PRACTICE, EDUCATION, WORK AND SOCIETY

Professional Practice Discourse Marginalia

Joy Higgs and Franziska Trede (Eds.)

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Professional Practice Discourse Marginalia

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Professional Practice Discourse Marginalia

Edited by

Joy Higgs and Franziska Trede
The Education For Practice Institute, Charles Sturt University, Australia

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SERIES INTRODUCTION

Practice, Education, Work and Society

This series examines research, theory and practice in the context of university education, professional practice, work and society. The series explores spaces where two or more of these arenas come together. Themes that are explored in the series include: university education of professions, society expectations of professional practice, professional practice workplaces and strategies for investigating each of these areas. There are many challenges facing researchers, educators, practitioners and students in today's practice worlds. The authors in this series bring a wealth of practice wisdom and experience to examine these issues, share their practice knowledge, report research into strategies that address these challenges, share approaches to working and learning and raise yet more questions. The conversations conducted in the series will contribute to expanding the discourse around the way people encounter and experience practice, education, work and society.

Joy Higgs
Charles Sturt University, Australia

FOREWORD

In the pageant of practice,
in the diverse dissertations of discourse,
in the lived core and margin spaces of practice
in the magical musings of marginalia
lies practice experienced, imagined and inscribed.

Discourse without practice
is talk without purpose.
Practice without discourse
is walk without foundation.
Margins allow for things being the same
and for things becoming different.

In this book professional knowledge, practice and discourse take central stage as inseparable parts of the same whole: professional practice. This book presents six key arguments:

1. Professional practice is a complex human phenomenon that lends itself to multiple perspectives.
2. Professional practice and practice discourse are co-generative: meanings and meaning making lies in the space between them. Professional practice is the landscape and reality of its discourse. Discourse is the portrayal of and guide for practice in the professions.
3. Discourse (both verbal and textual) and its inherent practice has many lives (in the here and now, in the there and then), many forms (from ideas, to spoken word, to text, to images), many systems (disciplines, professions, occupations, organisations), many infrastructures (structural, virtual, human, technical), many frameworks (cultures, paradigms, disciplines) and many possibilities.
4. Margins are valuable means of containing the potential endlessness of life and work (see Swenson, 2003). They reflect the unrelenting expansion of practice and discourse, and yet, margins provide powerful and exciting spaces for creativity, reflection and appraisal beyond the practice and discourse core.
5. Marginalia literally refers to writing or adding images into the margins of texts such as books. We take this metaphor, apply it to professional practice discourse, and expand it to include developing new practices in the living margins of practice discourse-in-action as well as exploring the knowledge that lies in the core and margins of more formal discourse texts.

6. We need professional practice, professional practice discourse and marginalia to work in harmony but also to creatively disrupt each other to develop dynamic, transformative and complex future practice for liquid modern times.

This is a book addressed to professional practitioners, university educators, workplace learning educators, researchers and the professions. One of the challenges facing fields of discourse such as the human services professions and professional practice is that the key phenomena of any rich, human field of discourse (such as jargon, theories, practices) are complex (both multi-faceted and unpredictable). This is both an inherent reality as well as a precursor to the generation and inevitability of multiple perspectives arising around and through such phenomena.

In this book on professional practice discourse we take *discourse* to refer to written or spoken communications, conversations and dialogue concerning professional practice as a phenomenon that is at the same time conceptual, established, dynamic and enacted (see Chapter 1). Discourse, as presented in Chapter 3, can be understood as not just a matter of the public and written discourse owned by the profession; it is also the informal "talk" of communities of practice. We are interested in the discourse of professional practice in general and of particular professions, academic discourse and discourse as a living phenomena in professional practice.

This book is a dance, a dialogue between two fascinating phenomena: professional practice and discourse. In the 21st century these two are facing challenges as they negotiate their contested spaces in a rapidly changing global society. They draw on strong established traditions and expectations but they cannot be complacent in these illusory stabilities. Rather they must be awake to the imperatives of their own re-invention and re-claimed relevance to today's society and today's professional class in the workforce.

From another sphere of interest – the consumers of professional services – we face questions of authority and mastery of the previous mysteries of "the professions". The potential educational differential between these consumers and professionals is a contested space. The power of professional jargon-language is facing international media demystification, and the marketplace has come to dominate and commodify the former elite world of professional services. Many interests beyond professional self-direction and self-regulation are working their way into the hegemonic space of the professions' practice discourse, ranging from expanding technologies, the physical sciences, and the humanities, to human service and community groups. The very term profession is constantly being reviewed as society, knowledge and global non-differentiation evolve, and an increasing number of occupations join the ranks of emerging professions.

Across the chapters we explore the core spaces of professional practice discourse from the vantage point of the margins of this space, and the margin spaces as they interact with the core. *Marginalia* serve as an architect of destabilisation, challenge, revolution, reflection and sometimes affirmation of the central discourse space.

There are five sections in the book:

Section One: Professional practice discourse addresses the book context.

Section Two: Leading the practice discourse provides a series of dialogues across the core space of professional practice discourse highlighting people and ideas that lead practice discourse and marginalia.

Section Three: Writing from inside practice launches a number of dialogues from the contention that practice is the primary space where the reality of professional practice is known and appreciated through realising and contending lived practice. Through these experiences, received discourse can and must be challenged and new discourses will emerge.

Section Four: Writing onto and into practice gives voices to those whose words and authority lie in margins, those who prefer to remain in the margins, and those who are silenced in the margins of the primary discourse of professional practice. We examine ways in which these messages and voices can receive a forced audience of the "other world" core discourse guardians and instigators, or are welcomed to participate in an ongoing re-juvenation or re-invention of the emerging core of future practice.

Section Five: Marking trails and stimulating insights offers reflections, both stimulating and disconcerting, of how our marginalia discussions have or could weave trails into and leave legacies for professional practice discourse.

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Joy Higgs

MARGINALIA: OUR STRATEGY

This book was inspired by images and ideas of *marginalia*, which briefly, refers to writing in the margins. Marginalia is a term that was coined by Samuel Taylor Coleridge in 1832 (Jackson, 2001), although the practice predates the printed book, extending back to include commentary by bored monks in the scriptorium. Marginalia literally refers to notations in the margins of written work but can also figuratively refer to the way people influence the discourse (writings or ideas about a field) by writing in or from the margins into the discourse. In both cases marginalia contribute to and change the way people think about the field – in our case this field is professional practice.

The term most generally encompasses all reader modifications, including marginal notes, highlighting, underlining, and dog-earing (Basbanes, 2005; Jackson, 2001). "Marginalia provide a uniquely intimate glimpse into the reader's mind in the process of reacting to a text. There is something very personal about seeing someone else's words in their own handwriting" (Wagstaff, 2012, p. 2).

Margin notes are not intended to be part of the text but rather a re-mark or a re-sponse to another's thoughts. They may be made consciously by a deliberate annotator and critic, or they may be made spontaneously by a reader who is acting on impulse, stimulated to affirmation, disappointment, anger, illumination, or disgust etc. Marginalia have value to the annotator (in prompting responses or a way of remembering thoughts for later reflection), to future readers who may gain insights from both the text and the margin notes, to researchers (such as critics and cultural historians who produce meta commentaries or scholarly interpretations of the text or notes) and at times, to the original author who can learn about the impact of his or her writing on others.

In this book marginalia (in relation to professional practice discourse) is what we have written about; it manifests in the book product as you can see, and it was our lived process in writing collaboratively. The writing retreat, where most of the authors came together, was an intense, demanding and wonder-ful time of writing together and alone. This involved pairs or teams of authors writing in the core and margins of each other's work. After the retreat we continued our inquiries, exploring the work of other authors in the broad field of professional practice and practice discourse, often dialoguing with other authors to produce reflective and conversational chapters. Both during and after writing our chapters and continuing

through the phases of refereeing and final editorial review, the authors and editors added marginalia in the form of text and images. The purpose of these marginalia was to add comments to the authors' text, to incorporate marginalia as part of our multi-voice discussions on professional practice discourse and to be true to the book's purpose of illustrating and illuminating marginalia. As a celebration of our marginalia journey we produced a quilt (wall hanging) from the retreat; the quilt incorporated photographs taken during the retreat and margin notes that participants wrote around their photographs (see Chapter 29). This process served to promote discussions at the retreat and to celebrate the retreat experience.

We added the margin notes, mainly after the chapters were finished, to give the appearance of them being added after publication. The notes were provided by the authors as well as added by the book editors. We received permission from the publishers to add these notes during the finalisation of the book before the manuscript was submitted to create a visual image of margin writings and images.

Readers are invited and encouraged to contribute to our exploration of the phenomenon and practice of professional practice discourse marginalia. The book awaits your notations.

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Joy Higgs

A margin is an edge, a border, and a blank space that denotes the end of a space otherwise filled. A margin is an allowance, a measure, and a safety deposit. A margin is a place on the edge, a border between two realities. A margin is a place on the verge, a place full of possibility (Hickman, 2013, p. 41).

SECTION 1

PROFESSIONAL PRACTICE DISCOURSE

Section One of this book sets the scene and context for the book and examines its core components and key arguments. Chapter 1 addresses the question of what is professional practice and discourse and how they serve society. It explores their mutual, inseparable existence and contends that both are reflective images of the other, two sides of the one coin, acting in symbiosis. Chapter 2 considers practice and theory and how their conceptual and actual co-writing (in text/discourse and in professional practices) is both essential and inevitable. This chapter presents a model of practice-theory harmonisation. Chapter 3 introduces the notion of marginalia or the writing of margin notes into professional practice discourse. It presents the argument that both core discourse and margin discourse are essential for the critical wellbeing and evolution of discourse, which in turn contributes to shaping positive and dynamic professional practice. For a promising future practice we need: professional practice, professional practice discourse and marginalia. And, we need these to harmonise but also disrupt each other to develop dynamic, transformative and complex future practice for liquid modern times.

Joy Higgs

movement and flow are essential for change

JOY HIGGS

1. PROFESSIONAL PRACTICE AND DISCOURSE

Subsequent sections of this book will examine the literature, theories, practices, and experiences of professional practice and its discourse marginalia. This chapter focuses on the phenomena of professional practice and discourse. These phenomena exist inextricably through the fact and reality of each other and shape each other's frame and being. Practice has primacy and discourse is written about practice, through it and from it. Practice is documented, challenged, extended, recorded, rejected, justified and re-written through practice discourse. In the enactment and lived experience of practice creators/implementers (especially practitioners) and discourse producers/refiners (including practitioners, theorists, researchers, commentators) there is a mutual belonging and common purposes: to challenge, document and enhance the knowings, doings, beings and becomings of and through practice.

Professional practice is a complex human phenomenon that lends itself to multiple perspectives and interpretations both from within practice and through its dialogues and written discourses, formal and informal. The first section of the chapter examines practice perspectives. The second section explores the nature of discourse. The chapter concludes with a practice-discourse symbiosis model.

INTERPRETING PROFESSIONAL PRACTICE

Practice can be thought of as the enactment of the role of professions or occupational groups in serving or contributing to society. Professional practice is a social phenomenon and as such, it is inherently situated and temporally located in local settings, lifeworlds and systems. However, it is not only a socially-historically constructed phenomenon and artefact of human society it is also an intense experience of professional practitioners as an embodied, agential and self-realised way of being in the world and a part of the fabric of society's social practices. The complex abstract and social phenomena of professional practice are manifest through the practices or customary activities of professions (such as ethical conduct, professional decision making, client-practitioner communication, consultation and referral, and interdisciplinary team work) and through the chosen ways individual practitioners implement their professional practices.

A second interpretation of professional practice is to recognise that particular professions have a range, scope and particularity of practice that define and is defined by those professions. When we speak of the practice of law (for example), taking a society perspective, this evokes ideas of what lawyers do, why people seek out the

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 3-10.

services of lawyers, what sort of standards should be expected of members of the profession, what different roles are played by lawyers and how the law profession is unique and different to other professions. From within the law profession, professional practice is what members of the profession are expected to do (their practices and behaviours), what standards they are expected to uphold, how they support (e.g. mentor, role model) other members of the profession and how collectively they challenge, set and monitor the profession's roles, standards and performance. Each profession has a unique body of knowledge (i.e. a unique composite whole including overlapping fields of knowledge like justice that can be shared across professions), a particular language (including terms, nomenclatures, jargon, symbols), behavioural interactions (such as terms of address and professional etiquette), communication conventions (such as modes of referral) and decision-making practices (such as the place of precedent, logic, imagination and hypothetico-deductive reasoning in decision making). Professions are self-regulated, accountable, and under continual scrutiny and development.

Third, professions as a group of occupations face society expectations to demonstrate particular characteristics and behaviours that set them to higher standards of conduct and achievements in their service to society, in recognition of, and "repayment" for, the elite and privileged position that society accords professions. Professional behaviour (or professionalism) comprises those actions, standards and considerations of ethical and humanistic conduct expected by society and by professional associations and members of professions. Ethical conduct is clearly part of professional practice expectations and standards. Practice that is ethically informed, committed, and guided by critical reflection on one's own practice and practice traditions has been referred to as praxis. Another important consideration in this discussion about practice perspectives is that professions, historically have "stood for something" in society, acting in support of those who are underprivileged and in need, treating all people without discrimination, giving voice to important social issues and speaking for the voiceless. As members of the well-educated, privileged groups in society, there is a tradition of taking responsibility and actions in social justice matters.

Towards the end of the 20th century Ivan Illich (1977, p. 9) wrote these words below to challenge the place and power of the professions as well as the passive complicity of clients and community in this professional domination.

> The professionals, that is the skilled and learned experts who apply their knowledge to the affairs and in the service of others, are traditionally held in high esteem. For generations, divinity, the law, medicine … and now the newer professions in the fields of education, welfare, … etc. have been acknowledged as being selflessly devoted to the good of the weaker and less knowledgeable members of society … However, the question must now be asked whether the professions in fact provide their services so altruistically, and whether we are really enriched and not just subordinated by their activities. There is a growing awareness that … professions have gained a supreme ascendance over our social aspirations and behaviour by tightly organizing and institutionalizing themselves. At the same time we have become a virtually passive clientèle: dependent, cajoled and harassed, economically deprived and physically and mentally damages by the very agents whose raison d'être it is to help.

How has the 21st century changed this position? Have professionals become more driven by pursuits of wealth and status without the encumbrance of responsibility, in the face of higher costs of education etc.? Has the Internet, and more widespread public education improved client knowledge and assertiveness?

Abbott (1988) similarly questioned the role of professions in society. He presents the professions as growing, joining, splitting, adapting and dying. In his systems interpretation of the professions he examines the question of the division of expert labour and focuses on "jurisdiction", meaning the link between an occupation and its work and the boundaries between them. "Professions both create their work and are created by it" (ibid, p. 316). The professions are described as an evolving, interdependent system, with each profession having its own activities, roles and jurisdictions and with different professions having different (and changing) levels of control over these jurisdictional boundaries. Working within and across these boundaries occurs in both workplace and public environments.

INTERPRETING PRACTICE IN ACTION

Practice is a lived phenomenon that emerges from the enactment of life and career choices, and the socialisation and interests of individuals and groups of professional practitioners. It encompasses the *doing, knowing, being* and *becoming* of professional practitioners' roles and activities (Higgs & Titchen, 2001). These aspirations, activities and pursuits occur within the social relationships of the practice context, the discourse of the practice, and within the practice paradigms, systems, languages and settings (local and global) that comprise the practice world. These practice worlds and dimensions may be shared and they may be uniquely owned and manifest in a particular practitioner's practice.

I bring my *being*
to my practice
And in my practising
I am being me
and I am *becoming*
who I will be

My *knowing*
is understanding me
and my practice
through critical lenses
and against the backdrop
of the knowledge
and ways of knowing
that characterise
my profession,
my various cultures
and communities.

My *doing*,
my agency
and my actions
arise from
and in turn create
my *knowing, being*
and *becoming*.

And through these four
I practise
with others
and for them
under their scrutiny
and my own judgement.

In action, practice, can be collective (e.g. a profession's practice) and individual (i.e. an individual practitioner's practice). A (collective) practice comprises ritual, social interactions, language, discourse, thinking and decision making, technical skills, identity, knowledge, and practice wisdom; it is framed and contested by interests, practice philosophy, regulations, practice cultures, ethical standards, codes of conduct and societal expectations. The practice identity of individual practitioners, their chosen or received practice model and their enacted practice are framed by the views of the practice community as well as the practitioner's interests, preferences, experiences, meaning making and practice philosophy.

Personal practice narratives draw theory and practice together.

Connelly and Clandinin (1999) recognise the value of narrative life histories and storied life compositions in developing the professional identities of individual practitioners. Through their research into teaching they reflect on the changing and sustaining stories of teachers (practitioners) and the stories of schools (context) that together comprise the landscape of schooling. These stories shape the teachers' working lives and "these stories to live by compose teacher identity" (ibid, p. 94).

Communities or cultures of professional practice can be interpreted as professional groups that work in paradigmatic frameworks comprising common practices, cultural norms, interests and philosophies. These practice cultures arise from professional acculturation of members of professional communities and from critical choices, support for and interests in particular issues, values, fields of practice and practice actions. The philosophical stance of a practice community or professional paradigm includes the primary worldview and view of reality that underpins the profession's practice approach (its collective practice ontology) and the understanding of what constitutes practice knowledge and the ways such knowledge is created (its collective practice epistemology).

In general terms, practice cultures can be divided into three paradigm categories (Higgs, Trede, & Rothwell, 2007). In the empirico-analytical (natural sciences) practice paradigm, practice is characterised as objective and accountable and is underpinned by an objective, positivist view of reality, an empirical approach to knowledge, technical cognitive interests, and the search for prediction and objective evidence for practice. In the historical hermeneutic (social sciences) practice paradigm, practice is typically

subjective, contextual, emotional and risky; it is underpinned by social reality, embodied and constructed knowledge, practical, cognitive interests, and the search for agreement to support practice decisions. In the critical (critical sciences) practice paradigm, practice is collaborative, respectful, self- and system-challenging and transformative and is underpinned by the socio-cultural, historical construction of reality, negotiated understandings, emancipatory interests, and the search for transformation and emancipation as the purpose for practice.

The notion of practice models is useful here to reflect upon the idea that a practice culture and a community of practitioners working within a practice paradigm share a practice model. This might occur across a widespread, even international community who uphold particular theories or strategies such as Montessori educational approaches, to practices sharing technological goals and foci such as bionic surgical practices, to an international business-run practice such as international marketing consultants, to practices (such as policing and law) that operate within national or international boundaries, and so on. A practice model can also be locally operated such as by a hospital ward where patient management protocols are grounded in scientific research and humanistic principles. Practice models can also be personally constructed and chosen approaches for practice by individual practitioners. At times practitioners reject the hegemonic practice approach that was the primary or sole message of their education to take a more radical or novel approach. Other practitioners may leave the orthodoxy of institutional practice where conformity to the norm becomes an unsustainable pursuit. Still others might evolve their practice over time as they learn to appreciate different ways of being themselves in complex and changing worlds. Eclectic practitioners might draw on Eastern and Western practices to craft a unique hybrid approach that suits their own and their clients' needs. In each of these cases the point of the argument is that these practitioners have chosen their practice approaches informedly, consciously and in consideration of their own identity, motivations and commitments.

Yes - This is my practice model.

A DISCOURSE ON DISCOURSE

In this book on professional practice discourse marginalia, discourse refers to written or spoken communications, conversations and dialogue concerning professional practice. Discourse is a phenomenon that is at the same time conceptual, established, dynamic, virtual/online and enacted. As a verb the word (to) *discourse* emphasises the practices inherent in this phenomenon and can encompass formal processes (e.g. debate, dissertation, conference, consultation, colloquium) and informal processes (e.g. parley, chat), collective processes (e.g. conferences) and individual processes (e.g. soliloquy, diarising), and a range of interactions (e.g. verbal, face-to-face, virtual, written) using a range of media (e.g. electronic, telephonic, hard copy, images, symbols), a variety of word and wordless representations (e.g. gestures, images, texts) and a range of languages (living, dead, constructed, symbolic, hieroglyphic). As a noun, discourse encompasses the content and products of discoursing activities, as in: "the discourse of a discipline", "the current discourse on ethical conduct" and "the body of knowledge of this field". In keeping with the title of this book: Professional Practice Discourse

Marginalia, Figure 1.1 represents ways of framing the discourse on discourse with added marginalia notes.

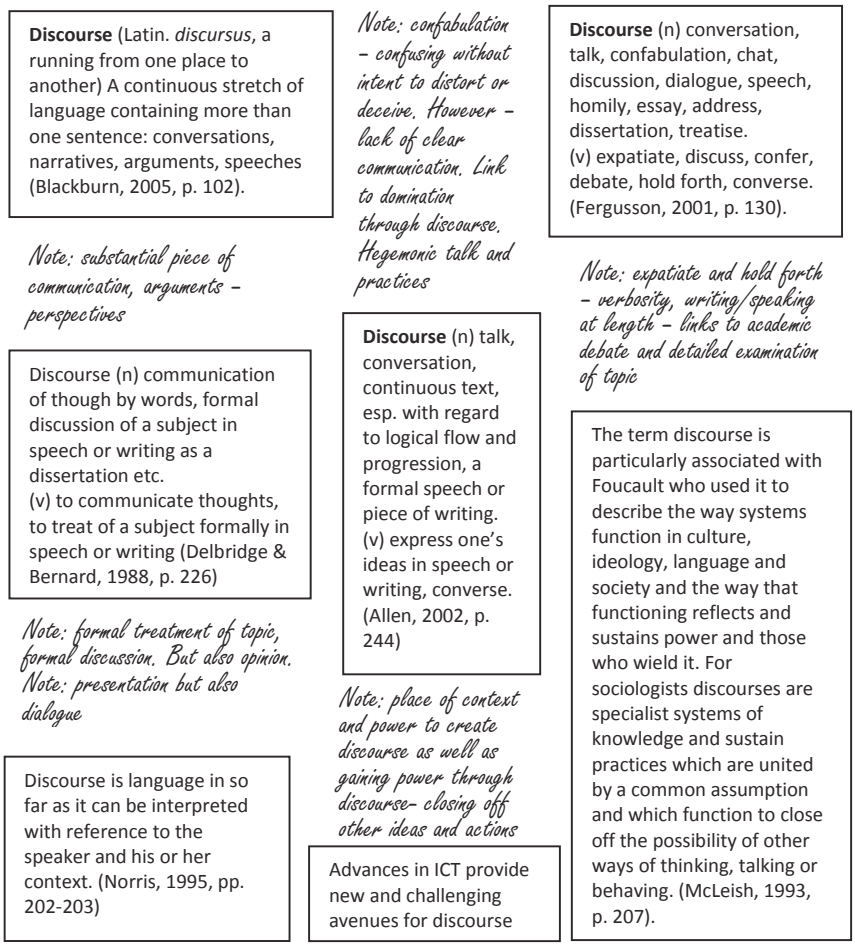

Figure 1.1. Marginalia in discourse extracts

PRACTICE-DISCOURSE SYMBIOSIS

In Table 1.1 a model of practice-discourse symbiosis is presented. The four quadrants represent mutually influential relationships across practice and discourse through research/propositions, theory, practice and case studies/narratives.

Table 1.1. A model of practice-discourse symbiosis

PROFESSIONAL PRACTICE DISCOURSE

	Experienced/Enacted	Theorised/Reported
About Practice Reports + Treatises	**RESEARCH + PROPOSITIONS** Writings/lectures about practice grounded in practice observations, experimentations and experiences, practice-based narratives, reflections in and on practice actions **Goals**: • to critically appraise and question discourse and practice • to propose new views on practice • to build on existing research and practice reports to critically propose new practices • to expound theoretical and research knowledge to practice populations • to inspire new ways of doing, knowing, being and becoming in practice • to critically appraise practice discourses in progress and in context • to transform informal practice reports into state of the art discourse	**THEORY** Dissertations/presentations, meta-theories about practice grounded in research, wisdom, theories, theorisations, reflections on practice, practice reports/case studies **Goals**: • to document and extend practice • to provide rationales for practices and the basis for further practice knowledge generation and theorisation • to create a meta (state of the art) view of practice and practice discourse • to provide the basis for practice innovations and evolution • to critique practice discourse against wider perspectives (e.g. history, culture, society evolutions, changes in language, technological advances, multidisciplinary perspectives)
Within-Practice Dialogues	**PRACTICE** Doing, knowing, being, becoming in practice, dialogues in practice as part of practice experiences and actions **Goals**: • to enact and facilitate practice (including formal and informal conversations) • to report on/record practice to support team practices • to demonstrate accountability in practice • to critique and extend practice through critique and debate • to deal with personal and professional experiences of practice • to role model and explain good practices • to reflect on one's becomings in practice	**CASE STUDIES + NARRATIVES** Reporting about practice, narratives, case studies, reflections, debates, presentations, and theorisations **Goals**: • to illuminate practice • to propose/justify/critique current and new practices • to explain and justify practice • to articulate new practice knowledge • to expand practice discourse through experiential knowledge • to share case experiences with the practice community • to articulate and justify practice decision making

PROFESSIONAL PRACTICE

Symbiosis refers to a mutually beneficial relationship, in this case between two living phenomena: professional practice and professional practice discourse. The four quadrants were generated by considering these phenomena as occurring or being constructed across two continua. The first concerns professional practice and ranges from practice-discourse situations that are experienced and enacted to those

that are theorised or reported in the public domain. The second continuum concerns practice discourse and ranges from practice dialogues that occur within practice to dialogues about practice from the outside. The four quadrants provide four ways of reaching into this symbiotic practice-discourse space and matching various goals for using and pursuing good practice and/or discourse through a deep understanding of how practice and discourse co-exist and are co-created.

CONCLUSION

Professions serve as well as influence society. They form a privileged segment of society's workforce and provide a range of services to clients and communities. The discourse of professional practice plays a number of key roles in reflecting, documenting, monitoring, critiquing, shaping and extending practice. Neither practice nor its discourse can exist in isolation of each other. Symbiotically they feed off each other, growing in conjunction. As we proceed through this book, professional practice becomes the context of our reports and contemplations and discourse its focus. Marginalia, the third player, is explored in detail in Chapter 3. It will be the catalyst that enters through the borders of practice and discourse to stimulate change in current practices and create future possibilities.

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Joy Higgs AM PFHEA PhD
The Education For Practice Institute
Charles Sturt University, Australia

NARELLE PATTON AND MAREE DONNA SIMPSON

2. CO-WRITING DISCOURSE THROUGH PRACTICE AND THEORY

In this chapter we write from a stance that acknowledges the primacy of practice and at the same time we seek harmony between practice and theory so that each can inform and enhance the other in the pursuit of exemplary practice and rich, informed practice discourse. The primacy of practice is a concept that contends that practice comes first in the development of knowledge and that theory is developed from practice (Eisner, 1988). Theory without practice has limited purpose. This understanding of practice-based knowledge, as primarily developed through practice, privileges practice in the process of knowledge development.

Through theory and theorisation, practitioners and scholars alike can explore practice as a general concept to more deeply understand what practice is like. From this deeper understanding we present, in this chapter, a dialogue between theoretical knowledge generated by scholarship and knowledge generated within practice. Such dialogues serve to identify challenge points where practice and theory can enhance and inform each other. Realisations in practice can thus become catalysts for the generation of the next practice theory and for that theory to inform, underpin and enhance the next realisations in practice. Illuminating the connections between theory and practice makes practice theory relevant to everyday practitioners with the ultimate aim of achieving improved outcomes for practitioners and service users.

Professional practice is a lived phenomenon and that professional practitioners may be required to challenge current practices, to act ethically in uncertain and dynamic contexts and to have the courage to change both themselves and their practice worlds for the better. We argue that a coalescence of practice knowledge developed in practice and theoretical knowledge developed by research and scholarship is needed to bring this inspirational professional practice to life. We propose a model of practice-theory harmonisation. We place practice at the core of this model and contend that it is through authentic and respectful relationships between forms of knowledge and knowledge generators (scholars, researchers and practitioners) that theory and practice harmony can be established and sustained.

How can practice theory enhance everyday practice? Understanding theory might identify opportunities to improve practice.

WRITING DISCOURSE THROUGH PRACTICE THEORISATION

Practice theories are important for the support and enrichment of practice because they provide a lens through which to illuminate important aspects of practice and human life that would otherwise remain hidden. Importantly, practice theories provide a vehicle to develop thinking about what might be involved in the notion of practice (Green, 2009) and therefore to understand more deeply what practice is like.

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 11-16.

Practice as a concept and a lived experience has been the subject of a considerable range of literature and theorisation. Within this body of literature, practice has been described in general terms as a broad range of doings or patterns of activities (Rouse, 2007). These patterns of activities include the use of relevant equipment and material culture, as well as vocabulary and other linguistic forms of performances (ibid). In an exploration of contemporary theories of practice, Rouse interpreted three core domains of practice: embedded, quality embodied and transformative domains. In combination, these three domains of practice, or ways of understanding practice, provide a useful framework for the development of broad and deep understandings of practice and of the practices of specific professions.

Contemporary practices are embedded in traditions or practice contexts, which exert a powerful influence over both the enactment of current practices and the formation of future practices. All practices are products of prior practices, shaped by contemporary circumstances and past histories (Kemmis & Grootenboer, 2008). Although it may be argued that practices comprise individual performances, these performances only become intelligible when viewed as belonging to, or embedded within, a practice tradition (Rouse, 2007). Practices may therefore be viewed as purposeful, situated and flexible engagements with the world, embedded in traditions and interactions with other individuals (Schwandt, 2005). Social practices exist and evolve in a context - a nexus characterised by an intimate weave of activity and objects, with a person's position in the nexus determined by the relationships among things in that nexus (Schatzki, 2002). Practices are also intrinsically connected to and interwoven with objects. Physical contexts shape practices through their ability to enable and constrain particular practice actions (ibid). Distinctive artefacts (such as the doctor's stethoscope) also play an important part in the implementation of any profession's practice and often hold a significant symbolic meaning (of role, place and power) in the practice. *Improve practice by questioning "how things are done here"*

Practices are dynamic and transformative, as a result of changing patterns of collective performances of practice within and across cultures and individual practice performances enacted in response to particular social contexts. Human practices, by occurring under different conditions and in different places, generally occur with adaptive variations (Kemmis & Trede, 2010). The particularity of practice performances and individual responses to practice contexts creates conditions for practice transformation (Schwandt, 2005). The transformative potential of practice performances shape both practices and the individuals performing them. This understanding of the dynamic and transformative nature of practice draws attention to the significant influence of practice contexts on practice performances and the need to explore the manner in which these contexts shape particular professional practices. *Practitioners have freedom to transform their practice.*

In this section, practice has been illuminated as a complex phenomenon encompassing a dynamic and broad range of activities embedded in particular traditions and embodied in human performances. Practice traditions or contexts include both material (relevant equipment) and relational (individuals' interactions with current practices) dimensions. Practices embodied in practitioners' performances and embedded in practice traditions are continually evolving and are

transformative for both individuals and practices. Practice theory, therefore provides a useful tool to facilitate fine-grained examination of how both individual and contextual factors shape the development of specific practices enacted by individuals in unique contexts.

Practice knowledge can arise from reflecting on practice experience.

WRITING DISCOURSE FROM PRACTICE

In this section we explore how professional practice knowledge is developed in practice contexts. Individual practice contexts are united by their fragility, temporary nature, vulnerability and inclination to constant change (Bauman, 2000). Work life is undergoing rapid, profound and ubiquitous change, influenced by both technological development and the global economy (Lehtinen, 2008). These professional practice work contexts can exert powerful and often tacit influences on the development of practice knowledge, with the potential to either inspire the next generation of professional leaders or to perpetuate the weaknesses of the previous generation (Eraut, 1994). Thus, the development of professional knowledge in practice requires the critical use of concepts and ideas embedded in well-established professional traditions. This criticality demands intellectual effort, an encouraging work context (ibid) and ethical courage (Patton, 2014).

Professional practice is built upon a solid foundation of specific practice knowledge that comes to life through practice performances (Kemmis, 2012). Professional practice involves creation of new understandings during practice (Higgs, 2012), with professional knowledge constantly generated and transformed in the service of others (Pitman, 2012). Professional practitioners are not bound by a rigid set of rules and performance directives; rather they take justifiable and considered action in given circumstances, even if that action challenges taken-for-granted traditions in a field. Professional practice is therefore inherently particular, relating to a specific individual in a specific circumstance, and (as best practice) seeks to achieve the best outcome for each individual. Practice-based knowledge is developed through practitioners' actions and is transformative for the practitioner, the people with whom the practitioner works and eventually, the practice tradition.

Knowledge generated in practice is developed through and from practice experiences and is therefore contextualised, authentic and dynamic. This knowledge constantly evolves as practitioners seek optimal solutions for often complex and unique problems. This knowledge is embedded in practice contexts and embodied in practitioners "doings" and "sayings". As such, some, or even much, of this rich, relevant and authentic practice knowledge may never enter written practice discourses. For example, individual practitioners' realisations from practice are rarely reported in peer-reviewed professional journals and textbooks. This knowledge is more often shared via verbal discourses between practitioners and sometimes during professional development sessions.

We need to develop strategies for sharing practice knowledge.

A MODEL OF PRACTICE-THEORY HARMONISATION

In previous sections we have discussed important contributions of research and scholarship as well as practice performance to the development of rigorous, credible and authentic practices and theories about practice. Building on previous sections, we now propose a broader model of practice-theory harmonisation. This model aims to bridge these two knowledge development spaces and harness the strengths of both in order to develop practice theory and knowledge that is credible, useful and most importantly enables practices that improve outcomes for those people with whom professional practitioners work.

We have placed practice at the centre of this model (Figure 2.1) and have identified socio-cultural or relational spaces as crucial to the harmonisation of practice-generated knowledge and practice theories. People are key elements of the success of this process. Relationships formed between scholars and practitioners are important because knowledge development in practice is largely an embodied and oral discourse while knowledge development through scholarship and research is largely a written discourse. Relationships between academics and practitioners provide a conduit for idea generation and for knowledge transfer between academic and practice environments. It is through this knowledge transfer, that propositional knowledge or practice theory can be enriched by practice experience and practitioners' knowledge can be extended by research and theorisation. We propose that people, through the relationships they form, provide a bridge between these two important discourses. *What can we learn from practice colleagues?*

Practice-theory harmonisation requires the development of sustained relationships between academics, researchers, theorists, students and practitioners. These relationships are best built on a solid platform of trust and respect. They should be mutually beneficial with each partner acknowledging the benefits of the relationship. Through these relationships academics are able to embed current practices in theory, and practitioners are able to combine current practices with theory. The end result is enriched, authentic and critical practice.

Practitioners who transition from practice to academia, often referred to as "pracademics", are able to provide a bridge between practice-based knowledge and professional discourse. Practitioners entering academia bring authentic and rich practice knowledge, informed by theory and forged by daily practice in authentic practice contexts. As pracademics engage with university curriculum they refresh and extend their theoretical understandings of practice and this allows them to harmonise practice knowledge developed through practice with practice theory developed through research and scholarship. However, as time passes, pracademics (unless continuing to work in practice) may lose contact with practice and become more deeply steeped in academia and their ability to harmonise practice and theoretical knowledge will diminish. This highlights the importance of sustained relationships between academics and practitioners to enable continued harmonisation of practice and theoretical knowledge. Workplace learning educators, practitioners who teach pre-entry students in the workplace, provide a valuable link for academics, practitioners and students in this harmonisation and dialogue space.

Research relationships between academics and practitioners open up another important space for practice-theory harmonisation. When academics and researchers have strong relationships with practitioners, opportunities for authentic research projects can be explored. Importantly, practitioners are able to identify meaningful areas of practice to research and in so doing, shape research direction. Research partnerships between practitioners and academics, where practitioners contribute practice knowledge and academics contribute research knowledge and skills, open up powerful spaces to shape current and future professional practice discourses.

Figure 2.1. A model of practice-theory harmonisation

CONCLUSION

In this chapter we have argued that coalescence of practice theories, developed through research and scholarship and knowledge generated in practice, is central to the development and enactment of exemplary professional practice and the dynamic generation and shaping of professional practice discourse. Understanding practice as a lived phenomenon and practice theory as its interpretation in professional practice discourse is an important foundation for this process. Theories provide ways of thinking about inspirational practices while practice incorporates embodied knowledge or "ways of doing" to achieve best outcomes for professional practice clients and communities in uncertain and dynamic contexts. We have introduced a model of practice-theory harmonisation to assist practitioners and academics to coalesce theoretical and practical knowledge in the development of inspirational practice. Practice is at the centre of this model. Practitioners and academics are

encouraged to purposefully seek and develop positive relationships with each other in order to develop exemplary practices that will meet the complex and fluid demands of 21st century society.

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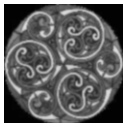
Narelle Patton PhD SFHEA
The Education For Practice Institute
Charles Sturt University, Australia

Maree Donna Simpson PhD
School of Biomedical Sciences
Charles Sturt University, Australia

JOY HIGGS



3. MARGINALIA AND CORE DISCOURSE

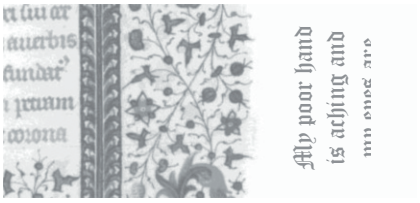
Shaping Discourse and Practice

This book was inspired by images and ideas of *marginalia*, which briefly, refers to writing in the margins. The scope and depth of this term will be discussed below. To set the scene, the book starts and ends with professional practice; it is both context and purpose of the arguments and cases presented in subsequent chapters. The discourse about, and arising from, professional practice (as discussed in Chapter 1) occurs in two spaces: the core and the marginal discourse spaces. The core space is typically written, more stable, and discipline-owned. The marginalia space of discourse is typically immediate, local, experienced, verbal, non-establishment, wordless and ephemeral. In this chapter we focus on contrasting core discourse that is recognised by the profession or field and marginal discourse marginalia including spoken, enacted, performed, online commentaries.

MARGINALIA

Marginalia is a term that was coined by Samuel Taylor Coleridge in 1832 (Jackson, 2001), although the practice predates the printed book, extending back to include commentary by bored monks in the scriptorium[i]. The term most generally encompasses all reader modifications, including marginal notes, highlighting, underlining, and dog-earing (Basbanes, 2005; Jackson, 2001). "Marginalia provide a uniquely intimate glimpse into the reader's mind in the process of reacting to a text. There is something very personal about seeing someone else's words in their own handwriting" (Wagstaff, 2012, p. 2).

The Scriptorium:
A place of writing



In this simulated marginalia in an illuminated manuscript we see the margin writer maintaining selfhood, identity, humour and more than likely, courage, in the midst of an allotted task of requirement, of shared ownership of the work and with commitment often lasting years.

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 17-26.

> We all know the reader-annotated book of the present day ... It's a scruffy thing. Somebody has used yellow highlighter to mark significant passages ... Perhaps it was the same person who scribbled some page numbers in ballpoint pen inside the back cover, with the odd word to show what subject the page numbers refer to, and who wrote a disparaging comment on the title page. (Jackson, 2001, p. 1)

The essential, defining characteristic of textual marginal notes across history is that it is "a responsive kind of writing permanently anchored to pre-existing written words" (ibid, p. 81). In some cases readers' notes (particularly where the note-maker is a famous person) may greatly add to the value (in monetary and message terms) of an annotated work.

Margin notes may be made consciously by a deliberate annotator and critic, or they may be made spontaneously by a reader acting on impulse, stimulated to anger, affirmation, disappointment, illumination, or disgust etc. Marginalia have value to the annotator (in prompting responses or a way of remembering thoughts for later reflection), to future readers who may gain insights from both the text and the margin notes, to researchers (such as critics and cultural historians who produce meta commentaries or scholarly interpretations of the text or notes) and at times, to the original author who can learn about the impact of his or her writing on others.

In this book (see Chapter 1) we are also recognising discourse to be the verbal and non-verbal dialogues within practice. In this case margin notes go beyond the idea of written text annotations to include the exchanges and commentaries that occur within practice settings and experiences and across lived and virtual spaces.

WHAT'S THE POINT OF MARGINS?

Margins or borders are the edges of something. In written texts, for over one hundred years, printers have followed the *golden ratio of page design*[ii] that assists in settling the reader's eyes on the text (Hickman, 2013). The margins are intended by publishers to be white spaces that aesthetically and practically (to allow for page binding etc.) frame the text.

> A margin is an edge, a border, and a blank space that denotes the end of a space otherwise filled. A margin is an allowance, a measure, and a safety deposit. A margin is a place on the edge, a border between two realities. A margin is a place on the verge, a place full of possibility (ibid, 2013, p. 41).

Is the core discourse unquestioningly right? Is it really durable? How do margin dialogues impact the core?

Are marginalia messages essentially disruptive?

Possibilities for what? To change? To reject orthodoxy?

In the tension space between the core and the margins lies the possibility.

This idea contrasts to T.S. Elliott's words: Between the idea and the reality, between the motion and the act, falls the shadow "The Hollow Men"

How does tension between the core and the margins catalyse change in thinking, discourse?

Standard texts allow for authors to write asides or explanations in footnotes. Dirda (1997) reflects on footnotes as follows "the weapon of pedants ... the lowly footnote, long the refuge of the minor and the marginal" is portrayed by Grafton (1997) as a singular resource wherein comments on texts may ultimately become alternative texts themselves.

An interesting point here is that footnotes, which, like margin notes, are similarly potential diversions in the text flow. Yet, footnotes and margin notes differ in authorship and purpose. Margin notes are not intended to be part of the text but rather a re-mark or a re-sponse to another's thoughts. Footnotes are part of the author's thinking and generally fit with the overall argument of the text, (but in some writing genres could be contrary points or historical background, not original ideas of the author). By comparison, margin notes might be expressions of concurrence with the author's views or direct critiques; yet again, they could be ideas or remembrances stimulated by the author's text. They go beyond the original text's scope, intent and imaginings.

> *By writing in the margins of texts we enter the dialogue of the text and we are taking the opportunity to have a conversation or reflect on (or react to!) ideas presented in the text.*

In writing about marginalia Edgar Allan Poe (2007) identifies his preference for buying books with sufficient margin space for his scribblings – his musings and critical comments.

> En achetant mes livres, j'ai toujours attaché de l'importance à ce qu'ils soient pourvus d'amples marges. … pour la facilité que j'y trouve à crayonner le pensées qui me viennent en lisant, mes approbations, mes désaccords ou, plus généralement, quelques brefs commentaires critiques. (Poe, 2007, p. 7)

In the face of all things fast and disposable – what pleasure there is in writing (or e-writing) our notes to keep.

In writing about many of the marginalia written by Ayn Rand, the author of the most challenging novel of the 20th century (Atlas Shrugged), Robert Mayhew (2009) describes Ayn as a key influence on many "new intellectuals" around the world. Robert notes that Ayn's comments are mainly negative or critical but reflects that this is typical of many marginalia. If readers agree with what others have written they don't actually need to comment on or repeat what was already expressed well. He also reflected on the idea that most of the time people write margin notes for their eyes only and for their own purposes.

Robert concludes that Ayn's margin notes tell us about her "matchless ability to think in principles" and "matchless mind in action".

Interesting: When reading margin notes or original texts – we may interpret but cannot wholly know what the author or the scribbler meant to say! The margin writers leave part of themselves on the pages they inscribe.

George Santayana was a poet, philosopher, critic of literature and culture, and a best-selling novelist. John McCormick (2011, p. xi), in a book on the marginalia of George Santayana, writes:

> In his essay "Imagination", George Santayana wrote, "there are books in which the footnotes, or the comments scrawls by some reader's hand in the margin, are more interesting than the text".[iii]

In the hundreds of books Santayana acquired he wrote comments that "serve to illuminate, to defy, to negate or interestingly to expand his authors' though in routine or surprising or frequently delightful ways" (McCormick, 2011, p. xi). These marginalia also serve to illuminate Santayana's originality and unique thinking, given his range of expertise and experiences.

EXAMPLES OF MARGINAL WRITINGS – DISCOURSE THEMES

In our book, as well as written margin notes, marginalia also refers to the way new discourses and practices are written or spoken into the main practice discourse or literature and, the way that major discourse may act to keep some subdiscourses marginalised. The core discourse of professional practice focuses on hegemonic practices, principal theories and accepted knowledge and understandings from dominant epistemologies. Where writers and practitioners wish to expound alternative viewpoints and practices they may choose to remain in practice and discourse margins, celebrating the freedom of this space or they may strategise to bring their margin work into the core spaces. In the following three examples we see these approaches variously in action.

The Body in Practice

Green and Hopwood (2015a, p. 3) pose the question: "In practice, does the body matter? … What value is there in better realising and articulating the notion of the professional practitioner as crucially embodied …?". In provoking and promoting a view of practice that is embodied and performed by corporeal beings, these authors argued that this position "has rarely been thematised, let alone problematised, or theorised" (ibid). In the same edited volume (Green & Hopwood, 2015b) other authors expanded on key arguments in this contested space. Loftus (2015) proposed that the reality of the shared life of practitioners, shares an intimate relationship with bodily knowing, the artifacts used in practice, and language use in practice. In the book's final chapter Kinsella (2015, p. 258) concludes:

> Moments of corporeality are ever present in the everyday practices of professionals, yet ironically, and problematically, these dimensions are largely absent from official accounts of practice, from the legitimizing discourses of practice, from the research literature, from the research literature and from conceptions of professional practice education.

Mindfulness in Practice

In a related argument around embodiment in human experience that has entered the marginal discourse Varela, Thompson and Rosch (1997) argue:

> We hold with Merleau-Ponty that Western scientific culture requires that we see our bodies both as physical structures and as lived, experiential structures – in short, as both 'outer' and 'inner', biological and phenomenological. … for Merleau-Ponty, as for us, embodiment has this double sense: it encompasses both the body as a lived, experiential structure and the body as a context or milieu of cognitive mechanisms. (ibid, pp. xv-xvi)

Varela and colleagues (1997) propound the value of mindfulness as a means of counteracting the profound groundlessness that faces society today and the uncertainty this brings to people seeking meaning in their lives. This approach is achieved not by seeking a new grounding (as many would advocate) and the pursuit of absolute answers, but rather by embracing groundlessness, awareness and mindfulness and seeking transformative experiences.

In the mindfulness research and practice of Tasker (2013) we see two parallel arguments to Varela et al., 1997. Tasker's research addresses a topic, human relationships in community-based practice, that are usually hidden behind the walls of clients' homes and embedded in the practice of the minority of practitioners who pursue this line of work. In seeking to understand ways of "being together" in practice (rather than the more typical "doing" practice) she developed a model of mindful dialogical relationships. In addition, she also moved away from dominant research practices, adopting poetics and narratives along with hermeneutics to research in a field that favours evidence-based practice and empirico-analytical research strategies.

Exploring hidden places!

Public Relations Ethics and Professionalism

In adopting a revolutionary approach to writing about public relations Fawkes (2015) has written powerfully through the traditional discourse margins of this field by adopting a non-traditional approach. She abandoned the often surface level writings about public relations to combine autobiographical insights and Jungian perspectives, producing a rich combination of contributions from sociological, philosophical and psychoanalytical literature in a multi-layered interpretation.

Looking beyond the usual.
Drawing on other discourses.

Intergenerational Ethics

In exploring care, uncertainty and intergenerational ethics, Groves (2014) sets out to examine key unanswered questions ignored in public discourse. He challenged the dominant discourse from within the field, producing a "refreshing alternative based on the creative integration of seemingly disparate bodies of knowledge from outside the dominant paradigm" (Barry, 2014). Groves argues that we need "to embrace ethics and morality of future-oriented care in which moral reflection must

focus on the potential for flourishing created by the strategies for domesticating uncertainty that are enacted within a society's forms of life" (Groves, 2014, p. 217).

Writing at the Margin

In his book Writing at the Margin, Kleinman (1997) explored the boundary between health and social change and the border between medical and social problems. He drew together in this book a series of essays he had written in the previous five years.

> Like seed scattered in a strong wind, they have appeared hither and yon in journals, edited volumes, and encyclopedias. I wanted to bring them together in one place, fix them in the scholar's amber. Together the essays attain a critical mass that more adequately then when considered individually represents my efforts to write a cultural critique of biomedicine and to elaborate a social theory of the experience of suffering. (ibid, p. xi).

Penned in the Margins

For Tom Chivers (2014) and his colleagues and the poets and authors whose work that is published through his edited works *Penned in the Margins*, such work embraces the goal and practice of "stamping at boundaries". He describes these collected works as a publisher that "looked beyond small-minded factionalism to promote the full diversity of poetries in Britain ... it has sometimes been called 'alternative'; and that's fine by me. Our relationship to mainstream literary culture has always been provisional, on the edge of things" (ibid, p. 9). Such writing takes risks and embraces non-dominant discourse, both in content and format.

Penned in the Margins stand for the power of words to challenge how we think, test new ideas, and explore alternative stories ... (and) there is language brought to bear on the world and on the self (Chivers, 2014, p. 12)

Reflections

What do these examples of marginal discourse have in common? First, they were written by people working in the margins of practice who wanted their voices to be heard, along with the voices of those for whom they were advocating. Second, both their topics and research/scholarship approaches are non-traditional; the dominant discourse and discourse strategies failed to have answers and tools they needed to examine their topics. Third, their work, in its weight, substance and scholarship, gave strength to the arguments and new knowledge contributions. Fourth, they courageously and with positive determination create an environment and a culture that allows for collective and like-minded writings. Finally, their writings leave a legacy that will forge a space into core discourse and will be a platform or catalyst for further writers to build on.

Here, writing about margin writings makes a meta statement.

MARGINALITY AND MARGINALISED DISCOURSE

The content of this book is not focusing on the topic of marginality or marginalisation per se. Yet through exploring the role and practices of marginalia in relation to discourse – we note that marginality and marginalisation often become the topic of these margin notes. Marginality refers to situations of isolation, otherness and discrimination of those not part of the mainstream.

An example of writing into the discourse on marginality is provided by Von Braun and Gatzweiler (2014). They examined the situation of people living on the edge of socio-economic and ecological systems and the different development policies that apply in such situations. By bringing together a range of experts including economists, ecologists, agronomists, geographers, business experts and sociologists, they addressed the nexus of poverty, exclusion and ecology to identify social policy actions and measures to overcome marginalisation.

McLeod and Allard (2007) explore a group of people living and seeking to thrive on the margins. They argue that "young women living on the education, economic and spatial fringes occupy highly ambiguous positions in today's social fabric" (p. 1). The work of these authors and their colleagues

> address the macro-picture of national and international policy and research on the social and economic effects of educational and social exclusion, the construction, representation and stigmatization of young women who are socially and educationally marginalized, the micro-picture of the biographical experiences of these diverse groups of young women who are negotiating their lives from multiple sites located on many different margins. (ibid, p. 5).

Professionals (practitioners and academics) in their regular roles, can be called upon to uphold the interests of marginalised groups, or they may choose to work in the margins of practice and discourse to address concerns they encounter there. Writing in margin spaces often delivers insights and solutions to wicked problems that are hard to define and solve; and such problems often need a range of perspectives and capabilities to address them.

ONLINE MARGINALIA

In setting the scene of marginalia for this book I have concentrated on the tradition of written text where most marginalia has occurred. In today's discourse we need to incorporate online texts with their inherent challenges of authorship, sourcing and authenticity, rapidity of changing "truths" and veracity, and overwhelming volume and mass of material. Very little of this online discourse to date has the durability and the long historical embedding of traditional literature. Instead of literature and the solid, long tested ideas in the disciplinary discourse grounded in past knowledge and argument, the online world of discourse is much more temporary.

Ideas tumbling
Around each other
Not standing
On the shoulders
Of giants gone before
But scrambling
Jumping over each other
Flashing across
Our consciousness
In Facebook
MY VOICE!
In blogs and wikis
Who wrote that??

As authors of texts, margin commentaries and online communications we face the challenge of changing rules of scholarly and personal writing. We need to ask ourselves who are we when we are online? This is a question addressed by Monson (2015, p. 34) who contends "We are filled with blanknesses. Are our hearts somehow more bare when we exist as avatar? Even a name, .. title, nom de plume is avatar. Who or what we are, we represent."

It is so much easier to access and notate e-literature, to dislocate it from author and context. Where is our veracity and our substance in the face of this chaos and cacophony of nameless, faceless voices? How do we define the core and margins of this ephemeral dialogue space? Is the argument of the core or in the marginalia? Future writers of meta interpretations, like McCormick and Mayhew above, will encounter a much more fluid and *virtually* unending space of commentary to process. They will need all the meta tools (search engines and the like) of this new discourse world to cope with the magnitude and complexity of this task.

DISCOURSE ANALYSIS

Discourse analysis (Schwandt, 2007) refers to examining language in texts in communicative contexts. Discourse theory addresses the means (material, institutional, ideological, relational) through which discourses are constituted, operated and conflicted. It is primarily concerned with analysis of the process of communication itself. Postmodern discourse theory contends that all social phenomena are amenable to linguistic analysis since they are structured semiotically by codes and rules (ibid). That is, meaning is not (a) given, but is socially constructed.

Marginalia could be considered as part of the composite text that is to be analysed, with both the original and subsequent authors being part of a social co-construction of the evolving text. Alternatively discourse analysts could examine the meanings reflected in the original text and the meanings added by the marginalia writers. Further, the marginalia writers themselves could be pursuing discourse analysis.

CONCLUSION

This chapter has explored the nature and purpose of marginalia. It recognises the links between writing into the core discourse or text and writing into the margin spaces. The history of marginalia focuses on written texts, however, in applying the idea of entering the marginal space of discourse to professional practice discourse as discussed in Chapter 1, such marginalia may well be thought of (and enacted) as both written and spoken messages across the recorded and living places of professional practice and its discourse. Both core discourse and margin discourse are essential for the critical wellbeing and evolution of discourse, which in turn contributes to shaping positive and dynamic professional practice. The chapter introduces the margin places of discourse as places of critique, commentary and inspiration, as well as places of marginalisation, of work and words that support the marginalised, of spaces for singing up the voices and actions of the non-dominant, and of places to embrace otherness beyond core discourse and received or hegemonic practices. These spaces will be taken up as canvasses for discussions in future chapters in this book and dialogues about future ideas and professional practices. It is possible (but not always inevitable or desirable) that today's marginalia may become tomorrow's orthodoxy.

NOTES

[i] See Popova, M. (2012). *Oh, my hand: Complaints medieval monks scribbled in the margins of illustrated manuscripts*. Lapham's Quarterly, March.

[ii] See Bringhurst, R. (1997). *Elements of typographic style*. Point Robert, Washington: Hartley and Marks Publishers.

[iii] Santayana, G. (1922). *Soliloquies in England and later soliloquies*. New York: Charles Scribner's Sons, p. 124.

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Joy Higgs AM PhD PFHEA
The Education For Practice Institute
Charles Sturt University, Australia

SECTION 2

LEADING THE PRACTICE DISCOURSE

Section 1 provides the foundation of this book by critically appraising how the key terms in the book have been defined: professional practice, discourse and marginalia and how the practices underlying these terms co-create each other. Building on these foundations Section 2 addresses the following key questions: What themes abound in the professional practice discourse? Which themes and authors are leading this discourse? Key thinkers and their contributions to the discourse are highlighted in this section as authors and topics of conversation.

Chapter 4 explores the complexity of professional practices in organisations and communities. Chapter 5 presents one of the key themes in the professional practice literature, the challenges of praxis – ethical practice.

A theme that is cycling through academic practice discourse is examined in Chapter 6: knowledge and epistemic cultures. The chapter reviews this topic by placing it in a dialogue space between the core and margins of professional practice discourse.

Chapter 7 takes a long held view of practice as something to appreciate, to recognise its rich depth and lived experiences. Chapter 8 considers the relationship between wise practice and practice wisdom, and the way these phenomena arise from and contribute to practice discourse. Chapter 9 examines the topics of ethics and expertise in professional practice discourse. What is the relationship between ethics, expertise and ethical practice?

Finally, in Chapter 10 the authors expound the value of disrupting professional practice discourse through the re-writing of professional practices.

Joy Higgs

bedrock …

diversity …

and giant redwoods

NITA CHERRY AND JOY HIGGS

4. WORKING IN COMPLEX PRACTICE SPACES

Focusing and Calibrating Professional Effort in Organisations and Communities

> The ethical paradox of the postmodern condition is that it restores to agents the fullness of moral choice and responsibility while simultaneously depriving them of the comfort of the universal guidance that modern self-confidence once promised (Bauman, 1992, p. xxii).

There is no doubt that the spaces in which contemporary professional practice is enacted are inherently complex. These spaces hold in tension the practice requirements of being human and technical, discipline-framed as well as interdisciplinary, client-centred yet professionally "managed", particularised for client and setting but held to evidence-based standards, and priceless in benefit but constrained by cost-efficiency imperatives. For the professional practitioner, working in these spaces means finding ways to focus and calibrate effort that are sustainable and defensible in the face of intense scrutiny. This chapter examines the dynamics of some of those tensions, with the aim of assisting practitioners to understand, articulate and confidently engage with them robustly and transparently. This discussion is illustrated by emerging developments in organisational governance. Not only is governance a significant dimension of practice spaces, but it is also one that is now challenged by the increasing complexity of practice spaces more generally. As a result, the chapter also illustrates how mainstream corporate discourses about individual, organisational and systemic governance are being challenged by voices from other sectors.

PRACTICE COMPLEXITY IN PRACTICE SPACES

Complexity thinking challenges conventional ideas and discourse by arguing that some things can never be fully understood, because multiple factors are interacting across time and space and across different scales of activity. Richardson and Cilliers (2001) have pointed out that complexity theory is itself evolving, taking several distinct forms. For example, a clear distinction can be made between hard systems thinking, which understands the world in terms of dynamics that can be tracked and engineered, and soft systems thinking that frames processes of learning and inquiry as systems.

Other authors contest complexity thinking, arguing that claims that a practice field or system is complex are often made without any evidence or any carefully argued logic (Hardman, 2010). The result of these differing viewpoints is an evolving and contested

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 29-36.

set of discourses, in which mainstream thinking about practice fields is challenged from a perspective that is itself multiple and contested. On the far margins of these volatile discourses, radical critique and commentary calls the whole conversation into question, as when postmodernists suggested that the self disappears when considered as text.

> The world is such that not just our propositions, our theories, our actions and our social institutions are contestable; rather, the world is such that the very frameworks by which we might try to come into some kind of determinable relationship with the world are themselves contested. ... We are in a situation of supercomplexity when our very frameworks for making the world intelligible are in dispute. ... There are no secure holds on the world (Barnett, 2000, p. 75).

Likewise, this is a time of relentless innovation, a time in which human ingenuity and imagination have unparalleled access to global resources of all kinds. The many opportunities, challenges and dilemmas associated with this era have led Oliver (2000) to describe it as an "age of complexity". Various dimensions of this era have been articulated thus:

- *The relentless pace of change*. Our individual and collective practices constantly need to develop to keep pace with the perpetual change of our globally connected world (Higgs & Cherry, 2009).
- *Rapid knowledge evolution*. The volume and scope of knowledge evolution is overwhelming in its rate of change and access possibilities.
- *Wicked problems*. According to Rittel & Webber (1973) wicked problems are so described because they are messy, circular, aggressive, feature ill-defined design and planning problems and pose personally demanding challenges. For Conklin (2003) wicked problems and, alternatively, juicy opportunities, are often systemic, with obscure links between causes and symptoms and potentially enormous consequences, such that people see them as unsolvable and tend not to pursue their solution. Data available to deal with wicked problems is typically limited, ambiguous and often contradictory.
- *Troublesome knowledge*. This term is used by David Perkins (2006) to describe knowledge that is potentially transformative and ground-breaking but brings with it enormous dilemmas as to how it is to be used wisely and ethically.
- *The knowledge use paradox*. Cherry (2010) describes the paradoxical situation in which high levels of specialisation in research and knowledge, combined with very divergent ways of dealing with difficult issues coexist with a collision and convergence of industries and disciplines. This has led to such blurring of the boundaries that we can be said to be in the postdisciplinary age.

One strategic way of dealing with the challenges of wicked problems and supercomplexity is to recognise the value of white spaces. These are the spaces between the words or marks on pages. In this book we see such spaces in discourse as ideal opportunities for marginalia; for comments and ideas that move beyond existing thoughts and practices. White spaces allow us to go beyond: existing rhetoric, theories and practices, the boundaries of what we know, what we can express and even beyond imagination and optimism. Emmett (1998) proposes that we can go *searching among the*

absences for solutions in the unknown, or white, spaces. In professional practice and in practice discourse, then, the challenge for professionals is to look beyond certainties, existing knowledge and received practices, and to imagine and explore new possibilities.

UNDERSTANDING PRACTICE COMPLEXITY THROUGH GOVERNANCE

Another strategy for managing the rise and global spread of modern organisation and managerialism is through governance which has come to be part of the common language of organisations of all kinds. Organisations provide the site for many forms of practice in business, government and non-profit activities, and significantly shape much of the context for practice. It follows that professional practitioners regularly participate in, and are affected by, the processes of governance.

This section examines the particular case of how the adoption of corporate governance in the third sector has impacted practice spaces, and how those changes are now under challenge from the margin.

The Impact of Governance on Complexity in the Third Sector – A Margin Note

While professional practice often occurs within the public (e.g. government) and the private (e.g. business, private practice) sectors, the third (not-for-profit, voluntary and community) sector is an important space for professional practice. Discourses of governance practice and theory in the third sector over the last three decades offer a striking example of the ways in which a mainstream position emerges, and how that position is being challenged from both the near and far margins.

In their commentaries on governance in the third sector, Cornforth (2004) and Cornforth and Brown (2014) highlight the complexities that beset the operation of the sector at every level. They call attention to the paradoxical tensions that make planning difficult and leave the way open for almost any action to be contested and challenged. Recent research into the discourse of management used in the practice world directly reflects that complexity. Hermans' (2014) exploration of the views of Australian third sector CEOs throws interesting light on the practice challenges that they believe confront them. Their thick descriptions convey a series of eight paradoxes of practice that they and their organisations grapple with including: balancing mission and being business-like, dealing with partnerships and dependencies and spending time on income generation alongside service delivery.

For many third-sector agencies, over many years, the guiding principles for organisation were derived from a strong sense of mission or purpose, while organisational activity reflected a combination of voluntary effort and remunerated professional practice. These were times when leadership and organising practices were idiosyncratic, reflecting the particular histories, cultures and communities in which non-profit efforts had grown. Calls to contribute were frequently based on strong, shared values of compassion, generosity and moral obligation. A more cynical summation of their administrative practices depicts them as being run "by the well-intentioned 'cardigan brigade', by pensioned-off minor officers from the armed forces, or by well-meaning financial illiterates" (Judd, Robinson, & Errington, 2012, p. 3).

Such revolutionary changes to third sector practice bring changes to its core discourse.

Times have changed, however. Instead of relying solely on voluntary efforts and the donations of private individuals, foundations and commercial businesses, third-sector organisations in many countries now receive grants or are contracted by government to provide services that the government does not want to provide itself. At the same time, as the number and range of non-profit agencies has grown, funding from both private and public sources has become more competitive and for smaller agencies, less reliable. The search for new and more certain funding strategies has led to the restructuring of some agencies, as smaller ones either disappear or merge with others to create the critical mass needed for survival. Others have taken the path of creating separate commercial and/or hybrid organisations that are run as profit seeking businesses.

The result of all these developments is that third-sector organisations are now expected, by both government and donors, to be transparent, efficient and accountable in their operation. They are also expected to comply with rules and regulations that cover things like the protection of privacy, food hygiene, and health and safety. The adoption of modern corporate organisation, with its regimes of managerialism and governance regimes, is now widespread across the third sector and across the world. The subject of governance attracts a great deal of interest in both academic and practitioner commentaries. Although definitions abound, its close association with modern corporate organisation is reflected in the way it is most commonly defined: the direction and control of the organisation and its meeting of accountability obligations to external stakeholders, especially those who fund the organisation or run its regulatory environment (Hodges, Wright, & Keasey, 1996).

Principles of corporate governance address the ways in which financial resources are mobilised and accounted for; the efficient use of resources of all kinds, including human effort; the maintenance of standards for service and product quality and reliability; and the meeting of legal and other regulatory requirements, that now include a range of social, environmental and safety issues. Norms of governance themselves have become institutionalised across the many sectors and regions in which organisations (small and large) operate. These norms and expectations of quality counteract organisational chaos but, regardless of the sector, are associated with the cost of time, effort and distraction from primary work tasks, that comes with ever more rigorous demands for public accountability and transparency.

With the widespread adoption of modern organisation and governance by government, educational and research institutions, and non-profit organisations of all kinds, professional practitioners can find themselves caught between the standards and accountabilities expected of them by their employers and those dictated by their accrediting bodies. Even trying to describe or negotiate their practice on a practical day-to-day basis requires them to use the language of modern organisation and governance, rather than that of their wider community of professional practice. And their performance goals and indicators will certainly reflect the priorities and requirements of their employing organisation.

Another consequence of the adoption of corporate governance has been the homogenising of the discourse for practice and for policy and theory. This homogeneity creates legitimacy and an appearance of robustness for external stakeholders but does not necessarily equally reflect the actual contribution of organisations across the various

sectors. For example, the mainstream governance discourse is one of economic rationalism, and strategic management where the language of performance metrics (Pynes, 2011) replaces the political, social and spiritual discourses that could capture the full contribution of the third sector.

Parsons and Broadbridge (2004), and more recently Ainsworth (2013), are among those expressing concern about the adoption by non-profit managers of a professional identity borrowed almost exclusively from business and from industry, and from the strategic planning movement in particular. Similarly, Grant (2012) argues that the measurement and monitoring of performance and the tying of funding to demonstrable outputs and outcomes, while understandable in terms of public governance, significantly moves agencies away from traditional trust-based and philanthropic relationships. These concerns are but one aspect of the larger issue of what is referred to as mission drift: the pull away from the founding vision of the organisation and the gradual loss of trust-based and values-based decision-making and leadership. Mission drift happens as agencies try to stretch their resources to take on activities (like branding, reporting and marketing) that undermine their ability to stay on track with core goals.

Other challenges to the mainstream adoption of corporate governance by the third sector come from a different direction. Many argue that the work of the sector per se engages a greater level of complexity than that of the for-profit sector, and therefore demands a more sophisticated and nuanced approach to governance, both at organisational and systemic levels:

> Public and non-profit leaders face many of the same pressures of private sector organizations, but often have fewer resources and a more complex set of relationships with stakeholders. Clients and citizens are different than customers; legislatures and donors are different from stock and bondholders; organizational governance structures are often more complex and involve a greater number of actors who must be involved in any organizational change in the public and non-profit sectors (Davis, Kee, & Newcomer, 2010, p. 68).

In particular, contractual arrangements with government, networked services, and new relationships with for-profit organisations pose serious challenges for the corporate forms of governance adopted by the third sector. Hierarchical control systems that require a unitary organisational focus are unable to deal with the complexity and ambiguity of the dispersed powers of loosely-coupled organisations (Bradshaw & Toubiana, 2014). And Stone, Crosby, & Bryson (2013, p. 249) have drawn attention to the "chaotic character of collaborations, often driven by complex internal dynamics and external uncertainties".

Models of governance that reflect the interdependencies between non-profit organisations and between them and their communities include suggestions for community participation and decision-making (Freiwirth, 2014) and nested governance (Bradshaw & Toubiana, 2014). Beyond the abstractions of community engagement, inclusion and access though, such models must deal with issues of power, control, inter-dependency and trust that are inherent in human relationships within and between organisations. Recognition of the vitality of these issues under conditions of complexity has drawn a more radical response from at least some commentators.

Consider the dynamics and challenges of liquid modernity (see Bauman, 2005).

More Radical Voices on Management and Governance

Based on their practical research engagement with community projects in very different geographic areas of Australia, Earles and colleagues (Earles & Lynn, 2005; Earles, Lynn, & Jakel, 2005; Earles & Lynn, 2012) describe how global and parochial discourses and practices of management and governance are capable of fracturing and dis-membering the provision of human services to local communities. In the process, they can have an even greater impact, threatening communities' fundamental experiences of place and \identity. Earles and her colleagues sought to understand organisations and systems that are "simultaneously robust and fragile, that exhibit order at the edge of chaos, that restructure time and space, that reorder what is present and what is absent" (Urry, 2004, p. 127).

Driven by these experiences, Earles and colleagues have suggested an emergent way of organising that they call transformational collaboration. In crafting their model, they draw on the concepts of integral theory and spiral dynamics (Wilbur, 1996), spiritual capital and intelligence (Zohar & Marshall, 2004), and collaborative change practices. They explicitly challenge what they see as the pragmatic and self-interested drivers of most efforts at networking and seeking collaborative advantage. So instead of framing collaboration as a means of gaining efficiencies, pooling resources and information, and sharing risks, they suggest that doing things together is for the purpose of transforming the people involved, their practices, their organisations and their communities. These transformations are of a kind that emphasise power sharing, and community-led definitions of need.

Observing the "limited studies of principles and logics for building collaborative structures within human service provision that enhance citizenship and civil society" (Earles & Lynn, 2012, p. 125) they have developed their own perspectives, expressed in language that explicitly articulates the informing values of transformational collaboration. Their set of *principles* includes seeking a *state of equanimity*, balancing negotiation, planning, action and reflection, and using emotional, intellectual, and spiritual intelligences. *Abstract fractal oneness* is a state that recognises the complexity of independent and interdependent temporal and spatial actions. *Relational synergy* involves epiphanic connections of trust, identity and resources between individuals and local organisations and groups, inspiring people to work beyond their usual boundaries and sense of responsibilities. *Groundedness* relates to strategies and activities deeply rooted in the communal and cultural soils of local groups, recognising local context, ownership, power, control and local leadership. *Conscious sustainability* involves continually reading the dynamics of a complex world and adjusting organisations so that they can form, develop, reproduce or die according to their life course. The *logics* in this approach to interpreting and implementing organisational practice are the basic design elements for collaborative practice.

At this point our chapter seemingly comes full circle – from complexity through a discussion on the pros and cons of pursuing control – back to complexity, indeed to an embracing of complexity. Yet, this complexity is not unbridled but instead it is understood, valued and not watered down; through appreciation and profound understanding such complexity becomes a collaborative not chaotic space.

CONCLUSION

In this chapter we have explored and illustrated the increasing complexity of practice spaces by considering the example of organisational governance. In understanding this complexity as *white spaces,* we believe that it is possible to create new ways of engaging with wicked practice problems. The third sector suggests strategies for this engagement. One strategy presented is to write and practise in the white spaces of practice discourse and professional practice. Through this creativity we look for the opportunities that the problems themselves and the white spaces provide. This is creative marginalia.

A second strategy is to stand back and view bi-directional marginalia in action. First, the mainstream practices of governance were brought into the non-mainstream sector as a response to the changing opportunities and demands it was facing, such as the availability of government funds and the expectations of accountability. Through these processes a practice that was marginal became increasingly a part of the core of practice and discourse. Second, the new player in the field of governance, by entering this central space, changed the core discourse, enriching it with new possibilities and narratives. Both of these dialogues are associated with new problems (e.g. changing identities, ambiguities in primary purpose). Yet, at the same time, both existing and newcomer governance players face practice development possibilities (locally) and development of governance as a practice and discourse.

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Nita Cherry PhD
Faculty of Business and Enterprise
Swinburne University of Technology, Australia
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Joy Higgs AM PhD PFHEA
The Education For Practice Institute
Charles Sturt University, Australia

NARELLE PATTON

5. A PRAXIS PERSPECTIVE

Musings on the Works of Kemmis and Wilkinson

SETTING THE SCENE

One of the strong and enduring themes in the discourse on professional practice is praxis. At the core of professional practice lies the ethical aim of achieving optimal outcomes for clients in their unique situations. In this chapter the contribution of praxis to the professional practice discourse is explored through the work of two key writers in this field: Stephen Kemmis and Jane Wilkinson. In keeping with the purpose of the book to explore professional practice through the contributions and creativities afforded by marginalia, the chapter will adopt a dialogue approach whereby the author has written through the margins of existing work of Jane and Stephen to highlight, appraise and build on these prior writings.

PRAXIS IN PROFESSIONAL PRACTICE

Chapter 1 presented professional practice as a complex human phenomenon that lends itself to multiple perspectives. It could be argued that praxis is a perspective on practice. If so, what added value does the perspective of praxis bring and how does it enrich our understanding of practice? Alternatively it could be argued that beyond providing a perspective on practice, praxis is an inherent part of professional practice without which professional practice is not genuinely realised. If so, what implications does praxis have for practitioners, managers, academics and researchers?

Today we want professional practitioners to have qualities that extend beyond professional practice knowledge in the form of a disposition toward wisdom and prudence that Aristotle called *phronēsis* (Kemmis, 2012). We not only want good professional practitioners, but we want professional practitioners who will do good (ibid). This call for professional practitioners "who will do good" underpins the importance of recognising praxis as an inherent part of professional practice and the value of facilitating dispositions towards praxis during professional education programs both before and after entry into professional practice. The development of dispositions towards praxis will further contribute to the development of career-ready graduates who are able to positively contribute to the organisations in which they work through innovative and ethical practices.

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 37-46.

PRAXIS

Over time, Stephen Kemmis and Jane Wilkinson, along with other scholars have explored and extended the concept of praxis. The writings of Kemmis, Wilkinson and colleagues (Kemmis & Smith, 2008a; Kemmis, 2010) portray praxis through two lenses: a neo-Aristotelian view of praxis as "right conduct" and a post-Marxian view of praxis as "socially responsible, history-making action". Viewing praxis through these lenses, Kemmis and Wilkinson have embraced individual, situated, socio-cultural and discursive dimensions of praxis. This understanding of praxis was largely guided in the first instance by the classical account of praxis put forward by Aristotle and extended by the more critical perspectives of Habermas (1972), Gadamer (1983), MacIntyre (1983) and Dunne (1993). In short, the Aristotlean sense of praxis finds its locus in the one who acts, while the post- Marxian sense finds its locus within the world and in the unceasing flow of history made by human social action (Kemmis, 2012). Building on Aristotlean and Marxist philosophy and their own research and scholarship, Kemmis and Wilkinson have developed a view of praxis as individual morally-committed actions undertaken in the world, that are shaped by, and in turn shape, the world.

Action is core to praxis. Praxis is action (Kemmis 2012). Further, praxis is a particular kind of action, one that is morally committed and informed by traditions in a field and seeks the best outcome for particular individuals in given circumstances (Kemmis & Smith, 2008b). Praxis occurs when people, after taking a broad view of current circumstances and consequences, determine what it is best to do, and then act (Kemmis & Smith, 2008b). Aristotle (2003) underlined an important distinction between praxis as a form of conscious, self-aware action and technical action (*poiēsis*) and theoretical contemplation (*theoria*) (Kemmis & Smith, 2008c). Underpinning Aristotle's conception of praxis as action is *phronēsis,* a disposition that constitutes practical reasoning and philosophy, develops through experience and reflective thought, and guides praxis (Kemmis, 2012). Praxis is the morally committed action and phronēsis is the disposition that orients individuals towards particular kinds of actions.

Marx (1852) presented praxis as "history-making" action. Marx argued that social structures, ideas, theories and consciousness emerge from individual and collective social action (praxis) (Kemmis, 2010). Praxis is realised in the world through the actions (sayings, doings and relatings) of people, individually and collectively (Kemmis, 2012). The immediate and long-term effects of these actions change not only individual practices but also worlds of practice (Kemmis, 2012). Thus praxis is transformative for the practitioner, the practice tradition and the people with whom the practitioner works. Professional practitioners are accountable for their actions. Through experiencing the irreversible consequences of their actions, professional practitioners become wiser about making action choices when they encounter uncertain practical situations (Kemmis, 2012). The practice knowledge and wisdom developed in this manner are pragmatic, variable, context dependent, and oriented toward action (Kinsella & Pitman, 2012). Thus praxis can be considered as wise action(s) aimed at achieving optimum outcomes for others in varied circumstances.

Praxis, viewed as action, is grounded; it is embodied and embedded (Kemmis & Smith, 2008b). *Praxis* recognises that the person who is acting is doing so in response to the practicalities and particularities of a given situation – they do the best they can do on the day, the best they could do under the circumstances (Kemmis, 2012). This highlights the important contribution of individual dispositions (such as courage and integrity) to the enactment of praxis. This embodied and embedded nature of praxis underscores the importance of understanding contextual and individual influences as well as the interdependent relationship between practice contexts and individuals within praxis development and enactment.

Contemporary professional practices are largely enacted in workplace contexts. The juxtaposition of professional and workplace practice draws attention to a critical tension in the development of praxis in workplaces. This tension arises from the identification of dual identities for professional practitioners (as professionals and organisational employees) in workplaces. This dual identity involves the potential for tension between achievement of professional and organisational goals. The effectiveness of institutions in which professionals practise is increasingly being evaluated on the basis of output measures linked to concepts of productivity (Pitman, 2012). As an example, physiotherapists work in healthcare environments with increasing fiscal restraints and demands for accountability, that also require the establishment of collaborative partnerships with clients, caregivers, colleagues and other health professionals (Ajjawi & Patton, 2009). These increasing requirements for productivity and accountability placed on professional practitioners by contemporary workplaces create the potential for a complex and conflicting set of professional and organisational interactions. The manner in which individual practitioners resolve these tensions is likely to be strongly influenced by individual dispositions in combination with the strength of workplace hierarchies and these factors will shape the character of professional practice performances and consequently praxis enactment.

Accepting the complementarity between individuals and their environments, Saltmarsh (2009) proposed that an understanding of the work of professional practitioners, as constituent parts of their environments, offers an important contextual tool for understanding the complexity of the enactment of professional practices (praxis). Bourdieu (1977) laid the groundwork for later theorising on the relationship between individuals' dispositions and the nature of workplace action. Importantly Bourdieu asserted that individuals' different dispositions translated to different amounts of capital with which to "play the game" which in turn, directly influences the nature of workplace actions. In relation to praxis, professional practitioners require appropriate amounts of capital to undertake the best action possible (especially if this action requires challenging taken-for-granted practices) in a given situation. It might be further argued that the ability to challenge taken-for-granted traditions in a field requires practitioners to have confidence in the appropriateness of their decisions as well as the courage to question, and if appropriate act, outside hegemonic practices. For example in hierarchical healthcare contexts, physiotherapists require confidence in their clinical decisions and courage

to question those in positions of greater power such as medical practitioners to achieve the best outcomes for their clients.

transcending hegemony

This discussion of praxis as morally committed actions embedded in practice contexts has drawn attention to core capabilities that enable ethical professional practice actions and praxis development. Capability, understood broadly as abilities, personal qualities (e.g. integrity, empathy and ethical courage), judgement and potential to act beyond current competence, is central to the development of individuals who are ready to act ethically in uncertain, unfamiliar and dynamic contexts. These core capabilities encompass creative thinking, care, compassion, critical consciousness (Kemmis & Smith, 2008b), sound decision-making, including the ability to select relevant and credible actions for the circumstances at hand and the ethical courage to undertake such actions even in the face of pressure to conform to hegemonic practices.

RESEARCHING PRAXIS

The aim of research then, is to unsettle and change the way things are.

Stephen Kemmis (2010), through an exploration of the concept of researching praxis, has illuminated ways in which authentic and meaningful praxis research can be achieved. Stephen contends that at the core of praxis research is the aim to change praxis for the better and that authentic praxis research might be best undertaken from within particular practice traditions. Thus the "happening-ness" of praxis and consequently praxis research is privileged and the centrality of action and not just contribution to discourse, to praxis research is highlighted.

At the heart of praxis research is positive action. Praxis research is oriented towards change in praxis rather than contributing to the development of knowledge and theory alone (Kemmis, 2010). Praxis research aims to change praxis by developing an inquiry culture in practice settings, nurturing a critical approach amongst participants and empowering participants to take action (ibid). Praxis research privileges and develop practitioners' life experiences. As such, action and critical hermeneutic research frameworks are congruent with praxis research aims. Action research aims to change practices and transform the individuals performing the practices plus their circumstances from within (ibid).

Approaches to researching praxis that regard practice, and especially praxis, as both internal to practice traditions and inseparable from the persons whose practice it is, highlight the importance of researching praxis from within (Kemmis, 2010). These approaches to praxis research are congruent with Gadamer's (1975) view on the important role of tradition in shaping our perceptions and interpretations. Gadamer maintained that membership of a tradition or discipline does not present a barrier to the development of understanding, it makes it possible. It is thus a researcher's position with regard to a practice tradition or discipline that shapes the final outcome of praxis research.

> To stand within a tradition does not limit the freedom of knowledge but makes it possible. Gadamer (1975, p. 324)

This understanding of praxis research allows us to embrace the possibility that praxis-related research can be undertaken by both practitioners themselves and also by academic researchers (Kemmis, 2010). It also opens up possibilities for considering the different kinds of outcomes praxis research can achieve for practitioners on one hand and for researchers and the academy on the other (ibid). Praxis research can guide both the development of practice itself as well as education for practice. Praxis research undertaken by researchers and practitioners (within the field) in genuine partnership and using a critical-emancipatory approach may provide a way to enhance praxis and better connect theory and practice in order to bridge the often talked about theory practice gap.

PRAXIS AND EDUCATION

The viewing of education as a type of praxis is consistent with both Aristotelian and post-Marxian senses of praxis (Kemmis, 2010). In an Aristotelian sense, education involves the morally informed and committed actions of individual practitioners who practise education. In a post-Marxian sense, education helps to shape social formations and conditions as well as people and their consciousness, ideas and commitments (Kemmis, 2010). Viewing education as praxis also offers a response to the atomistic individualism and self-absorption of neo-liberalism that sees progress in an abstract notion of organisational improvement rather than in the relief of suffering and in attainment of the good life for human kind (Kemmis, 2012). If we think of education as being to prepare people to live well in a world worth living in,[i] then we might think about preparing our students in higher education for living well – as citizens and as professionals – in a contemporary world worth living in.

Contemporary universities are increasingly being challenged to produce individuals capable of changing society for the better. This challenge is reflected in many universities' vision and mission statements and lists of graduate attributes. Increasingly, universities are focusing on holistic development of students who will be "career ready" and will be able to make positive contributions to society. This aim of the holistic development of persons able to act as global citizens and change agents demands more than the formation of competent graduates. It requires development of a broad range of attributes, qualities and skills. It requires development of individuals able to act for the good of others. In short, it requires the development of praxis. Praxis should therefore be an educational goal for all universities who have the public good at the heart of their manifestos.

An exploration of education for praxis requires an exploration of phronēsis, the disposition that Aristotle described as informing and guiding praxis. Phronēsis as a form of practical reasoning and practical wisdom comes to life in practice and develops through experience as a capacity to approach the inevitable uncertainties of practice in a thoughtful and reflective way (Kemmis, 2012). The centrality of phronēsis to praxis raises two important questions: Can phronēsis and consequently praxis be developed in initial professional education? If so, by what means can they be developed?

Kemmis (2012) argues that phronēsis cannot be directly taught, rather it is developed through experience and reflection on experience. This is in part due to the fact that phronēsis does not and cannot escape uncertainty; it acknowledges uncertainty and aims to act constructively within it (ibid). Phronēsis is a commitment to do our best under uncertain and unpredictable circumstances in order to act for the best for all of those involved and affected (ibid). People are prepared for professional practice by experiencing the irreversibility of their actions (and perhaps the actions of others, and the consequences of their actions) and becoming open to experience and becoming wiser about what is going on when they encounter uncertain practical situations (Kemmis, 2012). This understanding of phronēsis as developed in and through practice underscores the criticality of professional placement or workplace learning experiences in professional education programs. It is only during workplace learning experiences that students can experience the realities of professional practice and have opportunities to apply theories and facts learned in academic study as well as experience real consequences of their chosen actions. Through encouragement to reflect on these experiences and their consequences, students may be assisted to develop a disposition towards phronēsis.

Further, Kemmis (2012) leaves open the possibility for the development of phronēsis through consideration of the practices of others. This possibility highlights the potential pedagogical value of workplace learning debriefing sessions where students are encouraged to share their experiences with an emphasis on describing actual consequences of their selected actions. It also underscores the importance of academics in professional education programs sharing their practice experiences with students in academic environments. For example, academics in teacher education programs can share real life classroom experiences and dilemmas with students during lectures and tutorial sessions. In these ways, students may increase their knowledge of useful (and not so useful) strategies for when they encounter uncertain practice situations in the future.

Kemmis (2012) also describes phronēsis as a kind of negative space for knowledge, a preparedness to understand a given situation in different ways, in short as a general openness to experience. A rich disposition for phronēsis engenders a willingness to try to see things from another's point of view and an openness to the experience itself – to simply experience the world in new ways (ibid). The person who wants to develop phronēsis as wisdom wants to understand the variety and richness of different ways of being in the world and to be formed by those experiences (ibid). This openness to others and different ways of being in the world underpins the centrality of cultural competence development in professional education programs. The centrality of experience to phronēsis development draws attention to service learning as a powerful pedagogical tool to nurture students' empathy and capability towards praxis. Experiential learning provides a way of learning through experience and assists students to link academic studies and knowledge to real life problems in their communities. Service learning offers a learning environment that promotes critical thinking and problem solving and requires students to remain open to others and practise ethical decision making (Houseman, Meaney, Wilcox, & Cavazos, 2012).

Professional practice, or praxis understood as complex, dynamic and transformative is necessarily underpinned by a broad range of capabilities. In order to develop these capabilities, the expansion of contemporary competence and skills focused academic and workplace-learning curricula is required. Academics responsible for professional curriculum development are challenged to rejuvenate contemporary curricula to encompass, besides technical and cognitive skills and abilities, student qualities such as ethical courage, adaptability, confidence, integrity and empathy, to facilitate the development of graduates capable of flourishing in 21st century societal contexts.

PRAXIS AND LEADERSHIP

Praxis leadership requires an ability to create conditions that enable morally-committed actions to take place, that is, actions that allow praxis to thrive (Wilkinson et al., 2010). In this section the conditions that foster development of praxis leadership are viewed through two lenses, practice architectures and individual capabilities. Practice architectures are viewed as those contextual features that prefigure practice by enabling or constraining particular kinds of sayings, doings, and relatings among people (Kemmis & Grootenboer, 2008). Capability is understood broadly as abilities, personal qualities (e.g. integrity, empathy and ethical courage), judgement and potential to act beyond current competence. Thus praxis leadership is presented as a complex, embedded and embodied concept with a critical fluid dimension as it changes to meet the demands of different individuals in their unique circumstances.

Praxis and consequently praxis leadership is always situated. Professional practices are materially, economically, historically and socially formed and structured (Kemmis, 2009). Therefore practice architectures are critical to understanding both praxis and praxis leadership. The broader bureaucratic structures and processes in which school principals and university academics work are an example of practice architectures (Wilkinson, Olin, Lund, Ahlberg, & Nyvaller, 2010). These structures and processes encompass demands for increased productivity and efficiency; they stress accountability at the expense of substantive ethical and social responsibility (ibid). These structures mediate practice and prefigure what is doable and sayable in leadership (ibid). Many contemporary professional practices are also firmly positioned in workplaces. Each workplace represents a unique, dynamic and contested context with its own physical architectures, activities and relationships that are central to workplace performance and leadership.

Praxis leadership can be achieved by identifying the need to change often taken-for-granted sayings and relatings between people including the language used by practitioners, clients and management. Leading praxis therefore can involve creation of alternative spaces for communication, which allow for the exchange of different standpoints (Wilkinson et al., 2010). Potentially, through communication, new meanings of practice (sayings) can transform practice (doings). If the communication is characterised by sense making processes, such processes may in

turn constitute the doings of a transformed way of leading praxis (ibid). Additionally, construction of dialogical spaces to enable critical reflection upon individuals' own practice as leaders provide an opportunity to reflect collaboratively and develop new ideas for re-forming their practices (ibid).

Practice architectures of leadership have been found to be quite different for different people and thus provide quite different perspectives in relation to leading praxis (Wilkinson, forthcoming). What practice architectures enable and constrain in specific settings, depends upon the various kinds of social, economic and symbolic capital which leaders bring to their leadership work (Wilkinson et al., 2010). For example, a praxis leader may gain credibility because she is one of the team and is able to exert influence and lead praxis by acting with integrity, humanity and morality within leadership roles (Wilkinson, 2013). On the other hand a hierarchical leadership role brings with it institutional authority that may contribute to the effectiveness of praxis leadership. These varied relatings make leading praxis a delicate balancing act (Wilkinson et al., 2010).

An ability to engage holistically with praxis leadership is linked both to individual capability and disposition as well as to the possibilities for leadership that are made available to individuals within a field (Wilkinson, 2008). Hence any discussion of leadership praxis needs to take into account the broader socio-political contexts which inform the institutional discourses and practices of leadership; the specific local contexts that may optimise or subvert praxis; and the particularity of experiences, which each person brings to their work as leaders (ibid). Self-reflexivity combined with a position of power can be a powerful brew in terms of leadership praxis (ibid). Developing capability for praxis leadership requires an ongoing process of self-formation (Kemmis, 2007) with a broad range of abilities, dispositions and qualities underpinning an ability to lead praxis. These capabilities include:

- A critically reflexive practitioner stance (Wilkinson et al., 2010)
- An awareness of how sayings, doings and relating shape current practice (ibid)
- Cultivation of personal praxis and sense of collective responsibility (ibid)
- Self-efficacy and
- Ethical courage.

While formal leadership can play a significant role in influencing praxis leadership, in contemporary education settings there is a move toward a more collaborative approach to leadership practice which engenders a notion of shared responsibility for leading professional learning and teaching amongst executive, teachers, students and communities (Wilkinson, forthcoming). Importantly, this model of shared praxis leadership privileges relationships and connections between different educational practices, that is practices of leading, professional learning, teaching, student learning and researching and reflecting (ibid). It also moves responsibility for the creation of conditions that allow praxis to flourish arising from the actions of individual leaders alone to leaders, practitioners and stakeholders. This model of leading praxis is congruent with the notion of praxis as morally committed action, informed by practice and societal traditions that aims to achieve the best outcomes

for individuals in their unique circumstances. It also opens up possibilities for flexible and responsive praxis leadership that is better able to respond to the complex and dynamic demands of 21st century society.

Morally committed action – the core of professionalism

CONCLUSION

In this chapter, the work of Kemmis and Wilkinson has been used as a core space of discourse around praxis and Patton has written in the margins of this discourse to explore their previous work. The concept of praxis has been portrayed through two lenses: that of individual right conduct and that of socially responsible history making action. Praxis has been envisioned as a central tenet of professional practice, one that is embodied (in individual actions) and embedded (in physical and socio-cultural contexts). This view of praxis underscores the centrality of individual capabilities and context to the enactment of both praxis and praxis leadership.

Praxis has been revealed as a complex and dynamic phenomenon grounded in physical and social contexts. Therefore, praxis requires the development of a broad range of capabilities including abilities, qualities and skills. Importantly the inclusive character of praxis across several dimensions, research, education and leadership has been highlighted. All practitioners, including managers, researchers and academics are challenged to take responsibility for ongoing praxis development, through consideration and enhancement of both practice contexts and individual capabilities.

NOTES

[i] This notion of knowing how to live well in a world worth living in comes from the Wiradjuri phrase used to encapsulate the ethos of Charles Sturt University (CSU) in the University Strategy 2012-2015 statement:

"yindyyamarra winhanga-nha"
("the wisdom of respectfully knowing how to live well in a world worth living in").

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Narelle Patton PhD SFHEA
The Education For Practice Institute
Charles Sturt University, Australia

JOY HIGGS

6. PRACTICE, DISCOURSE AND EPISTEMIC CULTURES

Dominants and Marginalia

Knowledge,
practice knowledge
is not fixed
in time, place
or discipline.

It lies between
now and tomorrow
with roots in the past
and future possibilities
in our imaginings.

In the voices of the many,
of the community,
of the dominant,
it lies at
the centre of discourse
about practice
about different practices.

In the practices of the one
of the few
it is the embodiment
of their knowings.

It lies, surprisingly,
precariously,
in the dominant core space
ever-subject to scrutiny
critique and removal
from that favoured space.

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 47-54.

Yet, in the margins
it has diversity of character
with whispered half-thoughts
cries of angst
violet uprisings
complacent disavowal of dominants
and future strength.

Spaces for understanding
and ways of knowing
are multi-hued
and multi-shaped.
They may be bound
by hegemony
or released
through marginalia.

A core argument of this book is that professional practice discourse – encompassing written or spoken communications, conversations and dialogue concerning professional practice – is shaped by and in turn shapes professional practice. These phenomena exist reciprocally and give meaning to each other. This chapter extends this argument with a focus on practice epistemology, epistemic cultures and the importance of epistemic fluency.

In previous work on practice epistemology (Higgs, Richardson, & Abrandt Dahlgren, 2004a) my colleagues and I posed a challenge to professional educators to make practice epistemology, or knowing how practice knowledge is created, used and developed, an explicit expectation and component of professional practice and professional education. We argued that a clear understanding of epistemological beliefs is vital in consideration of the uncertainties inherent in both the information revolution, changing practice arenas and the postmodern world (Higgs, Richardson, & Abrandt Dahlgren, 2004b).

PRACTICE CULTURES AND SOCIETY

The acts, inherent knowledges and lived or experienced dimensions of practice do not occur in the abstract domain. They are grounded in practice cultures and understood through the lenses of the history, culture, and people's roles, interactions and position in communities within society and practice communities.

Knorr Cetina (1999) advocates a view of *knowledge as practised*, rather than following the traditional definition of knowledge where knowledge is understood as statements of scientific belief, intellectual property and technological application. By viewing knowledge as practised within environments, structures and processes, she emphasises the notion of specific epistemic settings that constitute society and are structural features of society. In this view of epistemic cultures we are presented with the following arguments. There is no fixed

understanding of expertise and disciplinary knowledge, knowledge is contextualised; and, expert and social settings are not exclusive. Instead, epistemic cultures are the cultures of knowledge settings which are disciplinary, expert-framed and social. Similarly, adopting the notion of a knowledge society as an entity, limits recognition that part of the complexity of knowledge use and generation pertains to its embedding in multiple cultures in practice and society. We should recognise that society has numerous knowledge cultures and expertise has multiple interpretations and portrayals.

> The view that "context," "society," or "culture" is at the fringe of science/knowledge and that the question is at best how these domains "affect" scientifically rational procedure is strangely self-restrictive in that it ignores how "context" is always part of science – not as an external determinant of something that is pure scientific method or pure thought, but as part of the internal organization and performance of knowledge-developing and knowledge-grounding procedures (Knorr Cetina, 1991, p. 107).

In our knowledge-driven society, cultures and subcultures can become global rather than local, for example, expert cultures, which are global in tendency (Knorr Cetina, 2007). These cultures and subcultures can, through shared human experiences, endeavours and artefacts, both emerge from globalisation and contribute to it. Evers (2000) reflects on the relationship between epistemic cultures and globalisation, referring to the new turn in the epistemic culture of social science research brought about by globalisation. He argues that this "new turn" in the epistemic culture of social science research is strongly entwined with the new human condition engendered by globalisation. That is, due to the expansion of the capitalist world market most barriers have been swept away and capitalism has established itself as the principle that guides social and economic organisation. This perspective demands recognition that living in a global world requires an understanding of the impact of globalisation on being human and practising critically, not compliantly, in relation to globalisation drivers.

THE NATURAL AND THE SOCIAL SCIENCES

The scientific method, the research approach of the natural sciences, has long been challenged as applicable to the human world. In the social sciences there is a need to understand social phenomena in the context of human lives, in consideration of the socio-cultural, historical setting and the meanings actors or participants in these settings attribute to their worlds and experiences. See Habermas (1970), Geertz (1973), Giddens (1974) and Soeffner (1992).

So many times our research students have heard the words: "Don't just use your methodology – understand it!" Understanding the culture – the norms, practices, expectations, rules, and collaborations – of the research distinguishes "being a researcher" from "doing research".

Knorr Cetina's (1999) argument, presented below, looks beyond the epistemic differences between the natural and the social sciences, to identify epistemic differences within the natural sciences world. She argues that we should view scientific method as a heavily textured phenomenon rather than simply the execution of a "philosophically intuited standard of reason" (ibid). Culture lies *within* this rich phenomenon; it is not peripheral (or inconsequential) to matters epistemic. Thus, the study of knowledge necessarily incorporates an understanding of the cultural structure of scientific methodology.

In replacing the ideas of discipline or speciality with that of an epistemic culture Knorr Cetina (1999) is shifting the emphasis to knowledge machineries in the contemporary sciences and emphasising the social, technical and symbolic dimensions of intricate expert systems. She contends that the thesis that there is only one kind of knowledge and one kind of science, is unsound. She examined knowledge machineries in her ethnographic study of two different laboratory cultures – two "vanguard sciences": experimental, high energy physics and biology. By looking at each of these sciences (see Figure 6.1) through the lenses of the other, she "visibilized" the invisibles of both, identified their essential features and their differences; their epistemic disunities. Her research revealed the fragmentation of contemporary science and displayed diverse architectures of the different empirical approaches and different social machines. It illuminated the diversity of epistemic cultures and the disunity of the physical sciences.

EPISTEMIC CULTURES AND PROFESSIONAL PRACTICE

> Professions are constituted through their specific ways of engaging with knowledge. The forms of knowledge in use, the artefacts and tools provided for professional practice, the traditions and methods of knowledge production, and the collective models for knowledge application serve to give communities an integrative power (Nerland, 2012, p. 28).

What do we expect of our professional practitioners? If you had asked that question early in the last century the reply would probably have focused on: knowledge, skills or competencies, and attitudes of professionalism. At the end of the twentieth century the expectations of problem solving ability and reflective practice would have been added; and the idea of skills or competencies at university level would (or at least should) have been replaced by capabilities and attitudes and by graduate attributes. In the later twentieth century professional practice encountered the expectations of evidence-based practice (with a particular emphasis on empirico-analytical evidence) and the restrictions of economic rationalism. In the twenty-first century, university graduates are changing demographically as university enrolment policies emphasise increased access to a wider range of students. Today's graduates are facing increasing costs of education and want to be work ready with good local and global career prospects. Graduates face the challenges of supercomplexity (Barnett, 2000), particularly escalating changes in technology and knowledge as well as practice futures that they (and their universities) have a hard

time preparing for, given the unpredictable demands and reality of liquid modernity (Bauman, 2000) in work and practice.

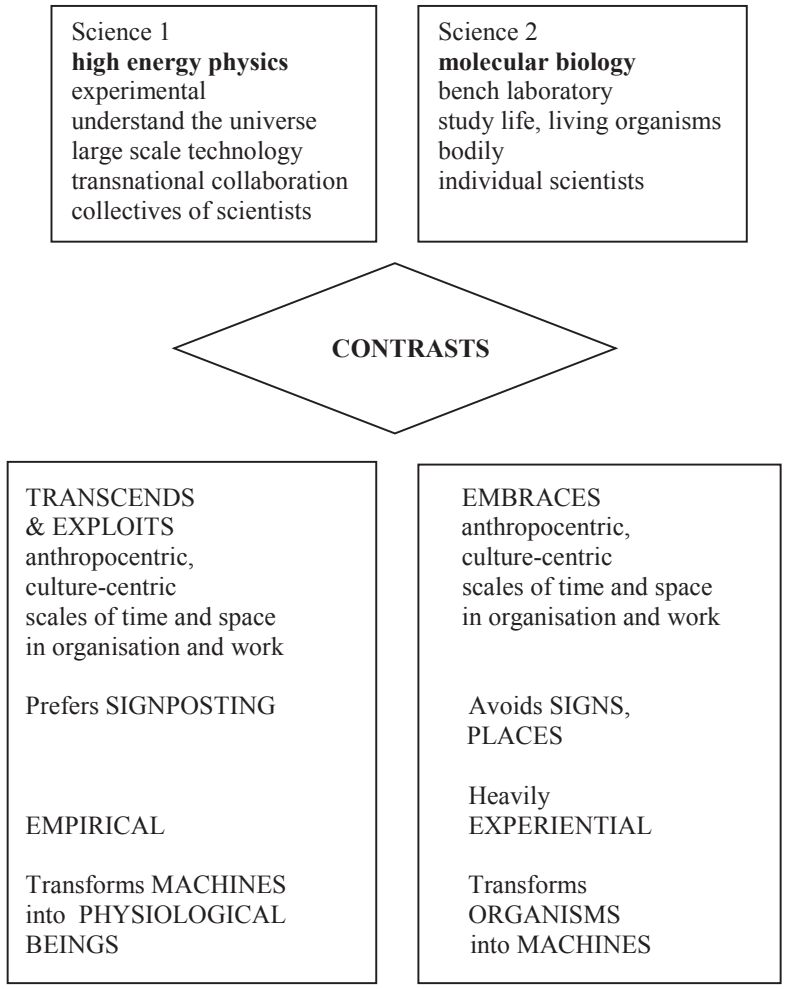

Figure 6.1. Visibilising two sciences: Using patterns in each science to identify and map patterns in the other (Based on Knorr Cetina, 1999)

As a result of these influences and trends, one of the ever-changing expectations of "practice-ready" graduates in this context is the need for re-conceptualisation of what "ready" means. We cannot complacently rely on the previous comfort of

saying that we are educating *beginning* practitioners to be ready for their *immediate* role demands, with the added ability for and commitment to self-directed lifelong learning and ongoing professional development. Instead, we don't know what these immediate demands are, with any certainty, particularly at the beginning of a four or five year course approval and accreditation cycle. So we need to build capabilities that transcend practice predictabilities. So "ready" becomes ready for unpredictability not ready for a sense of defined certainty. Another recently emerging term featuring strongly in this arena, is fluency. This term now extends beyond language and foreign language use, in terms of ease of use, command of language (the tools of the task), fluidity and smoothness of execution and performance that is more like a "native user" than a "foreigner". "Fluency" is being applied to numeracy, literacy, languages, cultural competence, emotional ability and, in relation to this chapter, epistemology.

Goodyear and Zenios (2007) recommend the use of epistemic tasks and epistemic fluency to shape collaboration in knowledge construction as a central purpose of higher education. They adopt a position that simultaneously:

- acknowledges that different epistemic cultures have their individual axiomatic systems and that the belief system of each culture relies upon a shared ontology and epistemology (i.e. a shared set of assumptions about the world and about ways of knowing)
- celebrates the complex achievements of epistemic cultures while recognising that coming to understand such achievements is cognitively demanding and involves learning that may well be very difficult.

Higher education provides an essential space for learning through legitimate participation in a knowledge-building communities. Goodyear and Zenios (ibid) refer to Ohlsson's (1995) "epistemic tasks": describing, explaining, predicting, arguing, critiquing (evaluating), explicating and defining. Students need to develop fluency in each of these tasks not just as students needing to learn, but also, for those entering professions, as novice practitioners who bring these epistemic abilities into their practice. A further idea is to consider different approaches to gaining epistemic fluency through discussion by learning to challenge, develop, check and acquire ideas (see Ellis, Goodyear, Prosser, & O'Hara, 2006). Students learning online encounter the challenge of pursuing epistemic discussions without the benefit of face-to-face engagement but can benefit from strategies such as critical appraisal of online discussion papers in asynchronous and synchronous strategies including blogs, chat rooms and online texts. Morrison and Collins (1995), similarly, identify the idea of epistemic "games" being embedded in practice cultures. They argue that engaging students in such epistemic game play allows them to gain insights into the workings of the disciplinary community.

What fills in the spaces within distance education?

Such practice and disciplinary communities not only use epistemology to generate knowledge that fits their practice, for use in practice, they also shape practice through their epistemic culture. The dominant epistemic culture of a practice community is reflected in the methods the community utilises to determine best practice within its domain (Foray & Hargreaves, 2003). Such strategies are influenced by many factors including political agendas, socio-economic parameters, historical traditions and the impact of discourse leaders and theories.

MARGINALIA OF PRACTICE DISCOURSE AND EPISTEMIC CULTURE

In this book we see practitioners as well as academics constructing the practice discourse. The former operate in the core of practice and their discourse is the living discourse of everyday practice. Some practitioners may well contribute directly to the written practice discourse of the literature but the literature increasingly expects scholarly discourse to reflect research and is often dismissive of "practice notes". Academics (unless they hold joint appointments in practice) may well become isolated from the reality and developments of practice. Might their contributions to discourse therefore be "distanced" from practice reality and contribute to the theory-practice gap. Hence, we see a core lived practice discourse space and a core theoretical practice discourse space. Both of these spaces deal with practice culture; not all deal explicitly or knowingly with epistemic culture.

In exploring some of the ways to bridge the knowledge-theory gap I propose four strategies to extend this discussion into the future:

- to more overtly share an understanding of epistemic cultures across practitioners, students/future practitioners and academics, recognising that this should promote greater sharing of the lived and scholarly discourses within a coming frame of reference
- to include a wider exploration of practice and practice knowledge through models such as knowledge and epistemic landscapes (Evers, Gerke, & Menkhoff, 2010) and productive learning networks (Carvalho & Goodyear, 2014) in order to break the shackles of received knowledge
- to explore and adopt emerging discourse strategies (such as practice narratives, digital communications and social media) that can enter traditional discourse with new inventiveness of ideas and messages, and with new freedoms of expression and accessibility, (Merz, 2006, for instance, demonstrated how digital infrastructures are firmly embedded and deeply entwined with epistemic practice and culture)
- to promote the marginal notation of the diverse discourse modes and spaces by each of these participants in the practice and practice discourse spaces.

What strategies would you adopt to bridge the theory-practice gap?

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Joy Higgs AM PhD PFHEA
The Education For Practice Institute
Charles Sturt University, Australia

NARELLE PATTON AND DELLA FISH

7. APPRECIATING PRACTICE

SETTING THE SCENE

In this chapter we explore Della's considerable contribution (over more than three decades) to the discourse of professional practice, through her development of ideas around the notion of appreciating practice. As Della's work is ongoing and her journey over many years, (as consistent with any other kind of learning), has taken a broad ranging path that does not always have a simple logical flow, this chapter is structured as a collage rather than a chronological parade. This meaningful patching together of a series of perspectives is consistent with Della's notion of appreciating practice and (more recently) of also appreciating the practitioner through the frame of ontology – who the practitioner is as a person (Fish, 2015).

The notion of appreciation comes from the arts and is concerned with recognising in a sensitive and holistic way the qualities of practice, with responding to a piece of practice seen as artistry and with thinking critically about the values, traditions, beliefs and assumptions which underlie its surface (Fish, 1998). Appreciation of practice also requires a willingness to see practice anew as well as having the knowledge and language to make sense of what is seen (Fish, 1998). In all this, Della sees analysis together with interpretation, as the key processes, and has more recently emphasised the moral dimension of professional practice (and art) as a fundamental aspect of practice (Fish, 2012).

As the frame through which practice is viewed and recounted powerfully shapes our understanding of practice (Fish, 1998), we paint into this chapter contextual details of both authors. Having established these lenses we then engage in looking at four key aspects of a critical appreciation of practice, while acknowledging that there may always be more means to understanding it than have been employed (Fish, 1998). We consider: its contextual nature, its moral and ethical nature, clinical reasoning as the core of practice, and the invisible aspects that drive practice. We conclude with an overview in which we speculate on some ways forward.

OUR CONTEXTUAL FRAME FOR APPRECIATING PRACTICE

Professional practice is an embedded and embodied phenomenon. It is embedded in practice traditions and contexts and embodied in individual practitioners' performances. Thinking about and appreciating practice is also an embedded and embodied activity. An important part of appreciating practice is recognising that the perspectives on practice and how it is generally construed, will shape how it is seen and understood (Higgs, Fish, & Rothwell, 2008).

Appreciating practice by understanding it

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 55-64.

In exploring the appreciation of professional practice a number of parts of Della's life have coalesced. These include her interest in the arts as well as in the education and development of healthcare professionals (where she has worked with most specialties). Della has engaged with the arts in a range of ways – as a very amateur artist and writer of poetry, as an interested literary critic, and as (early in her life) a lecturer in English literature. The notion of critical appreciation is a central concept in all the fine arts and has a long tradition. Through her long engagement with the arts Della has come to realise that this notion of critical appreciation is readily transferable, as a means of recognising and responding, to the artistry of professional practice (whatever the profession). Referring to the work of Eliot Eisner, Della has noted how useful certain aspects of the arts had already proved in recognising and responding to the artistry of teaching and particularly in investigating and critiquing teaching (Fish, 1998).

Appreciating practice requires a language and an ability to see and recognise what expertise in practice consists of, to savour the complexity and weigh up the quality of frequently made professional judgements, and thus to recognise the integrity of best practice and its moral agency. This is about developing taste in the quality of professional work and changing the discourse. Ideas about "appreciation" for the arts can help hugely with this endeavour.

Over the last fifteen years Della has also investigated the work of wise and successful doctors and surgeons in the clinical setting and has developed ideas about both the processes of clinical thinking and the nature of professional judgement (see Fish & de Cossart, 2008). Recently she has been developing ideas about the Virtues as the driving forces of a process of moral reasoning in medical practice which can be illuminated by talking and writing about cases (see Fish, 2015; Fish, de Cossart, & Wright, 2015). She and Linda de Cossart are developing a moral reasoning pathway, which needs to parallel the processes of clinical thinking which they captured earlier (de Cossart & Fish 2005; Fish & de Cossart, 2006). She is in the process of developing ideas about how capacities, and particularly the Virtues, might replace competencies as the basis of practice, as flagged in Fish (2012).

Narelle's initial understanding of professional practice was formed by her long (more than twenty years) professional experience as a physiotherapist, physiotherapy clinical supervisor, an academic in a physiotherapy education program and, most recently, as a senior lecturer in practice-based education. Narelle's journey into and throughout her physiotherapy and education career has been grounded in a social justice framework and a genuine desire to help people to reach their full potential in health, wellbeing and education. Through her doctoral research Narelle has enriched her previously well-developed understanding of professional practice and now identifies professional practice as a dynamic, complex and experiential phenomenon that is embedded in practice contexts, embodied in and transformed through individual performances, and grounded around the ethical aim of doing good for others (Patton, 2014). Narelle has developed visual strategies such as photo-elicitation as a means to explicate taken-for-granted practices and better understand professional practice. She has used artworks as a means to convey these newly developed understandings. Narelle is currently developing ideas around how photo-

elicitation can be used to enhance holistic student development and is particularly interested in the development of student capabilities of ethical courage, integrity and empathy. Thus, interestingly, her developing interests are parallel to, though distinct from, those of Della. Narelle, working within an explicit ethical/moral framework, is particularly interested in appreciating the practitioner's capabilities and in ways of nurturing the development of moral and ethical capabilities in student practitioners.

THE CONTEXTUAL NATURE OF PRACTICE

Context is paramount in professional practice (Fish, 1998; Fish & Higgs, 2008). Practice is always situated. Practice contexts should be considered an integral part of practice and therefore should never be taken for granted (Green, 2009). Many and varied contextual influences shape the nature of professional practice. For example, members of a profession often work in practical human settings in which they promote the wellbeing of individuals and society (de Cossart & Fish, 2005). This work in human settings highlights the importance of personal qualities and relationships to the enactment of professional practices. Resources, personal qualities, capacities and capabilities, as well as expectations, obstacles and constraints are unique to each situation and include practitioners' and clients'/patients' beliefs, values, virtues, qualities of character and commitments (Schwandt, 2005). Thus professional practice is shaped by practitioners' engagement with material artefacts, people (including clients) and practice traditions evident in procedures and rules, as well as by who the practitioner is as a person and a professional (Fish, 2015). In this section we consider the influence of the broad context of the 21st century on professional practices and explore the influence of health contexts on health professionals' practices.

The world of the early 21st century is characterised by fragmentation, uncertainty and a worldwide drive for sameness or cloning with little room for individuality or creativity (Fish & Higgs, 2008). Many forms of modern life are united by their fragility, temporary nature, vulnerability and inclination to constant change (Bauman, 2012). Contemporary work life is undergoing rapid, profound and ubiquitous change, influenced by both technological development and the global economy (Lehtinen, 2008). In this environment there is growing certainty that change is the only permanence and uncertainty the only certainty (Bauman, 2012). Bauman claims that, increasingly, the rules of the game (in workplaces) last only as long as the current game being played, and sometimes not as long as that. Thus in the liquid modern world, established knowledge and know how have a short life, tradition and experience are no longer valued, and ideals of service and moral responsibility are at best challenged and at worst ignored (Fish & Higgs, 2008).

This climate is distinctly unfriendly to professionals' humanistic values (Fish & Higgs, 2008). Healthcare systems in many countries face increasing demands for accountability in combination with changing patterns of disease and disability, changing locations for health services provision and increasing complexity of clients' health conditions and consequent diversity of clients' wants and needs. These competing demands often lead to conflict between practice traditions (particularly

evidence-based practices) and ethical guidelines. Management discourse has clandestinely taken over in health service contexts and is now quite inappropriately dominating how professionals view their practice (Fish & Higgs, 2008). As an example, metaphors such as delivering and managing healthcare, healthcare as a product or package to be purchased, outcome-related care and cost efficiency are taken as a given and are no longer noticed or questioned (Fish & Higgs, 2008). In these contexts, membership of a health profession brings extra challenges, in that health professionals provide services and have a duty of care to clients who are often vulnerable through illness, pain or disability (Higgs, Hummell, & Roe-Shaw, 2009; de Cossart & Fish, 2005).

These complex situations require health professionals to make moral and ethical decisions and to implement treatments with enhancement of people's wellbeing (the "good" of healthcare) as the prime objective. Thus, 21st century healthcare has erected considerable barriers to the very humane approaches to caring that probably brought professionals into healthcare in the first place (Fish & Higgs, 2008). In these contexts what can easily be lost are compassion, responsibility, sympathetic and humane decision making, well founded trust between clients and professionals and an acceptance by everyone that life is complex and uncertain and cannot be risk free (Fish & Higgs, 2008). In order to overcome these barriers and to practise ethically and morally, health professionals require not only a comprehensive knowledge base and critical and creative thinking skills that enable them to discern the best action for each client, but also integrity and courage to undertake ethical actions. That is, they need to recognise the virtues that their practice expects from them.

MORAL AND ETHICAL NATURE OF PRACTICE

Moral and ethical practice requires practising interpretively; this is practice that is directed toward achievement of optimal outcomes in response to the specific needs of a particular individual (patient/client/student) in light of that individual's specific context. Interpretive practice demands the exercise of practical rationality. That practical rationality (or practical reasoning as Aristotle called it) requires professionals to become explicitly aware of their own values and virtues and how these drive their interpretations of practice, even as they engage in it (Fish, 2010). Practical reasoning is made up of both clinical thinking and moral reasoning. This in turn enables professionals to further develop their ability to interpret wisely the complexities of particular individuals' needs. Practical rationality is about professionals formulating decisions and exercising professional judgement, thus acting with discretion on behalf of the unique individuals with whom they work, and so recognising and fulfilling their moral responsibilities (Fish, 2010).

Learning to practise interpretively is, in part, about developing a capacity to determine the best for an individual in the given circumstances, knowing how to achieve that goal and having the determination, disposition and ability to do so (Fish, 2010). This often involves creating new knowledge in practice rather than applying known solutions to practice. Thus in their work, professionals engage not in technical rationality but in practical reasoning (*phronēsis*) and morally committed action

(*praxis*) (Fish, 2010, quoting Aristotle). As an example, the goal of medicine is to understand and treat individual instances of illness, where doctors interpret individual patients' humane needs and adjust general scientific clinical solutions of what is right for a given disease to what seems to be the best for particular individuals (Fish, 2010). Through education, professional practitioners become more fully the operators of their own practice and its development, rather than simply relying on endless updating of knowledge and skills (Fish, 2010). The educational means to these ends are to empower professionals to understand who they are (their own values, virtues) and what is involved in practising interpretively. This includes helping them to formulate their personal philosophy and encouraging them to develop the courage to act according to their professional conscience (Fish, 2010).

Key to the development of critical, creative and thoughtful practitioners is an understanding of the emancipatory nature of professional practices. As an example, enhanced teaching rests on a deeper understanding of the nature of education as liberating the learner, deepening and enriching understanding, and seeing the practice of teaching as enabling learners to become more critical, creative and thoughtful practitioners (Fish & Brigley, 2010). This concept is useful for all professional workplace learning and academic learning contexts for professional practices. Academic and workplace learning curricula must attend to developing the intellectual and critical, creative and imaginative abilities of those in whose hands the future development of their profession lies (Fish & Brigley, 2010). Della argues that enhanced teaching in medicine and healthcare is based on in-depth educational understanding, which, in turn, arises from teachers' exploration of their own clinical and educational values and virtues and which attends to, and seeks to develop, learners' understanding, values and qualities of character (Fish & Brigley, 2010; Fish 2015). Students need to be assisted to identify their own individual values and virtues and the ways in which they shape their individual professional practice. Values are those abiding and long cherished views that we all have as individuals about what counts as enduringly worthwhile and important and they drive our attitudes, thoughts and beliefs (de Cossart & Fish, 2005). Virtues, which for too long have been replaced by values alone, leaving a moral vacuum, are about working for the good of the patient, and in turn require of the practitioner the aspiration to live the virtuous life. One useful way of thinking about virtues is that they offer universal human concepts that are part of the way of thinking that is common across humanity (cultures and religions) (Fish, 2015). Virtues are shared by us all, whereas values are more personal, and relativistic.

Thus, those responsible for the education of future professional practitioners need a deep understanding of the complexity of professional practice so as to use it as a resource to promote practitioner development and growth. This goes far beyond attending to new skills and procedures. It means facilitating the development of professional judgement and an awareness of the ethical basis of professional work, and attending to the complex but tacit clinical thinking and understanding which enables professionals to make sound and ethical on-the-spot judgements (de Cossart and Fish, 2005; Fish and de Cossart, 2007; Fish & Brigley, 2010). The educator's role here is certainly not about encouraging learners to take on unquestioningly the

values of the professional workplace, but rather involves helping them to navigate between them and their own developing philosophy, (Fish & Brigley, 2010). A tradition simultaneously circumscribes professional practice and carries within it the possibility of autonomous action, independent thinking and criticality (Fish & Brigley, 2010). Practice is always evolving. The aims of education should arguably be to nurture learners' abilities in being, doing, knowing, thinking and becoming (Fish & de Cossart, 2007) thus establishing a basis for wise clinical decision making and the capacity for engaging in virtuous practice.

In summary, professional practice requires practitioners to [understand who they are and] argue their moral position, utilise their abilities to wear an appropriate number of hats on different occasions with proper transparency and integrity and to exercise their professional judgement while making wise decisions for the good of others (Fish & Higgs, 2008). Underpinning these capabilities are the abilities to surface individual values and virtues, and recognise their effect on practice performances and critical and creative problem solving skills.

CLINICAL THINKING AND MORAL REASONING AS THE CORE OF PRACTICE

Moral and ethical practice in complex, uncertain and changing contexts demands critical, creative thinking and actions. Professional practitioners are called to practise wisely, to see the particularities of practice situations in light of their clinical and ethical significance, and act to consistently achieve the greatest good for each individual. Practical wisdom is central to professional practice and is underpinned by sound reasoning capabilities, awareness of personal and professional values and openness to developing holistic understandings of situations (Fish, 1998).

Arriving at a sound professional decision in complex clinical situations is a key and unavoidable responsibility of the professional (de Cossart & Fish, 2005). It involves clinical thinking and deliberation and moral reasoning (Fish, 2015; Fish et al., 2015). Through these decision-making processes and reflection on consequent outcomes, professional practitioners actively construct a deeper understanding of their practice and of the nature of practice more generally. Propositional knowledge is not simply applied to practice situations, practitioners develop insight and knowledge through a repertoire of experiences (de Cossart & Fish, 2005).

In its simplest and purest form, clinical reasoning (better referred to, as Aristotle does, as "technical reasoning"), construes complex clinical problems as technical problems and then operates a formula to solve the problem (de Cossart & Fish, 2005). Professional practice with clinical thinking and moral reasoning at its core can be viewed as knowing in practice (Higgs, Fish, & Rothwell, 2008). Professional practice demands going beyond the book, calling on creativity and imagination to determine the intervention that will produce the optimal outcome for each individual client or patient. Professional practitioners require expertise and confidence about creating context-specific knowledge and developing professional judgements on the spot (see Eraut 1994; Fish, 1998). This is congruent with the professional artistry view which sees professional practice as an appropriately creative act in which risks are inevitable, where learning to do is only achieved through engagement in doing

Interesting connection between risks and creativity

together with reflecting on the doing, and where improvisation, inquiry into action and resulting insight by those involved in practice generate a major knowledge base (Fish, 1998). Practice knowledge is the outcome of reflection on their practice by individuals and professional groups.

Each individual's complex problems require deliberation which draws upon practitioners' values, beliefs and experiences to weigh up, prioritise and respond to context-specific demands and pressures (Fish & de Cossart, 2008). Deliberation sees professional problems as humane problems inevitably characterised by messiness and uncertainty and which require an echoing human response from the practitioner (Fish & de Cossart, 2008). Deliberation draws on the artistry of the practitioner – it involves recognising the unique nature of the particular situation, engaging in dialogue with that situation and being ready to go beyond the rules (see Schön, 1987, p. 22; de Cossart & Fish, 2005). It also calls upon moral reasoning in which practitioners who, seek the good of the patient, weigh up the choices available to them in serving that individual patient in the light of their own attempt to lead the virtuous life in practice.

This may mean navigating (as Aristotle has taught us), between the two extremes (deficit and excess) that leave virtue as the settled disposition in the moderate middle. For example, in relation to courage, the deficient version would be cowardice and the excessive version would be rashness. Even when we have attained the middle settled disposition for most of the time, in some contexts we can still err as a hasty response towards either extreme (see Fish et al., 2015). Deliberation is thus grounded in the professional's humanity and calls upon compassion and imagination to produce professional decisions, which in turn lead to wise actions (Fish & de Cossart, 2008). Here again, we are referring to key virtues, though we rarely call them that! Deliberation has the practitioner's personal professional judgement at its heart and is difficult to articulate (de Cossart & Fish, 2005). Thus, the knowing and doing of practice are concurrent, intertwined journeys of being and becoming in practice (Higgs, Fish, & Rothwell, 2008). This development of practice wisdom in practice has important implications for those learning to practise. Neophyte professionals need to be assisted to consider in detail what is involved in their clinical judgements and to probe the thinking that underpins those judgements (Fish & Brigley, 2010).

In the context of healthcare practice, which blends science, art and craft, the wholeness and at times the essence of artistry or craft of practice cannot easily be articulated (Higgs, Fish, & Rothwell, 2008). Practitioners need to be assisted to critically appraise their own performance, role and actions. The act of noticing in practice through self-questioning and reflection play a major role in appreciating the subtleties of a situation and in making practice epistemology an ingrained practice (Fish, 1998; Higgs, Fish, & Rothwell, 2008). Further, experience-based knowledge gained by one practitioner could greatly enhance the practice of others if it were articulated, validated and ultimately adopted by the profession. Beyond individual critique, validation of knowledge is achieved by peer critique, and verifying knowledge by exposing it to the professional community (Higgs, Fish, & Rothwell, 2008).

Sharing the responsibility for critique: individuals, groups, professional communities

INVISIBLE ASPECTS OF PRACTICE

Professional artistry takes a holistic view of practice, encompassing skills and visible quantifiable elements of practice, but also attending to all that lies beneath this visible surface and drive it (Fish, 1998). Invisible aspects of practice, such as capabilities, assumptions, theories, beliefs, values, decision making and professional judgement, although hidden, are far more extensive than the visible aspects (Fish, 1998). These invisible elements of clinical practice have been given scant attention in professional education curricula (Fish & de Cossart, 2006). Through her exploration and articulation of the invisibles of professional practice, Della, working with internationally known surgeon, Linda de Cossart, has revealed the inherent richness and complexity of professional practice and thus opened up the field of practice development.

Those aspects of the invisible and the tacit in practice include the importance of context, the personal qualities of the professional, the drivers of professional thinking, the forms of knowledge that are used, and the reasoning processes employed (Fish & de Cossart, 2008). Making explicit the elements of a professional's practice that lie beneath their observable performance is vital if that practice is to be developed (Fish & de Cossart, 2008). Unfortunately, when professionals discuss their work publicly, they emphasise the visible technical expertise where evidence-based practice achieves the highest accolade, and proof of the quality of care lies in fitting individual cases into patterns created by the analysis of trends and measurements (Fish, 2010). Consequently as long as the real nature of practice (practical reasoning) remains largely tacit, it cannot be understood, explored and developed, thus depriving beginners of gaining an explicit introduction to it and mature professionals of developing it further (Fish, 2010).

PRACTICE ILLUMINATED: SOME WAYS FORWARD

Professional practices are rich, complex and constantly evolving. In order to appreciate their richness and complexity Della has, over several decades, looked beyond atomistic dimensions of professional practice such as technical skills and abilities, and revealed that professional practice is about the practitioners themselves and their self-knowledge, as well as their practice knowledge construction, and their recognition of the drivers of their practice. Being a professional will always involve more than a simple sum of the parts; good practice is context-specific, has moral and human agency and is intimately interwoven with the person the practitioner is (Fish, 2012). Professional practice is complex, uncertain, morally based and, at its core, dependent on professional judgement (de Cossart & Fish, 2005). Therefore, appreciation of professional practice requires a holistic view of practice including considering the practitioner's qualities, values, virtues, beliefs and skills as well as the context within which the practice is enacted.

In summary, the development of a holistic understanding of practice through a practice appreciation lens involves:

> Viewing practice – the phenomenon – through the lenses of particular practitioners' values and dispositions

- understanding the context within which practice is enacted
- looking beneath professional practice to discern the professional's aims, intention and vision
- clearly establishing the moral ends of the practice
- being aware of and understanding the nature of professional practice
- recognising the professional's skills, capacities and abilities, theories, values, emotions, beliefs and personal qualities of character
- seeing the artistic nature of the performance
- discerning in practice the fusion of the visible with the invisible (skills, thoughts, theories, emotions, values, abilities and personal qualities)
- identifying the deployment of creativity and imagination within the practice
- distilling out the observer's own vision (Higgs, Fish, & Rothwell, 2008).

Understanding and developing practice is a matter of working from within practice itself to enquire into practice (Fish & Coles, 1998). Practice appreciation has the potential to enable the development of deep and rich understandings of professional practice. This better understanding could underpin the development of powerful new pedagogies for the holistic development of individuals embarking on careers within professional practice and undertaking continuing professional development. These pedagogies would deliberately seek to nurture the development of knowledge and skills as well as character qualities such as empathy, courage, imagination, integrity and a critical spirit, and in so doing contribute to the development of professional practitioners who are capable of meeting 21st century societal needs and contributing to ongoing knowledge creation and evolution of their own professions.

In the light of all this, Della's question to Narelle is how she plans to help take these complex ideas forward and develop them further as a senior practitioner and teacher, and where she thinks this whole enterprise might go in the future. Building on the understandings presented in this chapter, Narelle through ongoing research and scholarship, will seek to construct pedagogies that explicitly privilege the development of practitioner qualities and virtues. Through education for teachers Narelle will also seek to enable them to develop as individuals ready to act for the good of others in situations where uncertainty is ever present and humanity is central.

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Narelle Patton PhD SFHEA
The Education For Practice Institute
Charles Sturt University, Australia

Della Fish PhD MA MEd Dip Ed FAcadMedEd
University of Chester, UK
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

JOY HIGGS

8. PRACTICE WISDOM AND WISE PRACTICE

Dancing between the Core and the Margins of Practice Discourse and Lived Practice

Professional practice is grounded and realised in being, doing, knowing and becoming, for individual practitioners and for communities of practice. Practice is released and enacted through metaphor, interpretation and narrative. Using dialogue and discourse we share our practices and our practice understandings. In all these things we pursue and gain practice wisdom and use this wisdom within wise practice; these two inhabit the deep and high spaces that lie at the invisible and seamless juncture of practice and discourse wherein the gap between espoused theory and theory in action is minimal. They are, in essence, living one's chosen discourse. Yet they are also being open to growth and re-invention by stepping into the practice-discourse core for grounding or to challenge taken-for-granted practices and theories and embracing the margins to seek and question one's truth in the turbulence of uncertainty and quiet spaces of realisation.

The space between the core and the margins of professional practice discourse is a space that allows dynamic reflection, critique and re-creation of knowledge and practice. This chapter explores the employment and generation of practice wisdom in this space. The core of discourse is typically stable, orthodox, grounded in evidence of hegemonic research and scholarship, acknowledged practice traditions and received knowledge. The margins of practice and practice discourse are spaces of imagination and risk, of individual experimentations, of daily expected and unexpected experiences, and spaces for reflection on individual and non-traditional practices. They are spaces where innovation is born.

In this chapter the notion of dancing in this space between the core and margins of discourse and practice is used to envisage creativity, advance practice artistry, provide freedom for practice-discourse re-formation, and give choice to practice paths and style. As with many art forms, dancing takes many forms or genres. This allows for many responses by the dancer and the audience, ranging from rich appreciation to lack of acceptance. So too, dancers' performances can attract diverse reviews and produce a range of impacts. What makes the difference between success and failure, appreciation and rejection is the combination of skill, insights, understanding of audience and context, initiative and performance finesse of the dancer. These capacities are encompassed in **practice wisdom** defined here *as an embodied state of being, comprising self-knowledge, action capacity, deep understanding of practice and an appreciation of others, that imbues and guides insightful and quality practice*.

In your thoughts, the silent universe seeks echo. An unknown world aspires towards reflection. (O'Donohue, 1997, p. 14)

Practice wisdom is self-knowledge – that serves as lodestone and benchmark for quality practice.

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 65-72.

INSIGHTS ON WISDOM

Wisdom holds a fascinating place in practice and in a wide range of literature; it is:

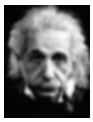
- capability and preparedness that guides thinking, action and practice: understanding, good judgement, body of knowledge, accepted principles, phronesis (practical wisdom)
- a state being or disposition: tolerance for life's uncertainties, a sense of balance, optimism, a belief in problem solutions, calmness in facing difficult decisions, serenity, having a sense of proportion
- a form of knowledge related to: intelligence, sense, erudition
- appreciation: sagacity, judgement, discernment, shrewdness, astuteness, insight, perception, recognising optimal actions and situations
- concerned with self-regulation and self-knowledge: judiciousness, prudence, circumspection, control of our emotional reactions, introspection
- the capacity to predict, understanding for the future course of things; it involves a sense of visioning
- an attitude or approach to knowing: disposition, continually seeking deeper understanding
- a sense of rightness: soundness, standing the test of time
- understanding and knowings that are contextualised within a profession's practice, society, culture, era.

Wisdom is embodied both in the physical and experiential domains, circling between both. To understand human experience requires this double sense of embodiment (Merleau-Ponty, 1965; Varela, Thompson & Rosch, 1997). "Bodies are always thoroughly implicated in the practice of practice in ways both complex and complicated" (Green & Hopwood, 2015, p. 28). The body could be thought of as the context of cognitive mechanisms.

Different discourses and ways of knowing have particular characteristics and contextual parameters. Wisdom, for instance, is born of experience, reflection, exploration, self-critique, shared use and critique, scholarship, readiness, emotional intelligence, particularity, subjectivity, contextualisation and understanding of the consequences of actions. These terms relate to the living world. By comparison in the natural sciences we know through processes like deduction, logic, method, objectivity, generalisation, de-contextualisation and reliability.

An interesting perspective on science is provided by McLeish (2014, p. 4) who argues that one way to deal with the problems of science is to explore its older name: "natural philosophy". The term science (derived from the Latin verb *scio* "I know") was introduced around 1830 probably by William Whewell, the polymathematical master at Cambridge. Before that, the collective term to identify those who studied the heavens, chemicals, flora and fauna was derived from the Greek words *philia* (love) and *sophia* (wisdom); such people loved wisdom about nature, in contrast to the triumphal knowledge claims of science.

Science is so sure that it is the only truth that it has become incapable of accepting other ways of learning about reality. ... Such arrogant insistence has eradicated much knowledge and wisdom in the world. (Wolff, 2001, p. 5.)



The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom the emotion is a stranger, who can no longer pause to wonder and stand wrapped in awe, is as good as dead – his eyes are closed. ... To know what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend only in their most primitive forms. Einstein. http://www.goodreads.com/work/quotes/4681597-living-philosophies

Has science (the physical sciences) lost something precious in this evolution? Or does wisdom exist in science as well as beyond it, in other philosophical paradigms? Another lens for viewing various ways of knowing is to take a cultural perspective.

> We in the West know our world from seeing, hearing, and measuring what we assume to be a complex thing with many parts. We rarely use any of the other five senses we recognize to know reality.
>
> In other areas of the world people know from experiencing their world as a living, organic whole, where everything relates to everything and where we blend in as but another part of that whole. That experience is not seeing, or hearing, or measuring – it is a direct experiencing of all that we are. (Wolff, 2001, p. 195)

Cooper (2012) also challenges readers and thinkers and those trying to reflectively shape their practices by asking us: what does it mean to live a philosophy? He explores how taking a philosophy (such as Socratic, Aristotelian, Platonic) and making it a way of life, presents many challenges. His arguments generate several fundamental questions. How should we challenge our current moral philosophies? What is the wisdom underpinning our practices? Are modern ways of knowing superior to ancient wisdoms?

PRACTICE WISDOM AND WISE PRACTICE

> Aristotle's teacher, Plato, shared the view that wisdom was theoretical and abstract, and the gift of only a few. But Aristotle disagreed. He thought that our fundamental social practices constantly demanded choices … and that making the right choices demanded wisdom. … the central question for Aristotle … was not the abstract question … It was the particular circumstance. … The wisdom to act rightly was distinctly practical, not theoretical. It depended on our ability to *perceive* the situation, to have the appropriate *feelings* or desires about it, to deliberate about what was appropriate in these circumstances, and to *act*. … It was about performing a particular social practice well … figuring out the right way to do the right thing in a particular circumstance with a particular person, at a particular time. This … took practical wisdom. (Schwartz & Sharpe, 2010, pp. 5-6)

The need for wisdom in practice, including professional practice, is recognised by McLeish (2013). A professor of physics, he provides a critique of the cultural separation of the sciences and humanities. He contends that the arguments of wisdom resonate strongly with scientists since wisdom deals honestly with the disorderly, unpredictable and chaotic phenomena of our world and provides a means of investigating these complex matters rather than simply finding answers.

Despite differences between ways of knowing in the physical and social sciences, it is essential to recognise that practice involves a complexity of engagements and

contexts and an array of knowledge. Wenger-Trayner and Wenger-Trayner (2015, p. 13) remind us that the body of knowledge of a profession "is best understood as a 'landscape of practice' consisting of a complex system of communities of practice and the boundaries between them".

Practice wisdom (Higgs, Titchen, & Neville, 2001) is the possession of practice experiences and knowledge together with the ability to use them critically, intuitively and practically. Practice wisdom is a component of professional artistry. This artistry is the meaningful expression of a uniquely individual view within a shared practice tradition and involves a blend of:

- practitioner qualities (e.g. connoisseurship, cultural fluency, attunement to self and others, emotional intelligence)
- practice capabilities (e.g. critical appreciation, communication abilities, metacognition, decision making and judgement)
- creative imagination (including personalisation and imagining outcomes) as the basis for creative strategies.

In his work on the wisdom of practice, Shulman (2004) talks of the practice wisdom that grows in the minds of practitioners (in his case teachers) who learn from the experience of helping their students learn and from experimenting with teaching. He provides two pieces of profound wisdom to his readers. The first derives from a Hebrew proverb that encourages those studying texts to "turn over" (re-immerse oneself in) the text repeatedly, recognising that there is so much within them. Shulman advocates that teachers "turn over" their teaching repeatedly through reflective evaluation, in pursuit of understanding and flexibility. Second, he argues that curriculum change can only succeed if we pay attention to the education of teachers so they are well prepared to cope with and action changes.

"Unless we create the conditions for teacher learning, every single reform that we initiate, even if it looks like it is working at the beginning, will eventually erode and disappear" (ibid, p. 519). Building on the work of Bruner, Shulman contends that both for teachers and learners, we should adopt five teaching principles: activity, reflection, collaboration, passion and community or culture. In each of our professions and disciplines we can explore the truth and applicability of these notions of practice wisdom.

Another consideration around practice wisdom is intergenerational knowing. There is much to consider both in terms of handing on learning and practice wisdom to new generations of practitioners as well as more experienced practitioners. We need to think beyond age and experience when we are trying to understand experience-based practice knowledge and wisdom. Instead, these ideas need to transcend and be shared across generations. This includes opening the minds and practices of experienced practitioners to the wisdom of novices and allowing them to bring their fresh insights and questions to practice. And, it includes helping novices to see the value of the wisdom of experienced practitioners and recognising that such wisdom complements their studies.

Biggs (2007, p. 696) argues "generation, then, is a concept that is the subject of large social discourses, constructed with public labels, designations and expectations.

It also evokes intensely private experiences protected from the public gaze and formative one's sense of self". There is much that can be learned from the social sciences to expand our understanding of wise practices within the practices of the professions.

Acting wisely demands that we be guided by the proper aims or goals of a particular activity. Aristotle's word for the proper purpose or aim of a practice was *telos*. The telos of teaching is to educate students; the telos of doctoring is to promote health and relieve sufferings; the telos of lawyering is to pursue justice. Every profession ... has a telos, and those who excel are those who are able to locate and pursue it. So a good practitioner is motivated to aim at the telos of practice. But it takes wisdom – practical wisdom – to translate the very general aims of a practice to concrete actions. (Schwartz and Sharpe, 2010, p. 7)

PRACTICE WISDOM, PROFESSIONAL PRACTICE AND JUDGEMENT

> (Practice) wisdom is the capacity to understand and practice medicine in a common-sense manner that is scientifically based, sensitive to ... (client) needs, ethically grounded and professionally satisfying. (Taylor, 2010, p. 6)

The space of professional practice is a highly contested one. It is, historically, about service to society and to people, yet it is also a key arena for privileging professionals. It is driven in many respects by neo-liberalism and globalisation expectations such as accountability, and scientific evidence-based practice. It is a space where human interests and humanity run headlong into empirical science standards and fiscal efficiencies. What is the place of wisdom in this arena?

Many would argue (e.g. Carr, Bondi, Clark, & Clegg, 2011 p. 2) that professionals must face the complexities of practice with practical reasoning and reflection in action. They contend that "it is far from clear that either social or natural science is well placed to determine the goals of human welfare and flourishing". Such decisions require value considerations and ethical and moral decisions. A key issue that faces the caring professions "concerns the extent to which any morally ... defensible professional judgement may be expressed in the form of well-defined rules or principles of the kind found ... in much official professional policy or regulation" (ibid, p. 3). In such professional contexts decision making and judgement require ways of knowing that go beyond rule-based decisions and encompass decisions that are particularised, contextualised and grounded in advanced professional knowledge and wisdom. This is particularly the case in situations of high levels of practice complexity and the absence of certainty.

> Without practical wisdom (complex choices) ... would be a purely theoretical and intellectual exercise and have no place in the field of discourse let alone the field of action. (Fish and Coles, 1998, p. 284)

Practical wisdom is the ability to draw upon knowledge selectively and apply it in fitting ways within practical situations that arise during professional work. (Dalton, 2002)

> Great weight is attached to professional judgment, the wise decision made in the light of limited evidence by an experienced professional. (Eraut, 1994, p. 17). (They need the) wisdom to make the optimal set of decisions (p. 235). Practical wisdom is when the professional sees the particularities of a situation within the light of their ethical significance and acts accordingly in order to achieve the greatest benefit for the given client (Carr et al., 1995; de Cossart and Fish, 2005). Wise practice requires "a judicious balancing of the general and the particular, of science and art, and of fact and interpretation" (Fish and de Cossart, 2007, p. 185).

According to Fish and de Cossart (2007, p. 186) wise practitioners bring the following to every practice event:

- recognition of the tradition in which they work and of the salient elements of the given work context
- the ability to articulate their thought processes and actions and the beliefs and assumptions that underpin them
- awareness of their professional values (espoused and values in use)
- a refined understanding of the forms of knowledge they can draw upon, plus the ability to choose salient knowledge
- the use of rigour in professional thinking and the capacity to explicate this
- the facility to make wise judgements that can be defended articulately
- the ability to establish a sound professional relationship with each client, regardless of circumstances.

WISDOM AND EDUCATION

> Learning for an unknown future cannot be accomplished by the acquisition of either knowledge or skills. There is always an epistemological gap between what is known and the exigencies of the moment as it invites responses, and this is particularly so in a changing world. Analogously, skills cannot be expected to carry one far in a changing environment: there can be no assurance that skills – even generic skills – appropriate to situations of the past or even the present will help one to engage with the future world in a meaningful way. Indeed, in a changing world, it may be that nonengagement is a proper stance, at least in some situations. A more positive term, to encapsulate right relationships between persons and the changing world in which they are placed, might be `wisdom'. (Barnett, 2004, p. 259)

Barnett's argument asks teachers, learners and practitioners to realise the distinction between "getting the right answers" (as though practice realities can be addressed through predictable and exact strategies) and "doing right". The latter is about ethics, particularity (for the client, situation), credibility of action choices and good practice. We are perhaps too ready in current times to focus on accountability and risk management and not sufficiently appreciative of the value and range of acceptable and desirably wise practices.

CONCLUSION

In conclusion, the phenomenon of practice wisdom can be thought of as:

- a state of being – it is in the here and now not an endpoint
- potential – that is, an evolution of self in, and through, practice
- a rich action capacity – that can insightfully guide practice
- a lived, embodied approach bringing the whole of self and being into practice
- deep understanding – of what practice is and can be
- appreciation of others – to allow for mutually respectful engagement
- self-knowledge – that serves as lodestone and benchmark for quality practice.

We are left to reflect on the fascinations and the scope of ideas around wisdom presented above by addressing three questions: Does wise practice have a place in professional practice? *Well of course it does! We can make it so.* Where does wisdom fit in professional practice discourse? *The chapter places wisdom as a critical element and a place of reference and refinement in the core of discourse and as a means of creativity, of individual belonging, of distancing oneself from accepted core practices and of awareness raising, in the discourse margins.* What have either of these two phenomena got to do with professional practice discourse marginalia? *Marginalia are the artefacts of dancing across and between the core and the margins. Through this dancing we are alive – we are enjoying a heightened sense of being and challenging self and practice, we are Being There with vigour, creativity and self-deliberation.*

Practice wisdom is knowing how to dance and *being* the dance.

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Joy Higgs AM PhD PFHEA
The Education For Practice Institute
Charles Sturt University, Australia

GAIL JENSEN AND CLARE DELANY

9. THE DISCOURSE ON ETHICS AND EXPERTISE IN PROFESSIONAL PRACTICE

"Because real expertise is never entirely separable from a community of practice, it is never fully purified of social and moral engagement."
(Sullivan, 2005, p. 255)

Professions have a long history of an ethical or public-serving purpose. Professionals, unlike businesses, pledge to protect fellow human beings in vulnerable states (Sullivan, 2005; Pellegrino & Thomasma, 1993). However, one of the criticisms of professions throughout the twentieth century has been the emphasis placed on the internal professional, technical and specialty expertise (Sullivan, 2005), rather than external engagement and purpose in relation to clients and the community. The Carnegie Foundation's Preparation for the Professions Program, a comparative study across clergy, law, engineering, medicine and nursing, found a strong emphasis in university-based education, on two types of professional learning apprenticeships for the development of professional expertise. The first was education in analytical reasoning and thinking skills to learn profession-specific knowledge base, and the second was skills-based apprenticeship in discipline-based practice (Colby & Sullivan, 2008). In contrast, apprenticeship to ethical standards and responsibilities of the profession was found to be comparatively neglected and a more marginal aspect of professional education. This third apprenticeship is the subject of this chapter.

Verkerk and Lindemann (2012) posit that ethical reflection and practice is not an add-on to professional skills, but is integral to and effected through the public, professional, and personal norms and values within practice. However, we live in a relentless, market-driven time where the contemporary context of professional work poses challenges to professionals in terms of retaining this integrated ethos of doing "good work" (Gardner, Csikszentmihalyi, & Damon, 2001; Colby & Sullivan, 2008). Changes to funding and organisational models of public services (e.g. healthcare) also alter the profit/care dynamic (Emanuel, 2014; Sullivan, 2005). Increasing choice of service providers and practitioners and the explosion of information and critique about professional services (e.g. healthcare) via the Internet has shifted the practitioner/client relationship from one of automatic trust in a practitioner's authority and beneficence to a more critical consumer-oriented interaction.

How might the future of professional practice be shaped by consumerism in the practice world?

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 73-82.

Our chapter explores the critical interdependence between ethical and professional, technical expertise of professionals, and how this relationship might act as an important buffer to counter forces which strain or act to dilute the essence of "expert" professional practice. We argue that expertise encompasses virtues or traits which intrinsically guide ethical reasoning and practice. We also highlight that despite being an embedded component of expert practice, as Sullivan (2005) notes, acting ethically requires both preparation and ongoing commitment of practitioners, who, in addition to being technically competent, have the reflective capability and motivation to continue to learn and develop expertise which is imbued with professional ethical values and literacy. Colby and Sullivan (2008) draw on the Carnegie research and suggest five key conditions for nurturing positive ethical behaviour and high standards of quality professional work.

1. Deep engagement with the profession's public purposes where intrinsic sense of meaning and satisfaction from professional work aligns with extrinsic and public-oriented purposes
2. A strong professional identity
3. Development of habits of salience whereby complex situations are understood or framed, at least in part, in moral terms
4. Development of habitual patterns of behavioural responses to clients, authorities and peers that are aligned with the profession's standards and ideals, not self-interest
5. Development of the capacity to contribute to the ethical quality of the profession with a sense of moral agency, moral imagination and courage to create more constructive practices.

Our key contention in this chapter is that integrating these features of professional work into everyday decisions and actions, requires specific skills which include considering and describing relevant moral considerations, explicating moral concepts, and detecting discipline-based theoretical commitments. For example, where cases or problems are referred to professionals for their expert opinion, traditional expectations are that they bring their professional discipline-specific reasoning skills to the content of the problems. However in contemporary expert practice, we suggest they also have an obligation to perceive relevant moral dimensions of the problem (see Wear & Kuczewski, 2004). In addition, they need an awareness of the boundaries of their practice which reflects the scope and nature of their disciplinary theories and commitments, how these commitments impact on their clients' problems and how they differ and/or integrate with other professionals in the best interests of their client. We suggest these skills require deliberate nurturing to ensure practitioners continue to discern moral issues in changing and morally complex practice landscapes. We first describe the key features of both ethics and professional expertise and then analyse how they might inform each other to enhance practitioners' capacities to integrate the ethical with the professional practical and technical aspects of practice.

How has globalisation influenced the moral complexity issues faced by professional practitioners?

Ethics Expertise

A formal notion of ethics expertise, as it applies to professional practice settings, involves a "thorough knowledge of moral propositions and ethical theories, and the skills to use this knowledge in a professional way" (Steinkamp, Gordijn, & ten Have, 2008, p. 174). "Good practice" requires practitioners to first know about and then absorb professional moral norms and principles. Practitioners then apply these norms and principles to the human condition and client needs as these emerge in professional decisions, relationships with clients and colleagues, and during negotiations around different values, interests and opinions in practice situations. Dreyfus and Dreyfus (2004) suggest that acting ethically is a type of skill which is attained alongside the development of professional expertise, over five stages (novice, advanced beginner, competent performer, proficient performer and expert). For example, novice health practitioners in the early stages of skill acquisition rely on straightforward rules about presentation of signs and symptoms, pathophysiology or, from an ethics perspective, notions of beneficence and non-maleficence. As they progress through their training and encounter more practical clinical experiences, they discover, or have identified by their discipline-specific supervisor, new features of situations. Specific rules become more general maxims to follow depending on the features of a client's situation and circumstances. As situations become more complex, practitioners must begin to move away from maxims, to a more agentic approach, where they begin to take responsibility for developing their own plans and responses and for making choices about the right thing to do to achieve a particular outcome. Over time, the practitioner learns from these choices and uses their experience and feedback about the outcomes of their actions, to inform their future responses. As moral agents, they absorb the professional ethical norms of practice including recognising moral dimensions of their work and making judgements about the right thing to do for their clients. They develop an internalised ability to deal intuitively with moral questions and problems.

One reading of this progression towards professional and ethical expertise is that over time, practitioners will generally develop ethical expertise through their experience in encountering, responding to and noticing outcomes. However, as Bereiter and Scardamalia (1993) highlight, expertise is not a state or status that is passively achieved but it is a dynamic and ongoing process of professional development requiring motivation to continue learning and improving. Experts have been shown to build extensive and well-organised practical knowledge through the use of strong self-monitoring or meta-cognitive skills (Ericsson, Charness, Feltovich, & Hoffman, 2006). These reflective skills are a foundational element in their professional reasoning process and they are manifest in skills of careful listening, so as to integrate the lived experience of the client with foundational and more formal professional knowledge (Benner, 1984, 2000; Edwards, Jones, Carr, & Jensen, 2004; Schön, 1987).

Does the increased external scrutiny posed by 21st century accountability challenge the essential self-appraisal expectations of professionals?

Benner similarly argues in the caring or helping professions, ethical reasoning cannot be separated from professional reasoning because good professional judgements reflect good professional practice (Benner, Tanner, & Chesla, 1999; Benner, Sutphen, Leonard, & Day, 2010). In the caring professions, human interactions and care are central aspects of the work which means the professional reasoning process cannot have a singular focus on a process of analytical, deductive, or rational thinking (Edwards & Delany, 2008). The focus of care in the social services is a much larger process that extends beyond the identification of a diagnosis and is iterative and ongoing. Knowing a client, understanding his or her story, fitting the client's story with professional knowledge, and collaborating with the client to problem solve the way forward are integral components of ethical reasoning. Practitioners who engage in "good professional practice" are grounded in a moral commitment and professional duty to helping clients during periods of vulnerability (Benner, 2000; Pellegrino & Thomasma, 1993).

Interesting to see the growing role and value of stories in practice service arenas – particularly as they sit alongside evidence-based and cost-limited service expectations.

Professional Expertise

Professional expertise has been studied extensively to highlight its salient features and developmental processes in professional practice (Dreyfus & Dreyfus, 1996, 2004; Benner, 1984; Ericsson, Charness, Feltovich, & Hoffman, 2006). Much of this research has focused on describing expert performance and comparing how novices versus experts respond to a professional situation. We know that novices are more rule-governed, like to rely on others for guidance, have a hard time seeing the entire situation or context and are quick to apply an intervention based on what they (currently) know rather than what the particular client in a specific circumstance requires. In contrast, experts take account of the entire situation. They are comfortable with uncertainty and seek to understand the context of the situation through intense listening to the client. Experts are highly motivated and engage in deliberate practice to continue to learn and improve. They have fluent retrieval of their knowledge not because they have better memories but because they organise their knowledge around core concepts which makes retrieval easier (Dreyfus & Dreyfus, 1996, 2004; Benner, 1984; Ericsson, Charness, Feltovich, & Hoffman, 2006).

These descriptions capture essential features of expertise, however they portray expertise as somewhat automatic and effortless and they do not help to differentiate the impact of experience on the development of expertise. Bereiter and Scardamalia (1993) argue that non-experts may well have experience but are comfortable with routine practice while experts problematise what appears to be routine practices. Experts work hard, take on complex cases or activities and set standards for themselves that are often just beyond their reach. Experts seek activities that maximise their opportunity for growth whereas non-experts are comfortable with routine practice.

In a grounded theory study of expert practice in physical therapy (Jensen, Gwyer, Shepard, & Hack, 2000; Jensen, Gwyer, Hack, & Shepard, 2007), the investigators proposed that expertise in physical therapy is some combination of multidimensional knowledge, clinical reasoning skills, skilled movement, and virtue, where all four of these dimensions come together as the clinician's philosophy of practice. Consistent with other research in expertise (Benner, Tanner, & Chesla, 1999; Ericsson, Charness, Feltovich, & Hoffman, 2006), knowledge was multidimensional and client-centred, and therapists drew from several sources for this knowledge including specialty knowledge, professional knowledge gained through reflection on practice and listening carefully to their clients. Virtue was an important core dimension of expertise and seen in practitioners' behaviours such as care and compassion for clients, non-judgemental approaches to clients, admitting mistakes, and taking deliberate actions such as reporting unethical behaviours of colleagues or serving as an advocate or moral agent for clients. In a ten-year follow-up study, these same experts had all engaged in continued learning, ranging from seeking advanced degrees to engagement in professional research. Ethical distress was a daily occurrence and a point of frustration, yet they were not complicit, depressed or apathetic but actively engaged in serving as moral agents in helping clients and families receive the physical therapy care they needed (Jensen, Gwyer, Shepard, & Hack, 2007). This and other research highlights an important element in professional expertise; a practitioner's ability to integrate the capacity to make professional judgements in uncertain conditions with decisions based on moral agency where deliberate action can benefit and/or minimise harm for clients and families (Delany, Edwards, Jensen, & Skinner, 2010; Sullivan, 2005).

These studies demonstrate that the ethical dimension is an essential foundation for professional expertise. They also suggest that while this dimension of professional work is complex, multidimensional and sometimes tacitly recognised and practised, it is nevertheless visible through practitioners' motivation and their drive to continue to learn and develop as excellent practitioners (Stichter, 2011). To progress through the five stages of expertise, Dreyfus (2004) suggests a need for perseverance or motivation to continually improve and to maintain a commitment to high standards pertaining to what counts as the right thing to do. This, in turn, raises the question of how to educate for, or nurture, the motivation necessary to continue to integrate and sustain both professional and ethical components of expertise.

Sustaining Moral Expertise within Professional Expertise

At the beginning of this chapter, we suggested that practising ethically requires deliberate nurturing to ensure practitioners continue to discern moral issues in changing practice landscapes. Nurturing professional expertise is a well-established and expected approach to maintaining currency of practice, and ensuring professional care is evidence-based and competent. Where a professional problem is particularly complex, an expert practitioner will use a

more structured and deductive approach to solve a professional problem (Edwards, Jones, Carr, & Jensen, 2004).

We argue that as practitioners encounter more complex and diverse ethical dimensions of their professional practice, they need a deliberate and structured approach to discern moral issues, consider and describe relevant moral considerations, explicate moral concepts and detect the types of theoretical commitments they are adopting within their professional practice. This includes a capacity to engage in broader collective professional reflection where respect, openness and creativity are used to address moral problems facing individual practitioners and the broader profession (Verkek & Lindemann, 2012; Edwards, Delany, Townsend, & Swisher, 2011a, 2011b).

In the following section we provide two case examples (a student scenario and a professional situation encountered by a more experienced practitioner). These are both drawn from the clinical practice world but similar ethical considerations could be encountered in other fields of professional practice. We use a series of questions from a previously published model of ethical reasoning titled "active engagement" (Delany, Edwards, Jensen, & Skinner, 2010) to foster ethical reasoning in the student and we suggest structured ethical discussion (Delany, 2012) for experienced practitioners to encourage both the novice to begin and the expert to continue to integrate their ethical and professional reasoning skills.

Case 1: Student Story

I was working in the ICU and I entered the room of a 14-year-old patient who had sustained multiple fractures from a suicide attempt. The mother was in the room with him and soon after my clinical instructor and I had arrived the father and stepmother came into the room. After the introductions, I started to conduct my subjective examination but I noticed the mother and father starting to argue. I tried to keep going with my examination but the argument grew louder, and now the stepmother had become involved. The point that made me feel uncomfortable, was the fact that they were blaming each other for what happened to the patient and talked about him like he was not there. The patient just lay there with his eyes barely open watching the argument unfold and began to cry. He could not speak or make any sounds so he was helpless as his father and stepmother attacked his mother and vice versa. What was I supposed to do? I kept trying to do my examination but knew that was not the right thing to do. My clinical instructor was not in the room with me and I felt somewhat helpless.

In the active engagement model, we proposed three overall steps:

1. To *listen* actively
2. To *think* reflexively
3. To *reason* critically.

In telling the story about this 14-year-old patient and his parents, the student is already exhibiting elements of the first step of active listening. She is also demonstrating a commitment to the importance of telling and listening to stories as a way of discussing ethical issues and she is both attentive to and curious about "the details of other people's stories" (Delany, Edwards, Jensen, & Skinner, 2010). To build on this first step of ethical reasoning, educators could encourage the student to progress to thinking reflexively about her own "physical therapy footprint" in the clinical scenario – how she might be perceived within that encounter and what values and theoretical commitments are driving her treatment goals and her apparent moral distress about the situation. This second step requires the student to both recognise but also move away from her emotional reaction, to consider how her knowledge, skills and overall professional presence might be contributing to the ethical challenge. Incorporating the third step of the active engagement model would involve encouraging the student to critically examine the meaning and application of the four established biomedical ethical principles: beneficence, non-maleficence, autonomy and justice in this scenario. What harms is the student concerned about for this patient? What could she do to minimise these harms? What can she say? Whom should she consult? How can she understand the factors contributing to this conflict? To nurture both capacity to engage in this thinking, and motivation to continue to explore and be curious about "good practice" we suggest educators need to acknowledge their students' capacity to identify ethical dimensions of their clinical practice experience and then to explicitly support and scaffold their ethical reasoning by assisting them to further question and discuss options for responding ethically as part of clinical reasoning.

Case 2: Senior Physical Therapist Story

This case concerns a 20-year-old woman with severe cerebral palsy (non-verbal and non-communicative). For the past 18 years, while in a paediatric care setting, she received intensive and regular physical therapy treatment whenever she was admitted to hospital. She now presents in an adult care hospital. Her cardiorespiratory function is rapidly deteriorating. She has had three recent ICU admissions and non-invasive "rescue" therapy has been implemented. The family is insisting on 3-4 physical therapy treatments per day. Several physical therapists and clinicians think the patient should be treated regularly and others think that treatment should be more palliative in focus. This case is told by a senior physical therapy specialist who has worked as head of the cardiorespiratory unit for the past 10 years.

A nurturing ethical expertise response in this situation, requires a less structured education approach and instead of having a supervisor or educator identify explicit ethical reasoning steps to the senior physical therapist, we suggest implementing regular clinical ethics discussion within the physical therapy department or more broadly within the ICU unit, where conflicting views are canvassed, values are expressed and participants have an opportunity

to listen to their colleagues' perspectives (Delany, 2012). The case provides an example of how, senior members of multidisciplinary teams are often required to reconcile differing values held by members of the health team, the patient, their family or carers, and differing or conflicting values about what counts as the ethically appropriate action. The goals of structured ethics discussions are to foster dispositions and practices that enhance collegial relationships ultimately leading to greater recognition of and communication with colleagues and ultimately improvements in clinical care.

Delany (2012) proposes that participation in regular ethics discussions in the form of professional ethics team consultations, has important pedagogical value for ongoing learning and the development of moral agency for practitioners. In particular, participating in dialogue where differing views and perspectives are shared, creates opportunities to deepen self-understanding, and to reflect on common sense assumptions that typically frame daily decisions and practices.

CONCLUSION

In this chapter, we have presented the arguments that good professional practice requires knowledge, skill, character and the courage to act and that ethics is a key not peripheral component of professional expertise. See Figure 9.1.

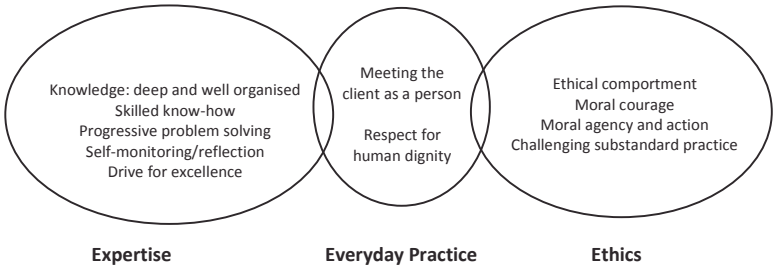

Figure 9.1. Ethics and expertise: The nexus

It is not uncommon that institutional contexts, influenced by market concerns and productivity demands, challenge professionals and their ability to integrate their professional and ethical foci. This means that educators must consider how to prepare students for high quality and complex professional practice that represents both expertise and ethical competence and practitioners must continue to strive for improvement in both ethical and professional reasoning. Bereiter and Scardamalia (1993) have demonstrated that it takes a deep commitment to the aims and methods of the practitioner's profession to facilitate students on the path of continued learning which includes both professional and ethical dimensions. We suggest that to address the challenge of moving the "third (ethical) apprenticeship" from the margins of professional practice to a more central place in professional responsibility and practice,

educators and mentors need to be intentional and committed to nurturing ethical expertise (Edwards, Delany, Townsend, & Swisher, 2011a, 2011b). Our case examples provide suggestions for this more explicit nurturing of students and practitioners to develop and continue to practise the ethical reasoning steps of analysing and responding to ethically troubling situations.

We close this chapter by referring once again to the key concept that real expertise (professional and ethical) cannot be separated or marginalised from a community of practice that includes not only social engagement but moral engagement (Figure 9.1). The development and integration of the third apprenticeship is a non-negotiable component for novice development and continued development of expertise.

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Gail Jensen PhD
Graduate School and College of Professional Studies
Creighton University, USA
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Clare Delany PhD
School of Health Sciences
University of Melbourne, Australia

SHERIDAN LINNELL AND DEBBIE HORFALL

10. DISTURBING PROFESSIONAL PRACTICE DISCOURSE

Re: Writing Practices

"JUST" WRITING?

From a sociological and poststructural viewpoint, professional practice discourse is a productive set of relations that makes practice possible, including many progressive, supportive and creative ways of practising professionally. At the same time, even progressive iterations of the discourse tend to reflect and sustain already established power relationships and limit the possibilities of thinking / doing "otherwise" (Foucault, 2000). Writing marginalia into the professional practice discourse is a political act intended to unsettle this tendency towards establishing and reinforcing dominant power relations, so that something different that we are yet to even envisage may emerge. To enable established and sedimented truths to move, we may need to unsettle not only content but also form: in particular, the forms of re-presentation that reinforce and construct the domain of professional practice and its limits. *Doing* writing as an enquiry (Richardson & St Pierre, 2005) into dominant and taken-for-granted assumptions and practices can disturb those discourses which further marginalise and pathologise those who are already most marginalised in society. In this chapter we write onto and into professional practice discourse through a collaborative dialogical process that we call *just writing*. We expand this phrase beyond its suggestion of spontaneous creative writing in order to link our writing practices with our passion for social justice – with writing *for* justice.

Professional practice does not exist outside of ourselves as the disembodied object of our academic discourse. We situate ourselves as higher education professionals for whom writing is part of our professional practice – central to our identities and values, although at times marginalised within the neoliberal university (Bansel, Davies, Gannon, & Linnell, 2008). In this chapter, we seek to open up our own professional discourses and academic writing practices, and also ourselves and our relations, through writing. Yet of course locating critical endeavour within scholarly writing and research can perpetuate yet another binary, by inadvertently alienating practitioners, leading to understandable accusations that academics "don't live in the real world", and reinforcing a division between "those who *do* and those who write".

Interruption: Robin: when one is writing, why isn't one "at the barricades"?; when one is at the barricades, why isn't one writing (Robin Morgan, 1992, p. 16)?
Jean-Paul: but Robin, "Writing is action" (Jean-Paul Sartre, 1966)[i].

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 83-90.

Writing is an action that can mediate the tendency of professional practice discourses to solidify the binary oppositions of self and other, normal and abnormal, abled and disabled, worthy and unworthy. These binaries not only prevail in conservative public discourse – they continue to haunt some of the professional areas that aim to be of help to those who are marginalised. We play with serious questions of what writing unravels and makes possible. We mix up and bring together seemingly incompatible genres of writing in order to interrupt assumptions, binaries and our professional selves. This is not to suggest that the chapters of textbooks or the web pages of professional organisations should be overtaken by experimental writing and mischievous disruptions of normative assumptions. Rather, we are suggesting that, alongside the useful conventions of professional and academic writing, we could keep a critical and creative space open through writing differently, even disturbingly.

Our aim is to lovingly "disturb",
interfere with
interrupt
alter the position or arrangement of
upset the natural order and balance
destroy the composure and tranquillity of
throw into disorder
put to inconvenience
ALARM
Found at (http://www.merriam-webster.com/dictionary/disturb)

(Un)certain writing practices are generally pushed to the edges by professional practice discourse – particularly creative, situated, emergent and embodied (and funny or whimsical) writing. Here we follow where these practices might lead us. In this way it could be said that – although our methods are far from straight, indeed they attempt to bend the norms – that we are *just*-ifying the margins.

Interruption: Marginalia: that's a grandiose claim – who do you think you *are?*
(one possible answer ... ... and another)

Figure 10.1. Debbie, clowning around

Figure 10.2. Sheridan, "Crooked self-portrait, with dog"

WRITING BEYOND AN ETHICS OF JUSTICE

We have spoken of "just writing", but is "justice" always the right word? Debbie (with others) has worked in the broad context of the community sector, focusing on how we look after each other and the planet with which we live. This work proposes that, in the professionalisation of worker-client relationships, a tension, even a contradiction, emerges between equity and relationality, or between an ethics of justice, in which professionals stand back and/or act in order to treat people equally, and an ethics of care, in which connection takes precedence and decisions are shaped by relationships and depth of feeling (Horsfall & Higgs, 2014). With/in this tension is a taken for granted and enacted hierarchy: doing wins over, perhaps erases, being. Debbie's work of inhabiting the "relational turn" challenges this hierarchy and seeks instead respectful democracy in action/s.

Sheridan similarly raises ongoing questions about how the professionalisation and standardisation of the emergent field of art therapy may inadvertently objectify (or "other") and place distance between therapists and those marginalised people who consult them. Drawing on Foucault's analysis of ethical subjectivity as a form of power (Foucault, 1992), she suggests that the training and professionalisation of arts therapists, while important and necessary, may shape them in ways that distance them from more diverse and passionate versions of themselves and from the relationships, values and commitments that brought them to train as therapists in the first instance (Linnell, 2014).

WRITING LISTS

In the following examples Sheridan takes up the unpromising genre of the list in order to foreground or imagine subjectivities, practices and relationships that differ from or expand those suggested in normative documents. The intent is to make more visible, assumptions about professionalism, and what these assumptions exclude.

Advantages of arts therapy / arts psychotherapy	**Therapy, like art, is as much invention as it is citation ...**
Arts therapy can help people to resolve conflicts, develop interpersonal skills, manage behaviour, reduce stress, increase self-esteem and achieve insight. Arts therapy can encourage clients to: – explore their imagination and creativity – develop healthy coping skills and focus – improve self-esteem and confidence	The following list ... give[s] a flavour of the sort of things that Ashley, Maree [two aboriginal foster siblings] and Sheridan found to be "therapeutic" during and around their art therapy meetings: *hand-printing* *making houses from cardboard boxes for sisters to live in together* *writing stories about girls and geese* *dot painting [with the girls' Aboriginal foster mother, Galiindurra]* *making cards and writing letters for Mums and Dads* *making presents for baby sisters* *painting as an expression of being sorry [the therapist saying sorry on Sorry Day]*.

Advantages of arts therapy / arts psychotherapy	**Therapy, like art, is as much invention as it is citation ...**
– identify and clarify issues and concerns – increase communication skills – share in a safe nurturing environment – improve motor skills and physical co-ordination – identify blocks to emotional expression and personal growth. http://www.anzata.org	*making up songs and singing them, for instance the one that goes "there was a little girl who loved to play in the garden, in the garden."* *working out who sat in the front of my car last time around* *laughing at jokes, falling over in the grass* *being the artist's assistant* *playing noughts and crosses and losing* *cuppas and chats* *looking for netball results in the local paper* *throwing the frisbee for Moonam Chomper [the therapist's dog pictured with Sheridan in Fig 10.2]* *talking to Moonam and guessing what she would say to us if she spoke English or we spoke dog* *surprising Mum with what we've made asking questions when that's OK, but not too many* *writing and responding to [a] poem.* (Linnell, 2009)
Professional requirements of registered arts therapists / arts psychotherapists ANZATA [the Australian and New Zealand Arts Therapy Association] recognises training for arts therapists from approved courses offered by Universities and Colleges in Australia, New Zealand and Singapore. These can be found on the "Professional Membership" page on the ANZATA website. This training comprises a minimum two-year Masters Degree with a component of 750 supervised clinical hours placement under qualified supervision. A professional member of ANZATA works under a code of ethics that addresses issues of safe practice for their clients which is mandatory in most employment situations. Graduates of these programs are eligible for professional registration with ANZATA, entitling them to use the recognised postnominal title AThR (registered arts therapist) after their name.	**Art therapist in the spotlight** *Pet hates:* Colouring-in books. People who say "Oh yes I do a bit of art therapy too". *Current love interest:* Jung – he appreciates what I do. And I just adore the way he introduces me to his friends – "I'd like you to meet my better half". *Favourite weekend:* Time in the studio and Sunday brunch with friends at my local gallery café – freud eggs and francis bacon on sourdough toast. *What are you enjoying?* Sculpture by the Sea. *Who are you listening to?* Winnie Cott and the Re-Kleins playing covers of old favourites – "Mammy" and "It's all over now, baby blue". *Who are you reading?* Bowlby. And Harry Potter. *Who would you most like to sit next to on a plane?* Marion Milner and Frida Kahlo (I'll take the middle seat). *If there were one word left to you in the world, what would it be?* Transitional object. *That's two words.* Art, then. Or love. (Linnell, 2010)

WRITING A(S) PLAY

While Sheridan is driven by concern that therapy often reproduces the forms and norms behind so many of the categories of distress that bring people to therapy in the first place, Debbie is driven by a desire to make sure that scholars do not just keep talking to themselves. She looks for alternative forms to scholarly exposition using creative genres in order to demystify theory and methodology and make the conceptual tools essential for research more widely accessible.

Three people (the chorus) stand left of stage. Angie and Debbie centre stage. A computer with PowerPoint slides to the right of the stage.

Debbie: We're going to talk about qualitative research and social change.
Chorus: (shout) Boring!
Debbie: Say people when they first come into the room.
Chorus: Yawn!
Angie: Since when was being curious, wanting to find out – boring?
Chorus: Why is academic stuff so dry and dense? Do you just want to talk to yourselves? How democratic is that?
Debbie: Yeah you can end up sending people to sleep. Or you are ignored.
Chorus: (All go to sleep)
Angie: Maybe that's the idea? What better way to make sure research is ignored! What better way to make sure social change does not happen? What better way to make sure the status quo stays intact!
Debbie: Well, I don't want to be bored. I don't want people I am doing research with to be bored. And I definitely don't want things to stay the same.
Chorus: (Wake up)
Debbie: Doing research using creative methodologies can speak with and to more people. Doing and then writing up
Chorus: or singing up, or drawing up, or performing up
Angie: research can be creative and fun. It can have integrity and rigour. And it can be about serious issues.
Chorus: You mean equitable AND accessible? Heads AND hearts speaking?
Debbie: Feminist, postmodern and postcolonial critiques of traditional research practices enabled researchers to see that their positions affected what and how they researched.
Person 1: Why did the chicken cross the road?
Person 2: It was an historical inevitability (Karl Marx).
Person 3: Chickens, over great periods of time, have been naturally selected in such a way that they are genetically disposed to cross the road (Charles Darwin).
Person 1: Only male chickens get to cross the road. The female chickens are at home sitting on the nest (Germaine Greer).
Person 2: Whether the chicken crosses the road or the road moves beneath the chicken depends on your frame of reference (Albert Einstein).

Angie: So the critiquers began asking these epistemological questions: Whose and what knowledge counts? Says who and in whose inter-ests? And, who are researchers producing knowledge for?
Person 1: (aside): "Do scholars think that people aren't speaking just because they haven't heard them yet?" (Armitage, 2007, pp. 33-34).
Debbie: So we had the narrative turn … biographies, autoethnographies, stories, local knowledge, testimonials, life histories, confessionals.
Angie: And we had the postmodern turn.

Horsfall & Titchen (2009).

Interruption: "Turn", indeed! Does having a "postmodern turn" make these wandering minstrels "fit" to comment on something as serious as professional practice discourse? Or are they having an anachronistic fit of hysterics?

THE "AMATEUR" – WRITING AS AN ETHICS OF LOVE

Interruption: These women are AMATEURS?????? (A warning siren goes off.*) Ladies, gentlemen and those of other genders and classes, as though things were not topsy-turvy enough in this chapter already, these hysterical women have just invited the provocative figure of the amateur to stumble into and leave grubby footprints all over the well-tended field of professional practice! Are the professional bodies sleeping through this outrage? Where are the editors of this book? Didn't they know that their dubious theme of professional practice marginalia was inviting trouble? Are there no scholarly standards anymore?*

We have found ourselves, so far, turning to writing to mediate the connections and tensions within professional practice, between an ethics of justice and one of care (Horsfall & Higgs, 2014) and to make apparently inaccessible knowledges more widely available. In the final section of our paper we continue to disrupt professional practice discourse through emergent writing that plays with the possibilities of an ethics of amateurism, or love (hooks, 1994).

"Amateur" has come to mean the opposite of professional. Yet the origin of amateur is the Latin noun "amator" or "lover", from "amare" meaning "to love" (Wiki). Amateur etymologists that we are, Google-eyed searchers, we note the descent of the amateur against the rise of the professional. We seek to reclaim the amateur as s/he who practises from and for love. Writing the figure of the *amateur* (lover) into and over professional discourse, we place that discourse under erasure (Derrida, 1978). Rather than simply inverting the discourse of professionalism, we attempt to cross professionalism (a commitment or vow; that which we profess) with amateurism (the practice of enthusiasm; that which we love) in order to animate and transform the choreographies of expertise.

Interruption: Do these clowns really think that "just writing" can do more than invert the hierarchy – just(ly) enabling them to imagine alternatives and offer possibilities beyond the dualism of the centre and the margins? Are they <u>so</u> amateurish that they are even challenging the guiding trope of this book?

Perhaps. Yet might we move closer towards the practices we "profess" by *not* bundling up and discarding our clumsy spontaneous enthusiasms, not pretending, by accepting that we are always doing both (knowing and not knowing; professional and amateur) even while pretending/ performing not to. Our not knowings, even our hesitations may open up an otherwise constrained way of practising. Our fears keep us tightly wrapped. Ignoring or succumbing to them is equally constrictive.

Invulnerable? Making sure nothing untoward can sneak or seep in. Instead we would embrace the courage to be vulnerable, messy and unsure AND clear, well trained, practised. To be both critical *and* accepting; taking a stance *and* being fluid. Doing what must be done *and* being still. Just being.

"Often then, the longing is not for collective transformation but rather for an end to what we feel is hurting us. That is why we desperately need an ethic of love to intervene in our self-centred longing for change" (hooks, 1994, p. 244).

Amateurs can loiter on the margins of professional practices, redefining the margins by stretching the discourse. Embracing our own amateurism enables dialogue with the "other" (client, consumer, patient, student, community). Amateurism – with all its nuances of the passionate and dedicated enthusiast, the devotee, the aficionado, the dabbler and dilettante, even the incompetent, bumbling novice – unsettles and troubles relations of power, disrupting the expert-novice dualism through multitudinous practices and dialects of the in-between.

Inviting those who have been marginalised and pathologised by professional practice discourses to bring forward their own amateur passions, pursuits, talents and capacities brings into focus subjectivities and possibilities that might otherwise go unnoticed. This turn creates the possibility for dialogue between "authentic" or perhaps we might say more *fully authored* selves. Such engagement from and with the margins might give rise to unexpected connections that not only reshape the central discourse but even decentre the notion of core and periphery. Perhaps we might become enamoured with that which lies between, the liminal, the not-yet-possible. We might move beyond the individual and the social, radically decentring our-selves to find our inspirations.

At dawn and dusk, in the marginalia of the rarely contained nine-to-five day, we look up from our screens and watch and listen for the yellow-tailed black cockatoo: punk rocker of the bush – a screecher – a black-feathered punk Goth with dyed blonde streaks, who loves the gloom and predicts the storm. Banshee of the bush[ii] *she brazenly challenges the dominant discourses with her call.*

Figure 10.3. Yellow-tailed black cockatoo in flight

NOTES

[i] "The 'engaged' writer knows that words are action" (Sartre, 1966, p. 42)

[ii] Siouxsie and the Banshees were an English female punk rock group of the 1970s and '80s: "the band rapidly evolved to create a form of post-punk discord full of daring rhythmic and sonic experimentation inspirational in the 'gothic punk' genre" – Wiki

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Sheridan Linnell PhD
School of Social Sciences and Psychology
Western Sydney University, Australia

Debbie Horsfall PhD
Professor, School of Social Sciences and Psychology
Western Sydney University, Australia
Adjunct Professor
The Education For Practice Institute
Charles Sturt University, Australia

Disturbed?

Disrupted?

Delighted!

SECTION 3

WRITING FROM INSIDE PRACTICE

moving from the inside out

co-creating a new future

Critique

Exposure

Disruption

Practitioners have their practice theory and academics have their theory of practice. To complicate things, writing, teaching or theorising in academia is a practice in itself. To discuss a professional practice discourse means dividing actual doing practice and being the discourse from writing a practice discourse. The edited selection of chapters in this section is written from the inside of practice. Authors write about their experiences and reflections of being a practitioner and their intentions, suggestions or visions of future professional practice discourses. Writing from inside practice then means writing from a stance of being in practice while at the same time contributing to the practice discourse. Practitioners' views of practice doing, being, knowing and sayings are traditionally perceived as professional practice discourse marginalia, rather than core discourse, because of the inherent tension between theory and practice and between doing and writing. However, writing from inside practice can also be seen as being a practice discourse. This tension between doing, being and writing practice discourses is brought alive in this section. Writing, researching, theorising, reflecting, doing and saying are intertwined activities.

The following questions were the reference point for authors to provide a view from inside practice: What are practitioners contributing to the practice discourse? Are practitioners undermining the practice discourse and are academics undermining practice? How can practitioners create a new discourse or theorise into existing discourses? How can we bridge theory and practice, academic and practitioner discourses? What roles do each of the discourse partners play to enable a connection or at least a bridge between them? How can academics and practitioners create a discourse together? How can we theorise and practise into the practice discourse? These questions guided the authors in this section to address how practitioners can engage with, enter and join the core professional practice discourse. The chapters intend to disrupt taken-for-granted notions of who writes into the practice discourse and what can be written about the professional practice discourse. The chapters in this section expose silences and margins in professional practice discourses by writing from inside practice. The authors invite future research and scholarship to engage with this marginalia to strengthen the professional practice discourse from inside.

What is it we do?
How does writing about what we do
make a difference?

Franziska Trede

JANICE ORRELL AND GAVIN SANDERSON

11. REFOCUSING ACADEMIA IN THE 21ST CENTURY

This chapter examines the changing discourses regarding the fundamental mission of universities and the diverse and competing social, economic, political and technical forces of the 21st century that they now face. Of particular interest is the identification of the ways academia itself is being forced to refocus its practices to respond to the 21st century milieu. We argue that these discourses frequently call into question what now constitutes the place of universities in society. These discourses are often in tension with one another and reflect competing interests and assumptions. Which discourses are heard, whose interests are most likely to be served, and what influence will this have for refocusing academia? The term "refocusing" is not used to suggest that there has been an abandonment of focus; rather, we argue there is a need for an examination of the tensions inherent in juxtaposing the purposes of universities with forces for change. Should these tensions not be considered, it is altogether possible that a loss of focus could result. Regardless, there exists a "crisis of confidence" in society regarding what universities are and do, matched by angst within academia itself (Eagleton, 2014).

In this chapter it will be necessary at times to draw distinctions between the interests and practices of university management and academia. University management typically articulates and promulgates the vision, mission and organisational work of universities, whereas academia refers to the life or world of groups of academics who are engaged in delivering the core business of universities, namely, teaching, research and community service.

Universities, notwithstanding accusations at times of being unassailable "ivory towers", have always been expected to be socially, economically and politically relevant and history shows that they have done so. There is considerable evidence that all modern universities to some extent are engaged with governments, industries and communities. Leading up to and entering the 21st century, however, change has been rapid, requiring universities to be highly nimble in their response to these pressures and to reflect appropriate changes in their curriculum and other academic practices. We will argue in this chapter that academia cannot afford to be passive participants in the process. As a result of modern forces for change, academia is required to become digitally literate, economically savvy and productive, politically astute, socially connected and entrepreneurial. Now, more than ever, it is essential that universities know what they fundamentally stand for in society and what and how they must engage with, and contribute to, society as they navigate their way further into the 21st century.

It is a critical time for universities. Collini (2012) describes the position of universities in the 21st century as paradoxical. "Never before in human history have

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 93-100.

they (universities) been so numerous and so important, yet never before have they suffered from such a disabling lack of confidence and loss of identity" (p. 3).

Universities now have more students, more money, and greater interest of governments and industries than has ever occurred and are expected to be vehicles for social and economic prosperity and change. At the same time, as the 21st century progresses, scholars of higher education have even questioned whether universities will survive (Collini, 2012). Eagleton (2014) laments the "slow death of the university" at the hands of "neocapitalism" and managerialism. The fear is that as they take on new roles and new ways of practice, they will lose their essential and traditional functions and values as they relate to education and research, namely, to graduate knowledgeable, enquiring, critically discerning and responsible citizens and to conduct imaginative and original research unfettered by political and economic pressures and partisanship.

Universities today are (not alone in) experiencing unprecedented pressure to demonstrate their relevance in rapidly changing times. They are pressured to respond to advocates of new educational approaches, to adopt emergent technological affordances and to reassess their priorities and educational purposes. They are also under pressure to engage in translational, high impact research agendas and new ways of linking with industries and local communities. Despite the demonstrated responsiveness of universities in the past, there are calls for further change. An important question is whether this call for change is for new and diverse ways of achieving a commonly understood mission of universities or if instead this call constitutes a fundamental transformation of universities themselves and their role in society. Who will set the research agenda of universities and what are the implications for the established notions of academic freedom? This challenge is equally true for university educational processes in professional education programs, which are under considerable scrutiny and pressure from professional accreditation bodies. Once again the same questions are raised: Who will set the curriculum agenda and what are the implications for the established notions of academic freedom?

SOCIAL, POLITICAL AND ECONOMIC MILIEU

After World War II, economic development associated with nation building and increasing mobility and diversity changed the long-standing elitist nature of universities considerably. An era of egalitarianism emerged in which systemic barriers to educational access and success for those marginalised in society were identified and dismantled. Egalitarianism has had a profound and lasting impact on the educational practices within higher education as well as on the constituent membership of academia. It continues to be a powerful driving force, with widening access to higher education being a key recommendation of the Review of Australian Higher Education (Bradley, Noonan, Nugent, & Scales, 2008) commissioned by the Australian Government. This post-World War II massification of higher education has subjected academia itself to considerable internal challenge in terms of maintaining its established liberal educational values and academic standards while also delivering an inclusive, liberative and socially just education to a greater number of students. This challenge has generated considerable tensions in the purposes and practices of everyday academia.

While egalitarianism and widening participation have made their mark on universities and academia over the past several decades, the broader global context of increasing economic constraint, accountability and high expectations for quality outcomes has become the catalyst for another fundamental change. For the past 30 years in particular, globalisation has had a significant and widespread impact on social, political and economic agendas in most countries. While the process has not completely dismissed Keynesian-type socio-economic agendas, nor led exclusively to "smaller" government, in which the design and delivery of much of its services and functions are given over to market forces, there is little doubt that neoliberal political policies have made their mark on society, regardless of which political party governs (Held, McGrew, Goldblatt, & Perraton, 1999, pp. 45-52).

Universities have not been immune from these global forces; their operation and practices have been deeply affected and shaped by globalisation. For example, over two decades ago Fairclough (1993) highlighted that social, economic and political changes and challenges had imposed unprecedented pressures on universities to emulate their practices on the discourse of business. Marginson (1995), too, argued that academics in Australia were confronted with three distinctive imperatives, namely (1) entrepreneurial activities, for example, seeking consultancies and commercial research, (2) corporate marketisation, for example, seeking markets for fee paying courses, and (3) day-to-day teaching and research within their government financed institutions. Later Deem (2001) noted that "new managerialism", "academic capitalism" and "university entrepreneurialism" as "values and practices from the private sector (that) have permeated higher education" (p. 8).

More recently, Collini (2012) describes contemporary discourses regarding the role and purposes of higher education as being increasingly construed as a commodity to be marketed and sold in a knowledge-driven society in service to governments, industries and communities. Further, the nature of the largely economic, neoliberal interest of governments in universities' purposes and outcomes has eroded institutional autonomy and provoked the growth of new forms of university governance and accountability measures in the form of quality assurance and performativity measures that will assure value for investment and consumption (Collini, 2012, pp. 14-15). Collini (2012) considers the changes occurring as demonstration of an increasing trend to portray higher education primarily as a private good, and in doing so diminishing its perceived value as a public good. Eagleton (2014) is more strident in his assessment of the ways universities are changing. He says, "Education should indeed be responsive to the needs of society. But this is not the same as regarding yourself as a service station for neocapitalism … to turn a quick buck" (para 16).

The manifestations of globalisation have been variously met within academia, from uptake of some ideas and practices to resistance to others. Within this milieu both university management and academia are pulled in many different directions. Discontinuity and ambiguity of purpose have become everyday features for academia for the foreseeable future. Critical discernment of, and responses to, contemporary pressures are uneven within academia. What is needed for the 21st century is for academia to take a stand in arguing that universities are more than *just* businesses which operate in a market and where not all universities can or should perform the

same function (Collini, 2012, p. 188). For academia to take up this debate into the 21st century will not be easy, not in the least due to the pervasive, business-driven practices that have gained a strong foothold in universities. This is responsible for an emergent schism between university leaders *qua* business managers, and academia.

Kheovichai (2014) observes that a contemporary challenge for academia is that academics are largely not scholars of education, rather they are scholars of their disciplines and, more importantly, while they are all scholars in higher education, even fewer are scholars *of* higher education. In the past, academia has been able to be absorbed in the daily practicalities of teaching and researching their individual disciplines without having to recourse to pondering the purposes and development of their wider institution or the sector at large. These same academics now find themselves and their practice caught up in the discourse of business, namely globalisation, marketisation, performativity, quality assurance and managerialism. Hither to, their practice within the university has been governed by traditions that were supported by tenets of academic freedom and autonomy and by notions of collegiality. Academia was grounded in an assumed, but not necessarily explicit, common purpose and the work of academics involved a balance of research, education and service to the community (Molony, 2000).

It is against this complex backdrop, complete with staggering advances in Information Communication Technologies (ICTs), that universities have to consider and assert their place, role, form and function to maintain a level of self-determination for their future yet at the same time not blind themselves to the emergence of new affordances for the future. The introduction of web-based technologies has systematically reduced the control of academia over the educational agendas. It has blurred the roles of technologists and educators. Institutional managers determine the technologies that are available for educational processes and when and how they are to be used so as to control costs and establish institutional "branding". Thus, for academics, control over the range of potential pedagogies is both limited and imposed.

Change and development is inevitably ever present. How can the best of academic traditions be maintained while productive and creative change be embraced? How can the ideals of academia and the new managerialism coexist? Above all academia should not look to retreat to the "ivory tower" in an attempt to refocus the purpose of universities for the 21st century. As Molony (2000) argues, "It is idle to look back at the past as a kind of lotus land to which we long to return. That land no longer exists …" (p. 73); if it ever did. This is not to suggest, however, that the minimum defining aspects which have traditionally distinguished universities and academia from other forms of tertiary education have no place in the university of the 21st century. Collini (2012) identified that what makes a university a place of higher learning is that it (1) offers more than basic training; (2) supports scholarship that is not entirely dictated to solving immediate practical problems; (3) fosters interdisciplinary education and research, and; (4) values autonomy in intellectual activities. But is it necessarily a case of tradition and progress being mutually exclusive?

"They are no longer us" said a professor colleague commenting on Hare's (2014) claim of Australian vice-chancellors "on salaries of over $1m"

The answers lie not in "this in preference to that" but "both". It is not about being "impaled on the horns of a dilemma but escaping them by rejecting the disjunctive premise" (Copi, 1982, p. 269). It is about making strong arguments for what is believed to be the *sine qua non* of the work of universities, but doing this in relation to, and in respect of, the characteristics of the contemporary milieu. For example:

- Emphasising that academic freedom should be maintained *coupled with* a strongly held social responsibility and concern for the public good
- Continuing to educate students so that they graduate with knowledge and skills that will contribute to their future employability *but also* instil values and dispositions for their critical and ethical engagement with ever reforming life and work
- Recognising that individual academics play an important role in transforming the minds of learners *but also* that teams of academics and professional staff must work together to create engaging and effective educational environments
- Recognising that society's "wicked problems" are more likely to be solved by a multidisciplinary approach *and therefore* making a concerted effort for research and education to be informed by more than one discipline acting in isolation.

Ramsden (2003) suggested that the answer is not to "turn our backs" on contemporary trends and imperatives, but "to use it to our advantage to improve the standards of teaching" (p. 13). Holland (2005) argued that research as engaged scholarship should be a hallmark of academia in the 21st century, requiring a turning away from the exclusive disciplinary silos to refocus research such that it is interdisciplinary, engaging in "blue skies" thinking coupled with researching with, and for, communities. Such examples maintain the traditional functions of the university but are also a basis for reformation and advancement in response to 21st century needs.

Schieffer and Lessem (2014) have conceptualised a guiding framework for universities for the 21st century as an "Integral University", in which transformative education, innovation-driven and engaged research, community activation, and interconnected and catalytic social development are considered to be the critical integrated functions of academia. They cited examples from both developed and developing nations where such universities are emerging. In all cases, these institutions have been able to transcend the compartmentalisation of academic functions of education, research and community service. Most importantly, through this integration, the goal is to realise the role of academia as a social catalyst. Realisation of integration has to be grounded in interdisciplinary engagement within academia; engagement between theory and practice and engaged research.

FROM THE MARGINS

Our explorations in this chapter have been restricted to the viewpoint of academics commenting from within academia. We have identified what we believe are forces changing practices in universities and what and who is at the margins as a result. But why should society, governments, industries, communities and even university managers listen to the concerns of academia? Won't they be sceptical, thinking we are acting with vested interests in mind and resisting long overdue accountability and

change? Won't our apprehensions be perceived as merely wanting to recreate the glory days of the "ivory tower"? Our musings might resonate with other academics, but is that enough? What is important enough in this reformation of universities for society to listen to what we have to say? Other than galvanising academia into resistance to change by exhorting "United we stand, divided we (and society more broadly?) fall". But fall from what and to what? This is the core of the debate because collectively we have not agreed on our purposes. Abraham Lincoln said, "put your feet in the right place, then stand firm". However, agreeing on where is the "right place" to stand is the key to the challenge confronting universities and academia.

There still exists within academia notions of an ideal university in terms of the range of programs and courses offered and the capabilities it aspires to for its graduates. These tacit, idealised conceptions of what constitutes a university and academic life embody recognition and reward infrastructures and prioritisations for academic practice. They value knowledge for its own sake, discipline mastery and face-to-face engagement in education and "blue skies" exploration of disciplinary boundaries in research. These notions, observed by Symes in 1996, continue to be evident in our experience of the discourse of everyday academics, who are fully invested in education and research in their discipline (see Hawkins, Manzi, & Ojeda, 2014). Discipline academics who hold to these ideals are largely scholars working *in* higher education and are not necessarily scholars *of* higher education. By contrast, the pursuit of a new concept of higher education and universities that is coherent and aligned to the 21st century is, however, an almost exclusive discursive domain among senior institutional leaders and researchers and scholars *of* higher education (e.g. see Barnett, 2000; Coady, 2000; Collini, 2012; Eagleton, 2014; Macintyre & Marginson, 2000).

Academia fears that the fundamental function of universities – critical engagement in the pursuit of knowledge; "blue skies" research of things that may seemingly not have immediate practical outcomes; autonomy over intellectual directions – is being pushed to the margins in a context where making a significant contribution to the advancement of a knowledge economy is becoming the core purpose of academia. These trends we, and they, noted, such as valuing knowledge performativity over deep scholarship, and responding to markets at the cost knowledge growth, are unsettling and society stands to lose if our voices are dismissed. At the same time universities must be flexible and adaptable to remain central to the progress of societies, globally.

The 21st century is almost one fifth complete and universities – and their students – have never been so prolific in number and diversity. If this alone was the measure of success, then it could be concluded that universities are riding the crest of a wave. However, despite the growth, it has been noted in this chapter that some core elements and functions of the university are under attack from within and without. Apart from the more widespread existential problem associated with uncertainties about how contemporary globalisation will continue to play out, there are at least two other fundamental reasons why the tensions exist. One is in how universities have taken on a business-like form as an adaptation to several decades of politics that privileges the economy. Another has to do with traditional notions of what universities are and do and how this is broadly understood these days. The two reasons are not unconnected.

The voices of everyday academics; a significant portion of the academic and university workforce, are marginal in this debate.

If some core purposes of universities are pushed to the margins, then they are not universities any more.

Universities, particularly (although not exclusively) those in the West, are in the fast lane of the 21st century "supercomplexity" highway. This is a "24/7", interconnected, international/global marketplace with quality imperatives, competitive performance, accountability and transparency, efficiency and value for money for the public purse and those who pay tuition fees. Many universities have become business-like enterprises with mission and vision statements, strategic plans, human resource and marketing departments, information technology units, managerial and quality assurance frameworks, investment portfolios, a student-as-consumer ethos, a heavily casualised workforce, and succinct advertising catch cries, for example, *A place of mind*, *Worldly*, *Inspiring minds, Seek light.* As suggested by Collini (2012), "life in universities is now less unlike life in other large organizations" (p. 18).

CONCLUSION

In terms of traditional notions of what universities are and do, it has been argued in this chapter that there are change pressures on the fundamental characteristics that distinguish universities *qua* universities. Academia needs to be vigilant that the increasing vocationalisation of university education does not result in academic programs becoming little more than "basic" professional training. Pressure is needed to ensure funding bodies support scholarship more broadly and equitably, not just in increasingly-privileged disciplines, and not only for solving immediate practical problems. Interdisciplinarity and interconnectedness in education and research need to be strongly promoted as "better ways" to solve problems of today and tomorrow. Strident efforts should continue to be made to highlight the benefit of "responsible autonomy" in intellectual activities so that universities can continue to offer society the benefit of their specialised engagement, which is needed as the 21st century progresses.

We assert that the answers are not to be found in the mythical glories of yesteryear. This is not to say that history is irrelevant, but trying to do new things in old ways will be a recipe for failure. The "ivory tower" notion of university has been deconstructed and social equality and diversity have been well argued and largely accepted. Further, there is not a single model of what a university should be or how it should function to which all institutions should or can aspire. Cambridge is Cambridge. The fully online University of Athabasca is pursuing its particular mission, as is the Hamburger University (McDonald's Center of Training Excellence), and each of the "top 500" public and private universities listed in the Jiao Tong University Rankings, plus the thousands that are not. The diversity of universities – not in an ideal, homogenised form – is the key to contribute meaningfully and productively to particular local, national, regional, international and global needs and problems.

A key assertion of this chapter is that academia can now no longer afford to be mere scholars of their own discipline. They need to also be scholars of higher education or risk being "done unto" by the machinations of contemporary globalisation. It is the broader milieu that has shaped universities over the past few decades and will continue to do so, with or without the endorsement of academia. Universities have considerable agency and, while they benefit from having their structures resemble those of other enterprises and their functions being closely tied to what is valued by government and

other stakeholders, they are also sites of productive resistance and not just for its own sake, but on principled and moral grounds. Such qualities are necessary and need to be mobilised by academia for their own purposes and to support the purpose of the wider institution as it grapples with balancing the discourses of business and research, education and service to the community.

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Janice Orrell PhD
School of Education, Flinders University, Australia
Adjunct Professor, The Education For Practice Institute, Charles Sturt University

Gavin Sanderson PhD
Learning and Teaching Unit, University of South Australia, Australia

FRANZISKA TREDE AND CELINA MCEWEN

12. DELIBERATE MARGINALIA

Strengthening Professional Practice from the Margins

PRACTISING AT THE MARGINS

Marginalia refers to the notes added in the margins of a text. They sit on the edge of the main text, but are contained within the boundaries of the page. They create a fuzzy space around the border often seen as disorderly and of less significance than the main text. Yet, they help expand, explain, question and critique it, providing room for personalised understanding and innovative ideas to emerge. Far from being only marginal, this space enables readers to engage in a dialogue with the main text. Margins can be the space where readers do their own thinking based on the main text, develop connections to the main text and become an active participant rather than a passive consumer. Typically marginalia does not accompany the entire main text but only selected passages that compel the reader to write into the margins. Seen this way, marginalia is a deliberate action readers use to develop their own thoughts. In this chapter, we discuss this intentional use of "Marginalia" to further develop our concept of the Deliberate Professional (DP) and the ways in which practitioners can make the most of the margins to occupy a position of strength and improve their field of practice.

Deliberate marginalia are selected spaces in marginalia where readers use a deliberate action to develop their own thoughts and practitioners use deliberate action to develop their future practices. In this chapter, we explore how marginalia can be used as a deliberate action to develop a thoughtful approach to practice. We discuss this intentional use of "Marginalia" to further develop our concept of the Deliberate Professional (DP) and the ways in which practitioners can make the most of the margins to occupy a position of strength and improve their field of practice.

From our extensive research into learning and professional practice, we have coined the concept of the DP. The DP is "someone who consciously, thoughtfully and courageously makes choices about how to act and be in the practice world. The conduct of the DP is informed by moral consideration of the interests and actions of self and others. The core aspect of being a DP is questioning of professional practice around the *why*, *with whom* and *for what purpose* rather than only around the *what* and *how* of practice" (Trede & McEwen, 2016). The DP is characterised by their capacity to: 1) deliberate on the complexity of practice and workplace cultures and environments; 2) understand what is probable, possible and impossible in relation to existing practices, others in practice and to change practice; 3) take a deliberate stance in positioning oneself in practice as well as in making technical decisions; and 4) be 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. These four

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 101-108.

characteristics can be conceptualised as capacities for deliberately practising in the margins of professional practice.

From our work, we have also found that the margins can offer a privileged position from which to develop professional knowledge and skills, and own one's practice. The DP is not permanently positioned at the margins, but is responsive to and deliberately uses the margins as a space for moral support, reflexivity and inspiration. The DP purposefully chooses when to work in the margins and when to remain at the core of practice, always aware of and responsible for the consequences of their actions.

In the context of professional practice, we understand the margins to mean the periphery of a field of practice where the less established, accepted or legitimate practices take place. Separating professional practice into core and margins exposes what values practitioners are committed to and where interests lie. Distinguishing core from margins is no neutral undertaking. In current liquid times, we assert, with Bauman (2005), that agendas of slow thinking, moral deliberations, collective action, long-term goals and social justice imperatives are being pushed to the margins of contemporary professional practices; and fast action, immediate impact, and personal gain are expanding their space at the core. Practices are dominated by uncertainty and constant change as well as regulated by managerial processes and discourses buoyed by an undercurrent of a risk-averse, market-driven context that privileges instrumental and technical aspects.

Strong core of NGOs – are not a danger but a strength to successfully serve the public good

Practising at the core promises practitioners stronger social status, control, legitimacy, autonomy and authority. This provides them with the power to influence the directions of a given field and implement regulatory principles that serve their own interests (Swartz, 1997). At the core of fields of professional practices are three key elements: 1) a representative national or state peak body responsible for the provision of infrastructure, regulation of membership, and the framing of training and accredited courses; 2) a close relationship between professional bodies and the federal government's main funding and advisory bodies; and 3) a standardised way of accrediting or inducting practitioners into the field (Bourdieu, 1979). There are valid reasons why we need these elements to define the core of professional practices. They set up professional boundaries to other professions, ensure and protect minimum standards of practice, make practitioners accountable and cultivate the need to act responsibly. However, a danger with establishing a strong core for professional practice is that it can lead to undue self-protection and self-serving interests of a profession, to the detriment of focusing on serving the public interest.

At the core are dominant practices, underpinned by routine, audits, efficiency, and certainty. These practices can be described as fast, risk-free, linear and following a template that perpetuates past practices. They can also be seen to pursue elitism, paternalism, control, detachment (Davies, 1995) and homogeneity. Homogeneity can be understood as a rejection of difference. This is problematic because though a "collective should be understood not as a closed group with fixed membership—a coherent, unified, autonomous, independent, and self-regulating whole—but rather as internally diverse, differentiated, and sometimes inconsistent and contradictory" (Kemmis & McTaggart, 2007, p. 321). This is the antithesis of

the marginal practices that we describe as slow, risk-informed and complex. Because the margins are spaces less valued, there is room here for improvisation, innovation and experimentation that can lead to adjustments of the core and the development of future practices.

In this chapter, we discuss the relationship the DP has with the margins and core. Drawing on two case studies, we argue that the DP not only knows of the necessity of working both the margins and the core to improve professional practices, but also knows of the benefits of turning them into a position of strength. To develop this capacity to navigate the field requires sophisticated reflexive skills, such as distance from self-interest, respect for others and a willingness to uphold reason over authority. From this position, the DP can make deliberate decisions about what should persist and what should change at the core of practices. In what follows, we discuss in turn the ways in which the DP can look inwardly from the margins to the core to increase reflexivity; and the ways in which they can look outwardly to adjacent fields of professional practices to better understand the complexity of their own practice. Both case studies illustrate how practitioners can deliberately turn the margins into a strong position for influencing innovative practices within and across practice boundaries.

LOOKING IN: MARGINS AS A SPACE FOR REFLEXIVITY

Standing at the margin and looking in helps practitioners to create distance from the core of professional practice. This distance can help people to adopt a fresh look, giving a critical lens to look in on routines and taken-for-granted practices. Taking such a deliberate position at the margins can influence the way practitioners practise because they learn to understand their field and the mechanisms and drivers of core practices, from the outside-in. From this position, looking in enables practitioners to question legitimised and established practices. By questioning why things are the way they are new perspectives can be developed that can unsettle and perhaps change core practices.

As a case in point, a study in an acute cardiology ward of a large Sydney-based hospital showed how looking in from the margin created enough distance from routine patient education practices to enable clinicians to take a reflexive stance that led to a change in the way they educated cardiac patients (Trede & Flowers, 2008). At the time of the study, before patients are discharged, it was mandatory practice for patients to receive some form of education about how to look after themselves, after a cardiac episode, including taking medication and exercising.

Most clinicians followed accepted and regulated ways to educate patients using flip charts and brochures. Unintentionally, clinicians privileged biomedical factual knowledge and assumed that patients lacked this knowledge and needed to know more about it. At the core of patient education practices was their profession-specific knowledge, which they routinely and dutifully delivered to all their patients. Although these clinicians sensed that their educational efforts were often ineffective, they were at a loss when asked what other possibilities they could think of to educate patients.

These clinicians admitted that it had not occurred to them to take their patients' perspective. They rarely checked what patients already knew and what they still needed to know in order to effectively self-manage their cardiac condition. Clinicians took it for granted that patients were ignorant about their cardiac condition. Following practice routines and without questioning their purposes, clinicians adopted a medical-centred approach to patient education, dominated by biomedical facts. Patients were considered as outsiders – positioned even beyond the margins – together with their assumed lack of knowledge and their silenced experiences, fears and hopes.

In this research project we proposed to reverse roles so that clinicians were placed at the margins and patients were placed at the core of patient education practices. Patients were asked to tell clinicians about their experiences and what they already knew about their illness, in effect deliberately inviting them into the field. Clinicians were placed in positions of novices, and asked to listen and learn from their patients.

We also collected patients and clinicians' stories that described what was important to them, how they lived or worked with cardiac conditions and what impact this had on their lives. An artist participated in the collection of stories and symbolically represented each participant's experience as an oil painting on canvas. Stories were also written and presented alongside the paintings. The patients' stories talked about their hopes, their empathy for the hardworking nurses and their thoughts on death. The clinicians' stories talked about how time was a crucial factor that reduced the effectiveness and humanness of engagement with patients and how clinicians wished they had more time. These storyboards highlighted the socio-cultural aspects of patient education and created a powerful counterpoint to the core biomedical approach. The storyboards were published and given to patients and clinicians as well as exhibited on the ward.

The storyboards used a narrative and arts-based approach that was not a core methodology in cardiac patient education. This marginalised approach to knowing and practising depicted patient data in visual symbolism and narratives, which provided a distance to taken-for-granted patient education practices based on biomedical facts and statistics. The distance provided by coming closer to patients and hearing their stories helped clinicians gain a critical perspective on their own work and position in the field. Viewing one's own position through other people's eyes is a reflexive activity. Reflexivity helps to develop a greater understanding of the construction and production of established and legitimised practices because it makes apparent the producers of meaning and the processes used in making meaning (Myerhoff & Ruby, 1982).

Reflexivity can be individual or collective, private (introspect) or public (displayed). In this cardiac storyboard project reflexivity was a collective and public activity. To this day, the storyboards are displayed on the walls of the cardiac ward providing a public communicative space for all to read and see. They provide a conscious communicative experience (Habermas, 1997). The storyboards can be seen as a kind of mirror – whether the patient's or the clinician's mirror – that enables looking inwardly to reveal endless possibilities from the margin for alternative and/or future practices. Storytelling is a reflexive activity because the

Patients can educate clinicians and clinicians can learn from patients. This can also be seen as role reversal, which also promises to unsettle core practices.

storyteller is making decisions all the time about what to tell and what not to tell as they share their story (Frank, 2000). Drawing on Freire's (1973) concept of conscientisation, the storyboards were a tool to re-present, challenge and unsettle core cardiac patient education practices from the margin. With this kind of reflexivity, the DP can see practice as a socio-historical and cultural construct that can be changed and it can help them be critical of their own work. With such a reflexive stance, DPs are able to understand how to improve their field of practice.

The clinicians in the storyboard project tried to avoid uncertainty and complexity by providing structured, factual patient education. By starting from what patients already knew, what they hoped for and what they feared ensured that education was immediately relevant and meaningful to both clinicians and patients. Furthermore, it encouraged patients to become more active in their care and share the responsibility to get well. By hearing their patients' perspectives, clinicians were able to see their practice differently and start to act differently. By sharing experiences and insights clinicians can create better conditions for patients and clinicians to learn from and with each other at the margin. By looking at the tensions between patients and clinicians' perspectives, clinicians were able to see how they had created conditions that silenced patients. Listening to patient stories, thus, decentred clinicians' professional perspective and helped them adopt a person-centred perspective. Through this self-critical, inward looking exercise they understood what changes were needed to improve patient education. The storyboards enabled clinicians to transform a position at the margins into a position of strength because it helped them see what was possible, probable or impossible in patient education.

LOOKING OUT: MARGINS AS SPACES TO FORM ALLIANCES

Fields of practice are rife with tensions and struggles to establish or retain what are seen as legitimate and "valued" practices. These tensions are inevitable. They are part of what constitutes a field. Practitioners cannot avoid or be protected from these tensions, but they can find ways of breaking through, resolving or taking advantage of those tensions by looking out to neighbouring practices. Standing at the margin, looking out across professional boundaries allows practitioners to draw strength from others and can allow for a better understanding of the interconnectivity of practices. At a macro level, this can lead to the emergence of new fields and subfields of practices, while at a micro level, this can lead to better practices for individual practitioners.

In some professions there are tensions between cultural and technical ways of practising, or between legal-scientific and ethical-professional systems and logic efficiency and cultural reasoning.

Community arts is one such example of a subfield of practice that emerged from the meeting of marginal practices. In broad terms, community arts, which is also known as community cultural development or applied arts, developed from a form of alliance between arts practitioners (members of the field of arts or cultural production) and social activists (members of the fields of health, education or welfare) looking to each other for support and recognition as well as ways to improve their practices. This form of critical alliance is what Bourdieu (1993) called field "homology". Though community arts encompassed a wide spectrum of practices, there is some consensus on the fact that at the core of community arts practices are participatory and creative processes, borrowed from each respective field, but then merged to produce new practices aimed to bring about personal or social change through participating in play-based activities (McEwen, 2008).

Within this section we would like to concentrate on an example of standing at the margins to look across boundaries to improve one's practice. For this, we refer to a study (McEwen, 2008) during which the author researched the practice of the artistic director of a contemporary theatre company specialising in working with community participants to devise and perform plays. The examination of the director's practice was done within the context of seeking a better understanding of the place and role of "change" in community arts practices in general and applied theatre for social change in particular. Over nine months, the researcher shadowed the director to capture key elements of practice. Through formal interviews and informal conversations the director shared her thoughts on her practice. The researcher fed her research observations back to the director through informal conversations as well as through reports and essays. The researcher also learnt about her research practice by observing how the director interacted with community members to seek their participation in the project and consulted with participants to devise the play. She also learnt that to work across professional boundaries was a source of strength and growth.

Practices improved for both the researcher and the artistic director based on a "critical alliance" between the two practitioners. Through these interactions, the director refined her approach to community-devised theatre (McEwen, 2008) and the researcher refined her interviewing and participant engagement techniques. They both became deliberate professionals. By working closely alongside each other and sharing their reflections on practice, the initial researcher-informant relationship developed into a learning relationship. The proximity between the researcher and the director engendered learning because, as Vera John-Steiner and Holbrook Mahn stated, "the developing individual relies on the vast pool of transmitted experiences of others" (1996, p. 192). Further, the initial working relationship led to learning as both practitioners made sense of their practice by performing it to others and presenting and re-presenting their role to others as professionals and in their everyday life (ibid).

This proximity combined with critical dialogue and the distancing afforded by standing at the margins looking at and performing professional roles across boundaries allowed for greater deliberate reflection and action. Collaborators from across practice boundaries who have equal voice can serve as an outside-inside eye for each other through a sort of dynamic peer-learning system. As each practitioner performed their roles to each other, they established a kind of mirrored connection: each of them serving as a mirror to the other; and reflecting back what seemed important to the other

in terms of cultural enquiry (John-Steiner & Mahn, 1996). They interacted with each other beyond the act of creating art and the act of examining people's lived experiences. They engaged with the same participants and the phenomenon of change through informal discussions, meetings and through feedback on writing. This gave rise to a wide range of questions that gently probed each other outside of their core set of practices and comfort zones. As practitioners belonged to different fields, their questions were informed by different perspectives and were free from the competitive nature of power-fuelled interactions that arise when struggling for the same "cultural capital". Both parties in this critical alliance were able to develop a reflexive stance in relation to what is taken-for-granted within their respective field of practice.

Working across professional borders enables sense making of experiences as well as a more robust development of a practitioner's professional identity. Looking across borders can also help to better understand interconnections between the different elements of practice (context, profession, education, professional identity and self) and, thus, see the complex entanglement of professions.

UNSETTLING FROM THE MARGINS TO IMPROVE THE CORE

There are many missed opportunities to improve practices because practitioners knowingly or unknowingly often look to the core as the "place to be" in practice – whether because it is seen as the most valued place or because it is where proven practice is thought to be located – and, thus, reproduce core practices without question. Focusing on the core and relying on routine practices, can be safe and reliable, but can also hinder improvement and innovation.

With the case studies discussed above, we have illustrated how practitioners can make a deliberate use of the margins to strengthen their practice by engaging with diverse ways of knowing, better understanding what is possible and consciously taking responsibility and anticipating the consequences of their actions. We have argued that the aim of educating and developing DPs is to make best use of the possibilities of working with and from the margins. Being a DP means to purposefully and intentionally choose when and why to dwell at the margins looking in and looking out.

There is value in standing at the margins because it can provide a better sense of professional and personal identity – knowing yourself and practice. Knowing how and when to use the margin to expose gaps, paradoxes and injustices that are perpetuated by the core of professional practices is a skill that can be learnt. The notion that to maintain control over one's own practice practitioners need to be positioned at the core, needs to be challenged. It is important for practitioners to be inward looking and reflexive, but it is also as important for them to be outward looking and deliberate in their actions.

As a life-wide learner who questions their own assumptions, is curious of others' practices and seeks shared understanding, the DP is aware of the complexity of practice. They operate from within practice by deliberately engaging with messy realities of workplace cultures, workforce diversity and intricate practices. They understand that there is no default best practice, but that there are only context-dependent good practices with all their situated constraints and unique conditions, challenges and opportunities. DPs are prepared to have their routine practices

interrupted because they are aware of diversity in practice. They anticipate and take responsibility for the consequences of their actions. Professional deliberateness is deeply grounded in critically thinking about practice context, complexity and diversity. Deliberately engaging with the unknown and uncertain aspects of practice and taking action from a moral stance are characteristics of DPs. Thus, the DP's actions are informed by questioning traditions and motivations that shape practices and thinking for self and with others, but without allowing others to think for them. Thinking for self is the vehicle that helps professionals be deliberate about when to stand at the margins and when to follow core practice. By adopting a reflexive approach, DPs are prepared for the challenges and complexity of practising in uncertain, networked times.

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Franziska Trede MHPEd, PhD
Professor and Co-Director, The Education For Practice Institute
Charles Sturt University, Australia

Celina McEwen PhD
Adjunct Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

DIANE TASKER AND MAREE DONNA SIMPSON

13. ENTERING HEALTH PRACTICE DISCOURSE

Finding all our Voices

Discourse involves the way that members of a particular area of practice think, talk and present themselves to each other and the community at large. In the case of healthcare practice, it can more particularly be seen as the sharing of ideas between people, based on a systematic body of knowledge (Harper, 2009), the way a discipline of practice talks about itself to itself (Powers, 2001). Practitioners may think that discourse is the written part of academia but discourse also includes individual conversations, networking and conference meetings of interested people within an area of practice. Its aim is to better the practice of healthcare. If practitioners are engaging meaningfully with fellow practitioners, they will be contributing to the discourse of their profession, whether at a communication level within a multi-disciplinary team, researching or writing to communicate about ideas. In this chapter, we address how communication within professional discourse might be encouraged for both practitioners and academics together.

How do practitioners understand the term "discourse" in their practice?

THE NEED FOR PRACTITIONERS TO ENTER PRACTICE DISCOURSE

The world of work can be very isolating for practitioners, especially if they are practising in sole practitioner positions or in rural settings. It can become easier to avoid engaging in activities that are not personally comfortable, especially when such activities may involve uncomfortable thinking, challenging one's practice or trying to gain skills in writing and receiving critique. Examples of such uncomfortable thinking may arise when tensions occur between a practitioner's ethical and personal philosophy and the reality of practice within an organisation or when expectations of "output" conflict with the way a practitioner may ideally wish to practise with people. Communication with colleagues can explore difficult issues further and generate ideas to assist in the resolution of tensions as well as providing the support needed for working through difficult professional issues. The two examples below outline capacity development in practitioners. The first was a request from an early career health professional in community practice seeking to trial a new complementary referral model of practice between health practitioners to enhance interprofessional management of patients' health conditions. This practitioner was mentored by one of the authors through the processes of research question development, proposal refinement, selection of an appropriate methodology, ethics application and project implementation. Although the pilot

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 109-114.

research project did not provide definitive evidence to support the innovative model of practice, the practitioner felt empowered to explore it further. The younger practitioner enrolled in a research higher degree to be able to undertake a larger scale research project and drafted a publication outlining the proposed co-referral model which successfully engaged other practitioners in the region. These practitioners then became study participants in the research higher degree research project. The second was a request for help and formal mentoring made to the second author, Maree, from an experienced and well-regarded health practitioner but now a novice academic who wished to engage with the profession to share experiences of trialling new practices and techniques. The assistance this time focused on demonstrating academic leadership and engagement with the profession by developing an academic professional presence, setting up a professional social media site, seeking views and experiences through blogging and an electronic newsletter to inform practice guideline development, as a contribution to the profession and to practitioners. This resulted not only in the desired outcome of establishing a recognisable presence as an academic but also in the formation of a community of practitioners in that specific area of paediatric practice.

The approach, focus and attitudes of entering a practice discourse can vary. With the socialisation process practitioners develop their social and work identity in practice but the feeling of safety engendered by that might also be likened to a "tardis" mentality where the practitioner flies through practice inner "space" without looking outside or beyond their practice. To what degree this socialisation is homogeneous and internally focused depends on whether practitioners engage in dialogue outside their profession.

How do good ideas for practice become tested or accepted by a profession? Who decides?

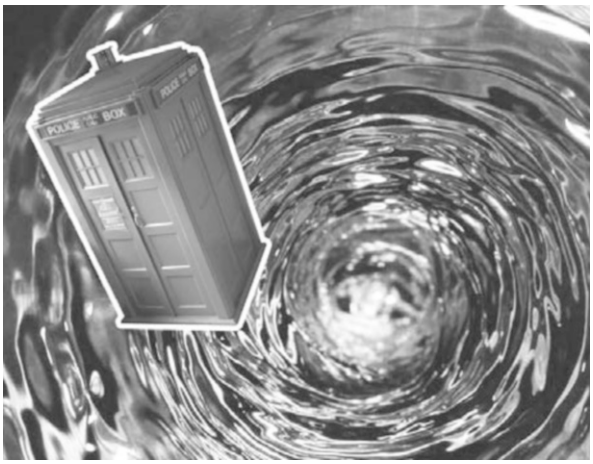

Figure 13.1. Practitioners entering the discourse
(Components of picture retrieved from Google Images)

The essential attitude and confidence of busy practitioners strongly influences their participation in discourse activity. Having a good idea in isolation cannot influence practice theory or the development of one's profession. At this internal level, it can only be considered as personal reflection. In clarifying one's ideas through reflection, practitioners may be able to reflexively influence their own practice but will not necessarily be contributing to or shaping any ideas beyond themself for their profession

If practitioners are too busy "doing" to reflect on "being"; how then can they "become" effective, reflective practitioners (McKay, 2009)? Many practitioners develop considerable competence and prowess in practice but may not have dealt with much critique. The longer a practitioner stays in practice without entering or becoming a part of the discourse, the harder it becomes to have the confidence or the skills to participate in critical discourse. Postgraduate education and professional development may present opportunities for practitioners to more deeply engage with practice discourse in a methodical and scholarly way.

The concept of the "scholarly practitioner" may have arisen concurrent with the increase in postgraduate education that has occurred over the past few decades. Practitioners return to education to further their qualifications or to study aspects of practice they find interesting. Postgraduate studies can provide practitioners with the possibility of re-conceptualisation of their time and its purpose in ways which allow the opening up of opportunities to engage in the wider discourse of their profession as they "make room for the PhD" (or masters degree etc.). Some practitioners might become academics through that process but many will return to practice with increased scholarly intent to enhance their professional practice. The reimagining of one's self can also assist the incorporation of possibilities in discussing, researching, writing, communicating, presenting, and coping with critique or capability of contributing to the practice discourse. Those processes can be greatly assisted by academics, and enhance lifelong learning post-graduation.

> The term scholarly practitioner expresses an ideal of professional excellence grounded in theory and research, informed by experiential knowledge, and motivated by personal values, political commitments, and ethical conduct. Scholarly practitioners explicitly reflect on and assess the impact of their work. Their professional activities and the knowledge they develop are based on collaborative and relational learning through active exchange within communities of practice and scholarship (McClintock, 2004, Para 1).

Might the concept of "scholarly practitioners" need to be mirrored by "practitioner academics" or "pracademics" where academics try to keep participation in clinical practice to some extent – possibly consider "clinical practice leave" alongside study leave? Possibilities abound with the increased opportunities for joint projects to be established which could continue to be developed after the academic "on leave" returns to their academic practice.

ACADEMIC PRACTITIONER DIALOGUE

"It's our professional responsibility to plant trees
in whose shade we do not expect to sit" (Jones, 2005).

Dialogue between theory and practice could result in benefits and possibilities for better practice and sustenance of both practitioners and academics. The role of academics may often be presented in terms of teaching, researching, writing and practitioners may find difficulty in seeing how they can connect with "the academic world". However, situated and authentic writing about practice by academics will be enhanced through such dialogue when practitioners respond to ideas they perceive to be relevant to their practice. They may also feel excited and positive to see how the work they do "on the ground" can be developed. Talking to or with academics to identify common ground and share ideas can be difficult with the time constraints and access difficulties that can occur but some progress can happen at conferences (when practitioners get the opportunity to attend) where people finally have a venue and some time to talk. Crowd effervescence engendered by good conference presentations grows excitement, good will, desire and the exciting sparkle of conference conversations but here problems arise through lack of follow-up, different agendas and lack of time and money to develop ideas. Exploration will require the ongoing setting of priorities and giving time. Much effort will be needed if "companions in the discourse" relationships are to be successfully developed and made to survive in the tumultuous and at times colliding worlds of both academia and practice. Postgraduate education provides one framework to support such dialogue between practitioners and academics.

Becoming Companions in the Discourse

Practitioners who undertake postgraduate research-based higher degrees, often seek to develop ideas gained from long years of practice and thinking. Support by academic supervisors makes the efforts of these students more worthwhile by enabling and ensuring authorial access to the written discourse. In turn, those now scholarly practitioners can make time available to initiate supportive social contact with other colleagues. Meeting regularly for coffee, listening, supporting, and providing advice or information can boost a colleague's morale and confidence to speak up for themselves and become comfortable talking about their practice. Becoming a "companion in the discourse" by encouraging a presentation at a conference, participation in a research project or writing together will build on the development of that confidence. From tiny "idea acorns" and good collegial company, "discourse trees" and communities of practice can grow.

> *There are questions to be asked in relation to the essential academic/student relationship. How can a student learn and begin to enter the discourse of the discipline they are to enter if the power differential between them and the people who teach them is so great that it inhibits that very participation? Participation in the discourse by existing practitioners may be an easier goal to achieve.*

COMMUNITIES OF PRACTICE: FORGING AND SUSTAINING RELATIONSHIPS BETWEEN PRACTICE AND ACADEMIA

Many decades ago, Lave and Wenger (1991) identified and highlighted the benefits, arguably the necessity, of communities of practice within the professions. Communities of practice rely on "the idea that knowledge is a property enacted by groups of people over time in shared practices, rather than the idea that knowledge is a cognitive residue in the head of an individual learner" (Hoadley, 2012. p. 299). Practice discourse can then be considered within a social learning perspective where the participants to that discourse are each considered as having valuable viewpoints and useful contributions to make.

We propose that professional healthcare practice can be enhanced by the diverse voices of practitioners, academics and "pracademics" (Walker, 2010), to thrive and develop. The contribution of "pracademics" acknowledges that practitioners often move from practice to academia and sometimes maintain activity in both those areas (Panda, 2014). Processes of sharing, communication and development of different viewpoints and skills can help to keep collegial relationships between practitioners and academics evolving and thriving.

Commerce ought not to be the only goal of such arrangements. Rather, academic/practitioner communication and collaboration might better be considered as professional collegiality and responsibility as a member of the profession. An increasingly competitive environment along with the high levels of accountability and even higher levels of expectations can result in a loss of the social capital between colleagues or between practitioners and academics. This is important because the professions have always depended on that "social capital" for the ongoing life and flourishing of each profession and its members.

An attitude of service and openness on the part of both academic and practitioner participants as well as a willingness to engage despite issues of time management or availability will provide increased ease within those relationships. Indeed, Lave and Wenger's (1991) concept of communities of practice argues that intentionality is not necessarily a prerequisite for its development. Rather, processes of learning and development of common practice will naturally develop via the social connectivity that such communities grow. For example, the importance of catching up for a chat is crucial, not just for a chat, but rather to harness the synergy from multiple perspectives contributing to identifying, framing and solving the problem or emerging challenge. With the advent of Web technology, people can develop connected online communities of practice and establish the networks needed to grow and sustain communities of practice within their professional area of common interest.

CONCLUSION

The importance of modelling and supporting the practice of entering the discourse by all practitioners, whether they be students, early career, established practitioners or early career academics is crucial. This can be facilitated through collaborative writing projects, ongoing conversations and meetings but particularly by being inclusive and using practice language and practitioner-friendly writing frameworks. Every practitioner has experiences, skills and abilities that can contribute to the practice of the profession. We propose that there is value in more experienced members of the profession offering support and assistance to others to develop their own capacity to contribute to a mutual community of practice and the discourse that sustains it.

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Diane Tasker PhD
Adjunct Research Fellow
The Education For Practice Institute
Charles Sturt University, Australia

Maree Donna Simpson PhD
School of Biomedical Sciences
Charles Sturt University, Australia

TONY PATTON

14. WORKING THROUGH THE MARGINS

Liberating School Education Practice and Discourse

To what extent is the regulatory discourse of school education informed by practice-based theory and best practice scholarship? How can this discourse limit practice? What marginal freedoms can school leaders and teachers pursue despite these regulatory limitations? Should leaders and schools limit their practice by acceding to the policy and procedure dictates or should practice discourse be informed by sound teaching philosophies grounded in real practice? These questions frame the key content and arguments covered in this chapter.

My position taken in this chapter is as follows. First, the discourse underpinning the practice of secondary school education is twofold: the educational and theoretical literature and the regulatory discourse determine many aspects of school education policy and procedures, including systems, education and infrastructure. Second, it is acknowledged that evidence-based practice discourse underpins the regulations of this education and that the organisation of this massive educational system requires regulations that manage a complexity of people with diverse abilities and needs as well as the enormous volume of resources needed to address these needs and optimise the use of these abilities. However, these regulations have produced an educational program that operates along industrial or factory-model lines that are not keeping pace with changes in educational practices, teaching innovations and students' learning needs. Finally, within these innovative marginal practices lies the potential for liberation and revisioning of both core teaching and learning practices as well as the dominant educational discourse. To genuinely pursue the education of our future generations we need to listen to key stakeholders (learners and educators) and value their authentic voices.

SETTING THE SCENE

In this chapter I use the Australian secondary school system where I work, as a case study. Readers are invited to reflect on the applicability of my observations to their situation. The current system of secondary schooling in Australia was designed and structured for a different age – the industrial age. The vast majority of Australian secondary schools continue to reflect these industrial age roots, being organised along industrial or factory-model lines. The built environment and the curriculum structure provide the walls for compartmentalising and organising learning into discrete content silos; timetable structures allocate physical and human resources in an effort to organise learning into efficient time blocks; and, to

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 115-122.

make the most efficient use of these structures, students are organised and educated in "batches" where the most important thing about them is how old they are or their "date of manufacture" (Robinson, 2010).

This industrial model of schooling exists in a highly regulated environment. Governments, education authorities, teacher registration bodies and individual school systems mandate well-intentioned directions for schools and teachers: directions and requirements, which in the main, reinforce and perpetuate traditional approaches to secondary education. Further, school systems, schools and teachers are required to acquit and report on performance or progress against various measurement instruments. The regulated environment is the voice of the enacted mainstream discourse, which, to a large extent, exerts significant control over contemporary approaches to schooling and teaching practices. School registration authorities and teacher registration bodies, which regulate for quality learning outcomes and maintenance of professional standards, in effect become blunt instruments that restrict creativity in their endeavours to ensure that schools do not stray too far from the official discourse and regulatory specifications.

In contemporary education settings the everyday practice of traditionally structured secondary schools can be routine for students and teachers and isolating for teachers. Within these schools the voice of teachers, students and parents are largely silenced. Bells and walls separate time and space, determining when and where teaching and learning occurs. The organisation of teaching and learning is largely controlled by a timetable. The content and skills taught are determined by a mandated curriculum. A range of factors in contemporary education settings, such as compliance, teacher-isolation and disempowerment contribute to low morale and high attrition rates in early career teachers (Ewing & Manuel, 2005).

Physical architectures in contemporary classrooms predict workplace practices (Kemmis & Grootenbour, 2008) and possibilities for learning. Classroom design, furniture and the general layout of classrooms generally reflect the traditional model of educational practice where there is a distinct student-teacher hierarchy. The whiteboard, the data projector and the positioning of the furniture to utilise them, enclosed within four walls perpetuate this traditional hierarchy. This sameness of design for general-purpose classrooms presupposes that the nature of teaching and learning across the different areas of the curriculum will be uniform. It is not. Until recently, school design has largely ignored the powerful influence that physical conditions have on shaping learning and teaching. This strong, pervasive influence of physical conditions has prefigured the practices of generations of teachers and limited the potential learning opportunities for students.

Schools do have some room to move, but by and large, external authorities impose what students are required to learn, the hours mandated for the various learning areas and, in some cases how a particular subject should be taught. This high level of regulation and associated systems of accountability can make it very

The Reggio Amelia approach to education, is based on the concept that there are three teachers of children: adults, other children, and their physical environment. The environment functions as the Third Teacher and should enable both students and the teacher to express their potential, abilities and curiosity. So why do we still use the egg carton approach when building schools?

difficult for school leaders and teachers to engage in practice discourses that don't fit the prevailing discourse of the industrial model. School leaders and teachers have to be somewhat creative in balancing the enactment of the official discourse while at the same time, engaging and working innovatively in the margins to write directly into educational practices. This is essential if schools and teachers are to meet the rapidly evolving educational needs of contemporary students.

LEARNING THE DISCOURSE THROUGH TEACHER EDUCATION

Contemporary education of secondary school teachers is disciplined-based and therefore reinforces the practice of silo-ing of subject content in schools. During education and work experiences teachers are influenced by their own subject traditions. When they are not exposed to inspiring examples of interdisciplinary teaching they lack the confidence to implement practices that privilege interdisciplinary connections. Targeted professional learning for teachers that creates opportunities for them to work collaboratively to develop and teach curriculum that takes into account the needs of different disciplines is required.

Alarming attrition rates for early career teachers have been reported; based on OECD data, up to one third of graduate teachers in Australia and other developed countries leave the profession within the first five years (Ewing & Manuel, 2005). These teachers quickly realise the wide gulf between the ideal and the reality shock of practice and new graduates report feeling unprepared as students and unsupported by inconsistent in-school processes for the concerning nexus between student engagement and behaviour management (Buchanan et al., 2013). The implicit and explicit cultural rules (*the way things are done here*) that govern teachers' practice within schools and departments wear down the initiative of new graduates particularly when new practices are not widely accepted by colleagues. While support for new graduates has improved in recent years, potentially good teachers will continue to be lost to the profession in the absence of ongoing support beyond the early work phase.

LIBERATING PRACTICE

Integrated and inquiry-based approaches to learning, often implemented in primary schools are needed in secondary schools to meet increasingly complex problems that cut across traditional disciplines and there is a greater need for interdisciplinary education as identified by the National Research Council (2004). Such approaches integrate various disciplines allowing students to make meaningful and realistic connections between different subject materials. However, the curriculum landscape in secondary education is very different. Teaching and learning is generally organised into discrete subject-based silos; traditional structures, which encourage a continuation of conventional subject disciplines that create boundaries that make it difficult to develop interdisciplinary links across different subjects. In general, most students experience each subject in isolation and are not aware of links between different content and consequently are not able

to develop a systematic comprehensive view of the world around them (Banks & Barlex, 2014).

Despite the widespread constraint of educational practice in secondary schools pockets of innovative or liberated practices that successfully overcome these challenges do exist. (See box to the right.) The following examples of liberated teaching practices focus on three areas where, I would argue, education should lead the change of practice and of the discourse surrounding practice.

Enhancing engagement
Interdisciplinary teaching
Small group learning
Changing spaces
Personalised learning
Learning advisors
Restructuring the school day
Students controlling learning
Freedom for students' voices
Authentic learning communities
Time for teachers' reflection
Professional communities
Embedding research in teaching

The first example describes a different approach to practice for Middle Year Students (Years 7-9). In contemporary models of education it is not uncommon for these students to study eight to ten different subjects with as many different teachers each week. This creates an environment where learning is "episodic" and knowledge and skills are compartmentalised. Importantly, this approach fails to acknowledge the centrality of relationships to student learning and the unique learning needs of students in the middle years of secondary schooling. Extensive attitudinal survey results from the Middle Years Research and Development (MYRAD) project (Department of Education and Training, 2002) clearly identify that many middle years students are not engaged in their learning. As a school principal, this became a significant factor for me in redesigning schooling to better meet the educational needs of middle years students.

In response to this issue a holistic framework for best practice for the middle years of schooling was developed. The middle years became a sub-school within the school. Teachers formed interdisciplinary teaching teams planning and developing integrated inquiry-based units of work. Students spent two-thirds of their total learning time in these integrated subjects with core teachers. Learning blocks were vertically aligned to cater for flexible stage-based grouping and team teaching. Teachers spent longer periods of time with smaller numbers of students. The physical layout of classrooms, furniture and structure, was altered to support how the students and teachers wanted to use the space most effectively for learning. The landscape had changed significantly for the better. Students were more engaged with their learning. Teachers found their work to be more fulfilling. Most importantly, this approach allowed for the development of strong relationships between the middle years students and a small group of core teachers who knew them and their learning needs well.

The second example describes how the introduction of Learning Advisor (LA) and Personalised Learning Time programs changed practice in years 10-12, the senior years of schooling. Much has been written about how personalising learning can improve student outcomes (Clarke, 2003; Keamy, Nicholas, Mahar, & Herrick, 2007; Trump, 1977) and the concept has been entertained at various levels by

system authorities. There have been some flourishing pockets of innovation based on these programs, a small number of high schools that comprise the Canadian Coalition of Self-Directed Learning being one example (Canadian Coalition of Self-Directed Learning, n.d).

The underpinning philosophy of the LA program is that each student in the school is well-known by a Learning Advisor: an adult who will know the student completely, will care for them, monitor their progress and have the time and authority to take constructive action. The LA program nurtures one-to-one relationships between teacher-advisors and students supporting what Schmidt and Neville (2011) describe as the development of reflective function and with it the capacity to construct a meaningful experience of learning. The introduction of the LA program required a number of changes that had implications for the way teachers teach, the way students learn, school organisation, communication and the curriculum. Firstly, all teachers now had a dual role: they were both an LA and a subject teacher. As an LA they were directly responsible for the success of up to fifteen students in their Learning Advisor group (LA group) during their time at the school. The second change required significant alteration to the structure of the school day, the curriculum and communication. Thirty minutes of every day was set aside for the LA program: time for members of the LA group and the LA to meet to monitor and plan for ongoing success in learning. The LA would also conduct a longer interview with each member of his or her LA group once every four weeks. The LA became the contact for communication with both class teachers and parents.

The second program involved the implementation of structures to support programs for personalising student learning. The Personalised Learning Time (PLT) program provided students with the opportunity to take a degree of control about their learning. The PLT program was implemented for one timetabled day each week. No timetabled classes were scheduled on these days and students had choice about what, how and when they learnt. Subject teachers worked in teams and were timetabled to "the floor" to be available to work with and support the learning of students across the range of year levels. The LA program also supported the newfound freedom for the student voice in learning provided by the PLT program. LAs would work with each student in their group to review learning, develop goals, assist the student to set an agenda for PLT and monitor progress against the set goals.

The third example demonstrates how, through the development of an authentic learning community, a school can support both experienced and early career teachers to enhance their practice. Reflective thought is integral to the process of learning and, as described by Dewey (1916, 1933), provides a solid foundation for understanding the development of professional knowledge. Opportunities for reflection are therefore important if teachers are to better understand their practice and identify changes that will enhance those practices. For this to be effective, the school must privilege the provision of opportunities for teachers to engage in critical reflection as part of their ongoing professional learning.

The establishment of a professional learning community, based on teaching teams and embedded into their daily work enabled teachers to meaningfully contribute to the co-creation of effective practice discourse. The work of learning communities was taken a step further through the Research for Practice in Practice (RPIP) initiative. RPIP provided teachers with a way to embed research into their daily work. The aim of RPIP was to help teachers better understand practice. Enhanced understanding of the sayings and doings of practice enables the formation of new patterns - new ways of life (Kemmis, 2009). RPIP initiatives, aligned with the focus of the professional learning teams provided opportunities for individuals and teams to build practice through the investigation of practice and embed learning into the cultural practice of the school. School data gathered over a four-year period from external surveys on school improvement clearly demonstrated that the focus of the professional learning communities improved outcomes in staff wellbeing, motivation and performance. The results indicated that teachers felt well supported; had clarity about their role and the focus of the school; and, importantly took ownership of and positively engaged in teamwork and ongoing professional learning.

CENTRING MARGINAL PRACTICE

Over three decades of education experience I have witnessed new teaching practices either flourish or wither and eventually pass away. Some significant innovative practices have gained traction and become centred within individual school practices before gaining wider acceptance in the broader education context. Why is it that some innovative practices are not centred and fall by the wayside and others are centred and become part of the wider practice discourse? In this section sound educational philosophy, visionary and inclusive leadership and building teachers' capacity to contribute to the practice discourse are explored as ways to foster and centre new and innovative practices. It is valuable at this point to reflect that discourse, as presented in Chapter 3, is not just a matter of the public and typically written discourse owned by the profession. It can also be the informal "talk" of the community of practice. Influencing local discourse and local practice has value in itself as well as providing a starting point for contributing to the wider discourse of the profession and entering the core discourse space.

Visionary and inclusive leadership is critical in centring marginal practices in both the local as well as the wider community of educational practice. Visionary leaders develop and articulate a compelling vision for education and align teachers to that vision. They develop the culture of schools and influence what is acceptable and the *way things are done* (the local discourse and the local practice).

> *It should be clear that education is far too important economically, strategically and socially to leave in the hands of a Department of Education, whoever the minister at the time might be … if education is to move forward quickly enough who should we now entrust it to? The global answer … seems to be: "give it back to the schools, the teachers, the parents and the children; ask them to make learning better".* (Heppell, 2013)

Further, visionary leaders make spaces for their staff to be innovative; they are inclusive and supportive, creating a culture of openness and shared leadership. If this is not done, opportunities will be lost to centre practices that are emerging in the margins of the profession's practice space.

Building the capacity of teachers to actively participate in the construction and critique of the practice discourse of local and wider professional communities is essential if marginal practice is to be centred. One way to do this is to develop the research skills of teachers and build in opportunities to research as part of everyday practice. In my experience action research has proved to be very useful: it can be performed as part of everyday practice and it has a focus to support and further develop and improve ongoing practice. Building action research into the school culture empowers and encourages teachers to research practice. Within the school, the action research model provides the ongoing quality assurance and improvement framework necessary for centring and embedding innovative marginal practices. The model also has the potential to take and centre innovative marginal practices in the wider educational context. Communication of action research results at workshop presentations, seminars, conferences, and through publications in journals and newsletters, and the hosting of school visits can all contribute to the centring of innovative teaching practices within the wider practice discourse. An action research culture plays a crucial role in embedding a cycle of continuous improvement in a school. Practice is kept under the microscope and the efforts to continually refine and improve it help to centre innovative practices, and importantly, improve outcomes for teachers and students.

CONCLUSION

This chapter has highlighted the challenges that the highly regulated and industrial nature of contemporary secondary school education poses for the creation and implementation of innovative teaching practices and challenges to the dominant practice discourse. Supportive and inclusive school leadership is proposed as a way to genuinely value the authentic voice of informed practitioners in order to liberate and centre innovative teaching practices and discourse strategies. Action research, exploring and sharing innovative teaching practices and integrating educational theories into contemporary practices will assist teachers to innovate and work creatively in the margins to ensure the best possible outcomes for all students and to contribute to the practice discourse.

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Tony Patton MEd(Lead)
Head of Innovation and Development in Teaching and Learning
Catholic Education Office, Sydney
Adjunct Senior Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

JOY HIGGS, ANDREW VANN, ROY TASKER, ROSS CHAMBERS

15. LEARNING AND SHAPING PROFESSIONAL DISCOURSE

Journeys between the Margins and the Core of Discipline Discourse

The changing role of professions in society is one of the key themes in literature about the professions. In his systems interpretation of the professions Abbot (1988) presented the professions as growing, joining, splitting, adapting and dying. He contended that "professions both create their work and are created by it" (ibid, p. 316) and he described the professions as an evolving, interdependent system, with each profession having its own activities, roles and jurisdictions, with different professions having different (and changing) levels of control over their jurisdictional boundaries and their own way of working within and across these boundaries. How do these changes shape evolving practice and discourse?

Most other chapters in this book focus on "the helping professions"; in this chapter we focus on three contrasting fields of professional practice (engineering, chemistry and history). The reflections and marginalia presented in this chapter shed light on practice discourse as a space for entering a profession and for dynamic discourse products created through marginalia. We deliberately blur the boundaries across the phenomena of disciplines (typically thought of as fields of study – but recognised also as occupations) and professions (representing recognised professional occupations underpinned by disciplinary knowledge).

We created this chapter through discourse, or conversations[i], on professional practice discourse. Joy conversed with Andy, Roy and Ross individually and from these conversations created a combined, themed conversation which, through reflection and discussion among the authors, became the current chapter. Subsequently, the authors reflected on their own discipline's input and added further perspectives for the whole argument in the text and margin notes. This chapter is structured around the following questions which framed our conversations:

- How do disciplines and professions create their unique discourse?
- How do novices enter their practice space and learn their discipline's discourse?
- How do the core and margin spaces of the discipline's discourse shape discourse and future practice of the discipline?

In 1637 the Last Theorem of Pierre de Fermat was written in the margin of the Ancient Greek text

We are all formed by our discipline backgrounds and we are all influenced by the cultures we've lived in, the things we've read, the habits of speech and thought we've become accustomed to.

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 123-136.

CREATING A UNIQUE DISCIPLINARY DISCOURSE

When we talk about disciplines having a unique discourse we are referring to both the way people dialogue in practice – "living discourse" and the (largely) written word – "the textual discourse". For the three disciplines discussed in this chapter both of these ways of discoursing are important.

I asked for advice from four faculty heads: a medic, a lawyer, a teacher and an engineer. From the engineer I got process diagrams and flow charts, from the lawyer I got a kind of closing argument, from the teacher I got a lecture, from the medico I got a diagnosis.

Disciplines Discourse

The impact of disciplines on the nature of their discourse is significant. Arising from the diversity and realities of practice communities and epistemic cultures, practitioners and scholars face key challenges and expectations that support this contention. For instance, advanced practitioners and senior scholars alike need to "keep on top of" their discipline's discourse, at least in their specialist field and they are expected to contribute to the practice and discourse of their field, a task impossible without a good understanding of the culture of the discipline, the way practice functions and the way discourse is shaped. They also need to know how their discipline relates to and differs from other disciplines. For example, how do anthropology, history and sociology relate? What are the differences expected in practice and when does "boundary riding", blurring boundaries and margin crossing of practice and discourse borders, enhance practice, re-invigorate discourse and catalyse change? Living marginalia can inform and be informing

Another challenge to disciplinary discourse itself and to the professionals who use and create it is understanding the limitations of disciplinary knowledge. It is not stable or complete, nor does it answer to all practice challenges. For practitioners, this means that decision making and action needs to occur in the absence of certainty – they need to act responsibly when current practice theory and strategy "is not enough". For scholars and disciplinary leaders, they can delight in this instability and uncertainty which provides an unending stimulus for yet more research questions and discourse re-shapings. And, for those who delight in marginal musings across disciplines, there is much to learn and comment upon.

Ross: One of the differences I would say that exists across the professions lies in the time available to make decisions and the pressure to reach conclusions. For instance, you could talk for the next 300 years about the causes of the Russian Revolution and it would be quite productive in terms of the sort of roles that history plays in helping us to understand ourselves from the frame of the past, but you are never at a point where there is a deadline for determining the causes of the Russian Revolution or making a judgement. By comparison, if you've got a patient in front of you or an environmental crisis, then you've got to make the best of the time, and you are never going to have perfect information. You've just got to do your best and practise the wisdom you've gained through your professional practice.

How does resolution of disciplinary debates emerge?
Does science pursue resolution and history deny it?

Roy: When I'm talking to biologists or when I'm talking to physicists, I'm often struck by their different perspective on something. Let me compare people to sand dunes, and vice versa. In the Sahara desert a sand dune can move through the desert due to the wind, losing sand particles and gaining new sand particles and still maintain its same shape, a crescent shape. After about 20 kilometres, there isn't a single sand particle in that sand dune that was in it 20 kilometres back but it still has the same shape. Is it the same sand dune?

Instead of thinking about sand particles I invite readers to think of a group of people. Twenty years ago these people could have been attending a particular, vividly-remembered event. While we may imagine that these people recalling the experience twenty years later are the same people they were then, it could be argued that this is not so. There are hardly any atoms in their bodies from that time that are still in their bodies today. This story is often rejected by physicists; their view is completely different. They see the atoms, the molecules, as being all totally equivalent so they don't see the similarity between sand particles in a sand dune and molecules in a body. In other words all the molecules are exactly the same, they contend. Imagine too, what perspective would be held by theologians or social workers or philosophers; would they agree or disagree that the person from twenty years ago would be the same person, or like the sand dunes, consist of totally new components? Indeed, would the comparison be rejected outright? What does this example tell us about different worldviews within the physical sciences or between the physical and social sciences?

I was blown away by this because I realised that my perspective as a chemist in terms of my molecular view of life was really quite different from physicists.

Language significantly shapes our reality – we see the discourse of our disciplines in the world and the world we see is shaped by the discourse of our disciplines.

Disciplinary Distinctiveness

Ross: At the heart of history is this reality – there is an endless supply of materials left over from the past and they don't speak for themselves. History is about making sense of these past artefacts and of our humanity in light of them. The essence of history as a discipline is that it keeps bringing people back to a respect for the particular. Recognition that being human in a particular context at a particular time in a particular linguistic setting gives rise to the enduring importance of history. Being an historian involves an intensive and critical reading of relevant sources, an understanding of historical artefacts and where they fit into the story, a deep understanding of the context, the capacity to ask pertinent questions and to interpret and synthesise the findings of this historical investigation. This also very much involves considering how other historians have interpreted the past.

History is essentially interaction with remnants of the past: texts, paintings, buildings, … all sorts of artefacts. What do they tell us about the past?

Chemistry is understanding the personality of the building blocks of substances (atoms, molecules and ions) in a particular context and set of conditions.

Roy: The discipline of chemistry is all about the molecular world; all these molecules wiggling around, occasionally colliding with each other, some reacting and changing into different molecules and moving away, and all the time surrounded by and often interacting with a whole lot of molecules in their environment, often water. It's an enormous mistake to think of chemistry as being all about formulas. Chemistry needs to be understood as a complex narrative that goes far beyond formulas to understand the interactions between molecules and the molecules that surround them; it's understanding in context. It's rather like talking about the personality of a person. You can't really understand personality by treating people as if they were in a vacuum – you can only really ever understand people when you've seen them interact with people around them. When chemists communicate by focusing on structural formulas it's almost like they are describing a person's personality by its body parts, without a context, ignoring the fact that understanding this person's personality can be very different depending on the people around them. The same thing is true with a molecule – a molecule can have very different personalities depending on its surroundings. In chemistry this is called speciation which means that the personality of a molecule changes as the particular environment changes. To avoid confusion, and to understand the nature of chemistry more deeply, chemists (and student chemists) need to be talking about a particular molecule, or a particular substance, in a particular environment under particular conditions.

In addition, a deeper understanding of chemistry involves understanding the relationships and patterns of behaviour of types of chemicals through theoretical explanatory concepts derived through experiments. For example, the Periodic Table is not a memory test of an ad hoc arrangement of atoms! Instead, it is about organisation of atom types (in rows or periods, and groups) based on experimentation with how the substances containing these atoms behave in context, and the layout can now be fully rationalised with a mathematical theory – quantum mechanics. What a shame they didn't use this analogy while I was at school.

Andy: Engineering is essentially a practical, theory-informed profession. I often reflect that engineering has become somewhat corrupted and devalued by bringing it in to the academy because it tends to be seen as a sub-branch of science. Universities *can* blend practice-based and academic learning, but they don't always get the balance right. Sometimes they're "3 steps removed from reality". The Australian Institute of Engineers have been quite visionary in terms of promoting a broader sense of engineering professionalism than a narrow scientific one, based, I believe, on problems inherent in such a narrow paradigm for this profession's practice. What we do in academia needs to be a helpful construction of reality.

The profession of engineering has always been about shaping and changing the world. Following the Enlightenment and the Industrial Revolution engineering has been typified by the application of mathematics and the physical sciences to developing technology that addresses the needs of humanity in terms of inventing, designing, building, maintaining, improving and researching systems, machines, devices, processes, materials and products. In the last few decades it has

increasingly expanded to include an understanding of relevant social and economic issues (e.g. sustainability, environmental protection).

It is well accepted that the power structures in universities affect what is seen as important and true.

ENTERING THE PRACTICE SPACE

Professional education is more than the acquisition of content knowledge and skills; it involves acculturation which is the process of becoming a member of a cultural group. During professional acculturation or socialisation the novice professional learns what it means to be a member of that profession including behavioural norms, language and cultural practices. The topic of epistemic cultures (see Chapter 6) recognises the importance of disciplinary and professional groups in educating novice members, during induction into their communities of practice, about their discipline's discourse, including their theories, their practice knowledge and their stances on ontology (a view of reality – what can be known) and epistemology (how the world – physical and/or social – can be known).

> Professional learning deeply concerns the characteristics of the knowledge bases available in the respective professions … accessible knowledge sources, and the extent to which these sources are made available through mediating artefacts in the workplace. (Klette & Smeby, 2012, p. 143)

How do Novices Entering their Practice Space Learn their Discipline's Discourse?

Each discipline requires a sophisticated model of practice whether this is a model of the history of the period and all its dimensions, such as the engineering model of systems behaviour or the chemistry model of chemical behaviour.

Pace and Middendorf (2004) report on the *Decoding the Disciplines Model* which presents a seven step framework for teachers to introduce students to the culture of thinking in their specific discipline. This model is based on the contentions that the mental operations required for undergraduates have major differences from discipline to discipline and that students need to be presented to these disciplinary ways of thinking explicitly.

Roy: Focusing on chemistry, how are people inculcated into the discipline? This process usually commences in the second year of a bachelor of science (not the first year) and continues into the third year. The first year experience is very much a springboard to all sorts of study directions, so very few students – 10% perhaps from first year – go on to focus on chemistry as a discipline. If they are doing chemistry at second year level and even more so in third year, they are pursuing an academic career in chemistry or going out to the workplace as a practising chemist, for instance, an industrial chemist. It is during this time that they start to engage with the discourse of chemistry. The big issue about learning to work in the chemistry discourse is the specialised language and symbolism, the use of various kinds of formulas and equations. Understanding the short-hand language for communicating in chemistry, the symbolic language, is critical. If you have got

misconceptions about what some of these formulas really mean, then this can hold you back from becoming a chemist and being able to communicate clearly.

A deeper understanding of the discourse and practice of chemistry lies in coming to appreciate that chemistry is not just about formulas, rules and predictability. It's also about understanding how and why the chemicals behave the way they do. Learning to understand, talk about, and "do" chemistry well, requires this deeper understanding. Helping students learn these things can be facilitated by using metaphor and analogy, including the notions of atomic personality, molecular personality and preferred rearrangement of electron clouds. This not only helps students relate complex ideas to something, like personality, that is familiar and already understood, it also assists to take things that could be boring for students and explain the meaning and structure behind them, making this a more memorable learning experience. For instance, the layout of atoms in the Periodic Table can be more readily understood through the personality approach than just requiring rote learning. At the top right hand corner of the table the atoms can be imagined as being very *greedy* so that they tend to attract the shared electron cloud to themselves when they are bonded to another atom; they are said to have a very high electronegativity. The atoms in the lower left hand corner have a very low electronegativity. This simple intuitive trend enables a novice to predict and explain interactions between atoms in molecules, and between molecules.

Moving from a novice to an advanced chemist is like developing layers of understanding. Doing a PhD, for me, was like getting a helicopter view. As the helicopter was gaining altitude I was seeing connections between quite different ideas. I like to think that even now I am learning so much all the time. It is only after 20 or 30 years in the (chemistry) game that I can see so many connections between very different ideas about the behaviour of chemicals.

Ross: Traditionally the structure of a historical education involved two things. One is learning to read the literature critically – to become an informed reader of history, and the other is learning how to write history. The first phase, critical engagement with the discourse of history, occurs at undergraduate level. Graduates of a three year pass degree in history (a BA with a major in history, for example), essentially graduate as informed readers of history. They gain the ability to be good readers of the material that comprises history – they become critical, informed readers. This involves intensive reading of history and being introduced to critical evaluations of the discourse. Students are also introduced to the materials of the past and need to learn that historical documents can't be understood in a completely uncontextualised way; history is about the interaction between current artefacts and what you know about the context, and other artefacts of the past.

The history student needs to understand that history is one of the disciplines where you've got to read a great deal and you cannot do well in history unless you read effectively.

In history courses the best role of the lecture is modelling for students critical interaction with the literature. Rather than presenting any form of facts or chronology, at university level students learn to discuss people's varying interpretations of the past and how historians arrived at these interpretations and what sort of sources they used. Students are made aware of history as a kind of human activity that involves thinking about the past and interacting with the remnants of the past. So a graduate from a decent history course has that ability to read a book or an article and think about where it is coming from, how it relates to other literature, how it relates to the remnants of the past that they've been looking at and why certain questions were asked of the past. The whole structure of historical education should be based around inducting people into how history has been written and all the things that go on behind the production of a work of history. This is different to the sciences where people are introduced to scientific method from early on and learn to do experiments.

The next phase of the novice historian's journey involves learning to write history. This typically occurs during an honours year and in postgraduate education. The skills that might help students write history are developed on the basis of learning to read critically because they've got to know the discourse, they've got to know what might be worth thinking about, and they've got to have a sense of how it interacts with literature that's gone before. This knowledge is important before they start trying to write.

The heart of historical education has always been the essay whether it's an exam or an assignment essay – if history teaches people nothing else it's how to write an historical essay – which is a slightly different format to a social science essay or a scientific report. For a student an historical essay is largely a commentary on other people's ideas because you don't expect a student to have either the time or the skills to go and look at the original documents or artefacts – the remnants of the past for themselves. A key for novice historians is to work with secondary sources. By reading the works of previous historians they learn about the past but they also learn about interpreting, synthesising and writing history.

As novice historians progress they learn to integrate their own critique of existing histories or even of published sources. Through their critique of that work they can generate new insights and add their original thoughts into their historical essays. This level of originality in terms of critique and synthesis is essential even for those who don't go on to be professional historians who you'd expect to have developed a relatively high level skill in critique and synthesis.

In addition to gaining the capacity to generate these unique insights emerging historians learn to ask meaningful questions of the past. The discipline itself is always evolving and historians are always asking new questions of the past. The past doesn't present itself to you directly – the past presents itself to you through the questions you ask of it. So part of learning to be an historian is learning what questions to ask, which can be one of the most testing tasks for students doing an honours year or a masters or doctoral thesis.

Induction into history as a discipline involves learning to read critically, synthesise and ask meaningful questions of the past.

History is a discipline where people mature and get better as they get older.

Students come to learn what questions to ask by looking at the kinds of questions other people ask and by looking at the evolution of the kinds of questions people have asked and what has inspired these questions. The way we interrogate the past and the questions asked is always evolving and historians, novices and professionals, become part of this evolution.

An interesting thing about history is that at one level it doesn't have a highly specialised language that you might get in the social sciences because history embraces an incredible range of writing and an incredible range of points of view. There is a tradition in history that the writing is meant to be accessible for an educated public and so it avoids the more technical language of fields like anthropology or sociology, or even more so, psychology. In history there is certainly a premium placed on the ability to write for a general educated reader; this originated in the 19th century when history (modern history) came into universities as a discipline. People, typically public servants, were being taught to think about public affairs and foreign policy. Thus communication skills and keeping thoroughly abreast of the literature through years and years of reading was set as a clear expectation.

Perhaps in science great discoveries are the province of the young. History is more a discipline where people get better as they get older; they accumulate more insights and knowledge of a particular kind of context and a richer array of sources that they can bring to bear on the topic or context in question. And they keep reflecting. History is not the sort of discipline where you think of a topic and do a Google search, get hold of a whole pile of articles and read them. It requires deep reading over a sustained time and the accumulation of insights and deep knowledge about particular topics, periods and contexts.

The third thing people need to have is very high language skills and sensitivity to the language. Professional historians are people who are skilled, insightful and wise; they are epitomised by a rich array of dispositions and talents. In history key attributes at this level are high level language and communication abilities, and sensitivity to language and context. This includes reading and interpreting history in the mother tongue of the particular historical era and context. Professional historians can't work from translations. They can't do Russian history, Indian history or Spanish history without having the languages – it's just impossible. High level language skills are essential. This includes understanding the differences and context of language from past times such as mediaeval Latin. In such cases professional historians also need advanced orthography and palaeography skills accumulated over years of study and use, to understand the script and linguistic skills to understand the context.

Andy: I think the Australian Institute of Engineers has been very thoughtful in the expectations they have set for engineering education, and as a consequence there is pretty good exposure to a good, practice-based model of engineering education in Australia. But courses follow a range of approaches. So engineering in research-intensive universities would tend to lean more towards an engineering science paradigm, and from a research perspective would be more interested in theoretical publications. By comparison, a more practical approach would typically

be taken by universities which were previously technical institutes or colleges of advanced education, such as Central Queensland University. Academics often come from a professional background themselves and have had a different life exposure including working more closely with industry in terms of their research. As with all cultures, there is a spectrum. There is a broad acceptance that engineers need to be theoretically and practically trained and it's important that whatever happens in a university education, that it's linked back to practice and it isn't just a whole bunch of theory by itself.

As with all cultures, engineering education can be thought of as a collection of narratives. From the education perspective, teachers have their vision of what makes an engineer and what it takes to become an engineer. Some, often outside the profession, see engineering as simply technology and physical science. For me, I cannot over-emphasise the importance of thinking about engineering as practical problem solving with an ethical dimension. Representing engineering as applied science or science manqué does not help anyone to truly grasp the engineering profession.

In particular, I think there are a lot of myths told about what kind of knowledge counts and where knowledge comes from. There's a story about the history of the aeroplane propeller (Vincenti, 1990) which debunks the myth of scientific progress and it's focused on aeronautical engineering. If you were to accept some of the *lazy myths* about knowledge production that universities sometimes peddle, you would think "well obviously someone did a whole bunch of theory and lab tests" – that's how the propeller was developed. Instead, it came from ships where people had experimented empirically for a long period with ship propellers. These were translated into aeroplane propellers through a lot of trial and error. They did do wind tunnel tests. But it's really complicated to do a wind tunnel test on a propeller; it is the propeller that's driving the air stream not vice-versa. Vincenti's book provides a very real take on how engineers come to know things. Instead of simplistically presuming that engineering has a scientific research base, I contend that this way of knowing is a small part of human knowledge even in science. There is a whole set of literature about innovation and discovery (Petroski, 1985; Pursell, 1994) which accepts that while there is a paradigmatic approach to scientific research which you are taught in school and at university, this does not entirely explain how people find things out in the real world of practice.

In knowing, there are moments of insight, there's serendipity, there's life, there are a lot of things that come in from outside.

In every discipline we need to develop the idea of critical literacy. In engineering, for instance, it comes through a mature understanding of design and system behaviour – we talk about it as "engineering judgement". Health and teaching also use professional judgement to guide and justify professional decisions and actions.

SHAPING THE DISCOURSE THROUGH THE CORE AND MARGINS

How do the Core and Margin Spaces of the Discipline's Discourse Shape Discourse and Future Practice of the Discipline?

One of the arguments presented in this book is that both the core and the margin spaces of disciplinary discourse have value and purpose in shaping the evolution of professional discourse and practice. The core has greater stability but is not static; it reflects evolving, accepted practices and hegemonic arguments. The margins are more dynamic and ephemeral spaces, often volatile but frequently liberating. They are places for discomfort as well as providing the freedom to work in greater obscurity and out of mainstream watchful regulations.

Ross: Manuscripts from the great centres for learning, medieval universities and the medieval monasteries, conceived of learning as a dialogue and the marginalia in their illuminated manuscripts are a testimony to the kind of dialogue. They thought that knowledge evolved and deepened; and the masters' commentaries in the margins reflect this. Students, likewise, were encouraged to write in the margins. These practices provide a rich sense of knowledge growing through interrogation and dialogue and questioning and that to me is still a profound way of thinking about knowledge – and history embodies that – it's essentially about a constant dialogue which is not just an accumulation of knowledge but it shifts the dialogue quite substantially.

What does academic discourse itself marginalise?

Writing in the Core and in Margins

Roy: As an educator for many years, I spend a great deal of time in the core discourse space. When I'm teaching students, particularly undergraduates, I'm trying to help them understand this core discourse. As a new teacher I needed to learn not only how to take my understanding and explain it in a way that was comprehensible to the students but had to learn how to think like a student. I came to understand the power and connections of metaphor to help students learn not just the words but also the language and tools of chemistry. I also learned ways of stretching my doctoral students out of the safe and secure space of the central core of chemistry practice and discourse into the more adventurous and cutting edge spaces towards and into the margins of what was known. And, for myself, there continues to be an expansion of my knowing. My own core knowledge space is repeatedly expanding outward in multiple directions, and inward with more and more connections between otherwise disparate ideas. In so doing I gain greater depth of awareness and ability in understanding and generating my discourse knowledge of chemistry as well as expanding my depth of knowing how to share this knowledge with others.

In terms of the discussion of this chapter, I'm not so much writing into the margins as ever pushing out my core knowledge into my previous margin spaces. Part of this realisation has come from understanding that it has been my teaching role that has helped me, as much as being a scientist, to deepen my understanding and appreciation of my chemistry knowledge. By continually trying to teach and

communicate the big chemistry ideas and by reading other people's work and find really powerful ideas, you actually get big ideas of your own. I look at my more junior colleagues who are right back where I was in my early days. When I try to help them see these big ideas, they often fail to appreciate this bigger picture because they are still "hacking their way through the forest of ideas".

Andy: With experience, in engineering practice and the teaching of that practice, comes a deeper understanding of the connectedness of different aspects of knowing in and for practice. I think there is a reasonably good model in engineering practice where the engineer gains the ability to combine research-driven theoretical approaches with practical understandings. As an example, I used to teach concrete design. What you are taught at university is the theory of how beams behave under load. You are taught the theory of how they break. You are taught the structural codes in terms of how concrete is actually rendered into something that engineers can work with, including factors of safety on a day-to-day basis. The bit you are not taught so much of as an engineer, which is critical, is the detailing of how the reinforcement goes together and how it is fixed so that when the thing you have designed is constructed, it works. And, you are not taught about the supervisory practices that have to be exercised on site so that what is built comes out complying with the theoretical constructs you've used. This has to be learned through practical experience.

In engineering people die if you fail to get the balance between practice and theory right.

In this chapter, we could think of engineering as offering a perspective that is less evident in history or chemistry; the occurrence of disasters in practice and what these represent in terms of margins. One of the classic failures was the Tay Bridge disaster; this was a case of not getting wind loading right, among other construction problems. But there was also an underlying theoretical problem; they didn't even have a theoretical framework – they built things empirically. Here we see the rich blending and stretching of different strands of knowledge (practical, research, theoretical) that are needed in a complex and evolving practice; it needs to be adapted to each particular physical and human context and task purpose.

In engineering, then, how is the balance realised between the core and the margin discourse? And, at the same time, what aspects of practice are reflected in the core and in the margins? One take on this is that currently accepted theoretical and practical approaches to engineering design and construction form the core. Then there are people experimenting to innovate in practical contexts as well as researchers pushing the boundaries of theoretical understanding. Also we need to be mindful of the hegemony of what engineers are supposed to care about (economic progress, continually advancing technical proficiency) compared to what might be seen as marginal concerns about sustainability, social justice and gender equity and cultural diversity within the profession. We could argue, for instance, that the core should mirror the reality of engineering practice and include the communications that sustain and enact the actual doing of practice, as well as, and not subordinate to the discipline's theory and science.

I think there has always been a tradition of trying to blend theory and practice and also the usual tensions between what academics do and what real engineers do.

I wrestled with this in my career in encouraging a broader conception of professionalism in moving to a project-based learning curriculum model. There are a range of often unconscious assumptions about what "counts" in engineering faculties. I believe it would be hard to argue, in such a practice-critical profession, that scientific knowledge should dominate the discourse core, and push practice-based knowledge to the margins. There is much to be said for embracing the margin space to allow for the creation and liberation of insights, intuition and serendipitous knowings that a reflective, practice-grounded engineer could draw into the profession's discourse. Through this we can expand and develop our ideas of the core concepts, practices, habits and world views that form our culture.

Ross: What is it like writing in the margins? I can answer it well actually – I worked in the field of 19th century Russia. That was at a time when there was enormous pressure to work on the Soviet Union – it's what people wanted to know about – and the dominant area of focus was the history of the revolutionary movement that led up to the 20th century. Instead, I worked on the history of the church and some really important thinkers who were no longer popular in the Soviet Union and were not seen by Western universities as people who had influenced the shape of the 20th century. The irony is that since the fall of the Soviet Union, the Russians have been looking to find a past that isn't dominated by the Communist Party and its predecessors – so that the people I worked on were suddenly the most popular philosophers in Russia and of course the churches bounced back to be a major institution in post-Soviet society, so that bizarrely the material I worked on is now all the rage in Russia.

> *For reflection: if the growing point of discourse in some disciplines is the core space of discourse, and in other disciplines creativity and growth occur primarily in the margins, then what is the figure and what is the ground? Is the most interesting thinking done where one discipline's margins meet another's?*

Working in the Meta Margins of Disciplines

One of the key expected core practices of disciplines is self-regulation and knowledge generation. In the context of arguments presented in this chapter this entails generating knowledge of all forms (including theoretical and practice-based knowledge) and continually refining, critiquing, elaborating and contextualising this knowledge and its encasing discourse. Knowledge in practice is a dynamic and embodied thing. The ways in which different professions and disciplines pursue this self-regulation of their discourse have, we contend, both shared and discipline-specific practices and features. Consider the following perspective from history.

Ross: History, particularly at the highly skilled level, involves constant interaction between a particular document or a set of words and the context in which it occurs. These hermeneutic skills are essential as is the use of hermeneutic or interpretative frameworks that provide the lenses for historical writing. Skilled historians also know and can articulate the processes and meta tools of their discipline. Historiography is the study of the writing of history. It deals with historical methods of interrogating the past, strategies for using different types of literature to illuminate history and the questions people ask of the past.

A particular thing that is out of its context – that's the essence of history to me (Ross)

Metrics agendas limit the possibilities of margin explorations and marginalia that can break new ground and open up new vistas.

However, these "guidelines" or "rules/norms/expectations" are not dictates, they are presented in the form of debates that themselves need to be understood in context. Further, historiography alerts historians to changes in methods and changes in sources that people access and especially to changes in the kind of questions historians are asking.

We see here a form of commentary and the tools of commentary that challenges the current discourse, that debates accepted practices and that continually re-invents the core discourse. That is, self-commentary and methodological explication (like historiography) and meta interpretive strategies (like hermeneutics) can be thought of as a form of marginalia that seeks to write not just into the professional discourse but beyond, into the discourse of discourse methods.

Andy: One of the biggest tensions that universities experience – even though I don't think it's an unmanageable tension – is the pressure placed on disciplines by the need to demonstrate productivity which often takes time, energy and intellectual endeavour away from the goal of expanding the practice and knowledge base of the discipline. A lot of pressure is created in metrics-driven, ratings-pursuit environments to perform and to publish in the core spaces and practices of the disciplinary discourse.

CONCLUSION

In this chapter we have explored the dialogical relationship between disciplines and their discourse. We have contemplated how the gaze of a profession guides the actions of its members and how contextual particularity is embedded in practice and in discourse. From the rich perspectives of our different disciplines we have iterated inherent disciplinary cultures yet we have seen transdisciplinary realities and interpretations that contribute to the meta arguments in this book.

We invite readers to consider this final margin note as a window to our deeper interpretation of practice discourse. Perhaps discourse is a pointer to our understanding, a map of the territory rather than the territory itself. It serves to broadly guide our journeys through the territories of practice in multiple ways that are diverse, personal and looping backwards and forwards, not predictable or linear.

Andy: It was an interesting experience to be writing a chapter by commenting on its own commentary. There was something very Douglas Hofstadter about this!

NOTES

[i] Much of the chapter is derived from conversations. Rather than present this as multiple quotations or summaries the speakers are indicated by name and the respondents by marginal notes to fit with the theme of the book.

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Joy Higgs AM PhD PFHEA
The Education For Practice Institute
Charles Sturt University, Australia

Andrew Vann PhD
Vice-Chancellor and President
Charles Sturt University, Australia

Roy Tasker PhD
Australian National Senior Teaching Fellow
Professor of Chemistry
Purdue University, USA

Ross Chambers PhD
Emeritus Professor
Charles Sturt University, Australia

SANDRA GRACE AND LESLEY COOPER

16. CHALLENGING PRACTICE DISCOURSE DICHOTOMIES

A View from Alternative and Orthodox Practices

Each of us has our own ways of thinking, learning and understanding. These individual differences are largely socially constructed and are evident in all aspects of our lives, including our professional practices. Even those who belong to the same profession do not necessarily share the same discourse, such is the influence of individual histories on how we understand and approach our professions and our work with clients or patients.

All those engaged in professional practice encounter hierarchical, dichotomised, and restrictive situations that are often accepted as simply the way things are. As professionals with diverse and far-reaching responsibilities to our professions, our employers, our colleagues, our clients, our society, and ourselves, it is essential that we consciously endeavour to ensure that our practice, though grounded in diversity, is effective and of high professional and ethical standards. We owe it to our clients and fellow professionals to develop a culture of challenging received wisdom, perceived boundaries and conceptual and practice models that are embedded in historical convention. We must continue to critically review our practice and ask ourselves how we can improve. Viewed from the fields of health and social care this chapter explores the nature of professional practice, the dichotomies in our discourses and the deliberate ways we can reconceptualise and disrupt existing processes and practices.

DICHOTOMIES IN THE PROFESSIONAL PRACTICE DISCOURSE

Dichotomies between divergent or opposed concepts and ideas permeate professional practice discourse. Consider, for example, the dichotomies between the art and science of medicine, between politics and public administration, and between the social and medical models of disability. Interpreting the complex systems inherent in professional practice in terms of dichotomies may help us organise and manage our understandings, but it can also artificially simplify those understandings and cause us to neglect the dynamic and relational nature of professional practice. The theory and practice dichotomy is one of the most pervasive examples. Thinking exclusively from the perspective of either neglects the interplay between them. An important misconception arises from such thinking: that theory has priority over practice in both training and clinical settings. And yet,

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 137-144.

> We use and adapt (even reinterpret and re-create) theoretical knowledge to meet the specific context and needs of individual and particular clients or patients. We do not use our professional factual knowledge as a simple template to impose upon the practice we meet, nor do we use theoretical knowledge as a simple lens through which we observe and understand practice. Rather we are sceptical of how we see and how we interpret that seeing, and we question the relevance of facts to individual cases. (Fish & Coles, 2005, p. 133)

In this chapter we contend that dichotomies in professional practice discourse are unhelpful, because they neglect the many interactions that cross boundaries. In this chapter we focus our attention on the divisive nature of the alternative-orthodox dichotomy and explore the boundary space where these notions of professional practice can be challenged. Finally, we suggest a reconceptualisation of professional practice and propose a number of disruptive practices for achieving it.

THE ALTERNATIVE-ORTHODOX DICHOTOMY

The alternative-orthodox dichotomy permeates the professional practice discourse, although each discipline may employ its own distinct terminology (e.g. "alternative" and "orthodox" in medicine and, "radical" or "mainstream" in social work). This dichotomy often serves to enforce the separation between accepted and marginalised, privileged and disadvantaged, or powerful and powerless. Such separations are social constructions and raise questions about who sustains their use and whose interest they serve. The state of medical knowledge at any given time frames the ruling concepts of what constitutes orthodoxy in medicine. Insistence on a scientific basis for mainstream medicine follows from its positivist epistemological underpinning, and yet not all medical practices are evidence-based, and even when they are, evidence-based practices are not always adopted in clinical practice (Titler, 2008). What constitutes orthodoxy in medicine is a complex issue. Towards the end of the 19th century medical treatments like hydrotherapy, massage and electrotherapy, once considered the province of lay healers, were adopted into orthodox medicine (Martyr, 2002). Today, only those complementary and alternative medicine practices with a strong evidence-base are likely to be used by orthodox practitioners (Bone, 2004). Clearly the boundaries between alternative and orthodox are fluid. What was alternative yesterday may become orthodox today and vice versa. Indeed, even distinctions like the so-called illness model of orthodox medicine and the wellness model of alternative medicines are blurring, as orthodox medicine begins to focus on illness prevention, in anticipation of a burgeoning demand for healthcare (Australian Government Department of Health and Ageing, 2006). The alternative-orthodox dichotomy is a divisive way of conceptualising practice. Thinking beyond it, we could shift our focus to practising patient-centred, value-based and collaborative care, unconstrained by the need to stake an exclusive claim for either side of the dichotomy. *See below*

> Ultimately, medicine has a single aim: to relieve human suffering. When measured against this benchmark, different therapies can be seen as either effective or

This is reminiscent of Kuhn's (1962) cycle of stable and interrupted periods of growth in science.

> ineffective, rather than "orthodox" or "unorthodox". No single professional group has ownership of health, and the best healthcare requires a multidisciplinary approach. Thus, there is an imperative for all healthcare professionals to work together for the benefit of their patients and the wider community. (Cohen, 2004, p. 646)

ON AND IN THE BOUNDARIES

The space where boundaries are crossed and re-crossed is one where ideas and concepts are re-examined, and innovative ideas that threaten, modify and improve existing practices can arise. What we know and what we do with what we know are important questions of meaning that can be answered through emergent practices. According to Haraway (2003, p. 7) emergent practices are

> vulnerable, on-the-ground work that cobbles together non-harmonious agencies and ways of living that are accountable both to their disparate inherited histories and to their barely possible but absolutely necessary joint futures.

The boundary space can be a place of freedom, a place where practices can push the limits of conventional practice. New ways of practising can be trialled and new models of care can challenge traditional role boundaries. However, these challenges to conventional practice can also lead to rivalries and boundary "closure", particularly if new roles are not clearly defined (Nancarrow et al., 2013). Professional closure refers to the firming of the boundary around the knowledge and skills that are traditionally regarded as belonging to a particular profession. It is often maintained by credentialism, the tendency to over-value formal qualifications in order to exclude outsiders (Allsop & Saks, 2002). However, the healthcare landscape is moving away from credentialism as new models of care are explored:

> Medicine has lost its territorial imperative as new "liquid" and "nomadic" work practices emerge, making space for interprofessional care. Such dislocation of medical dominance and its multiple relocations are poorly theorised. Deleuze and Guattari distinguish between "striated" and "smooth" spaces. Striated space is associated with hierarchies and boundaries, where smooth space includes boundary crossing and democratic collaboration. Smooth or liminal spaces in hospitals, such as corridors, can paradoxically act as catalysts for collaboration or assembly democracy, affording opportunities for improvised interprofessional encounters. Such encounters can act as an antidote to planned protocols or imperatives for interprofessional collaboration. Bleakley (2013, p. 24)

RECONCEPTUALISING PROFESSIONAL PRACTICE

Current conceptions of professional practice tend to focus on discrete activities, bounded by well-recognised sets of skills, knowledge and attributes that delineate professions. The extent to which those practices conform or deviate from accepted norms enables them to be easily assigned to orthodox or alternative, core or margin. However, one consequence of assigning particular practices in this way is that we can overlook the

innovation that may be occurring on the boundaries. Moving away from dichotomous conceptions of professional practice enables us to more consciously recognise its complexity – its context-dependent, dynamic and uncertain nature, and to expose covert values, including values of care, respect and social justice.

Disrupting current practice can begin in a very personal way, with individuals re-examining their own beliefs and prejudices. Similarly, in education, Freire proposed:

> education makes sense because women and men learn that through learning they can make and remake themselves, because women and men are able to take responsibility for themselves as beings capable of knowing – of knowing that they know and knowing that they don't. (Freire, 2004, p. 15)

The essence of disruptive practice begins with individuals who examine the way they think and feel about social justice, equality and participation, how they work with others, and whether they are willing to embrace new ideas and adapt to different ways of being and acting in the world.

Disruptive practice calls not only for critical self-examination but also for a willingness to learn from colleagues and clients/patients. All professional boundaries are liable to be contested at some time or another (Martin, 2014) and boundary crossing is a way of conceptualising how professional practice can work differently. Boundary zones are spaces where practitioners can challenge dominant concepts and negotiate new models of activity (Engeström, 2005). How then do we encourage boundary crossing from areas of comfort to areas of challenge, from orthodox to alternative practices and vice versa? How do we encourage new ways of practice? The following strategies for disrupting practices offer a starting point.

Strategies for Disrupting Practices

Social change depends on individuals critically examining their roles in society. (Freire, 1970)

Encourage participation and involvement of service users and carers - The prevailing discourse of organisations and service providers allows the exercise of professional power, creating barriers for service users. Barriers may include "rules and opinions" about who gets what services and for how long, resulting in the marginalisation of the very people, professionals are attempting to assist. Further, there is little recognition of the value of users' experiences and knowledge of organisational and professional practices. Service users come with a dual identity as consumer and citizen (Carr, 2012). Discussions about professional practice should include the people we serve. Converting the notion of practice from one that exclusively privileges prescription by the service provider to one that calls on input from the service user enables different principles and forms of practice to emerge. Principles include collaborative processes, mutually beneficial outcomes and respect for the voices of services users and carers.

In this reconstruction, practice knowledge is co-created by service providers and clients. Understanding their experiences inspires genuinely respectful engagement. In the human services and nursing literature from the UK, clients are engaged in research committees and in developing curriculum and assessing students (Robinson, 2013). Such a paradigm shift in the way we practise, teach and research embraces a broad

Out beyond ideas of wrong-doing and right-doing, there is a field. I will meet you there. (Rumi, 2004)

principle of empowerment and reciprocity that moves from "learning from" to "learning with". Our service users are not only our partners and allies in practice, teaching and research, but they are also part of a political process in which they can influence and be influenced by others, which goes beyond their involvement in those areas. As long as paternalistic attitudes by professionals persist many of our service users will have to deal with discrimination and marginalisation. Rethinking practice to improve the conditions of provider/user partnerships is both a professional and a moral imperative.

Learning professional practice in different ways - Professional practice can occur in new, boundary crossing ways with clients and practitioners from different disciplines: for example, diabetes educators and podiatrists prescribing scheduled medicines; health practitioners working in rural or remote communities delivering health services that are beyond their traditional scopes of practice; and social workers in palliative care units performing the non-traditional role of monitoring how families cope – being their "emotional alarm" – while charge nurses perform activities traditionally associated with social work. The move towards interprofessional teams has prompted a reconceptualisation of practice from a single professional activity to a team-based one. An example of this is integrative medical practice where mainstream medical and complementary medicine professionals work collaboratively in non-traditional ways to achieve better outcomes for clients/patients. When these practices succeed the focus shifts from prescriptive contributions of individual practitioners or professions to what is actually best for patients/clients.

Learning to practise in different ways requires rethinking of pre-professional curricula. The dominant pre-professional pedagogy still talks about application of knowledge to practice, rather than integration of theory and practice with little attention being paid to connections between them nor to understanding the theory of practice (Fish & Coles, 2005). We propose that dedicated parts of curricula can be set aside to explore innovation, even within the regulatory constraints of profession-specific competency frameworks. We can look for places in learning networks and innovative knowledge communities where a shared approach to learning can arise through critical reflection and engagement with other professionals and service users.

Cultivating critical reflective practice - Learning to practise in different ways requires the freedom to reflect creatively and critically. Individual practitioners may not have the skills or disposition to collaborate with clients/patients and colleagues from other professions, or even to see the value in doing so. Reflecting helps us see ourselves as we are, but we tend to see our practice world from our own standpoint and fail to consider that our standpoint is just one of many. We need to cultivate critical self-reflection in order to understand what values drive our practices, to challenge our frames of reference, to be free to change the way we practise, and to think about the implications of such changes. Cultivating critical reflective practice is an increasingly important part of all health and social work curricula so that practitioners can develop increased awareness of their practice from different vantage points (Clegg, Tan, & Saeidi, 2002). In the University of Wollongong social work curriculum, for example, an entire subject is devoted to the practices linked to the enactment of social justice. Through critical self-reflection, students understand that social justice is enacted as respect, allocation of

services and resources and addressing rights and equality in relationships. This applies not only to clients/patients but to colleagues, and must be demonstrated in classroom behaviour, assessments, and professional practice.

Rethinking professional-entry education - Fish and Coles (2005) argue that students need to learn in practice, and also to understand practice, a position acquired through critical reconstruction of practice. The authors suggest that learning to practise must:

- be about practice (i.e. concerned with authentic, not simulated, practice)
- be for practice (i.e. concerned with the development of practice)
- occur in practice
- be carried out by practitioners (who engage in the practice being learned).

However, professional education is still constrained within silos and rarely enacted in a collaborative environment. We need to promote the notion of learning across professions and challenge intra-professional restriction. Education of new professionals must involve co-construction of curriculum by practice teams in alliance with service users and carers. Projects like TeamUP, that sets out to develop a suite of lessons to teach specific teamwork skills (Parratt, Fahy, & Hastie, 2014), simulation activities like videoing team meetings, and critically reflecting on team dynamics, critical incidents and on collective practice, are designed to foster the value that students and practitioners place on working together.

Researching practice - Generating theory from practice - theory which is "created to explain, explore and extend practice" - requires rigorous research (Higgs, 2010). Practice knowledge that is derived from clinical experience, needs to become the subject of research or it risks being lost to its profession. Practice knowledge includes recognising patterns of patient presentations and treatment responses, applying techniques in novel ways, identifying preventive medicine strategies that can result from reflection on case presentations across the life of a clinician's practice, and collaborative practice learning. Practitioners may not realise how much they know. They may be unaware of the strength of their own practice enquiries. Every time we practise we are conducting a trial of n=1. Clinical practice calls on practitioners to solve problems by reframing and negotiating the challenges they encounter. We need to cultivate research-minded practitioners who critically reflect on their practices, identify research questions arising from practice, and conduct quality research.

Research training should aim to develop graduates who enter practice with an enquiring attitude, who continually question, explore, argue and make discoveries among all aspects of practice, and identify research questions that derive from practice. If clinical practice is held to generate research questions that can elevate practice knowledge to theory, the focus of research education needs to include development of practice-based research skills. Strengthening collaborations between universities and practitioners is one strategy that can extend our understanding of practice as a research space.

Leadership - A leadership model that promotes social change requires leaders with particular qualities and skills, including the ability to create opportunities for dialogue, in which people can share stories about practice, exchange views, and deepen their engagement with change (Fish & Coles, 2005; Schön, 1987). This model of leadership relies on person-to-person interactions. It requires that problems be identified and changes be conceived and/or adopted by those directly affected by them.

Affective practice - By affective practice we mean emotional and often tacit dimensions of practice. Clinical empathy, for example, has been described as an essential element of quality care (Halpern, 2003) and "is associated with improved patient satisfaction, adherence to treatment, and fewer malpractice complaints" (Gleichgerrcht & Decety, 2013, p. 1). Organisations, policies and strategies for change can fall by the wayside if they fail to take account of the affective aspects of practice. Learning to practise affectively is an important part of learning to practise. Every practice interaction is unique, involving our range of emotional reactions and distinctive professional presentation to different clients/patients. We may be very emotionally attached to a particular practice and oppose any proposed change. Until we can acknowledge our feelings and their role in our interactions with patients we will be unable to deal effectively with the affective dimensions of professional practice.

CONCLUSION

This chapter entails a radical rethinking of our various professional cultures and ideologies, of our world views and professional identities. Such a re-evaluation must embrace curriculum issues, program and service management work practices and treatment approaches/interventions. We call on practitioners to disrupt their practices, to reflect on the resulting changes and to acknowledge that disruptive practices can provide opportunities for challenging received wisdom and for innovation. A move away from thinking about practice as dichotomous to recognising its context-dependent, dynamic and uncertain nature is called for. Such a change needs to be supported by corresponding changes to the way professional-entry courses are conceptualised and delivered.

We have proposed strategies that can be used to disrupt practices, including engaging service users and carers in all discussions about practice, using critical reflection to understand practice as collaborative and as a place where research questions are generated and explored, and adopting alternatives to hierarchical models of leadership so as to promote professional practice change.

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Sandra Grace PhD
School of Health & Human Sciences, Southern Cross University
Adjunct Associate Professor, The Education For Practice Institute
Charles Sturt University, Australia

Lesley Cooper PhD
School of Health and Society, Faculty of Social Sciences,
University of Wollongong
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

SHERIDAN LINNELL AND JANICE OLLERTON

17. CHANGING PRACTICE DISCOURSE FROM INSIDE PRACTICE

Borrowing from the Arts

PRELUDE

When Sheridan saw Janice Ollerton's name next to her own on the schedule of authors for this book excitement rose – *accelerando* – from Sheridan's belly to her cheeks. She knew at once that serendipity – a word Janice used in their first conversation together about the chapter – was in play. Sheridan had read some of Janice's work (Ollerton, 2011; Ollerton and Horsfall, 2012), and the latter's considerable capacity to elucidate complex theory in an accessible yet uncompromising way had struck a chord. Janice's radical participatory methodologies and practices went way beyond the usual rhetoric of the "inclusion" of people with different intellectual abilities (i.e. different from the norms and standards of cognitive ability prescribed by the dominant scientific and professional discourses governing modern human subjects). This resonated with Sheridan's enquiry into power and resistance in therapy discourse and practice.

ORCHESTRATION

In this chapter, we adopt the metaphor of song, as well as the rewriting of song lyrics, as a mode of enquiry and form of re-presentation that mimics and amplifies how professional practice might be challenged and enhanced through a serious and playful engagement with the arts. We harmonise together through a common passion for how discourse itself can be changed through the arts. We bring into play an orchestra of epistemologies, methodologies and theoretical principles, while offering notations of practices that might be taken up and improvised upon by other practitioners. Our song belongs not primarily to us but to those for whom we are the back-up artists: the marginalised people with whom we work, who join us in those metaphorical "act[s] of power" (Deshler, 1990, p. 311) by which subjects with limited access to power can name aspects of their world (Ollerton, 2012).

We acknowledge the normative meaning of professional practice discourse, as the body of learning and literature that progressively and dialectically describes, evaluates, extends, delimits, challenges and guides professional practice. We also take up the notion of discourse in the specific yet broader sense familiar to both of us from the work of Foucault, in which "discourse refers to a body of knowledge, composed of everyday ideas and practices as well as formal knowledge, which shapes the meanings that we give to our experiences and our lives, and even whom and what we can be" (Linnell, 2012, p. 35). Practice shapes discourse and is itself discursive.

The song is like a rough sketch of a calming and stabilizing centre in the heart of chaos. (Deleuze and Guattari, 2013)

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 145-152.

In order to destabilise one discourse with another, it is not so much toward the professionalisation of the arts that we find ourselves turning here, as to how the epistemologies, methodologies and practice of the arts might challenge and inform our notions of professionalism. We ask, with the persistence of a refrain, what we may learn through the arts, rather than what we can learn from them. In the "verses" that follow, Janice offers a medley of her work, Sheridan riffs around a specific moment in her work, and we both investigate the ethics and aesthetics of such repertoires of creative methods in learning, therapy and research.

> A refrain is a prism, a crystal of space-time. It acts upon that which surrounds it, extracting from its various vibrations, or transformations. (Deleuze and Guattari, 2013)

VERSE 1 – JANICE

Janice conducts her practice within the Third Sector (predominantly the disability services industry) to a social constructionist beat, recognising that the western world has been set up for the benefit of the most able-bodied/minded within society, thereby disabling those who are differently abled. Her desire to work and learn alongside people labelled as disabled has led her to borrow from the arts to disrupt the taken for granted ways of teaching people with and without the label of disability.

For many years, Janice has worked with people who are long-term unemployed and pushed to the margins of the labour market by social barriers to employment. Many of her clients have disengaged from seeking work due to repeated knockbacks and a sense of failure. In order to boost motivation to learn job search skills and to increase the clients' chances of getting a job, Janice has used creative training practices such as utilising music and rhyme in her prevocational training activities. Janice counters disengagement with engaging practices: "The more engaging and active the learning is, the more effective it is" (Dewing, 2008, p. 274).

An example of an activity that jobseekers readily engaged with is song rewriting that drew upon the job-seeker's own experience and that of their colleagues. The class co-created a job-seeking strategies song called "That's how you'll get a job" (sung to the tune of "Tie Me Kangaroo Down, Sport"). Infused with a good dose of larrikinism, the song-writing sessions were fun and engaged even the shyest trainees. De Bono (2007) recognises humour as the most significant activity of the human brain. By creatively utilising music and humour Janice sought to encourage trainees to think about familiar topics (in this case "job searching") in new ways. The usually corny rhyming lyrics were not difficult for most trainees and often sparked competition to find the rhyme most quickly. At times a trainee would think of a word but struggle to find a rhyme, in which case Janice would work the suggestion into the song or encourage the class to work together to complete the rhyme.

That's how you'll get a job mate, That's how you'll get a job They won't call you a yob, mate, That's how you'll get a job.	Make sure your shoes are real clean, Jean Make sure your shoes are real clean You might find the boss isn't mean Jean If you make sure your shoes are real clean.	A résumé is always handy, Andy A résumé is always handy The interview's as sweet as candy Andy, 'Cause a résumé is always handy.

Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of contradiction so that both are simultaneously teachers and students. (Freire, 1996)

Introducing music as a learning medium is not new, but it is not common in a university setting. Once students are free to explore their learning through music and poetry, in an environment where artistic talent is not necessary but where humour and fun is encouraged, students often engage well. While teaching "Drugs, Crime and Society" to policing students at university, Janice found that incorporating music into academic practice engaged students strongly and opened a space for constructive discussions on both the music and the topics being studied. Students took leadership and demonstrated self-preparation by looking ahead in their learning syllabus, drawing on their own knowledge of popular culture and actively contributing to the structure of the lesson. From a student's suggestion that Janice introduce karaoke into the tutorials, she developed the idea of Pharmaco-Karaoke. Students are asked to research a particular topic/drug and incorporate their findings into a popular song (for example "Cocaine" by JJ Cale). The new lyrics to the song are introduced via PowerPoint and collectively sung (using a YouTube karaoke track) by the class. Other students can build on the learning by contributing new lines based on their knowledge from readings.

Original lyrics	**New lyrics**
If you want to hang out, You've got to take her out, cocaine If you want to get down, Get down on the ground, cocaine She don't lie, She don't lie, She don't lie, cocaine.	A psycho stimulant drug We know and love, cocaine It will give you some speed but it can make you bleed, cocaine You'll get hooked, you can die, we don't lie, cocaine.

To teach is not to transfer knowledge but to create the possibilities for the production or construction of knowledge. (Freire, 1998, p. 30)

The new verse above succinctly summarises a number of characteristics of cocaine and maximises the learning experience for students by appealing to auditory, visual and kinaesthetic learning styles and creating an opportunity for the creation of knowledge.

Janice's experience conducting prevocational training for jobseekers with disabilities, her teaching of university students and her research in partnerships with people labelled "intellectually disabled" have all been opportunities for her to borrow from the arts so as to establish environments where people are active participants rather than passive consumers. Her practices create pathways to deeper learning.

BRIDGE

I have emphasised the intertwining of self and Other, so that every "self" is entangled with others in emplotments of lives that are open to rectifications. (Venn, 2002)

Janice is not alone in her use of collaborative song rewriting within professional practice. The practice of rewriting song lyrics is also widespread in grassroots and activist circles, although musicians often regard the practice as banal, and from the paltry results of a search for recent literature, academics seem shy of mentioning it. A notable scholarly exception is Matthew Chew's enquiry into representations of agency and "the shift of cultural-political power from global music makers to local audiences through processes of music appropriation" (Chew, 2010, p. 140).

We suggest that our own experiments with song appropriation are similarly subversive to those of the "Cantopop" audience/participants in Chew's research. We are engaged in

promoting local creative practices, negotiating different identities and relationships, and challenging homogenising professional practice discourses in ways that are comparable to how "Cantopop" challenges the sentimentalisation and globalisation of popular music and enables the negotiation of alternative identities and communities for the participant audiences.

In the following section Sheridan shares how she too weaves the rewriting of song lyrics, as well as narrative, art and poetry, into her practice. Like Janice, Sheridan is interested in a strategic refusal of norms when they perpetuate injustice, and she similarly engages with both the metaphors that art makes available to us and with the transformative possibilities of arts practices themselves. While Sheridan's engagement with the arts spans therapy, education, arts practice, poetry and arts-based research, here she focuses on a specific story from her poststructurally oriented work as an art therapist and counsellor with children and their families. Her approach is strongly influenced by narrative therapy, a professional and therapeutic practice in which story becomes not only a methodology, but also a metaphor for life (White, 1995).

VERSE 2 – SHERIDAN

Song Rewriting Practice and the Rehabilitation of the Drunken Sailor

Janice's account of the practice of Pharmaco-Karaoke sparked Sheridan's memory of working with a young girl who has chosen to be known in this and other of Sheridan's writings by the very beautiful name, Leticia (Linnell, 2010) – a choice that recalls Janice's earlier point about the significance of the power to name one's world. Leticia's psychological development and relationships could be subjected to much scrutiny within professional therapy discourses because Leticia's mother, "Emma", struggled within and against the grip of alcohol and other drugs or, as Leticia drew and named this problem, in the devious clutches of the Two-Thousand Legged Man – so named because no sooner had you escaped one limb but he caught you with another.

However, this mother-daughter relationship in many ways far exceeded professional descriptions that quantified the undoubted dangers of Leticia being in her mother's care and conceptualised Leticia as a "parentified child" (i.e. one for whom the relationship of care and responsibility between parent and child has become inverted), "at risk" and "insecurely attached". This is not to diminish the dangers and hardships of Leticia's life or how they affected her ways of being. Much of the work that Leticia did together with Sheridan and other members of Leticia's family was a painstaking unpicking of the legacies of her life so far. For instance, Leticia and Emma's shared memories of watching the shambolic detective in the TV series "Columbo", inspired therapeutic conversations, a poem and a family ceremony about Leticia "retiring from full-time detective duties" such as constantly watching for signs that her mother might be drinking. (This description was carefully framed to leave room for the likelihood that Leticia would feel compelled to take up part-time detective work on some occasions and might still sometimes need her well-honed detective skills in her life.) Sheridan's arts-based and narrative work with Leticia and others is a response to Couze Venn's

> *Maybe the target nowadays is not to discover what we are but to refuse what we are … to imagine and to build up what we could be in order to get rid of this kind of political "doublebind" which is the simultaneous individualisation and totalisation of modern power structures. (Foucault, 2000, p. 336)*

(2002) call to respond to complex trauma and injustice with not only a politics, but also a *poetics* of transformation. Sheridan has drawn on Venn's (2002) metaphors of subjectivity as formed through an apprenticeship to and dance with the other. Leticia might be apprenticed to different ways of living and yet continues at times to be "haunted by the ghostly counter-steps of an early choreography" (Linnell, 2010, p. 130). Through her experiences of living with a carer affected by alcohol and other drugs, Leticia had come to *both* suffer under a burden of over-responsibility *and* to embrace an ethics of care that could be honoured, as in the following story.

Her grandmother, with whom Leticia lived, rang one day to arrange for Leticia to talk with Sheridan about something that Leticia found deeply troubling. Her class at school had been learning a new song, the old Anglo Saxon sea shanty, "What shall we do with a drunken sailor?" The song's traditional answers to this question include punishments that range from humiliation through imprisonment and torture to a painful death. These cruel words incited in Leticia both distress and a desire for justice and compassion. During the meeting, Leticia rewrote the song in accordance with her own ethics. As Leticia formed the verses, Sheridan wrote "The kind version of the drunken sailor" onto Leticia's favourite canvas – the electronic whiteboard.

What shall we do with the drunken sailor (x3)
Ear-ly in the morning?
Put him in a rehab 'til he's sober (x3)
Ear-ly in the morning.
Chorus
Hey-ho and up she rises (x3)
Ear-ly in the morning

Visit 'im in the rehab when he's sober (x3)
We are happy now he's sober (x3)

Leticia and Sheridan sang this song out loud together and printed off copies for Leticia, her grandmother and Sheridan. They sang it again with gusto to Leticia's grandmother when she arrived to take Leticia home, and "Groovy Gran", as Leticia liked to call her, joined in the chorus. Through creating and performing this song, Leticia could displace her fears for her mother and broaden her concerns into a position on how society might best respond to people who are struggling with alcohol and other drug related problems. She artfully reworked a distressing situation into one of passionate advocacy and drew others into the chorus.

This is not a simple emancipation narrative: the play of power, ethics and subjectivity in this story is complex. The revised song suggests that "the sailor" will be brought back to social normality through surveillance and self-regulation, connection with others, and perhaps by the realisation that not only his own wellbeing, but also the happiness of those who love him, depends on his sobriety. Yet while this transformation is often strongly desired by those surrounding the drunken sailor, the sailor's own desire for sobriety may not be easily sustained. Care, even love, is not separate from the operations of power (Linnell, 2010).

Chorus
Where did the true self go, Foucault, Where did the true self go?
Better to create than to know, Foucault, 'Cos 'finding yourself' causes woe.

Dialogue does not impose, does not manipulate, does not domesticate, does not "sloganise". (Freire, 1996)

VERSE 3 – REVISIONING THE "ETHICS" OF PROFESSIONAL PRACTICE WORKING FROM THE INSIDE

Even the most collaborative and decentred of professional practices can be a means for "the conduct of conducts" (Foucault, 2002, p. 341; Rose, 2000). As professional practitioners we are both agents of and subject to the historically specific form of power that Foucault (2000) called "Ethics", which can produce possibilities but also tends to centre responsibility in the individual at the expense of the social and relational, constituting subjects as autonomous, self-regulating and morally competent. This is not to say that we take a naive stance of opposition to ethical codes. We have each found ways to work within required and useful conventions and standards while challenging their tendency to reproduce hierarchies and the status quo.

Sheridan has taken up Foucault's work on ethical subjectivity by mapping the ethical formation of therapy practitioners and proposing an aesthetic, rather than hermeneutic, metaphor for the work of therapy (Linnell, 2010). She and the participants in an arts-based and narrative research project (Linnell, 2012), engaged art, narrative and audiencing methods to deconstruct and counter the effects of risk discourse on therapists working with young people considered at risk. A guiding metaphor that emerged from the artwork of one participant was the *harmonium*: breathing and sighing, expanding and contracting, just as space for resistance may feel closed off but can be opened up through the play of arts-based research and practice.

Since power is decentralised, productive and relational, participatory research methods can apprehend and appropriate technologies of power (Ollerton, 2011). Traditional research in the western context uses text-based "technologies of power" (Foucault, 1979, p. 23), such as the human research ethics application process, which cast people with disabilities into the category of "vulnerable person" and function to exclude people with disabilities by a reliance on literacy skills and a high degree of abstract reasoning (Walmsley, 2004). Janice, in her work co-researching with young people labelled "intellectually disabled", has challenged traditional research practice by developing inclusive ways in which research conforming to prescribed protocols such as human research ethics processes can be undertaken. For example, prior to undertaking research data collection using photographic methods, Janice facilitated a workshop in which practice borrowed from the dramatic arts (role play) and dialogic encounters (discussion situations designed to establish a neutral power structure where all participants can engage in a mutual construction of meaning) were used to co-develop an accessible research ethics consent form. By simulating possible situations in which photography might be implemented and then problematising and reflecting on the dramatised scenario, the consent form was composed in the language of the research group members. Each contributed to its composition and understood its purpose, content and usage (see Ollerton, 2011). The co-researchers' level of understanding was evident in conversations with each member in which they explained why the consent form was needed, and also by Janice's observations of her co-researchers during the workshop.

> *Those who practise inspiration as a profession ... go back and forth between the worlds of the banal and the extraordinary. By entering the blessed syncope of extreme moments, by losing the secured identity that constitutes them as a single member of the social body, they [momentarily] escape its confines (Clement, 1994, p. 240).*

Janice's research in partnership with people labelled "intellectually disabled" continually required accessible and inclusive research methods that were rigorous and facilitated ways the research team could collect and analyse data and communicate the findings. To achieve this, Janice has used a variety of research tools (such as photography, photovoice, patchwork and poetry) that are not reliant on reading skills, make concepts concrete and accessible, and encourage power and responsibility sharing in innovative ways (Ollerton, 2012).

Chorus: We dance to your song on the margins, Freire, give support as they re-write life's tune. It's the essence of practice and why we are here, as we twirl and we sway and we swoon.

Coda: In this chapter, we have sought to honour the stories and songs of those whose voices are frequently discounted, but from whom we have learned as much as from any other philosopher. We have borrowed from the arts, particularly from music, in order to reshape discourse. We confessed to each other that we are both long-term sufferers of "Rhymes Disease" – contracted by those who are bitten early by the creativity bug, and by those who feel the sting of injustice and swell with song in resistance to that poison. Rhyming enacts our playful love of the word and the absurd. Only our lingering investment in proper academic subjectivity has stopped us presenting this entire paper in the form of appropriated popular music and rhyming verse: shouting and singing it aloud for any and all to hear. We have looked at practice discourses from both sides now – at least from our two sides of the songbook.

Finale (Both sides now, with thanks to Joni Mitchell)

1. Rhymes and tunes in training rooms
   Make learning fun, dispel the gloom
   Of living life as though entombed.
   (Some do see life this way.)
2. Creating space for all to grow,
   Becoming more than what they know,
   When people flourish, then they show
   It's fine to be this way.
3. Defying dominant discourse,
   Its power to shape thru stealth or force
   The marginalia we endorse
   Allow hope to hold sway.
4. We've looked at power from both sides now:
   Produce/ resist; Oppress/ empower.
   Yet more than theory, we recall
   How artful practice touches us all.
5. Bureaucracies with forms and norms
   All try to get us to conform.
   They seek control, call it "reform";
   Shape practice in that way.
6. We infiltrate and bend the modes
   Of power that build professional roads.
   We work within sound practice codes,
   And find inventive ways
7. To deconstruct the expert claim
   That tends to reproduce the same.
   Resisting injustice and blame,
   With difference we play.
8. We've looked at practice discourse now
   Creative ways to sow and plough.
   The deepest lessons we recall
   Come with time to reflect, after all.

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Sheridan Linnell PhD
School of Social Sciences and Psychology
Western Sydney University, Australia

Janice Ollerton PhD
Adjunct Senior Research Fellow
The Education For Practice Institute
Charles Sturt University, Australia

We find it impossible to designate a "first author" in this collaboration so our names appear alphabetically.

DIANE TASKER AND ANGIE TITCHEN

18. THROUGH MINDFULNESS AND GRACE TOWARDS EMBODIED PRACTICE

Within many contexts of healthcare practice, organisations build hegemonies of economics and bureaucracy and practitioners may feel themselves adrift in professional practice that has been stripped of caring, in the service of organisations where human relationships struggle to thrive amidst performance indicators, tick boxes and validated outcome measurements. We undertook this inquiry because there is so very little written about grace in healthcare, probably because of its tacit, ineffable and somewhat mystical nature, a point also noted by Crowther & Schmidt (2015). But wait; is not the mark of a true professional, the ability to think outside the box in the interest of their clients? Do not clients also want and increasingly demand care, which allows them to connect with their practitioner to find and achieve the best experience and outcomes possible? In this chapter, we have explored how embodied professional practices can be enriched through the practice marginalia of mindfulness and grace, allowing and empowering professional practitioners to take care of their clients, students, colleagues and themselves. This chapter is the product of our critical-creative inquiry together. We have both practised professionally in healthcare and its development, but contribute differently to this chapter through the medium of a joint narrative, which takes account of our differences. Diane comes with a practice lens from community-based physiotherapy and Angie from nursing practice, facilitation and research lenses.

In our professional and life experience and research, we have come to see grace as a state or experience that can occur as "aha" or "golden moments" when, beyond consciousness and ego, the unknown suddenly becomes known experientially. These moments are sometimes referred to as "experiences of the self, synchronicities, moments of meeting, the un-thought known and Eureka moments" (Crowther & Schmidt, 2015, p. 54) or as "things coming together". Graceful moments give a feeling of joy and flourishing that transforms, not only our understanding, but also our whole selves. It can feel like an outpouring of our better selves, lifted from ego towards a purer motivation. Such moments of grace occur when the conditions are right and it is in creating these conditions, often within inner and outer turbulence, that mindful attention comes into play. The challenge of, first, gaining deep insights into ourselves and our practices is, of course, creating the conditions to enable a letting go of ego and working with the whole of ourselves (not just our cognition). Second is the challenge of creating the conditions for learning how to embody grace symbolically in our practice, to work unconditionally, wanting nothing in return. Meeting both these challenges requires deep inner work and mindfulness.

Grace is about really being there

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 153-160.

RELATIONAL MINDFULNESS AND GRACEFUL CARE

To be mindful is to wake up, to recognize what is happening in the present moment. We are rarely mindful. (Surrey, 2005, p. 4)

Mindfulness is often represented as a characteristic of Buddhist-meditation, the exploration of one's inner mental spaces, seeking balance in thought and emotion. Mindfulness can also be viewed as encompassing practitioners' qualities of being aware, caring and present in the relational moments they share with their clients (Tasker, 2013). Such "being with" needs space to develop and can open up naturally within the care and interprofessional processes that take place in practice, but only if the culture and context of care is genuinely founded on caring and person-centred values, such as, respect, reciprocity, mutuality and self-determination (McCormack & McCance, 2010). Being with people in a quiet thoughtful way, listening to their stories without judgement and watching for signals to show a way to proceed can develop and sustain therapeutic interaction. The following quote describes a patient's experience of being assisted with bathing by a nurse in a way we interpret as "graceful care", one of those processes that take place within the professional practice of healthcare.

> The bath was a thoroughly visceral experience and the relation to the nurse, too, had that quality of utter physicality. Somehow she seemed to sense the threshold of my body's tolerance for pain and touch. The nurse was washing me, stroking, scrubbing and refreshing my sore and tired body in a way that I experienced as extremely agreeable and consoling….
>
> I just remember the bathing. How I simply felt so much better, physically better in a way that was indeed experienced as healing. That is the best word I have for it, "physical healing". The nurse touching me had a peculiar effect: I was allowed to be myself and to feel my own body again. (van Manen, 1998, p. 2)

This nurse creates a graceful space or landscape and enables the person to get back mindfully into his or her body as a comfortable and recognisable place again. So much more is involved in healing than just physical and technical care, but such metaphysical complexity (or professional practice marginalia) is rarely spoken of.

The Relationship between Gracefulness and Mindfulness

Exploration of the relationship between gracefulness and mindfulness requires us first to bring to mind the meaning of grace in health and social care and then to look at some of the ideas associated with relational mindfulness and grace. Grace has generally been associated with spirituality, but we are not concerned here with the religious form of received, or state of, grace. Rather, we have come to see grace (or "gracefulness") as a way of being and a dynamic, metaphysical circulation of healing, soothing, relieving energy and loving kindness.

Our starting point is Campbell's (1984) concept of "gracefulness", which underpinned Angie's early work on graceful care in nursing and the facilitation of experiential learning in the workplace (Titchen, 2001a; 2001b). Watching the deft and

careful handling of a patient's body during healthcare treatment, an observer (or the patient themselves) may feel quite in awe of the obvious experience and knowledge embodied in a practitioner's practice. With Campbell's (1984) concept of "gracefulness", care (in its physical, existential and spiritual senses) is expressed through the body and physical presence. Titchen (2001a) added being emotionally present, at the same time as "achieving a delicate balance between an absence and an excess of professional detachment" (p. 90). It is about using the whole of oneself, mind, heart, body and soul, lived through being authentic as a person, using comportment to focus, creating a therapeutic or facilitative environment, being emotionally and physically present, using engaged responses to a person's suffering or difficulties, dealing with one's own negative or inappropriate emotions, using humour, comforting, creating private, intimate space (a golden bubble in the midst of a busy workplace). Graceful care offers a form of moderated love (Titchen, 2001a; 2001b), what we are calling here, loving kindness, through the intense presence of a healthcare practitioner as they practise their profession to the very best of their ability.

Moderated love in professional practice

Presence

A mindful process of sensitively taking care of, and taking responsibility for, how interpersonal interaction proceeds requires an ongoing awareness of how things really are for the person being assisted. Practitioners need to be present and focused on the other person throughout their interaction together. Such presence (which might also be read as "pre-sense") heralds a practitioner's arrival into a shared time with their client or a colleague. This hyphenation helpfully stresses the pre-cognitive nature of presence. Presence is about being and embodied knowing (practice ontology) rather than knowing with the mind (practice epistemology). It becomes part of a way of practising.Visible and careful thoughtfulness is woven through the everyday interactions and activities of an experienced professional practitioner, carrying them together with their client through difficult times, for example discussing a serious diagnosis or having a painful treatment. Examples of "presence" might also be a head of department accompanying staff through the turbulence of top down structural change that challenges their values of person-centred care or helping the other to deal with, and learn through, a difficult encounter with a patient's relative or a colleague.

The Observing Self

Personal, social and professional aspects of the practitioner's identity are inextricably bound together as she or he approaches clinical interactions with people. Epstein (1999, p. 1) proposed that,

> Mindful practitioners use a variety of means to enhance their ability to engage in moment-to-moment self-monitoring, bring to consciousness their tacit personal

What I find interesting is the "use of a variety of means", the how of mindfulness, e.g. how to be present for someone in a way that is experienced as deeply helpful and enables them to flourish. What are the means of bringing one's practice ontology (the pre-cognitive) to consciousness for self-monitoring in while being effective in the moment and reflexive within personal and professional development?

> knowledge and deeply held values, use peripheral vision and subsidiary awareness to become aware of new information and perspectives, and adopt curiosity in both ordinary and novel situations. (p. 2)

Self-monitoring in itself can encourage an on-going, enquiring attitude on the part of the practitioner but requires a particular style of relaxed but alert thinking, especially in the midst of busy client and colleague interactions and bustling workplaces. The "observing self" (Epstein, Siegel, & Silberman, 2008, p. 9) also needs to mirror the healthcare professional's acute perceptual awareness of what is going on outside the "golden bubble" of focused attention with the patient.

Letting Go of Ego and Outcome

We have already mentioned that letting go is necessary so that we can flow through turbulence. By allowing oneself to operate in the company of uncertainty rather than trying to defeat it with one's actions, a more open attitude may arise. Ego subsides allowing curiosity to arise. In such a receptive state, interaction with another person (perhaps a companion?) can explore another's point of view and open up possibilities perhaps not thought of before. Learning to let go of ego and attachment to outcome and give of oneself unconditionally with no expectation of any return is not very easy for most of us! It is part of the deep inner work and mindfulness that we mentioned above. Now we share how this hard and heartfelt preparation for creating the conditions for grace can be supported through relational mindfulness.

DEVELOPING THE CONDITIONS FOR GRACE THROUGH RELATIONAL MINDFULNESS AND COMPANIONSHIP

Loving Kindness and Compassion

The mindful concepts of loving kindness and compassion when applied to professional practice might sit somewhat uncomfortably for professional practitioners in a society where rules for loving abound, but in reality as human beings, we cannot do without these relational qualities. We need their expression from everyone around us in some form if we are to feel comfortable in the company of others and especially when we need to trust another to help us.

> *Be kind whenever possible. It is always possible.* (The Dalai Lama XIV)

Love in professional practice is a love "of" and "for" humanity, expressed in the careful professional care, given by a practitioner. Not only does a professional practitioner need to love the work they do and themselves, they must also "love" the people needing their care, as one human being to another. This wellspring of love can provide the energy of compassion needed to sustain the difficult and ongoing work of healthcare.

A constantly responsive relationship can set the scene for open and relaxed interaction with other people. Clinically, an easy flow of interaction and information can also help the practitioner to know more fully how care is managed for their client both when and when they are not, there with them. It can steady and encourage the

giving and receiving of that healthcare. Long after a practitioner has left, inspired care and self-care can be engendered when knowledge and understanding has been passed onto clients, carers and family members through fully embodied practice.

> He [the therapist] will give you time and he will explain things and you're able to ask questions and you know, yes, there's no silly question that you can't ask. Even if it's just something simple (a simple routine or a simple stretch that you're doing) if you're unsure, you can still go and ask. You're not uncomfortable to go and ask, even the smallest thing; if it's important to you then it's important to the client.
>
> I think in terms of his actual physical interactions, he's very gentle but he's very sort of purposeful in the movements.
>
> It made me take a step back and think, 'Maybe I should, you know, take that example and use that in my everyday work as well', be that little more (not that I'm not gentle) but just his manner. It sort of sparked in me. It's just like an "aha!" moment, like "hang on, yes, yes, like that" (Tasker, 2013, p. 193).

Sustaining such moderated love and compassion in practice does not happen automatically; it requires ongoing efforts of reflection and reflexivity by practitioners and nearly always with the help of companions. This is likely to involve development of whole self, mind, heart, body, spirit and it is a life-time work! Without loving kindness and compassion to oneself, we cannot give it fully to others. Novices may also need help to give to themselves as they struggle with the turbulence of new practices and situations (van Lieshout, Titchen, McCormack, & McCance, 2015). The ongoing process of paying attention to one's interaction with others creates internal mindful space for reflexivity both during and after any particular action with a patient, client, colleague or student and motivates reflexive action in both persons involved. A sense of authenticity can then build within their relationship.

Critical Creative Companionship

Opportunities to work with a companion can enable the deeply embedded, tacit role of grace to become visible within an encounter. One way to do this is to develop a critical-creative companionship. This is a co-learning, co-inquiry relationship that embraces the assumptions of the critical creativity paradigm (McCormack & Titchen, 2006; 2014; Titchen & McCormack, 2010). These assumptions are that people are part of nature and the ecology of the planet and that the ultimate outcome or goal of practice, practice development, research, facilitation and education is human flourishing. The role of the critical-creative companion, therefore, is to use a range of strategies that will create conditions for the other (perhaps a colleague or student) and self to flourish (Titchen & McCormack, 2010). Through re-connecting with nature, relational mindfulness, creative imagination, walking in contemplative silence and opening up the body senses to let go of the cognitive mind, people can tap into their embodied, ancient wisdom and pre-reflective knowing. Using such strategies, for example, in a hospital garden, nearby park or university campus, a companion helps the other and

self to transform this knowing into cognitive and metacognitive knowing, thus making it available for inquiry into, and development of, their practice of graceful care. Also, by observing the graceful care of experienced companions and asking them questions about their practical know-how, people can develop their emotional and spiritual intelligences to set aside any negativity or negative emotions they may be feeling and let go of ego and outcome. Through such mindful exploration, people can become a conduit of grace which imbues their giving and receiving of graceful care. See an example of such work at http://criticalcreativity.org/2014/08/13/circles-of-connection-a-critical-creative-companionship/.

THROUGH MINDFULNESS AND GRACE TOWARDS EMBODIED PRACTICE

At the beginning of our inquiry, for this chapter, we understood grace within the construct of graceful care of patients, clients and families and of those we want to help as they seek to become more effective, person-centred practitioners (Titchen, 2001a; 2001b; Titchen, 2004). Through further discussion and creative imagination and expression, we now understand grace to be a mindful state and a reiterative connected flow of embodied, aesthetic, physical and metaphysical (mystical) energy. Grace as a state is something that is experienced rather than made, but its natural flow can be intentionally and mindfully channelled into practice that is transformative for both the helper and the helped. In turn, creative, mindful inquiry into this transformation can

enrich and deepen the practitioner's understanding and capacity to become a conduit of grace.

We symbolise such understanding with our image of a fountain, where grace gushes up through the water pipe, divides into spouts and returns to a deep, clear pool of grace. Where the five spouts of water meet the pool, the overlapping ripples symbolise the interactions between the five concepts of presence, letting go of ego and outcome, the observing self and loving kindness and compassion. This return of the water to the pool

symbolises the dynamic circulation of grace. We do not see grace as being directly given by one to another, whether we are talking about patient/client care or inter-professional, supervisory relationships. Rather, a person embodies it and if they become mindful of how they can create the conditions for it to flow, then wondrous outcomes of joy, peace, healing, gratitude, transformation and flourishing can be received and shared both by the helper and helped.

CONCLUSION

Truly embodied professional practice is seen and felt by clients, their carers and families and by colleagues, recognised by its grace and remembered long afterwards. Its art melds humanity with the scientific and technical processes of professional practice, acknowledging the indisputable fact that professional practice in its essence seeks to provide professional care to someone in the best way possible for that person. Evolved embodiment of practice is seemingly effortless but underlaid by many different and complex aspects of practice developed mindfully over time. It requires much hard and heart-felt work by practitioners, both on their own and in the company of like-minded people.

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Diane Tasker PhD
Adjunct Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

Angie Titchen DPhil (Oxon), MSc, MCSP
Visiting Professor
University of Ulster
Northern Ireland
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

WAJEEHAH AAYESHAH AND TONY PATTON

19. DIGITAL MARGINALIA

This chapter looks at the shape of marginalia in a digital world. In order to explore what digital marginalia looks like we had to identify what digital mainstream is. The rapidly changing technology makes it difficult to offer a structured and tangible definition. Therefore, we offer a contextualised explanation of digital marginalia by providing a broader discussion of digital technologies and their impact on users. This chapter is divided into three sections. Section one highlights the attributes and the role of digital technologies in the formation of both formal and informal discourses. Section two presents the distinction between digital marginalia and digital mainstream, along with a few examples of digital discourse development and digital activism. Section three offers a discussion on the cautions of working in or with the digital marginalia.

DIGITAL TECHNOLOGIES

Digital technologies, including information and communication technologies, underpin the rapid evolution of discourse construction in contemporary society. The proliferation of digital devices has changed the way we communicate and engage with different aspects of our life. Our homes, workplaces and major public services look very different to how they looked a decade ago. For most of us digital technologies have been a game changer (Managematin, Sapsed, & Schüßler, 2014). Digital platforms, underpinned by interactive online databases, have supplanted physical platforms. They provide a structure for the organisation and storage of and access to information and knowledge. The opportunities afforded by digital technologies lie in what we call the power of the "3 Cs"; the potential to communicate, collaborate and create.

Digital technologies allow users easier access to the first C. The users can communicate easily and conveniently regardless of their location or abilities. User friendly hardware (mobile devices, laptops, tablets etc.) and software (email accounts, VoIP, instant messengers, etc.), offer users of digital technology a world of opportunities. The second of the Cs afforded by digital technologies is collaboration. Technologies such as cloud-computing, allow people to collaborate online and, if required, in real time. Location and time differences are no longer a barrier. The technology affords real-time personal interaction: video and audio chats, instant messaging and online collaboration tools, provided by established names such as Apple, Google and Microsoft, are designed to change the way we

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 161-168.

collaborate on, store and share information. However, it is the third C, create, that we believe realises the power of digital technologies. Computers or smart phones are powerful tools that have been put into the hands of anyone. The suite of software applications available to them for little or no additional cost allows them to become content creators. The level of sophistication available in these tools allows digital beginners to create content that was once only able to be produced at a significant cost by experts. Users of digital technology can now explore alternatives to text-based methods to enhance the discourse. Multimedia, including images, audio, video and animation, is being used to enrich and present information and products in digital forms. The final product might be a stand-alone product such as a video, piece of music, podcast or learning object. They can also be part of an integrated product which combines and makes use of a variety of media sources such as websites, learning management systems or embedded media within electronic documents such as PDF files.

As educational practitioners, we have employed these tools successfully with our colleagues and our students to transform how we communicate, collaborate, and create. Sections of this chapter have been developed by the two authors while travelling in different time zones. Academics and practitioners are also using communication technologies to gather data for research and practice. The communication between the two authors, their collaboration on this chapter through the use of Twitter and Google Docs and the creation of this chapter is a good example of how the three Cs of technology can be used.

The real potential of these three Cs is realised when digital communication technologies allow formal discourse to be accessed and disseminated in new ways. Such knowledge systems are still very much designed for information retrieval; that is, simple communication systems providing the requested information to the end user. They have, however, had significant impact on the development and dissemination of formal discourse. They have changed the way we shape discourse construction. The most noticeable impact has been on widening the audience base and the ease and speed at which information is able to be accessed (Kemp et al., 2014; Sale, 2014). Tools for discourse construction (e.g. articles, columns), once only accessible to a narrow audience, are available to anyone with a digital device connected to the Internet, from anywhere, at anytime. Digital systems have also reduced lag time for the dissemination of discourse. While the same editorial oversight can be exercised for constructing formal discourse, the speed at which discourse is available has improved substantially as the publication process can now bypass physical production and distribution processes. New discourses can develop just as quickly as old discourses can fade into the background.

Social media, in particular, can be harnessed to provide voice and a way for many to participate in a discourse. Web 2.0 technologies use applications that allow people to create, share, collaborate and communicate. They provide a way for people to actively engage in and contribute to a discourse. Some knowledge-based systems have added this capacity by providing opportunity for comments, feedback or joining a discussion group. Interactive Web 2.0 applications such as forums, weblogs (usually called blogs) and wikis extend the capacity to engage in a

This document was edited using a phone while travelling.

discourse even further. When harnessed effectively, each of these digital technologies allow for genuine communication and collaboration. Most importantly, powerful applications, including for example Word Press and Blogger, are accessible to anyone with a digital device and Internet connection. These applications allow people to become engaged in a discourse, which leads to further discourse creation.

Jackson (2001) views marginalia as a sub-genre of literature. Similarly, Frosh and Baraitser present marginalia as "a space from which something new might emerge" (2008, p. 74). Marginalia in its very true essence as described by Samuel Taylor Coleridge also exists in the digital world. The digital discourse, especially in the case of discussions and debates originating in the comments section of blogs and web articles can be conceptualised as digital marginalia. Such an interactive marginalia is not unique as people have been writing in books and sharing it with others since early days of manuscript writing. However, the space allocation and the quick pace of interaction is a characteristic unique to digital marginalia. You can work in the margins sitting anywhere in the world, at any time with access to the Internet and a digital platform. You can share your work in the quickest manner that has ever been possible in human history; such is the flexibility and reach of digital marginalia.

It is important to define digital mainstream before further discussing digital marginalia. Digital mainstream can be considered as actions and occurrences that are of frequent nature in the digital world. The difference between digital mainstream and digital marginalia is somewhat fluid in nature. Digital technology is rapidly changing and the trends in usability evolve quickly. Examples of digital marginalia at the time of writing this chapter may not necessarily remain in the margins a year after its publication. This rapid transition can be considered as a unique trait of digital marginalia. Adding comments on a PDF document was comparatively uncommon a couple of years ago and could have been considered as a part of digital marginalia. Editing a PDF document and collaborating on it is now common practice, and part of digital mainstream. Similarly, Web 2.0 in its earlier stages was in the digital margins. Now it has transitioned into and has become a vital part of digital mainstream. On the other hand, web-based messengers like mIRC and AOL Instant Messenger have moved from digital mainstream to the margins. For applications like Google hangouts, WhatsApp and Viber, etc., have changed the way users chat via the Internet. It is for this reason that we are cautious about the examples and ideas discussed in this chapter.

One of the most significant effects of digital marginalia is the diversity of voices in the development of digital discourses. Anyone can be an author due to the connectivity of online networks. This has given birth to citizen journalism and blogging. Citizen journalism emerged in the aftermath of 9/11 (the attack on the World Trade Centre in New York City), when stories and images from the attack were posted on the Internet by eyewitnesses (Chua, Razikin, & Goh, 2011). Good

(2006) suggests that after the 2005 London bombings, citizen journalism was thrust into mainstream media, with public blogging about the event and uploading of pictures on Flickr[i].

In essence, citizen journalism started out in the digital margins. The user-generated content has affected the mainstream news media in an extraordinary manner. The whole definition of news, as we know it, has changed and will continue to evolve with the growth in technology. The participants of public journalism can promptly report an event before professional journalists, especially in the immediate moments of an event. They can use their mobile phones, laptops and iPads to report the event to the entire world, along with providing diverse views, opinions and perspectives on a single news event (Glasser, 2013). An interesting example of citizen journalism is that of the immediate (and often live) commentary from the 2014 Israel Gaza conflict. People were commenting on Twitter (tweeting) and Facebook about the events. Images of destruction were uploaded by citizen journalists. These tweets and videos from Gaza represented a perspective of this conflict that was not being covered by the mainstream media. As mentioned by Chua et al. (2011, p. 5), "Thus, the corpora of content created by citizen journalists could potentially be used to mine for the occurrences of major events". History is being documented by common people in Gaza. Citizen journalists are involved in recording and transcribing events all around the world. To capitalise on citizen journalism, several news organisations have created sections for citizen blogs, including The Washington Post[ii], the BBC and MSNBC (Good, 2006). As citizen journalism gets more recognition it has been transitioning from digital marginalia to digital mainstream.

It is being argued that digital marginalia has enabled global auteurial (authorial) empowerment. The French word auteur is taken from the auteur theory, which suggests that film makers leave their signature artistic expressions in their work (Chapman, 2013). We suggest that digital marginalia allows anyone who wants to and who has the technological means to do so, to become auteurs, thereby leaving their signature mark on their work. At the very least, digital marginalia offers a platform to become an author. An interesting example of this is the fan fiction novels genre. Fan fiction may be considered as marginalia as fans work in the margins and expand upon the writings of original artefacts. FanFiction.net and SugarQuill.net are two examples of websites where fans have written their "take" on J.K. Rowling's Harry Potter series. Jenkins (2007, para. 12) argues that "Fan fiction can be seen as an unauthorized expansion of these media franchises into new directions which reflect the reader's desire to 'fill in the gaps' they have discovered in the commercially produced material". Through digital technology their sharing and distribution is easier and on a broader level due to the global connectivity. See note below

The global auteurial empowerment of digital technology is not limited to text-based content only. It applies to audio, video, images etc. Websites like SoundCloud allow amateur singers to upload audio files and distribute their work free of charge. A very good example of a singer working in the digital marginalia would be Lana Del Rey, the musician who became famous after posting a

This idea was picked up from the marginalia of a blog (http://www.digitalbookworld.com/2013/ancient-marginalia-resurrecting-the-multitext/)

This speaks to Florida's (2015) idea of hyperhistory

camcorder recorded song video on YouTube. Later, Rey was signed by a mainstream recording company. Similarly, Owl City is an artist who was working in digital marginalia, gained recognition by a growing audience and was accepted by mainstream music industry.

DIGITAL ACTIVISM

In addition to the production of artefacts and content, digital marginalia has allowed people to collaborate in the margins for social and political activism. Digital activism has been possible due to the mass scale connectivity of the virtual world. Then again, activists work in margins mostly, unless their campaigns take a massive hit and become a cause for the mainstream population. Are campaigns in favour of climate change mainstream or are they part of the marginalia? Perhaps, it is as fluid as the notion of digital marginalia itself. There are two kinds of activism campaigns in the digital world; the first by well-recognised activists and the second by individuals. For activist organisations (such as Green Peace and Amnesty International), the digital world provides much greater access to wider audiences than they could reach in the pre-digital era. .

The second kind of digital activism is being carried out by individuals indirectly involved with an issue or event. For example, on 16 December 2014, terrorists raided a school in Peshawar, Pakistan and killed 138 children and teachers. Several people, mostly Pakistanis around the world changed their Facebook profile picture into a black box as a form of protest. Similar examples are of profile pictures being turned into the Palestinian flag. Could such activism be considered as a form of digital marginalia? These are mostly community oriented, despite the participants being in diverse locations, globally. Their numbers are still small compared with the population using digital technology. Such activism was mocked as "slacktivism" by slacker activists (Morozov, 2009).

Neumayer and Schoßböck, define slacktivism as "having done something good for society without actively engaging in politics, protest, or civil disobedience, or spending or raising money" (2011, p. 78.). It has often been critiqued for its lack of real value (Knibbs, 2013). Some critics argue that slacktivism hurts the actual campaign as it satisfies the urge for action by allowing participants to feel they have done something good (Shulman, 2009). However, supporters of slacktivism consider it to of value for the discourse. Lee Chi (2013, p. 8) argues that cognitive dissonance theory would predict that the slacktivists would repeat their civic actions. Her study found that participants signing an online petition were more likely to donate to the relevant charity as well.

An interesting example of slacktivism is that of Kony, 2012. Kony 2012 was a short film launched by Invisible Children to create awareness about Joseph Kony and his rebel militia group (LRA). This group mainly consists of child soldiers and continues to recruit more children from East and Central Africa in his army by taking them from their homes and training them to become soldiers. Although the intention of this film was to raise awareness about these children and their families, the simplified narrative of the actual situation and context was criticised. Jason

Russell, the man behind Invisible Children, received such a negative reaction towards his campaign that he had a nervous breakdown. Despite the backlash and criticism, Invisible Children raised $32 million which was invested in projects in East and Central Africa (Sanders, 2014). Did it create awareness? Yes, it did regardless of the detailed accuracy of the information.

This brings us to the question of the integrity and credibility of any such platform and the need for its authentic verification. An example is that of Avaaz.org that provides a platform for people to launch a petition for a cause. Petitions on issues such as anti-GM seeds, rape prevention, and saving the whales are launched on this platform. However, Susanne Posel (2012) considers it a form of "masquerade lobbyist". She mentioned the example of a petition against the BDS Movement. BDS stands for Boycott, Divestment and Sanctions, which is a campaign against Israel, until it starts complying with human rights law regarding Palestine. Posel (2012) accuses Avaaz.org of backing up the occupation of Israel in Palestine through online activism. The possibility and potential of using online activism for propaganda or PR is alarming and requires more scrutiny. Digital activism offers voices from the margins a platform to present their case.

DIGITAL MARGINALIA: CAUTIONS

The transition to the digital world, we believe, begs another important question: who is the gatekeeper of quality in digital marginalia? Traditional editorial control over content and structure provided artefacts with organisation and purpose which is missing in many digital publications. There are many examples of materials that are biased, incorrect or ignorant. Whether it is blogs, podcasts, YouTube, Facebook, or Twitter, editorial control lies firmly in the hands of the author. The lack of peer review leaves digital marginalia exposed to fundamentalism and dangerously narrow propaganda.

The use of digital technologies creates an interesting paradox: the very same technologies that provide new opportunities and possibilities concurrently bring us the "sweatshop cycle", the ongoing pressure to perform or produce 24/7. The concept of the digital "sweatshop cycle" presumes that access to digital technology and the Internet is available to everyone. One of the great promises of the Internet is that it is supposedly open to all, blurring the lines of social, economic, personal, professional and geographical boundaries. However, in reality, it has created a digital divide which still exists today (Pick & Sarkar, 2015). The "haves" have access to the technology, the Internet and the necessary knowledge and skills required to participate in the digital world. The "have-nots" often do not have access to digital technology, and/or the means to access the Internet and, in many cases, the necessary digital literacy required to participate effectively in the digital world.

"Digital divide", societal division into "haves" and "have-nots" due to technology (Rozner, 1998). https://cyber.law.harvard.edu/fallsem98/final_papers/Rozner.html)

A digital gradient (different level of access to technology) exists in developed countries such as Australia where one's race, location, level of education and age can still be an obstacle to participate effectively in the digital world (Newman, Biedrzycki, & Baum, 2010; Baum, Newman, & Biedrzycki, 2012). The situation is even more concerning in developing countries where people have very limited to no access to digital resources. Despite its many possibilities, digital technologies remain exclusionary.

Another danger of working within digital marginalia is that users participate without any reference to the social conventions that are generally accepted in the wider society. The use of blogs for a digital rant and "trolls" on social media are two common examples. The story of Anita Sarkeesian, a female gamer and blogger, who writes about the hostile male gaze in video games and the treatment of women in games is one such example. As a reaction to her reflective pieces, a game "Beat Up Anita Sarkeesian" was developed in which players gain points by beating up an avatar of Sarkeesian. This led to a debate about Internet trolling against female gamers who speak up against the misogyny in gaming culture. In 2014, Sarkeesian had to cancel her address at the University of Utah due to death threats (Tassi, 2014), such was the intensity of hatred against her when all she had done was spoken from the margins. This stirred support for her from different people across the world, and this incident has been highlighted in the mainstream media. Such incidents suggest that, as Frosh and Baraitser (2008, p. 69) state "the margins have energy and something threatening about them; being located in the margins is both fearful (one can fall through nothingness) and potentially engaged: 'decisive agents for political and ethical transformation'".

This chapter has presented a discussion on digital marginalia while drawing out a comparison with the digital mainstream. The fast paced changes in digital technologies and their use make the boundaries of digital marginalia less tangible. Despite this fluid nature, what is interesting about digital marginalia are its powerful peripheries, which are continually involved in shaping the digital mainstream. The effect of digital marginalia continues to grow.

NOTES

i. online photo management and sharing application
ii. Washington Post http://www.washingtonpost.com; BBC http://www.bbc.com; MSNBC http://www.msnbc.com

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Wajeehah Aayeshah PhD
The Education For Practice Institute
Charles Sturt University, Australia

Tony Patton MEd(Lead)
Head of Innovation and Development in Teaching and Learning
Catholic Education Office, Sydney
Adjunct Senior Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

SECTION 4

WRITING ONTO AND INTO PRACTICE

Margin-alia[i]
It's in the margins, small things happen,
that un-ravels the centre, or
keeps it stitched up,
most often both at once, notions,
to which the once powerful can attest:
And once the thread becomes un-done,
un-ravelment overcomes the stitching up,
and the centre can no longer hold;
The fabric rent, riven and threadbare;
a new centre begun and another margin
where-in small things happen that
un-ravel the centre, or keep it stitched up,
most often both at once
notions, to which the once powerful can attest.

A dialogic encounter
Seeking mutual constructions of truth
embracing diverse interactions
between the languages of a speaker
and … a listener
different languages, different perspectives
emerging from specific historical, political
and social contexts
carrying traces of experiences.
Centre-ed, made visible, resisted
relations of power between.
Multiple languages, embodied
internal multiplicity divided
historical and personal experiences
in a permanent state of competition
within and without.

(Derived from: Taylor, 2014; Bakhtin, 1986 and Horsfall, 2015).

In this section the authors agreed that instead of writing about marginalised groups, or groups on the margins, we would instead focus on the following themes which form the bedrock of current discourse about marginalisation: interlocking oppressions; multiple voices; marginalisation as fluid, situated AND enduring; and multiple groups. Our overriding aim was to centre the margins, to actually try and do it, here. Not dance between centre and margin, but to de-centre the centre. A challenge but one we were up for. We decided that in our chapters and examples, strategies and references to, we would strive to be inclusive and embrace multiplicity. We sought to avoid a list of so called marginalised groups – you know, the aged, people who have a disability, women etc. and instead talk about marginalisation and show the similarities and differences between and within groups, which sometimes include us. In this way we sought to show multiplicity and intersections of marginality.

Each chapter in this section therefore asks: how are marginalised groups produced and maintained through professional practice discourse and through practices of professionals? What happens when professional practice discourse and marginalised discourse/voices/practices come into conversation with each other? What happens when the marginalised voices are privileged and those who normally speak are politely asked to be quiet for a while? How does/could the unsettling of the discourse, from the margins, happen? The intentionality of this section is to change what is going on through listening differently to difference and through writings which perform this. We hope that what we have shown, or at least moved towards, is an en-largement of professional practice discourse as the margins are consciously invited in to inhabit the centre.

Debbie Horsfall

NOTE

[i] Jaki Nidle Taylor, 1999, in Pinn J., & Horsfall D. (2000). Doing community differently: Ordinary resistances and new alliances. In Collins J. & Poynting S. (Eds.), *The other Sydney: Communities, identities and inequalities in Western Sydney* (pp.360-378). Melbourne: Common Ground.

De-stabilising and questioning dominant discourse and re-writing and re-thinking margins as the centre

Unsettling the core
Re-viewing
Re-thinking

DEBBIE HORSFALL AND LYNNE ADAMSON

20. WRITING IN MARGINALISED VOICES

Though I play at the edges of knowing,
truly I know
our part is not knowing,

but looking, and touching, and loving,
which is the way I walked on,
softly,
through the pale-pink morning light.

(Mary Oliver, 2004, p. 132)

The stories below are fictionalised accounts taken from our research, our practice and our lives. While we have been creative in our accounting the stories are real, the examples used were told in interviews and focus groups. We have chosen these particular stories and voices as they continue to exist in the margins service provision and professional discourse. Our desire in this chapter is to centre these voices and not dilute them with the voices of so-called experts, either academic or professional. The voice of professional practice is given space in the chorus.

Frances' words, thoughts and feelings are imagined based on observation and conversations. Helen's story is an amalgamation of actual words woven together from different people's interviews in the Caring Journey's project. A similar version appears at the beginning of the report on that project. Jo and Bella and Jill represent the experiences shared with practitioners working in community practice. People's names and places have been changed.

Jill and Angie: When Growing up is Tough

Jill: At first we thought Angie was just "a little slow" in reaching her milestones, slow to walk, slow to talk, awkward around other children. The "terrible two" tantrums were easy to explain away; she was frustrated because she couldn't keep up with her older brother and sister. Ten years later the reality hit me when I found myself looking into the eyes of the support worker who calmly said "other parents feel the same pain when they relinquish …"

> The voice inside my head screamed "what does she mean, relinquish! She means abandon, give up on, walk away from this beautiful young girl who needs me, why can't I manage?

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 171-178.

Despite all common sense we were advised to "leave" our precious daughter in the short-term care facility where she had been while we were on a holiday, desperate to have a short break. That way, she would become the responsibility of a service, would get a place in a group home. They said a better life …

It's now ten years on and I see a different future. Angie can't speak for herself, but there is hope that she will have a life where some of her dreams could come true.

I see a young woman in front of me, still a little awkward, still liking the toys she had as a child. She is nearly always happy, loves dancing, has a room with cute puppy photos on her wall. I think she accepts her life as it is, but needs my help to steer her through life's challenges.

Now she has the chance of funding, an amount of money to provide the supports she will need. That makes me very happy. And sad – because I care for her and at some level I don't believe that a "service provider" could give her everything I can. And will these new people listen to me? I think I know her best, I want to help her make decisions, but sometimes I feel they mistrust my view … I am protective, I want to make sure her life is happy … they talk about letting her discover life's good and not so good parts.

And, who will be her voice when I am old? Who will be her voice when I am no longer here; we are still so close and I love her. And she loves me, I know. But sometimes we live in a universe of our own and I am afraid no-one else will ever understand.

Professional Discourse Chorus

Don't let go, we hear that you care
We will walk beside her,
be there if she falls
And we will walk beside you,
sometimes at a distance.

Jo and Bella: Slipping onto Dementia

Jo: I knew I was losing my grip on reality far before the truth struck home to anyone else. In my last year at work, I felt lost, I knew the building, I knew my desk, but everyone else looked different … where did these strangers come from every day? The day I left the building and didn't know which way to walk to the car, I was in a daze. Do you remember how upset I was? You were there calm and waiting when I was an hour late … you said "you're stressed, time for a holiday." And when we were out for dinner one night and I drove far into the darkness, miles from home, searching the street names, lost, fighting back the tears, frustrated, we were so late, our friends smiled, forgiving, but I knew I was lost.

Let's not just hear the voice, make room for the fear, the anger the sorrow, hear the feelings … felt but not spoken

Bella: … we weren't prepared for getting old, we thought that was something when we were 80, no-one said to be prepared so young. I knew I had to deny what was in front of us, I couldn't share the feeling. The night we got lost going to dinner, I was angry with you, you weren't concentrating, you ignored my directions, I hated your stubbornness. But then I sensed something was wrong, this couldn't be happening to you, not you, my rock, my driver, my everything.

Jo: When I was old enough, it was okay to retire, to hide the fear, to stay quiet, sad and sometimes angry. I didn't want a diagnosis, this would be giving in, it would be knowing what I feared, knowing the end of life as I knew it …

Bella: When I had to take over, the decisions, the thinking, the bills, the shopping, the driving, I knew I had lost you. For a while, you were beside me each day, smiling, chatting, walking one step in front, just like you always had, your step was longer than mine. But it was winter, a bad cold, you were sick, and then our world changed. I remember long hours watching you by the fire, dozing in the chair, talking to the dog, I was waiting for you to reappear, but, try as I did, I slowly realised things were changing, you slipped further into another world. Sometimes angry, sometimes laughing, occasionally a familiar joke fooled me, your old self re-emerged and I thought all would be OK….

I knew our world would finally fall apart when we had to ask for help. All my strategies to keep you safe started to fail. The locked doors, the door chiming when opened, so I knew if you left the house, the friends who "just happened to be passing" when I went to shop … failed when I came home from the dentist one day and found you gone. We were lucky that you had been such a familiar figure walking the dog for many years, someone knew where you lived and accompanied you home.

Jo: When the support coordinator came, I was mortified. This was an "assessment", how demoralising. She was so young, respectful and yes, was caring, but how could she know what our life was like? To talk about such personal matters, bedroom, bathroom. Our life fitted into a "checklist", all there to be measured in terms of hours, money in a package …

Bella: That was the moment I recall, we were no longer "the girls" living at the house with the native garden, with the boisterous dog. We were suddenly different, we became isolated in a community. We didn't fit. Where would two women go when they got old? Why was I told to go home when I wanted to sit for hours by your hospital bed? If anyone, I would be the one staying in your fading mind, and why did they not allow me to be with you. Why did that stranger, trying to help, suggest that I should find somewhere for you to live where you would be cared for? You couldn't talk any more, I was your voice …

> No need to hear your voice when I can talk about you better than you can speak about yourself. No need to hear your voice. Only tell me about your pain. I want to know your story. And then I will tell it back to you in a new way. Tell it back to you in such a way that it has become mine, my own. Re-writing you I write myself anew. I am still author, authority. I am still colonizer the speaking subject and you are now at the center of my talk. (hooks, 1990, pp. 213–214)

Professional Discourse Chorus

We care, but don't always understand.
Who you are, what you dream,
your sadness, anger and fear
A future unknown, not ours to create,
not yours to enjoy.
Can we help find a path,
can we ease the pain?
Let us try.

Julie: Negotiating the System

The counsellor, you know the grief counsellor I saw after Jack died, well she was no use. She cried more than I did. She knew Jack. Everyone who knew him liked him. He was a big figure in the community. Anyway in the end she said "you'd better see someone else I'm no help to you, I can't stop crying". Should have said that to me in the first place. Really. They were bloody useless really. One time the palliative care nurses came. They talked about him as if he was a mandarin. He was conscious right up to the end, but they didn't talk to him. And the hoist they sent me; the winch was broken. It's hard enough without faulty equipment that you then have to ring up about and get another one. And then they mark you down as difficult. And then one of them said when she came, "look you'd better put him in hospital, you don't want him dying here, what if his spirit lives on in the walls". Can you believe it?

He was a big man. And the night he died… Well, the nurse came that day and she looked at his legs and saw the colour of them and said, "well his body is shutting down it won't be long now". So that was helpful. To know that. Right? Anyway that night he was finding it hard to breathe, making an awful noise and I didn't know what to do. They have this 24-hour helpline you can ring. It's useful to know you can talk to somebody at any time of the day. You know, just for reassurance. Right? Anyway, I was getting a bit panicky.

The kids had gone back to their place to look after their own children, put them to bed. So I rang. I rang the helpline. Fat bloody use. They said "you need to turn him over". I said "I can't he's too big for me to do that". So then they said "well go and knock on the doors of your neighbours, see if they can come and help you". It was 10.30 at night, I couldn't do that. So I tried, I struggled to turn him over. I climbed up on the bed, and heaved and heaved and managed to turn him onto his side. He died about 2 hours later. You know that other palliative nurse, the good one, she said "you should have just climbed into bed with him, he was dying. You didn't need to turn him over". They should have said that to me in the first place really.

Professional Discourse Chorus

But we only want what's best for you
our job is to care for you
to relieve your suffering
to make life easier.
See how hard it was for you
how you struggled.
It would have been easier
If you had listened to us
in the first place.

Frances: Changing Practice

Frances was born in Australia to Italian parents who had migrated after the Second World War. With the help of an uncle they had bought a house then had three children; two boy's one girl. Frances was the eldest. She had been brought up on tales of the old country, of the long voyage over, of the hopes and ambitions her parents had for their children. They had migrated to give their family a better life. Yes, a better life. She knew of the difficult years when they had one pair of shoes to wear to church. Shoes that were repaired over and over. Now her parents were ageing in a foreign land. They miss the place where their ancestors' bones are buried. They miss speaking their mother tongue. They plant lettuces in with their roses, grow tomatoes up the back fence. Go out for coffee at the coffee shop down the road. Cook for Frances's family once a week. Slowly, slowly.

Frances had spent seven years serving this community as a bilingual multicultural worker. She had two children of her own now. She had been to university, got her degree in community welfare and had a part-time job. Her parents were proud of her. She knew all the services in the area well. She knew that people needed help – with the housework, the gardening, the shopping, the cooking – as they got older. She knew how to help people get to the top of the waiting list if their needs demanded it. She was good at assessing need in her office in the multicultural centre in the high street, next to the fruit and veg shop. She was good at her job, well respected by workers and community alike.

She knew about social isolation; that people's worlds shrank as they became frail, as their families became busy with their own lives, as their friends died or went into care. She understood people were burdened as they struggled to care for even frailer spouses in the family home; that they did this out of a sense of duty that may not be in their own best interests. She knew that they could also be a bit unreasonable, at times refusing the services they needed. Because they were too fussy about the housework; because they would only let an Italian worker into their house; because they wanted to be independent; because they didn't want people to think that they couldn't cope. This could be frustrating. A crisis of some sort would happen and they would end up in hospital, or residential care; something nobody wanted; something to be avoided at all costs.

When the local health district and university started some research to find out how Italian carers and families made decisions about accepting or refusing help, she took the job as a research assistant on this project. She had the skills: bilingual, Australian Italian, could interview people, had excellent interpersonalskills and sound administrative abilities. Now, she believed, she would get to the bottom of why people did not always want her help even when it was as plain as the nose on your face that they needed it. She was excited about going to people's homes to talk to them, rather than her dingy office.

Frances did the interview training that the research team ran although she couldn't really understand why she needed to, after all she was used to this work, and she knew the Italian community better than the researchers. She had been doing this for years. She was a bit irritated when, after listening to her first audio-recorded interview, the team asked her to come back for more training. They thought she had a wonderful manner. People clearly felt at ease with her very quickly, she was good, apparently, at building rapport. But she was quite miffed when they told her she was talking to participants as a "service provider" not a researcher. She didn't really understand what they meant. They gave her examples; spoke about digging deeper to understand what is going on telling her "don't just accept what they say. Probe. Ask what they mean. Ask for an example from them. Tell them what you hear them saying and check that is what they meant to say".

They did a role play using examples from the transcript. She felt a bit daft. But she wanted to do a good job so she worked with them. "Don't mention burden when talking to people, don't put words into their mouth, don't assume that this is how they feel," they said. "Ask them what their caring role is like, what they do, how they feel about it, who helps. Try not to assume you already know. Perhaps what you already know is not quite right", they announce. "We are interested in their caring journey, not what you already know. We want it in their words, not service provider words. We know what the professionals think. We have spoken to practitioners. Now we want to know carers stories are from their point of view".

She had thought that this is what she was doing. But she could see the point about not jumping to conclusions or making assumptions. She could see the point about the type of words she was using and her not digging deeper. But she really got it when she was interviewing George. George was 75. He had been caring for his wife at home for five years. She had dementia and Parkinson's, he had osteoarthritis and diabetes. Once a week they went to a social group run by the migrant centre. His grandson would come over at the weekends and cut the grass. Other than that they muddled along themselves. They couldn't go to church anymore as he couldn't stand up for that long. He said he got tired quite a bit and couldn't leave his wife alone as she got anxious, "but she's worth it you know, she's my lovely girl".

She got it again when she sat in Helen's house and listened to her story: "I must say as the years pass you become more accustomed to the things that happen. In the beginning you are in shock. You are depressed. You ask why. Why has this happened to me? Then you get used to it and you say "that's life, have patience". Things change. Nothing's the same my dear. You are not the same as you were before. You wake. You take your tablets. You sit and then you clean and you cook and eat. It all depends on

what life throws at you. But bit by bit we manage. Slowly, slowly. Together we manage. Now the mattress on the bed we turn it over together.

I do the washing and Frank hangs it out. It does tire me. Slowly, slowly whatever we can do, we do. I am busy. We try to eat lightly as much as we can. We go to Darling Harbour on a Sunday to walk a little bit. To have some coffee. To look at the shops. Our friends visit when they can. They brought that cake over. Have a piece? Take some with you in the car.

Basically we say it's best for someone to stay in their own home for as long as they can. To stay together. It would be lonely if one went. And if you are an older person and you go to another house, you feel out of place. If we can't make a decision we fight about it. There isn't a human that doesn't argue. It strengthens the love.

And as I've said from time to time you get depressed. But then you just continue on. I only need to put out Frank's clothes, he can dress himself. Then as for the tablet, he has to take one before he eats, I put the tablet into water to soften it. The others he finds difficult to swallow as they are large. I crush those and put honey on them. When I know within myself that I am weakening then we will do something. But for now if one of us gets sick then whoever is the stronger will take care of them. But slowly, slowly whatever we can do, we do. Later down the track we will ask for more services. But for now, no. May it just not get any worse, I pray, may it just not get any worse.

And the words of Ana continued to haunt her well after the research had finished. Ana's husband had recently moved to the local residential care home. Ana spoke about her new daily routine.

I'll go around 4pm. I might feed him
and we'll sit together a little.
I'll leave around 5.30.
At 10 am the next day I will be back there.
I miss him really.
Maybe I'll bring him back here;
I don't know what to do.

Listening deeply, suspending judgement and the desire to fix what she thought of as problems had changed Frances. She understood that duty was not always the same as burden. That people got meaning and a sense of identity from their caring roles, from looking after their life partner even when it was difficult and at times distressing. She could see that if she asked what she could do to support people to continue doing what they valued, rather than trying to relieve her own discomfort at witnessing people struggle, that this was a different way of offering services. She understood that this was a profound, but subtle, shift in her and in her identity as a professional. She understood that her practice would never be the same again. She now knew that people needed someone to walk the path with them, offering an arm to hold when they stumbled, not telling them which turn to take.

Professional Discourse Chorus

As long as
We keep speaking
Amongst ourselves
Listening to our own expertise
We perpetuate benevolence.
How do we diminish our author-ship
Of people's lives and experiences
Of their pain and their needs
So that they write them-selves in
So that we can hear.
Who will we become?

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Debbie Horsfall PhD
Professor, School of Social Sciences and Psychology
Western Sydney University
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Lynne Adamson PhD
Faculty of Health, Deakin University
Adjunct Associate Professor, The Education For Practice Institute
Charles Sturt University, Australia

SUZANNE ALDER AND SANDRA GRACE

21. CHANGING PRACTICES THROUGH PRACTICE DIALOGUES

Being Part of an Active Thriving Practice is More Fun Than You Can Possibly Imagine

I like the idea of an organisation unfolding from inside itself.

In any workplace the discourses and traditions of practice are established over time and embedded in a continually emerging storyline that is unique to that organisation (Boje, 2013). Morgan (2006) reminds us that the culture of an organisation is a complex non-linear system "characterized by multiple systems of interaction that are both ordered and chaotic" (p. 251) and which continue to self-evolve in ways that are largely unpredictable. Maturana and Varela (1987) coined the term autopoesis to describe this autonomous, reflexive and self-referential process of self-production.

At any one time in the unfolding story of an organisation, diverse sets of extra-organisational and interpersonal dynamics and interactions will cause conditions and narrative strands to shift and change. Nothing stays static in a thriving workplace, and the results of this can be mixed for employees. Workplace culture can change right under their feet and it seems that they are powerless. How much ability might a workplace have to become aware of its own cultural narratives and practices and change them to better meet the needs of both the organisation and its people?

This chapter looks at how an organisation might go about becoming more conscious of its own trajectory of cultural emergence thereby functioning better for all who work there.

BUSBY MEDICAL PRACTICE

The workplace in question is a large regional GP clinic, run by five directors, one of whom is the practice manager, staffed by roughly twelve doctors, four nurses, a psychologist, a dietitian, a diabetes educator, a speech pathologist, and a continence physiotherapist. Driven by a number of disparate factors, the practice set out on an uncertain path towards an increasingly collective process of cultural conscientisation. Briefly and fairly simply, the process consisted of convening practice meetings on a monthly basis that included all staff from doctors to administration staff. Time was set aside from the clinical work of the practice to do this. For private practitioners that constituted a financial sacrifice, and thus time had to be limited to 90 minutes … not a lot of time for a group as large as this to thrash out problems in detail.

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 179-188.

Various issues concerning the practice were put forward to guide discussion, and they tended to deal with values of practice, rather than clinical discussion. The results of these meetings were distributed to all participants for comment and further thought. Some small group work was done when findings from the large group needed to be teased out and those small groups brought their deliberations back to the group at large. The process is not yet complete, and this chapter is a snapshot of the process as it has evolved thus far, through the eyes of those who work at Busby. Here we ask:

- how the practice has gone about becoming more aware of its own culture
- what the practice as a whole feels and thinks about the process undertaken
- what has been learned so far
- how the process might continue to evolve from here.

CULTURAL CHANGE

There have been many theories of how cultural change comes about. For our purposes we have selected a four stage process postulated by John Glaser (2005). He describes how groups form and work towards the ability to work collaboratively to achieve collective goals and outcomes. Since that was the aim of the Busby meetings, this model seems an appropriate choice.

Stage One is the compliant forming of the group, the early meetings. This stage is characterised by people sharing carefully, not wanting to stand out or to rock the boat, trying to get a sense of what is allowed. They may be working together because they feel it is required of them, not because they see a genuine and personal benefit in doing so. Stage Two is marked by the tentative emergence of discord and disagreement. Difficult subjects are discussed, people may be defending their views, often competitively and discussion tends to be habit-driven …"we always do it like this … are you criticizing that?" In Stage Three people become less defensive and more introspective. They stop fighting for their corner and begin to reframe the topic according to someone else's perspective and not just their own. They are genuinely seeking understanding. And Stage Four sees the emergence of generative engagement. All interests and perspectives are granted validity. The focus is on the inquiry, not on the people, and there is a commitment to achieving shared vision.

This makes me very uneasy when it happens.

MARGINALISATION IN THE WORKPLACE

How does an organisation that wants to do better collaborative work begin to make that change? Is there a program that will take them through step by step? Programs do not deal well with complex systems, and a large medical practice is a very complex system. There is a certain unpredictability about beginning a change process in a complex and diverse organisation such as Busby that should terrify those who undertake it. Some members of an organisation undergoing cultural shift can find themselves marginalised in ways that could not be

We took a risk doing this … probably didn't realise that when we started.

predicted by management, even while the organisation is benefitting from the change, and those marginalised voices may go unheard and unhappy.

As Busby set about its own cultural conscientisation process, one of the primary aims was to empower all who work there to feel a valued part of the organisation. Even though the word was not used, the process was ultimately always about reducing marginalisation, for patients and staff alike. Who could speak freely and who could not? Whose opinions felt valued and whose were not? Who feels well served by the practice and who does not?

DRIVING THE PROCESS

Driving motivations for this process came from disparate sources. Typical of any chaotically emergent process, more than one driver can combine and push the evolving system past its threshold for change.

The practice manager and one of the principal doctors attended a program run by the Australian Primary Care Collaboratives. The practice started holding large group meetings in order to discuss its plans for each phase of the Collaborative program.

The practice health psychologist was interested in exploring ways for practitioners from different disciplines to work more collaboratively together. Other drivers included externally imposed changes in medical practice. This is a time when medicine is conscious of the need to develop better responses to chronic illness, which now poses the greatest burden on daily medical practice. At the same time there has been a proliferation of new Medicare item numbers encouraging referral to allied health professionals. The age of the doctor as a rugged individual is over.

The practice set about developing value statements to describe the purpose and guiding values of the practice as a whole. The result was the acronym CARING. These initials stood for:

- **C**onfidential service
- **A**ttention to health, wellbeing and safety
- **R**ecognising the uniqueness of each person
- **I**nspiring people to be the best they can be
- **N**urturing all generations
- **G**enuine desire to make a difference.

The acronym has been used within the practice since its inception as a working measure of the actions of everyone in the practice.

METHODOLOGY

In the context of the drive for practice change we decided to use case study methodology to explore the responses of those who work in the practice to the

cultural conscientisation process. Case study methodology uses either a single person, group or organisation as the case under investigation (Yin, 2009). In this chapter, the case under investigation is a large medical practice that commenced a process of collective culture change as discussed above. The study was approved by the Southern Cross University Human Research Ethics Committee (Approval number ECN-14-276). The study proposition focused on individual's experiences of the process and posed the following research questions:

- What changes have occurred in the practice as a result of all the discussions about culture and values?
- Have the culture changes in the practice influenced the way people are able to do their work?
- Has everyone in the workplace felt included in the process?
- How would practitioners and staff like to see the practice develop in the future?
- What can other practices learn by going through the process of culture change?

To understand the experiences of staff members in response to the practice's recent culture review and plans for its future direction, a series of semi-structured interviews were conducted. All staff members were invited to participate in a Skype, telephone or online interview of approximately 30 minutes, conducted by one of the authors (SG). Interviews were conducted out of office hours to protect the anonymity of participants. Participants were asked to reflect on the outcomes of strategies implemented to create culture change, on their ideas for the future direction of the practice, and any lessons learned about the process of practice review. The research project was described in full in a regular practice meeting. All staff working in the practice were given an opportunity to participate in complete anonymity. No member of staff knew who decided to participate, including one of the authors (SA) who works in the practice.

Interviews were digitally recorded and transcribed with participants' consent. All data were de-identified for transcription. Two researchers independently read and re-read the transcripts to identify recurring concepts or codes. Through a process of constant comparison (Glaser & Straus, 1967; Glaser, 2002) that involves repeatedly going back to the data to review, refine and discard codes, emergent themes were identified. The two authors then shared their independent analyses and continued the process of review and constant return to the original data until key themes were identified.

Once the chapter was written, copies were distributed to all members of the practice and everybody was invited to make comments.

RESULTS

Navel Gazing is Good for People

Interviews were conducted with thirteen members of staff. The following key themes emerged from the data.

Complexity and Emergence - An Evolving Process in a Complex Workplace

In a large medical practice there are many layers of operation and allegiance. Stratification by job role (doctors, nurses, practice managers, allied health practitioners and patients) was well entrenched. Participants recognised that changing workplace culture was an unfolding process that happened slowly and needed to keep happening. There was some acknowledgement that the process was not simple or linear and that it was important to try to bring everyone on board and have patience with differences.

> You're always struggling against the ones who think it's all a load of hooey. I still feel like there's a noticeable gap between some staff and the doctors … the whole point is that it is a work in progress and a culture change doesn't happen overnight.

There were pockets of resistance to change, apparently driven by doubts that the changes were going to be lasting and were genuine.

> Change is quite forced … it does not feel natural to the practice.

> It sometimes feels like a hypocritical environment. Are we talking about this because we really care or because we want to be this award-winning practice?

There were also reflections that change is difficult and scary.

> Progress is scary but it's a good thing.

> The process made me anxious.

The aim of the culture change was to create a healthcare environment where the experience for both staff and patients was one of friendliness, respect and care. As one participant described it:

> Part of the collaboration is being aware that it involves everyone – that looking after the patients is not just the doctors' responsibility. It's also the reception staffs' and the nurses'. It's right from when they first walk in the door to when they leave.

Some participants noted that they felt more "in the loop", and that knowledge gave them more power in the workplace.

> I appreciate knowing what the practice is trying to achieve.

Mixed Responses to Strategies for Change

A number of strategies were implemented to promote culture change in the workplace (described above), and participants responded to these. It appears that too many people feel (or actually are) marginalised by large group discussions.

> I feel intimidated in a big discussion forum.
>
> I found it really difficult to be open about my bad feelings.
>
> I don't speak up in meetings.
>
> I think it's hard for a lot of people to feel involved.

The strategy of bringing in a motivational speaker to encourage change had mixed results. X polarised the Busby community into two diametrically opposed groups.

> … the sorts of things X was trying to tell us had superficial aspects to it that we didn't need to have there … It was that particular consultant who brought a set of values that I personally don't live my life by – superficiality, appearance, and show.
>
> External coach X was a good thing.
>
> The "Freddo Frog" system (used in the research) was demeaning and only acknowledged some people (by implication, marginalising others)

Power – Collaborative Practice Leads to a Happier, More Inclusive Workplace

The key culture change hoped for was one that transitioned from a traditional hierarchical structure to a more collaborative one. Bringing everyone together once a month brought the benefits of work colleagues getting to know one another and giving everyone a chance to contribute to practice issues. As a result, many people felt they were closer to colleagues.

> We work more closely with each other.
>
> There is more communication happening even outside of work.

Some people at least felt safe to contribute freely.

> I felt included in the discussions and able to contribute.

Others felt disempowered (marginalised) by the process itself, which is somewhat ironic, given the stated purpose of the process.

> The agenda was set by a couple of people only.
>
> There was a lack of respect and insight … a program I headed was hijacked for the needs of others.

There was recognition that relationships, not programs, were what was important.

If you want to create a culture then that stems from the people who have to like being and working together.

Can't change the culture without changing ourselves and our relationships with one another.

Our doctors are kind people. They don't realise the power difference between them and other people here.

The Challenges of Collaborating

Many participants commented on the difficulty of creating a truly collaborative culture while the practice still carried a strongly hierarchical one, as is traditional in medical practice.

For all the talk it is difficult to juggle the hierarchy between the doctors and everyone else.

However, some progress appears to have been made towards the kind of trust and respect necessary for collaboration.

There's more awareness of the skills of individuals and a deference to their expertise, whether they be a doctor, nurse or admin person.

In this new collaborative model, people were told that they should feel free to make suggestions and propose new ideas. Did everyone feel heard?

I have faith that I will be supported to explore new ideas.

People are expressing themselves more.

For some though, the big group discussion forum did not feel safe (see above). Creative group process requires people to feel free to express ideas which may not be easily carried out due to the financial and temporal requirements to implement them. This knowledge and discussion resulted in staff feeling more like "grown-ups" in the practice, where they can't always have what they want because of financial and time constraints.

There are some practicalities involved in financing wild and woolly thoughts.

But they were equally not willing to let go of the "wild and woolly thoughts." How wonderful! It is important to have the ideas first, then work out how to carry them out.

If this process is to be successful there needs to be less focus on the financial aspect of the practice.

Many responses concerned the lack of time available to work ideas all the way through or to learn how to resolve differences and work more collaboratively with each other. Therefore talk seemed cheap.

A lot of superficial changes. A lot of attention to appearance. Discussions in practice meetings stop short of working through conflicts; disagreements

Everyone's work is part of serving the needs of the patient.

> never get talked about … if you disagree with people who have power you are not really heard.

And finally, one person commented that working collaboratively would introduce challenges we have not yet talked through at all.

> It's harder than before because you have to think about practice culture, not just your job.

Lessons Learned: The Value of Working Together

Ultimately it was the process of dedicating time for the whole practice as a group to reflect about what was important to them, how they saw the practice developing, and their role in the practice's future that was the most important legacy of the process, even if insufficient.

> The process brings us more cohesion.

> There is a greater common purpose in working here.

> The process is at least as valuable as the outcome.

> Process is what's important, not content.

Busby Medical Practice would not pretend to have "nailed it" yet. The process will hopefully continue. Already though, from this snapshot of their journey, we have a glimpse into how practice discourse can shift practice culture. Even just a little bit. Should other practices, other workplaces begin such a journey themselves? Final words from the staff:

> All workplaces could benefit from this sort of process.

> (Any workplace needs) a cultural awareness and a structure to support it. That allows us to bring more people and programs on board.

> Other practices (I have worked at) are bunches of individuals with no group mentality.

> They'd learn that being part of an active thriving practice is more fun than you can possibly imagine.

DISCUSSION

Clearly the results show a work very much still in progress. In response to each of the questions asked there were positive as well as negative responses, and these more or less equalled each other in number. This snapshot study is preliminary and all of the data warrants further interrogation. The conclusions that can be drawn are sketchy and incomplete. However, we can draw some conclusions about how the process changed things at Busby. There were those

who felt empowered by, and satisfied with, the process and felt it should continue, despite the challenges. We have no way of knowing whether these people did at one time feel marginalised and now felt empowered from that marginalised state by the process. Perhaps those people always felt empowered in the practice. Then there were also those who did not enjoy or even really participate fully in the process. The same question applies to them. Did they always feel marginalised? Did they become marginalised by participating in the process? There will always be people in any workplace who just want to come in and do their job. How could you get them more involved?

While general improvements seem to be the tone of the study, we must be careful not to marginalise those who would not agree with that. This very study could have further marginalised people in the practice. We must also note that only thirteen staff members participated in the study. Why did the rest of the staff not participate? Although we have no way of knowing all the reasons for some people not participating, we must not fall into the comforting habit of assuming they are not important. The responsibility of an organisation concerned with collaborative and inclusive ways of working must make it its business to try to find out what factors may have isolated or marginalised those who did not participate or who gave negative comments. Will this happen? It is too easy simply to disregard the discordant notes in the practice and concentrate instead on the harmonious ones.

If nothing else, our snapshot shows how fluid marginalisation in a workplace might be. If we return to Glaser's four stage conception of change being brought about by diverse groups of participants, we can see that Busby is on the right path. The work has taken the practice through Stage One, and just to the edge of Stage Two. Some discord and disagreement is beginning to emerge. The practice has two choices here. It could shut down the process now, with its acronym CARING arrived at and before much disagreement emerges. Or it could elect to move straight ahead, onto Stages Three and Four.

The experience of culture change as undertaken by this organisation shows that despite the best thought-out plans for changing practice through practice dialogues, no single approach is going to change the experience of marginalisation for everyone. Some will gain confidence and empowerment from a particular type of psychosocial and values-oriented discussion and some will lose it. Some will feel empowered and others will feel estranged. One size of conscientisation process will never fit all. Marginalisation is fluid and situated, moving with the circumstances. Sounds like hard work. But interesting.

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Suzanne Alder PhD
Busby Medical Practice, Oberon Medical Centre
Adjunct Senior Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

Sandra Grace PhD
School of Health & Human Sciences, Southern Cross University
Adjunct Associate Professor, The Education For Practice Institute
Charles Sturt University, Australia

PAULINE TAYLOR AND KATELIN SUTTON

22. HEARING THE MARGINALISED VOICES

In this chapter, we explore how we might hear marginalised voices in the practice discourse. We propose (after Taylor, 2010) that Bakhtin's (1981, 1984) notions of dialogical rhetoric, heteroglossia, polyphony and carnival are helpful in conceptualising how these voices might be heard. We examine these theories and how they might relate to the focus of this chapter and draw on the work of Sparkes (1997, 2007), Cash (2007), and Francis and Hey (2009) for insights into how marginalised voices might be represented, speak out and speak back from within and beyond the margins of the primary discourse. The particular form of this book, using marginalia, allows us to juxtapose marginalised and dominant voices in the text and bring together disparate perspectives, opening up opportunities for a mutual construction of "truth" professional practice. We considered that, by using Bakhtin's (1984, 1987) theories of language and discourse, this chapter could be presented as a dialogic interaction of multiple voices by writing in and from the margins of the primary discourse.

In this chapter to HEAR the marginalised voices, the authors have added marginalia pre-publication.

It can, of course, be difficult to speak out and to present an alternative account to the dominant discourse, even from within it. There is also the problematic issue of authorial power in any text construction. As authors we address this by turning our world of academic writing upside down, albeit temporarily, in the spirit of Bakhtin's (1984) notion of carnival where all rules and boundaries of the dominant hierarchies are suspended allowing those on the margins to engage in a collective engagement with alternative knowledge and truth. As the audience for this book is both academics and practitioners, we considered how we might represent our ideas in ways which reflect carnival. We reasoned that when writing for publication, a primary discourse of academic practice, the reader is presented with the final "polished" product, never the process of the text-in-preparation. Authors do not make apparent to the reader the messy conversations that lead to the final version, the ways in which dialogue and thought get tossed around before the emergence of the final unified production, nor make explicit the disordered, and incomplete dialogue they engage in while producing the fixed texts for publication. We decided to experiment with the genre of the academic publication by including our own conversations, reflections, unfinished and emergent thoughts as marginalia

Sometimes whispering can be more powerful than yelling. It is perhaps the fact that this parody of the dominant discourse is unexpected that makes people sit up and listen.

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 189-196.

alongside snippets from others in a dialogic interaction. In so doing, we hope to invite readers into our text to make their own interpretations. We also propose some ways of thinking about how marginalised voices can be heard by examining ways and forms of speaking back to power from within and beyond the primary discourse.

DIALOGIC ENCOUNTERS

Bakhtin (1981, 1984) characterises a dialogic encounter as one which engages in the ongoing play of voices, which emerge from specific historical, political and social contexts, carrying with them traces of specific experiences (Taylor, 2010). Central to the notion of a dialogic encounter, is the power relationship between speaker and listener. Dialogism recognises diversity of perspectives and voices. It has three elements: a speaker, a listener and a relationship between the two. A dialogic relationship is where "[t]he speaker breaks through the alien conceptual horizon of the listener, constructs his own utterance on alien territory, against his, the listener's apperceptive background" (Bakhtin, 1981, p. 282). It embraces diversity and the interaction between the various languages of a speaker and the languages of a listener. In dialogic encounters, discourse constantly engages with, and is informed by, other voices. Everything is said in response to other statements and in anticipation of future statements. Bakhtin (1981) posits that discourse is only dialogic when both parties mutually respond. The dialogical word is designed to produce a response. It is always unfinished, as it is a consciousness lived constantly on the borders of other consciousnesses. In this way dialogism opens up evolving realms of possibility. Monologic, single-voiced discourse on the other hand is discourse that recognises only itself and its object. It does not recognise other people's words. Such discourse "…is directed toward its referential object and constitutes the ultimate semantic authority within the limits of a given context" (Bakhtin, 1981, p. 189). Bakhtin (1981) makes the distinction between monologic and dialogic interactions. Monologism is fixed, finite and does not hear others' voices or recognise others' perspectives. It is the ultimate semantic authority constructing "truth" only from the dominant perspective.

I really like the concept of constant evolution; no final definitive knowledge - the idea of practice as a constantly evolving concept.

It's interesting (and slightly ironic) that in a chapter about hearing the marginalised voice we have chosen to focus on Bakhtin, whose own voice is at times so theoretical, profound, unfathom-able and convoluted that it is difficult to understand what he is saying.

Heteroglossia and Polyphony

The term heteroglossia is used by Bakhtin to describe a kind of voiced intertextuality, with voices revealing traces, residues, echoes and resonances that constantly recreate and reconfigure the individual cultural voice of the speaking subject.

In such encounters, authors are in "a fully realized and thoroughly consistent dialogic position" (1984, pp. 63-64) with others in the text,

I wonder if this all sounds impenetrable and too theoretical? What I think Bakhtin means is that we need to let each voice speak for itself.

audible alongside the silenced and marginalised voices we are trying to hear, or make heard. Bakhtin (1984) saw polyphony, or multi-voicedness, as a way of writing (hearing) different voices, each with its own perspective and legitimacy; each allowed to speak, subvert, even argue against the author(s) and each other. In this chapter, we represent heteroglossia and polyphony by writing in and from the margins and making explicit our reflections alongside those of others.

I love the idea of multiple voices given equal "hearing". Wouldn't that be great in our academic practice worlds?

Carnival

Bakhtin's (1984) concept of carnival points to some possibilities as to how we might address the issue of authorial power more fully. The idea of carnival, drawn from practices in mediaeval festivals, relates to occasions or performances where political and ideological authority are temporarily suspended and dominant views, beliefs and genres can be challenged and playfully parodied, clearing the way for both marginalised voices to be heard and for new ideas to enter the discourse. In carnival, possibilities emerge of new spatial and temporal ways of seeing the world. In reflecting on the opportunities inherent in playful parody, we thought about ways in which we could write and engage in knowledge transformation by engaging in parodies of dominant genres and discourse. When writing for publication, reviewers and editors provide comment and feedback, suggest improvements and keep authors within the parameters of the genre and the primary discourse. This relationship is often not dialogic nor does it allow for alternative representations in either a methodological or representational sense. Bakhtin (1981) maintains that there is a mutuality in a dialogic encounter. In academic discourse, reviewers and editors are the "ultimate semantic authority" (Bakhtin, 1981, p. 189) and reflect the "all-powerful, socio-hierarchical relationships of noncarnival life (Bakhtin, 1987, p. 123). In this chapter, as we reflect and comment on our own text, engage in our own dialogue, write our partial thoughts and comment on the work of others, we use the opportunity provided by carnival to disrupt rules of the dominant discourse hoping that new ways of thinking and hearing might emerge.

In a book written by academics and aimed at academics, who is the marginalised voice in this context? As authors should we acknowledge that we are, in fact, part of the dominant discourse?

Issues of Representation

Sparkes (1997, 2007) discusses a range of dilemmas academics encounter when trying to represent marginalised voices from within dominant discourses. He argues that marginalised groups may only be able to be heard through dominant ways of representation and dominant ways of knowing. However, citing Woolcott (1995), he also cautions against complacency proposing that simply giving voice to issues of the marginalised is seductively safe work, "[i]t is nice to seem to be at the

cutting edge without ever having to do any cutting and without being noticeably near the edge" (Wolcott, 1995, p. 140). One way academics can approach this challenge is to disrupt and challenge more universally accepted ways of representation itself in academic discourse. One of the points about Bakhtin's (1984) notion of carnival is that it allows for, even demands, different ways of representing truth.

An academic world that suffocates itself with the rhetoric of political correctness without any real hunger for tasting the dangers of political action. (Sparkes, 1997, p. 26)

Sparkes (1997, 2007) contends that ethnographic fiction, for example, is both a legitimate research form and an appropriate way of representing voices on the margins. Ethnographic fiction allows for the rearrangement of facts, events and identities so that the reader can engage with the story in a self-referential way. As an illustration, in Sparkes' ethnographic fiction of academic practice, he describes the process as "…inspired by partial happenings, fragmented memories, echoes of conversations, whispers in corridors, fleeting glimpses of myriad reflections seen through broken glass and multiple layers of fiction and narrative imaginings" (2007, p. 521). These are not conventional ways of collecting data or inscribing research, yet they do resonate strongly with Bakhtin's (1984) notions of polyphony and carnival. Sparkes (2007) proposes, after Barone (1995) that the purpose of stories is to provoke multiple readings and interpretations, not to "prompt a single closed, convergent reading but to persuade readers to contribute answers to the dilemmas they pose" (p. 66).

In terms of ethnographic fiction, I can't help but think that if it's done well (as in Sparkes, 2007, for example) it can be really meaningful and powerful. However, if done poorly it's almost like an additional insult to the marginalised voice "we allowed you to be our representative and you wasted it, almost disrespected that power and privilege".

Stories are one pragmatic way in which those within the primary discourse can keep an evolving, dialogic relationship with marginalised voices whose experiences they inscribe. In his ethnographic fiction of academic practice Sparkes (2007), also parodies the peer review process of academic research production to resist discursive closure or silencing of less powerful voices. His final text includes commentary from multiple, sometimes less powerful voices within the academic community; a carnival, of the publication process of an academic paper.

> Dewar: I had to learn to hear the different voices in the class and to make space for the voices that were not present in the class. I also had to learn that speaking out in class is not the only way to have a voice: different voices can be heard through readings, videos, films, music, poetry, and journals (1991, p. 75).

We have proposed that ethnographic fictions and parodies of traditional genres provide ways in which we might represent marginalised voices and illustrate their experiences. They also allow us to separate ourselves from our own positions, qualities and perspectives in ways that more traditional genres do not. We now argue that different kinds of performative texts also allow authors to engage in dialogic relationships

with marginalised or silenced voices. Dewar (1990) for example, discusses how she expanded her own views on how absent and marginalised voices could be heard beyond simply speaking out in class to more performative representations of experience, such as drama, music and poetry. A compelling example of polyphonic interpretation of experience in nursing practice, using performative text, is provided by Cash (2007). Cash explores a patient's experience of care through an interplay of three voices; that of the patient and a nurse's conversation with herself. This "fictionalized polyphonic dialogue with one's self" (2007, p. 265) is presented as a play. It invites the reader into a dialogic interaction "that weaves in-between the symbolic and the real, engaging the imaginary in (inter)play" (p. 265) highlighting the nurse's marginalised position and her many internal struggles; those with her conscience on what she understands to be best practice, those important to her as a person, those of an ethical nature that profoundly affect one's search for meaning, and those in the personal–professional realm driven in part by institutional culture (p. 265) within the primary discourse of nursing practice. Drawing on Lather (2007), Cash (2007) argues that experimental texts such as this can address the inherent problems in speaking of, and for, others. In addition, polyvocality and the use of more aesthetic and literary devices in textual representations of experience are transformational in that they can assist practitioners to prise open

I hadn't really thought very deeply about textual representations being a form of praxis prior to reading Cash's (2007) work. These experimental, non-traditional ways of writing into the practice discourse can be very powerful.

> the often invisible, the unconscious and/or the natural within one's world [and] is an important means by which nurses and other health professionals can explore the complexities of our practice not only as moral agents (Nisker, 2004, p. 265), but also as more deeply reflexive transformative practitioners in our day-to-day realities.

Furthermore, she proposes that these sorts of textual representations of practice can be seen as a form of praxis themselves and help practitioners speak into and push back against normative canons of how knowledge is legitimated. This notion strongly resonates with Bakhtin's (1984) concepts of polyphony and carnival.

I point out that the telling of any story reflects something of the teller. (Sparkes, 1997, p. 34)

In this section, we have explored some issues relating to how we might textually represent or "hear" marginalised voices in the primary discourse of practice. We have also provided examples from academic and nursing practice contexts from Sparkes (1997; 2007) and Cash (2007). These examples suggest that experimental and more performative textual representations provide an opportunity for authors to enter into a dialogised position with the voices in the text.

Bakhtin's (1984) notion of carnival occurs as performance on the borders between art and life; a type of communal performance where performer and audience are together with no boundaries in between. They also suggest that narrative and performative ways of inscribing experience allow authors to enter into a relationship with the reader that

invites open-ended and ongoing dialogue and multiple interpretations of experience.

Issues of Speaking Out and Speaking Back

Sparkes (2007) points out that speaking for and about marginalised groups presents methodological and representational dilemmas for those writing from within the dominant discourse. In the previous section, we discussed issues of representation as to how we might hear marginalised voices from within the primary discourse of practice. We now turn to a pragmatic exploration of how marginalised voices might speak out and speak back. Francis and Hey (2009), for example, describe their experiences of and approach to "doing" academic activism from a marginalised (feminist) discourse within the dominant academic discourse. The context of their experience was an opportunity to attend an event at the British Cabinet Office, to "discuss the impact aspirations and expectations within the community have on the educational achievement of young people in deprived areas" (p. 226). This invitation provided an opportunity to challenge neoliberal ideological and discursive constructions of poverty and aspiration in Britain's more disadvantaged communities. They state they were "quite anxious about our resolution to 'speak out', and probable consequent positioning as irrational, perhaps hysterical, bleeding hearts and trouble-makers" (p. 230). What encouraged and facilitated their speaking out in this instance was collective action. "Joint action has, of course, been core to feminist action over the years, but in the increasingly neoliberal world of the academy we are often positioned as 'individual experts'" (p. 231). While Francis and Hey (2009) acknowledge that speaking out may have little impact on policy or practice in a broad sense, nevertheless they recognise the "importance of retaining a narrative 'foot in the door' at hegemonic attempts at discursive closure" (p. 231). This comment relates to Bakhtin's (1981) concept of dialogism in that it eliminates hierarchical barriers between people and brings forth collective, multi-voiced, mutually co-constructed and always unfinished knowledge. Keeping the dialogic door open, by speaking out, is an act of political resistance against the ultimate semantic authority of monologism.

I love how readable ethnographic fiction is. I often find when I'm reading an academic article that it can take me a while to trudge through the theoretical sections – that I often skim over it the first time without actually taking in any information and have to force myself to go back and read the article properly. Definitely not the case with ethnographic fiction – I become immersed in the story, it seems to flow and I can read it much more easily, without feeling forced. It resonates, it's evocative and emotive - far more so than theory is on its own.

CONCLUSIONS

In this chapter, we have examined some theoretical, methodological and representational ways of hearing marginalised voices in the primary practice discourse. Drawing on the work of Sparkes (1997; 2007), Cash (2007) and Francis and Hey (2009), we have raised some issues for consideration as to how we might describe, inscribe and interpret those on and beyond the margins of the primary discourse of practice, acknowledging that, as authors, we write from a position of relative power within it. We have used Bakhtin's (1981; 1984) theories of heteroglossia, polyphony and carnival to provide a theoretical framework for our propositions.

The purpose of carnival is to disrupt the rules of the dominant discourse in the hope that new ways of thinking and hearing might emerge. We have endeavoured to maintain a dialogic relationship with each other as authors, with the literature, and with the voices we are trying to hear in the primary discourse through writing in and from the margins and engaging in a carnival of an academic chapter for this book. Our aim then is to present ways in which we might increase the circumference of what is visible in the primary discourse in order to open it up for inspection and possibilities of transformation.

Those silenced do not themselves typically have access to research outlets and policy circles. It will therefore rest with the social-science community to tell the stories and present the narratives of non-mainstream, "border" individuals. (Lincoln, 1993, p. 35)

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Pauline Taylor PhD
College of Arts, Society and Education
James Cook University
Adjunct Senior Research Fellow
The Education For Practice Institute
Charles Sturt University, Australia

Katelin Sutton PhD
The Education For Practice Institute
Charles Sturt University, Australia

Stories, are able to provide powerful insights into the lived experiences of absent Others in ways that can inform, awaken, and disturb readers by illustrating their involvement in social process about which they might not be consciously aware. (Sparkes, 1997, p. 36)

I am just now reading over this chapter for a final edit and I have to say (without sounding too conceited I hope!) that I'm enjoying it. I think it's really interesting how it can be read in two different ways. If you read just the body text, this chapter reads as your typical, academic, theoretical article. However, if you go back and read the text in conjunction with what's written in the margins, the chapter reads completely differently – more messy in some ways, more thought-provoking in others. I guess neither reading is better or worse than the other, it just speaks to the power of marginalia and the marginalised voice to change our conventional ideas and perceptions.

NITA CHERRY

23. ORGANISING, MANAGING AND CHANGING PRACTICE

Negotiating Managerial Authority and Professional Discretion

Modern organisation is now a global phenomenon of extraordinary reach, used in transnational corporations and in local professional practices (Drori, Meyer, & Hwang, 2006a). This chapter explores how the modern organisational environment significantly challenges, blurs and destabilises understanding of the ways in which managers and professional practitioners exercise authority and discretion. Arguably, it creates a distinctive authorising environment, one which relies on rationalised accounts of decision making and practice, distributed responsibility, ritualised negotiations conducted in a shared managerial language, and internalised self-regulation of behaviour in line with organisational expectations.

Several assumptions underpin the way the material in this chapter is presented. One is that management and professional practice both require the continual *negotiation of different kinds of authorities*. A second is that both managerial practice and professional practice require *authorising environments* in which the mandate to exercise managerial authority and professional discretion is negotiated. A third is that these authorising environments vary, and the way mandates are negotiated varies accordingly.

Organisations are the result of human activity and so, inevitably, reflect socio-cultural interpretations of the time in which they operate, as well as the physical and technical dimensions of their environments. A globalised world has been interpreted as requiring a particular form of organisation – the modern organisation – for both functional and cultural reasons (Drori et al., 2006a). The modern organisation has emerged as a preferred form of aggregation of human effort across the world and across most fields of human activity: business, government, social enterprise, non-profit and even leisure. Globalisation also allows, and encourages, the rapid adoption of that form, across diverse countries, and in both economic and social fields of practice, from school committees to multi-national corporations. Arguably, this is a form based not simply on the technical and functional complexities of what is involved in organising but on cultural expectations of *managerial and professional practices that can be rationally explained and defended* (ibid). Indeed, one of the distinctive features of the modern organisation is that *everyone is a professional* (Wilensky, 1964).

It is difficult to discuss managerial authority and professional discretion without discussing the organisational context in which these are negotiated.

The story of the rise, functioning and value of modern organisation is now a dominant one in popular, educational and scholarly discourses. It has also attracted significant empirical research. The dominance of modern organisation as story, and as substance, owes much to the proliferation of business schools across the world that

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 197-204.

have acted as powerful cultural carriers (Moon & Wotipka, 2006). They have done this by providing a common global language of modern organisation, as well as creating pervasive expectations of how well-run organisations should operate. These schools have also encouraged the professionalisation of general management, human resources management and marketing. Arguably, this cultural work has been as significant in the rise of the modern organisation as any demonstrable efficacy of the managerial curriculum.

Outside of the academy, modern organisation has used its universal language so well that one does not need to have gone to business school or to university at all, in order to thoroughly understand it. The language and practice of modern organisation is communicated and discussed, globally and constantly, thanks to the power of the Internet and social media.

Due to its popularity across a number of sectors beyond business, the modern organisation is becoming a common setting for managerial and professional practice of all kinds. The implication is that the authorising environments for managerial authority and professional discretion are becoming very similar, both for day-to-day practice and for the way managerial and professional knowledge is codified and mandated. At the very least, as an authorising environment, the modern organisation offers distinctive opportunities and challenges.

MANAGERIAL AUTHORITY AND PROFESSIONAL DISCRETION: IDEAS IN NEED OF CONTEXT

In the traditions of thinking and practice that inform both management and professionalism, the issue of authority is a central one. Managers and professionals, like politicians, require mandates to exercise authority of any kind. At different times, and in different places, those mandates have come from different sources, and have been enacted in different ways.

Formal mandates to exercise authority are conferred by explicit agreed processes of contracting and conferring, expressed in job titles, role statements and various licences to practice. They are often negotiated explicitly on the basis of personal authorities like skill, knowledge, and experience, and sometimes on the basis of the recommendation of others and political usefulness. Informal mandates are negotiated much more implicitly. An individual might claim authority informally through his or her charisma, interpersonal skills, willingness to use force or invoke alliances with powerful others. However, that authority still needs to be recognised by others. One cannot be authoritative by oneself.

Even when people are formally expected and licensed to take up authority, their mandate to exercise authority of any kind is always subject to re-negotiation. It can be withdrawn at any time, with or without notice. This happens when key stakeholders fail to support individuals, and let others know, in implicit or explicit ways, that they no longer trust them (Hirschhorn, 2002). The withdrawal of the mandate is sometimes very clear: a person is dismissed, disciplined or publicly criticised. In other situations, the withdrawal is not discussed, or even clearly acknowledged. A person can be disempowered by the expression on the face of their boss, particularly if this is done in

front of others. These realisations highlight the reciprocal negotiated nature of authority, power and influence processes among human beings. They are reflected in theories of management and leadership that suggest that the use of authority is inherently *situational* (Hersey & Blanchard, 1969; Fiedler, 1967).

MODERN ORGANISATION AS THE CONTEXT FOR NEGOTIATING MANAGERIAL AUTHORITY AND PROFESSIONAL DISCRETION

Formal and informal organisations have obviously existed for a long time. But the modern form of organisation has some particular characteristics, often associated with the idea of *managerialism*, that have been taken up beyond business and enterprise, both formally and informally. Examples include *new public management* in the public sector (Olson, Guthrie, & Humphery, 1998), the migration of individual practitioners in professions like law to *collective partnerships* (Heinz, Nelson, & Laumann, 2001), and *academic capitalism* in higher education (Slaughter & Leslie, 1997; Kerr, 2001). Drori, Meyer, & Hwang (2006b) argue that contemporary formal organisation continues several characteristics of older organisational forms, such as boundaries, roles and relationships that are explicitly articulated; accounts of purpose and strategy; plans; and control systems.

At the same time, they suggest, modern organisation is different in a number of significant ways. Firstly, the modern organisation is an actor, not an instrument. It might have external owners and stakeholders, but it is the organisation as a formal entity that is legally accountable and responsible. A key manifestation of this *actor-hood* is that modern organisations go to much greater lengths to explain themselves, both to themselves and to their stakeholders. They devote a great deal of effort to rationalising what they have done, are doing and plan to do. In order to explain their strategies, they use logical analysis, try to marshal relevant facts, invoke national and international standards of best practice and call for evidence-based practice.

Both the degree and scope of rationalisation are much greater than in other and earlier forms of organisation, covering activities and issues that range from approaches to environmental issues, social responsibility, innovation, safety, people and culture to operational details, systems and financial strategies. All and any of these things are liable to be written down, approved and promulgated, together with associated delegations, responsibilities and powers. Rationalised management extends to elaborate templates for strategic, operational and project planning; highly developed systems of governance and risk management; the use of detailed frameworks for the selection and training of staff; and the hiring of specialists to manage issues of culture and change management.

As Drori et al. (2006b) note, these processes of rationalisation do not guarantee that the decisions and actions of organisations are *actually* rational or even effective. This is an important point that will be taken up later in this chapter. Secondly, they argue, modern organisation is characterised by *personnel professionalism*, to a depth and extent vastly exceeding what has happened previously. Many staff, even all staff in some settings, not just the core professionals, are educated, trained, and credentialed. They are thought to be capable of exercising discretion on behalf of the organisation.

Authority is widely distributed in the modern organisation, in that many of the staff participate in management. So at the same time that modern organisation is highly rationalised, organisational members are asked to participate actively in those processes of rationalisation. They are also asked to help make the organisation dynamic, adaptive, innovative, and so on. Far from being inert agents of an external powerbroker, or puppets created by the specification of roles, they are themselves actors with rights and responsibilities. As a result, actor-*hood,* not just of the organisation, but of everybody in it, is the most central and distinguishing feature of the modern organisation.

> Workers and participants in such organisations … are responsible for and initiators of the organisation's tasks rather than servants of an executive head; and, they draw their authority to be proactive from guidelines and "soft laws" rather than from commands or directives, much in line with Wilensky's notion (1964, p. 40) of the "professionalisation of everybody".

Although it has not attained the sort of formal professional status that law or medicine has established through regulation of education, entry and practice, managerial professionalism (in the sense meant by Wilensky) is clearly evident. An example is the development of exhaustive lists of competencies and capabilities that are used to recruit, develop, performance manage and reward managers at every level of organisation. Another is the global proliferation and international accreditation of business schools and the popularity of the Masters of Business Administration (Moon & Wotipka, 2006).

Arguably, the story of the modern organisation significantly impacts the way we might understand negotiations between managerial authority and professional discretion: all the more so, given the extraordinarily rapid – and disproportionate – rise of formal organisations of this type across the world. This expansion has been documented by researchers associated with Stanford University, using as measures the numbers of organisations, their global presence, and their take up in sectors of activity that had previously used other types of formal organisation or had not previously seen any need to formally organise. The number of entities calling themselves organisations has increased dramatically since the latter twentieth century, whether the count is made of regional, global and international and transnational organisations (Boli & Thomas, 1999). The increase spans several sectors beyond business and enterprise, including local community and national non-government organisations (Thomas, 2004); non-profit and for-profit sectors (Chandler & Mazlich, 2005), as well as the governmental and non-governmental sectors (Diehl, 1997).

THE ROLE OF SCIENCE AND THE PROFESSIONS IN THE RISE OF MODERN ORGANISATIONS

Many of the accounts in both the academic and practitioner literatures explain the popularity of the modern organisation as a functional response to the practical problems created by the intensive competition and exchange associated with globalisation. Seen in that way, the modern organisation is inevitable.

However, as indicated earlier, the available empirical data suggests that the proliferation of the modern organisation far outstrips the actual growth of business. From a sociological perspective, Drori at al., (2006b) argue that the institutionalisation of modern organisation is a global socio-cultural dynamic, rather than simply an economic one. Specifically, they suggest that the drive to continually and remorselessly rationalise organisational activity reflects a wider cultural interest in having all aspects of life and work *explained by science and professional wisdom.*

The world now has a seemingly unlimited capacity to bring an enormous range of scientific and other professional wisdom to bear on every aspect of the living and non-living dimensions of the planet. Much of that wisdom is packaged, disseminated and applied very rapidly across the world. Heavy investment in accessible education around the globe has created, in parallel, a world population that is hungry for knowledge. The point is that we like things to be explained.

Globalisation of the rational explanations offered by scientific and professional knowledge has had an easy and obvious accomplice in universities, which have also enjoyed enormous expansion since the 1970s. As noted earlier, the rationalisation of management practices and the professionalisation of managers has been greatly assisted by the establishment of business schools in universities.

Globally and politically connected professional and scientific communities have also played a significant part in the development of international standards of best practice in manufacturing, accounting and managerial governance. Modern organisation is also reinforced by both managerial and professional actors who can now readily communicate across and beyond their own organisational borders. Empowered organisational actors thus become agents in the globalisation of managerialism, using and accessing their own professional and managerial networks. Discussion about management – and professional practice – is thus an ongoing, worldwide conversation; just as day-to-day negotiation between professional managers and other professionals is an ongoing feature of organised effort.

THE MODERN ORGANISATION AS AN AUTHORISING ENVIRONMENT

The story of modern organisation reflects the increasing importance of *world society,* not just world economy, as context (Meyer, Boli, Thomas, & Ramirez, 1997). In this account, organisation is partly determined by the resources, rules and competitive structures of the global environment (Hannan & Freeman, 1977) and partly created by the knowledge systems and cultural frames of these global environments (Di Maggio & Powell, 1983).These knowledge systems and cultural frames favour detailed data sets and measures, and elaborate theories and models of every aspect of how people live and work. Nothing is left unexamined by science, the professions and the market researchers. So how does the modern organisation work as an authorising context? And how do negotiations proceed when managerial authority meets professional discretion in the modern organisation in its global economic and social environment?

The description of the modern organisation presented in the previous section is a generic one. Its translation into practice is liable to many varied interpretations in particular contexts. However, according to the Stanford account, it has some distinctive

features. It is an authorising environment that values rationalised discourse, referenced to scientific and professional principles. Practical and powerful examples of this are to be seen in the proliferation of international standards (see, for example, Mendel's (2006) study of the development of the ISO 9000 standards in 129 countries between 1992 and 1998). It is also to be seen in the expansion of modern accounting; the international specification of corporate responsibilities and modern governance (Shanahan & Khagram, 2006); and the worldwide embracement of human resources management (Luo, 2006).

A premise of this authorising context is that the educated staff of modern organisations can find rational bases for cooperative and collective action to address their problems. Schooled in referencing and rationalising evidence-bases to justify their recommendations and actions, staff can invoke frameworks and principles that are thought to apply everywhere, even in unfamiliar and distant contexts (Meyer, 2002). 'Standard recipes can be administered from afar, even by experts who have never been there" (Drori, Meyer, & Hwang, 2006c, p. 274).

Given the rapid expansion of university numbers and enrolments around the world another feature of this authorising environment is that modern organisations are staffed by people who think of themselves as professionals, whether or not they have studied law or medicine, and who expect that decisions can and will be explained. This is not an age when "Trust me, I'm a doctor" is going to work as a basis for individual professional authority. Nor is "I'm the boss. Do what I say" going to work as the basis for managerial authority. The rhetoric of actor-hood is rife in the modern organisation, where former conceptions of managers and professionals are blurred, and where many staff are now mandated to authoritatively mobilise resources on a large-scale.

From the accounts described so far, a picture emerges of trained, participating and empowered staff with varied disciplinary backgrounds (management, marketing and accounting), capable of highly articulate and self-aware conceptualisation and discussion. Flatter organisational structures encourage individuals to use their own initiative to create and access networks. They are also encouraged to work across internal and external organisation boundaries, and across sectorial boundaries in the broader system, to identify opportunities and solve problems, rather than rely on hierarchies of authority (Powell, 2001, p. 68). In this environment, meetings as information and decision forums are the order of the day, where skills in marshalling facts, communicating them skilfully, framing agendas and negotiating with persuasive logic are very important.

Through all this, the capacity to create a sense of certainty is paramount. The checks and balances designed to minimise risk now require hierarchies of committees to certify that certain discussions have taken place, certain people have been consulted and certain criteria have been considered. Project teams, case management teams, committees, panels and working groups are the sites in which managerial authority and professional discretion meet. They have no shortage of advice from people who can explain things (consultants, experts and professors) and standardise things (international bodies, international law and industrial standards). In addition, parties share a "ceremonial or discursive commitment to rationalized conversation" (Drori et al., 2006c, p. 262), participate in "liturgies of rationality" (ibid, p. 263), using homogenised

language and themes, and standardised scripts, no matter what their professional background.

The blurring of managerial authority and professional authority is thus reinforced in a number of ways, continually negotiated and re-negotiated in group settings that can be small and intense or large and relatively impersonal. All of this negotiation is enmeshed in the contextually preferred and endorsed logic frameworks of the organisation and the larger system of which it is a part. Once internalised by individuals, these frameworks are perpetuated by managers and professionals alike, who monitor themselves and others against the enculturated expectations of the organisation.

CONCLUSION

The accounts of the modern organisation described in this chapter raise important questions about the capacity of *both* individual managers and professionals within modern organisations to offer advice that is independent of the organisation's own aspirations, or for that matter, contrary to the global benchmarks intended to standardise practice across the world. Perhaps highly unionised collectives still have the power to be openly critical of organisational practice, as is seen when nurses, ambulance officers or teachers take industrial action over more than pay claims. Or when groups of highly qualified doctors simultaneously withdraw their labour in protest at managerial decision making. For others, professionals and professional managers alike, authority and discretion is a matter of skilful negotiation using the standard rationalised and homogenised scripts described by Drori et al. (2006c). If these scripts ignore the complexities of contemporary organisation and favour limited and linear ways of understanding the issues they face, they reduce discourse to a *managerial calculus* (Evans, 2010) shared by many stakeholders, including the universities which educate managers and professionals. Evans may well be right in suggesting that many local managers and professionals will continue to subversively and quietly do what that calculus cannot.

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Nita Cherry PhD
Department of Leadership and Management, Faculty of Business and Law
Swinburne University of Technology, Australia
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

JANICE ORRELL AND SUZANNE ALDER

24. ACTING WITHIN AND AGAINST HEGEMONIC PRACTICES AND DISCOURSES

CHALLENGING HEGEMONY IN HEALTHCARE

> "The conversations that therapist and client have can be seen as stories, as narratives. Like any story ... the conversation is held together by the patterns involved, by the plot" (de Shazer, 1991, p. 92).

Embracing pain and learning from it

This chapter presents an abbreviated story of a health practitioner and a client, as they attempt to address the pain that brings the patient in for therapy. The choice to use a therapeutic narrative as an illustrative device in this chapter is based on a recognition of the richness and authenticity that is gained in understanding the lived experiences within a life drama (Mattingly, 1998). Further our aim in using this narrative approach is to illuminate the impact of hegemony on lived experiences, healthcare practices and outcomes. The narrative illustrates how hegemonic regulations of government, professional bodies and within-practice discourses create barriers to professionals implementing their personal practice ideals within a therapeutic relationship and to show how this marginalises the most vulnerable clients.

Make hegemony visible in order to challenge or resist it

Hegemony is the influence of one social group over other social groups in order to maintain and preserve the values and power of the dominant group (Clark, 2001). The thesis of this chapter is that the dominant group and culture maintains its power though hegemonic policy, tacit rules and everyday expectations about healthcare professionals' practices. Cultural hegemony and its influence on individuals are largely invisible, even in democratic societies. Groups and key actors are unaware of its influence on their dispositions and practices. Successful disruption of hegemony requires the capacity of individuals to recognise, name and challenge hegemonic power or find ways to resist or counteract its power. Hegemony is disrupted if and when professional practitioners are able to exercise and preserve their autonomy to form considered, evidence-and-practice-informed judgements regarding how to meet the needs of their clients that account for situational needs and constraints. Thus, they can advocate for the interests of the most vulnerable and least powerful.

THE NARRATIVE

In this narrative we will refer to the client as "patient" because the narrative unfolds in a medical setting. "John", the patient and "Mary" the therapist, a psychologist working in a large medical practice in regional Australia, are composite characters extracted and created from the real stories of diverse patients and therapists, yet everything presented here is authentic and frequently encountered in practice. Each section of the story begins

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 205-212.

with the patient's voice reflecting his thinking and feelings. This is followed by the voice of the practitioner via her own case notes regarding John. Together this conversation pinpoints the main educational and professional hegemonic discourses that shape the therapeutic relationship between practitioner and patient. The hegemonies include the rules governing what counts as valid therapeutic content and what does not, and how much and how often the work can be done. As health practitioners proceed through their initial education and into practice, they absorb both the explicit and the tacit hegemonic rules. In this narrative the voice of hegemony is represented as indented quotes.

Hegemony = invisible rules

The Story Begins

John is referred to Mary by his GP. She first meets him in a small local hospital of the outlying town in which he lives.

Session 1

John: John says nothing. He sits in a far corner of the hospital veranda, his head turned away from any human contact. He clutches a tatty notebook and pencil, but does nothing with them. He will not make eye contact with Mary and merely nods when introduced. He has expressed suicidal ideation to his GP.

Mary's notes: Patient withdrawn and sullen, aggressive stance, self-protective. Silent. Not referred willingly? Makes no verbal contact. Not an appropriate referral … consider on-referral to Mental Health Team or scheduling to Bloomfield.

Hegemony = bindings

> Mary was taught to make a swift assessment and then if the patient's needs do not fit her practice constraints, to refer on. In a rural or regional area there are not very many options for referral on to other practitioners who are also local, so it's usually the Mental Health Team who take such referrals. They are overstretched and underfunded and cannot give regular intensive therapy.

Mary's notes: Suggested referral to John, who became agitated. Mumbled about having already seen a member of the team and that person asked the "wrong question". Did not ask what the wrong question is, but feel something has happened to upset John and the priority now is to settle him down. Asked whether he will agree to see me again. Concerned about suicide risk so he is staying in hospital ... will be scheduled if he leaves.

> Mary is bound by her mandate to ensure the safety of her patient. If she believes suicide is a risk, the patient has no rights and definitely no choice in the matter.

John: Looks frightened and worried. Mutters something about a dog at home.

Mary's notes: Made a deal with John. He can go back home under certain conditions. He knows the police will come for him if he worries us. Will see him each week back here at the hospital. The police made unsolicited visits to John's house, ostensibly to check on him. He locked the gate and wouldn't let them in. The police talked to the GP and then scheduled him.

Session 2 (Back in the local hospital)

John: Very agitated.

Mary's notes: More aggressive presentation than previously. Says he is not safe. What from? Just not safe. The GP and police are not comfortable about letting him go home ... are they right? I feel I must try and help him to get home.

This is Mary's first departure from standard procedure in the interests of helping John. She is not supposed to act as an advocate for her patients. She advocates for his release with his GP and the police. She is also not supposed to make decisions based on feelings and intuition, but on good hard evidence. What will constitute sufficient evidence that a person will not commit suicide? Mary has been inculcated in the idea that she knows better than her patients; what is good for them. She is in a dilemma now. Will she listen to John's barely articulated fears and help him feel safe? That means taking his word that he won't harm himself.

How does Mary measure the risks here? How does she stand for her feelings against the beliefs of the GP and the police?

The dog disrupts and helps resistance

Mary's notes: Advocated for John to stay in local hospital and go home to feed the dog once every day for a week. He settles. End of session 2 and no history gathering has happened. Only eight more Medicare subsidised sessions available. No real rapport, no eye contact. Still mostly silent. Talked about what sounds like workplace abuse. Locked in factory to do work he is not being paid for. Skills exceed those of sheet metal worker, so employers pay him peanuts for doing the work of an engineer. Has no close relationships at all. Brothers stole his house from him … how?

Session 3

John: John draws in his notebook.

Mary notes: Drawing and not wanting to talk. Feels useless.

Drawing can be talking

Mary works in the talking therapies. She has been taught how to build rapport and develop therapeutic momentum through talking. She has not been taught how to work with someone whose world and language is primarily non-verbal.

Session 4

John: He seems to be looking away. Now and again he casts a quick furtive glance in Mary's direction, but avoids eye contact. John draws in his notebook. He glances at Mary now and then.

Mary's notes: Drawing again. He's focusing on me as if he both does and does not want to look at me or be seen to look at me. Answers questions mostly with a grunt or a few words. Cannot get a family history … just looks down at his notebook.

Session 5

John: John draws. Glances sideways at Mary. Does she see?

Mary's notes: Don't know how to get him to talk. Feel I am getting nowhere. I know he tolerates me more than he tolerates others, but does this count as rapport?

Mary has been taught that if she follows evidence-based best practice she will be safe. There will always be a pattern to follow, a right answer, a right intervention to choose for every patient. If you have sufficiently understood evidence-based science

> you should be able to meet the needs of every patient. You only need to rely on the objectivity of science and you will never need to resort to a subjectively negotiated relationship with your patient.

The further away from hegemonic practice one veers, the scarcer the resources for professional support.

Mary seeks supervision and is reminded that she has no choice but to apply the intervention strategies preferred for short-term therapy. For a psychologist, professional supervision is mandated on at least a monthly basis. This in itself often constitutes a normalising force with supervisors sticking to the script of received wisdom. It would be very rare to find a supervisor who encouraged anti-hegemonic practices. Mary discussed her case with a close colleague. Her colleague admitted that she could not see a way to help John within the accepted boundaries, yet still clung to the fear that to step outside these boundaries was tantamount to career suicide.

> Short-term cognitive-behavioural therapy is considered the treatment of choice and is the most commonly understood and practised intervention. It requires a patient to identify thinking patterns that are not helping them, and replace those with more useful or rational ones. Mary's supervisor fails to suggest a way this sort of therapy might be useful in a case where the patient does not talk and does not identify his own feelings. Mary's practice with this patient is not being supported by hegemonic discourse.

If your patient is not cured it may be that he is malingering, mad or bad. If I cannot cure you it may be because you fail the criteria of our service.

Session 6

John: When asked, refuses to promise that he can stay safe.

> You must always guarantee your patient's safety. I can help you unless you are mad or bad. Your patient should always do what I tell you to, or else he may be judged mad or bad. And you may be judged bad.
>
> I have a right to discipline (people who demonstrate) what looks like mad or bad behaviour.

Mary's notes: We have used up four sessions now and I still don't have a clear therapeutic direction to take. He is just beginning to talk. The skin I have lived in as a practitioner is beginning not to fit. I cannot move within it the way this patient needs me to move. Please speak to me ... how do you feel? What has happened?

Session 7

John*:* Senses Mary's rising sense of helplessness and irritation and attempts some sort of explanation of himself. *Speaking always got me into trouble*, he says.

Mary's notes: What have I learned that applies to this patient and his misery? There is nothing in the literature that describes him. He is an exception to every rule I learned, so I have no pattern to follow, no evidence-base upon which to rest my work with him. I don't like him. He makes me go outside the rules to meet him.

Session 8

John: John draws in his notebook. He is a stick figure crumpled on the floor surrounded by other stick figures, all of them angry, wielding weapons.

> Mary does not see what the drawing says because she does not know how to interpret it. The language of healthcare must be verbal.

Mary's notes: What does he think of me? I know he does not feel safe. I know I must do something to make him better. I know I can't abandon him … that would feel unethical. BUT, eight precious sessions gone. I feel helpless and ineffective, and yet although he barely speaks I know John is engaging with me in some way. He is so annoying and frustrating in his lack of cooperation. Perhaps he is not ready to be helped?

> Healthcare practitioners comfort themselves for lack of progress with a patient with the saying that people can only be helped if they are ready to help themselves. It is not the fault of the practitioner, but rather the fault of the "resistant" patient.

Session 9

When Mary arrives for their next session, John is in bed in hospital. He has taken a rusty but dull knife and sawn into his stomach. She gazes unseeing at some little cartoon-like drawings in his notebook while she lectures John about suicide.

John: John feels Mary's irritation and self-protection and shrivels further away from her.

Mary's notes: I think I saw what he was trying to tell me in his drawing. I talked with him about it and he responded. Has been the victim of emotional, physical and sexual abuse at home, at school and at work all his life. All his life he has been different, where difference is not allowed. He is used to being punished, not supported and not loved. He has never been safe in his life. Everything he does is about being safe. Drawing is John's language, his only communication, I have to start from the beginning and learn that language. Where is the evidence-base for this strange way of being with a patient? NB. Refer for diagnostic workup for autism.

Session 10

John: Responds eagerly when Mary arrives for the next session with some larger sheets of paper and some pens for him.

> Health professionals are educated as leaders in the therapeutic endeavour, not as followers. Mary has learned that in order to have a therapeutic program at all with John she has to reverse this and become the follower so he will feel safe. He becomes the leader.

Mary's notes: Stepping right out of my comfort zone now. Gave him paper and pens so he could draw. John remained silently drawing until I asked him to explain the story emerging from the pictures. I'm now only beginning to get the story, but we have only one more subsidised session. I need to keep working with him, but that puts me at a professional disadvantage … nobody is paying?

> It is a matter of professional pride that healthcare workers be paid what they are "worth". To work for nothing is tantamount to agreeing that your work is worth

nothing. If Mary goes down that track it will feel as though she is leaving her professional standing lying in the mud behind her.

Acting Against Hegemony: Post Session 11 and Beyond?

Despite Mary's considerable postgraduate education she finds that the worlds of the academic psychologist and of the practising psychologist are really very far apart. The findings of the academic psychologist do not permeate the practice arena unless they concern the testing of certain therapeutic strategies. There is no space in practice to consider the interplay of the practice of psychology with the sociology and morality of psychology.

At the end of her ten sessions with John, Mary has barely begun to make a connection with him. Mary keeps working with John for many years, but is rarely paid for it. In the process she has flouted almost all the "rules" she internalised throughout her education and practice. Over the last two years John has been seriously ill and has forced Mary to confront the hegemonies of physical medical practice alongside John. John learns he must change his manner and ways of self-presentation to get the best responses from medical and nursing staff. It is not enough to arrive, sit slumped in his chair, make no social contact, refuse to engage in chat and just read his book. He learns he must be grateful for being helped and talked to, and he must respond in kind. Behind this supportive medical attention, however, there is a darker, normalising discourse.

> *The patient should present as cheerful (even if very sick), grateful and compliant, and that gratitude should be expressed constantly in order to receive the best care.*

John is made acutely aware that if the nurses think he is odd or depressed, or just plain weird, they may also assume he might be dangerous, and call for a psychiatric consult. Then John is in for a world of trouble, which extends to Mary, since it is she who negotiates and explains John to the satisfaction of hospital or specialist staff. Inadvisably, John tries the process of drawing with his GP. It had helped him communicate with Mary after all! But it is to no avail. John is scheduled. He writes poorly worded and typically cryptic scribbled notes to thank various practitioners for their support. These only arouse alarm and subsequent mental health notification. John resorts to non-compliance to establish more control over the unsafe medical world in which he finds himself captive. He believes the tests will reveal humiliating information about his past physical and sexual abuse and fears no-one will want to know him after that. He only reveals this fear to Mary after he has caused months of havoc in the system.

> *We have subsumed all human frailties and eccentricities under the banner of mental pathology, medicalising the strange expressions of life, using eccentric behaviour as evidence of mental disease.*

John's indirect (and stubborn) methods of resistance, namely, avoiding doing what he has been instructed to do, only angers and frustrates everyone further, including Mary. People do not like being lied to or manipulated. Does it matter why he is non-compliant?

> *Compliance is part of the responsibility patients have towards doctors in their relationship around medical care. Not to comply carries undertones of stupidity, or*

> *wilful disobedience. Rarely does it matter to a practitioner why a patient does not comply, only that he does or does not.*

John's fear-driven non-compliance causes anger and irritation. Frequently, Mary finds herself explaining John to others and mediating his treatment with other health carers before they will consent to help him once he has disobeyed them.

> *Medical professionals have been given a lot of coercive power. If John does not do as he is told to, or if his behaviour seems too strange, he may be scheduled. All this occurs in the name of duty of care.*

John's case is an extreme one, but not outlandishly so. It is always the exceptions that test the rule, in everything, including health education and practice. John tests the way we do things, and anyone who works with him will be dragged out of the practice mainstream. Many health carers chose to disengage with John rather than open up to him ... they knew they would be pulled along into the slipstream of abnormal discourse with him. Saki Santorelli (1999) imagines a different way for a health professional to pursue engagement with his patients:

> Together we will explore the possibility of learning to open up when we desire to close down, to face with honesty and caring attention what is unwanted and what we habitually reject in ourselves and in others, to be present to others and join with them when we wish to move away…mindfulness has the potential to turn the healing relationship into an intentional sphere of lively collaboration and mutual transformation (p. 2).

DISCUSSION

The story we have recounted here is both socially and historically constructed. It portrays the two actors, the psychologist and the client, in a relational dialectic both between themselves and within a much wider practice arena (Kemmis, 2009). Their relationship is both social and professional. It can be no other way, despite the hegemonic imperative of impartial objectivity on the part of the healthcare practitioner that is historically and contemporarily reinforced and largely unchallenged in practice.

Mary and John's narratives expose the hegemony in practice architecture and in the imposition of government rules and policy on the phronetic judgements of professional practice. The architecture of healthcare delivery constructs John as a marginal and non-compliant patient. John is a marginal patient because he is different. Mary disrupts the economic and social hegemony by moving into the margins of practice, as she negotiates her role to work with John, even though it is not in her interest to do so. By accepting a marginal patient, a practitioner must be prepared to shift into their marginal sphere as an advocate. Mary was marginalised because she disrupted tacit discourses that define the professional role. Mary was also marginalised each time John was scheduled, or each time other practitioners complained about John. Mary had to mediate on his behalf and, in doing so, she challenged the dominant practice discourse.

> The prevailing discourse is that a health practitioner does not fail to meet a patient's needs. Rather, the patient fails to comply with the health practitioner's instructions.

Mary challenged the hegemonic discourse that makes it acceptable for health practitioners to disparage a patient who is non-compliant or who acts outside conventional expectations. She challenged the tacit "rule" that says if a patient is non-compliant he is mad or bad. She looked for, and failed to find, an equivalent "rule" to suggest that health practitioners should consider ***why*** they are failing to meet their patient's needs.

Kemmis and Trede (2010) suggest that "Learning practice entails – joining in – the projects and the kinds of saying, doings and relatings, characteristic of that distinctive kind of practice" (p. 31). They posit that all current forms of practices have consequences, and in order to create reformed practices for the future, practitioners need to understand these consequences (p. 33). As health practitioners act within hegemonic practice discourse and situations, some, such as Mary, in her role as health psychologist, disrupt the embedded hegemony to change their own practices in the present and hopefully, into the future.

CONCLUSION

bell hooks (1994) argued that the exercise of the ethic of love is essential in disrupting the dominant hegemony of self-interest that perpetuates injustice. This requires a capacity to recognise "the interlocking interdependent nature of systems of domination and recognise that each system is maintained" (p. 244). We have come to see within this narrative how essentially true this is, yet how difficult it is to achieve, especially as education for practice does not equip future professions with the awareness and capabilities to do so. This narrative has also shown that individuals can and do exercise their own agency to disrupt unjust hegemonic discourses and practices. This occurs when the health professional is willing to exercise the "power of love" and become an advocate for her client in the face of personal and professional marginalisation.

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Janice Orrell PhD
Professor of Higher Education, School of Education, Flinders University
Adjunct Professor, The Education For Practice Institute, Charles Sturt University

Suzanne Alder PhD
Busby Medical Practice, Oberon Medical Centre

PAULINE TAYLOR AND NARELLE PATTON

25. PRACTICE COMMUNITIES AND LEADERS

In this chapter, we explore notions of practice communities and practice leaders, seeking to illuminate how, and to what extent, different voices are shaping contemporary practice discourse. We use the term "practice communities" to include all who contribute to the evolution of practice through actively instigating change and employing constraint: practitioners; neophytes; society; those with whom who we practice; accreditation bodies; policy-makers and, managers. We take the stance that all participants in practice communities have a right and a responsibility to contribute to the discourse and that practice is co-constituted and embodied. Practice does not exist outside of practising. Practice knowledge is constituted in practice, for practice. In relation to practice leadership, we highlight the increasing regulation and surveillance of professional practice and propose distributed leadership as an alternate leadership model that privileges the embodied nature of practice as well as the largely marginalised voices of everyday practitioners and those with whom they work.

Lather (2007, p. 38) suggests that epistemic inquiry needs to take as its starting point the "doing", the production of knowledge, and "trouble it" at the same time and this is what we explore in this chapter. We examine the primary professional practice discourse, addressing the questions: What is known? How is it known? By whom is it known? We explore whose interests are represented in this discourse and why, drawing on examples from health and education; and we identify the gaps and silences and seek to write these marginalised voices onto and into the primary discourse.

There are obvious challenges in this endeavour. First, this chapter is a written text, which inhibits how marginalised, embodied or voiced knowledge can enter the more recognised and dominant written discourse of professional practice. Second, we are conscious of our authorial power in producing the written text itself. We tackle these problems of representation by drawing on the concepts of dialogic encounter, (Bakhtin, 1981; 1984), marginalia and heteroglossia. Bakhtin characterises a dialogic encounter as one which engages in the ongoing play of voices, voices which emerge from specific historical, political and social contexts, carrying with them traces of specific experiences. A dialogic encounter is one oriented towards an iterative and mutual construction of truth, in this case professional practice knowledge. Cullingford (1994) argues that it is only when the dialogic relationship between official and marginalised discourse is foregrounded that the story can be politically transformative, the canon challenged and new knowledge created. We use marginalia to engage dominant and

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 213-222.

marginalised voices in dialogue by literally writing in and from the margins. Bakhtin (1981) proposes that heteroglossia (Bakhtin, 1981) is the concept of diverse voices coming together, even competing with each other, to articulate their perspective and reality. These heteroglossic juxtapositions in and alongside the text allow us to bring together the voices of those in practice communities and commentary about practice communities (practitioners, academics, managers, those who are practised with and upon, and media), opening up we hope new realms of possibility for practice.

PROFESSIONAL PRACTICE: EMBODIED, EMOTIONAL, RELATIONAL AND SPATIAL WORK

Professional practice is dynamic and experiential, embedded in physical and social contexts, and embodied in, and transformed through, individual and collective performances over time. Despite the centrality of embodied action to professional practice performance and knowledge generation, much contemporary professional practice discourse remains verbal or written This understanding of practice as performance, embedded in material culture and tradition, highlights a central contribution of human (embodied) beings and shared understandings of practice tradition to the enactment of practice. Embodied action, including bodily dispositions, forms a locus of continuity in social practices which can be sustained over time because they are inculcated in the ongoing habits of individual agents (Rouse, 2007).

> *Practitioner*: I have been nursing in the same rural hospital for 30 years. My nursing practice has evolved to meet specific community needs with limited resources. It is not always "by the book" but it is effective. How can this wealth of knowledge be shared with other nurse practitioners and contribute to the evolution of nursing practice?

Ballet provides a salient example of an embodied practice. Ballet has no fixed written texts with dancers required to master steps and variations, rituals and practices; physical memory is central to ballet. When dancers know a dance they know it in their muscles and bones (Homans, 2010). The embodied nature of practice is further highlighted by Kemmis and Trede's (2010) contention that practices are experiential and exist as realms of possibility; as realms of possible action.

> *Practitioner*: But what about all this accountability? What about professional standards? They don't just change what I do, they change who I am (after Ball, 2003).

> Effective practice requires teachers to make judgements each and every day in their particular context. (Fullan & Hargreaves, 2012)

Skilled performances, such as those undertaken by professional practitioners, manifest an embodied sense as they permit flexible responsiveness to changing circumstances and environments. These embodied, skilled performances allow professional practitioners to achieve optimal outcomes for their clients in often uncertain and dynamic contexts. Skilled performances can in fact be considered an exercise of knowledge and therefore cannot be separated from intellectual operations (Ryle, 1949). Ryle also maintained that, for the individual performing the practice, each practice performance represents a new lesson on how to improve future performances. Ryle thus highlighted the interdependent relationship between practice performance or bodily actions and knowledge development, with each relying on the other. This interdependence suggests that meaningful learning in professional practice contexts can be achieved through active engagement in practice performances. In the following quote, Harvey highlights this centrality of embodied knowledge to all that we do:

> Knowledge does not reside in a cupboard or on a bookshelf to be taken out, dusted down and looked at. Knowledge exists in our everyday lives. We live our knowledge and constantly transform it through what we do, as much as it informs what we do. (Harvey, 1990, pp. 22-23).

Thus, professional practices are embodied practices that are enacted in specific contexts (place and time) with the aim of achieving optimal outcomes for specific individuals or groups.

> *Patient*: Optimum outcomes – decided by whom? Where are the voices of people like me who practitioners work with?

It is through practice actions that practice knowledge is developed and refined, for example physiotherapists may know how to perform particular techniques in their hands and these techniques are often refined over time through practice on and with a range of clients.

Physiotherapists may find it difficult to articulate how to perform these techniques without an accompanying physical demonstration. This raises important questions: How does embodied action and consequent knowledge enter a verbal or written discourse? How can embodied knowledge generated by practitioners in practice, for practice, currently be shared amongst practitioners and practice leaders?

> *Patient*: That technique was painful, increased my pain, made me worse – what can you do differently next time to make it better/ decrease my pain/ improve my mobility?

Professional practice as a lived or embodied experience also involves emotional relational, spatial and temporal work. Individuals often enter professions motivated by a desire to help people and make a positive contribution to people's

lives and society more generally which can be thwarted by contextual constraints leading to practitioners experiencing moral distress. As an example, emotional work has been found to be central to teachers' professional identity but at odds with performance-oriented school principals (Hebson, Earnshaw, & Marching-ton, 2007).

Professional practices are enacted with and for a diverse range of people in a broad range of physical, socio-cultural, political and dynamic spaces. Within these dynamic spaces, practice is embedded in distinctive arrangements of people, roles and relationships, constituted in a web of "relating" and "doings" of different kinds of work (Kemmis, 2009).

Professional practice is temporal work. Historically, professions have been defined as groups of individuals who make claims to extraordinary knowledge in matters of great human importance (Hughes, 1959). This claim to extraordinary knowledge has led to professionals being accorded special mandates for social control of matters within their expertise, license to determine who enters the profession, and a relatively high degree of autonomy in the regulation of their practice (Schön, 1983). However, as argued by Ball (2003) and Connell (2009), contemporary professional practice is becoming increasingly regulated. This regulation seems to be driven by an imperative to make explicit (and be accountable for) discrete "extraordinary" knowledge and auditable standards against which practice can be made visible and measured by those both inside and outside of the professions themselves. Professional practice cannot be reduced to technical competence or clinical standards. It involves significant emotional understanding and emotional labour as well. (Hargreaves, 1998).

> Teaching is not simply about knowing your subject … Good teachers are not just well-oiled machines. They are emotional, passionate beings who connect with their students and fill their work and their classes with pleasure, creativity, challenge and joy. (Hargreaves, 1998, p. 835).

In contemporary practice then, professional regulatory bodies have a dual role; to set standards of knowledge and practice for those within a profession and make these explicit and auditable to those outside the profession. This is problematic in a number of respects. Professional standards (see Connell, 2009) reduce and codify professional practice into only those elements of practice that can be open to inspection and control.

> *Media:* Teacher quality under scrutiny (Sydney Morning Herald, 13 December, 2012).

> Standards are often seen as a means to lift … professional status [and] … leadership. Claims to professional status are more likely to be taken seriously where there is a demonstrated capacity to articulate and to measure what counts as accomplished practice. (Ingvarson, Anderson, Gronn, & Jackson, 2006; AITSL, n.d.)

Standards, by their very nature are inflexible and are devoid of context. Furthermore, the embodied and emotional aspects of professional practice tend to be absent, as are the voices of those who are practised on or with. This rigidity means that there is "… restricted space for spontaneity and creativity as teachers struggle to reach government targets" (Day, 2004, p. 14).

> *Media:* There are not enough teachers with the educational standards and content knowledge to teach effectively in key areas such as maths and science and even literacy. Only last week a survey by the NSW Mathematical Association revealed a crisis in the classroom (Sydney Morning Herald, 18 February, 2014).

The codification of professional practice into standards takes and encourages a static, inflexible and exclusionary view of practice and knowledge; it does not acknowledge the fluid and relational nature of practice reality. Professional standards can, and do, powerfully shape and constrain practice while simultaneously marginalising particular voices in practice communities and excluding embodied, emotional, relational and spatial knowledge. Professionals need the capacity to generate new knowledge in and about practice to address problems and needs that cannot be predicted in advance. Such an approach is unlikely to encourage dispositions of exploration, investigation and critique which are essential to innovation and knowledge evolution in and about practice.

The Australian Institute for Teaching and School Leadership's (AITSL) *Professional Standards for Teachers* which were developed with extensive consultation, provide a salient example of the problems inherent in representing professional practice as (merely) standards.

> *Teacher*: What about passion? What about creativity? What about all those things that make teaching vibrant and meaningful?

Professionals need to constantly adapt codified knowledge to unique and changing practice situations to achieve optimum outcomes for those with whom they work. This is critical for professional practice to be relevant and effective. The AITSL standards categorise teacher practice into three domains: professional knowledge; professional practice and; professional engagement. Nowhere in the standards is there mention of knowledge *generation* in and from practice. Moreover, professional learning is discursively constructed as external and separate from practice. Teachers are to "… apply constructive feedback from colleagues to improve professional knowledge and practice; participate in learning to update knowledge and practice, targeted to professional needs and school and/or system priorities and; use the Australian Professional Standards for Teachers and advice from colleagues to identify and plan professional learning needs" (AITSL, n.d.).

A further example of the regulation of professional practice is the increasing use of protocols and patient pathways to direct patient care in health settings. Treatment protocols are usually underpinned by quantitative research findings and as such are viewed to be best practice. The importance of evidence-based guidelines for practice to ensure patient safety and positive health outcomes cannot

be overstated. However, the evidence base underpinning such protocols is often not contextualised and refers to general rather than specific circumstances. Such evidence-based treatment protocols and patient pathways cannot always provide optimum care solutions for all individuals in all circumstances.

> *Patient*: I had a big operation yesterday and am feeling terrible today. I didn't want to get out of bed. I felt so sick. The young doctor said I had to; it would be for the best. I vomited all over myself: the bed, the floor, the nurse. I felt so embarrassed. It took forever to clean up. Now I am back in bed, feeling exhausted … why was it necessary to get out of bed when I was feeling so sick?

Furthermore, continued reliance on such protocols reduces professional practitioners' ability to discern and implement different treatment options that achieve better outcomes for particular individuals in particular circumstances and in response to ever-changing practice contexts.

The effectiveness of institutions in which professionals practice is increasingly evaluated on the basis of output measures linked to concepts of productivity (Pitman, 2012). Ball (2003) states that, "The performances (of individual subjects or organizations) serve as measures of productivity or output, or displays of 'quality', or 'moments' of promotion or inspection. As such they stand for, encapsulate or represent the worth, quality or value of an individual or organization within a field of judgement". As an example, physiotherapists work in healthcare environments with escalating fiscal constraints and demands for accountability that also require the establishment of collaborative partnerships with clients, caregivers, peers, colleagues and other health professionals (Ajjawi & Patton, 2009).

> *Patient relative*: I really liked the way he joked with my grandfather, talked to him about the cricket, made a real connection with him while he was doing his exercises … I wish more health professionals were like that …

These increasing requirements for productivity and accountability placed on professional practitioners by contemporary workplaces highlight the manner in which professional practices can be shaped by organisational and political interests. Managers, chief executive officers and politicians can therefore be considered as significant and potentially powerful members of practice communities. In this section we have identified the complex, fluid and relational nature of professional practice and practice communities. This complexity and fluidity is in part due to the dynamic nature of contemporary workplaces (changing demands of organisations and service users) as well as the broad range of people who shape the enactment and formation of professional practices.

PRACTICE LEADERSHIP

Building on our previous description of the complex and dynamic nature of professional practice and our concerns at how practice can be constrained through

regulatory bodies and institutions, in this section we propose that practice is best conceived, not as standards but more as a flexible phenomenon that is distributed amongst all members of practice communities (including managers, designated leaders, practitioners, clients/service users and student practitioners). Rapidly changing and complex societal contexts demand new views on practice leadership and the generation of practice knowledge. While hierarchical leadership models have long been central to institutional functioning, there is a growing awareness of limitations of these conventional forms of "top-down" leadership to meet contemporary societal demands (Davison et al., 2014). Practice leadership viewed as authentic, fluid, distributed, inclusive and transformational is required to meet rapidly expanding and complex societal demands as well as professional practitioners' ethical societal obligations.

In contrast to this view of authentic, distributed and fluid leadership, the relative status of the professions has been largely correlated with the extent to which they are able to present themselves as rigorous practitioners of science-based professional knowledge. This professional foundation on science-based knowledge underscores the important contribution of the written discourse (professional journals, textbooks, policies, procedures, guidelines and practice standards) on practice formation and perpetuates the view that academics, scholars and researchers who generate and distribute evidence-based practice knowledge are contemporary practice leaders.

> *Professional practitioner*: As a professional practitioner how is my voice heard? I work in a rural area with limited access to professional development opportunities, the internet and professional journals – how can I keep up with the discourse let alone contribute?

However, as with regulatory bodies, this view of practice leadership de-emphasises the embodied and emotional nature of professional practice and practice knowledge, the application of professional judgement, expertise and individual discretion in decision making. Regulatory and evidence-based leadership structures largely marginalise the voices of every day practitioners who may not be acknowledged researchers, student practitioners and those people who seek and use professional services.

Models of authentic leadership that conceptualise leadership as a quality of interpersonal relationships that empower everyone in practice communities to imagine and grasp opportunities for change (Davison et al., 2014) can provide a vehicle for practice-generated knowledge to inform practice evolution. One of the most prominent of these new models of authentic leadership is distributed leadership. Distributed leadership is a bottom up, grass roots approach that develops and enhances the skills and knowledge of all those in an organisation (Tomlinson, 2012). Individual professional practitioners are required to step up and lead in situations where their expertise is critical to the achievement of positive outcomes for others. Distributed leadership can bring about the vision, commitment and engagement needed to balance the fluid and complex needs of clients, professionals, organisations, governments and society more generally.

Holistic views of distributed leadership should include, in addition to professional practitioners, those people whom practitioners serve. At the core of professional practice lies the ethical and emotional aim of achieving optimal outcomes for clients in their unique situations. Professional practice is therefore always particular, relating to a specific individual (or group of individuals) in a specific circumstance, and always seeks to achieve the best outcome for each individual. This view of ethical practices firmly positions the people with whom professional practitioners work at the centre of professional practice and therefore at the centre of practice communities and the generation of practice knowledge.

Person-centred perspectives have developed across many disciplines including health, education, psychology and community services. The movement towards person-centred practice has been informed by humanist values, in response to authoritarian or paternalistic approaches across organisations that can disempower and dehumanise service users (Trede & Haynes, 2009). Person- centred approaches are clearly visible in organisational vision and mission statements, service protocols and in educational institutions' curricula. Further, many professional services are now being viewed as purchasable commodities (health and education provide salient examples) with clients expecting to be fully informed and to take a more assertive role in decisions relating to their care and education. The current growth in information technology has led to consumers having greater access to knowledge and potentially a greater ability to shape practice. Despite this widespread espousal of person-centred practice there is little evidence that service users have the capability to influence practice formation.

Change can be promoted by service and professional leaders, by practitioners who remember their original ethical and emotional motivation to help others and through the actions of constructive champions (both overt leaders and quiet achievers) who engender positive and pervasive change within health and education organisations and who foster positive experiences and outcomes for service users (Patton & Higgs, 2014).

CONCLUSION

In this chapter we have embraced a broad and inclusive view of practice communities and have illuminated to what extent different voices are shaping contemporary practice discourse. We have argued that all members of practice communities have a right and a responsibility to contribute to practice discourse. However, many voices are marginalised in the primary discourse. Organisational and political interests shape contemporary professional practices, with academics, researchers, regulatory bodies and organisational managers having a strong influence on practice discourse while the voices of every day practitioners and service users are largely silenced. This is, in part, due to the written nature of practice discourse, which de-emphasises the embodied knowledge developed by practitioners in practice for practice. Professional standards can make explicit the specific disciplinary knowledge of a particular field but can also constrain which particular elements of practice are valued. We have proposed distributed

leadership as an alternative leadership model that privileges the embodied nature of practice and provides an inclusive way forward that embraces the largely marginalised voices of everyday practitioners and those with whom they work.

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Pauline Taylor PhD
College of Arts, Society and Education
James Cook University
Adjunct Senior Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

Narelle Patton PhD
The Education For Practice Institute
Charles Sturt University, Australia

MARCELLE TOWNSEND-CROSS AND RICK FLOWERS

26. PROFESSIONAL EDUCATION AND INDIGENOUS AUSTRALIAN ISSUES

Towards Uncomfortable Pedagogies

There is a growing commitment by Australian universities to educating future professionals – be they for example, social workers, teachers, nurses, lawyers - to play a role in making workplaces and communities fairer and less racist for Indigenous Australians. In this chapter we seek to describe and discuss various strategic approaches that universities have taken to meet this commitment. Educating future professionals about and for Indigenous Australians is complex and we are cautious about recommending any single, especially formulaic, approach. But we do present an argument that more attention should be paid to enabling non-Indigenous students to focus less on learning about Indigenous Australians and more about structural privilege. This approach can be called privilege studies and entails the practice of uncomfortable pedagogies.

UNIVERSITIES CHALLENGING RACIST AND PRIVILEGED PERSPECTIVES OF FUTURE PROFESSIONALS ABOUT INDIGENOUS AUSTRALIA

A growing awareness that racist ideological assumptions in the majority society were significant contributing factors to socio-economic disparities experienced by First Australian peoples was addressed in the 1996 revised *National Aboriginal Education Policy*. This policy required that all students be taught about First Australian peoples, recommending that Indigenous Studies become part of mainstream curricula as a way to combat racism and effect social change in line with national Reconciliation goals (Burridge & Chodkiewicz, 2012). The field of Indigenous Studies in higher education has been increasingly developed where today, all thirty-nine Australian universities offer Indigenous Studies across the gamut of academic disciplines in undergraduate and postgraduate contexts (Ma Rhea & Russell, 2012). By privileging anthropological and psychological theories Indigenous Studies has, however, historically undermined First Australian identities and knowledges (Mackinlay & Bradley, 2012).

Whether offered as specialised subjects, degree courses or through the "Indigenisation" of curriculum, the broad purpose of Indigenous Studies in higher education is to cultivate enhanced understanding of the diverse identities, colonial experiences, current realities and aspirations of First Australian peoples. As non-Indigenous learners make up the greater percentage of students undertaking

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 223-232.

Indigenous Studies (McGloin & Carlson, 2013) much Indigenous Studies curricula are designed to provide the professional skills perceived to be needed for working with, and providing services for, First Australian peoples and communities (Mackinlay & Bradley, 2012). While current higher education policy now commits to the "embedding of Indigenous perspectives and knowledge into curriculum, teaching, and graduate attributes" (Australian Government Department of Education, 2014), there is contestation as to whether Indigenisation or specialised curriculum is more efficacious (Hart, Whatman, McLaughlin, & Sharma-Brumer, 2012) and there is limited research that supports a deeper understanding of this complex field (Ma Rhea & Russell, 2012). Indigenous Studies curricula discourse and the theoretical and pedagogical approaches employed across the Australian higher education sector are as diverse as the theoretical, political and disciplinary persuasions and aspirations of the First Australian and non-Indigenous academics who teach it (Nakata, Nakata, Keech, & Bolt, 2012).

Indigenous Studies curricula ranges from the anthropological study of "traditional" pre- and post-contact cultures and societies, historical study of dispossession and colonial oppression, the sociological study of contemporary Indigenous issues, through to critical philosophical and political critiques of knowledge production at the intersection of First Australian and western knowledge systems (Nakata et al., 2012). An emerging field of enquiry is Critical Indigenous Studies, "marked by analyses of contemporary colonising power in its multiple forms in different contexts" (Moreton-Robinson & Walter, 2008, p. 1). In a similar vein Martin Nakata et al. see value in framing Indigenous Studies in terms of "an effort to think about the implications of coloniality" and the "politics of knowledge production in Indigenous Studies" where students develop new terminology to articulate and explicate the complexities of meanings at the cultural interface (2012, pp. 133 & 136). A broad outline of approaches to Indigenous Studies includes:

- Cultural awareness and cultural competency (e.g. McGloin & Carlson, 2013)
- Anti-racism and critical anti-racism (e.g. Moreton-Robinson & Walter, 2008)
- Indigenous standpoint approaches (e.g. Nakata, 2007)
- Anti-colonial and decolonising approaches; Critical Indigenous Studies (e.g. Nakata et al., 2012).

Notwithstanding recent theorising and research there remains a dearth of empirical evidence to validate assertions that current approaches to Indigenous Australian Studies in higher education are effective in challenging racist ideologies and fostering solidarity between future professionals and Indigenous Australians (Mackinlay & Barney, 2012).

VARIOUS APPROACHES IN PROFESSIONAL EDUCATION CURRICULA TO INDIGENOUS AUSTRALIAN STUDIES

Although First Australian people have progressively contributed to the development of Indigenous Studies as "subjects" they continue to be "objects" of

study. As Nakata argues, "whilst Indigenous Studies in the academy will always be study about us, we must shape it to ensure it is also study and inquiry for us" (2004, p. 15). Exposing, problematising, challenging and disrupting racist ideologies about First Australian peoples is a necessary precondition to shaping Indigenous Studies in higher education to create possibilities that professionals will better serve the interests and aspirations of First Australian peoples. Some scholars (e.g. Nakata, 2007) advocate the use of theory as constructive – George Dei agrees, but asserts that "theorizing must…offer a social and political corrective" (2008, p. 8). As such, we will now review broad approaches in professional practice curricula to teaching Indigenous Studies: Indigenous knowledges, anti-colonialism, anti-racism, pedagogies of conscientisation and discomfort.

Indigenous Knowledges

The articulation and explication of Indigenous knowledges by Indigenous peoples has gained momentum in the academy in recent times. Defined by Lester Rigney (2001, p. 1) as "Indigenism", First Australian scholars describe their knowledges as comprising both what is at times termed "traditional" or "heritage" knowledge, as well as embodied knowledge of the colonial encounter and the realities of the modern world. First Australian knowledges and the underpinning philosophies, are described as ancient, complex, holistic, collective, dynamic, contextual, contingent and indivisibly embodied in people and places (Dei, 2012; Waltja-Tjutangku-Palyapayi, 2001). But we wish to emphasise that we do not position First Australian knowledges through the typical gaze of an old-fashioned anthropologist and so they do not constitute solely outdated "knowledge about ceremony, kinship, creation and land" (Stewart, 2002, p. 15). Instead, Indigenous Australian scholars study the ways imperialism and colonialism enact material and intellectual appropriation, racism, sexism, classism, assimilationism, meritocracy and other oppressive ideologies (Dei, 2010; Dodson, 2003; Nakata et al., 2012). Under the colonial gaze, First Australian knowledges have been treated as "*sapienta nullius,* nobody's knowledge" (Morrissey, 2003, p. 190) and appropriated, marginalised or excluded (Hart et al., 2012). Where First Australian knowledges have been included, they have been "fragmented and specialised as scientists and humanitarians pick at the bits and pieces that fit with their interests and disciplines" (Nakata, 2002, p. 285). In the fields of education, humanities, health and social science, First Australian knowledges have not been presented as discrete and complete knowledge systems but rather, as lesser knowledges, referred to as "cultures", "perspectives", "belief systems", "ways of knowing" and "world views" (Carey, 2008, np).

Despite recent theorising and assertions it is complex, relevant and current, First Australian knowledge "still occupies very little curriculum and pedagogic space" in higher education (Hart et al., 2012, p. 719). Therefore, new learning environments need to be created where "a healthy multiplicity of knowledges" can "co-exist" (Dei, 2010, pp. 89-90) – and First Australian knowledges are framed

complexly with a combination of knowledge about heritage and the ongoing colonial encounter (Nakata et al., 2012).

Anti-Colonialism

In his historical study of its development as a resistance discourse, Arlo Kempf defines anti-colonialism as a "strategic approach to decolonization" (2009, p. 15). Anti-colonial thought emphasises the power and agency of Indigenous knowledges as foundational to political and moral consciousness-raising and the struggle for emancipation (Cesaire, 2010). If successful colonialism is that which represses or destroys the knowledges and cultures of the colonised, then Indigenous knowledges and cultures are the power-base of resistance (Cabral, 1974). Anti-colonial thought is "the epistemology of the colonized" (Dei, 2009, p. 4).

It is important to distinguish between post-colonial and anti-colonial discourses. The positive contribution of post-colonial discourse is to focus on identity-based (e.g. gender) struggles. But this can have the effect of reducing anti-domination discourse to a "universal crisis of identity" where "collective struggles [are] undermined, discouraged and disqualified from respectability" (Gandhi, 1968, p. 263). Furthermore, the concept of post-colonialism suggests misleadingly that colonialism is over.

The resurgence of anti-colonial theory is partly an Indigenous response to post-colonial discourse (Dei, 2008). But there are also shortcomings in anti-colonial critiques of western colonialism. For instance, they can uncritically position western and Indigenous knowledge systems as binaries, where western knowledge systems are dismissed as "bad" to be replaced with "good" Indigenous knowledge systems. This "simplistic oppositional analysis" fails to recognise the complexity of the cultural interface (Nakata et al., 2012, p. 127). While anti-colonial critiques are an entry point for Indigenous Studies, the end point needs more than reification or fetishisation of First Australian knowledge systems as the singular "solution" to disparity and inequity (e.g. Nakata et al., 2012, p. 132).

Anti-Racism

Anti-racism can be broadly defined as combative strategies that seek to alleviate the material, social, political and psychological effects of racism (Berman & Paradies, 2010). Anti-racism strategies encompass cross-cultural training, multicultural community development, and pedagogies informed by critical race theory.

Each of these strategies have shortcomings. The importance of learning about First Australians' historical and contemporary colonial experiences to develop what is variously referred to as cultural -awareness, -sensitivity, -respect or -competence is long recognised. But merely learning about the "Other", tends to pathologise First Australian peoples, doing little to challenge institutional or ideological racism (Walter, Taylor, & Habibis, 2011). Indeed, learning about the "Other" can reinforce racist ideology by essentialising cultures and cultural

differences between groups, by uncritically reinforcing ideological racial categorisations and by framing racism as inter-group "misunderstandings" (Aveling, 2012). Anti-racist strategies should move beyond goals of tolerance and harmony to acknowledge unequal relationships of power. Models that mostly focus on learning about the "Other" and the process of "self-reflection" where learners "become aware" of "their" racism are problematic (Shore & Halliday-Wynes, 2006; Todd, 2011). The first problem is the expectation that a self-reflective process is rigorous enough to enable learners to appreciate the complexity of racism. Second is the assumption that racism can be attributed solely to individual pathology, rather than the result of ideological indoctrination and structural inequity (Jeyasingham, 2012). Finally, anti-racism strategies can work to reinscribe racism (Garrett & Segall, 2013). The discourse of "cultural connection" dwells on romanticised constructions of First Australian knowledges and experiences which inform and benefit non-Indigenous society. Dominant-culture epistemologies, social practices and structures are assumed as *the* solution rather than as problematic (Todd, 2011).

PEDAGOGIES

In this section, we discuss pedagogies of conscientisation and discomfort as means to have Indigenous Australian voices better heard in professional practice education.

Popular Education and Freire

Paulo Freire's emancipatory strategies for oppressed learners work towards critical consciousness or "conscientization" with the goal of empowering learners to undertake their own research and planning to use their own knowledge and experiences to bring about social justice. Freire's pedagogy assumes that oppressed groups and individuals experience conscious and unconscious internalisation and submission to overt and covert oppression. For Freire, "the oppressed cannot perceive clearly the 'order' which serves the interests of the oppressors whose image they have internalized" (2000, p. 62). As Bob Pease points out: "This notion comes close to blaming victims for their own victimisation" (2010, pp. 5-6). While we recognise "truth" in Freire's notion of magic consciousness there are ample examples where oppressed groups, both in Australia and abroad, have well understood and resisted oppression. Indeed "critical consciousness of oppression" (Pease, 2010, p. 5) has not been internalised in a fatalistic manner but has often been the foundation for successful social and political activism that has resulted in positive social change (Bandler, 1989; Mandela, 1994).

We remain committed to the emancipatory project of working with the "oppressed" but like Pease believe it necessary to also work with those who are privileged so that they "acknowledge the role they play in oppressing others" (Pease, 2010, p. 5). Freire does speak of the necessity of radical transformation of the oppressor, but does not articulate a clear pedagogical framework for the

conscientisation or "humanisation" of the oppressor; instead he describes an abstract "moral, ethical and political identity transformation process...of unlearning" (Allen, 2002, p. 18). Applied unproblematically in modern western contexts such as Australia, Freire's pedagogy can backfire because it does not challenge normalised individual identities of social privilege (Allen & Rossatto, 2009). In using critical pedagogical tools such as "empowerment, student voice, and dialogue" Elizabeth Ellsworth found that these tools "were not only unhelpful, but actually exacerbated the very conditions we were trying to work against, including Eurocentrism, racism, sexism, classism, and banking education" (1989, p. 298). Without carefully constructed and clear theoretical approaches and pedagogical strategies, attempts to support privileged students' ideological and political conscientisation are prone to ineffectiveness (Allen, 2002).

Uncomfortable Pedagogies and Intersectional Privilege Studies

Oppression cannot be fully understood, challenged or dismantled unless its accomplice, privilege, is equally understood, challenged and dismantled (Mcintosh, 2012). Kim Case and Morgan Hopkins point out that oppression and privilege "are inseparable as co-dependent structural forces" (2012, p. 4). There is a long tradition of theorising the nature, conditions and outcomes of oppression; however, the nature, conditions and outcomes of privilege, "understood as a class of advantages" (Bailey 1998, p. 109), have remained under-theorised (Goodman, 2001). Analysis of privilege as a normalised system of interacting and intersecting conditions that manifest in divergent ways across differing contexts (Case & Hopkins, 2012; Pease, 2010), has pedagogical implications for hearing Indigenous voices in professional studies. Understanding privilege and oppression as relative can be intellectually, psychologically and emotionally difficult for the privileged to relate to (Hook, 2012).

"Uncomfortable pedagogies" (Leonardo & Porter, 2010), where power and ideology are challenged, are likely to produce strong emotional responses in the classroom. Defensiveness, fear, frustration, resentment, anger, feelings of victimisation and persecution, distress, guilt, and other negative emotions are common responses to learning about privilege for both non-Indigenous and First Australian learners (Case et al., 2012; Mackinlay & Bradley, 2012). Privileged learners might withhold contributions to class discussion for fear of being labelled as an oppressor for what they say (Leonardo & Porter, 2010, p. 150). Learners, frustrated, resentful and angry at suggestions they might be relatively privileged can respond defensively with the charge of "reverse racism" – that they are being victimised (Shore & Halliday-Wynes, 2006, p. 6). Alternatively, learners can suffer from feelings of guilt and distress when they accept that their relative privilege contributes to the oppression of others and perceive themselves as the oppressed see them (Pease, 2010, p. 178). Non-privileged and relatively oppressed learners can experience similar emotional responses for different reasons (Leonardo & Porter, 2010, p. 147). Vehement emotional responses are to be expected in

classrooms where power and ideology are challenged and these responses are recognised as necessary steps for the acknowledgement and arbitration of privilege.

Uncomfortable pedagogies rub against the grain of Australian university policies that require the maintenance of "safe" educational environments where all students are dealt with equal respect and without harassment or discrimination (Leonardo & Porter, 2010). In classrooms that challenge power and ideology, however, does the absence of harassment equal safety? "What counts as safe? For whom? Under what conditions? At what cost for others in the course?" (Shore & Halliday-Wynes, 2006, p. 10). Theoretical frameworks and pedagogical strategies described by Diane Goodman (2001) and Ann Curry-Stevens (2007) might be effective to manage and work productively with strong emotional responses in risk-laden learning environments. Goodman presents a coherent and instructive guide for working with dominant-culture learners (2001). She draws from intellectual and social identity development theories, to inform the design of pedagogical strategies appropriate to learners' current skills and competencies, which "allow us to see that students' responses are often developmentally related, that students are not just being stubborn or narrow (pp. 48-58). This helps us to be "more empathic and less judgmental" (2001, p. 189). Goodman, in concert with Peggy McIntosh (2012), Tracie Stewart and Ted Denney (2012), emphasise that a sense of hope for social change, for a better world, is crucial for privilege studies to be effective for learners and educators.

Privilege studies recognise that oppression and privilege are interdependent conditions to be equally attended to if social inequity is to be challenged and changed. Effective privilege studies are difficult and uncomfortable pedagogies that occur in risk-laden learning environments where strong emotional reactions are to be expected. Mindful, carefully planned and scaffolded learning strategies concerned with attending to the cognitive and emotional needs of privileged students, and committed to investing in building confidence, skills and motivation for social change intervention, provide vital clues for constructing cogent Indigenous Australian Studies pedagogy.

CONCLUSION

So many forces continue to push Indigenous Australians to the margins of society. Professional practice education can play an important role in changing this, enabling social justice for, and addressing racism towards, Indigenous Australians. We wish to emphasise that by critiquing various approaches in professional practice education – including those that place value on First Australian knowledges, anti-racism, anti-colonialism and Freire's pedagogy – we are not dismissing them. Instead we are extending them by drawing attention to privilege studies. We acknowledge there is common ground between privilege and the long-standing tradition of whiteness studies. We prefer, however, the concept of privilege studies because it draws attention to inter-sectionality, in other words multiple axes of privilege including race, but also gender, class and sexuality. For

educators of future professionals there are substantial implications if they draw on privilege studies because necessarily it will require enacting uncomfortable pedagogies.

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Marcelle Townsend-Cross BA, MEd
School of Education
University of Technology Sydney, Australia

Rick Flowers PhD
School of Education
University of Technology Sydney, Australia

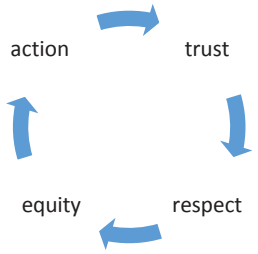
NARELLE PATTON AND MAREE DONNA SIMPSON

27. HARMONISING DISCOURSE THROUGH WORKPLACE LEARNING

In this chapter we explore workplace learning (WPL) in professional entry education as a space for the harmonisation of two sources of practice knowledge. The first is developed through scholarship and research and the second is developed through practice performance in authentic workplace contexts. It is relevant to note that after graduation, practitioners continue to learn through practice in workplace settings and continue to generate practice-based knowledge. So many of the observations presented in this chapter relate similarly to graduate practitioners.

During WPL experiences students can construct professional practice knowledge through the implementation of strategies and skills learnt at university, in real practice contexts. In these contexts students engage with the complex and dynamic world of practice including political influences, such as those arising from changes to government policy, environmental influences for instance, new models of care, and workplace challenges such as geographical remoteness. Students and practitioners refine and innovate practice as they rapidly react to changing conditions in order to produce optimal outcomes for their clients. Thus WPL can become a crucible for insight and innovation. We contend that practice innovations often remain at the margins of practice and that WPL provides a way to bring them into the centre of practice and its discourse. WPL experiences open up opportunities for students and academics to bring contemporary knowledge (scholarship and research) into workplaces, and to influence scholarship (academic knowledge) by bringing emerging practice-based knowledge into universities.

Through this chapter we also examine the idea and strategy of critical transformative dialogues as a vehicle for practice innovation (see Trede and Higgs, 2010). We contend that practice transformation requires more than serendipitous moments; it requires focused and critical dialogues that seek to promote constructive transformations, underpinned by relationships founded on trust, respect, equity and purposeful actions. The harmonisation of practice theory developed through scholarship and research with



J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 233-240.

that developed in practice through the bridge of workplace learning can facilitate the construction of an agile and responsive practice approach able to positively react to the rapidly changing demands of societies in the globally connected 21st century.

STUDENTS HARMONISING THEORETICAL AND PRACTICE DISCOURSES

WPL plays a critical role in the experiential construction and testing of students' theoretical knowledge, forming a core element in many professional education programs. Learning in workplace environments provides students with opportunities to test theories learned in academic study and to refine skills through client interaction under the supervision of qualified personnel (Casares, Bradley, Jaffe, & Lee, 2003). In short, each student through active engagement in workplace activities is harmonising theory learnt in academic settings with practice (as enacted in workplaces). New practice knowledge is constructed as students adapt their academic know-how to develop interventions designed to achieve optimal outcomes for particular individuals in particular contexts.

Many professional education programs are located within universities with professional education being grounded in research, scholarship and professional practice. All Australian university courses must comply with the standards provided by the Australian Qualifications Framework (AQF). For example, graduates at the level of bachelors degree are expected to have gained broad and coherent knowledge and skills for professional work and for further learning (AQF Council, 2013). The academic content of professional education programs often privileges knowledge developed through research and scholarship. As an example, simulation, as part of an academic program may provide effective scaffolding of students' practical and reasoning skills (without risk to patients or clients) but can also reinforce the use of evidence-based practices learned within university programs. In contrast, WPL experiences can enable students' active construction of professional knowledge through engagement in authentic workplace activities.

WPL real consequences from actions

WPL enables theory - practice dialogue

In workplaces students are actively engaged and therefore experience real consequences for their actions. As an example, students in clinical workplaces develop plans of action for patients with real (not simulated) illnesses or injuries, and the implementation of these plans has real consequences for both patients and students. Ideally these interventions will represent an appropriate blending of academic know how with the way things are done in practice contexts. Physiotherapy students, for instance, during clinical placements have reported broadening their repertoire of patient assessment and treatment techniques beyond what was learnt at university through learning practice strategies from their supervisors and other physiotherapists (Patton, 2014). At worst, students will simply apply academic knowledge with little or no appreciation of contextual issues or they will unquestioningly follow practices as implemented in the workplace. Students can experience strong pressure to conform to workplace practices. For example, physiotherapy students have described a strong pressure to conform to existing workplace practices, including documentation and treatment approaches, which significantly shape their practice and their learning

(Patton, 2014). In such cases, innovation does not occur, practice does not transform, no new practice knowledge is created and the clients' best interests may not be served.

We contend that in order to maximise the potential of WPL experiences to spark practice innovation, students should be assisted to undertake critical transformative dialogues with practitioners and academics. They need to be empowered and equipped with the ability to open respectful dialogues with practitioners that question taken-for-granted practices. In so doing students will be able to deepen their own understanding of contemporary practices, critically construct their personal practice strategies and also, potentially, contribute to practice transformation in their practice communities.

DISRUPTING PRACTICE

Professional practices are dynamic and constantly evolving in order to meet changing societal and client demands. This practice evolution is dependent on disruption. Focused and critical transformative dialogues can have a powerful role in disrupting and advancing professional practice (Edwards-Groves, 2013). During WPL experiences critical transformative dialogues open up multiple opportunities for practice disruption. Students, as newcomers in practice contexts are ideally placed to critique and meaningfully shape current practices. Students typically have recent evidence-based practice scholarship underpinning their practices and have not yet accepted "the way things are done" in particular contexts. On the other hand, their academic learning often lacks the depth and complexity of understanding that experienced practitioners have gained in practice. To fully harness the power of practice-learning possibilities students and workplaces need to understand the importance of, and possess capabilities required for, engagement in critical transformative dialogues. For instance, students should be encouraged to question the practices of established practitioners (in a mode of mutual respect) and practitioners should be encouraged to ask students to share their academic learning.

Unfortunately on entering workplaces students often find that they are not well placed to question or disrupt practice. This can be due to a number of factors such as their student status (often very low in workplace hierarchies), their status as temporary visitors in workplaces, the knowledge that their performances are being assessed (often by workplace personnel) and a perceived lack of openness of workplace personnel to critique. Students will often comply with directions from other members of staff, even if they disagree with them because they don't believe it is their place to disagree with experienced staff (Patton, 2014). This perception makes it difficult for students to determine the extent to which they should ask questions about workplace practices then propose and justify their own ideas about such practice dimensions as patient assessment and treatment interventions. Students often refrain from challenging current practices unless they perceive that those practices are actually dangerous (Patton, 2014). In these circumstances powerful opportunities for practice transformation are lost.

For WPL spaces to realise their potential of becoming crucibles for insight and practice innovation both students and practitioners should be prepared for engagement in critical transformative dialogues. Academic staff have an integral role in this preparation. Practitioners involved in WPL should be prepared for students respectfully critiquing practice by asking questions such as: Why this particular technique? Can you tell me why

For change to happen something has to be disrupted

this other technique is not being used? What might happen if ...? Similarly students should be prepared through the development of critical thinking and communication skills (including appropriate language) to undertake respectful, critical appraisal of the practices they encounter in workplaces. The development of these capabilities would ideally be introduced during academic learning before students undertake work placements.

CONNECTING PRACTICE AND ACADEMIC DISCOURSE

For many people, WPL has been viewed as something that individual students do when in authentic practice environments. However, practice and academic contexts can be meaningfully connected when WPL is viewed as a relational triad between individual students, practitioners and academics (see Figure 27.1). WPL then becomes a social process with all stakeholders playing an active role in bridging the gap between university learning and the workplace. We recommend critical transformative dialogues and their consequent actions as a vehicle for meaningfully connecting academic and practice discourse.

Figure 27.1. The relational triad in WPL

The following vignette highlights the benefits of critical transformative dialogues in relation to practice-based learning and providing opportunities for more active collaboration between students, practitioners and academics.

> Mary is a final year pharmacy student and John is a final year physiotherapy student on placement at "Rural Town" Hospital in New South Wales, a state on the East coast of Australia.
>
> After two weeks of placement Mary and John have found that practice at Rural Town Hospital is different from the way that academics talk about it. At university, the academic staff, describe working with other health professionals as standard practice. At Rural Town, not all the health professional team are on staff and on-site and several patients have been referred back to their general practitioners and community health professionals to be managed under a chronic disease collaborative "care plan" with occasional reviews by specialists either at Rural Town or, depending on the condition, at the larger hospital in Regional Town, a further two hour drive away. Mary and John have found that health

professional numbers are low resulting in heavy workloads, and frequent supervision by recently graduated practitioners instead of more experienced staff. Dietetic, occupational therapy, podiatry and speech pathology services are not provided on-site rather they are provided through telepresence or videoconferencing. At a team meeting, discharge plans for Agnes Grey (pseudonym), a 66-year-old retired accountant, living 14 kms outside Rural Town, with no family and complex health needs, raises concerns for both Mary and John. In Rural Town hospital, the standard care pathway specifies discharge after three days of care and most of the other practitioners and managers seem happy to discharge Agnes. Mary and John are concerned but don't know what they should do since their supervisors also seem accepting of the discharge plans. On the weekend, Mary and John drive to the small town where Agnes lives and visit the pharmacy since it is open on the weekends. Sam, the pharmacist, is aware of the limited access to health care but describes how the community health practitioners work together to meet patients' needs for care. He advises that specialists, and a community dietitian, physiotherapist and optometrist from Rural Town travel to see patients on a set day every week.

When Mary and John return to Regional Town University, they share their experiences with other students and academics at the post-placement de-briefing session. When they do, some of their peers also disclose situations of patients being discharged back to small communities where health care needs have to be met through innovative partnerships. This provides a forum for discussion about advocacy and pioneering practices. Academics at the university decide to explore this with the practitioners in research projects to establish feasibility and sustainability of community provision of professional services, publishing the results with the community practitioners and in so doing contribute to and shape the professional practice discourse.

This vignette highlights the complex and dynamic nature of contemporary healthcare, and the consequent need for practice innovations. In this vignette, WPL has contributed to the everyday practice discourse through the intersection of students, practitioners and academics (both as educators and researchers) with contemporary practice. This social nature of WPL has illuminated the importance of relationships as connectors in the model of practice theory harmonisation presented in Chapter 2. Few academics are able to maintain first hand engagement with practice. Instead academics often maintain practice currency by working with practitioners and seeking student feedback following WPL experiences. Knowledge of contemporary and emerging practices assists academics to engage students in meaningful discussions as they prepare for, or return from, WPL and to develop scholarship and research projects which explore these experiences further. Such research may be partnered by the practitioners whose work provides the stimulus, and/or by the student(s) who shared the innovative or developing practice, engaging all three in practice discourse. New knowledge generated in this way can also meaningfully inform curriculum development, for example by inviting practitioners into teaching spaces to interact with students and seeking practitioner input into the development of case studies used in teaching or assessment. Reciprocity in the

form of academic staff offering professional development sessions for practitioners could further strengthen theory and practice connections.

WRITING INTO THE DISCOURSE FROM PRACTICE

WPL in authentic practice contexts has been described as a crucible for practice development (Patton, 2014) and therefore can be considered central to practice-theory harmonisation (refer to the model of practice-theory harmonisation presented in Chapter 2). During WPL, elements of contemporary practice (practitioners and pracademics), theoretical practice developed through research and scholarship (academics, pracademics, researchers and theorists) and active testing of practice theories (students) interact to shape the development of people and practices (see Figure 27.2).

Figure 27.2. Potential participants in practice transformative dialogues

A key to catalysing this practice transformation in the workplace-learning crucible is the development of authentic, respectful and empowering relationships. As students encounter the realities of practice, often for the first time, they are in a unique position to identify and critique taken-for-granted practices. However the achievement of this transformation requires a space where students, practitioners and academics are empowered to openly and respectfully share their views and collaboratively generate solutions to identified problems. WPL, as described in the following vignette can provide such a space.

> Jane has been an academic WPL coordinator for many years and over this time has established strong relationships with many WPL supervisors. As part of her coordination role, Jane routinely discusses the students' placement progress with WPL supervisors. During one such conversation, Tom, an experienced clinician and supervisor, raises a concern. Alex, a student he is supervising is reluctant to follow a new treatment protocol, as it is different to what has been taught at university and the evidence-base (in the literature) to support the new protocol is

> weak. Tom has developed this new protocol through extensive and reflective experience in Intensive Care, and the protocol has enhanced patient outcomes through overall decreased length of stay in intensive care and ultimately earlier discharge times at his health service. Tom acknowledges that the protocol has not been formally researched or published in a peer-reviewed journal. While Tom is a very experienced clinician he has no research experience and is unsure how to test his protocol in a way that would enable it to be published. Jane offers to mentor Tom to enable him to research his protocol and also suggests that Alex could be invited to research the protocol as an honours project with Tom co-supervising the project.

This vignette clearly identifies the relational dimensions of the WPL crucible and its power to transform practice and practice discourse. In the first instance, Alex was able to question Tom's protocol and engage in an open and critical dialogue about his concerns with implementation of the protocol, as it was contrary to his academic knowledge developed at university and it lacked a research evidence base. Secondly, Tom's ability to discuss this issue with Jane was facilitated by their open and trusting relationship. Finally, Jane's willingness to undertake a research project with Tom and Alex opens up possibilities for the investigation of relevant and contemporary practice issues. In this circumstance, opportunities to innovate practice and meaningfully contribute to the practice discourse have been acted upon. Through transformative critical dialogues Tom's innovative practice can be brought from the margins of practice to the centre of shared practice knowledge and make a positive contribution to the ongoing evolution of practice and development of practice theory.

It is also worth noting that practice-generated knowledge is a different way of knowing, not automatically an inferior one

This vignette also draws attention to the authoritative voice of written discourse as evidenced in Alex's reluctance to trust practice knowledge (Tom's protocol) and highlights the need for practice knowledge to enter the written discourse in order to contribute to ongoing practice theory. Finally, consideration must also be given to gaining support for these types of collaborative research projects from both university and health service managers. Unfortunately, good intentions alone will not overcome budgetary, workload and reporting requirements that shape the work of many professionals in contemporary organisational contexts. Therefore the criticality of managerial support cannot be over stated.

RELATIONSHIPS CENTRAL TO PRACTICE THEORY HARMONISATION

In this section we draw together the ideas presented in previous sections to illuminate how the relational nature of WPL contexts, in particular, can powerfully contribute to practice theory harmonisation. Relationships are central to students' construction of professional knowledge in WPL contexts. As an example, physiotherapy students have reported that relationships formed with clinical educators, other physiotherapists, nursing staff, medical and allied health staff, patients and their families and other students strongly influence their learning during clinical placement experiences (Patton, 2014). This is consistent with other recent WPL literature that describes the centrality of workplace relationships to learning (Boud & Middleton, 2003; Fuller, Hodkinson, Hodkinson, & Unwin, 2005). Building on these findings, we have proposed critical

So, I wonder, are relationships also central to university learning?

transformative dialogues underpinned by trust and respectful relationships as making a significant contribution to the evolution of professional practices through practice theory harmonisation. This understanding places relationships at the centre of practice theory harmonisation.

WPL experiences open up powerful opportunities for the development of enduring relationships between students, practitioners and academics. These relationships, founded on respect and trust, facilitate practice innovation through the ability to critique and share concerns about current practices, introduce new ways of practising and facilitate practitioners' ability to enter the written discourse.

CONCLUSION

WPL experiences provide a unique context where multiple practice voices (practitioners, academics, pracademics, researchers, theorists and students) and multiple discourses (practice, research and scholarship) can be brought to harmonise to meaningfully inform ongoing development of authentic and relevant practices and to contribute to the shared professional discourse. Central to this harmonisation of practice and theoretical voices is the development of authentic relationships grounded in trust and respect. It is only in these relational spaces where critique is not only encouraged but embraced and all players are empowered to enter practice and theoretical discourses, that meaningful practice theory harmonisation and practice innovation can occur.

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Narelle Patton PhD SFHEA
The Education For Practice Institute, Charles Sturt University, Australia

Maree Donna Simpson PhD
School of Biomedical Sciences, Charles Sturt University, Australia

SECTION 5

The end is never
a full stop:
but a comma, an opening,
an opportunity !!

MARKING TRAILS AND STIMULATING INSIGHTS

This section reminds us as editors, authors and readers of this book that the book is both the reporting as well as the product of the collaborative inquiry and writing retreat experiences and insights of the authors. Chapter 28 provides visions of practice and professional practice discourse marginalia moving into the future. Readers are asked to reflect on the visions proposed and how these might impact on their practice and discourse future.

The writing retreat experiences are brought to life in Chapter 29. The chapter speaks of the quilt the participants made to reflect our experiences at the retreat and the insights we took forward into our post-retreat writings.

In reaching the end of this book, we have not reached the end of our participation in shaping our own practice discourse and in contributing to the wider discourse of professional practice. We look forward to continuing this journey.

Consider - what can be, what is likely to be and what ought to be

Joy Higgs

Au Revoir
Hope the insights and ideas in this book stimulate
thoughts that inform your journeys in life, practice
and scholarship

What directions will your discourse
musings take? What questions will direct
your future journey?

FRANZISKA TREDE AND DEBBIE HORSFALL

28. FROM DISCOURSE TO VISIONING

Eliciting Future Practice and Marginalia

We start this chapter by parading the professional practice discourse on the historical stage. This then sets the backdrop for our discussion of visioning practice and marginalia into the future. Most accounts of the past are at the same time a preparation stage for new beginnings. At times there are smooth transitions from past to present but at other times there are abrupt stops and sudden starts. We then draw out the inevitable and essential opacity of practice. We discuss emergent new speculations about possible future practices and marginalia. We disrupt a seemingly smooth historical flow by discussing current game changers of practice discourses and muse with science fiction to envision what frames practice and marginalia in a post digital, hyper historical and post human world. We ask what will happen to practice discourse as the new public sphere increasingly blurs the professional-educational and public-personal boundaries. What will lead future professional practices and how will politics and power be redistributed in coming eras? In mobile conditions that reduce distances, gaps and blur boundaries who will be the experts, the clients and the learners? What will marginalia look like as neoliberalism continues to radiate the world? We conclude that in the mobile age, discursive conditions have radically revolutionised the possibilities for refreshing practice discourses. There is a need more urgently than ever before to theorise about the human condition and its purpose in a prospective post-human era.

SCOPING THE PRACTICE DISCOURSE

Practice has a social function. To be human means to be social and to be discursive (Derrida, 1982). Discourse and practice are mutually constituted. Discourse is a way to describe and give meaning to practice using language. With discourses, practices can be shared, interpreted and understood. As discussed in Chapter 1 in this volume, discourse can be formal and informal, written, verbal and symbolic. Professional practice discourse relates to all aspects of professional practice including knowledge, relationships, contexts and authorships. While formal practice discourses have a tendency to be authoritarian and prescriptive, and may overlook institutional, political, and interpersonal constraints, informal practice discourses have a tendency to be localised and specific therefore diversifying and dispersing ideas of practice, yet enabling practitioners to develop and own their practices and to have agency (Clarke, 1994).

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 243-254.

The practice discourse as a relational system produces texts about practice, practice theory and social theories of practice. There are many practice discourse traditions with various hierarchies and structures to help conceptualise knowing and doing practices. Goodyear & Zenios (2007, p. 358) asserted that "[s]ince the co-construction of knowledge occurs through discourse, epistemic games offer a uniform way of analysing knowledge building and social interaction". Epistemic games are models, lists, hierarchies and structures which have been constructed to better understand how knowledge is co-created with practice.

What practice discourses have in common is that they write about everyday activities and life worlds. The practice discourse explores knowledge, mind, body, things, agency and structures. So many players, as evidenced in this volume, write into practice discourses that it is no easy task to identify the key thinkers who write or have written into the practice discourse. Whatever list of thinkers is put forward to trace historical developments of practice discourse, it will reveal paradigmatic bias and presupposition of the person who produced this list. Being aware of this risk, we start our discussion of the historical developments of practice theory drawing on Barnett, Schatzki and Reckwitz, three contemporaries, who provided commentary on recent practice discourse leaders and who they regard as the key thinkers of practice theory.

Barnett (2010, p. 15) lists Aristotle, MacIntyre, de Certeau, Bourdieu, Schön and Argyris, Heidegger, Levitas, Wittgenstein, Habermas, Gadamer, Ricoeur and Charles Taylor as key practice theorists. By comparison, Schatzki (2012, p. 13) lists Bourdieu, Giddens, Dreyfus, Charles Taylor, Lyotard, Reckwitz, Kemmis and himself. Reckwitz (2002) lists Bourdieu, Giddens, (later) Foucault, Garfinkel, Latour, Taylor and Schatzki, but suggests that Max Weber should be seen as the founder of practice discourse because he developed a theory of action. Reckwitz (2002, p. 244) contends "[a]fter all, 'practices' form structures of action which in some way are treated by all kinds of social theories stemming from the tradition of action theory". These thinkers can be labelled practice theorists because they conceptualised human action and agency.

What is noteworthy is that this broad list of practice discourse leaders comprises theorists and not practitioners themselves. Might they have contributed, intentionally or unknowingly to the mind-body, thinking-doing, writing-being dichotomies? Their most common denominator of practice representation is that practice is a relational, human and organised activity. They start from thinking and theorising about practice. Unlike practice-based practice discourses (see Chapter 2 in this volume) these practice thinkers have not started their theories from empirical, let alone their own practice experiences, that they have sensed through their own bodies. Furthermore, we cannot help noticing that the list of practice theorists offered above are all male. *Our* list of female thinkers about practice would include those above *and* Arendt, bell hooks, Lather, Fenwick and Knorr-Cetina. No doubt each reader will have a few more names to add and would strike out some names on this list.

Do you think this has changed? What about trees or mobile technology? Don't they practise too? What are the inter-objective discourses?

This discussion connects with the post human in some ways. This is about spaces and places and environments and not putting humans in the centre of everything. So how do trees understand us? And cats?

Within each practice discourse there is a definition of practice which frames what we can say, do and know. Some definitions focus on an external, objectified view of behaviours. Others define practices with an external yet social view of behaviours; others explore human-object interactions; yet others focus on individualised intentional actions; and at the other extreme some thinkers see practices as the unfolding of cultural traditions. Some traditions frame practice as situated, embodied, gendered, discursive and related. Others frame it as the sayings, doings and relatings (of a group) and yet others as knowing, being, doing and becoming (Higgs and Titchen, 2001). The framing of practice discourse is closely intertwined with the framing of practice itself and both together share some philosophical underpinnings as listed in the Table 28.1 Practice paradigm and practice interest.

Table 28.1. Practice paradigm and practice interest

Practice paradigm	**Interest in practice**
Empirico-analytical	External evidence
Ethnography	Culture
Phenomenology	Lived experiences
Hermeneutics	Perceptions
Social discourse analysis	Linguistics and sayings
Participatory action research	Agency and social change
Actor network theory	Human-object interactions

All of these practice lenses are alive today and are used in practice discourses. Nevertheless we can identify trends, and in the next section we trace them for the last 40 years.

HISTORICAL DEVELOPMENTS OF PRACTICE DISCOURSE

We contend that practice cannot be captured in a textbook alone. For example, in medical practice, knowing about surgery is not the same as doing the surgery; knowing about the law is not the same as making judicial decisions. Textbooks are important but they are insufficient in embracing practice and hence in capturing the complete discourse of practice knowledge and in explaining practice diversity. There are endless possibilities about how textbooks are interpreted for practice just as there are endless possibilities about how observed practices can be interpreted, clustered into themes and developed into theories. Analogies between theory and practice seem to rely on shared interpretations – or those things we agree to agree about. These mutual understandings of practice, tacit knowledge or a shared world view can be thought of as a shared practice discourse among a group of similar minded practitioners. In this way the discourse continues on, through people agreeing to continue it. So we can see that people are both the creators and practitioners of discourse too.

In the last 40 years there has been an intensified focus on what practice is really like and how "practising" contributes to knowledge about practice. Thinkers have argued that practice is so much more than propositional knowledge and technical skills. The idea of knowledge has been expanded from propositional to non-propositional knowledge. Furthermore, knowledge has been placed in close relationship with action; indeed, knowledge has been conceptualised as action (Arendt, 1998). The outcome of this type of thinking is that practice is seen as a strongly interwoven assemblage of knowing and doing. According to Arendt (1998) practice is engaged and participatory as opposed to disengaged, disembodied and purely objectified doing, as in rule following. The underpinning assumption of this position is that knowing that cannot appropriately be acted upon in a given practice situation is not worth knowing about. This idea also embraces the dialectic notion of knowing: that practice and knowledge create each other, they are inseparable. For Arendt, action is placed in the centre of practice. Knowing doing and doing knowing are strongly interwoven through acting, or actions.

This way of seeing knowledge/action as enmeshed was not always the accepted view. In the 1980s the professional practice discourse was dominated by measurable competencies and visible actions with a focus on individuals. Primacy was given to practice as a de-contextualised, non-paradigmatic, emotionally detached, scientific and individual activity. Knowledge was reduced to empirico-analytical approaches to knowledge generation. Skills were reduced to techniques that were unique to a profession or occupation. Attitudes were secondary to knowledge and skills and understood in narrow relationships to knowledge and skills. Most features of practice that cannot be observed or measured were dismissed as soft and unimportant or worse as non-existent.

In the 1990s the focus turned to social and cultural perspectives of professional practice. It became clear within the discourse that people do not practise in isolation but within an organised web of activities where some people work within the core and others at the periphery of practices. The term *community of practice* (Lave and Wenger, 1991) entered the practice discourse highlighting the centre-ing of social and relational aspects of practice. Communities of practice and the socialisation process of entering and leaving a practice community are examples of relational perspectives to practice. Communities of practice have been further explored through gender, race and language lenses.

In the 2000s attention changed to focus on what practitioners actually do and by asking the question *what is it really like to practise*? The spotlight was on activities that relate to each other and together make up a complex web of practices. Schatzki, Knorr Cetina & von Savigny (2001) coined the term the *practice turn* which also revived many related practice traditions. These include actor network, socio-material, and neo-phenomenological perspectives and interpretations of time and space. Knorr-Cetina (1999) concluded from her body of research about practices in science laboratories that practice remained a rich yet contested term. The age old tensions remained, nevertheless, between legal-scientific and ethical-

professional systems; logic efficiency and cultural reasoning; and between individual and social practices.

We can see that over the last 40 years practice discourse has expanded its scope and conceptual understandings from narrow cognitive and behaviourist definitions of individual practices defined by fragmented competencies. The emphasis on collective practice, communities of practice was a logical development. The focus back on action that occurred with the practice turn in the 2000s is evidence of furthering the practice discourse to embrace cultural conditions, actual bodies, and context. Practice discourses conceptualise knowledge and action, agency and structure, subject and object, often in a particular hierarchy or model. Some models are more pragmatic, phronetic, epistemic or technical than others. Theorising, like practising, is underpinned by values, purposes and interests. It seems inevitable that practices have both essence and margins. We still need philosophy, reflexivity and binaries to advance practice discourses, or perhaps we don't?

At this point in writing the chapter we wondered why we thought that knowing the history of practice discourse should be important. Is such historical knowledge liberating or explanatory? Are we self-congratulatory by claiming an authoritarian voice on practice discourse? Are we perpetuating and conforming to a historical linear way of thinking or could we use this historical overview as a point of departure for future visioning? We argued that it is crucial to locate historical developments in their historical context. Practice, discourse and power are mutually constitutive and regulatory. Furthermore, we believe that in order to understand the present, and possible future, we need to know what has come before, to be able to trace and name the past and to illuminate its effects, and to be actors, rather than pawns. It is, after all, important to name the world for ourselves.

The effects of articulating, or naming, practice theories are manyfold. One of them is to help practitioners view their practices from different perspectives and enable them to reposition themselves in the perspective of a better "fit". Practice theories "are ways of breaking with cultural traditions of human self-perception, changing them and opening up 'new' possibilities of self-understanding" (Reckwitz, 2002, p. 257). Practice theory cannot be developed in the head alone – it requires empirical studies. A connection between theory and practice, as well as a distinction between practice and theory are both inevitable. Creating some distance between the doing and knowing of practice can actually be helpful. The distinction needs to be made between understanding and embodying the knowing and doing in practice.

Some people would say this is 'being conscious' or having 'intent'

THE OPACITY OF PRACTICE DISCOURSES

The term practice is embedded in wider concepts such as philosophy, social sciences and humanities, comprising beliefs, traditions, ideology and paradigms (Turner, 1994). It is a difficult undertaking to establish universally agreed upon categories for practice traditions and their related discourse. Practice can be sorted into deductive and inductive models. The former give primacy to cognitive, "in-the-head" modes whereas the latter focus on embodied, "in-the-body", modes of

practising. Practices are shaped by legal, public and professional rights. Practices also have moral, ethical and political dimensions. Professional codes of conduct can be seen as norms that seek to control practices. Professional values and codes of conduct bring clarity, definitions and distinctions to professional practice. They are important for professional boundaries, assertions and claims. However, since practice – and this includes professional practices – are human activities that occur in cultural contexts, these codes and definitions cannot be seen to predict and determine knowledge, decisions and actions universally.

There are contingencies, as well as moral and professional judgment dimensions that require practitioners to make situated decisions and practise contextually. In short practitioners need to take responsibility for their own actions. Practices can be explored through their structural hierarchies and systems or through human agencies and relationships and reflexivity. There are visible and measurable activities as well as invisible and tacit activities that comprise practices. These categorisations delineate a rather simplistic binary of fact-value distinctions which remain inadequate to do justice to the complexity and diversity of practice. To reduce this simplicity requires movement between these two poles of structural hierarchies and human agencies. Searching for connections and similarities as well as distinctions will help identify a way of practising that embraces both poles and changes practice.

Like practices, discourses can conserve or change over time. They can describe broad core principles or pay attention to particular detail. Gondo and Amis (2013) distinguish between practice discourses of acceptance and practice discourses of reflexivity. They contend "that the discourse used to establish widespread acceptance of a practice actually suppresses the emergence of the discourse required to disrupt the passive transmission of established patterns of interaction within organizations" (Gondo & Amis 2013, p. 230). Dominant acceptance discourses can run the risk of silencing reflexivity and smothering sceptical counter discourses. A thriving practice discourse is not a homogeneous entity but is shaped by contradicting perspectives, and tolerating these sub- or counter -discourses in the dominant discourse. As with most phenomena though, there is a hierarchy in practice discourse and this seems to be also shaped by professional bodies, education systems and the media.

> Although discourses remain relatively stable for periods of time, they are at the same time fluid and changeable. The boundaries between discourses are not fixed; discourses slip and slide into and out of one another. (Quinn, 2012, 72-73).

Practices are moderated by discourses that speak to underlying interests, for example economical, cultural, gender, political, technical, social or personal interests. Practices and discourses are not benevolent, or apolitical. Over time and with external influences, components of practices persist, others cease to exist and yet others newly emerge (Kemmis & Trede, 2010). Without practice discourse it would be limiting and virtually impossible to make practices meaningful, interactive and sharable. Discursive practices are dynamic, unstable and have the

potential to strengthen or destabilise dominant practices. Together with practice dynamics, practice discourses are continuously unfolding. The only comment that remains stable about practice discourses is that they are always contested, opaque and dynamic.

HYPER HISTORICAL DEVELOPMENTS

What is new and disruptive for practice and marginalia is that the social context has become increasingly complex, global, mobile, diverse and fluid. Bauman (2005) coined the term *liquid times* to give a label to neoliberal developments in recent years. In liquid times, structures and practices liquefy before they can solidify. In liquid times, practices and knowledge are fluid. Living with constant change has implications for how we practise and what values and principles underpin what we do. What is valued in liquid times is action over reflection. To be seen to be doing something is preferred over hesitating and deliberating. Fast solutions are rewarded over slow problem posing, even when quick fixes disregard long-term consequences. Neoliberal values favour a free market capitalism that is more about instant gratification than long-term sustainability.

Superimposed on liquid times are digital and global contexts. Together these phenomena disrupt the social and human context for practice discourses and its future. With the advent of digitalisation and particularly web 3.0, the way practice discourses, practice and marginalia are generated has been profoundly disrupted. Although cognition, communication and cooperation have always been key elements of building civil society and conducting human activities, with digital technologies the nature of relationships to knowledge, place and time are changing.

These concepts need rethinking. We need to theorise the entanglements between the social and material (Latour, 2005), working and learning (Orlikowski, 2010) as well as core and margins. Professional worlds are no longer mediated by technology but, rather, they are led by it. New material possibilities, computer algorithms and virtual spaces are changing the practice landscape. The concepts of time and space are challenged and transformed through the ubiquitous possibilities in the mobile and digital age. It is possible, for example, to work on several projects at the same time with people in dispersed geographical places.

With increased use of technology in professional practices there are claims emerging in the practice discourse that we are entering the post-human era where humanism – one of the founding philosophies in the caring and service professions discourse – is seen as inadequate and lacking. This opens the space for the material, the non-biological and the differently human to be seen as having agency in and of themselves. This means that the human being is no longer central to our view of the world and that our view of social relations will have to change. For example, we see how the material environment shapes our interactions and our being and becoming (see Fenner, 2011 and Lassen, 2012 for example). The human condition as we have come to know it, is no longer entirely recognisable as fully human:

> … homo technologicus, (is) a symbiotic creature in which biology and technology intimately interact, (so that what results is) not simply "homo sapiens plus technology", but rather homo sapiens transformed by technology (into) … a new evolutionary unit, undergoing a new kind of evolution in a new environment (Longo, 2002, p. 23).

This sub-discourse also claims that not only is the fully human body being replaced but that human beings are being replaced by technologies in making decisions and acting on those decisions in some areas of professional practices. The discourse on human-human interactions, human-object interactions is now turning to a reversed order of interactions, the object-human interactions. And, if we take this further, it is possible to imagine that the delineation between human and object may disappear altogether, as Longo states above. In the more distant future we will not just literally embody technology we will be technology: cyborgs. Think for example of implanted technologies – be they health-related or communication technologies; the very real possibility is that in the near future, people could be cared for by "carebots" with AI (artificial intelligence). Driverless cars and trains as examples of technologies which will make life and death decisions for us, are already a reality. Some see this as emancipatory, releasing humans from meaningless tasks – for others it heralds a rising dystopic future. Whichever way you see it, our practices will change exponentially.

The award winning UK television drama *Humans*, that aired internationally in 2015, is based around the story line of a series of anthropomorphic robots called synths. One of the subplots provides an interesting view of caring practice in the future. An aging character called George needs help to stay in his own home as he ages. In order to do this the National Health Service provides a "carebot" who resides with George. This carebot is able to monitor heart rate and blood pressure remotely and can communicate directly with George's GP for dietary and lifestyle advice. George is not the carebot's primary user/owner which means that its instructions to look after his health can border on physical restraint to prevent him harming himself. There were certainly many examples in the show of the carebot being controlling and potentially abusive and George was under constant State surveillance via the carebot. Notice that in this vision of the near future the care workers have been replaced but the GP has not! It could be that this possible future is just a natural progression of hyper capitalism. There is no money to be made from kindness or the touch of a hand. There is, however, from the production of such advanced robotics.

As Floridi (2015, p. 53) comments, our thinking, doing and relating "is fluidly changing in front of our eyes and under our feet, exponentially and relentlessly". We are witnessing a change that is based on technological development. He claims that we are in transition from historical to hyperhistorical times. In historical times humans used tools to enhance their practice and interactions whereas in hyperhistorical times, humans start depending on technology-enabled data processing. Humans lose their supremacy over technology. "Added-value moves from being ICT-related to being ICT-dependent" (Floridi, 2015, p. 52). Practice discourse is no longer about who created it but how it is created. With connectivity,

connectedness and global networks there are no longer single authors, there are no longer primary texts or cores of practice. Everybody can start a blog, write into texts and decentre core practices. Who is going to review information uploaded onto the web? How are contributions monitored for quality? In hyperhistorical times practitioners need to have connectivity and participatory capabilities. The online space is the infosphere that blurs private with public and personal with political spaces.

The communicative spaces for practice discourses have been dramatically changed with the advent of digital technology and web 3.0. Traditionally the relatively closed and elitist professional discourse which occurs in scholarly peer-reviewed professional journals, in books by reputable publishers and closed professional conferences has been opened up to the public sphere via the Internet. The Internet can be seen as the public sphere and mediator between the private and professional spheres. Fuchs (2008) asserts that with the mobile age boundaries are becoming increasingly blurred.

People representing any kinds of diverse groups and communities can have a voice in the Internet. Lunt and Livingstone (2013, p. 95) argue that with the rethinking of the public sphere in the mobile age the "importance of inclusivity, diversity, identity" can be adequately addressed. McKee (2005) appeals to the use of blogs to test, challenge and imagine what is possible. By using the Internet as the new public sphere, practice discourses make core and margins opaque. Dominant perspectives can be destabilised and previous marginalised perspectives can have a voice and presence that can be shared globally.

McKee argues that everyday lives, experiences and thoughts can be shared on the Internet and reduce the distance between core and margins. With increased access to the Internet and open authorship, techno-optimists claim that digital technology enriches the practice discourse. Whether we agree with this or not, digitalisation is a game changer in the way we practise, relate to each other, communicate with each other across professional boundaries and talk about practice. The connectivity via the Internet changes who can author "information", how we use knowledge, how we make decisions and in what context this discourse occurs. The mobile, digital professional can work in dispersed geographical locations and conduct various work activities dynamically.

Professionals can conduct multiple conversations online with various others and in multiple projects. People, objects and information are mobile across the globe. With digital technology, discourses can now be democratised and marginalia can flourish. Much more rapidly and immediately new forms of subjectivities presented by professional or non-professional people are becoming more acceptable and they destabilise traditional authority and subordinate roles in professional practices. Reflections, evaluations, reviews and experiences of receiving goods and services (practices) can be published mostly without any editing processes in online platforms. For example, think of Airbnb where both the consumer and the provider of the service write a public review of each other. This is a profound change in relations of power. Perhaps we will see similar movements in destabilising relations between those who practice and those who are practised upon.

Oskar Negt (2014), a contemporary philosopher and critical theorist claims that the future power and source of strength will be about utopia because utopia is the new realistic. It is not utopian but neoliberal thinking that produced the present context. Economic rationalists who believe in facts and market profits have brought us the current complex, global problems together with the financial crises and never-ending Middle Eastern conflicts. Negt urges us to rethink what it means to be human, and to preserve human dignity and social democracy. He claims that there will be no humanity and dignity without humans upholding and practising these important things.

Encouraged by Negt's appeal to utopian musings we play with futurist thinking as follows. In times of super complexity and increased specialisation a new practice discourse conceptualises practice as a complex web of activity across profession boundaries. With global problems, such as global warming, food safety and energy crises leaders are looking to diverse disciplines to inform decision making. Global issues require trans-disciplinary actions. With global problems there is a need to have skills to solve problems.

Future practice is no longer about expert knowledge and professions carving out their knowledge territory. Instead boundary work and trans-disciplinary expertise is required that can engage with complex problems. Professions will give way to problem-focused practices. Knowing will become more important than knowledge itself. With increased complexity and specialised professional practices, trans-professional approaches to providing services to clients are required. For example, the healthcare practice discourse is a field of practice where hyper-professional approaches that include patients and carers is needed in order to ensure effective, timely, safe and efficient healthcare services. Medical expertise is important but no longer sufficient and remains incomplete.

CONCLUSION

Emergent practice discourses include ideas about exploring conditions of possibilities, openness, imagination, becoming and storytelling. Practice is a social and material activity and the emergent discourses are increasingly trans- and hyper-disciplinary. They combine ideas of culture and nature – history, biology and anthropology – to form the primacy of life and being alive where the environment is enmeshed with doing (Ingold, 2011). With the Internet, public spheres are traversing and interrupting private, professional and public spaces. The extent to which this blurring of spaces changes practice discourses, practices and marginalia, is unfolding. Will professional practice become a technology-led human activity underpinned by object-subject interactions? Or will professional practice become a human-led technology-mediated activity? Or will it be something else entirely?

Practice discourse in the mobile age is at a turning point and it is yet to be seen if professional discourse practices realise a more democratic, collaborative and inclusive practice discourse. We believe that practice discourses need to be alive, dynamic and continuously emergent, and that they should not exclude people or ideas, or create rigid boundaries. Instead of being closed they need to remain open.

Yet not all claims and contributions have equal value. They should be scrutinised through critical lenses and purposes to give rise to new practices. Future visioning of practice discourse needs to yield ethical conversations about how to improve future practices that strengthen the common good and a predominantly human world.

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Franziska Trede MHPEd, PhD
Professor and Co-Director, The Education For Practice Institute
Charles Sturt University, Australia

Debbie Horsfall PhD
Professor, School of Social Sciences and Psychology
Western Sydney University
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

JOY HIGGS AND WAJEEHAH AAYESHAH

29. OUR JOURNEY

Creating a Legacy for Professional Practice Discourse

This chapter serves three purposes. It presents the research approach adopted by the team who conducted the research underpinning the book (which is a product of that research). It portrays the processes involved in the discourse of the retreat participants (about 2/3 of the book authors) who set out to explore practice discourse and to understand our research phenomenon by living it. And, it reports the legacy that the authors have gained and also left behind them.

THE RESEARCH

The research project, of which this book is part, sought to examine the nature of professional practice and the discourse on professional practice, particularly as represented by literature in the field. The research approach that was adopted, blended hermeneutics (Higgs, Paterson & Kinsella 2012), collaborative inquiry (Bray et al., 2000), critical inquiry (Trede & Higgs, 2010) and critical transformative dialogues (Trede, Higgs, & Rothwell, 2008). The inquiry occurred across five phases: conceptualisation and visioning (by the editors), forming the group of retreat participants and additional authors and their preparation (reflection and pre-reading), the retreat engagement, collaborative inquiry in the writing teams and their writing evolution through editing and revisions, and finally the editors' polishing of the book through integration, reflection and tying together of book themes. In each phase marginal comments provided ideas, critique and extension.

The participants in the project included academics and professional practitioners, particularly experienced writers and professionals with a deep interest in professional practice and practice discourse. Two groups of participants were involved in the project: those who attended a five day writing retreat and commenced their collaborative inquiries as a whole group and also in chapter writing groups at the retreat, and those not able to attend the retreat plus some authors who were invited after the retreat to complement the writing strengths and topic interests of the retreat authors.

THE RETREAT

A key part of the collaborative inquiry was a 5 day writing retreat to which most of the authors were invited. The retreat was held in a conference centre/guest house in

J. Higgs and F. Trede (Eds.), Professional Practice Discourse Marginalia, 255-264.

the Blue Mountains, New South Wales. The retreat operated on a number of levels. The participants as a whole, engaged in think tank activities to debate and examine the nature of professional practice and practice discourse. The findings of these deliberations are reflected in the earlier chapters in this book. Participants were interviewed about their experiences in practice and discourse. They also worked individually and in chapter groups, discussing and writing their chapters. There were also many incidental or "coffee chats" about professional practice discourse among the retreat participants. These conversations occurred beyond chapter groups but they no doubt informed, expanded and enriched authors' thinking and understanding of professional practice discourse.

Planning the Retreat

The book was planned over ten months by the three discourse leaders – Joy Higgs, Franziska Trede and Debbie Horsfall. We built on two core thinking spaces. The first was the previous book on professional practice that a number of us had contributed to: *Professional Practice in Health, Education and the Creative Arts* (Higgs & Titchen, 2001). That book, also involved a writing retreat at the same venue. The second space was the time interval since 2001 that was occupied by many critical transformative dialogues: written and verbal, textual and visual, literary and experiential of the various participants.

Inviting the Discourse Creators and Reflectors

The participants were selected using a range of criteria. Some were selected for their experience in different practices, particularly professional practice and higher education. Many came from the caring professions, and we sought to balance this by subsequently inviting people from the physical sciences, technical professions and the discipline of history to join the team. Most were experienced scholars but, where relevant, less experienced writers were paired with advanced writers. Some brought a depth of current experience in practice along with the social and professional discourse of lived practice. Some were international scholars leading

dialogue partner and questioner. All engaged in critical transformative dialogues and collaborative inquiry around the core themes in this book.

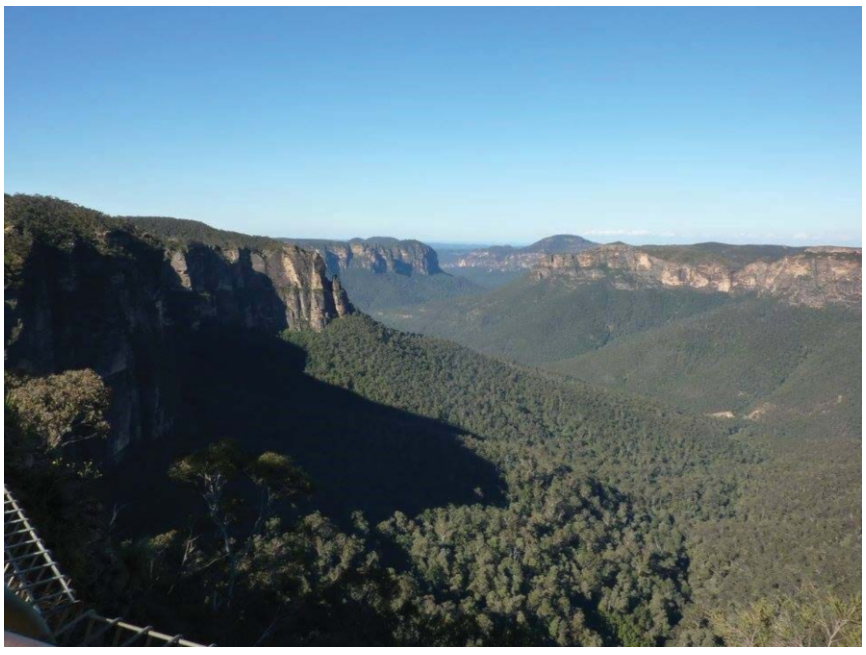
Entering the Discourse Space

The first aspect of the discourse space was a thinking one. The editors recognised that the topic of professional practice and practice discourse would be a research interest of some of the participants but more a lived experience or tool to enter other scholarship areas, for other participants. So, we began to create the space prior to the retreat by setting up a website where we provided a wiki of key terms (e.g. discourse) and a blog to invite participants' input. The website also included information on the program, venue and research strategy and introduced each of the participants – with photographs and background information. Pre-reading was emailed to the future "retreaters" and located on the website and each person was invited to send their own suggested pre-reading. Many of the pre-readings became references in the chapters in this book. Through their pre-reading and pre-retreat reflections people came to our shared debate space with a level of preparation and readiness for debate and collaborative conversations. It is true to say that many also came with some trepidation and nervousness, so the early phases of introductions and team building, valuing differences and alternative viewpoints, was an important part of the program.

The physical space was known to the organisers, from the previous book. We planned the program around common areas of the guest house (a large lounge area, a very large dining table that we could all sit around with notebooks and laptop

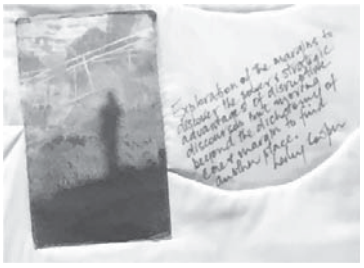
computers, a breakfast room where people could sit in groups around tables). There were also many indoor spaces on verandahs and sitting room areas for small group work and the spacious gardens provided areas for small groups to chat or reflect and individuals to write. At times the venue reflected the historical space of a scriptorium where scribes of old wrote fine texts but also added marginalia notes and drawings.

Plus, since we were located in the magnificent Blue Mountains some groups or pairs took the opportunity to go for bush walks or sightseeing treks with their trusty notepads, iPads, laptops and cameras in their backpacks. Discourse and planning occurred throughout the day; over breakfast and lunch that we organised for the group, or at dinner in the nearby village. Some people were part of several writing teams and took the opportunity to connect with different teams during morning walks or after dinner lounge room conversations.



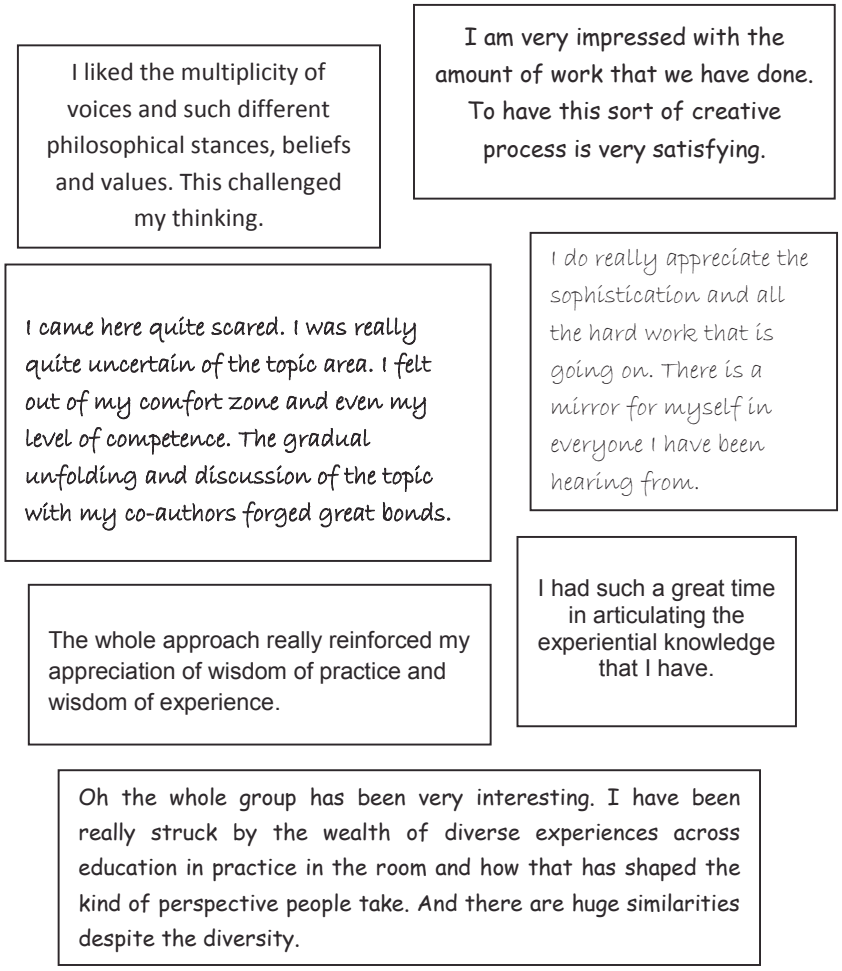
The discourse space was also a structural one, provided by a program the leaders drafted and re-shaped in response to the group's reaction and progress. We included three sessions prepared and led by the editors. These were meant to provide a mixture of education to bring us all into a shared background knowledge arena, but also to allow for disruption of previous held beliefs and to bring very different viewpoints and experiences into confronting and transformative dialogues. All of us came with our own interests and horizons; we left the retreat with these fore-knowings challenged and enriched, and at times, quite disrupted. The combined sessions incorporated sharing andquestioning as well as presentations by the retreat leaders, for instance on key authors and landmark ideas in the fields of practice and discourse. The small group and individual sessions provided many opportunities for inquiry of the "big ideas" as well as the ideas and experiences that participants brought into the discussion spaces. In small groups the participants also planned chapter ideas and further investigation strategies for the writing time after the retreat. Both the nominal leaders and the rest of the participants shared leadership functions of ideas generation and challenge, shaping the direction of discussions and seeking ways of contributing new knowledge to the fields of professional practice, discourse and marginalia. The editors played both leadership and reflective listening roles as well as hosting the "Editors' Den" where writing teams presented their chapter ideas for feedback and questioning.

During the retreat, the participants were asked to take photographs that reflected or stimulated their thinking about professional practice. These pictures were collected and presented on a shared online presentation space, on Moodle. Participants had access to Moodle through a guest username and password. Each participant was required to select three pictures (from the entire set of photographs taken by the participants), give them titles and interpret them anonymously in the context of professional practice and marginalia discourse. Discussion on interpretations was used to examine the photographs' relevance to the discourse on professional practices and marginalia. The photos were also included as chapter headers in the book and



they were drawn together in another product of the retreat, a photographic quilt (see below: quilt and extracts). Selected photographs were printed on material and stitched onto a hanging quilt made for the retreat. In keeping with the idea of marginalia, the participants wrote messages or margin notes onto the white spaces around the photographs to produce our symbolic discourse marginalia.

Another exercise of "commenting in the margins" occurred on the fourth night. Chapter teams were invited to present their core messages and ideas for their chapter via creative presentations. Taking a non-textual or written approach to expressing their ideas, allowed authors to extend and re-examine their emerging ideas. A variety of skits, songs, poetry and acting achieved this purpose as well as providing an enjoyable night's entertainment.



The final afternoon shifted us into farewell mode. We reflected on the value of the retreat to distance us from the clutter of regular work and busy thinking, to provide spaces for thinking and opportunities to re-evaluate our ideas through conversations with new colleagues. Participants were asked to write for an intensive five minutes about their "book journey" so far. Deadlines were set for the next phase of post-retreat collaborative inquiry and writing with our chapter teams. We concluded with a reflection ritual in which each participant sought feedback from the others.

THE BOOK – AN EXERCISE IN CRITICAL TRANSFORMATIVE DIALOGUES

The book was a critical transformative process and product. A draft table of contents was presented to the group on day 1. This started the participants thinking about where each of them fitted in to the core emerging arguments of the book and to the various sections: a) *Professional practice discourse, b) Leading the practice discourse, c) Writing from inside practice, d) Writing onto and into practice* and e) *Leaving trails and stimulating insights*. We spent considerable time also talking about different modes and roles of discourse and the purposes and benefits of marginalia. The editors had deliberately put authors together who had not previously met or written together; sometimes to break up comfortable writing teams and sometimes to draw together people of different backgrounds and writing strengths. By the beginning of day two a revised table of contents had emerged. This strengthened the participants' voices, fitted their interest areas and changed some of the teams around. Five more times over the life of the book the content and structure changed, both in response to the words written and themes emerging and due to people's lives, as they often do, altering planned outputs and due dates.

AFTER THE RETREAT

After the retreat the book continued along many different paths. Some teams wrote well and met their delivery deadlines. Others returned to their busy workspaces, got caught up in their regular lives and required prompting to deliver their work. Some authors faced challenging writing and life situations and their chapters were reshaped and a few were withdrawn. The editors reflected on gaps in the book and identified where other authors who could not attend the retreat now best fit into the chapters content and sequence.

The chapter reviews progressed. For some chapters this brought rapid celebration while others it meant several re-writes. A couple of writing teams were re-arranged to enhance compatibility. Several unexpected delights led to re-location of chapters across sections and a couple of additional chapters arose from creative sparks that prompted a whole new way of looking at the topic.

The task of producing marginalia was fascinating. People managed well when writing about margins, marginalised ideas or people and being in the margins, when this was part of the text. Fitting margin notes actually into the white spaces of the book's margins (especially for a smaller dimension book) was quite a

challenge. The editors had obtained special permission from the publishers to include text in the margin spaces. We should remember that until a book is sold, the white spaces belong to the publishers and printers usually. So this book is writing in the margin space of publishing as well as discourse.

In most instances (unless we were deliberately writing about the topic of marginalia) we wanted the margin notes to look like someone wrote them after the book was printed. This posed space, technical and volume challenges – but we persisted. We are hoping that readers will take up where we have left of and continue to adorn or deliberately deface the pristine spaces of the book, drawing their reactions and reflections into the margin spaces and discussions.

LEAVING A LEGACY

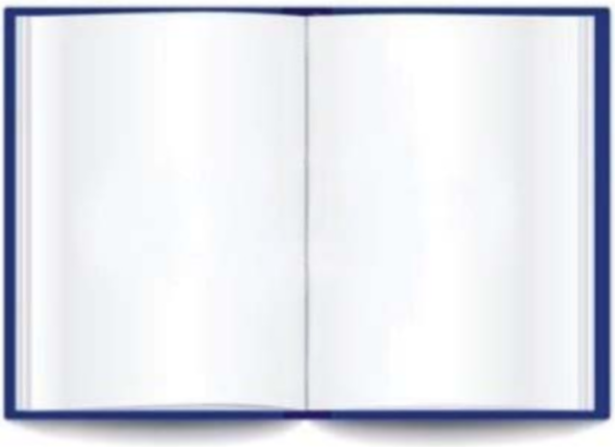
The journey of this book was an exploration in writing into the margins of professional practice discourse. We set out to examine this phenomenon through our writing and also through our experiences. In doing so, we were seeking to engage deeply with the ideas and meaning of marginalia. This led to a realisation of the strength of connection between discourse and practice; indeed, we saw them as being indivisible in reality. They generate and are derived from each other. Margin notes – written, spoken and lived – became an exciting and rich discovery in their multiplicity of interpretations, purposes and inclinations. We discovered that there were times that being, practising and writing in the core space was often regarded as being more powerful than working in the marginalised spaces. But we also recognised the liberation of shaking up the core or avoiding the regulation of the core by deliberately being "an other" in the non-core spaces of writing and practice. At times the margin spaces were the most powerful. Consider these comments by the participants on our legacy from this experience and our book.

- Part of our legacy is change. We have all changed from being part of this experience. Anybody who has had anything to do with this book will change. And that will have a whole ripple effect. It is like throwing a pebble into a pool. You don't quite know which direction the ripples are going to go in but something is going to happen.
- Our legacy is that we have moved the thinking on (about professional practice discourse) … because of the team of people. We are practitioners and academics who are taking the key theories and questioning them. And I think the effect on practitioners and practice is hopefully going to be quite profound.
- I think the retreat and book will leave some legacy because there has been a genuine attempt to have the discourse of practice and the discourse of critical inquiry come together. So inevitably this has probably transformed everybody who participated and it also leaves something that can transform others.
- I think what happens when people are able to be open enough to engage in this sort of transformative dialogue is that changes occur in their ideas and practice.
- In my case there has already been a legacy in changing my professional practice.

- As a group I think we have contributed to the discourse on professional practice because there has been quite an obvious sense of solidarity in similar purposes of wanting to bring the margins into the mainstream and to bring the silenced voices into the mainstream or to be their voice, as advocates, into the core.
- I think the ideas we have generated will continue to expand professional practice discourse and practice itself. We are already pushing out the boundaries of ideas and challenging assumptions and the book will continue to do this.
- This book will speak to both the core and the margins. It will challenge and expand both. And, we have contributed to that.
- This work will continue to promote more critical transformative dialogues in the future.

CONCLUSION

The collaborative inquiry journey described above has produced this book which is the authors' collective legacy. It represents a newly articulated way of drawing together practice, discourse and marginalia. It explored these phenomena in-depth from previous writings, from practice experiences and from the insights and vision of the participants and has realised different ways of conceptualising the core and margins of practice and discourse, valuing each of these for their different contributions to our thinking.



Dear Reader
What would you like to contribute to the core and margins of professional practice discourse? Here's an open space for your ideas ...

The journeys – both combined and separate – of the book's participants have left in each of us the legacy of change that we have appreciated and that we can pass on in our future dealings with our selves, our colleagues, our clients and our students. Change is thus cumulative, transformative and diversely impactful. We have contributed to "the literature of the field" (indeed multiple fields – of practice, discourse and marginalia). We have enriched the core and embraced the margins of

these fields. Also, we have added to an understanding of methods for engaging in collaborative inquiry and critical transformative dialogues.

Finally, some of our legacy is unknown and unknowable, it is up to the readers of this book to take this work and decide on how it will influence their thinking and actions. Perhaps they will note these ideas down in the book's margins!

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Joy Higgs AM PhD PFHEA
Director, The Education For Practice Institute
Charles Sturt University, Australia

Wajeehah Aayeshah PhD
Postdoctoral Fellow
The Education For Practice Institute
Charles Sturt University, Australia

CONTRIBUTORS

Wajeehah Aayeshah PhD
Postdoctoral Research Fellow
The Education For Practice Institute
Charles Sturt University, Australia

Lynne Adamson PhD
Associate Professor, Faculty of Health
Deakin University, Australia
Adjunct Associate Professor, The Education For Practice Institute
Charles Sturt University, Australia

Suzanne Alder PhD
Psychologist, Busby Medical Practice, Oberon Medical Centre
Adjunct Senior Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

Ross Chambers PhD
Emeritus Professor
Charles Sturt University, Australia

Nita Cherry PhD
Professor of Leadership, Faculty of Business and Enterprise
Swinburne University of Technology, Australia
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Lesley Cooper PhD
Professor of Social Work, School of Health and Society
University of Wollongong
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Clare Delany PhD
Associate Professor, School of Health Sciences
University of Melbourne, Australia

Della Fish, PhD MA, MEd, Dip Ed, FAcadMedEd
Professor, University of Chester, UK
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Rick Flowers PhD
Head of Adult Education and Postgraduate Programs
Faculty of Arts and Social Sciences
University of Technology Sydney, Australia

Sandra Grace PhD
Associate Professor, School of Health & Human Sciences
Southern Cross University
Adjunct Associate Professor, The Education For Practice Institute
Charles Sturt University, Australia

Joy Higgs AM PhD PFHEA
Professor and Co-Director, The Education For Practice Institute
Strategic Research Professor in Professional Practice, RIPPLE
Charles Sturt University, Australia

Debbie Horsfall PhD
Professor, School of Social Sciences and Psychology
Western Sydney University
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Gail Jensen PhD
Dean, Graduate School and College of Professional Studies
Creighton University, USA
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Sheridan Linnell PhD
Senior Lecturer, Master of Art Therapy
School of Social Sciences and Psychology
Western Sydney University, Australia

Celina McEwen PhD
Research Fellow, The Education For Practice Institute
Research Member, RIPPLE
Charles Sturt University, Australia

Janice Ollerton PhD
Research Coordinator, Break Thru People Solutions Australia
Partner Investigator, School of Social Sciences
University of New South Wales
Adjunct Senior Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

Janice Orrell PhD
School of Education, Flinders University, Australia
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Narelle Patton PhD SFHEA
Senior Lecturer, The Education For Practice Institute
Charles Sturt University, Australia

Tony Patton MEd(Lead)
Head of Innovation and Development in Teaching and Learning
Catholic Education Office, Sydney
Adjunct Senior Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

Gavin Sanderson PhD
Senior Lecturer, Teaching Excellence & Innovation, Learning and Teaching Unit
University of South Australia, Australia

Maree Donna Simpson PhD
Associate Professor in Pharmacy Practice, Discipline Leader in Health Studies
School of Biomedical Sciences
Charles Sturt University, Australia

Katelin Sutton PhD
Postdoctoral Research Fellow
The Education For Practice Institute
Charles Sturt University, Australia

Diane Tasker PhD
Adjunct Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

Roy Tasker PhD
Professor of Chemistry
Purdue University, USA
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Pauline Taylor PhD
Senior Lecturer, College of Arts, Society and Education
James Cook University
Adjunct Senior Research Fellow, The Education For Practice Institute
Charles Sturt University, Australia

Angie Titchen DPhil (Oxon)
Visiting Professor
University of Ulster, Northern Ireland
Adjunct Professor, The Education For Practice Institute
Charles Sturt University, Australia

Marcelle Townsend-Cross BA, MEd
PhD candidate
Faculty of Arts and Social Sciences
University of Technology Sydney, Australia

Franziska Trede MHPEd, PhD
Professor and Co-Director, The Education For Practice Institute
Charles Sturt University, Australia

Andrew Vann PhD
Vice-Chancellor and President
Charles Sturt University, Australia