The Professional Doctorate in Education

The Professional Doctorate in Education:

Activism, Transformation and Practice

Edited by

Lesley Saunders and David Trotman

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FOREWORD

A striking paradox about a professional doctorate in education is that—although assessed and awarded on the basis of its being an individual academic achievement, which of course it is—the work, the labour and fruits, of it also belong not only to all the staff and students who have acted as tutors, mentors, critical friends, companions, but also to the professional and personal communities in which the doctoral student continues to live, think and act.

For several years I held a visiting professorship at Newman University (in Birmingham, England), an institution—originally a training college for teachers—named after the great religious educator John Henry Newman. I was, and continue to be, influenced by Newman's idea of the university as a community of thinkers whose desire and purpose is the cultivation of the intellect. The word "cultivation" is vital, as in tending, nurturing, refining, making good both ethically and aesthetically. That is exactly how I experienced the small community of academics and mature students participating in the newly-established professional doctorate programme at the university. My involvement in the programme gave me the opportunity to attend many different kinds of session, from formal lectures and assessments to informal lunchtime discussions and coffee-break encounters. Over time, I became increasingly impressed and moved by the work I observed, not only the individual assignments and often immensely creative projects but also the collective intellectual and emotional effort that people contributed in their different ways.

Through them, I discovered how a professional doctorate problematises and complexifies ideas of both "profession" and "research" in terms of the kinds of social practices and personal positionality they involve. The doctorate both necessitates and enables encounters with self and others—"others" in this context comprising co-students, tutors, colleagues, clients and children in one's own professional setting, family members, and not forgetting texts and other materials of many kinds.

Some of these encounters may be expected but others will be unpredictable; some will be shared and social, and some idiosyncratic and deeply personal. A few of these encounters may be experienced as overwhelming in some way; one or two may be transformative. Another paradox of the professional doctorate as an academic programme is that

these encounters are justifiably felt and understood by many participants to be central to their experience of their doctoral study; at the same time, they are hard to corral into the language and procedures of conventional course description and evaluation. That is why several chapters in this wide-ranging and far-reaching book attempt to find a distinctive register, even a different mode, of expression in which to encapsulate this experiential dimension. These particular contributions call to mind Maclure's (2013, 663) injunction

> But we also, I think, need to find ways of researching and thinking that are able to engage more fully with the materiality of language itself—the fact that language is in and of the body; always issuing from the body; being impeded by the body; affecting other bodies. Yet also, of course, always leaving the body, becoming immaterial, ideational, representational, a striated, collective, cultural and symbolic resource.

The underlying purpose of the book is consequently twofold: to offer practical guidance and support for course designers and lecturers arising out of the expertise of those who have reflected on the requirements and vicissitudes of a professional doctorate from the point of view of providers, and also to create and deepen shared cultural understandings about the qualitative and inter-subjective nature of the enterprise.

At this point I want to say a little more about the creation of inter-subjective understanding, as distinct from propositional knowledge, through doctoral study. Riley (2018, passim) offers a persuasive argument in support of practice-based/practice-led doctorates as "a powerful means of deepening our understanding, a source of non-propositional knowledge on a par with, although qualitatively different from, the way that the sciences are construed as the means to propositional knowledge". Riley is making the case for doctorates in the visual arts, though his conceptual framework is relevant to addressing analogous issues in practice-based and professional doctorates more generally. He wishes to expand the concept of "knowledge" to include "the illumination of human experience" and "insights into the understanding of human perception and cultural communication"— often bracketed together with "practical", "personal", "procedural", "tacit" or "experiential" knowledge, and historically excluded from what counts as the creation of original knowledge in university research contexts.

The value of this non-propositional knowledge is that it sharpens our insights and broadens our comprehension—"such growth in knowledge is not by formation or fixation of belief but by the advancement of understanding." Its potency can be discerned through the fact that we return to particular texts or artefacts again and again because we continue to find

value and meaning in them—"and this could not be explained if all they yielded were propositional knowledge."

As well as the capacity to enable understanding, I believe we can borrow from Riley the following concepts about creative practice to inform our thinking about the affordances of professional doctorates: aestheticism, the capacity to give pleasure; and expressivism, the capacity to express emotion. I'd want to add to this ethicism, the capacity to engender or liberate empathy and connectedness, attentiveness, a sense of vocation or responsibility for the future; and transcendentism, the capacity to take people beyond themselves into a state of liminality and grace, gift-giving and receiving. These capacities are neither constant nor biddable, so fragmentariness and uncertainty must be integral to the way we conceptualise what is happening, being done, being experienced here.

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In this third decade of the 21st century, many of us have started to dread the possibility that the university as we have known it, and as Newman desired it to be, will not survive for much longer—that it is becoming a microcosm of the global environmental catastrophe threatening to overwhelm us, brought about by a neo-liberal ideology masquerading as commitment to "growth" at all, and any, costs. For myself, I have managed to find a little consolation—and some practical wisdom—in the idea of the "gift economy", a concept given cogency by Lewis Hyde back in the 1980s. The gift economy relies not on relentless growth and expansion but rather on a sense of belonging and mutual exchange. He writes eloquently of the role of gift-giving and gift-receiving, which he argues helps to create "a social life motivated by feeling and nonetheless marked by structure, durability and cohesion… [I]t is… when a part of the self is given away that community appears". (Hyde 1983, 94.)

There is a great deal of "the gift economy" shining through these chapters composed by colleagues from many different university institutions, as well as in what I directly observed in that group of staff and students at Newman: a sense of so much being given and received which goes a long way beyond, above and beneath formal course descriptors.

Lesley Saunders, June 2021

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Introduction

Lesley Saunders and Dave Trotman

Although professional doctoral programmes have been an established pathway in postgraduate provision for some time and are becoming increasingly diversified as well as popular, we think there is still need for an edited book exploring the particular affordances of professional doctorates in education, exposing some of the dilemmas and paradoxes in their implementation and assessment, and recounting the lived experience of some of those who teach and learn in that mode.

All the contributors have first-hand experience of doctoral study in the field of education, whether in designing and leading EdD programmes, in teaching, tutoring and supervision, assessing and examining doctoral students, or in embarking mid-career on their own doctoral study. For all the contributors the experience has rarely been straightforward. Indeed, the experience has often exposed deep systemic contradictions and personal conflicts, to encounter which has been at best professionally stimulating and at worst psychologically affecting. Various acts and processes of individual and collective resistance have been necessary in order to bring greater integrity to the endeavour, and these in turn have called forth creative ways of thinking and behaving.

The book is intended to be both useful and provocative, offering insights to colleagues who design and deliver EdD programmes in thinking through some crucial conceptual and practical issues; and helping existing and potential EdD students to assess what they can gain from, and contribute to, doctoral-level study and their professional contexts. Ultimately, of course, we hope that professional doctorate programmes in education can and will transform professional identity, knowledge and practice for the better. But we should not take that for granted.

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The book accordingly begins with a chapter by **Dave Trotman** that provides a comprehensive and critical overview of the EdD as an advanced course of study linking the domains of academic research and professional

practice. As well as supplying a history of, and rationale for, the creation of professional doctorate programmes in the UK, it is a chapter that ranges far and wide across "the contours and confluences" of five principal aspects of the EdD: education and profession; educational practice; practitioner educational enquiry; activist professionalism; and the creativity and wonder of educational enquiry. With an empathy for the student experience and a generosity of professional vision it sets the scene for all the chapters that follow.

Several chapters in the book give us penetrating insights from course lecturers' viewpoint into the workings of EdD programmes, each of them showing in their different ways how an EdD programme is a dynamic and highly interactive process rather than a fixed set of inputs and assignments. These chapters also re-model the idea of "scholarship", exemplifying how intellectual rigour, ethical transparency and creative criticality can be conceived and enacted in ways appropriate to practice-led research undertakings.

Other chapters are written by professional practitioners who have recently received the award of Doctor of Education and recount what it is like to become, in mid-career, a student: an undertaking that involves renegotiations of identity, power and conceptions of self-worth. The authors are unflinching in the acknowledgement of the challenges they each faced and the barriers, institutional and personal, to overcome which they had to journey deeply into their own values and attitudes. Their accounts—which are also a testament to these individuals' persistence, resilience and ultimate success in the doctoral endeavour—are profoundly moving and should give university supervisors and institutional managers alike a great deal to think about and to reconsider, particularly in relation to the real-time experiences of mature students earning a living and caring for others, and the kind of support which this should call forth when a "work-life balance" is virtually impossible. A central feature that lies behind, and shines through, these chapters is therefore the importance of community, in whatever form— family, peers, tutors, colleagues, friends, poetry, art—it happens to take.

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In his chapter, **Stan Tucker** opens up for us the central terrain of the student/supervisor relationship. Drawing on his long experience in thesis supervision, Tucker details the characteristics of effective supervision, emphasising how the professional doctoral relationship is a process that dynamically evolves over time and throughout the supervisory process. Central to his analysis is a consideration of the supervisory relationship as

a "therapeutic alliance" where the different professional backgrounds, expertise and interests—the professional heritage—are mediated. As Tucker argues, this is as much about navigating "positional power" as it is exploring new and challenging concepts. Fundamentally, the challenge then is how to bring together the power of the professional and the power of the academic in producing new knowledge and understanding. A key consideration is that the supervisory practices that emerge out of professional doctoral programmes need to be critically reviewed and evaluated in order to gauge their relevance, impact and value for both students and supervisors alike.

In their chapter, the EdD students and tutors at the Centre for Excellence in Media Practice at Bournemouth University—**The #CEMPDOC Community**—offer in their own words "a collective tapestry of professional identity work, mapping our ways of being personal, practitioner and researcher selves with each other." Exemplifying one of the dominant themes of the contributions to the book—the power of the collective in educational innovation—students and tutors represent a number of the common salient points in the EdD journey. From imposter syndrome and the boundaries and power relationships involved in identity work of the professional doctorate to the creative possibilities in the "crucible of invention", the #CEMPDOC Community offer a mix of personal imagery, text and theory to vividly portray the "courage of agency" in EdD studentship.

Linda Enow pursues further the notion of agency in doctoral studentship in the EdD. As an opportunity for personalised professional growth, the EdD in Enow's conception is more than a higher-level qualification, involving as it does the confluence of professional expertise and "disruptive dissonance"; it is an undertaking that involves resisting the self while searching for "the space beyond". As Enow notes, agency in professional form is not only deeply personal but also mutually collective, inter-connected. Moreover, she shows that powerful resistance is necessary in the ethics of educational change wherever professionals commit to the change they aspire to instigate. Like Laura Saunders in her chapter, Enow also wrote poems to help her make emotional sense of her experiences—these are appended at the end of her chapter.

Slightly shifting the focus**, Judy Durrant** discusses the development of a specific pedagogical mode appropriate to the fourth module—practice-led research—of a professional doctorate programme, showing how crucial it is to allow substantial time and space for the processes of shared reflection and constructively-critical dialogue. Like Hammond and Wilson, Durrant explores the issues through actual examples

of student encounters, in order to illuminate how—if their own research was to contribute new and original knowledge—it entailed taking substantive intellectual risks.

Sue Hammond, a teacher-educator who became engaged in academic research, describes the powerful effects of sharing her doctoral research findings with her students Using examples from her emerging findings, she shows how the research permeated her teaching and *vice versa* in a process of reciprocity and genuine intellectual exchange. She powerfully makes the case for student teachers to be able to see their teacher-educators continuing to develop their own professional practice: "teachers who are also learners".

Viv Wilson begins by pointing out that students on professional doctorate programmes are experienced professionals in their own fields, often holding senior positions in their organisations and studying alongside their other responsibilities. She held conversations. with several EdD graduates, to explore their motivations for embarking on doctoral study, and the impact they felt this had on their sense of professional identity and professional practice. She concludes with a striking reference to Janus, the god who faces both ways simultaneously (towards schools and towards academe) and is also the presiding deity of transformations and liminal spaces.

Unpicking quality in doctoral work is the task that experienced doctoral programme leaders **Julie Shaughnessy and Nick Pratt** set out to address in their chapter. Understanding and enabling quality in doctoral work is, as they argue, not as straightforward as we might hope. On the one hand, while quality might naturally be regarded as a supervisory process that develops strong student academic practices and scholarship, on the other hand "quality" has taken on a conspicuously managerial character involving institutional systems of control and imposed uniformity. Drawing on vignettes and empirical data from their recent research, Shaughnessy and Pratt demonstrate how the concepts of "problem representation" and "dividing practices" can be used to explain how presenting problems with quality are actually generated. From this starting point they powerfully argue that, rather than enabling complementary practices, these two different conceptions of quality are discordant, generating performative pressures on supervisors and students at the expense of the more intangible but essential matters of critical judgement and good taste.

High on the list of recurrent issues in taught doctoral programmes is that of internal candidates—members of university staff in academic or support roles who work in close proximity or share close working

relationships with their now EdD tutors; their former collegial roles have become temporarily redefined as student and supervisor.

This is the terrain which **Andy Goodwyn** sets out to explore in his chapter. Writing from the standpoint of an experienced doctoral programme leader, Goodwyn takes a Critical Realist perspective to research the "hybrid" experiences of internal candidates on a professional doctoral programme. The findings then pinpoint the tensions and complexities both for internal students/staff members and the programme tutors. As Goodwyn asserts, while the advantages and disadvantages of being an internal staff member are experienced differently, HEIs could do much better with their identity work. He observes that this is particularly so as HEIs insistently demand academic status without adequately attending to the "rewriting of identity" and the personal and mental support that this ought to mandate.

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Lorraine Loveland-Armour gives us a rich and densely-woven text that brings together deeply personal and imaginative reflections with theoretical perspectives on community, identity and academic activism. She documents the experience of de-professionalisation with which she had to contend and explains how her doctoral research played a critical role in her acts of creative resistance in such a difficult and silencing institutional context. She ends her exploration on a note of resolute hope and solidarity, "*to stand together… through small gestures of love"*.

In their chapter, **Karima Kadi-Hanifi and John Keenan** offer a powerful reflection on the reciprocal change processes and the influences between students and tutors on a professional doctorate in education. With direct reference to examples of student experience, combined with a rich theoretical overlay, they address the student-tutor reciprocity in terms of the personal, professional and political domains that must be traversed. Social movement impact theory and critical pedagogy then provide the instruments of analysis to (re)position the supervision of doctoral students as a privilege of exchange in the professional growth of all parties. Their analysis though is that this much more than an issue of mutuality, but a necessary process of enabling confidence, criticality and authority in order to make a stance against injustice and to build a legacy to the lives of educators from various settings and those they work with.

In an often-marginalised area of analysis, **Cheryl Hedges** gives important attention to issues of identity and academic study in higher education amongst participants of working-class heritage. As both a university lecturer and EdD student with a long career as a teacher in

secondary schools, Hedges explores her own working-class heritage to make sense of her professional journey and those of the women students she now teaches. She applies a combination of powerful theoretical lenses to the student narratives in her study, such that "clever but not posh" becomes a holding form not only to understand more closely the lives of working-class women who aspire to personal betterment through higher education but also to illuminate how this speaks to the academy as a site of possibility.

In order to reflect the "lived experience" and indeed at times the "trauma" of engaging with a doctorate, **Laura Saunders** discusses and exemplifies different, more subjective and allusive, modes of representation as alternatives to the conventions of academic writing: her chapter is enlivened and illuminated with poems, which expressively record feelings, images, conflicts, desires. Having eventually decided to remain in teaching in a primary school, she concludes her chapter with a hugely pertinent question: "*in the absence of continued engagement with critical thinking, within a community of like-minded doctoral students and tutors, will I be able to hold my ground and live my values?*"

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Finally, **Vanessa Ogden** helps us to look beyond the doctorate itself to the legacy such advanced study may confer. Ogden is head teacher of a girls' secondary school and Chief Executive Officer of a multi-academy trust; she had originally agreed to write a chapter for the book, but the Covid-19 pandemic required her instead to devote all her time and energy to sustaining teaching and learning in the school and supporting its community. Nonetheless, given that Ogden's doctoral study—both the process and the award—has shaped her leadership practice, it seemed important somehow to capture that experience and understanding. So one of us interviewed Ogden at her school; the chapter consists of a summary of our conversation, in which it became evident that Ogden's doctorate continues strongly to influence her leadership thinking and style. Although she did not expect it to have significance for other people, the personal achievement turned out to confer a status on the school community, making visible the kind of professional journey a woman can make and opening vistas for younger women about what might be possible in their own lives and careers.

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The book is accordingly a combination of reassurance and encouragement, provocation and challenge, system critique and personal epiphany. We have hugely enjoyed seeing it come together, not as some unified aggregation of what-is-already-known, but as an eclectic collection of surprising perspectives and unpredictable revelations that we hope reflects—at least to some extent—the real pleasures and challenges of teaching on, and learning through, professional doctorate study.

CHAPTER 1

CONTOURS AND CONFLUENCES IN THE PROFESSIONAL DOCTORATE IN EDUCATION

DAVE TROTMAN

Introduction

> "One of the problems I have is that I get interested in so many things—butterfly mind".

This comment from Frankie[1] in an early doctoral tutorial typifies both the frustrations and joys of doctoral study in Education. Frankie was a teacher with eclectic interests and a passion for learning, and this, after all, is one of the characteristics of good teachers. Engaging in new ideas and a willingness to be exposed to new thinking is also one of the many pleasures of doctoral study. As a necessary cautionary note, however, Frankie's tutors advised that "you need to keep focused"—because doctoral study *is* primarily about specialisation combined with the depth and detail of a systematic enquiry. For many students like Frankie, this was one of the many demands of doing a professional doctorate in education. To add to this Frankie was also a creative thinker and practitioner—qualities that Frankie's tutors also encouraged but within the conventions and expectations of the doctoral award. Such are the immediate challenges of the professional doctorate.

In this chapter the trials and joys of doctoral studentship in the context of professional doctoral study in Education will be given due attention. More specifically and more ambitiously, though, my intention is to focus on the contours and confluences of five principal aspects of studentship in the Doctor of Education: education and profession; educational practice; practitioner educational enquiry; activist professionalism;

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[1] Frankie is a pseudonym—and representative of the experiences of many doctoral students, including my own.

and the creativity and wonder of educational enquiry. My aim then is to show how each of these aspects with their own distinct contours also combine to generate powerful intersections, or confluences, in the achievement of the Doctor of Education—the EdD. Before embarking on this undertaking, however, it will be helpful to first contextualise the EdD by briefly retracing some of its history.

Context

The introduction of the professional doctorate by British Universities began during the 1990s with the first of these being awarded by the University of Bristol in 1992 (Bourner, Bowden and Laing 2001, 66). The origin of the award, however, is in fact much older. Developed by Graduate Schools in North American Universities, the professional doctorate can be dated as far back as the 1920s, with the first of these (an EdD) being awarded in 1921 by Harvard University. As Bourner et al note, this was at much the same time as the first PhDs were being introduced by British Universities—the first of these (a DPhil in science) being awarded in 1920 by the University of Oxford—principally in response to an increasing emphasis on research within the academy. While the PhD is generally understood in British and European contexts as a specialist academic research degree that is typically undertaken by a student under the direction of a research supervisor, the professional doctorate has been shaped somewhat differently by a number of contextual factors. As Burgess et al have identified, these have primarily included:

- a demand amongst doctoral students for a closer alignment between their professional practice and research;
- as a means of advanced professional development in work-place contexts where study can be undertaken on a part-time basis;
- as a framework for addressing complex work-related issues and problems;
- a doctoral-level award that has an element of taught provision.
(Burgess and Wellington, 2010; Costley and Lester, 2012)

Since its adoption in British Universities, the professional doctorate is now offered across a diverse range of professional areas. According to the UK's Higher Education Funding Council (HEFCE) professional doctorates are now available in a variety of fields, including: business administration, education, health and social care, medicine, psychology and psychotherapy,

applied social sciences, science and technology, forensic science, public administration and security (HEFCE 2016, 7, 26). Amongst these, Education has continued to be at the forefront of the award and remains the most common form of the taught doctorate (HEFCE 2016).

There are, then, a number of factors that have shaped the development of the professional doctorate differently from the traditional PhD. In the focus of this book—the EdD—the emphasis is primarily in the province of professional practice, education and research. It is therefore apposite to begin by considering two of the broad and interrelated domains of doctoral study in the EdD—education and profession.

What's in a name? The EdD—education and profession

A cursory review of the EdD offer in UK Universities quickly reveals the diversity of taught elements and common core modules. Amongst the latter, as we would naturally anticipate seeing, are those devoted to research. Amongst the former, the field is more diverse, reflecting the research expertise of University academic departments, the market demand amongst the student/professional community along with the educational dispositions of those designing their taught programmes. Amongst those on offer, popular and recurring themes can be found in areas of educational leadership and management; educational policy; learning and teaching; pedagogy and assessment; inclusion and special educational needs.

Notwithstanding these variations, the overarching theme of *education* necessarily involves doctoral students in the study of an interdisciplinary field. Traditionally, the dominant informing disciplines of education have been the histories of education, philosophy of education and aspects of psychology and sociology of education. On the one hand this requires a significant understanding of interrelated contributory disciplines and traditions, while on the other hand, as some scholars have argued, education should be considered as a discipline in its own right. According to Furlong, while the latter embodies significant sociological strengths within the field, it also has significant epistemological weaknesses as a consequence of contested claims to educational knowledge (Furlong 2013, 13). These different perspectives invariably demand of the doctoral student an understanding of the scope of the field, but also the ability to problematise accepted educational wisdom. Hence, the entrée to the EdD is one where knowledge is considered to be provisional and contested rather than absolute. This, in turn, demands some mastery of multidisciplinarity and an ability for multi-perspectivity. In this configuration of the histories of education, philosophy, psychology and sociology, educational

"problems" are made vivid and their complexity revealed. Such problems are also located in a history of cultural practices that are shaped by numerous socio-cultural forces. This then requires analysis of education policy, the theorisation of education in relation to its values, practices and purposes, acquaintance with theories and models of intelligence and learning, and methods of interpreting and understanding educational processes, systems and effects. While this is no small undertaking, for doctoral students like Frankie the scope of the field is one of the main attractions of studying education at doctoral level.

Another significant aspect of the doctoral award is the already noted concentration on profession and professional development. In this sphere we also have a long and rich history to draw upon.

As we have already seen, while some EdDs have focused on popular/conventional school-centred professional activity, such as leadership and management, learning and teaching and so on, others have adopted a generic approach to the award. Typically, the generic EdD attracts students from a diverse range of professional roles that not only include teachers from all age phases, curriculum areas and leadership roles, but also those working in education-related posts such as family support and so called "third sector" work (see Whitchurch 2013).

Amongst the most rewarding aspects of EdD study is the opportunity for students to share and collectively evaluate the meaning and conditions of their professional education practice. As a consequence, many EdD awards have modules specifically devoted to the examination of profession. This then brings us to the next configuration of doctoral study in the EdD—on the nature of profession and, more specifically, profession in education.

Over the past 40 years much has been written both in the UK and further afield on increasing state intervention in education and the policy effects of this in relation to professional accountability, autonomy and public trust. In the domain of state education, a number of observers have pointed to an erosion of trust in teachers' professional knowledge, autonomy and expertise as a consequence of increasing regulation by successive governments (Woods et al 1997; Fitzgerald 2008; Gewirtz and Cribb 2020). Meanwhile, Whitty reminds us that the concept of profession is contingent on both time and space (Whitty 2008, 28) and has a long history of contestation. Writing in the 1960s Etzioni, for instance, draws a controversial distinction between what he has described as the "classical professions" and the "semi-professions" (Etzioni 1969). Amongst those professions categorised as "classical" the professions of medicine and law are preeminent, and in the latter, we find teachers, nurses and social workers.

The controversy, as other observers of profession have emphasised, is not least because much of the workforce of Etzioni's "semi-professions" were, and still is, predominantly made up of women (Witz 1992).

Also amongst the seminal works on profession is Eliot Freidson's ground-breaking account of the profession of medicine, in which he describes profession primarily as: "an occupation that has assumed a dominant position in a division of labour so that it gains control over the determination of the substance of its own work" (Freidson 1970, 19; xv). By way of example and continuing the medical theme, Vicarelli and Spina in their research on the evolution of dentistry in Italy have noted that dentists were historically considered "artisans" with their professionalisation emerging only belatedly in continental Europe as an adjunct to a dominant medical profession (Vicarelli and Spina 2015, 1-2).

In Freidson's terms, the distinction between a profession and an occupation is the latter's privilege of autonomy and self-direction coupled with the profession's affirmation of its trustworthiness. In a model of profession proposed by Haug at around much the same time, characteristics of a profession were defined by the parameters of knowledge, service and autonomy, involving: the possession of exclusive knowledge and practice, an ethical concern for clients and the right to exercise control over admittance to and practice within the profession (Haug 1973). Entry to a profession was then typically regulated by academic qualification, requisite periods of professional training and/or study and compliance with specified standards of conduct that are either regulated by the profession itself or by an external body. While these basic attributes have been variously applied to identify the characteristics of a profession, Bottery, in his study of profession, notes at least 17 different criteria that have variously been ascribed to professional behaviour at one time or another (Bottery 2013). Others, meanwhile, have attempted to consolidate the distinction of a semi-profession by also offering criteria for its specific attributes. This contested stratification of "classical" and "semi-profession" has been further amplified as Whitty has observed, with the professions of law and medicine benefiting from a form of "licensed autonomy" where the state has bestowed on selected professions the authority to regulate its own affairs (Whitty 2008, 33).

In recent years, and pertinent to the professional doctorate in Education, the field of the education professional has transcended many of its prior traditional demarcations. This has been particularly visible in the province of Higher Education with the emergence of the so-called "third space" professional, whose working characteristics and identities are typically both unbounded and cross-boundary (Whitchurch 2013). Often

working in areas of student services and student support, many third space professionals find the professional doctorate attractive because of its emphasis on professional knowledge to better understand the "student experience" while pursuing programmes of validated academic practice with easy access to student research participants. This too presents new opportunities and challenges in the discourses of professional education and the professional doctorate.

As we have already noted, one of the significant attractions of taught study in the EdD is the opportunity for professional exchange; one that transcends initial comparison of practices "on the ground" to reflection on the philosophical and ideological orientations that have shaped the contours of profession and educational practice. In adopting a multiperspective analysis of profession, what might this then mean for those approaching the EdD from different traditions of practice? One example of approach can be found in the scholarship of police education. In their account of training and development amongst public sector professions, White and Heslop (2012) draw comparisons between their area of interest, policing, and the professions of teaching and nursing. Teaching, they argue, has been historically premised on notions associated with liberal education and critical thinking, while nursing has been concerned with the interface between education and professionalism. In contrast, policing has largely been preoccupied with matters of state control and the constraint of citizenship, task performance and vocational competence. This "take" on professional education by White and Heslop is useful not only because policing is not always visibly configured with the idea of education—as opposed to training—but, as they go on to argue, it also helps to explain why educating within and between professional groups can particularly difficult.

Differences between entrenched traditions then presents its own problems for education, where processes involve a greater degree of complexity than the simple adoption, proscription and assimilation of routines, practices and accepted wisdom. In the interchange between professional groups these differences can generate their own demands in mediating professional identities and beliefs—a context where inter-professional education involves the challenges of reconciling differences between professional values and practices, conditions of service and training and professional development (Robinson and Cottrell 2005).

In addition to these dynamics of inter-professional exchange, as we will see later in this chapter, educational work also has an ethical character that necessarily involves an essential care for others that extends beyond the immediate ambit of teaching and learning. A useful point to return to in the

discussion of the histories of profession here is the work of Eric Hoyle on what he has termed "professionality" (Hoyle 1972a; 1974). In Hoyle's terms professionality reprises much of the earlier arguments about the characteristics of profession, in which he considers professionality to be a matter of the knowledge, skills and procedures employed by teachers in the process of teaching. In an interesting turn, however, Hoyle proposes that professionality can be understood in terms of restriction and extension. Restricted professionality is framed by immediate interests and imperatives of the day-to-day professional work while extended professionality involves a commitment beyond the ambit of the classroom/learning context and school to the influence and support of other institutions and practitioners. This latter point, moreover, involves an ethical and moral dimension of profession that transcends the routine, standardised and the mandated. Hence, professionality is a term that we may find useful in elaborating and refining our discussion of profession and education. In its restricted and extended forms, professionality provides a useful bridge to a next important set of ideas for the framing of professional doctoral study—that of educational practice and educational enquiry.

Education as practice

The excitement and apprehension for many students like Frankie concerning the scope of the epistemological field and powers of critique are both considerable, as has been noted. Further to Frankie's positive professional qualities was also an intrinsic commitment to Hoyle's extended professionality as an ethic of care. To both better understand this and its place in the professional doctorate we can usefully (re)turn to the idea of education as a *practice*. In their extensive account of this, academics Carr and Kemmis (1986) approach this through a traditional lens of Aristotelian philosophy. Beginning with the idea of *techne*, they explain this as behaviour that is both instrumental and rule-directed, while in contrast the concept of *phronesis* embodies the primacy of sophisticated educational judgement. *Techne*, then, is a disposition to "act in a true and reasoned way according to the rules of the craft" (Carr and Kemmis 1986, 32). This, they explain, is also coupled with the Greek idea of *poietike*, which they describe as a form of instrumental "means end" reasoning—of the sort that has come to dominate much of the "thinking" around teaching and learning in the UK in conjunction with market-driven systems of education (Gewirtz and Cribb 2020). In contrast to these craft-based regimes of *techne* and *poietike*, educational practice proceeds not from an instrumental form of rule-direction but through the informed action of *praxis*. This then involves

reflection on the character and consequences of action and on how to reflexively change the knowledge base that informs it. While neither craft nor technical knowledge is reflexive, in that neither addresses the conditions within which it operates, Carr and Kemmis argue that *praxis* is—in that it remakes "the conditions of informed action and constantly reviews action and the knowledge which informs it" (Carr and Kemmis 1986, 33). At the heart of educational practice then is the Aristotelean principle of *phronesis.* This Carr and Kemmis describe as a form of practical wisdom premised upon the disposition to act truly and rightly—prudent judgment that takes account of what would be morally appropriate in a given situation (Carr and Kemmis, 1986 33,37). Judgement of this sort is then the cornerstone of practical wisdom. In another examination of wisdom in teaching, Claxton also turns to the Aristotelian tradition of *phronesis* as wise professional action. In his view wise action involves three key aspects. The first requires a moral quality in which wisdom "takes account of the greater good and one's own higher, deeper, or more lasting values" (Claxton 2008, 41). The second, involves a level of disinterestedness that enables us to stand back from the mêlée. This is in order to see the situation through a critical awareness of our cultural and emotional "stock" and traits of personality. The third key aspect for Claxton is the practice of empathy. While this latter aspect has received only limited attention in the discourses of teaching and education, in other areas of professional work, notably in healthcare, there is an extensive literature devoted to this. Amongst the exceptions is American academic Nel Noddings, who has given significant attention to the role of care and empathy in education as a care theory (Noddings 2013) while the idea of "emotional knowing" (Holden 1990, 72) and "the soul of the student" (hooks 1994,13) have all been subject to professional analysis. Configured with the cornerstones of *praxis* and *phronesis,* practice may then also be considered first and foremost as a matter of human interaction and reciprocation in refined form—as an ethic of care.

　　In summary, this reading of educational practice offers another important constituent feature of the EdD. While it serves to re-emphasise the interests noted earlier amongst doctoral students for a closer alignment between their professional practice and research, it also re-emphasises three primary confluences in the EdD—*praxis* in doctoral study, the professional doctorate as an academic award in Education and research in education. Having devoted some space to these first two confluences, it is to educational research and the professional doctorate that I now wish to turn, for in terms of academic categorisation the professional doctorate is a *research* degree.

Education and enquiry

Many students like Frankie may have undertaken some form of practice-based or practice-focused research as part of an Undergraduate or Masters degree. As a research degree, the professional doctorate engages participants in the design of doctoral-level research and the presentation of original findings. As a necessity this will also be purposefully configured within the arena of their professional practice and/or setting—making the EdD a powerful configuration of enquiry, education and practice. To understand this relationship another brief historical review is necessary—specifically that of the teacher-research movement here in the UK and North America.

In the UK the integration of research in educational practice began in earnest in the 1970s and is primarily attributed to the pioneering work of British academic Lawrence Stenhouse. Based at the University of East Anglia's Centre for Applied Research in Education (CARE), Stenhouse's maxim of research as a "systematic enquiry made public" is both well-known and an extremely helpful aid memoire in the conduct of any form of educational research. In his writings on curriculum and teacher-research he reminds us that this is also "the story of action within a theory of context" (1976, 7). Meanwhile, in his account of the work of CARE, Goodson notes that Stenhouse's work not only provided a powerful response to too little being known about educational process at the level of policy, school and classroom, but in providing an impetus for curriculum development, school innovation and evaluation CARE could also be regarded as force for empowerment and social justice (Goodson 2003, 102, 106, 113).

Continuing the tracking of historical contours, and in another transatlantic comparison, in the USA Cochran-Smith and Lytle (1999) have identified five major trends in what became known as the "teacher research movement" that continue to have relevance to the EdD. Based on the importance of teachers as expert knowers about their own students and classrooms, these trends involve:

- the prominence of teacher education, professional development, and school reform
- the development of conceptual frameworks and theories of teacher research
- the dissemination of teacher research beyond the local level
- the emergence of critique of teacher research and the teacher research movement