarly, Kemmis (2012) represents education as a means of initiating people into forms of understanding, ways of relating to one another and the world, and modes of action that foster the self-expression, self-development and self-determination of individuals and collectives, thus promoting individual good and the good of humankind. These ideas are also reflected in the interpretation of education as 'the passing on of cultural heritage … the fostering of individual growth' and the initiation of the young/novices into worthwhile ways of thinking and doing (Bullock & Trombley, 1988, p. 254).

Consider the following experiences of professional practitioners. These three stories provide important points of reflections about the professional development and career paths of practitioners. They indicate that decisions are multifaceted and the consequences unpredictable. And, we see that professional development and work practices can be driven unconsciously and uncritically by hegemonic rules, knowledges and practices, and/or they can be critically chosen or constructed practice models and identities.

> How did I learn my profession? Well, I watched my father in his law practice and did some work experience in the practice during school holidays so that I could get some sense of what the job was like. I decided to follow in his footsteps and completed my uni degree including work in a variety of law offices before and after graduation. Then I decided that it wasn't actually being a lawyer that was my preference, but I wanted to use my law background in politics – I went to work in the office of a senior politician. This was *my* path, not the one my father had taken. (Dennis, 2011)
>
> During my physiotherapy studies there were many times that I heard my lecturers talk about the importance of research and science underpinning professional practice. I liked the confidence this brought me when I entered practice; the rightness of these views, the strength of evidence-based practice. After two years I realised that I found professional practice complex and unpredictable. So, I went back to university and started research work and PhD studies. I chose–without having to deal with that inherent practice uncertainty–to work in a biomechanics lab in pursuit of empirical research. My journey re-affirms what I enjoyed about the certainty of my undergraduate studies, and my research will contribute to the future knowledge base of biomechanics. (Alex, 2010)
>
> My career as a nurse has been a journey of three phases. The first was straight after completing my nursing diploma–I was committed, dedicated–and I took all my learning and experience and embedded these into my work. I gained a real understanding of the value of nursing and learned to respect the expertise and wise practices of many of my nursing seniors. I found that I wanted to work in maternity and completed a midwifery course. I spent three glorious years in this field–it was immensely rewarding. At the time I thought that this was the best choice of my career. My next career phase was prompted by the need to balance work with motherhood responsibilities. I took on a job as a venepuncture nurse and developed good skills in my tasks and came to appreciate the importance of this role in making home visits to patients who couldn't easily come to pathology units. This job which started as a work hours convenience had become another way of caring for sick and elderly

or disabled people. Phase three began when my children were all at school and my work hours could be more predictable but I needed to have flexibility in school holidays. I tentatively applied for a teaching job in a nursing school. Much to my amazement–this new role, once I got past my initial very steep learning curve, became my enduring job fulfilment. In each phase I made deliberate choices that blended life and work priorities and passions. Each choice brought new challenges and new demands for learning and skills development. My choices were planned, the expectations they created *for* me and *of* me were amazing. (Beryl, 2013)

Early Realisations – Pre-professional Education

Professional pathways can commence long before enrolment through the influences of life, family, role models and community members. They may also be encouraged choices by careers counsellors, last minute decisions depending on university entrance scores, or something unpredictable. In this preliminary stage, many attitudes towards the novice's future career are framed, from unrealistic aspirations, stereotypes that may be upheld or may come crashing down in the face of work and workplace realities, or they may be embryonic visions that reflect sound life/work deliberations as illustrated in the following experiences.

> A key influence in choosing my career path was the people I came in contact with during my undergraduate course and also people I met during high school work experience. I knew from family influences that I wanted to enter a profession where I could work with people and make a difference to their lives. In looking at the role models I encountered it was not just their professions I caught a glimpse of but the people themselves and their approach to their professional work. Unconsciously, at first, and then more deliberately, I started to make a list of questions: What sort of a person and practitioner did I *want* to be? What sort of person and practitioner did I *not* want to be? (Simon, 2007)
>
> I entered my practice field traumatically. I had a car accident. Before that I worked in a physically demanding, non-professional job – but that was no longer possible. For twelve long and painful months I worked on my rehabilitation with a series of health professionals. Many times I would have given up except for their encouragement, their belief in my recovery and their unfailing support. They were positive that I could walk again so eventually through the grief and pain I experienced, I came to believe it too and gained some strength and courage through them. One in particular was a rehabilitation therapist – so inspiring! I compared his job to my unchallenging previous employment and knew that I wanted to go to uni and become a rehab therapist. So that's what I am today. And, I set out to be the best practitioner I could be—partly to thank those who helped me rebuild my life, and also so that I could help others in the same way. (Jack, 2009)

Realisation Through University Professional Education

To educate deliberate professionals in preparation for emergent futures requires us to conceptualise what it means to be and become deliberate professionals, to look at the emergent futures of practice, to envisage education that can prepare this type of graduate for these practice futures and to understand the nature of deliberate

practice. University education faces many responsibilities and challenges in shaping future practitioners and citizens. In professional education these two outcomes merge since professional practice, through its role in the service of society (collectively and individually), blends the technical or profession-specific provisions of the profession with the expected behaviours inherent in professionalism, and with the moral and interpersonal choices that professionals make. Students becoming deliberate professionals should consciously pursue all of these areas of performance, choice and capability. Not least of these pursuits is the need for students to understand that during professional socialisation morality and ethics become reframed from the attributes of citizens to include professional ethics and the capacity to make informed moral choices that guide the practitioner's own behaviour and the choices made with and for the clients and communities they serve.

This balancing of professional educational goals across preparation for practice, professionalism and citizenship is reflected in the following representation of these eight key social practice dimensions of university education for professional practice (Higgs, 2012, pp. 76–77). This conceptualisation of university professional education as a social practice arose from a one year fellowship program of research and development I conducted as an Australian Learning and Teaching Council Fellow.

- **Practice and higher goals**
  Practice-based education (PBE) aims to realise the goals of developing students' occupationally relevant social, technical and professional capabilities, forming their occupational identities, and supporting their development as positively contributing global citizens.
- **A pedagogical frame**
  Pedagogy refers to a form of social practice that seeks to shape the educational development of learners. PBE is a pedagogy that prepares students for a practice and occupation.
- **Education in context**
  Professional and practice-based education inevitably occurs within contexts shaped by the interests and practices of students, teachers, practitioner role models, university and workplace settings, and society. Both planned processes (e.g. curricula, pedagogies) and unplanned factors (e.g. changes in workplace access, student numbers) need review and enhancement to address these goals.
- **Understanding (the) practice**
  Students' prospective practice needs to be continually appraised and evaluated to provide a relevant frame of reference to situate their curriculum and pedagogical experiences.
- **Socialisation**
  Through pedagogical practices students are socialised into the practices of their occupation and into the multiple communities and circumstances of practice of their working worlds.

- **Engaging in relationships**
  Practice and pedagogy are essentially about relationships. These are realised through learners/academics, workplace educators/practitioners/academics, peer learning, inter-university and industry/practice, university/regulatory authority and professional group/society partnerships.
- **Authenticity and relevance**
  Authenticity and relevance are themes embedded in the goals, venues, activities, student assessment and program evaluation of professional and PBE programs. That is, the curriculum and its key pedagogical perspectives are focused on relevance to graduates' future practice. The education approach, including educators' role-modelled behaviours, should reflect the expectations, norms, knowledge and practices of the profession.
- **Reflecting standards, values and ethics**
  A dimension that needs to permeate all aspects of curricula and pedagogies is the concept and practice of standards; standards as reflective of practice expectations and professionalism and professional codes of conduct or industry standards that are part of practice/professional socialisation; standards as accepted pedagogies across the discipline and standards of higher education – good educational practice.

In these social practice dimensions of education for professional practice lie multiple opportunities for shaping deliberate professionals and for students to take the initiative in seeking their own practice identities. Figure 13.1 below illustrates

Fig. 13.1 Deliberate practice and deliberate education

the connection between deliberate professional practice and practice-based (deliberate) education and how the journey towards such practice can be realised. This argument resonates with Trede and McEwen's (2016) 'pedagogy of deliberateness' in this book. Practitioners continue to be students of practice. Students are learning practices of learning alongside their professional practices. Each of these paths ideally involves realising daily practices within an emerging, increasingly coherent and deliberately owned practice model. Such models while pursuing coherence are not closed to change from within, or influence from outside. Deliberate professionals engage in critical reflection not just about their practices, but also about the ongoing relevance of their practice to their context and clients, and the matching of their practice model with who they are becoming. The learning or development environment and learning practice activities are indicated by the outer (radiating) set of practice frames and emergent practice capabilities in this interpretation.

Deliberately Owning My Practice Model: Realising My Professional Practice

Considerable research into the experiences of new graduates has identified that reality shock is most likely to occur when novice practitioners are confronted by much higher workloads, more challenging practice tasks, increased complexity of practice situations, increased responsibilities without the guidance and supervision of workplace learning educators or supervisors, than when they were students. Roe-Shaw (2004) identified that professional entry education that lacked a graded approach to preparation for graduate practice was likely to result in reality shock. Hummell (2007) found that workplace learning placements incorporating a graded increase in client workloads, responsibility and accountability and a graded reduction in direct supervision, in combination with effective mentoring and support, contributed to graduates' smooth transition into the workplace and a reduced level of reality shock. Participants in her research identified the value (in reducing reality shock post workforce entry) of seeking mentoring and introducing university subjects (particularly in the final pre-graduation year) that examined work roles and strategies for managing work stressors.

A key area of choice for individual professional practitioners, is the practice model they adopt, pursue, embody and are shaped by; and consequently the practice model through which they shape their practice relationships and impact. Each of these choices is a reflection of the deliberateness involved in owning one's practice model and realising one's professional practice.

> For five years after I graduated I threw myself into learning all I could about my practice field. I went to stacks of workshops and courses to develop new skills. I worked in different sub-specialties so that I could gain breadth of experience. … Looking back, I was trying to find *me* and my place in the system. I had thought I was trying to find my practice niche but it was more than that. I kept running into problems or brick walls–system rules that I didn't feel comfortable with, not wanting to 'do things the way they're done round here', and

generally feeling like a square peg in the proverbial round hole. I talked to some of my mates at work and to a couple of people who were my mentors. They told me about how difficult it was to change the system–and how they dealt with things. In the end I knew my option was to practise—my practice—in my practice. So, now I'm a private practitioner and I have created my own mini system that operates the way I want to work, the way I want to be. I don't make a lot of money—but I feel good about myself and what I offer my clients. (Sam, 2014)

There are times when making practice choice is just as much about unlearning as it is about learning. Professional socialisation can be something that 'happens to you while you aren't looking'.

For me there was a moment in my career that still stands out as a watershed. I loved being a uni student, I loved studying, I soaked up all the teachings and was a good student—high grades all the way through. Graduated, entered practice, flying high. I fitted in very well with what I *now* know as 'the dominant practice paradigm', but *then* just saw it as good practice, the proper way to do things. Then I attended this postgrad course where the whole language switched—from science to philosophy. I learned about the impact of practice cultures and paradigms on what counts as knowledge and truth and practice. I thought I had known how to critique practice, how to make and justify practice decisions, how to be accountable for practice. But I had never learned how to question the underlying assumptions of practice. In this course I unlearned the acceptance of the 'way it's done' and learned to understand and challenge my own (and others') practice ontology and practice epistemology—What a liberation! What a challenge to personally choose to live up to! (Suzanne, 2012)

Practice immersion, that is, direct engagement with professional practice roles, responsibilities and experiences, begins prior to graduation through workplace learning experiences. In recent doctoral research, Patton (2014) used a photoelicitation research strategy to encourage students to reflect and deliberate on their learning processes and the choices they made in their practice. Her findings support the contention that students can and should be agents directing their own learning and critically evaluating their own practice decisions, actions and outcomes.

Despite the possibility and desirability of such deliberations and self-direction, students typically face a managed induction into practice: from structured curricula and graduate attributes, to planned patterns of workplace engagement. This brings benefits; for instance they can rely on their senior colleagues (academics and graduate practitioners) to know more fully the scope, standards and expectations of practice. But it also brings problems, mainly linked to the lack of self-direction and limitations in problem solving in unfamiliar and complex situations that reliance on others can imbue. Students should be encouraged, and allowed, to pursue curriculum goals through their own initiatives (as well as through guided curricula) both to achieve curriculum learning outcomes and to model professionalism in terms of sharing responsibility for their own standards of practice.

Challenging Concepts of Expertise, Artistry, Practice Wisdom and Good Practice in Relation to Deliberateness

A key aspect of being deliberate about practice is choosing our own standards for practice. In previous work on professional practice and decision making a colleague (Mark Jones) and I examined the concept of expertise (Higgs & Jones, 2000, 2008). Along with other researchers (e.g. Benner, 1984; Ericsson & Smith, 1991; Jensen, Gwyer, Hack, & Shepard, 1999), we were interested in understanding what marked experts apart from other practitioners. We examined the classic research of Glaser and Chi (1988) on expert attributes (see Table 13.1, column 1) and identified that expertise in professional practice required more than generic expertise, particularly in relation to taking a client-focused approach to professional practice; we added key dimensions to the notion of a professional expert, requiring this person to be not only technically expert but also socially capable, ethical and self-regulatory. We drew on a model of practitioners as interactional professionals (Higgs & Hunt, 1999) whose effectiveness required interaction with their immediate and larger work environment, with the key players in that context and with the situational elements pertinent to the client and case under consideration. Professional practice was viewed via a social ecology model as occurring within the wider sphere of social responsibility of professionals which requires practitioners to be proactive as well as responsive to changes in healthcare contexts (Higgs, Neubauer, & Higgs, 1999). There are numerous similarities across these models and the deliberate (aware, agential and situated) professional concept in this book.

Returning to this question in 2008 (Higgs & Jones, 2008), in consideration of emerging trends in practice, and the context and discourse of practice, we added further expectations of experts. In this expanded view we portrayed professional expertise as a continuum along multiple dimensions including practice outcomes, personal attributes such as professional judgment, technical skills, communication and interpersonal skills (to involve the client and others in decision making and to consider the client's perspectives), a sound knowledge base, an informed and chosen practice model and philosophy of practice, as well as cognitive and metacognitive proficiency.

In progressing across the three columns in Table 13.1 the notion and practice of deliberateness (including preparedness, critical practice implementation and attention to enabling capabilities and strategies) becomes increasingly evident. Interestingly the left to right transition in Table 13.1 also evidences an increasing emphasis on the complexity and nuances of practice and a view of expert practice that demonstrates greater clarity in how professionals are expected to deal with people as individuals and groups including recognition of the partnership contributions of clients. Such deliberateness could be labelled particularity and also artistry, a type of practice that goes beyond the techno-rationality of the physical sciences to the humanity of the social sciences and the finesse of artistry. This is high-level practice.

Table 13.1 Characteristics and expectations of experts and expert practitioners

General characteristics of experts (Glaser & Chi, 1988)	Particular characteristics and expectations of health professional experts (Higgs & Jones, 2000)	Further emerging characteristics and expectations of expert professionals (Higgs & Jones, 2008)
Experts excel mainly in their own domains	Experts need to pursue shared decision making between client and practitioner if 'success' is to be realised from the client's perspective	Experts should demonstrate information and communication literacy
Experts perceive large meaningful patterns in their domain	Experts need to monitor and manage their cognitive processes (i.e. to use metacognition) to achieve high-quality decision making and practice action	Experts should value and utilise the expertise of other team members, including their clients
Experts are fast: they are faster than novices at performing the skills of their domain, and they quickly solve problems with little error	Experts critically use propositional and experience-based up-to-date practice knowledge to inform their practice	Experts own and embody their practice model
Experts have superior short-term and long-term memory	Expertise requires the informed use and recognition of client-centred practice	Expertise goes beyond technical expertise in pursuit of emancipatory practice
Experts see and represent a problem in their domain at a deeper (more principled) level than novices; novices tend to represent a problem at a superficial level	Expert practitioners are mentors and critical companions (see Titchen, 2001) to less experienced practitioners	Expert practice is community-oriented
Experts spend a great deal of time analysing a problem qualitatively	Experts are expected to communicate effectively with clients, colleagues and families and to justify professional decisions articulately	Expertise is informed by reflexive practice as well as research
Experts have strong self-monitoring skills	Experts should demonstrate cultural competence	Experts are informed about the relevant characteristics of and demographic trends in the communities they serve
		Experts' behaviour demonstrates a strong moral commitment to beneficence through such behaviours as client advocacy and non-judgmental attitudes

Professional artistry 'reflects both high quality and standards of professional practice and the qualities inherent in artistic or flexible, person-centred, highly reflexive practice' (Paterson & Higgs, 2001, p. 2). Professional artistry refers to 'practical knowledge, skilful performance or knowing as doing' (Fish, 1998, p. 87) that is developed through the acquisition of a deep and relevant knowledge base and extensive experience (Beeston & Higgs, 2001). Artistry builds on, complements and works in synergy with, technical and scientific capabilities. Professional artistry reflects a uniquely individual view within a shared tradition involving a blend of practitioner qualities, practice skills, and creative imagination processes (Higgs & Titchen, 2001b). Readers of this book might question whether the concept of deliberateness (drive, practising knowingly) is entirely compatible with practice artistry. I would argue that practising in a way that proclaims to own one's practice is to *live* not just *perform* this practise, to know it deeply and embody it with finesse and wisdom. Deliberate does not mean abrupt, decisive, harsh and unequivocal decision making and practice but intentional, knowing, embodied and particular practice, enacted with authenticity and commitment to the client's interests as well as to the practitioner's values and practice model.

When we consider good practice we are often influenced by external frames of reference: standards, ethical conduct, evidence-based practice, peer judgments, and client satisfaction/outcomes. Terms like wisdom are often dismissed in the modern world as being antiquated, non-scientific, indefensible or quaint. Practice wisdom and wise practice—like any other way of understanding and performing practice— need to be challenged. Current research being conducted with colleagues (Alison Gates and Di Tasker) at The Education For Practice Institute, Charles Sturt University, is pursuing this goal. Participants in recent interviews share these views on practice wisdom.

Practice wisdom—I think it's about really, deeply understanding your profession, your practice, what you do to do your job well—and using this understanding to inform your practice. But, it's probably the opposite thing too—by doing your practice well, you come to understand it better. (Brenda, 2013)

Well I've been in this role of principal for five years now. I've learned a lot—not just how to do the job but also how I do it, how I live it, what sort of person do I want to be in this job. I've found a lot of parallels with teaching–there's planning, and helping others learn and develop. And accountability—I was responsible for the students' learning, now I'm responsible for my team and my school. There was a series of realisations where I recognised the wisdom or skills or knowledge that I had had as a teacher and the way these things brought me confidence in my ability to do my job as principal. (Linda, 2013)

So—for an interpretation—practice wisdom would involve having a rich understanding of how a practice has evolved in society and in the profession—what are the social and cultural influences on this evolution and on the practice of the profession today. I guess also having insights into how and why the practice and the profession will continue to evolve into the future. That would set the scene and provide the knowing about practice—but I think wisdom would demand something more—judgement and vision—to be able to deal with the uncertainties and when things just aren't at all straightforward—including when you work across cultures—which is pretty well all the time. I'd like to think that there is an ethical component too—being committed to doing things in broad terms 'with a strong moral compass' and more particularly–in the way that the profession expects ethical and

professional practitioners to behave. So that means you need to throw in quality and standards also. (Louis, 2014)

Practice wisdom is the coming together (of many parts of practice) within an individual. They craft their own practice wisdom as an amalgam of what the rules say they have to do, the sort of transmitted practice wisdom, whatever personal theories of practice they have got and whatever they happen to be reading at the time, but in a theoretical or conceptual way. … what I am really interested in is praxis, which is deeply self-aware practice that is not just around the cognitive or even the emotional dimension but it has got an aesthetic, ecological, and moral dimension as part of the work. So for me a (person with) fully informed practice wisdom is not just somebody who has got more than technique, it's somebody who is able to look at what they are doing from all those perspectives, from the cognitive, the emotional, the moral, the spiritual, the aesthetic. Wise practice, by comparison is interactive … A wise practitioner is somebody who is able to … yes they have got all the head stuff, but they actually know it's not enough. It doesn't help for them (just) to be wise—wise practice is a dynamic. It's about bringing practice into shaping the possibility that somebody else's life could be. (Freda, 2012)

As with any other judgment construct, 'good' practice is an interpretation. It is set against other views of practice to imply something that is appreciated, valued, recognised as quality in the delivery, experience and outcomes of practice. The term can be attributed when an episode of practice is ranked against norms and expectations, research findings and practice standards. Good practice is also a matter of perception by the person receiving or participating in the practice as the client and is a matter of satisfaction with the experience and/or outcomes.

Conclusion

Moving on from this position the question remains 'how can practitioners know good practice when they see and practise it?' In this chapter the deliberate pursuit and choice of a practice approach and model is a core part of this answer, along with the intention to provide the best practice possible for the client and the situation. This may well take the form of the modest practice offerings and potential of novice practitioners, greater competence and effectiveness of more proficient and experienced practitioners, or advanced expertise, artistry and wisdom of highly experienced and capable practitioners.

I end with the voice of the client, through whom and for whom practice has its ultimate and essential purpose.

I came to you
with respect
seeking your help
your advice and guidance
your skills and expertise
your humanity

What is it
that you have chosen
to give me?

Whether you know it
or not
your practice is your choice.

Your deliberations
in thought, word and action,
in collaboration,
affect me.

In respecting me
you offer your practice.
I seek your best practice
… best for me!

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Part IV
Panoptic Musings

Chapter 14
The Deliberate Professional in the Digital Age: A Manifesto in the Tradition of Critical Theory and Pedagogy

Rainer Winter

Introduction

In 1964, 'One-Dimensional Man: Studies in the Ideology of Advanced Industrial Society' (1991) was published by Herbert Marcuse, one of the leading authors of the Frankfurt School. It quickly became a bestseller and has, even to this day, lost none of its relevance. Marcuse shows how one-dimensional thinking and behaviour have become the norm in late capitalist society. On the one hand, the fulfilment of needs is linked to the consumption of goods, which leads to the identification with the given order. On the other hand, the bureaucracy and the culture industry increasingly control and organise our lives. Technology, which is characterised by the interplay of instrumentality and efficiency, also has an important function in the establishment of one-dimensionality. There seems to be no way out of this increasingly administered world. Every possible form of criticism and protest seems to have been neutralised and co-opted by the system. The critical rationality of the individual appears to have been forfeited. Both the intellectual autonomy and the ability to challenge and deny the logic of 'the established' seem to be gone.

In his analysis, Marcuse undoubtedly highlights the incorporating forces of late capitalism. Nevertheless, in some parts of his book, he points out that contradictions, conflicts, alternative needs and ways of thinking, though being neither recognised nor cultivated by the one-dimensional 'man', still exist (see Kellner, 1984). Marcuse counters the one-dimensionality with his two-dimensional, dialectic thinking, which, in the search for alternatives, also seeks to challenge the established order. It is not only a matter of discovering opportunities to transcend what already

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has been given (established), but also a matter of carrying out these opportunities through transformative practices. In each case, one-dimensionality has proven to be an important concept of critical theory, which allows us to analyse the consequences of late capitalism and to deliberate on new possibilities and practices.

In accordance with the recent sociological analyses, our present world, shaped by intensified globalisation and digitalisation, also tends to be increasingly informed by differentiation, pluralisation and individualisation. For example, Ulrich Beck (1999) celebrates the emergence of what he calls 'freedom's children'. Already in the present, they would have a much broader choice in career, personal relationships and leisure time and would be able to design their own existence autonomously. Sir Anthony Giddens (1999) even recognises a 'reflexive project of the self' in the late modernity. According to this approach, cognitive reflexivity would be characteristic not only for the individuals, but also for the systems of social experts (Beck, Giddens, & Lash, 1994). However, neither Beck's nor Giddens' sociology is committed to dialectic thinking in the sense of Marcuse. There is no radical criticism of the established order and no search for fundamental alternatives in their analyses, which often have an affirmative character. They welcome the supposedly new opportunities and spaces of contingency that would open up to the individual experience.

There is, therefore, much evidence to suggest Marcuse's concept of one-dimensionality could be more relevant today than 50 years ago. The aftermath of the neoliberalism, subjecting all social spheres to the dictate of instrumentality, efficiency and profitability, has led to a homogenisation of social fields and life styles all over the world, while the logic of market fundamentalism has turned out to become a new religion. More and more institutions in the field of welfare and education, which so far have been supported by the state, are now being privatised. The same goes for public spaces, which are being increasingly commercialised. Under these conditions, writes Giroux (2012, p. 59),

> notions of the public good, community, and the obligations of citizenship were replaced by the overburdened demands of individual responsibility and an utterly privatized ideal of freedom. A vision of the good society has been replaced with visions of individual happiness, characterized by an endless research for instant gratification.

The 'one-dimensional man' of the present is not capable of imagining any other alternatives. He or she does not even consider them as possible, but is rather focused on their own professional survival and the satisfaction of their individual needs. He/she has turned into what Tatjana Freytag calls 'unternommener Mensch', the '(in-) corporated man' (Freytag, 2008). According to the logic of an enterprising self the '(in-) corporated man' is unconditionally committed to the market and its instrumental rationality. Nowadays, entrepreneurial thinking and behaviour is being recommended for and practised in all spheres of life and social activity.

Furthermore, our life in the twenty-first century is primarily a 'media life' (Deuze, 2012). This means that, for us, nothing exists 'outside the media'. The processes of digitalisation have ensured that everything that we do needs to be linked to media use and appropriation. The world we perceive, experience and live in is entirely mediated. In certain ways, the scenarios produced by science fiction films

like *eXistenZ* (Cronenberg et al., 1999) or *The Matrix* (Silver, J. (Producer), Wachowski, & Wachowski, L. (Directors), 1999) have already become reality. We no longer live with the media, but rather in and through the media. A social network, like Facebook, for example, creates a giant archive. It forgets nothing and its social consequences cannot be foreseen. Yet, it continues to grow because of our own activities. 'Becoming media' seems to be the inevitable reality of the twenty-first century.

Against this background, it is all the more urgent to safeguard the power of critical thinking. Furthermore, it is precisely important to develop a perspective that would be able to transcend one-dimensionality and search for cultural as well as social alternatives. Therefore, we also have to re-consider what a successful professional practice might look like under digital conditions.

The concept of 'deliberate professional' will serve me as a critical guideline to think beyond the frame of 'the established' (regime). I understand this concept in terms of reflexivity and, at the same time, as a critical position that exposes one-dimensionality as a consequence of the neoliberal restructuring processes within the field of professional practice and contextualises it both culturally and socially. Furthermore, the concept of 'deliberate professional' aims to recognise and support a transcending potentiality. By this I mean the capacity to recognise our own position, to reflect on it and to look for opportunities of producing our own knowledge, which can take us beyond the established order. This knowledge is not supposed to be traded as a commodity. It also does not claim to be objective, as it is the case in, for example, positivistic studies, where a formal knowledge has to be collected that does not consider the features of cultural and social contexts precisely enough, and excludes every form of commitment capable of potentially changing them.

> Formal knowledge production too often fails to question the relationship between professional knowledge and indeterminate zones of practice characterized by complexity, conflict, ambiguity, and uniqueness. Such a practical zone exists outside the boundaries of positivism and the formal knowledge it produces. (Kincheloe, 2001, p. 279)

Instead, it is necessary to consider the complexity of professional practice in its cultural and social embeddedness. According to John Dewey (1916), knowledge should be produced with the intention of helping to understand the present and to reveal opportunities for change. Therefore, it is about bringing the consequences of the practice of the deliberate professional to light as they might be able to transcend the established one-dimensionality of the '(in-)corporated man' and might also present alternatives. This, on the one hand, includes deliberation and reflection and, on the other hand, (public) interventions and the creation of democratically formed public spaces.

In what follows, I consider the concept of the 'deliberate professional' in the context of digitalisation, which not only defines today's professional practices, but also our whole life. In my view, social activists and their practices can be a shining example to deliberate professionals. They use the potential of digital media in a deliberate and emancipatory manner to realise new possibilities for (democratic) practices. To more closely analyse this context, I use the concept of practice, which has proven to be very useful for the nuanced understanding of the organisation of

both social life and professional practices. The use of digital media in everyday practices has led to a mediatisation of various life areas. My questions against this background are: To what extent this process might expand? How might it increase the one-dimensionality of a neoliberal world? Are there also other perspectives? Can digital practices potentially help to strengthen the deliberate professional? Can they produce practical knowledge forms, which not only might open up alternatives, but also guide some future-oriented and democratically formed practices? However, before these questions can be answered, it is essential to consider the concept of practice more closely.

The 'practice turn', as it has been proclaimed by Theodore Schatzki and others can be considered one of the most important re-orientations recently made by philosophy and the social sciences (Schatzki, Knorr Cetina, & von Savigny, 2001). The concept of 'practice' serves as a basis for carrying out a combination of theoretical developments in language philosophy, interpretive sociology, symbolic anthropology and cultural studies and helps to see practice theory as a new and illuminating paradigm. Within different research fields, such as science studies, technology studies or gender studies, the focus on social practices opens up a new fruitful perspective that enables us to investigate the structuredness of social events and actions. In this context, culture cannot be simply reduced to a structure of meaning, a set of values or just a text. Rather, it is about understanding the process of 'doing culture' (Hörning & Reuter, 2004), as practices are produced interactively. Practice theorists are interested in the most regular forms of collective performance, their routines and habitual experiences. Their particular aim is to understand the orderliness of social activities, created within and maintained through practices.

Against this background, first I examine how digital practices change our world and the consequences they have for the theory of practice in the tradition of Schatzki. Second, I question if it still makes sense to focus on the concept of the social order and its reproduction in a world defined by digital networks. The new Internet-based social movements show clearly that the order of one-dimensionality can be challenged and new forms of subjectification can arise. Third, I examine these questions more closely by discussing the pedagogical approach of the French philosopher Jacques Rancière who argues for the political significance of education in the name of equality and democratic practice. Fourth, following Rancière's lead, I discuss education processes in the digital age from the perspective of a pedagogy of deliberateness. Fifth, I discuss this education processes' consequences for the conception of the deliberate professional in the digital age.

The Transformative Power of Digital Practices

In his book, 'The Site of the Social: A Philosophical Account of the Constitution of Social Life and Change' (2002), Schatzki highlights the fact that practices are organised activities and produce social orders. Over and over again they create the social reality anew. Carried out in different times and spaces, similar, always bodily

anchored activities are taking place. One of the most important requirements for them to take place is that they are based on a shared implicit knowledge. It is precisely what creates their social character. Characteristic for practices are practical skills. Their ongoing day-to-day repetition connects space and time. They are involved in a 'routinised nexus of doing and saying'. The core issue of Schatzki's theory of practice, which is influenced by the late Wittgenstein's linguistic philosophy, is the use that human subjects make of artefacts. He also shows how the complexly organised bundles of practices and orders emerge and how they can be changed within this process. Moreover, he acknowledges that the role of communication media in the development of coordinated and interdependent practices is a very important one. 'By "media of communication", I mean events, actions (including speech acts), and physical phenomena through which information flows among people who are carrying on the same or different practices at the same or disparate orders' (Schatzki, 2002, p. 250).

The British communication scholar, Nick Couldry takes this perspective up in his book, 'Media, Society, World: Social Theory and Digital Media Practice' (2012, p. 33) by defining media as practices–forms of acting or doing–that are socially embedded and produce a regular flow of actions. Our media practices are linked to other practices and provide us with some kind of 'ontological certainty' (Giddens, 1984). They are part of the 'context-constituting-hanging-together of lives' (Schatzki, 1999, p. 15). Thus, for example, the regular reading of a daily newspaper or the use of a newspaper 'app' prepares us for the day. Practice theory allows us to investigate how such practices and their rule-based structures are interconnected. Couldry (2012, p. 44) summarises this as follows: '"Media" are best understood as a vast domain of practice that, like all practices (in Schatzki's view), are social at a basic level through the very acts that stabilise them as practices and distinguish specific practices from each other'.

However sympathetic, explorative and inspiring the perspective developed within the theory of practice in the tradition of Schatzki et al., may be, it still takes the social actor as a starting point. Sometimes, Couldry (2012, p. 33) even takes it as far as to equate practices with actions. The question he considers important is: 'What types of things do people do in relation to media? And what types of things do people say (think, believe) in relation to media?' (Couldry, p. 40). Schatzki also notes that people need to make use of the artefacts, such as computers, but not the other way around. In his opinion, computers or software do not make use of the people. Digital transformations of the twenty-first century, however, urge us to see the world not only from the actor-perspective, but to analyse the meaning and the relevance of the increasingly autonomous information and communication structures, which emerge in the context of everyday practices. In this context, new perspectives on the social order might arise and enable its transformation.

Furthermore, I contend that practice theory in Schatzki's tradition is implicitly a theory of the established social order, because it is primarily interested in the practices and processes of its reproduction. How then can the riots, rebellions and protests of 2011, for example, which emerged in different places around the world in the rejection of the established neoliberal order, be understood? The Arab Spring,

the *indignadas* movement in Spain or *Occupy Wall Street* are spectacular examples of collective and individual resistance, which demands democracy, equality and social justice. These movements have not only been happening in the streets. The protesters have extensively been using the Internet, social networks and various forms of wireless communication (e.g. mobile devices). Articulated through practices with digital media their protest could be expressed in various ways (Winter, 2010). Beyond calling out for common action, they could enable the formation of autonomous communication structures, which are aimed at creating a different world. Obviously, the significance of these movements is not limited to their immediate contexts. On the contrary, what has been made clear, is the possibility for a way out of the one-dimensional world. Marcuse's hope seems to come true. It is, therefore, necessary to ask how these alternatives to neoliberalism can arise from all social fields as well as from professional practices.

Manuel Castells is one of the few sociologists whose work focuses on the social changes caused by the new information and communication structures. He argues (Castells, 1996) that digital technologies provoke significant transformations in the structure and organisation of information and of our life. Today, we live in a network society within which the importance of the national state is being questioned as the result of the processes of globalisation, deregulation and declining public legitimacy. 'A network society is a society whose social structure is made around networks activated by microelectronics-based, digitally processed information and communication technologies' (Castells, 2009, p. 24). Digital media enables us to create and manage our relations and our own subjectivity through networks. The individuals can act reflexively and deliberately through digital practices. They can share already existing content within their own friend network. They can also create their own content that can then be circulated. By this means, decentralised cultural production and reception will become possible. Especially Web 2.0 applications are capable of producing a shared culture of communication, cooperation and mutual recognition. We can write a blog, design our own homepage or put a video on YouTube. Different forms of participation, cultural production and creativity are possible, which can then circulate in our networks. A 'making and doing culture' emerges (Gauntlett, 2011). New forms of interactivity and participation are changing the ways in which we organise our practices and spend time with others. In this regard, Castells (2007) also accords an important role to mobile communication, which can now be accessed by an ever-increasing part of the world population. It allows us to create and manage our networks more efficiently. This, too, can weaken the power of neoliberal networks of economic, cultural or political elite.

Moreover, digital media enable new types of interactive communication. Alongside interpersonal communication and mass communication, there is further 'mass self-communication'. Individuals create their own content, decide who has access to it and distribute it digitally. The recipients can decide if they engage with the content or not.

> It is mass communication because it can potentially reach a global audience, as in the posting of a video on YouTube, a blog with RSS links to a number of Web sources, or a message to a massive e-mail list. At the same time, it is self-communication because the production

of the message is self-generated, the definition of the potential receiver(s) is self-directed, and the retrieval of specific messages or content from the World Wide Web and electronic communication networks is self-selected. (Castells, 2009, p. 55)

Individuals and groups use this form of communication for networking and creative purposes. Already in his trilogy on the information age, Castells (1996) introduced his concept of 'a space of flows', which has gained even more significance with the opportunities created by today's digital media, particularly in the field of mobile communication. By this he means a social simultaneity that is created within and through technical infrastructures without requiring any territorial proximity. The 'space of flows' creates new links, which are also of central meaning for the deliberate professionals. It is therefore an important precondition for projects, which are implemented collectively, as well as for practices of creative networking and ideas sharing. Furthermore, we can deal with stories and experiences from other (and foreign) cultures, overcome our own prejudices and become more cosmopolitan. To summarise, it can be noticed, that the public sphere today is networked, digital and mobile. In its conception, it is oriented transnationally (Winter, 2010).

Since the protests against the World Trade Organization in Seattle in 1999, a central role in the constitution of a transnational public sphere is accorded to new social movements. Having alternative interests and values (such as, for example, environmental protection and social justice) to begin with, they create horizontal networks of resistance, subvert the power of media networks and produce their own news stories. Through their collective projects, they are able to overcome their helplessness and channel their rage.

A close description of new social movements would probably make us notice that they share some characteristics (Castells, 2012). They use digital media creatively, collectively and in various ways. They create complex networks that are connected to other networks. Therefore they always draw on pre-existing networks. They are connected not only within their own movement, but also with other movements, with the blogosphere on the Internet, the mass media and a variety of social areas. They demonstrate on the streets, occupy both public and free digital spaces. These networks have a decentralised organisation; they have no identifiable control centre and no vertical hierarchy. They are open for participation, have no clear distinctions and are constantly reconfiguring themselves. 'The space of the movement is always made of an interaction between the space of the flows in the Internet and wireless communication networks, and the space of places of the occupied sites and of symbolic buildings targeted by protest actions' (Castells, p. 222).

The concept of time within the new social movements is characterised by an open horizon. They start with the assumption that the world can and must be changed now and in the future. The horizontality of the networks invites cooperation and creates a strong feeling of togetherness. Furthermore, these movements are always reflecting on and challenging themselves and thus are organised self-reflexively. 'This self-reflexivity is manifested in the process of assembly deliberations, but also in multiple forums in the Internet, in a myriad of blogs and group discussions on the social networks' (Castells, 2012, p. 226). New social movements

practise a deliberative democracy in the local and virtual communities. Digital social networks are tools that can be used for reflection, discussion, mobilisation and organisation. For Castells, a culture of the autonomy, which is capable of opposing the institutions, becomes possible through digital practices. The individual defines her/his projects independently from the increasingly neoliberal organised social institutions. Therefore, the activists of new social movements provides the deliberate professionals in every sphere of society an example on which to model themselves, strengthen their reflexive capacities and create their own (digital) spaces of autonomy.

In all, new social movements seek a renewal and revitalisation of democracy. In the interaction of real places and digital networks, a space for autonomy arises in which a struggle for equality takes place by already applying to equality as its own condition. Digital practices are being used to put equality into practice. 'The legacy of networked social movements will have been to raise the possibility of re-learning how to live together in real democracy' (Castells, 2012, p. 246). Improvements in broadband technology and the development of social software in the first decade of the twenty-first century have enabled the formation of autonomous networks. The 'social networking sites' have produced a culture of sharing. Content is being produced and connected, time and space are being transcended. People present themselves on digital platforms because they look for common practices, shared resources and social recognition. By this means, they can participate in networks and 'stay connected'.

It has become clear that we can only adequately understand the relevance of digital practices in the twenty-first century if we consider their role in social transformations. They radically change cultural and social structures as well as the conditions of subjectivity. For Schatzki and Couldry, digital practices merely present additional possibilities that are linked to other practices. We must, however, challenge the focus on social order of late capitalism, which is so important for the traditional self-understanding of social theorists and sociologists. Instead, we must ask what new cultural and social formations might potentially arise through digital practices. New orders arise as well, but these also can be challenged and can be transformed radically. New forms of subjectification are connected to this process.

Politics, Education and Subjectification in Jacques Rancière

Our understanding of these social transformations and possibilities of digital practices can be deepened if we turn to the political thinking of Jacques Rancière who in recent years has become increasingly important in the context of the current debates on education (see Bingham & Biesta, 2010; Simons & Masschelein, 2011). In his study, 'The ignorant schoolmaster: Five lessons in intellectual emancipation' (1991), Rancière shows that education should start from the idea of intellectual equality. Only by this means, he states, can intellectual emancipation be achieved. His thinking enables us to see the problem of established order from a new

perspective. For him, it is closely connected to the power of the (national) state. Following Foucault (2004), he sees the state as a police regime, whose main function is oriented towards shaping and controlling human life (Rancière, 2010).

The new social movements, which use digital media, however, take the equality of their members as their starting point. By this means, they express the dissent against social order, which is also the very organisation denying them this equality. Dissent leads to a process of political subjectification. One becomes a subject by rejecting the classifications of the (police) order and by demanding equality in thought, speech and action. Subjects emerge out of conflicts, within the processes of 'disagreement' in which they seek to claim and validate their equality.

Against this background, in 'The ignorant schoolmaster', Rancière discusses the story of the pedagogue Joseph Jacotot (1770–1840). He finds that, as a rule, the process of education begins from a fundamental inequality between the educator and the person to be educated. In the first decade of the nineteenth century, Jacotot, a French teacher in Flemish exile in Löwen, developed a doctrine of 'universal teaching' based on the intellectual equality of all human life. Because he spoke no Flemish, he was unable to encourage the learning process of his students through explanation. Therefore, he provided his students with the bilingual editions of Fénelon's *Télémaque*. He asked them to read the first part of the book several times and finally to read the rest of the edition. To his great surprise, after this intensive reading, his students could write in French, some of them better than native speakers.

The fact that he could not explain French grammar to his students, woke in Jacotot a general scepticism concerning the idea of the explanation itself, which usually lies at the heart of educational activity. He came to the conclusion, that the idea of explanation is a founding myth of pedagogy, made in order to create a world structured around those who know and those who don't, intelligent and less intelligent people. The pedagogic routine of explanation makes learners appear immature, stultifies them and robs them of the power of independent learning. However, Jacotot's students could learn without his explanation. The knowledge he gave them could not be taught. He instructed them in something that he did not know himself, while challenging them to apply their own intelligence.

Rancière draws on this idea and shows that intellectual equality can be considered as the precondition for emancipation. People must use their intelligence in order to prove that all speaking beings are equal. Rancière (1995) is interested in the question of what might become possible if we take this idea as a starting point. He observes that people cannot be emancipated through learning in the traditional education system. No institution is able to emancipate an individual person, because it is always based on inequality. Therefore, it is important to learn how equality can be practised. At this point, the new social movements take over the function of the avant-garde project. They emphasise the equality of all beings or human beings in the urban spaces and in the digital networks and try to achieve the realisation of this assumption in particular situations. Their actions are political, because they reveal the incompatibility of the logic of the (police) state with the logic of equality.

In the context of 'making and doing culture' in Web 2.0, the notion of all users being equal is also generally considered. More and more people communicate, creatively produce and share various content. They increasingly reject conventional teaching methods and the 'passivity' of traditional entertainment (Gauntlett, 2011). Instead, they organise and shape their own learning and entertainment processes. Against this background, before I define the tasks and perspectives of the deliberate professional in the digital age, I discuss in more detail the role and function of the educational processes in the context of critical pedagogy.

Educational Processes in the Digital Age

In the framework of critical pedagogy, the necessity to extend the concept of education and to acquire comprehensive knowledge in the sphere of digital practices was recognised at a very early stage (Kellner, 2005). Critical pedagogy seeks to encourage the processes of both individual education and social change in order to produce a society characterised by social justice and the creative development of individuals and groups (McLaren & Kincheloe, 2007). One of its aims is to explicitly support and initiate social movements. Alongside the research of the Frankfurt School, it was primarily Paolo Freire (2007) who formed this approach. Similar to Rancière, Freire begins with human equality. Humans are historically located and historically conscious beings who collectively create and creatively shape their culture and reality. Central to its development is the dialogue, in the process of which the world is being recognised, designated and therefore opened to negotiation. In human practices, the world can be reshaped and changed. The aim of an emancipatory education is precisely to encourage and maintain practice as a never-ending process. Teachers and students work together and see themselves as co-subjects. Students are encouraged to follow dialogical and reflexive practices. Freire also starts with the observation that educational practices that seek to transfer knowledge cannot be emancipatory. Drawing on Rancière, he considers education as a form of cultural politics.

Because critical pedagogy seeks to contribute to the development of alternative and democratic public spheres, its proponents have thoroughly criticised the one-dimensionality of neoliberalism (see Giroux, 2008, 2012). The competent and creative use of digital technologies can play an important role in this. Thus, for example, Douglas Kellner (2005) calls for the Internet to be used not only to obtain information, but also to be understood as a cultural and political space where we can educate ourselves, exchange views with others, develop common projects and show solidarity. He mentions a wide range of 'media literacies' that have to be acquired and refined in order to master digital technologies. Creative participation on YouTube, activities like designing one's own homepage, blogging or creating and maintaining networks are only a few examples of the various digital practices we can acquire. Therefore, the practice of 'doing' has evolved to become that of 'sharing' and 'networking'.

An essential feature of digital culture is that these practices are not explained by teachers. The best way to learn them is to practise them through participation, in exchange and cooperation with others. Teamwork can also be productively used for cyber activities like, for example, fabrication of Wikipedia articles or creation of 'spoof sites' for criticising the politics of institutions and carrying out other actions. To 'be or become the Media' is not only the motto of digital activism, but also that of media education. It illustrates the current and future practice in the digital age. It also contains processes of remediation and reconfiguration of media content.

Through dialogical communication, we can reflect on the use of new media, but also have our own lives become the topic of discussion. Thus, through the use of YouTube, as Kellner and Kim (2009) show, learning can become a communicative process. This might take us a step further in reflecting on our own environment. Various forms of self-articulation might arise, which in turn might cause reactions within the social worlds. Furthermore, YouTube can be used in the context of social movements, and other group activities based on equality and cooperation. This example makes clear that mediated processes of education could evolve into dynamics of participation within public spheres. Kellner (2005, p. 292) concludes that especially activities that support the democratic processes require adopting an ongoing approach of trying out and testing technological developments.

Digital practices can both support processes of education and prepare spaces for alternative and counter-hegemonic projects that might be able to challenge the (police) order. They can also contribute to the reconstruction of a 'democratic public life'. The field of alternative and activist new media might serve as an excellent example. *Culture Jamming*, participatory and independent journalism or *Common Knowledge* projects illustrate the many ways in which people can struggle for visibility, promote alternative perspectives and create new networks. Through the active and skilled use of digital technologies, individuals and groups can themselves achieve the goals of critical media pedagogy and education by contributing to social transformation and their own self-empowerment. Here we must also refer to the field of professional and practice-based education. The professional socialisation and work have to be characterised by people's practices who, in the digital age, seek to express themselves, to produce and to develop themselves creatively:

> They like to *explore, investigate*, and *experiment* (…) they have imagination, which is grounded by reason, thoughtfulness, and the ability to plan. They have the virtue of *sociability*, which means they know how to make use of the potent social space of learning. Finally, they are *reflective*, and are aware of their own strengths and weaknesses in the learning process. (Gauntlett, 2011, p. 238)

Students can learn together and be encouraged by their teachers to develop their own perspective. Like Jacotot, teachers in the digital age do not have the power of explanatory knowledge at their command. They are themselves bound in the learning processes that are taking place. Students research, reflect, test and try coming to solutions. They can then share their knowledge and experiences with others through networking, in organising exhibitions, carrying out performances and expressing themselves online. Educators in the future need to take into consideration that those

who want to learn in the digital age are increasingly curious about the world, which they want to investigate and experiment with. These educators will need to implement pedagogical practices and initiatives that guide students towards an increased awareness of social order and that learning is a social process that collectively and productively uses the opportunities afforded by the digital technology. These pedagogical practices and initiatives are what Trede and McEwen (2016) call a *pedagogy of deliberateness*.

The Manifesto of the Deliberate Professional

The digital media revolutionise our world. In this regard, social theory and media theory have to be linked together. Digital practices are more than just extensions of the existing practices. Already digital networks, which have been determining our lives ever since, have been developed, even if we sometimes do not want to believe this. In social networks, the individual self has been increased in value by producing self-chosen relation networks and creative forms of exchange. As the recent examples have shown, digital practices have also renewed democratic forms of life. Taking the principal of equality as a starting point, people fight on the streets and in virtual networks in the name of the reconstitution of a public space. Deliberate digital practices are based on cooperation, inclusion and participation. Political subjectification processes are evolving within which the previously existing identities are not taken as granted. Emancipation becomes the central topic of the public social disputes.

Against this background, it becomes clear that in the digital age deliberate professionals will have to cope with important tasks and functions. They will have to be media literate and capable of networking. They should act in line with the motto 'making is connecting' and try to work with others on joint problem solutions. They should create a working situation in which they can work with self-responsibility and their own initiative. Digital practices and networks in the twenty-first century show that the interest in creating a self-imposed task, which, after it has been successfully accomplished, would make us proud of our own performance, is continuously increasing. In this context, the hierarchical structures are increasingly being rejected, equality is being fostered and demanded and responsibilities are being shared. We do not have to give up on leaders and teachers, but they should, like Jacotot, be prepared to become ignorant and cooperative. This also means that they might have to relinquish some of their control and develop more trust (Gauntlett, 2011).

Therefore, deliberate professionals should insist on equality in spite of the established hierarchies and develop 'Eigensinn' (wilfulness) (Winter, 2001). They should produce collective knowledge and share it with others in horizontal, egalitarian networks with the aim to democratically shape the conditions of the future. Furthermore, they should be prepared for experiments, develop their creativity, and together with

others, create the world anew. They work in or for institutions the functions of which they try to problematise in the context of everyday life.

At the same time, deliberate professionals are committed to the project of autonomy of the self and seek to broaden their own personal and other's freedom in professional practices. In order to do so, they will have to socially and culturally contextualise themselves and their practices. In the sense of the critical sociologist Charles Wright Mills, they will have to develop a sociological imagination, which can leave positivism behind.

> The sociological imagination enables its possessor to understand the larger historical scene in terms of its meaning for the inner life and the external career of a variety of individuals (…) The first fruit of this imagination – and the first lesson of the social science that embodies it - is the idea that the individual can understand his own experience and gauge his own fate only by locating himself within his period, that he can know his own chances in life only by becoming aware of those of all individuals in his circumstances. (Mills, 2000, p. 5)

Then the deliberate professionals will be able to unfold the difference in the one-dimensional world of neoliberalism. They need to be capable of questioning and challenging it. They will fight against commercialisation and depoliticisation of public spaces. They will stand up for democratic politics that is oriented towards participation and equality. One-dimensionality should not only be recognised, it should also be challenged and overcome.

The deliberate professionals consider education to be of extreme importance not only in practices with digital media, but also in the process of shaping the conditions for the democratic future. The one-dimensional society possesses great powers of control and incorporation. A multidimensional world can only arise and be preserved within and through the processes of ongoing (self-)education, deliberation and deliberate action. In this sense, the deliberate professional will have to become an ignorant schoolmaster or mistress, who seeks to set processes of emancipation and creativity in motion. The competent use of new media can contribute to both individual education and social transformation. Culture in the twenty-first century is increasingly becoming a process of 'making and doing culture', in which creativity and networking will play a central role. This will define our future professional practices in the digital age.

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Chapter 15
Educating Deliberate Professionals: Beyond Reflective and Deliberative Practitioners

Celina McEwen and Franziska Trede

Back to the Beginning

During book meetings with contributing authors, where we discussed our idea of the *deliberate professional*, we found that the concept was embraced very quickly because of the strong sense that there is a need to prepare students for rapidly and relentlessly changing practices in the future. We agreed that thinking about the *what* and *how* in practice is not sufficient to educate for future practice, because that ultimately only leads to controlled outcomes and fixed measurement. In liquid times, where permanence is lost, there is a need to refocus on issues of purpose and motivation. This can be best addressed by thinking about the *whom with*, *what for* and *why*.

However, our conversations also revealed that the specific associations with the idea of educating the deliberate professional or what it conjured up for each author were varied and ranged from individual-micro to global-macro level connections. For some authors, the concept particularly resonated with them because of its links to the ideas of autonomous or action-oriented learning. For others, the deliberate professional offered an invitation to further explore ways of overcoming inequality, racism or sexism that are perpetuated in professional practice and education. For others still, it related to the need they saw for a more deliberate university leadership. Yet others were interested in looking beyond university education and exploring how deliberate professionalism can impact on activism work or what the deliberate professional's role could be in the digital sphere. Whatever the emphasis, we shared an interest in exploring possible theoretical or pedagogical underpinnings for developing a form of professionalism that is wilful, purposive, planned, but also unhurried and careful; and in examining deliberateness in professional practice and

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education as a way of instilling a sense of direction and agency, together with a hope for change and improvement.

Based on these associations, we realised that there was also consensus that the deliberate professional needed to go beyond common notions of critical thinking and deliberative democracy and, more importantly, Schön's (1996) seminal work on the reflective practitioner. We agreed that with the *deliberate professional*, we sought to take Schön's concept of continuously learning through reflecting in and on practices further by (1) critiquing the current context of university education, with a focus on the moral and political conditions at a micro, meso and macro level; (2) turning the focus back on how to learn from consequences of actions; and (3) focusing on the social and moral aspects of collective professional judgment and decision making. Though critical thinking is closely aligned with aspects of the deliberate professional, we wished to address the separation of and redress the imbalance between thinking, doing and relating to others that exists in the notion of critical thinking with its focus on individual capacity to the detriment of collective thinking *and* doing. Also, we saw the deliberate professional as drawing on the deliberative democracy's dimension of inclusive discussions for the common good, to make decisions that allow all ways of knowing and doing to be considered in advancing future practice, but then ultimately moving beyond dialogue to include actions informed by moral reasoning.

Thus, we found that we shared the understanding that what it means to be a deliberate professional is founded on a need to reconcile thinking, doing and relating to others in professional practice and professional education. It is also based on the belief that there is a need to critique the current context within which professional education is delivered at university and the context of professional practice in order to develop alternative views of professional practice and professional education where the imbalance between technical know-how, moral stance and collective action is redressed. In the next two sections, we draw out the book's main contributions around these common threads.

Critiquing Context

With this edited book, authors have presented the current context as one where the 'new spirit of capitalism', is dominant, resulting in an increasing shift in universities' mission away from a definition of their role and place in broad social terms towards a more overtly economic role (Chaps. 2 and 4 in this book). This preoccupation with economic relevance is visible in the increase in auditing and predictive practices, fast and instrumental thinking, a redefinition of learning as a commodity, and a focus on self-interest and individualism.

It is argued that the greater value placed on individualism, managerialism and the market model as most effective ways of framing learning, and social and professional practices, erodes social relevance and a commitment to slow, critical thinking as well as moral, sustainable practices (Chaps. 3 and 12 in this book). The lack of

commitment to social relevance has, in some places, created a crisis of confidence in university leadership with a suspicion that the pursuit of money, power and influence at any cost as the dominant motivation of leaders can result in the loss of moral compass (Chap. 6). In turn, this transforms the classroom into a 'weak' public sphere, characterised by the relentless quickening of academic life and the rejection of traditional liberal educational values (Chaps. 4, 12 and 14).

It is important that academics, students and practitioners are made aware of these forces at play, because 'the economic and political process is subjected to an ubiquitous and effective administration in accordance with the predominant interests' (Marcuse, 1969). The examples discussed in this book, based on publicly funded universities in democratic countries, highlight this point that those who have initiated and implemented these new 'rules' do not necessarily seek to serve the common good or general notions of professionals' duty of care. Vigilance is, therefore, required to ensure that we do not find ourselves locked into more regressive structures and limited representations of learning, and social and professional practices that weaken our potential commitment to the common good.

One obvious way of maintaining this vigilance is to deliberate on and critique the micro limitations on practices, the ones that might restrict our options as individuals. However, this is not enough. It is essential that this critical gaze be applied beyond the individual, at meso-organisational and macro-social levels. Indeed, as Marcuse (1969) writes '[a]ccording to a dialectical proposition it is the whole which determines the truth—not in the sense that the whole is prior or superior to its parts, but in the sense that its structure and function determine every particular condition and relation'. Micro level practices do not exist in isolation. They are intertwined in and influenced by meso and macro level practices.

Rather than wait for the ideal conditions or simply provide a theoretical critique of practice situations, deliberate professionals need to dialogically examine existing structures and processes and act purposefully (Chaps. 6, 8, 10 and 11 in this book). They need to engage with the imperfect and, at times, unjust conditions to find ways of improving them. This is especially important in times when the future is increasingly uncertain, because to let things happen will only serve to further support or reproduce unjust conditions and practices (Chap. 2).

This deliberate engagement with the whole of context should not be left to a few self-selected corporate or economic experts or curriculum developers, but learners and teachers need to understand that organisational level structures have impact on micro level practices as well. We are aware, though, that this is a challenge because students are less likely to tolerate a system that lacks flexibility or responsiveness to their needs than to tolerate a system that restricts their ability to act in more latent ways. Therefore, the challenge in educating a new kind of professional, a deliberate professional, concerned with improving society and upholding moral standards for the common good, is to create conditions for students to question the taken-for-granted assumptions (Freire, 1973), to distinguish power from rational reason in dialogues (Habermas, 1987) and to make up their minds and act (Arendt, 1996).

To meet this challenge, authors in this book offer a theoretical foundation as well as possibilities for implementing a pedagogy of deliberateness. They offer examples

of how to learn to critically scrutinise professional knowledge and ways of developing an awareness of the relationship between theoretical knowledge, practical skills, and the moral and social dimensions and implications of their actions on their work and position in their field of practice.

An Active and Moral Stance

The moral perspective and political stance are another distinctive thread in this book. They offer a useful balance to the current paradigm. Some authors argue that within the deliberate educational framework, students develop an understanding that action cannot be separated from reflection, and authority cannot be separated from responsibility. They develop an understanding of 'deliberate professionalism' as 'public-good professionalism' (Chap. 10 in this book). Further, other authors argue that there is a need to unpack the moral and political contexts that condition professional practice and how to engage with them, not just as part of collective professional judgment, but to help practitioners and students overcome professional constraints (Chap. 5).

To be engaged, to participate and act in a morally and socially responsible way requires developing the capacity to understand competing contexts and purposes and imagining what is possible; and it then requires the courage to take a deliberate stance, and function with humility and conviction. This can mean, at times, teaching against the grain and drawing on pedagogical strategies that develop professional identities that are broadly outbound looking and morally grounded. Consequently, educators need to teach students to think about *why*, *how* and *with whom* rather than just *what* to think, and instil curiosity by asking them to take a position on 'what is just?', 'what is socially acceptable?'

By delving in the plurality and certain level of unpredictability of professional practice and paying attention to practice beyond disciplinary and individual practice, students are encouraged to explore the proposition that there might not be one best way to act, but that they need to choose one amongst possibly several good ways to act in a given situation. This might mean not being submissive, passive or unconditionally following others. Yet, this might also mean not acting, if acting risks jeopardising their ongoing employment or the outcome of examinations. Indeed, though authors in this book emphasise the deliberate professionals'—students, academics and practitioners alike—commitment to action and thinking, it is important to note that they do not naively promote action at all cost. They point out the dangers in assuming that any action is encouraged. They reason and present cases for deliberate actions that are contingent on a civil and moral society. They distance themselves from actions that are one-dimensional, purely initiated from self-interest and not based on thoughtful, collective consideration of their consequences on others (Chaps. 2, 5, 6, 7 and 12 in this book). As Arendt (1998) argued, such actions are better aligned with violence, because they disregard others and lack moral responsibility.

This collection of chapters proposes that as an educational ideal, the pedagogy of deliberateness celebrates the human capacity to reinterpret the status quo and seek other ways of 'doing', 'being' and 'relating' by disrupting unreflected thinking and changing direction or starting something new. A pedagogy of deliberateness seeks to encourage the exploration of the complexities of practice situations in rapidly changing circumstances, and cultivate an inquiring mind, taking a stance, showing initiative and 'having a go' beyond occupation-specific competencies. This means looking for more information from diverse perspectives, seeking more dialogue to really understand the reasoning of others, participating in collective moral judgments and decisions, and reconsidering one's own perspective. Moreover, a pedagogy of deliberateness aims to help students embrace the notion that '[t]he strength of the beginner and leader shows itself only in his [sic] initiative and the risk he takes, not in the actual achievement' (Arendt, 1998, p. 190).

It is argued that a pedagogy of deliberateness will foster active participation in developing future practice, if students are given the opportunity to take ownership of decisions made in shaping the path, impact and nature of their own practice (Chap. 13 in this book), and to explore and experience deliberate conduct by immersing themselves deeply and critically in professional knowledge practices (Chap. 9), digital practices (Chap. 14) and community partnerships (Chap. 8), for example, even if it leads to experiencing uncomfortable learning and teaching.

To become or be a deliberate professional requires courage because it involves taking informed risks. It takes courage for learners and educators to identify opportunities to challenge self, others and wider systems and to then take ownership of and some sense of control over their emerging practice (Chap. 3, 6 and 12 in this book). Additionally, it takes courage, because it compels academics, practitioners and students to be mindful and responsive to the train of consequences that can follow deliberate action. As Arendt (1998, p. 190) reminds us, this kind of deliberate action 'always establishes relationships and therefore has an inherent tendency to force open all limitations and cut across all boundaries'. Further, it means, at times, going against the trends of rapid changes, fast thinking, quick gains and quick fixes, by deliberately, carefully and slowly, taking on an active and moral stance (Chap. 13).

What Lies Ahead?

This book seeks to inspire academics, students and practitioners to reflect on and within social contexts, think for self and with others, take initiative to try out how things could be otherwise and learn from the consequences of one's actions. It also seeks to contribute to the existing debate and offer an educational future to develop ways of resisting unjust or unreflected practices. The new social context—with its many global challenges, including climate change, mass refugee migrations and an ever-increasing gap between rich and poor—can be used to remind ourselves that practice is intractably part of our political, economic and cultural reality. Indeed,

professional practice is historically constructed and continuously changing. This new social context should be used as an invitation to act differently and rethink professionalism in more socially—and ecologically—responsible ways.

In current times, where we are experiencing the dissolution of the traditional idea of profession and professionalism, we urgently need deliberate professionals who think morally and act thoughtfully and learn from the ever-changing contexts, because what lies ahead is more complexity in the mobile age, more global problems, and more contestation about professional education. The concept of the deliberate professional provides a platform for reflection, debate and change. Embedding the pedagogy of deliberateness in university professional courses is needed to make a difference for morally-informed sustainable future professional practices.

Though this collection of chapters offers some responses to how to implement the pedagogy of deliberateness, we realise that it does not fully answer the question of how to nurture the desire in academics to take on the role of intellectuals as described by Marcuse (1969), 'the intellectual to recall and preserve historical possibilities which seem to have become utopian possibilities—that it is his [sic] task to break the concreteness of oppression in order to open the mental space in which this society can be recognized as what it is and does'. It only partially addresses the question of how to sensitise academics to a pedagogy that is not simply about learning, teaching and assessing graduate attributes and outcomes that lead—more or less convincingly—to employment and serving employers' needs, but also about supporting students make sense of what they value, and developing options for their future role and place in society. Neither does this book provide definitive answers about how to convince students of the need to go beyond skill acquisition and models for mastering techniques and performance, towards carefully considering and actively taking part in shaping a future worth living in. Moreover, we have only begun to address the question of how to familiarise practitioners with the notion of the deliberate professional and promote deliberate professionalism in times when professionals may feel that they have no option, but to follow dominant discourses and practices.

If we are to seriously commit to educating deliberate professionals and embedding deliberateness in professional practice, we can see great opportunities in implementing it in workplace learning (WPL) practices, where students learn in authentic work settings under some form of supervision. Indeed, WPL has positive prospects to further explore how to bring about the changes or create the conditions for a new and more deliberate culture of learning and doing, because it is a hybrid learning space where physical-embodied, online-virtual or blended learning intersects with work and where students develop their professional identities and are socialised into their work roles—whether within community, public or corporate sectors. This hybrid space can provide the ideal disruption for students to be confronted with the messy reality of workplaces; for practitioners to mentor students and unpack their way of practising; and for academics to help students integrate and safely challenge theoretical and practical knowledge. A pedagogy of deliberateness in WPL would, therefore, enable students, practitioners and academics to increase their awareness of the socio-historical and cultural dimensions of and constraints on

practice, to constructively learn from each other and to deliberately act for the common good.

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Index