

Professional Practice Knowledge: Critical reflection – where have we been, where are we going?

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Reflection: Where have we been, where are we going?

Cognitive, technical	Social, practical	Collective, critical-emancipatory
1. Personal self-reflection: improving effectiveness	2a. Communicative self-reflection: enriching understanding	
	2b. Participatory, collaborative self-reflection: enriching understanding	
		3. Collective critical self-reflection: exploring how our social worlds are pre-constructed and can be transformed

Overview

1. Phronēsis
2. Professional Practice Knowledge
3. Praxis and Practice Traditions
4. From Phronēsis to Praxis: Practice, Actuality and History
5. Conclusion

1. Phronēsis

	Theoretical perspective	Technical perspective	Practical perspective	Critical-emancipatory perspective
<i>telos</i> (Aim)	The attainment of knowledge or truth	The production of something	Wise and prudent judgment; acting rightly in the world	Overcoming irrationality, injustice, suffering, felt dissatisfactions
Disposition	<i>Epistēmē</i> : The disposition to seek the truth for its own sake	<i>Technē</i> : The disposition to act in a true and reasoned way according to the rules of a craft	<i>Phronēsis</i> : The moral disposition to act wisely, truly and justly; with goals and means both always open to review	<i>Critical</i> : The disposition towards emancipation from irrationality, injustice, suffering, felt dissatisfactions
Action	<i>Theoria</i> : Contemplation, involving theoretical reasoning about the nature of things	<i>Poiēsis</i> : 'Making' action, involving means-ends or instrumental reasoning to achieve a known objective or outcome	<i>Praxis</i> : 'Doing' action, involving practical reasoning about what it is wise, right and proper to do in a given situation	<i>Emancipatory</i> : Collective critical reflection and action to overcome irrationality, injustice, suffering, harm, unproductiveness or unsustainability

1. Phronēsis: wisdom

- Phronēsis and praxis
 - Praxis: (1) 'right conduct' (Aristotle);
(2) 'history-making action' (after Hegel and Marx)
 - Phronēsis and the intentional fallacy
- Phronēsis, praxis and uncertainty
 - Phronēsis: A false promise?
- Phronēsis, praxis and experience
- Re-thinking phronēsis

Phronēsis as a 'negative space' for knowledge

- Phronēsis as a preparedness to understand a given situation in different ways
 - Different already-available ways of understanding
- Phronēsis as openness to experience
 - New ways of seeing things (other people, cultures)
- Phronēsis as openness to experience itself
 - Exploring different (good) ways of being in the world
- Phronēsis as a virtue
 - Commitment to the good for each one and the good for humankind

2. Professional Practice Knowledge

- Individuals' professional practice knowledge
 - Knowledge 'in the head' (cognitive understandings; skills and capabilities; emotions, values and commitments)
- Contention: **Changing practices means changing more than practitioners' professional practice knowledge; it also requires changing the practice architectures that enable and constrain practice.**
- Practice architectures: preconditions of practice (extra-individual features of practice) that enable and constrain practice
 - Practice architectures: 'sayings', 'doings' and 'relatings'

The dialectic of practice/praxis and practice architectures



The theory of practice/*praxis* and practice architectures

- Human social practice/*praxis* is enabled and constrained by *practice architectures* that are mediating preconditions for *praxis* and that are themselves constituted in *practice traditions*. These architectures and traditions are, reciprocally, the product of human agency and action that forms and transforms them through the historically- and situationally-varying *teleoaffective structures* characteristic of different kinds of human activities and projects.

<p>Individual and collective <i>praxis</i> constitutes, and is constituted in, action via</p>	<p>Dimension/medium</p>	<p><i>Practice architectures</i> constitute, and are constituted in, action via</p>
<p>Characteristic ‘<i>sayings</i>’ (and <i>thinking</i>)</p>	<p>The <i>cultural-discursive</i> dimension, which is the dimension of <i>semantic space</i>, realised in the medium of <i>language</i></p>	<p>Characteristic <i>cultural-discursive</i> orders and arrangements</p>
<p>Characteristic ‘<i>doings</i>’ (and ‘<i>set-ups</i>’ of objects)</p>	<p>The <i>material-economic</i> dimension, which is the dimension of <i>historical time</i>, realised in the medium of <i>activity</i> and work</p>	<p>Characteristic <i>material-economic</i> orders and arrangements</p>
<p>Characteristic ‘<i>relatings</i>’</p>	<p>The <i>social-political</i> dimension, which is the dimension of <i>social space</i>, realised in the medium of <i>power</i></p>	<p>Characteristic <i>social-political</i> orders and arrangements</p>
<p>which are bundled together in characteristic ways in <i>teleoaffective structures</i> (human projects).</p>		<p>which are bundled together in characteristic ways in <i>practice traditions</i>.</p>

Meta-practices: practices that enable and constrain other practices

- Education
- Initial and continuing teacher education
- Educational policy and administration
- Educational research and evaluation
- Medicine, health
- Initial and continuing medical/health education
- Health policy and administration
- Medical/health research and evaluation

Meta-practices can and do endanger practices and practice traditions

- Alasdair MacIntyre (1983) *After Virtue: A study in moral theory, 2nd edition* (London: Duckworth):
 - The internal goods of a practice versus external goods
 - Practices and institutions

3. Praxis and Praxis Traditions

- The sociality of praxis
 - Sayings, doings and relatings

- The sociality of professional practice
 - *The sociality of professional practice knowledge: extra-individual features of practice*

- Living a certain kind of life: practice-bearing traditions

- Collective care for the goods of practices:
 - The role of professional bodies
 - The role of communities of practice
 - The role of universities in professional education and research

4. From Phronēsis to Praxis: Practice, Actuality and History

■ Actuality

- The Charles Sturt University (CSU) 'Teacher Talk' project: Changing the actuality of academic work at CSU

■ History

- The CSU 'Teacher Talk' project: Changing the history of teacher education and of educational research and evaluation

Conclusions

1. The need to research and change praxis **substantively** from within practice traditions (the internal goods of the practice) by collective critical self-reflection, not just from without by 'spectator research'.
2. The need to enable and sustain a permanent role for collective critical self-reflection in the professions through initial and continuing professional education, professional associations, critical communities of practice.
3. The need to transform those practice architectures and meta-practices that enable and constrain existing forms of professional practice in ways that are distorted or deformed:
 - Changing discourses
 - Changing content and form of activities, work
 - Changing social-political relationships