Professional and Practice-based Learning

Franziska Trede
Celina McEwen *Editors*

Educating the Deliberate Professional

Preparing for future practices

Springer

Professional and Practice-based Learning

Volume 17

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

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

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- understanding how learning experiences and educational processes might best be aligned or integrated to support professional learning.

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Series Editors' Foreword

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

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

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

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

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

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

Part I
Setting the Scene

Chapter 1
Scoping the Deliberate Professional

Franziska Trede and Celina McEwen

Redressing the Balance of Possibilities

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Defining the Deliberate Professional

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

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

deliberate professional based on reflective, critical and communicative deliberations.

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

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

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

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

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

The Need for a Pedagogy of Deliberateness

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

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

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

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

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

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

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

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

A Summary of Sections and Chapters

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

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

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

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

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

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

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