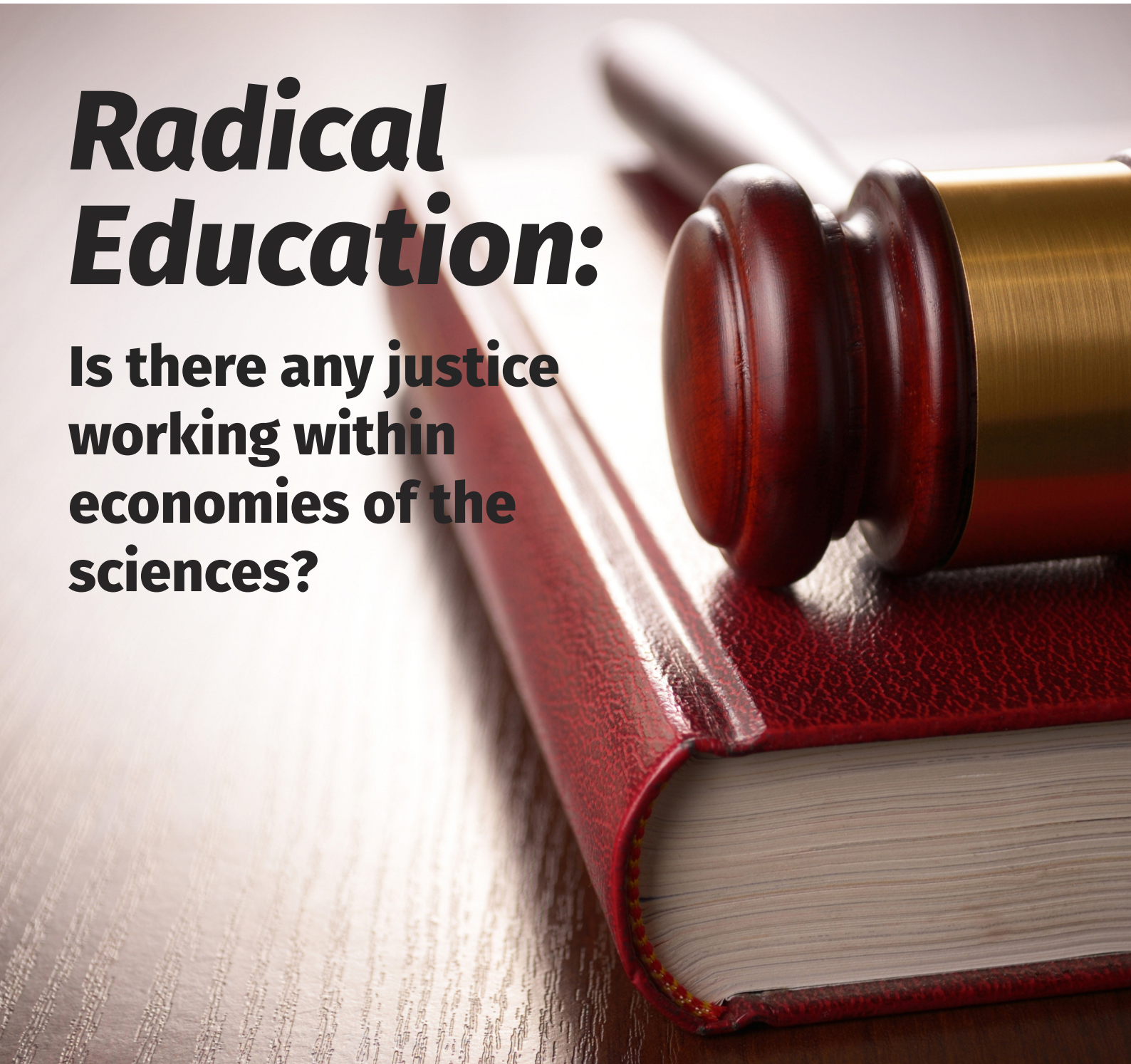


Radical Education:

**Is there any justice
working within
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Over the past month my work has been focused upon an evaluation of the education and training provided for tutors in pharmacy at the University of Bradford. Earlier this summer a group of tutors, each of them with at least three years experience beyond their registration as qualified pharmacy practitioners with the General Pharmacy Council; each of them having taken on the role of acting as tutors for a one-year pre-registration stage for students in pharmacy.

I have been working in collaboration with two highly experienced lecturers and leaders in the field of pharmacy education, Sue Jones and Jonathan Silcock. They are each working to support, encourage, guide and critically engage students with pedagogy in the Bradford School of Pharmacy. My objective is to open further consideration on the challenges involved.

I was immediately struck by how much of the literature from the 'apparatus of education' finds application in the apparatus of pharmacy. There is a real danger that education-speak, borrowed from the 'apparatus of education' [to borrow a term myself from Foucault], where words such as learning, training, education... etc., may all be conveniently represented as objects within economies of practice, unless pharmacists, themselves, give expression to their own concerns in ways that challenge these dominant economies of practice.

Fortunately, following their education and training programme for tutors over the summer, the tutors did give expression to their concerns. Their many express concerns centred upon the many and various places in which pharmacists work: concerns arising from practice in particular hospitals, particular large chains of commercial pharmacies such as Boots, Waites, etc., and many spoke in some detail about the many and various challenges of working in individual community based pharmacies, some of which are connected within a small chain with two or three other pharmacies.

Particularly striking from a philosophical perspective was that their feedback and commentary about their education and training over the summer concerned each of their own and others' particular place of work, along with expressions of concern arising from each of their various and unique worlds-of-practice. This 'world-of-practice' is the web of routes each pharmacist knows their own way along' in any particular place in which they practice; 'it is the system of ways' pharmacists 'come to know how to handle things' in any one particular place in which they practice.

I was struck, but not at all surprised, by the almost complete absence of any references to, or possible thematisation of, 'place' and 'world-of-practice' in the literature on the education of pharmacists.



I was not surprised because any possible concerns with 'place' and with the unique qualities of the world-of-practice for each and every pharmacist could not be accommodated in any economy, which calls itself a science of education. But, it is just this economy identified as the science of education, which has been the concern for educationalists and educational researchers for sometime; even those who make various claims to moving beyond the instrumental notion of the learner within the 'apparatus of education'.

Indeed, the pharmacist tutors in giving their feedback were concerned not primarily with the science of education, but with the particularities of each case on the basis of which pharmacists have to make complex professional decisions. Indeed, in giving expression to their concerns the tutors opened horizons for education that are not delimited by its economy as a disciplinary structure, but extend to the body [individual/collective] of human beings, which I have called 'radical education'.

Isn't it within such horizons of radical education, in moving towards justice for the particular case, the unique place, the specific context; in moves beyond economies of education as sciences, that one opens the possibility of justice in any form of practice?

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