Exploring The Practice Of Thesis Construction Via The Lens Of The Life Career And Paradox

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'The way into the underland is through the riven trunk of an old ash tree …'

(MacFarlane 2020: backcover).

This paper explores the hidden depths of reflective journeys through a professional doctorate programme.

Literature Review*. The Higher Education Policy Institute (2020) report presents a decline in the attraction of Professional Doctorate Education, one that seeks to address the attrition and length of time of completion of traditional doctorates, yet rests on an undertheorised notion of practice. This paper examines the meaning construction at play in the force and form of expression on professional doctorate programmes and the implications it has for the practice of Doctoral Education.*

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Methodology: Using a case-study methodology, this paper examines a deep auto-ethnographic work, to illuminate and shine a light on reflective and reflexive encounters across the life career, to challenge the natural attitude of career (equating work and progress) so prevalent within HE employability discourse.

Findings: The case provides insight into how such a perspective upon career evokes overarching paradoxes within the reflexive story telling of thesis construction, how the strand of thesis construction begins long before engaging with the doctoral process, interconnecting with multiple strands constituting the life career, from childhood onwards, shaping the final linear story that is pronounced to fit a credentialised framing.

Conclusion: The paper thus challenges the dominant narrative of a linear development of Doctoral Education, to a practice much more akin to rhizomatic learning (Deleuze & Guattari, 1987) or constellation learning (Benjamin, 1999) to inform future doctoral policy and practice.

Keywords: career, paradox, autoethnography, case-study.

Introduction

'The term 'professional doctorate' can mean many different things, and there are many different forms and structures for a professional doctorate programme' (Fulton *et al* 2013: 1). The stages of 'doctoral study' are outlined by Fulton *et al*. (2013), prioritising the choice of topic, that is fits within your own professional context, is a 'project' and is approached as a journey for personal transformation. Identity, literature, methodology, supervisory relationships, and dissemination from the guide rails for a doctoral project.

When asked 'why did you choose to study on a professional doctorate programme?', initial motivations for undertaking this course of study coalesce around salient points of 'for a sense of personal achievement' and 'for professional/subject interest'. The outcomes of having studied a professional doctorate are to thing more critically, to deepen subject/professional issues, to use reflective practice, and to make a difference to practice (Fulton *et al*., 2013: 8).

The Professional Doctorate Programme has been designed for those working in the academy, professional, public and social services to producing knowledge and developing practice. Candidates complete a research project alongside other candidates from a range of professional settings. This provides a stimulating multi-agency learning environment, which enriches the personal, intellectual and academic abilities of candidates and will help to develop best practice. Many established approaches to advanced study have focused solely upon academic training. The Professional Doctorate, however, utilises a practical approach, linking work-based problems to personal and professional development. The Professional Doctorate is a research-based qualification with the same academic standing as a PhD, but it has been specifically designed to meet the needs of those working in a range of demanding roles.

The guiding principle of the multi-disciplinary Professional Doctorate is to support the development of research that generates new knowledge and the application of that knowledge within professional domains in order to advance the field. It provides the opportunity to develop and apply knowledge and is becoming increasingly relevant as a doctoral route of choice for industry professionals. At the core, to be relevant, professional doctorates must be located / focused in the industry they represent. The Professional Doctorate provides a common course framework with a structured sequence of common 'modules'. The doctorate usually takes four to eight years to complete on a part-time basis. The primary purpose for candidates undertaking this route is the opportunity to bring real business / industry challenges into the academic domain, to develop new solutions that contribute to advancing and applying knowledge within specialist fields. These awards also open higher-level opportunities for lifelong learning and continual professional development, theory and practice, within relevant subject areas.

The Professional Doctorate provides space for practice-led research, at doctorate level, concerned with advancing the knowledge of our discipline areas. It is expected that the research topic will have direct relevance to the candidate's own professional interest, working life, or that of his / her organisation.

The Professional Doctorate is interdisciplinary and would enhance and coalesce existing research groups and centres. It would harness existing research ideas for early career researchers (ECR) and new colleagues, develop innovative partnerships such as nursing, social work and paramedicine. Fulton *et al*. (2012) have argues that professional doctorates produce Mode 2 types of knowledge (which specifically focuses on the generation, adaptation and implementation of knowledge within the practice setting), an increasing professionalisation of knowledge production and enabling transcendence of professional boundaries to enhance and develop practice. Mode 3 types of knowledge production are increasingly focused on autoethnographic, first-person, narrative, case-study accounts.

The underpinning philosophy of professional doctorates vacillate between many poles on a spectrum from realism to constructivism, direct access to truth and construction of truth, ontologies and the nature of reality, epistemology and how we know that reality, pragmatism and theory, materialism and idealism, realism and perception, interpretivism and positivism. From this plethora of concepts how can we arrive at the necessary conditions for conducting a professional doctorate. One avenue that presents itself is praxis.

Praxis is the act of engaging, applying, exercising or practicing ideas. It is a unity of thinking, making and doing. Praxis in research is the democratising of emancipatory research. It is a democratised process of inquiry that is characterised by negotiation, reciprocity and empowerment (Lather, 1986). A distinction between 'praxis' as the and practice. Praxis is 'the contingent *unfolding* of events' (Nexus) and practice as 'bundles of non-verbal and verbal activities' (Alkemyer & Buschmann, 2017). Praxis has a rich heritage in a Marxist lexicon as a sensuous human activity and a revitalised resonance in 'Practice' theories (Shove, Pantzar & Watson, 2012; Hui, Schatzki & Shove 2017). For these purposes, praxis in research explores singular moments of praxis as case-studies, and the expression of experiences as autoethnography. Praxis is seen in professionalism of nursing, education, research and

reflection. It is theorised by a host of authors from Wittgenstein and the flow of praxis, Heidegger as a source of language and meaning and Bourdieu as theorizing *habitus* but the fully explicated and unified theory of praxis waits fulsome discussion but praxis links the individual with the collective and the field of professional practice.

Methodology

A case-study methodology utilises auto-ethnographical work to illuminate the reflective and reflexive encounters of the life career. Case-studies have a long history and growing impact on 'new' types of knowledge generation. Case-studies fit well with a focused approach to work-based learning, practice-based investigations and allow for an in-depth understanding of real world and applied research. They enable a wide range of research methodologies and methodological approaches.

Yin (1984, p. 24) defines a case-study as, 'An empirical inquiry that investigates a contemporary phenomenon within its real-life context; when the boundaries between the phenomenon and context are not clearly evident; and in which multiple sources of evidence are used'.

The doyen of the case-study, Robert Yin (2011; 2013), has written extensively on the use of case-studies as a methodological approach with the largely positivist approach, with the assumption that there is a reality which the researcher is attempting to explore and uncover or unearth to share with a wider, grateful audience. The case-study formulated in this perspective, has strengths: dealing with the practicalities of everyday life; the unpicking of ambiguities; requiring several data sources; and theoretical exploration that goes beyond the superficial (Hayes 2019, p. 174). It gathers a richness of data and applying theory can generate new hypothesise or new theory, covering inductive and deductive reasoning moving from theory (deductive) to developing theoretical ideas from practical situations (inductive).

Case-study research is firmly placed in constructionism and interpretivism as an epistemological standpoint that acknowledges and celebrates subjectivity (beyond objectivity), examines meaning making (not observable phenomena), and generates meaningful data (not empirically measured). The defining feature of the case-study is the contested, conflicting and multiple realities that are social constructed, interpreted and the making of meaning. Meaning is derived from the expressed meaning of participants, the projection of meaning by the participant and the capacity of interpretation by the researcher to translate and articulate meaning in a systematic and analytical approach.

Yin (1984) has a slightly different focus.

- *descriptive case-studies* where a case is described usually in some detail.
- *interpretative case-studies* in which the case is analysed, and inferences drawn
- *evaluative case-studies* in which detailed evaluations are made.

Stake (1995) identifies three case-studies

- *Intrinsic case-studies* where a researcher attempts to examine and understand a particular case with a view to addressing difficult theoretical issues, concerns and

problems (e.g. a hospital ward or school because they are using a new or novel approach or are of interest).

- *Instrumental case-studies* where a researcher attempts to use a case as an exemplar and draw inferences which can be applied to a wider range of cases, often across different sites.
- *Collective case-studies* in which more than one case is studied explored across sites.

To this we could add contextual, situational and relationship based.

- *Contextual* where the social, cultural and political milieu of a particular case is explored to provide a 'rich and thick' description (Geertz, 1994) similar to Bourdieu's (1992) habitus or Bronfenbrenner's (2009) socio-ecological model.
- *Situational* where the specific geographical and material aspects alongside the emotive and feelings aroused constitute the case.
- *Relationship-based* where the relationship-based nature of action in a given situation or context is the focus of this case.

Case-studies enable the circulation and airing of different types of knowledge(s) beyond the simple type one and two distinction to an emergent third space knowledge. This 'third space' of knowledge is characterised by expressed and self-narrated knowledge claims. Autoethnography is an emerging methodology in research and has become an increasingly popular method of inquiry (Duncan, 2004).

Autoethnography is a form of qualitative research in which an author uses self-reflection and writing to explore their personal experience and connect this autobiographical story to wider cultural, political, and social meanings and understandings. Autoethnography is a self-reflective form of writing used across various disciplines such as communication studies, performance studies, education, English literature, anthropology, social work, sociology, history, psychology, marketing, business and educational administration, arts education and physiotherapy.

Ellis (2011) suggests Autoethnography is an approach to research and writing that seeks to describe and systematically analyse personal experience in order to understand cultural experience. This approach challenges canonical ways of doing research and representing others and treats research as a political, socially-just and socially-conscious act. A researcher uses tenets of autobiography and ethnography to do and write autoethnography. Thus, as a method, autoethnography is both process and product.

'Autoethnography shows struggle, passion, embodied life, and the collaborative creation of sense-making in situations in which people have to cope with dire circumstances and loss of meaning. Autoethnography wants the reader to care, to feel, to empathize, and to do something, to act. It needs the researcher to be vulnerable and intimate. Intimacy is a way of being, a mode of caring, and it shouldn't be used as a vehicle to produce distanced theorizing. What are we giving to the people with whom we are intimate, if our higher purpose is to use our joint experiences to produce theoretical abstractions published on the pages of scholarly journals?" (Ellis & Bochner, 2006, p. 6).

Maréchal (2010, p. 43) suggests 'autoethnography is a form or method for research that involves self-observation and reflexive investigation in the context of ethnographic field work and writing'. He continues these methods have been criticised for 'their validity on the grounds of being unrepresentative and lacking objectivity' and 'for being biased, navel-gazing, self-absorbed, or emotionally incontinent, and for high jacking traditional, ethnographic purposes and scholarly contributions' (Maréchal, 2010, p. 45).

Clough (2000, p. 290) argues autoethnography can serve as a vehicle for thinking 'new sociological subjects' and forming 'new parameters of the social' giving new ways to explore subjectivity, experience, memory and identity. Bochner (2000, p. 271) argues 'good personal narratives should contribute to positive social change and move us to action'.

Autoethnography is a rigorous methodology that has value and benefit in the contribution to wider health and social care practice, teaching and research communities. It is a democratic process that can illuminate the relationship of power within the field of health and social care and education. Haynes and Fulton (2015) argue autoethnography can structure and guide the research process, by providing structure to the process of reflexivity. They go on to suggest autoethnography provides a factually accurate and comprehensive overview of the professional doctorate candidate's career trajectory. It should act as a driver of self-explication for the professional doctorate student thus providing a degree of both catalytic and educative authenticity and provide an insight for the reader of the professional doctoral thesis.

Chang (2016) states 'autoethnography is gaining acceptance as a legitimate research method in health science research' and a growing volume of published autoethnographies is indicative of this trend. However, the dominantly descriptive and evocative illness self-narratives that may evoke emotionally compelling responses from readers but offer insufficient sociocultural insights about the illness phenomenon. To identify a "desirable" autoethnography that provides not only a "thick description" of personal experiences but also a sociocultural interpretation of such experiences, Chang (2016) recommends both creators and consumers of autoethnography to ask five evaluative questions: (1) Does the autoethnography use authentic and trustworthy data?; (2) Does the autoethnography follow a reliable research process and show the process clearly?; (3) Does the autoethnography follow ethical steps to protect the rights of self and others presented and implicated in the autoethnography?; (4) Does the autoethnography analyse and interpret the sociocultural meaning of the author's personal experiences?; and (5) Does the autoethnography attempt to make a scholarly contribution with its conclusion and engagement of the existing literature?' Autoethnography carries the traces of 'inquiry, as a kind of seeking, must be guided beforehand by what is sought' (Heidegger, 1962, p. 25).

Traced reflections

The case study under investigation explores the doctoral journey of the second author. The process of completing the professional doctorate was traced via a reflexive log that was completed throughout the programme, and such a tracing was then summarised via the writing and submission of a 5000-word summative reflective account (Gee 2019). This section

of the paper will account for the writing of this document, as well as providing extracts, to consider how the reflective account emerged and the part it and reflection played in the doctoral process. It illustrates and advocates how reflection is a fluid and rhizomatic process, how this particular reflection was framed via broad notions of career as 'any social strand in a person's life' (Goffman, 1961, p. 127) significant activity traced via reflexive articulation that connects to a broader sense of life articulation (Gee, 2017, p.183). Such broad activity was then placed under a deconstructive reading informed by a range of dualities, where duality is to be considered as a 'conceptualisation of reality that provides a paradoxical relationship between opposing yet entwining entities' (Gee, 2017, p. 187). The argument being put forward here is that the dualities - self and other; being and becoming; agency and structure - bring into focus paradoxes within the text (Gee, 2019). Such 'moments' provide insightful readings and connections, to consider how a range of action, as well as inaction, presences and that which is perceived as not present, trace thesis invention, an invention that is both a 'finding' as well as a 'construction' (Derrida, 2007).

The Reflective account of the professional doctorate undertaken provided an opportunity to discuss reflections on the research process and their importance of reflexivity and the how the 'self' is an important aspect of the research process and how the self-unfolds during the process of the project. Considering the construction of a linear narrative to trace reflexivity throughout the project, which is likely to bring into play reflections before the process brings to the fore important questions of framing, as highlighted in the reflective account.

> So it begs the first reflexive question as to the purpose of such endeavours? An opportunity to provide a demonstration of my reflexive skills so important to any social researcher? To prove my reflexive credentials? To 'reveal' how knowledge is constructed? To provide some sort of reflexive story of the project? The story 'behind' the story? Underneath the story? To the side? Above? A look behind the doctorial curtain of construction? In this case Deconstruction? Or, from a Foucauldian perspective, a form of modern confession, with my tempted response to assert to the reader 'mind your own business! (Gee, 2019, p. 1).

Already within the reflection process one is to account for its stance, its perspective, where reflection is not only a matter of considering space, but also time, the unfolding of phenomena, when and where should the reflection start and who is the trace of reflection for and its purpose? This brings into play the importance of the context of reflection, that reflection and in this case autoethnography, or autobiography is not an apolitical act that occurs within a vacuum (Gee & Barnard, 2020).

When considering context, notions of time and place come into play, when should the reflection start and what strand(s) of 'career' should be focused upon? Should thesis construction be considered as occurring solely within the strand of the 'student'? What of other interconnecting strands, family, work, creative, leisure? What of strands that occur before the emergence of the doctoral strand? In what ways does the thesis construction connect with the 'self'? What of strands of other people that interconnect with the doctoral thesis, supervisors or theorists? In the case of the reflective account the consideration of the

influence of Derrida – the most influential thinker upon the philosophical architecture of the project – was a starting point of contemplation, why Derrida? Not an easy question and one that involved a consideration of the researcher's past and varied interconnecting strands, hinged upon an overriding paradox within the text belonging whilst not belonging: a position at intersecting borders. These intersecting borders are considered in the lengthy extract below.

"My mother very often talks and reflects on the romantic meeting of her parents in what was at the time called Palestine, back in the mid-1940s. My mother's mother, a Sephardic Jew, met my Grandfather, a Bermondsey boy from South London, a none-Jew, who managed to find himself in Palestine as part of the Military Police. It was very much a love affair that crossed many borders, physical, religious, national and political boundaries. This is not the only crossing of boundaries that occurs when thinking of my genealogical roots, my father was an Ashkenazic Jew, making me an unusual mixture of Jewish ethnicity, both Ashkenazic and Sephardic Jew, as well as part English non-Jew. My mother born in newly crowned Israel in 1948, was moved to London soon after her birth to be brought up by a London Transport bus conductor father and her mother, a full-time carer of children as well as an unofficial lone provider. My mother is very much considered working class, growing up as the only Jew in rough inner-city London schools with dark complexion and having to fight such difference in the playground. My mother, although an intelligent woman, left school with few qualifications and barely being able to read and write due to the many disruptions she experienced having to defend her Jewish identity. Leaving school at 15 my mother became a hairdresser. My father on the other hand - a middle class son of a father that owned his own legitimate loan company and his mother a secretary - was an academically bright man that enjoyed school leaving with good qualifications to train to become an actuary in an insurance firm. My mother and father's love, as was the case for my mother's parents, crossed boundaries, in this case Jewish ethnicity and class difference. Such a story is reliant upon my mother's telling, in particular as my father died of cancer when I was one and half years old, I have no living memory of my farther. What becomes apparent of such a story is how the stories before my own provide interesting conceptual considerations. This story provides the crossing of boundaries, in-betweenness, and a sense of absence, all important aspects of the doctoral thesis I have produced. This is perpetuated whilst growing up Jewish without a Jewish father, similar in some ways to my mother. As my mother's father was not Jewish she did not learn much of the Jewish customs and religious beliefs, however as mentioned before, due to being different at school and this being marked by the label of Jew, my mother had to fight to protect such an identity, an identity that became inscribed and loved yet without a full knowledge of what being Jewish entails. Therefore, my mother did not have such knowledge to pass on and as my father had passed away this left another void. However, I was still marked as being Jewish and attending a state school in North London within a predominant Jewish community there were many Jewish children present at my school. This provided a pass into their community. I was able to interact with such a group with ease where I noticed that none-Jews struggled to gain access, this was particularly important in the teenage years and when one starts to become interested in romantic relationships. Though I had access I did not share the same values and knowledge, I belonged but only to a certain degree. I was also friends with many non-Jews. As a result, I was able to witness discriminatory practices that occurred within such groupings toward the other. When with the Jewish children I would

hear words such as 'Yok' and 'Goyim' being used to slander the non-Jews. Likewise, when hanging around with my non-Jewish friends I would here the slurs of 'Yid', sometimes even when I was present and when I would speak up of such slurs I was informed, 'it's ok you're not really one of them'".

I appreciate that such reflections at first glance appear very distant from the doctoral process, however, when considering the question of 'why have I an interest in Derrida' suddenly there appears to be connection. On coming to know Derrida's own biography I became aware that he also has a Jewish heritage, he liked football as a youngster, as do I, and his family experienced a death which Derrida had no direct memory of, the death of his eldest brother a year before he was born. I acknowledge that part of my introduction to Derrida was by one of my supervisors, however there were other theorists I was introduced to, yet Derrida appeared to gravitate toward me for some reason, even before hearing of his biography. The reading of chapters of his book '*The Margins of Philosophy*' provided much interest, as though I was reading someone that felt similar about the world they inhabit. Margins being a poignant word here, as illustrated before, my biography and history is littered with boundary considerations, where I felt I belonged whilst not belonging. Being placed in such a liminal position also made me question things, in effect deconstruct what I saw and learnt. The void and absence of my biological father provided a curiosity of philosophical questions from an early age, why had he gone? Where? How? Absence became a strong presence for enactment and still is" (Gee, 2019, pp. 3-4).

The lengthy extract above provides an insight into the fluid nature of thesis construction, how the self becomes pulled toward, or moves toward, certain interconnections, in this case Derrida as opposed to other theorists. The self here is considered as emergent, temporal, with significant marked and memorialised changes as well as acknowledged continuity, a self that 'finds' and traces such a journey, whilst acknowledging its part in interpretation, the influence of other, time and place and interaction. This is not to over romanticise the drawing toward Derrida, other theorists could have been chosen to focus the architecture announced, and if the circumstances had of been different then the possibility of another theorist, or no theorist at all, might have emerged. The argument here is how the deconstructive reading, focused upon duality and paradox provides a rich temporal and rhizomatic reading to occur one avoiding the symmetric geometry of reflective frameworks often promoted within practice (Gee & Barnard, 2020).

Taking into account context from a more macro position also highlights forces that may appear distant from thesis construction have their perceived part to play if focused upon. This is where the duality of agency and structure can come more into play a contemplation, in this case, of how social policy has its part to play in determining whether a person has an opportunity to be in a position to construct a thesis in the first place as highlighted in the next extract.

Widening of participation – a structural consideration

Whilst much of the reflections that occur here come from a supposed agentic view it is worth noting that economy and social structures come into play. 'My mother's desire was that my

brother and I were destined to go to university, a promise she had made to my father, although clever enough to go to university he never did. With such a promise it provided me with little choice as to 'career' trajectory. I studied a Civil Engineering Degree at the University of Surrey – a far cry from 'career' and Sociology which I now teach and research. I hated the course and knew that studying tangible objects was not for me. After graduating and working for two years I decided to study for a Diploma in Career Guidance. I always had a desire to want to venture back to the academy and be a lecturer. I was lucky that at the time of looking to become a lecturer, 2005, it was before the economic crash, it was during the New Labour Administration which came to power upon the mantra of 'Education, Education, and Education'. With this being the case widening participation policy was at its zenith, not only in terms of attracting non-traditional students but also non-traditional staff. As a result, I was provided with an opportunity to apply as a lecturer and not having a Masters, let alone a PhD, did not provide an overbearing obstacle. Having been within the academy for over 10 years, surviving the crash of 2008 on a short term contract, and seeing the many changes that have occurred with the continual marketisation of education, I am fully aware of the barriers that now prevent those working at the academy and I am aware that a change in economic climate can have big influences on opportunity. Such knowledge of social structures and my engagement with social theory once joining the university as lecturer made me determined to consider the duality of agency and structure in my research and pedagogy' (Gee 2019: 6).

The reflection above takes into account different strands of the enacted career, how past emerges toward the ever slipping and multiple presents, other, their multiple strands, action, inaction, taste, the shaping of taste, certain presences and acknowledgement of that which is not present and its influence akin to negative space 'within' a sculpture, how that which is not there still marks its presence via absence.

Previous professional doctorates have demanded a reflective journey, including some theory, to give voice to the trials and tribulations of doctoral education. It has taken the form of a love affair, deeply personal journeys, addressing absences, creating muses, professional reflection, and narrating a journey of scaling heights, traversing low-lands and points of arrival and departure. Feelings of inferiority, loss of self, have all been reported in courageous acts of self-definition through reflective investigation. Self-validation, addressing atrocity stories, respondign to critical incidents, professional development, lifelong learning and retirement projects form the context of completing doctoral work. Mindfulness, curiosity, imagination, cultural sensitivity, lifelong learning and intellectual engagement and development underpin the process.

Rhizomatic learning derives from Deleuze's (2004; 1994) work and Guattari (1972; 2000; 2011) that culminated in Deleuze and Guattarri (1987; 1983) and where rhizomatic learning is 'movements in diverse directions instead of a single path, multiplying its own lines and establishing the plurality of unpredictable connections in the open-ended smooth space of its growth' (Semetsky, 2008, p. xv). The unification of there diverse directions and unpredictable connections are caught in the case-study of autoethnographic accounts and the smooth space of its growth. This challenge to linear development adds to the tendrils and rhizomes of thought and new knowledge production on professional doctorates. These stems, shoots, tubers, corms of thought take place under a crystalline sky. Constellation

learning is drawn from Benjamin. Benjamin's (1999) Arcades Project or *Passagen-Werk* is a fragmentary, unfinished mediation and exploration on the topography, history and humanity of Paris forming a constellation or galaxy, where 'the individual stars of which he drew together over more than a decade, collecting notes, quotations, aphorisms, stories and reflections on dozens of dossiers that he called *Konvolute* – 'convolutes' in English, meaning 'coils', 'twists', 'enfoldments' – each of which was identified by a letter' (MacFarlane, 2020, p. 133). Rather than a linear history of Paris, Benjamin created a kaleidoscope, the crystals of which fall into fresh patterns with each new reader. This arduous journey is to honour the memory of anonymous beings that are emerging through case-studies of autoethnography. The coils, twists and enfoldments of doctoral journeys are the gathering of many of rhizomatic thought and constellation thinking.

The personal reflective account gives value to new methodologies focusing on autoethnography, first person accounts and case-studies. The intricacies of personal journey's on doctoral degrees add to informing policy and practice that needs to extend the linear narratives of research processes to include. The personal is reflective.

Conclusion.

There is a limitation in reflective accounts that verge on the descriptive and lack a critical insight in the reflections. A critical autoethnography would be more fully expounded with a recognition of the context as important in influencing the reflective accounts and the structuring dynamic of social, political and cultural factors that influence individuals and groups reflecting autobiographically.

The practice of professional doctorates presents a challenge to traditional doctorates in the scope, reach, breadth, depth, complexity and situated of knowledge generation.

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