'I Can't Wait Til I'm an Actual Journalist': How Students Begin to Become Journalists

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CERTIFICATE OF ORIGINAL AUTHORSHIP

I certify that the work in this thesis has not previously been submitted for a degree nor has it been submitted as part of requirements for a degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

Signature

Date

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ABSTRACT

This research investigates the ways in which students in an academic, practice-based journalism program acquire the traits and dispositions of journalists. It draws on the framework of sociologist Pierre Bourdieu, including his concepts of field, habitus and capital. It applies a thematic analysis to student blogs, developed out of the pedagogical tools of reflective journals. I argue that teaching journalism needs to go beyond matters of 'technical rationality' to encompass processes that enable students to perform a role and negotiate their way to becoming journalists.

The research explores the experience of a first year student group as they come to terms with what they understand journalism to be while taking their first steps in accomplishing practice-based journalism assignments. The thematic analysis of the 'blogs' shows that students undertake an emotional journey in their learning. They experience a range of feelings, from fear to elation. I argue that the notion of emotional capital can be usefully be added to the concepts of cultural and social capital in understanding and researching the development of journalistic habitus through education. While it may be possible to gain education at a distance, arguably experience can only be gained firsthand through practice-based education. I argue that the reflective journals can give an educator a glimpse into the students' world beyond what can usually be achieved in a group seminar or tutorial and enables links to be made between the practices of journalism, journalism education and researcher.

CHAPTER 1 INTRODUCTION

In discussing the relationship between theoretical and practical problems in educational research, McTaggart and Garbutcheon-Singh (1988 p426) acknowledge that it is difficult to sustain the role of professional practice researcher because of the conditions of work through which practice overwhelms the engagement with theory; but if practice is to be properly researched, it must be theorised. I agree with this proposition. This project is an attempt to put that idea into practice.

The thesis investigates the ways in which student journalists acquire the traits and dispositions of journalism in the context of an academic practice-based journalism program. It aims to explore the ways in which students acquire what the French sociologist Pierre Bourdieu called 'habitus' and to give educators and current and future students insight into the early stages of journalistic development.

Diverse approaches could be used to research this topic. So far, there have been few projects in the specific field of professional journalism education which focus on students' experience of practice-based journalism. Since the 1990s, the development and expansion of digital technologies has dramatically reshaped much of both tertiary education and media practice. Journalism education is at the intersection of these two fields and this thesis emerges from my own practice as a journalist and journalism educator.

I have chosen to do my investigation through an analysis of reflective online 'blogs' as a form of journal, developed on educational software learning tools. The research explores the experience of a group of students as they come to terms with what they understand journalism to be while taking their first steps as they deliver practice-based learning assignments.

I will specifically focus on the processes through which online reflection journals used by journalism students in a practice-based course facilitate and reflect their acquisition of the habitus of journalists. The specific case study is of reflection journals kept by first year students enrolled in the undergraduate journalism major at the University of Technology, Sydney where I have been teaching journalism since 2005, first as a casual, then as a fixed-term appointment and now as a continuing member of staff.

The roots of this journalism course and the intellectual influences that have shaped it go back to the late 1970s. The development of the course, and journalism education generally,

provide a context for this research. UTS is the same institution from which I graduated when it was still the NSW Institute of Technology; and to which I returned in its guise as the University of Technology after 26 years of practice. I continue to practise as a journalist on a freelance basis with a regular column in *The Canberra Times* (in print and online) and with frequent contributions to other publications.

A brief overview of tertiary journalism education in Australia will note that the concept of such an education was first proposed in 1912 in *The Australian Journalist*, the newspaper of the journalists' union. That publication later printed articles from the journalism school at the University of Missouri. According to Lynette Sheridan Burns (2004), the first modern journalism course in Australia was offered by the Gordon Institute in Geelong in 1974 and that course was taken over by the newly created Deakin University in 1977. Canberra College of Advanced Education offered journalism subjects in 1970, followed by the University of Queensland, Mitchell College of Advanced Education (now Charles Sturt University) and Royal Melbourne Institute of Technology (now RMIT University), a year later. The NSW Institute of Technology (NSWIT, now the University of Technology, Sydney) began offering professional writing in 1975.

A key figure in the development of communications teaching at UTS was Bill Bonney, who had taught philosophy at Sydney University before he joined NSWIT in 1976 (Dawson 2001) to take up the role of Dean and Associate Head of School. He redeveloped the communication courses to reflect his neo-Marxist perspectives. Even more importantly, he developed a model of communication education which explicitly linked theoretical approaches with practice-based learning and drew together a group of academics who were attracted by the project of linking practice with theory. A number of the academics who worked with Bonney went on to be UTS professors later in their careers, including Ann Curthoys and Chris Nash.

Paul Dawson describes Bonney's arrival and management this way:

> In a whirlwind overhaul of the new degree he gathered around himself a body of recruits energised by radical Marxist and Feminist views of society, as well as interdisciplinary approaches to knowledge and education. The continual adaptations and restructures of the Communication degree which followed were based on anything but vocationally-oriented education. Most of the staff members, Helen Wilson recalls, distanced themselves from the functional model of communication which was developing in American universities by taking a much more radical approach which had its theoretical roots in the work of the Frankfurt School, as filtered through British Cultural Studies. (Dawson)

Dawson outlines the workshop approach introduced by Bonney as well-suited to the teaching style; and by 1978 Professional Writing had become a major in the

Communication degree. Dawson writes that in the following years, journalism and public relations developed into separate majors.

The workshop model, first used in the professional writing strands which encompassed all forms of writing at NSWIT, was successfully implemented in the journalism major. At UTS, students originally worked from photocopies but then started to share and peer review stories using the university's online content management site, Top Class and later with BlackBoard, supported by the Centre for Learning and Teaching (CLT) which later became the Institute for Interactive Media (IIM).

By the mid 1980s, all journalism students took the subject News and Current Affairs taught by Chris Nash and others. This subject reviewed, compared and critiqued a range of scholarly approaches toward journalism. As part of their assessment, students were required to produce an essay which drew on at least two of those approaches to analyse critically a piece of their own journalism practice (Bacon, 2012). Both the workshop model for journalism practice and the notion of linking theory and practice set UTS apart from most other Australian journalism schools.

The UTS journalism course developed dramatically and grew between 1990 and 1996 to be one of the biggest practical majors of the communications degree. From the early 1990s, the development of the internet made a significant impact on UTS journalism educational practices in and also, of course, had implications for media practice. Initially, the internet was seen as a research tool rather than a publishing platform. This nexus was supported through the approach by senior journalism staff to both the Centre for Learning and Teaching (CLT) and the Institute for Interactive Multimedia (IIM). The then head of the journalism department, now Professor Chris Nash at Monash University, was awarded a National Teaching Grant (1997) to develop all journalism courses for online learning to enhance the face-to-face learning process. Learning activities included online debates, discussion groups, essays which reflected on practice and linked practice with theory; and later simulation games. From this time, students were filing stories and providing comments on their readings online.

I started teaching the introductory journalism subject at UTS in 2005 and by 2006, I was subject coordinator. Along with other staff, I became involved in online learning projects, and redeveloped the subject to include online portfolios and an individual blog for each student which would add to the class workshops as a basis and platform for reflective learning.

The completion of the blog provided a catalyst for discussion and learning in the classroom and further discussion of the way in which this was embedded into the curriculum is explored in Chapter 4, although it is important to note that students were familiar with the concept of these journals as this exercise had roots in the "process diary" of many subjects taught in secondary schools in NSW.

Arriving at UTS as a teacher of journalism, my intense interest in the educational process by which students become journalists soon linked with my research interests. These interests were sparked and confirmed as I attended lectures in journalism studies, which introduced me to the work of Bourdieu, especially his work on habitus. As a new academic with extensive journalism experience, the notion of habitus and its links with the notions of " tools of the trade" (encapsulates dispostions needed for a profession) and " playing the game" resonated with my own experience in the field of journalism. This led me to explore further these concepts and their relevance for my own research into the blogs. During this period, scholars were increasingly applying Bourdieu's concepts to the field of journalism but I began to see that they could also be useful in conceptualising the processes of 'becoming a journalist' through reflective, practice-based learning.

It was through all these experiences that the blogs became the subject of my own masters by research, which I will now outline.

In Chapter 2, I lay out that part of my conceptual framework which is drawn from the work of Bourdieu. I have, however, along with some other researchers (for example (Zembylas 2007) (Nowotony in Epstein & Coser 1981)), elaborated his concept of capital to include the concept of emotional capital, which I have found useful in analysing this important dimension involved in practice. I have identified this as a gap in research into journalism education and into the practice of journalism itself. This is a key finding of my research and one that I hope will be useful to future researchers.

While notions of 'reflective practice' have been adopted in journalism education, there has been little exploration of the nature or different approaches to reflective practice and how it might enhance practice-based education compared to other fields such as nursing and teaching. Therefore, in Chapter 3, I provide a critique of the limited work in journalism education studies which has drawn on notions of reflections and discuss those parts of the extensive reflective practice literature that I have found relevant in the development of my own work.

Reflective practice is recognised as an important element of education and there are many models of reflection journal (King & Kitchener 1994; Kolb 1984; Moon 1999; Schön 1983). But David Boud et al (1985) in *What is Reflection in Learning* say that the reflective process is a complex one in which both feelings and cognition are closely interrelated and interactive.

Negative feelings particularly about oneself, can form major barriers towards learning. They can distort perceptions, lead to false interpretations of events and can undermine the will to persist. Positive feelings and emotions can greatly enhance the learning process.

There are many illuminating aspects to the student journalist reflection blogs. Students recognise the range of skills required to be a journalist and also observe that what looks simple when observed from the outside is an altogether different experience when lived

Another dimension of journalism which comes out of my experience with the reflection journals is the discussion by students of the emotions they experience in the learning process. My analysis of their reflection journals will also seek to determine what emotions are experienced through this acquisition process.

This research aims to contribute to a framework for understanding the emotional dimension of becoming a journalist. I hope it will assist future and current journalism students and educators in understanding this development.

A number of books exist on the work that journalists and journalism students should produce and how they should produce it. Journalism textbooks (Grundy 2007, Lamble and Conley 2006, Sheridan Burns 2002) usually include a focus on the importance of ethical practice. My experience of reading the original blog material told a very different story to the one narrated in Australian journalism education literature and the textbooks. My research will show that students undertake an emotional journey in their learning, told through their reflection journals. Students feel their learning in a variety of ways, from fear to elation. In *Emotional Capital and Education: Theoretical Insights from Bourdieu* (2007), Zembylas argues the importance of addressing emotional capital in education and its relationship with 'habitus' and 'field'. Significantly, he argues for a deeper conceptualisation of emotional capital and its conversion to other forms of capital.

Chapter 4 will give an overview of establishing the reflection blogs in first year journalism. I also describe in more detail the protocols of the blog assessment. While the assessment itself was a task I devised and therefore shapes the responses of the students, my role is not

the focus of the research. My main focus is student learning and experience and I will therefore discuss the pedagogical underpinning of the establishment of the blogs.

In Chapter 5, I explain and justify the chosen methodology of thematic analysis that I have used in analysing the blogs.

Chapter 6 will summarise the findings of the thematic analysis and discuss those that relate to broader notions of how students describe 'professional journalism' and 'student journalism' or 'what it is to be a journalist'; and the more specific descriptions of their experience of developing and applying specific journalism skills.

Chapter 7 will deal with those themes which relate to how students experience the processes of learning journalism through the reflection blogs. This chapter covers the emotional response to the acquisition of the emotional capital required to fully develop journalism habitus. It will also reflect on my role and influence on the students' practices and experience of reflection blogging and examine the role of peer interaction.

Chapter 8 will conclude the thesis and make suggestions for future research. A key conclusion is that journalism academics need to put more emphasis on the student experience of 'becoming a journalist' than has previously been the case. Teaching journalism is not just a matter of what Donald Schön (1983) describes as technical rationality but a process where students, in a practice-oriented degree, perform the role; and negotiate their way to become journalists.

Schön (1983) noted that complexity, uncertainty, instability, uniqueness and value-conflict, all of which occur in learning, did not fit the model of technical rationality; yet that model remains the dominant one in Australian journalism education and Lynette Sheridan Burns (2002) offers up the importance of critical reflection in journalism, although she focusses critical reflection on ethics alone.

The blogs provided a learning experience for students but as I will argue throughout this thesis, they also give the educator a glimpse into the world of students beyond what one would usually get in a group seminar or tutorial. The blogs have guided my own pedagogy. They have also given me an insight into how I might link my practice as a journalist, journalism educator and researcher. The overall goal is to benefit journalism education. I hope it will prove useful for future educators.

CHAPTER 2 BOURDIEU

The conceptual framework of *habitus*

In this chapter I will set out the conceptual framework for my thesis, drawing on the work of the French sociologist Pierre Bourdieu, who wrote extensively in the field of education, and whose work has in recent years become increasingly important in media studies and journalism studies. I will focus on the significance of a development of Bourdieu's approach to include the notion of emotional capital as I have found this notion particularly relevant for my research.

In later chapters I will analyse the processes through which students become journalists in a tertiary education setting, particularly as illuminated by online student reflection journals and use the concepts outlined here to discuss the process of 'becoming'; the production of habitus. In doing this I will draw on the work of others who have applied these concepts to journalism practice and to education. (Benson & Neveu 2004; Nash n.d)

There are a number of relevant concepts in Bourdieu's sociological approach which are related to each other: field, capital, habitus, illusio and doxa (Harker, Mahar & Wilkes 1990), along with symbolic power, strategy and struggle. I will briefly outline these concepts.

The field is the overarching organisational construct in which all else plays out and the field makes demands on those on it; and through the interactions of the agents on the field, imposes dispositions and traits on those who operate within it. Schultz states: "The core of Bourdieu's analytical framework is the concept of field." (Schultz 2007). Harker et al (1990) position field and habitus as the two key Bourdieusian concepts.

As Bourdieu himself describes it:

> The field (the pitch or board on which [the game] is played, the rules, the outcome at stake, etc.) is clearly seen for what it is, an arbitrary social construct, an artefact whose arbitrariness and artificiality are underlined by ever[y]thing that defines its autonomy – explicit and specific rules, strictly delimited and extra-ordinary time and space. (Bourdieu 1990, p. 67)

Bourdieu argues that:

> an institution, even an economy, is complete and fully viable only if it is durably objectified not only in things, that is, in the logic, transcending individual agents, of a particular field, but also in bodies, in durable dispositions to recognise and comply with demands immanent in the field. (Bourdieu 1990, p. 58)

It is also important to recognise that Bourdieu is not suggesting some simple analogy to a sporting field. The field, as described by Bourdieu, is dynamic, "a field in which various potentialities exist"; it is "partially autonomous…but also a field of struggle for positions within it". (Harker, Mahar & Wilkes 1990)

Rather than seeing society in individual terms, Bourdieu conceives of field as structured by social relations. Bourdieu describes the characteristics and traits which are embodied by any agent – player – in any industry or field practice. He employs what is arguably the most useful term in describing how an agent (or worker) operates in a field (or industry) – habitus – to describe that complex set of interrelated behaviours and responses.

> The habitus is the product of the work of inculcation and appropriation necessary in order for those products of collective history, the objective structures, (e.g. language, economy, etc.) to succeed in reproducing themselves more or less completely, in the forms of durable dispositions. (Bourdieu 1977, p. 85)

Habitus is a product of the field; and the field is a product of the habitus. In order to function effectively in the field, the player/agent needs to acquire the appropriate habitus. This has two aspects, the body of knowledge specific to the field (for instance the standard way of writing a news story in an inverted pyramid) and competence within the field (for example understanding the relative authority of sources).

Wacquant quotes Bourdieu:

> the relation between habitus and field operates in two ways. On the one side, it is a relation of conditioning: the field structures the habitus, which is the product of the embodiment of immanent necessity of a field… On the other side, it is a relation of knowledge or cognitive construction: habitus contributes to constituting the field as a meaningful world, a world endowed with sense and value, in which it is worth investing one's practice. (Wacquant 1989, p44)

It is this which makes it clear that there is a process of learning which transforms; and what follows is the form in which the learning is commonly understood, when Bourdieu describes what others call practical sense, or perhaps common sense:

> A particularly clear example of practical sense as a proleptic adjustment to the demands of the field is what is called, in the language of sport, a 'feel for the game'. This phrase (like 'investment sense', the art of 'anticipating' events, etc.) gives a fairly accurate idea of the almost miraculous encounter between the *habitus* and a field, between incorporated history and an objectified history, which makes possible the near-perfect anticipation of the future inscribed in all the concrete configurations on the pitch or board. (Bourdieu 1990, p. 66)

I argue that the Bourdieusian concept of habitus is extremely useful for analysing any occupation or profession including journalism. I will also argue that through what is known as 'practice-based education' (Boud 1985), student journalists identify key concepts of what they perceive to be journalistic traits and dispositions when they reflect on their own work

practices. Later in this thesis, I will analyse how this process occurs through reflective practice by a group of journalism students.

Bourdieu does not use habitus to describe only one occupation in any agent's life – but the way we behave in any practice in which we engage. As an example, a builder acts in one way when engaged in work on a building site, yet another way when working as a parent who organise s all the other parents to make cakes for the preschool cake stall.

Habitus is Bourdieu's way of describing the result of the social processes which structure the individual agents in the field. All those agents have a habitus, which Bourdieu describes as "the durably installed generative principle of regulated improvisations" (Bourdieu 1978, p78). However, the development of habitus begins at a particular point and time, as habitus is acquired; and although these reflection journals were kept during each student's first year of journalism practice, I will argue that these journals illustrate nascent habitus, the gradual beginnings of a potentially durable, deeply-embedded set of characteristics and traits.

The habitus makes up our habitual patterns of understanding and inhabiting the world (McNay 1999) and produces embodied experiences which coincide with objective structures (see Bourdieu 1990).

Therefore, as Liston (2005) argues, habitus is an outcome of the processes of socialisation. Those who have successfully mastered the habitus of a chosen field have developed what Bourdieu would have as a collection of techniques, references and beliefs, the skills you need to 'toil in the field'. It is what he calls the 'science of practice' (Bourdieu 1990, p28) but more specifically, it could be characterised as the botany of practice, where each element of habitus could be named and categorised.

Collectively – as habitus expressed in the field – these elements historically constituted a field of practice; and, as well, constitute historically a field of practice. According to Bourdieu, a new agent in the field must acquire the habitus of any agents of a particular industry to successfully work in that field. This may also mean there is a tendency towards a conservatising influence of those who dominate the field, the orthodox; and a marginalisation of those who are trying to enter the field, the heterodox.

An orthodox habitus allows an agent to operate in the field of endeavour. It means that the behaviours are embodied; that the agent does not need to construct a response because it "just happens". Nash (2010) argues that it is in the nature of all practitioners in all fields to adopt the habitus of their field, incorporating the rules of the game as if they are natural or

the only proper way of doing things. A large part of professional based education involves preparing students for work which in the case of journalists is in wide range of media contexts. How to balance this with notions of critical practice and the capacity to flexibly innovate in a context of rapid change is a tension that I will refer to in my findings discussion. My own project focuses on only the beginning stages in developing journalistic habitus.

In focussing on the way in which student journalists begin to develop the habitus of a journalist, it is also vital to understand what Zembylas (2007) describes as the plasticity of the habitus, dynamic and generative of its own possibilities and not wholly structured (Hoy 2005; McNay 1999; Probyn 2004; Swartz 1997).

Vocational habitus refers to a powerful aspect of the vocational culture: the combination of idealised and realised dispositions to which those aspiring to the occupation must orient themselves in order to become "the right person for the job" indeed, learning is a process of becoming. (Colley 2003)

As Colley and her co-authors argue, students locate themselves in their vocation as they "orient themselves to a vocational habitus – a set of dispositions derived from both idealised and realised identities, and informed by the notions and guiding ideologies of the vocational culture" As Colley demonstrates, the change in habitus, from student to professional, implicates "the complex and mutually constituting relationships between the field of a vocational culture and the formation of the vocational habitus." (Colley et al. 2003).

Journalism and habitus

Scholars have argued that the acquisition of the habitus of any field allows an actor to operate in that field and journalism is no different – the acquisition of a journalistic habitus enables an agent to work in the field of journalism and an agent develops the habitus of the profession, industry or practice through working in the field. All fields can be broken into subfields and journalism is no exception as Schultz argues:

> It is thus possible to imagine that there will be more specific forms of journalistic habitus within journalistic fields, such as "editorial habitus", a "reporter habitus" or an "intern habitus", but also forms of journalistic habitus differentiated according to journalistic genres such as a "foreign correspondent habitus", an "investigative reporter habitus", forms of habitus according to media "magazine habitus", "newspaper habitus", "television habitus", etc. (Schultz 2007)

The habitus enables the agent to respond quickly, to make decisions which appear to be instinctive but instead are a response to the development of habitus. Habitus, of course, challenges the biological determinism of natural intelligence, argues Tranter (2007); and is simultaneously the result of primary and secondary socializations and thus rarely stable and unified. (Bourdieu 2000, p. 75)

For example, journalists working at the tabloid Australian television current affairs programs *Today Tonight* and *A Current Affair* have a very specific habitus, are not hired unless executive producers are confident that they demonstrate at least the beginning of that habitus (and even those who work as interns on the program are asked not to return if they do not display this habitus, pers. comm.). This exemplifies Bourdieu's idea that some fields receive actors with a fully formed habitus, while other fields continue to impose the rules of the game on individual agents through the field's interaction with them; and through the interactions of experienced agents of the orthodox with newcomers to the field. (Dirks, Eley & Ortner 1994)

While some scholars (Schultz 2007) have suggested that each area of journalism has its own habitus, I will argue that when students begin to develop a journalistic habitus, those dispositions and traits are common to all forms of journalism. This observation is drawn from my own practice and those of others working in journalism, which reveals a number of common behaviours in the habitus of those, employed across a wide variety of journalisms.

Neveu argues that Bourdieu's "sociological toolkit is fruitful for studying journalism" (Neveu 2007), although the sociologist did not produce a major work on journalism.

As Neveu points out:

> with the growing importance of journalism education as entry into the profession, a significant part of the training of future journalists can be described as a process of habitus transformation. A *leitmotiv* of the teachers in the French schools of journalism is the need to re-socialise their students to simpler styles of writing, against what they perceive as over-academic, complicated and reader-unfriendly styles of writing and speaking learned at the university. The same transformation is achieved through on-the-job training, internships and shopfloor mentoring. (Neveu 2007)

Is part of the journalistic habitus wrangling with unpredictability? Tynan (2008) says that "unpredictability is part of the fun" of journalism. How do journalists deal with the unpredictable on a daily basis and it is really so unpredictable? As Schulz (2007) says, the answer is habitus which she argues is the "practical mastering of the news game involving a strong, bodily sense of newsworthiness".

She further describes it as

> a bodily knowledge and feel for the daily news game which can be seen in the journalistic practices surrounding qualification and legitimization of newsworthiness which almost takes place without words", going on to describe elements of the habitus including the fast decision-making processes and the "gut feeling of what a good news story is and what newsworthiness is about. (p.202)

Clóvis de Barros Filho, a lawyer, journalist and professor of communication at the University of Sao Paolo (USP) and Sérgio Praça, a postdoctoral fellow at USP, specify other elements of the journalistic habitus as part of their ongoing research into Brazilian journalism. They argue:

> While [journalists] are supposedly indifferent to (although not uninterested in) fact and prepared to grasp present time, these specialise d agents, unintentionally and unwittingly, effect a neutralizing distance which is inscribed in the innermost depths of professional habitus: the dispositions to distancing, taking shape in a corporate, journalistic "duty" to preserve "exclusive possession" are brought to mind in all the stages of the professional education and training of neophytes. (De Barros Filho & Praça 2009)

The rest of de Barros Filho's work on habitus and journalism education, contained in *O habitus na comunicacao* (2003) is published exclusively in Portuguese.

As Costa argues (quoted in de Barros, Filho and Praça 2003), we are turned into journalists by journalism and journalism turns out journalists. We discover what that is, through the principles and practices of journalism in our cultures and economies.

While some scholars have written about the habitus of journalists (Bacon 1999; Bourdieu 1997; Hirst 2010; Neveu 2004), a search of the literature does not reveal work on the gradual acquisition of habitus during early journalism education.

Habitus, as I have discussed, is associated with other Bourdieusian concepts, such as field. Field, as Neveu describes it, is the "structured system of social relations" (Neveu 2007, p180), the level between society and organization that both configures and confers. "Fields are spaces of and therefore of alliances and co-operations between actors." But what do actors bring to the field?

Capital

While Bourdieu conceived of the concept of habitus and field, he also drew on the concept of capital developed by Karl Marx and other economic theorists and extended it beyond monetary value. He argues that the key distinguishing factor in differences in existence is capital, "understood as the set of actually usable resources and powers – economic capital, cultural capital and also social capital" and that differences emerge between actors, based on the overall volume of capital that is accumulated (Bourdieu 1984, p. 108).

For Bourdieu, capital is the driving force of status:

> The [differing kinds of] capital accumulated by groups, which can be regarded as the energy of social physics ... are subject to strict laws of equivalence and are therefore mutually convertible [but] each of these kinds of capital produces its specific effects only in specific conditions. (Bourdieu 1990, p. 122)

In this way, capital is both the force inscribed in or on structures but also "the principle underlying the immanent regularities of the social world" (Richardson 1986)

Capital, then, has three iterations:

> As *economic capital*, which is immediately and directly convertible into money and may be institutionalise d in the forms of property rights; as *cultural capital*, which is convertible, on certain conditions, into economic capital and may be institutionalised in the forms of educational qualifications; and as *social capital*, made up of social obligations ('connections'), which is convertible, in certain conditions, into economic capital and may be institutionalised in the forms of a title of nobility. (Richardson 1986, p. 47)

Through this, we see Bourdieu's definition of capital includes both the concrete and the abstract. He argues that both have impact and, further, that capital acts on the field as part of a system of exchange. Moreover, the term capital encompasses "all the goods, material and symbolic, without distinction, that present themselves as rare and worthy of being sought after in a particular social formation" (Bourdieu 1977, p. 178). However, he emphasises the need to broaden the notion of capital from economic capital, which functions as itself in relation to an economic field, because it reduces the universe of exchange to concentration on "mercantile exchange" which in turn reduces the value of non-commercial capitals.

Bourdieu observes cultural capital as embodied (how agents express their dispositions mentally and physically); as objectified (the objects which confer cultural capital); and as institutionalise d (whereby institutions confer that cultural capital) (Richardson 1986). Bourdieu argues that, "Cultural capital can be acquired, to a varying extent, depending on the period, the society, and the social class, in the absence of any deliberate inculcation, and therefore quite unconsciously." (Richardson 1986, p. 48)

Social capital is most clearly explained as membership of a group, either constituted physically or symbolically; and "the volume of social capital possessed by a given agent thus depends on the size of the network of connections he can effectively mobilise." (Richardson 1986, p. 48)

The most significant capital is symbolic capital; and all other forms of capital can be converted to symbolic capital, or recognition; it is in the form of symbolic capital that all other capitals are perceived and recognised as important (see for instance, Harker, Mahar &

Wilkes 1990). Symbolic capital is the most powerful because it is not recognised as capital but as "legitimate competence"; it is a "transformed and therefore disguised form of physical 'economic' capital," which hides its true origins." (Bourdieu 1977)

I will argue that one form of capital, on which Bourdieu only lightly touches, has significant impacts on learning, and that is emotional capital. In *The Logic of Practice* (Bourdieu 1990), he argues that habitus adjusts to the future and the past at once, because an agent's past produces its future, reifying and anticipating all at once:

> Emotion, the extreme case of such anticipation, is a hallucinatory 'presenting' of the impending future, which, as bodily reactions identical to those of the real situation bear witness, leads a person to live a still suspended future as already present, or even already past, and therefore necessary and inevitable – 'I'm a dead man', 'I'm done for'. (Bourdieu 1990, p. 292)

As we experience our fields, we also experience emotions in response to the interactions of agents with each other and the interactions of agents with the field:

> Habitus – understood as a socially constituted system of dispositions – provides the link between emotions, affect and embodiment, because it works as a practical sense of moving through space, producing the embodied norms of everyday life. (Zembylas 2007)

The first to identify emotional capital as a variant – and extension – of those capitals originally enumerated by Bourdieu himself was Helga Nowotny, now president of the European Research Council but at the time of her writing in 1976, director of the United Nations European Centre for Social Welfare Training and Research.

Nowotny identified women as able to exert power in the private sphere but with no equivalent agency in the public sphere. In her search for a mechanism to transform the domestic into the institutional, she turned to Bourdieu's use of social capital, which she described as a "necessary ingredient in the continuous struggle for success, rewards, recognition, and power that categorises a field" (Epstein & Coser 1981, p. 148).

According to Reay,

> Nowotny, drawing on Bourdieu's conceptual framework, developed the concept of emotional capital. She saw emotional capital as a variant of social capital, but characteristic of the private, rather than the public sphere. (Reay 2000)

Emotional capital is generally confined within the bounds of affective relationships of family and friends and encompasses the emotional resources you hand on to those you care about. According to Nowotny, emotional capital constitutes: knowledge, contacts and relations as well as access to emotionally valued skills and assets, which hold within any social network characterised at least partly by affective ties (Epstein & Coser 1981, p. 148).

Social capital was, to Nowotny, an informal way to gain capital and therefore power – but one which she saw as structurally male, because of its position in the public sphere. She argued that women's power in the domestic sphere had a particular kind of capital of its own:

> My hypothesis is that women, by their overwhelming concentration in the private sphere, have been able to accumulate a kind of capital that differs from the kind to which men usually have access. What the private sphere has to offer can perhaps best be termed emotional capital. (Epstein & Coser 1981, p. 148)

Some years later, Cahill (1999, p. 102) claims to introduce the concept of emotional capital when he focuses on the "emotional demands and dynamics of mortuary science education" and considers the students' own accounts of their emotional reactions to their work as they acquire the appropriate skills. He argues that his case study may be generalised to suggest "general lessons about emotional processes of occupational selection and exclusion, socialisation and status reproduction" (ibid).

More usefully to this examination of student journalists becoming journalists, Cahill discounts what he describes as a theoretically reasonable assumption that "becoming professional ... involves ... a psychological transformation" (quoting Haas and Shaffir 1982:194). He says that theoretical position has "blinded students of social life to what aspirants bring emotionally to their occupational socialisation and may have to bring to survive its emotional ordeals" (Cahill 1999, p. 102)

There are echoes of Cahill's work in Elspeth Probyn's *Shame in the Habitus* (2004). Probyn does not use the phrase emotional capital but locates the study of emotion through an examination of the habitus.

She views the Bourdieusian concept of habitus as serving two functions: a methodological principle for fieldwork and a wider function "within the epistemology of engaged sociology", or perhaps the little tool and the wider conceptual framework. She argues that Bourdieu does not focus on emotion but attends to the "physicality of the embodied habitus" (Probyn 2004, p. 225) and that his analysis of embodiment as 'practical sense' maps *emotions* onto experiences constituted and displayed by enculturated social actors.

Probyn (ibid) describes it as "the mapping of affect onto emotions through variable cultural understandings" and argues that her position builds on Bourdieu and theorises emotion as the biographical understanding we attach, through the habitus, to our affective experiences".

Michalinos Zembylas (2007) whose research is based in the area of education, takes the concept of capital further to extend it to include emotional capital and adopts Probyn's approach (Probyn 2004) to make the link between emotional capital and habitus. Zembylas argues that emotional capital (which he also describes as emotional resources) is able to provide a useful conceptual tool to educational researchers in order to observe the demonstration of conversion from emotional capital to other forms of capital (and the way in which emotional capital goes to habitus), so it is not just important because of its placement in a particular habitus but also because of its significance in the formation of other forms of capital.

> Therefore, like the major capitals Bourdieu identified, emotional capital is integrally linked with other resources – e.g. political, cultural and social – and as such it blends with them to facilitate or prevent certain practices and discourses. (Zembylas 2007)

> In addition, Bourdieu's relational concepts of the field and habitus contextualise the notion of emotional capital as sets of emotions or feelings which are not only shared by groups of individuals implicated in social structures and processes, but which are significant in the formation and maintenance of political and social identities and collective behaviour (Barbalet 1998 as cited by Zembylas 2007 p.457).

But most importantly for a study on how student journalists develop their journalistic habitus, emotional capital is relevant because it assists in "theorising the transformation of emotional capital and its relation to social and political practices", and so enables the researcher "to see how emotional capital is arrayed and operates during particular events, or to see how actors (e.g. administrators, teachers, parents, students) contest or seek to re-channel it. (Zembylas 2007; Zembylas, Theodorou & Pavlakis 2008)

I argue that the notion of emotional capital can be usefully linked to the development of journalistic habitus through education. Both social and cultural capital may encompass two major components of all capital: education and experience. While it is possible to gain education at a distance, arguably experience can only be gained firsthand. It may be possible to argue that a student requires these two components, because 'book learning' until it is confronted with the reality of the actual situation, is not fine-tuned. Experience gives traditional academic learning a more detailed texture.

All of that having been said, the way you gain experience is through actual engagement and the way you engage is through habitus. For this reason, students actually have to experience the terms of engagement in specific situations with specific other players in a specific field.

There is an emotional side to engagement, particularly in a field in which a student or a new entrant is involved which is going to involve emotions, feelings of fear, confusion and

so on. This is the emotional component of experience. This is what Henri Lefebvre (1991) is referring to when he talks about experience of space, cognitive space and the imagination of space. When we move into actual situations, we experience the absolute dimensions, (temperature, who is in room etc.) and then we experience what is happening in the room in a cognitive space, for example, a press conference and what may happen as we participate in that news conference.

To acquire the habitus of any occupation including journalism, you have to experience the social reality of it because habitus is generative and develops in response to particularities. A person needs to be there and go through the generative process of responding in appropriate ways in new situations. If you are not experienced and not used to the way people might respond, then there will be emotional reactions. The initial development of the habitus of journalism is a huge leap because there are patterns of civility in society which journalists override. When a journalist introduces him or herself with the words: "I am a journalist and I intend to publish", people are expected to interpret this as a warning that their responses may be published. When students do this, they move from being a polite student into new terrain, which initially may feel uncomfortable. In the process of shifting their personal sense of agency, the would-be new entrants may need to overcome fears of conflict, disapproval and so on.

Doxa and illusio

This change to behaviour, the habitus of journalism, will also be considered in relation to two other Bourdieusian leads directly to the study of the concepts of doxa and illusio, which I will now briefly discuss.

Doxa is a useful concept for a study of becoming, since it conceives of a set of behaviours, a hegemonic vision. For those entry-level professionals wishing to gain access to a field, the acquisition of a particular form of habitus comes as a function of observing how the doxa of the orthodox is embodied; and the doxa is imposed on the field by defeating competing views.

Bourdieu argues that:

> Doxa is a particular point of view, the point of view of the dominant, which presents and imposes itself as a universal point of view – the point of view of those who dominate by dominating the state and who have constituted their point of view as universal by constituting the state. (Bourdieu 1998, p. 57)

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Mahar et al describe the doxa as "the conformity between mental and objective structures" which encompass both heterodox and orthodox, as these terms only become meaningful when set against each other. However, more importantly, as Neveu writes, "agents who believe a given "game" is worth playing will also tend to share a "doxa", that is, a "universe of tacit assumptions" that organise action within the field (Benson & Neveu 2004, p. 3). Doxa functions alongside habitus as a way of including and excluding points of view.

Illusio is also a useful Bourdieusian term when looking at how new entrants come to be part of a field. Illusio could be described as an investment. As Bourdieu writes: "Illusio is the fact of being caught up in and by the game, of believing the game is "worth the candle," or more simply, that playing is worth the effort." Neveu interprets this as an agent's emotional and cognitive investment in the stakes involved in any particular field. (Benson & Neveu 2004, p. 3). Bourdieu values illusio because it highlights how "beliefs and values influence behaviours, how they can produce different outputs and strategies among individuals with similar resources." (Neveu 2007)

In this chapter, I have outlined the Bourdieusian framework that I will apply in my analysis chapters. In the following chapter, I review the literature on reflective practice that is relevant to my thesis.

CHAPTER 3 REFLECTIVE PRACTICE

Overview

In this chapter I will set out the conceptual framework for this thesis in the area of reflective practice which is relevant both to the object of my investigation – a blog assessment for undergraduate students – and my own research practice as a practitioner researcher.

There is a huge relevant literature in the fields of education and social science which deals with concepts of reflection. Given the scope of this literature, my aim here is to outline and critique only those parts of this literature that I have found most useful and relevant to my work as a journalism educator and this research project.

In order to contextualise the expansion of the concept of reflective practice into its use in contemporary educational settings, I will begin with a brief narrative of the development of reflection theory during the 20th century, which in modern times can be traced to educational philosopher John Dewey (1910). I will then draw on the work of social scientist Donald Schön (2001),who wrote extensively in the field of professional practice. I will also discuss the work of Australian education researcher David Boud, whose work on reflective journals in education utilises the concepts of Dewey and Schön for practical pedagogical use, while maintaining their theoretical underpinnings.

The concept of reflection has been traced back to philosophers, Plato and Aristotle who both wrote about what is now described as metacognition, the process of *understanding your own understanding*. Aristotle used three different terms, *theoria*, *praxis* and *poiesi,* to describe the distinction between production knowledge, practical knowledge, and contemplative knowledge. As Kemmis (1985) explains,

> since Aristotle, it has been possible to distinguish three broad forms of reason on the basis of the way they relate thought and action: technical, practical and theoretical reason. A technical or instrumental reason involves choosing between available means to achieve a known end. Its ideal type is the 'making' action of the craftsperson aiming to produce, for example, a pot of a known type for a known purpose. Aims and achievement criteria are available for determining when the job has been done and how well it has been done (the pot is finished and is suitable for its purpose). Practical reason, by contrast, takes place in a context where both means and ends must be considered, and where choices need to be made about criteria by which to judge the action to be taken (and where there may be competing criteria by which to judge it). Its ideal type is the 'doing' action in which the actor must decide how to act rightly and appropriately in a given situation. The situation itself is risky (right and wrong actions are both possible), but it must be lived through. The person has no choice but to act as correctly as possible and history will judge the quality of decisions.

Theoretical or speculative reason (theoria) is simply the pursuit of truth through contemplation…using the Aristotlean classification, we may distinguish three parallel forms of reflection: problem-solving, practical deliberation and speculative thought. (p.142)

Kemmis summarises that nature of reflection in what could be described as anticipating the goal of all reflective practice; and that goal must be the ability of practitioners to acknowledge their own position in responding to experience and then being able to subvert that response, reflectively:

1. Reflection is not biologically or psychologically determined, nor is it 'pure thought'; it expresses an orientation to action and concerns the relationship between thought and action in the real historical situations in which we find ourselves.

2. Reflection is not the individualistic working of the mind as either mechanism or speculation; it presumes and prefigures social relationships.

3. Reflection is not value-free or value-neutral; it expresses and serves particular human, social, cultural and political interests.

4. Reflection is not indifferent or passive about the social order, nor does it merely extend agreed social values; it actively reproduces or transforms the ideological practices which are at the basis of social order.

5. Reflection is not a mechanical process, nor is it a purely creative exercise in the creation of new ideas; it is a practice which expresses our power to reconstitute social life by the way we participate in communication, decision-making and social action. (p.149)

It is these distinctions or separations, problem-solving, practical deliberation and speculative thought, which reflective practice seeks to synthesise – and as outlined by Kemmis – are reconstituted by the action of reflection.

In the 20th century, and directly influenced by Aristotle's *Nichomachean Ethics*, John Dewey theorised reflection in the context of education, as a process of making the implicit explicit (1910, pp. 280-3). He argued that "reflection originates in a problem" and for that reason necessitates a reconceptualising of assumptions. He defined the process of reflective thought as "active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends (Dewey 1910, p. 118). Dewey's thesis is that only experience can generate reflection. For this reason, he argued that "fundamental control is effected by means of the *conditions* under which students work – the provision of a real situation that arouses inquiry, suggestion, reasoning, testing, etc."

Smith (1999) sets out Dewey's five phases of thinking as:

1. Suggestions, in which the mind leaps forward to a possible solution.

2. An intellectualization of the difficulty or perplexity that has been felt (directly experienced) into a problem to be solved.

3. The use of one suggestion after another as a leading idea, or hypothesis, to initiate and guide observation and other operations in collection of factual material.

4. The mental elaboration of the idea, or supposition as an idea or supposition (reasoning, in the sense in which reasoning is a part, not the whole, of inference).

5. Testing the hypothesis by overt, or imaginative action. (Smith 1999)

Through his examination of what has since been described as 'experiential learning', Dewey developed his insight that there needs to be a strong connection between education and experience. Fairfield wrote: "As Dewey often pointed out, what takes place in the classroom is, or ought to be, continuous with life outside it." (Fairfield 2009, p. 8)

Dewey's work was later adopted and reconstructed by the landmark work of Chris Argyris and Donald Schön in their 1974 work *Theory in practice* (Argyris & Schön 1974). They specifically examined education for forms of professional practice and argued that through a process of double-loop learning, a process by which a professional should question the variables of any professional practice and subject those variables to scrutiny, the effectiveness of professionals in their later practice will be improved. Following Argyris and Schön (1974), Dick and Dalmau (1990) argue that the change of double-loop learning can only be created through the examination of prevailing values – and the testing of assumptions. This can only take place through what they describe as an educational setting in which there is high participation and joint responsibility; and low defensiveness and high-risk taking. This process, which differentiates between espoused theory and theory-in-action, well-illustrates what could be perceived as the constructivist basis for the later key work of Schön, *The Reflective Practitioner* (1983). Kinsella (2010) argues that:

> a constructivist orientation is a central, although largely unexplored, underpinning of his work ... [Schön draws on the] notion of world making, a constructivist perspective, within his theory of reflective practice. From this perspective worlds are made, not found, and right interpretations are constrained by their fit with the world.

Here Schön describes the influence Dewey had on his own work:

> *Logic*, which I took as the basis for my doctoral thesis, was the book that changed my mind about Dewey. Some thirty years later, in the midst of writing *The Reflective Practitioner*, I realised that I was reworking that thesis, now on the basis of empirical studies of professional practice that would have been out of order in the Harvard philosophy department of the mid-1950s. I was attempting, in effect, to make my own version of Dewey's theory of inquiry, taking "reflective practice" as my version of Dewey's "reflective thought." Here I shall revisit and further develop the idea of reflective practice, in the spirit of Deweyean inquiry that seeks to integrate thought and action, theory and practice, the academy and the everyday world, but also in the spirit of a constructivist approach to the variety of ways in which we construct the reality of problematic situations. I shall describe designing, understood as reflective conversation with the materials of a situation, as the core of practice, and I shall consider teaching in the light of lessons from designing. And finally, in the spirit of Dewey's recognition of practitioners as inquirers, I want to explore how we

might think of research – especially educational research – as inquiry-enhancing. (Schön 1983)

To best define this, Schön used examples from a wide variety of fields of professional practice including psychotherapy, town planning, musical performance, teaching, marketing management and engineering…; and used this as a way of illustrating how professionals developed different strategies and tactics (Kandlbinder & Peseta 2011) for the multiplicity of situations in which they found themselves.

Schön argues that in a number of these fields of professional education in which students are taught to be practitioners, they learn a set of skills, practise those skills and are subsequently judged on the outcome. In *The Reflective Practitioner* (Schön 1983) which was first published in 1983, he critiques what he saw as the then prevailing educational practice of relying on technique. He uses the term "technical rationality" to describe the sort of education which he says simplistically reduces professional practice to so-called 'scientific' outcomes or a set of measurable skills. I will draw on this notion of technical rationality in later in this chapter as I critique some contemporary journalism education textbooks.

As early as the mid-1980s, Schön argues that the work of professional practitioners involves complexity, uncertainty, instability, uniqueness and value-conflict which meant that it did not, and indeed could not, fit the model of technical rationality (Schön 1983). He tracked the problems associated with 'technical rationality' to the post-World War Two period when technologists drew upon and applied scientific research "as never before" to any "problem" posed – health, education, defence. He argues that:

> Its lesson seemed to be this: If a great social objective could be clearly defined, if a national commitment to it could be mustered, if unlimited resources could be poured into the necessary research and development, then any such objective could be achieved. The greatest beneficiary of this lesson was the institution of research and development itself. But as a side effect, there was also a reinforcement of the idea of scientific research as a basis for professional practice. (Schön 1983, pp. 37-8)

Schön argues that the perspective of 'technical rationality' focussed professional practice on problem solving, the means to the end – but ignored the importance of what defined the problem in the first instance.

> With this emphasis on problem solving, we ignore problem setting, the process by which we define the decision to be made, the ends to be achieved, the means which may be chosen. In real-world practice, problems do not present themselves to the practitioner as givens. They must be constructed from the materials of problematic situations which are puzzling, troubling, and uncertain. In order to convert a problematic situation to a problem, a practitioner must do a certain kind of work. He must make sense of an uncertain situation that initially makes no sense…it is this sort of situation that professionals are coming increasingly to see as central to their practice. They are coming to recognise that although

problem setting is a necessary condition for technical problem solving, it is not itself a technical problem. (Schön 1983, p. 40)

As Schön points out, there are many areas that can sustain those who choose to function as "technical experts" but the area around technique needs more to sustain it than just the technical answer. The perfect engineering solution may not necessarily take into account the environment; the perfect agricultural solution may not take into account sustainability; and what seems perfect in one decade may not survive the next decade's focus. He writes:

> There are those who choose the swampy lowlands. They deliberately involve themselves in messy but crucially important problems and, when asked to describe their methods of inquiry, they speak of experience, trial and error, intuition, and muddling through.

> Professionals have been disturbed to find that they cannot account for processes they have come to see as central to professional competence. It is difficult for them to imagine how to describe and teach what might be meant by making sense of uncertainty, performing artistically, setting problems, and choosing among competing professional paradigms, when these processes seem mysterious in the light of the prevailing model of professional knowledge. We are bound to an epistemology of practice which leaves us at a loss to explain, or even to describe, the competences to which we now give overriding importance. (Schön 1983, pp. 18-20)

Schön's description of professional practice as being, in some respects, uncertain and unstable, resonates with my own experience as both journalist and journalism educator.

As Fidalgo, a Portuguese journalism studies academic, posits in a conference paper on how one can develop the autonomy of journalists as true professionals:

> We argue for the advantage to re-locate the issue of the journalists' practical knowledge in a level that may grant it the due recognition and value, even in theoretical terms, following the supposition that "knowing-in-action" should be regarded as an essential element of the "professional knowledge" and can't be reduced neither to the routinely use of a set of techniques, nor to the mechanical resolution of some pre-defined problems. (Fidalgo 2006)

In later chapters of this thesis, analysing student work on reflective blogs, I will show how these qualities of professional work are experienced and relevant to students in early semesters of their journalism study at the University of Technology, Sydney.

Reflective practice and transformation

Some critics of Schön have argued that he overstates the transformational power of reflection-in-action. For example, John Smyth (1988) argued in a critical review that Schön's approach is too individualistic and that it ignores what he describes as the political dimension of professional practice. Smyth states: "It is an intriguing question as to whether examining how people "think in action", has the kind of ingredients necessary to enable them to break outside of the causal conditions that made them that way in the first place." (Smyth 1988)

It may well be that critics of Schön's approach such as Smyth are correct when it comes to consideration of how it is possible to educate professionals to change the structural frameworks and social conditions in which they work or act to maintain and strengthen professional independence. This raises an interesting issue of different levels of reflection, which relate to issues of the overall goals of the curriculum. While Schön's work does focus on the individual, the extent to which it fosters an individualistic understanding of the practice of journalism may depend on the content of the particular course in which the student is enrolled, in particular the extent to which its material challenges underlying assumptions. For example, at UTS where this study is based, there was at this time a sequence of disciplinary subjects which explicitly encouraged students to critically locate and reflect on their own practice in relation to media, political and economic institutions. Although the practice-based subject which was the context for the blogs that are the focus of this research project were oriented to practical assessment tasks, the blogs were explicitly thought of as being a way in which, through writing, students would link their thinking in the disciplinary subjects with the development of practical skills.[1] Nevertheless, educational development does take place at an individual level and I do not think Schön's work precludes more fundamental challenging of social and political contexts. I will return to this point later in this thesis in my analysis and provide examples of how, through their reflection, even early stage journalism students begin to draw on and link ideas developed in other subjects and parts of their course to their journalism practice.

As Schön developed his theory of reflective practice in parallel, Jack Mezirow developed the concept of transformational learning, in which he argued that critical reflection triggered key changes in the learner.

Mezirow's research interests, developed over forty years, focussed on adult learning and education and he has continued to develop his theories of transformational learning, a process where learners recognise their assumptions, analyse those assumptions and then change those assumptions which have formed through socially shared meaning. His view, which has much in common with Schön's, is that there are three stages to transformational learning. The first step is that one must reflect critically on one's beliefs and assumptions; the second is the process by which one validates the insights derived from reflection; and then the action to move forward.

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[1] At the time of implementation however, the disciplinary subjects were being removed from the curriculum through a funding driven rationalisation of the course which meant that it was more difficult to fully make this link between individual reflection and social critique

He makes concrete the process of change and improvement offered through critical reflection.

It is Clark (1993), for ten years the co-editor of the *International Journal of Qualitative Studies in Education* and a Mezirow scholar, who makes explicit the link between Mezirow and activist educator, Paolo Freire, and argues that transformational learning is defined as learning that induces more far-reaching change in the learner than other kinds of learning, especially learning experiences which shape the learner and produce a significant impact, or paradigm shift, which affects the learner's subsequent experiences. She makes the claim that transformational learning shapes the learner; that it posits a change in consciousness.

While both Schön and Mezirow attracted criticism for their theories, critics acknowledged the usefulness of being able to name how it is we know what we know. Smyth argues that:

> [the] knowledge of the kind Schön (1983) speaks of is not of an instrumental kind to be 'applied' to practice – it is embedded in practice, and inseparable from it…that comes about through knowing-in-action, is therefore, of a fundamentally different kind (Smyth 1988): "Often we cannot say what it is that we know. When we try to describe it we find ourselves at a loss, or we produce descriptions that are obviously inappropriate. Our knowledge is ordinarily tacit... our knowing is in our action". (Schön in Smyth, ibid)

In other words, professionals often display skills for which they cannot describe the underlying rules and procedures. It is in thinking about what they do while they do it that they engage in a "reflective conversation with the situation" (Smyth 1988); which is to say, that we begin to act reflexively and turn thought back on action. We engage in what Schön terms 'reflection-in-action'.

Smyth, now a research professor of education at the University of Ballarat but in 1986 an educational researcher at Deakin, both critiqued and embraced Schön's work on reflective practice and reflection-in-action. While he claimed that much of Schön's work was derivative from Dewey, he also noted that the work was an antidote to the "technocrats" of the eighties and denoted a shift from scientific knowledge to:

> a circumstance in which artistic and intuitive knowledge may have a claim to being equally appropriate; from an *a priori* instrumental view of knowledge, to one that reflects knowledge as being tentative and problematic; and from a view which pre-supposes answers to complex social questions, to one that endorses the importance of problem posing and negotiated resolution. What Schön does is provide us with a way of fundamentally re-thinking how we view professional practice, and the relationship between theory and practice. His thesis rests on the claim that where in the past, professionals laid claim to 'extraordinary knowledge in matters of great social importance' and in return were granted unique rights and privileges, a number of factors have occurred to change those circumstances. As well as media exposes of the extensive misuse and abuse of these privileges for personal gain, Schön points to a more important public loss of confidence in and questioning by society of professionals' claims to 'extraordinary knowledge'. By way of example: a series of announced national crises – the deteriorating cities, poverty, the pollution of the environment, the shortage of energy –

seemed to have roots in the very practices of science, technology, and public policy that were being called upon to alleviate them. Government sponsored 'wars' against such crises seemed not to produce the expected results; indeed, they often seemed to exacerbate the crises (p. 9). It seems that, increasingly, professionals of all kinds are being confronted by situations in which the tasks they are required to perform no longer bear any relationship to the tasks for which they have been educated. As Schön so aptly put it: "The situations of practice are not problems to be solved but problematic situations characterised by uncertainty, disorder and indeterminacy (Smyth 1988, p. 167)

Schön conceived of reflection-in-action and reflection-on-action as a way of making sense of how professionals work in practice, when faced with the uncertain and the unstable, drawing on Dewey.

In considering its application to professional education, the distinction between reflection-in-action and reflection-on-action is a significant one. As Schön argues, when we go about both our everyday and our professional activities, our knowledge of what to do becomes almost instinctive or automatic. (In Bourdieusian terms, deeply embedded approaches are formed through the intersection forces of field, habitus and capital). He argues that there is something more when we are forced to confront an unusual or troubling situation.

Stimulated by surprise, they turn thought back on action and on the knowing which is implicit in the action. They may ask themselves, for example, "What features do I notice when I recognise this thing? What are the criteria by which I make this judgment? What procedures am I enacting when I perform this skill? How am I framing the problem that I am trying to solve?

Usually, reflection on knowing-in-action goes together with reflection on what is at hand. There is some puzzling, or troubling, or interesting phenomenon with which the individual is trying to deal. As he tries to make sense of it, he also reflects on the understandings which have been implicit in his action, understandings which he surfaces, criticises, restructures, and embodies in further action.

It is this entire process of reflection-in-action which is central to the "art" by which practitioners sometimes deal well with situations of uncertainty, instability, uniqueness, and value conflict. (Schön 1983, p. 50)

We make meaning from our experience as we revisit and think about our experience. That consideration may lead us to change our approach. As we "think and act", we cannot always respond appropriately in what Schön describes as the action present, or as Smith puts it:

> As we think and act, questions arise that cannot be answered in the present. The space afforded by recording, supervision and conversation with our peers allows us to approach these. Reflection requires space in the present and the promise of space in the future. (Smith 1994, p. 150)

It is clear from both *The Reflective Practitioner* (Schön 1983) and a further book *Educating the Reflective Practitioner* (Schön 1987) published in 1987, that Schön's aspiration is for all practitioners to eventually be able to *reflect-in-action*, to effect change in the action present. He uses the examples of athletes who find themselves in what he describes as "finding the groove". These days, when listening to sporting commentators, a common phrase is to say the athletes are "in the zone", or learning to adjust performance as practice is realised. Schön (1983) uses an example of a group of six- and seven-year-olds who are given some blocks with unusual weightings by researchers. The children worked out the problem of trying to balance the blocks pretty quickly – even though it did not appear to be logical. Those researchers called it theory-in-action.

The blocks which provided a problem for the primary-age children are indeed a metaphor for the problems which practitioners face. Each time a professional practises, a different and unique set of problems occurs; and time pressure is a constraint. Schön describes this as the "action present", the zone of time in which any action can still make a difference to the situation. (Schön 1983)

While Schön did not apply his ideas to journalism, his notion of reflection-in-action can be applied to different roles included under the term of 'journalist.' For example, radio news reporters, who sometimes have only five minutes to research and deliver, write and rewrite seconds before scripts go to air, whispering their sentences to themselves; in the process, they often realise that the script they have written does not make spoken sense. The ability to change requires openness or the ability to adapt. This process is similar to that described by Bourdieu when he discusses habitus.

In his use of the notions of field and play, Bourdieu describes the characteristics and traits which are embodied by any agent – player – in an industry or practice. As I have explained in the previous chapter, he employs what is arguably the most useful term in describing how an agent (or worker) operates in a field (or industry) – habitus – to describe that complex set of interrelated behaviours and responses.

The habitus is the product of the work of inculcation and appropriation necessary in order for those products of collective history, the objective structures, (e.g. language, economy,

etc.) to succeed in reproducing themselves more or less completely, in the forms of durable dispositions. (Bourdieu 1977, p. 85)

As explained in Chapter 2, it is this which makes it clear that there is a process of learning which transforms; and what follows is the form in which the learning is commonly understood, when Bourdieu describes what others call practical sense, or perhaps common sense:

> "A particularly clear example of practical sense as a proleptic adjustment to the demands of the field is what is called, in the language of sport, a 'feel for the game'. This phrase (like 'investment sense', the art of 'anticipating' events, etc.) gives a fairly accurate idea of the almost miraculous encounter between the *habitus* and a field, between incorporated history and an objectified history, which makes possible the near-perfect anticipation of the future inscribed in all the concrete configurations on the pitch or board." (Bourdieu 1990, p. 67)

It is this 'miraculous encounter' which I think best exemplifies what Schön calls the action-present.

I argue that the Bourdieusian concept of habitus is extremely useful for analysing any occupation or profession including journalism. I will also argue that through involvement in what is commonly called 'practice-based education' (Trigwell & Reid 1998), student journalists are then able to identify key components of what they perceive as journalistic traits and dispositions when they reflect on their own work practices. Later in this thesis, I will analyse how this process occurs through reflective practice by journalism students similar to that described by Bourdieu when he discusses habitus, because of their reflective experiences when they reflect on their action and, in some instances, in – or during – their action.

In my own experience, journalists do often review and reflect on their work both individually and in discussion with others. This reflection may be – and is – is encouraged by workplace pressures, interactions with colleagues and peers; editors and/or producers; often through audience feedback (and in this I include the subjects in the stories) and external critique.

In an educational setting, students assess their own experience against the expectations of assignments (which includes their own feeling about assignments based on other subjects they are enrolled in and their recognition of what the learning goals may be), against the response and critique of fellow students and educators; against their own expectations and understanding of what journalism "is" as well as their own experience as an audience and against previous practice-based attempts.

It is strategies and tactics, the actions and reactions of those in professional practice and those acquiring what Bourdieu would call the habitus of professional practice, which inform future action by professionals and provide learning moments. This is in contrast to non-professional practice, in which "instrumental reason suggests that there is only a single right way to act. (Kandlbinder & Peseta 2011)

In investigating professional practice, Schön discovered that professionals respond to a new situation by summoning previous experience, reframing that previous experience in the light of present experience and incorporating the consequences of their actions.

As Schön writes:

> The practitioner allows himself to experience surprise, puzzlement, or confusion in a situation which he finds uncertain or unique. He reflects on the phenomenon before him, and on the prior understandings which have been implicit in his behaviour. He carries out an experiment which serves to generate both a new understanding of the phenomenon and a change in the situation. When someone reflects-in-action, he becomes a researcher in a practice context. He is not dependent on the categories of established theory and technique, but constructs a new theory of the unique case. His inquiry is not limited to a deliberation about means which depends on a prior agreement about ends. He does not keep means and ends separate, but defines them interactively as he frames a problematic situation. He does not separate thinking from doing, ratiocinating his way to a decision which he must later convert to action. Because his experimenting is a kind of action, implementation is built into his inquiry. (Schön 1983, p. 20)

There is another stream of relevant literature which was also influenced by Dewey's idea of learning and which is broadly drawing on the ideas and models of experiential learning. Although some of these educational theorists do appear to draw on the work of Schön, they developed in parallel.

Another influential figure in this field of research is Kurt Lewin (1946) who is known as the father of action research, a methodology which in some respects was based on Dewey's ideas of learning through experience and reflection. Lewin's view was, according to Adelman, that "Action research was the means of systematic enquiry for all participants in the quest for greater effectiveness through democratic participation."(Adelman 1993)

David Kolb drew on the work of Lewin and describes his work this way:

> In the techniques of action research and the laboratory method, learning, change, and growth are seen to be facilitated best by an integrated process that begins with here-and-now experience followed by collection of data and observations about that experience. The data are then analysed and the conclusions of this analysis are fed back to the actors in the experience for their use in the modification of their behaviour and choice of new experiences. Learning is thus conceived as a four-stage cycle…Immediate concrete experience is the basis for observation and reflection. These observations are assimilated into a "theory" from which new implications for action can be deduced. These implications or hypotheses then serve as guides in acting to create new experiences. (1984, p. 25)

Kolb sought to take this further by bringing together the conceptions of Dewey and Lewin in his experiential learning cycle, which Kandlbinder et al (2011) described as the root of the concept of problem-solving. Kolb argued that experiential learning – indeed all learning – stems from "thinking, feeling, perceiving, behaving…learning is the major process of human adaptation" (Kolb 1984, p. 32). He further claims: "Learning is the process whereby knowledge is created through the transformation of experience."

While Lewin's concept of action research presaged Schön's reflection-in-action, it was through the work of both Dewey and Kolb that the concept of reflection in, and for, education took hold.

In the Australian context, in the early 1980s, educational researchers began working on the significance of reflection in experiential learning, drawing on the work of Kolb and others. The embedding of reflection for students was problematised in the influential work, *Reflection: Turning Experience into Learning,* Boud et al (1985b) in which attention is drawn to the usefulness of reflection in experiential learning for the purposes of what the editors call deliberate learning; "learning which is intentional in which learners are aware that they are learning ... reflection is a form of response of the learner to experience."

Experience and emotion

Experiential learning is the process of learning by doing in a real-world setting. This can be contrasted to 'problem-based' learning in which student learning still takes place in the classroom. Students may grapple with a real-world situation but they have the classroom setting in which to find the solution. Experiential learning requires students to engage in professional practice and to be fully conscious of their experience. Further, as Hughes writes: "Experiential learning is derived from contact with a relevant experience and setting where skills are acquired and applied with an acknowledgement of *the role of feelings* in the experience" (Hughes 2007, my emphasis).

In my investigation of the learning processes of student journalists, I have found the role of feelings to be an important one. This issue was taken up in a significant way by Boud et al (1985b) in work which examined the meaning and relevance of reflection in learning. "An active process of exploration and discovery ... often leads to very unexpected outcomes" (Boud, Keogh & Walker 1985b, p. 7) and which tried to pinpoint how experience leads to learning. Most importantly, in my view, the work identified that "the reflective process is a complex one in which both feelings and cognition are interrelated and interactive" (Boud, Keogh & Walker 1985b)

Educational researcher Abdullah Almodaires argues that Boud et al consider reflection as an "activity of recalling, thinking deeply, and evaluating the experience". (Almodaires 2009, p. 22) They posit that reflection in learning is "a generic term describing intellectual and affective activities in which individuals engage to explore their experiences in order to lead to new understandings and applications". (Boud p. 19 cited in Almodaires 2009, p.22)

As I have argued before, this is similar to Dewey's state of doubt' (1933) and Boyd and Fales's 'inner discomfort' (1983).

Boud et al suggest that an examination of one's own performance, which evaluation may lead to dissatisfaction or discomfort with an existing situation, gives momentum to reflective thinking. As Almodaires writes:

> Furthermore, [Boud et al] add the positive states, such as a successful experience, as another impetus to reflection. They argue that the personal affective is a more frequent stimulus of reflection than the activities that are planned by others. Based on this emphasis on the emotions they introduced a new model of reflection in the learning process consisting of two main components: the experience that the learners go through, and the reflective activity on this experience. (Almodaires 2009)

It is this active seeking of consciousness in learning that Boud et al emphasise: "It is only when we bring our ideas to our consciousness that we can evaluate them and begin to make choices about what we will and will not do." (Boud, Keogh & Walker 1985b, p. 90)

The application of concepts of reflection has been further developed in the work of those who have considered how reflection can occur through written tasks. While the role of reflection in education was widely disseminated by US psychologist Carl Rogers in the 1960s, particularly in *Freedom to Learn* (1969), the role of written reflection in education can be attributed to any number of scholars, including Peter Abbs in his work *Autobiography in Education* (1974) and Peter Barnes in his book *Education through Autobiography* (1981).

Abbs writes:

> Who is better equipped to bring education alive than one who knows through his inmost experience what education is ... the discipline of autobiography which I am advocating is primarily an inward and creative discipline centred on the related acts of reflecting on and recreating the personal past. It is not academic. It begins and ends with what is given to experience. (Abbs, 1974, pp. 6–13)

In Australia, early adopters of this technique were JP Powell and David Walker, both of whom contributed chapters to *Reflection: Turning Experience into Learning* (1985) in which they detail their early work in this area. This work on reflection is important to my thesis because it bases its premise on experiential or experience-based learning rather than classroom-based learning and focuses on what Tough (1979) calls deliberate learning,

where the teacher has a purpose and the learner understands that there is a specific goal. This is particularly important because, in this relationship, there are marked and specific interventions which have marked and specific effects.

As Almodaires argued, reflection may precipitate what Boyd and Fales (1983) refer to as "inner discomfort" or perhaps that discomfort, or as Dewey describes it, the "state of doubt, hesitation, perplexity" (Dewey 1910). It is in this space for discomfort in the reflective process, which Hughes (2007) characterises as a strategic act of interruption, that reflective journals have been developed as a more appropriate means than the traditional essay for enhancing the learning process. This development is one closely tied to the idea of reflective 'blogs' that is the focus of this project.

Hughes writes:

> As a stratified social space, Higher Education's linguistic 'habitus' or 'everyday use' of literacy valorises and legitimates essayist literacy and its monologic addressivity, a discursive arena where, "it is the tutor's voice that predominates, determining what the task is and how it should be done" (Lillis 2001, p.75) with an emphasis upon evaluation of text as finished product.

Hughes examines reflection journals in an e-portfolio setting used for students in an education degree, where the system was used for teaching, learning and assessment and as a data collection tool. The data was generated from individual and shared artefacts: audits, journals, critical incident sharing, online questionnaires and from summative reflective assignments.

She argues that the reflective writing within the emergent community of practice provided evidence that:

> "learning involves the construction of identities" and, more importantly, has the potential to create politicised and engaged reflective writers and practitioners who view risk and uncertainty as positive factors, who "take a decentred view of the master–apprentice…(leading) to an understanding that mastery resides not in the master but in the organization of the community of practice of which the master is part". (ibid)

Nike Bourke and Philip Neilsen describe what they call the concept of Second Order Journal Work, which is:

> a more formalised type of journal writing, engaging as it does not only with the moment of writing, but the moments between writing – the ongoing, reflective, critical and analytical learning process of 'being a writer' (where the 'writer' is not understood simply as someone who writes but is, instead, conscious of themselves as a subject actively engaged in developing their skills as a writer over time). Second Order Journal Work… is meta-practice. It is writing about practice, writing that is self-conscious, evaluative, critical. It is journal work that asks questions about process, product, praxis and practice. It is journal work that can be drawn on by other writers who wish to understand, evaluate or interrogate their own professional practices… [I]t displays an awareness not only of the student/writer's own

model of writing, but those of other writers and thinkers. Importantly it displays that elusive quality that examiners and administrators are most insistent students demonstrate: a conscious and well-articulated awareness of the research practices in evidence in the creative work. (Nike & Philip 2004)

Patricia King and Karen Kitchener aimed to understand "the development of epistemic assumptions and how young adults and adults learn to make truly reflective judgments". In their 1994 work *Developing Reflective Judgment: Understanding and Promoting Intellectual Growth and Critical Thinking in Adolescents and Adults* (King & Kitchener 1994) they describe the initial stage of what they call pre-reflection as a "concrete, single category belief system" which develops into a second stage when those who are at this stage recognise other authorities but do not question them. The authors argue that there is a third stage of pre-reflective reasoning which acknowledges that not all knowledge is known now but will be known at some time in the future.

King and Kitchener posit that there is a defining moment which illustrates the shift between a simple recount to genuine reflection which will develop skills and attributes across a range of practices.

It is complex at the outset to become reflective, argue King and Kitchener; and challenging to use reflection in an effective way. When we start to examine our beliefs, we accept we are not certain about everything – we accept that neither we nor experts can know everything all the time – but we struggle to sift, we struggle to make judgements. We understand that all claims can be contested – and that the answers, such as they might be, might differ in different situations and contexts.

It is also crucial to acknowledge the influential role of the educator in any attempt to embed reflective practice into practice-oriented education in this setting and to observe – and guide – the early development of any student's engagement with reflective practice. While King and Kitchener talk about stages of development, my own observation is that each student's experience of the reflection process shows developments that differ from each other.

Reflective practice in journalism education

Some have accused journalism education as being particularly non-reflective and critical. Cultural theorist John Hartley, for example, has made scathing critiques of journalism education (1996). He derides the process-driven approach of much journalism education, a criticism which could well be applied to journalism textbooks. He argues that:

"Journalism is not taught as a branch of learning nor even as a distinct research field, but as a professional qualification which foregrounds the technical skill of producing journalistic output in words and (sometimes) pictures. Rarely do journalism courses ask their students to consider the conditions for journalism's existence: where it comes from, what it is for, and how it works, in the context of modernity." (Hartley 1996, p. 35)

Hartley's assertions contributed to a lot of debate in the Australian journalism field in the 1990s but much of this focused on the issue of whether media studies should be taught in journalism courses or not. Less attention was paid to Hartley's critique of the uncritical nature of much journalism education. While in my own experience, Hartley's critique is an overstatement, I do agree that a textbook approach to journalism education tends to foreground technical skill in a way that discourages critical and reflective engagement.

Between 2006 and 2008, three journalism textbooks used by many Australian journalism educators were *The Daily Miracle*, *So You Want to Be a Journalist* and *Understanding Journalism*. It is not my intention to do a comprehensive review of these textbooks but I have in the next part of this chapter selected several journalism textbooks to show how they can too often reflect what Schön would call "technical rationality", not allowing sufficiently for reflection and disruptive feelings through practice-based learning that may lead to effective development of reflective professional practice.

Greenberg conducted a small study of journalism academics in the United Kingdom in 2006 in what she described as an attempt to illustrate how journalism academics see the role of theory and its relation to practice in their own classrooms. She argues that practice must influence theory as much as theory is ascribed to influence practice; and acknowledges that although there is still some dispute over whether journalism is a profession, when it comes to the analysis of journalism in academia, "parallels with professional education are useful". (Greenberg 2007)

While she does discuss the issues of reflection in university journalism, she focusses on how academics reconcile practice with theory. She argues: "This has fuelled a drive by practitioners in higher education to find a framework for self-reflection that does not inherently belittle journalism as an activity."

The progression to reflective practice in journalism education is a development of that conflict and she acknowledges that modern journalism textbooks have made a shift from – pure – training manuals (Greenberg 2007)[2]. Greenberg writes:

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[2] Gerard Weidenfeld and Dominique Leclet analysed training manuals for service jobs and found that these training manuals illustrated two kinds of competencies: "know-how, usually with an emphasis on gestures; and strategic aspects, which express themselves by decision making about service organisations and customers' setting." As Weidenfeld and Leclet argue, this kind of manual works well

A new wave of textbooks is now available which explains the framework to readers and builds critical questions into the teaching material. Examples include Keeble (2005), Harcup (2004) and Sheridan Burns (2004). The latter in particular provides a detailed illustration of Schön's idea of the professional process. In each chapter, everyday situations are analysed in terms of the decisions that need to be made and the questions prompted by those decisions, as a guide to action.

While Greenberg argues that reflection is a useful part of journalism education, she concentrates on the responses of a very small number of UK journalism academics (17 in total from a possible pool of hundreds of journalism academics) to make her case about the ways in which reflection is incorporated into journalism education. She makes a case for the use of experiential learning as a framework for furthering the interaction of theory and practice, which incorporates the use of reflection.

However, her research places her consideration of students in the journalism education setting as recipients and not as participants; and she cites the work of Jane Chapman whose work also concentrates on how students perceive their courses, as opposed to how they perceive their practice.

As Greenberg states, Lynette Sheridan Burns (2002) offers up the importance of critical reflection in journalism. Yet, her analysis focuses on what I would argue is a description of "how the journalism went". In *Understanding Journalism,* she describes 1) the ability to recognise journalism; 2) knowing how to repeat the procedures, practices or skills associated with journalism; and 3) being able to do journalism; that is, to identify news, gather facts and write it.

Burns argues that it is through critical self-reflection that journalists develop their skills but her exploration of reflection is around the product of journalism not on the felt process of becoming a journalist. *Understanding Journalism* is a thoughtful instructional manual, which urges new reporters to be ethical and thorough, but like the other primary journalism textbooks, Grundy (2007) and Conley and Lamble (2006), it is still an instructional manual.

It is certainly true that in the Australian context, the main textbooks address the main issues of ethics appropriately as a way of providing some depth to the work but, in the main, they concentrate on the finished text – the end product – and not the process, although Sheridan Burns does allow that

reflection is the bridge between journalism theory and professional practice. It is through critical self-reflection that journalists develop self-reliance, confidence, problem-solving abilities, cooperation and adaptability while simultaneously gaining knowledge.

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with a set of case-based simulations which gives those working in service jobs a way of formalising response. (Leclet & Weidenfeld 1999, p. 225)

Understanding Journalism is, in my view, the best of the Australian journalism textbooks, as Sheridan Burns makes a strong case for reflective practice as a process for developing beyond professional practice as she examines what makes a journalist. While she uses Schön's theories of reflection-in-action and applies them to the practice of journalism, she concentrates on the skills necessary for journalism: establish if the tip-off is true; establish as fact the information you think you already know; what to ask the interviewee as a means of establishing the facts (p.39). She attaches critical reflection to these instructions because "as you consider the context of the interview you are about to undertake, including the strength and weaknesses of your human source of information" (ibid).

However, Sheridan explicitly rejects the notion of the new journalist dwelling on emotions. In fact, she writes:

> Critical reflection as part of the practice of journalism should never be confused with the personal navel-gazing journalists sometimes indulge in at a bar at the end of a long week. It is not about indulging in guilt or defensiveness about action already taken. It is an active commitment in journalists to scrutinise their own actions, exposing the processes and underlying values in their work while they are doing it. (ibid)

In agreement with Boud and others, I would argue that recognising emotions about one's work is more important than Sheridan Burns allows and that her work would benefit from allowing more scope for the reflective process as "a complex one in which both feelings and cognition are closely interrelated and interactive." (Boud et al. 1985: 11)

Bruce Grundy's *So you want to be a journalist* is the textbook that most closely adheres to the training manual prototype as described above with chapters which deal with the process: research, writing, law. Chapters one through to eight rely entirely on a very mechanistic description of what journalism is. On page eight, just a few pages in, there is a description of the inverted pyramid (the main delivery mode for news in both text and broadcast), which appears some 300 pages before any discussion of how to do an interview. There are pages and pages on sentence construction, use of punctuation and grammar from page 13 onwards and then nearly 50 pages on subbing, layout and design. Grundy dismisses the notion of being captured by sources in four paragraphs (Grundy 2007, p. 37) while 'ethics and choices' is delivered in eight pages (Grundy 2007, pp. 335-42).

The notion of reflective practice is not discussed at all by Grundy, except indirectly when he says: "Journalism is about selection and choices … out of all the stories that might be done, why choose this one instead of that one?" (Grundy 2007, p. 341). I argue that a textbook which truly incorporated reflective practice would urge student journalists to

examine the motivations behind their decisions, both in story and source selection, as well as in the key area of ethical practice.

One of Grundy's truisms could be good advice for aspiring journalism students: "Luck is good but effort is more reliable" (Grundy 2007, p. 50) but it does not give useful advice or reassure a student who is terrified of making a phone call to a stranger. Of all the Australian textbooks, it pays the least attention to the area of ethics and that too, boils down to a journalistic procedure. While Grundy acknowledges that: "Reporting what goes on in the world is not necessarily a straightforward, uncomplicated activity," 2007 pp. 335-336) his antidote for the unstable world of working out what is ethical is to ask a series of questions. "Is it legal?" "Is it honest?" "Is it fair?" "Is it skewed?" "Is it what it seems?" "Is it just convenient?" "In whose interest?" These are questions which occupy the concerns of experienced reporters – but I would argue there is much to occupy a student before she or he can make those decisions.(ibid).

> "It is this entire process of reflection-in-action which is central to the "art" by which practitioners sometimes deal well with situations of uncertainty, instability, uniqueness, and value conflict." (Schön 1983, p. 50)

The Daily Miracle (2006) by David Conley and Stephen Lamble also veers toward the style of an instructional manual, the know-how and strategy described by Weidenfeld and Leclet. While the introduction makes passing mention of the "chief realities" (p.xi) of journalism, not always "easy, pleasant or safe", that mention is directly connected to the deaths of journalists, which is a key message of the three journalism texts described here.

The Daily Miracle devotes nearly 300 pages to the mechanics of news – from what a 'know' for news might be (politics, prisons, outback swimming pools (ibid p780) to computer assisted reporting, the ability to extract data such as what it describes as the "magic of number crunching" (ibid p364) and turn it into news stories, such as deaths per thousand. The more difficult part of journalism, what Schön would have described as the "swampy lowlands" is squeezed into one paragraph on page 435, which explains that journalism is fun but: "Yes, it can be stressful ... resist pressure to be unethical ... if you find yourself working in a media environment or culture you do not feel comfortable in, do what you can to change it. If you cannot change it, move to another environment."

Journalism fatalities are a very serious concern and a risk to those who practise the profession in a particular way. In 2011, 67 journalists were killed doing their work. Textbook authors use this information perhaps as a way to make journalism seem heroic –

and in many instances, the conduct of journalism is heroic – but there are many, many challenges to developing journalists before they find themselves in war zones.[3]

Again, *The Daily Miracle* mentions the personal attributes present in the 'typical' journalist: "They range from courageous to cowardly, from idealistic to pragmatic, and from justice-seeking to lie-mongering. Two of the more common nouns are heroes and villains."

Any of these descriptions hardly fit the beginning journalist. In my view, they could be seen to fetishise the stereotype and do not take into account any of the feelings or emotions which those who are becoming journalists feel – even though the audience for the textbook is those who are becoming journalists. In *The Daily Miracle*, there is also the inference that journalists are born and not made. "A journalist without news sense is like a judge with no instinct for fairness or a drummer without rhythm. Seeing it usually means knowing it," claim Conley and Lamble (p29), which any student hoping to find guidance could find extremely dispiriting. There is no discussion of the development of the journalistic habitus, even though the audience for this textbook must be those enrolled in journalism degrees of one kind or another, as the introduction states: "[This] is a broadly based introduction to the profession of journalism…written as a text that provides a contextual reference across a whole series of tertiary journalism courses…[providing material for journalism students to] broaden their education, understandings, skills, and knowledge in different areas." (op cit)

In this chapter, I have reviewed some of the relevant literature on the concepts of reflection, particularly about how it applies to professional education and in particular, journalism education. Effective reflection emerges when we understand that knowledge develops as what we know and understand about ourselves changes. Our beliefs and understanding are constructed. Knowledge has to be understood in the context of its construction. It is almost impossible to know things for certain – but our ability to sort and categorise contexts allows us to make judgements that are more sophisticated. Reflexivity is the ability to make oneself and one's practice the subject of investigation. Reflection is thinking about your own practice but reflexivity refers to your role in your research and how to determine the impact you have on your practice. In my experience, at a student stage of learning, the process is more likely to be reflective practice rather than reflexivity, but, it could be argued that reflexivity is the desired process for a practising journalist.

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[3] See for instance:

CHAPTER 4 THE BLOGS AND PEDAGOGY

While innovative in the context of journalism education, the journalism 'blog' assessment task emerged from a stream of innovations in online education which accompanied the development of the internet. The University of Technology, Sydney was a leading institution in online education during this period, especially through what was originally called the Institute for Interactive Multimedia under the leadership of Professor Shirley Alexander, now Deputy Vice-Chancellor (Teaching, Learning and Equity) at UTS.

As an academic interested in the implications of the internet for the development of journalism education, I took an interest in this field when I joined the UTS staff and began attending courses and workshops at the University of Technology, offered by the renamed Institute for Interactive Media and Learning from 2006.

In this chapter, I will discuss some of those developments briefly, to the extent that they are relevant and contextualise my own project. This includes a brief discussion of the work of British academic, Jennifer Moon, whose book *Learning Journals: a handbook for academics, students and professional development* (1999) was influential in the development of reflection journals in tertiary education and has been cited in this context over 1000 times.

I will also explain the development and requirements of the reflective blog assessment which is the source of the data that I gathered for this project. This will include a description of how the assessment was developed both pedagogically and chronologically and what was required of the students in their assessment. This chapter marries the concept of reflection discussed in Chapter 3 with the purposeful, pedagogical use of reflection journals.

In some respects, the emergence of reflection journals mushroomed because of the development of reflection theory from theorists such as Dewey, Schön and Kolb. In Chapter 3, I discussed the development of notions of 'reflection' as a tool in higher education. This early work on reflection was one of the specific applications of this work, as Moon demonstrates when she identifies the work of David Boud as key to the introduction of the use of reflection journals, beginning with his work with colleagues and co-authors Keogh and Walker (1985). This work was also important in recognising the role of emotion in relation to reflection which I aim to explore further in this chapter. That link is crucial and understated. I will discuss it later in this chapter. This chapter will show the

link between reflection and emotion in more detail in the setting up of the assessment for the students. I argue that it is important to recognise emotions about one's work and to underscore Boud et al's thesis that the reflective process is "a complex one in which both feelings and cognition are closely interrelated and interactive." (Boud et al. 1985 p.11). As such, this chapter illuminates how the blogs were developed in an academic setting to encourage students to reflect on their work and on the feelings they experience as they work.

The notion of 'online communities' developed in early days of the internet (around now seemingly quaint forms such as bulletin boards, newsgroups and listservs). Its application in educational settings occurred in the early 1980s (Hiltz 1985) Hiltz, S. R. (1985) as is evidenced in "Online communities: A case study of the office of the future. Norwood, NJ: Ablex Publishing Corp."

Diana Laurillard, then senior lecturer in educational technology at the Open University, urged academics not to use traditional narrative strategies when moving curriculum online and when using multimedia (Alexander & Golja 2007). Laurillard visited UTS in the mid 1990s with this message and influenced then UTS academic Evan Yabsley, formerly at UTS. He tweeted in March 2013 that he used online reflection journals at UTS in the late 90s but he only has evidence for work he did at the University of South Australia in 2003 where he used online reflection journals to assist with small group teaching.

At UTS, online communities – that is, those communities of students and staff built around similar goals and aims for educational purposes – were developed through the implementation of TopClass, beginning in 1997.

This allowed discussion to bloom beyond the classroom but still connected to the educational activities in the classroom and allowed discussion and active learning away from a specific geographical place to allow students to work in time, place and space as needed or wanted. TopClass itself was a Web-based conferencing environment, which provided a

> "simple, structured HTML-based communication, management and authoring environment giving students access to: coursework; email; discussion groups; class announcements; and instructor-mediated and automated testing." (Sawers & Alexander 1997)

The establishment of this style of online community was very successful at UTS and by 2004, 99.5 per cent of students were using the online community (now based on the

proprietary program BlackBoard but called UTS Online) to undertake a variety of activities, from emails to using discussion boards.

UTS's early leading role in this field may have reflected the fact that it had a higher proportion of part-time working students than some other universities.

Building on early success, in 2006, UTS adopted the *Learning Objects Campus Pack* building blocks into UTS Online to provide blog-like journals, wikis, and e-portfolios, journalism educators were among the first to adopt these tools. The e-portfolio component ensured students could create blogs and wikis for multiple purposes. "Students [could] also choose to make these blogs and wikis available (or not) for viewing, co-developing, or commenting by everyone in the UTS community or within any of their UTS Online courses." (Alexander & Golja 2007)

Development of reflection journals

For about thirty years, higher education has used the reflective journal as a learning tool. A variety of names have been applied to such journals: reflective journal; reflection journal, diary, personal learning log. The journal is almost always implemented in a subject in the hope that it will encourage actual reflection instead of the stolid recount of a childhood diary, which King and Kitchener would describe as the earliest stage of the development of reflection (1994). Recounts are descriptions of a task which enumerate the various elements of that task but do not develop insight into the task in either the reader or writer. Woodward argues: "Reflection tends to remain private and actual reflection on action seldom becomes explicit unless specific processes are put in place to encourage this to occur." In the minds of many academics, myself included, an individual journal can be a catalyst for that process.

As Moon argued (1999), those who introduced journal writing were aiming to encourage independent learning through time and intellectual space and also encourages the writer to be self-directed. She (1999, pp. 188-94) gives some examples as to the purpose of reflection journals.

"To deepen the quality of learning, in the form of critical thinking or developing a questioning attitude"

"To enable learners to understand their own learning process"

"To increase active involvement in learning and personal ownership of learning"

"To enhance professional practice or the professional self in practice"

"To enhance the personal valuing of the self towards self-empowerment"

"To enhance creativity by making better use of intuitive understanding"

"To free-up writing and the representation of learning"

"To provide an alternative `voice' for those not good at expressing themselves"

"To foster reflective and creative interaction in a group"

Moon (1999 p156) refers to G. Allport's 1942 book, *The Use of Personal Documents in Psychological Science* and quotes him: "The spontaneous, intimate diary is the personal document par excellence…in its ideal form the diary is unexcelled as a continuous record of the subjective side of mental development (Allport 1942 95).

The continuous record, of course, is not enough. Reflection journals must be more than simple blow-by-blow descriptions of activity if the purpose is to encourage change. As Sinclair & Woodward, 1998, argue it is only by making these thoughts explicit – in a more directed way than in a diary – that a greater depth of understanding takes place. This is one of the reasons why journals, as a place for reflection, have been regarded by some educators as particularly suitable for professional education where experience, as Schön puts it, is unique and unstable and resistance to easy and mechanical quantification. (Schön 1983, pp. 19-20)

The emergence of such reflection journals links back to and mushrooms from the development of more general reflection theory by theorists such as Dewey, Schön and Kolb which was the focus of Chapter three. Moon herself traces the innovation back to the work of David Boud, who she argues was key to the establishment of reflection journals, beginning with his work with colleague and co-authors Keogh and Walker (1985). This work was also significant in the way it recognised the role of emotion in relation to reflection. While Boud, Keogh and Walker consider the expression of emotion to be part of a more complete form of learning, it is Moon who underscores the usefulness of this in journal writing, either in "the choice of words" or perhaps "the subject matter" LJ.

Moon argues:

> "Emotion, too, can be an outcome of reflective processes, whether this outcome is intended or not. In many systems of counselling, the discharge of emotion during a period of reflective counselling is seen as a helpful event. Consciously or unconsciously defending the self against the expression of emotion is associated with a blockage of the process of reflection."

She also acknowledges that some educators may find this process a threat to its use in formal educational rather than therapeutic settings such as counselling.

Boud acknowledged his influential role (pers. comm. March 2013) as a pioneer internationally and in Australia but did not take credit for the idea of developing reflective journals. Instead, his view is that he popularised them in Australia and articulated the ideas which underlie their usefulness (pers. comm. March 2013) and this then spread internationally.

Boud argues that the innate usefulness of the reflective journal is as a "device for working with events and experiences in order to extract meaning from them…as [a] way of making sense of the world and how we operate within it."

Reflection is described as a way to turn experience into learning and as "those intellectual and affective activities in which individuals engage to explore their experiences in order to lead to new understandings and appreciations" (p. 19), by Boud, Keogh, and Walker (1985)

Reflection journals were most frequently applied in teacher education, health, design, media and creative arts and so it is not surprising that it is in those fields that we see the early move to digital forms, as occurred at UTS.

Most of these early reflection journals were shared only between individual students but once they were used in online environments, it was only another step to link them with the development of online communities involving communication between staff and students.

From journal to [we]blog

Although I do not claim to have been fully aware of all this history at the time, I can see now that these two teaching practices – the use of journals and online student communities – were influential in the development of my idea of using student reflection blogs in journalism in 2006. I aimed for something that could be reflective but shared in a way that could enhance the learning of the group. It was a way in which students could write in a different way from essay writing but also different from the journalistic conventions, techniques and structures that they were applying for the first time; a place where students could use what might be described as their own voice in discussing their practice-based learning.

All students in the cohort could see the reflection journals of all the other students in the cohort, although beyond that they were not public. All academic tutors could see the reflection journals of their own students and the students of other tutors. They were shared across the whole course; and students could read and comment on everyone else's work.

It was with these concepts in mind that I set about developing reflective blogs for students. At the beginning of the spring semester of 2006, each first year student studying the subject Journalism Two was required to set up an electronic portfolio (or e-portfolio) on the UTS content management system, BlackBoard (UTS Online). The e-portfolio was intended to be the site for students to develop their reflection blogs which would be available to every other student enrolled in the subject and to the staff engaged in teaching the subject, but which would not otherwise be public.

Students were requested to cover four areas in their e-portfolios:

- to reflect on their own practice;
- to keep a detailed diary of their news media consumption;
- to reflect on the links between theoretical subjects and practice-oriented subjects;
- and to file all examples of their practical assignments.

In an email and hand-out provided to each student, I wrote: "It is here where you write about your experiences with journalism; where you are doing well; where you need to improve. Ask questions; and get answers from tutors and other students. Be tough on yourself but also congratulate yourself when you think you have done well or made an improvement."

Students were provided with a written guide to writing for the web. I proposed that students consume as much mainstream media as possible – this gave them the opportunity both to model their own work on professional work but also gave them the opportunity to critique. This thesis does not address how students critiqued the work they saw in the mainstream media but all students in this cohort kept a news diary (called Poison, see below) where they analysed and critiqued the work of journalists publishing in the media. One step in learning is to model what experienced practitioners are doing (and this also allows students to see what having a journalistic habitus entails). Another step in learning is to deconstruct that practice.

One of the challenges in journalism education, both then and now, is that students need to develop stories across a range of media platforms and in different contexts. My instructions included a reminder that they should consider how they adapted their stories, perhaps using links, images, extra interview material, readers comments and other features and consider how reporting practices across different platforms differed.

I reassured them that we would discuss all this in class during the semester and that staff would be available during consultation hours. They were allowed to arrange their material according to their own preferences but I did suggest how the four elements required by the assessment could be managed with four separate sites within the e-portfolio and gave them detailed technical instructions on how to establish the sites.

As explained earlier, students were invited to be critical of the results of journalistic practice in a section of their e-portfolios called Poison (where they were asked to provide detailed critiques of one particular broadcast or publication). To be more explicit, if students perceived breaches of ethics, of accuracy, of fairness, of clarity, students were asked to note this as part of their Poison blog.

However, the student reflection blog concentrated solely on student practice. It did not compare or contrast to professional journalism except incidentally.

Blogs in the context of the course

Curriculum development at UTS has provided the context for the use of online reflection blogs in the journalism school.

The University of Technology positions itself to be a world-leading university of technology by 2020 (UTS, 2009) (http://www.uts.edu.au/about/mission.html#purpose).

The UTS Model is of "global practice-oriented learning" through three key platforms:

> "1. An integrated exposure to professional practice through dynamic and multifaceted modes of practice-oriented education
>
> 2. Professional practice situated in a global workplace, with international mobility and international and cultural engagement as centre piece
>
> 3. Learning which is research inspired and integrated, providing academic rigour with cutting edge technology to equip graduates for life-long learning."

Moreover, UTS's values are espoused in this way:

> "Discover and share new knowledge and new ways to lead through our teaching, research, intellectual debate and use of technology…engage and collaborate with each other, our students, alumni, partners, professions and communities, locally and internationally."

The UTS Bachelor of Communication (Journalism) is now, according to the University Handbook,

> "designed to meet the essential practical skills and theoretical knowledge needed for a career in journalism. Students gain an understanding of the crucial role that journalists play in creating a democratic public sphere, providing a forum for debate and giving voice to diverse communities. This major equips students with advanced research, writing, reporting and analytical skills for print, television, radio and online media; and knowledge of the intellectual, ethical and political foundations of journalism".

The majority of students in the course are selected on academic merit although applicants with five or more years work experience (or equivalent) have alternate entry paths.

In 2006, first year students in second semester of UTS Bachelor of Communication (Journalism) were asked to keep an online reflection journal, discussing their progress as reporters because of a growing commitment to fostering reflective practice in graduates.

The online reflection journals were housed in UTS Online. "UTS Online is a web-based learning tool used in many UTS subjects. It can be accessed from inside and outside UTS via most web browsers." http://www.uts.edu.au/staff/notices/index.html#9168

UTS Online has an e-portfolio facility which allows students to create for the student lifetime one area where all work can be kept. Students can store documents in all media generated outside the UTS Online environment but can also create material, including blogs and wikis, within UTS Online e-portfolios.

In 2006, UTS Journalism had an online journalism subject separate to other subjects taught as part of the course. Its course description in the handbook read:

> "This subject introduces students to Internet technologies for use in journalism practice. It builds on the journalism skills of research, writing and analysis and applies them to the World Wide Web. The subject explores the major issues regarding information sourcing on the Internet including verification, credibility and attribution, and introduces basic Web publishing skills, networking and online communication."

Staff within the UTS Journalism area recognised that extant online practice within the course was not mirroring what Jenkins outlined as early as 2004: "Convergence is taking place within the same appliances…within the same franchise…within the same company…within the brain of the consumer…and within the same fandom." (Jenkins 2004, p. 34)

He noted that blogging came into its own during the Gulf War and "as blogging has taken off, the form has been incorporated into commercial media sites…mainstream reporters increasingly scan blogs…".

The reflection blogs were set up because of the usefulness of reflection journals, and as JP Powell argues in Autobiographical Learning (80), it is useful to focus on the inner reality for individual learners of educational experiences.

Journalism staff at UTS made the decision to incorporate an online reflection blog into Journalism Two, a compulsory subject in the journalism major, offered in Spring Semester. Staff members considered it was vital to add basic online elements at a time when there

was some pressure to squeeze more into the curriculum as a response to convergence. Staff resisted the urge to add coding of any kind to first year journalism courses which, on reflection, turned out to be an appropriate decision since, even today, the majority of journalism outlets use technicians to code; or use ready-made content management systems.

Students were given a lecture on how to operate UTS Online e-portfolios and were provided with online technical support by the supervising academic in an open setting so not every single request had to be answered separately. Each student established a reflection blog situated in his or her individual e-portfolios and students in the course had access to each other's journals.

Students were also able to access and read each of the online reflection journals of other students and to comment on the reflection journals of other students.

Students were asked to "friend" everyone in their tutorial group. This word, borrowed from other online communities, made it easy for students to navigate from one tutorial member to another. Students were able to see who was in their own tutorial through the BlackBoard tutorial groups listing. Often, of the student's own volition, other students were added, including students from other tutorial groups as well.

A cohort in second semester journalism in 2006 was around 110 but varied from year to year, a group is around 20.

In 2006, there were just over 100 complete reflection journals. The average total length of each reflection journal was around 1500 words and the average number of entries of each reflection journal is 14.

Since 2006, first year students in second semester have been asked to keep an online reflection journal, discussing their progress as reporters.

The educational experience of the individual learners in first year journalism is both vivid and illuminating.

I am very familiar with the material in the blogs because like all readers, I like to read stories. For two years, I immersed myself in those blogs on almost a daily basis. Students tell their stories yet reveal much more.

CHAPTER 5 METHODOLOGY

In this chapter, I will discuss the methodological approach I have used to conduct the analysis of the students' reflective blogs.

My overall research question is: how do student journalists acquire the traits and dispositions of a journalistic habitus in the context of a practice-based academic journalism program? The focus of the empirical research is a reflective blog assessment, which was part of a Journalism Two subject assignment at UTS in 2006.

The data consisted of many thousands of words produced by the students in their blogs. Some produced far more than others as there was no word limit. The blog material could be compared to the transcribed text of in-depth interviews or focus group transcripts as it is informal material, structured loosely by the assessment instructions described in Chapter 4 and was created at varying intervals. The style was relaxed and often conversational. It was often not grammatically correct, using 'txtng' shorthand and the fast if not always accurate typing common among contemporary young people, reflecting their need to express something rather than to communicate academically. I needed a methodology that could reflect the characteristics of the data and capture the complexities of the students' experiences.

In considering what methods to use for analysing material, social science researchers have a wide choice, which can broadly be divided into either quantitative research or qualitative research methodologies. But as Cooper and Schindler argue: "Quantitative analysis attempts precise measurement of something." (1998 p 156) From these blogs I sought to derive far more than what Cooper and Schindler describe as "facts and figures", the generic description of quantitative research (1998, p. 156). I was aiming to identify multiple narratives to demonstrate the emergence of journalistic habitus in first year journalism students; narratives generated through their own reflection rather than through the observations of those who have power and authority in the pedagogical setting, the tertiary education learning space.

McTaggart and Garbutcheon-Singh (1988 p426) say that the division of labour in educational research constitutes a theoretical and practical problem. What *is* [their emphasis] the role of the "professional" researcher in action research?" (p426)

Their view in these notes is that it is difficult to sustain the role of researcher because of the conditions of work, the practice overwhelms the engagement with theory; and if practice is to be properly researched, it must be theorised. It is hard to be appropriately theorised when completely engaged in practice.

Selecting for experiences

While quantitative analysis would indeed provide the 'facts and figures' mentioned by Cooper and Schindler in their book on research methods, the real narratives or stories from this research would best be revealed through the use of qualitative approaches. As Sofaer argues:

> Qualitative research methods are valuable in providing rich descriptions of complex phenomena; tracking unique or unexpected events; illuminating the experience and interpretation of events by actors with widely differing stakes and roles; [and] giving voice to those whose views are rarely heard. (Sofaer 1999)

It is difficult to count or enumerate experience. My methodology needed to be one which allowed for analysis and interpretation of how students experienced their work as journalists.

As I discussed in Chapter 3, the student's voice in journalism education is rarely heard above those in the academy, who are either practitioners moving into academic life, more conventional scholars or external voices from industry seeking to influence the education and training of future employees. Yet, as my research will reveal, undertaking and carrying out journalistic practice by entrants into the journalism field elicits a strong response from those emerging entrants. The type of qualitative analysis I chose needed to be one where the experiential story of the students would not be lost in the analysis and one where Sofaer's "rich descriptions", provided by the students themselves, could be read, allowing the students' own account of their own experiences to be observed by their own experience, from their own experience. These blogs are the students' – the actors' – own voices. This was an essential aspect of what I wanted to capture in my research.

A range of qualitative approaches could have been employed but the use of thematic analysis was particularly appropriate because that style of research is largely descriptive. As Lioness Ayres (p878,) argues in explaining why she did not use what some might see as a more rigorous form of qualitative analysis such as discourse analysis:

> "Although thematic analysis remains descriptive and is not designed to uncover an essential structure or develop a grounded theory, nevertheless, investigators are challenged to present findings that are both meaningful and useful."

As I will show in Chapter 6 and Chapter 7, the data from the blogs not only provides a very rich description of what happened in a practice-oriented first year journalism subject through the experience of the students but also allows an insight into how that experience relates to meaning and future action.

As well, qualitative researchers can develop insights and understandings from the themes and patterns which develop in the data. Ayres (ibid) describes the process well, partly because she acknowledges one of the key areas for which thematic analysis is criticised that the researcher has already developed a "view" about what will be found. She writes:

> "In thematic coding, the analyst frequently begins with a list of themes known (or at least anticipated) to be found in the data. When data for thematic analysis are collected through semi-structured interviews, some themes will be anticipated in the data set because those concepts were explicitly included in data collection.

This is certainly true of the case of my research on reflection blogs; if students are taught that interviewing is part of journalism they will refer to their own interviewing practice. I was also aware of some themes because of my immersion in (what became) the data throughout the semester, an issue I will return to later.

Ayres describes the process in detail:

> "First, an idea must show importance within an individual account. For example, in a study of family caregivers, one female informant may live in a house in which all of the bedrooms are on the second floor where she cares for her mother, who recently had a stroke and can no longer manage the stairs. The informant may tell stories about her mother's early life as a women's softball player, their lifelong close relationship, and her mother's current inability to remember names or faces. The stairs, the softball, and the stroke are key ingredients in this informant's account. Stairways and softball are unique to this participant, but environmental barriers to caregiving and the image of the care receiver are ideas likely to recur in other interviews. If they do recur, then environmental barriers and images of the care receiver become themes. Similarly, although not every informant may be caring for a family member with cognitive changes after a stroke, many caregivers may contrast the condition of their family member now and before the illness event, leading to a theme of change."

As David Silverman argued in a workshop I attended on research (UTS, 2009) and as Firmin argues in his essay on themes ([149):

> "In qualitative research, data collection typically occurs to the point of saturation. Essentially, this means that researchers continue interviews to the point where little new information is shared by participants. In other words, people continue reporting essentially the same ideas and the law of diminishing returns is at work in the information-gathering procedure. Collecting more data, at that point, does not produce novel results."

Thematic analysis was described by Aronson as involving the collection and initial review of data, after which the researcher lists "patterns of experiences" which may emerge from either "direct quotes or paraphrasing common ideas" and from this, annotates all data which relate to the already named "patterns of experiences" (1994)

Taylor and Bogdan (1984, p. 131) quote Spradley, describing themes as conversation topics, vocabulary, recurring activities, meanings, feelings, or folk sayings and proverbs which form a revealing portrait when viewed together, and that any "coherence of ideas rests with the analyst who has rigorously studied how different ideas or components fit together in a meaningful way when linked together" (Leininger 1985, p. 60).

Themes are detected as patterns emerging repeatedly in any set of data. In the instance of the reflection blogs, the themes emerged through the repetition of a word, such as 'interview', or emerged through the use of a repeated idea, such as the construction by the student of the meaning of what it is to be a 'professional journalist'. David Silverman (pers. comm.) advised reading the data until no new themes emerged.

As Taylor and Bogdan (1984) argue, it is only by identifying, collecting and collating themes, that it becomes possible for the researcher to develop more general levels of interpretation of data. Through that interpretation applied to the research for this thesis, it may be possible to reach conclusions that may contribute to understanding of effective practice not just for journalism students but also for practising journalists. I will develop this point more in my conclusion.

Thematic analysis has come under scrutiny because it does not have the same degree of theoretical grounding as methods such as discourse analysis or grounded theory. Howitt and Cramer argue that many researchers "gloss over" the methods used during thematic analysis (2008). However, in a detailed description of applied thematic analysis, Greg Guest (2012) argues its strengths are well-documented: thematic analysis is suited to large data sets, is suitable for group research, can sit alongside quantitative techniques and can be used to study topics other than individual experience. He notes that the only limitation is that perhaps thematic analysis, subject as it is to picking *main* themes, may miss some of the nuance within the data. However, the ability to discern main themes allows journalism educators to address what most concerns their students in terms of "becoming" a journalist. As will be detailed later, the outcome of this research was that while some themes overlapped and covered a number of issues or a number of events, the key themes emerged. The issue of how the complexity of the data was reflected will be discussed in the following chapters.

Examples of the use of thematic analysis in journalism research include Golden's (2003) comparative study of coverage of the 2002 Winter Olympic and Winter Paralympic Games. She conducted 20 qualitative interviews with journalists who covered either the Winter

Olympics or the Winter Paralympics and the interview data, along with other methods, were used as tools to analyse the lack of coverage of the Paralympics compared to the Olympics. Golden's thematic analysis revealed stark differences between the intentions of the reporters (2003). Vujnovic and Singer et al (2010) used guiding questions to search for their selected themes while exploring the political economic factors in participatory journalism. The researchers selected thematic analysis for the reason cited above; the large amount of data generated by the interviews they conducted. They interviewed 60 journalists across ten different countries and surveying the data, they saw particular themes emerging, noting that although "media cultures and traditions vary, [they] found that the similarities greatly surpassed the differences, and a thematic analysis best served [their] purposes."

The questions these researchers used to guide their analysis were devised after the selection of the material[4]. Vujnovic and Singer et al's (2010) work influenced my decision to use this style of analysis to investigate the data set provided by the student blogs, partly because this methodology is posited to be flexible enough to deal with the challenges of such a large data set.

The data collection for this project began in 2006 before I envisaged a further investigation of the material for my research Masters. I was reading the blogs during the semester as they were written and I read them further, thoroughly at the end of the semester. As a journalism education practitioner, I was constantly reflecting on the results and thinking about how to apply my own learning from the blogs for the development of future pedagogical approaches in journalism education. Later, I decided to do a more systematic inquiry into this material for my Masters research project. There were 100 students in all so the actual data set was huge. For this reason, I followed Silverman's recommendation and rather than trying to analyse all the material, I selected eight blogs which I knew from my previous readings were rich in terms of identifying a range of issues and experiences. I also used quotes from other blogs to illustrate points I found in the original eight blogs, including some quotes from the following year (2007). I followed Vujnovic and Singer et al's approach in developing three questions which underpinned my thematic analysis of these eight blogs. I have set these questions out at the beginning of Chapter 6. Through these questions, themes were identified which I then checked against a selection of further blogs to see if further themes emerged. No further significant material that could form the

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[4] Their questions were: What economic discourses and motivations for participatory journalism are identified by journalists at the websites of leading national newspapers? and How do these journalists talk about economic motivations behind participatory journalism? They identified three primary themes using these questions.

basis of further themes emerged. I considered that Silverman's methods were appropriate both for practical (e.g. size of data set allowed for an in-depth thematic analysis) and methodological reasons (e.g. the capacity of the method to generate useful analysis).

I limited the application of my analysis to these eight blogs. I am not arguing that these blogs were representative of the ways in which they reflected the themes identified but that they provided sufficient material for the purposes of this project.

Although using those blogs for my research could not be seen to affect those students, I applied to the UTS Human Research Ethics Committee for approval to use selected blogs. In my application, when asked if there were risks to the participants, I answered that a minor risk would be that the students might be embarrassed by the contents of the blogs they wrote in first year but that I would ameliorate that by ensuring de-identification. In the Appendix I will provide my ethics application and the letter I sent to students asking for permission to use their blogs. I have copies of the signed permission letters of students. The students who wrote those blogs are now graduates of the program.

In carrying out the thematic analysis, I identified themes as they arose and observed where they arose particularly frequently and how themes were connected in the blogs. I followed the organic method described by Guest et al 2012 which suggested a debriefing template after examining the data, rather than counting each utterance. Silverman and Guest agree that trying to include all data is cumbersome and does not add to the result.

By applying this approach, three key themes were developed, each of which was associated with a number of sub themes. In Chapters 6 and 7, these are further analysed and discussed in the context of concepts introduced in Chapters 2 and 3. For two of these themes, sub-themes also emerged.

The findings are based on my analysis of the 2006 blogs. I also use some quotes from 2007, which highlight particular issues in my discussion of findings. Where I have done this, I have made it clear that these are not from the original dataset.

Self-reflection

Self-reflection is always an important part of the research process. However, as I was not only the lecturer in this subject but both designed and implemented the subject, reflection on my own role as a researcher is even more important for a project such as this one.

In thinking about this, I have been influenced by the approaches discussed in Chapter 3. While the decision to make the blogs the focus of my research thesis came after the completion of the blog assessment, this thesis has much in common with what is known as practitioner research, which is particularly strong in the field of education. Practitioner research (Fox, Green & Martin 2007; Shaw 2005) involves participants in a field being engaged in the research. It enables insider knowledge to be used in a way that is critical and reflective. Practitioner research is in turn is very close to – and is often discussed in the same context as – action research. Insight into these overlapping fields of research is relevant to reflecting on my own role in the development of the data and analysis through this project. As is often described, action research is a conscious decision of the researcher to improve "the capacity and subsequent practices of the researcher rather than to produce theoretical knowledge". Stephen Corey (p.63) a key scholar in the field of education action research, describes its place in an educational setting as research undertaken by those in the field in order to improve their own educational practices. "He (sic) undertakes research in order to find out how to do his job better – action research means research that affects actions" (ibid). Although the research project was designed after the completion of the assessment, it was my intention to use the analysis to improve my educational practice, so in that sense the goals are similar to those of action research.

In this case, I was a practitioner of journalism education actively involved in devising and implementing the blog assessment. I had a stake in the outcome and hoped to use my findings to improve practice. In fact, I would argue that it would be difficult for a person who was not a practising journalist or journalism educator to analyse the blogs from the perspective of the development of habitus. In one sense though, my research varies from much practitioner research, which tends to be collaborative and is often linked to communities of inquiry. This means that researchers can critique and probe each other's practice during the process. This was not the case for this project, as I was responsible for the development of the blog assessment and the only academic responsible for its implementation. I also taught all the students in their print rotation. This meant that my own practice and teaching style was influential as I used that to both guide and inform these new journalists. However, I did take several opportunities to present my research at UTS and journalism education fora and conferences when I was able to discuss my work with other academics and journalism educators.

Every educator brings her own influence and biases to the pedagogical space. In my case, I arrived as a fully-formed journalist from the mainstream media into the space of working

as a journalist and journalism academic at a university. I was highly habituated to the professional position of working as a Fairfax Media[5] employee, with the cultural and social capital attached to that position. It also meant that I brought with me all the habitus of a mainstream journalist into an arena where those capitals were not as highly valued.

As an academic, I also had views about what personal traits or dispositions, which aspects of a habitus were crucial to student success in journalism. It is possible that these are therefore overemphasised in my results. Early on in the process of reading the blogs, I was struck by the anxiety that students seemed to experience in some aspects of journalism practice. It seemed that beyond technique, there were issues around the need to build their emotional capital (such as persistence and resilience) which students were experiencing as necessary for their practice. This became one of my tentative hypotheses, which I developed and explored during this research. I acknowledge therefore that it is possible that another journalism educator might challenge the applicability of my findings. As with all research, particularly a project of this size, which applies a relatively novel approach to research issues, my findings and research are open to further critique as other journalism educators apply them. I will explore this a little more in the conclusion.

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[5] One of the major print and online media companies in Australia, publisher of *The Sydney Morning Herald* and *The Age* newspapers.

CHAPTER 6 STUDENTS AND PRACTICE THROUGH BOURDIEU

In this chapter firstly, I will present a summary of my research findings. I will then develop and discuss the findings in more detail in this chapter and in Chapter 7.

As discussed in the chapter on methodology, this analysis is focussed on eight selected blogs which were shared with other students and with staff teaching in the course. A thematic analysis was applied to the selection that reflected on practical journalism assignments across print, radio and television.

In order to identify material that might allow me to evaluate how students manifested the habitus of a journalist in their blogs, as suggested by Vujnovic and Singer (2010) I posed three broad questions:

1. The first question was: "How do students position themselves in the field of journalism?"
2. The second question was: "What do students identify as **characteristics** and elements of journalistic practice through their practice-based learning?"
3. The third question was: "How do they describe their experience of practice-based learning of journalism?"

The discussion of the themes emerging from the analysis is found in the next chapter, however, here I provide a brief summary of the three major clusters of themes.

Through the thematic analysis, I identified a number of themes which, in responding to the questions above, I loosely group under three headings.

1. Students' commentary on how and where they locate themselves in the field of journalism.
2. Students' descriptions of the characteristics and elements of the journalism practice applied in reflecting on their practice, as exemplified in their skills.
3. Student discussion of the experience of undertaking journalism practice assignments.

It is through the thematic analysis of the blogs that I am able to establish what students who are becoming journalists identify as the collection of behaviours and demeanours (dispositions) which constitute the habitus which exists in concert with field and capital.

As I have said, the field is the overarching organisational construct in which all else plays out and, as Naidoo posits (2004), the field is structured in a way that "agents and

institutions occupy dominant and subordinate positions". Where agents and institutions are located in the field is reflexively determined by what Bourdieu calls capital, resources specific to the field, which are cultural, social, economic and, as I will argue in the next chapter, emotional. How agents and institutions operate on the field is determined by capital and by extant practices, which emerge because of the habitus, the generative disposition, of those occupying the field.

Importantly, it is when the students begin to develop (through education) and deploy (through experience) the habitus of journalists (which this chapter foregrounds as skills) that they increasingly accumulate the necessary cultural and social capital in order to develop durable dispositions (which the following chapter foregrounds as dispositions and emotions leading to the development of emotional capital).

Summary of derived themes and sub-themes

1. Student descriptions of how they locate themselves on the field of journalism.

2. Student descriptions of characteristics and elements of journalism practice.

Within this broader theme, these sub-themes emerged:

- Interviewing and relationship with sources
- Timeliness – ability to work within time constraints and meet deadlines
- Ability to identify a story and then develop and research a story idea
- Ability to write in a journalistic style

3. How journalism students experience journalism practice

I identified the following five groups of emotions and feelings, often referred to by students in their descriptions and reflections of their practice:

- Fear and anxiety
- Stress
- Confidence
- Happiness, enthusiasm, elation, excitement, love.
- Resilience which manifests itself in the blogs as persistence

This set of themes is discussed in Chapter 7. While through the thematic analysis, I was able to separate these themes and sub-themes, as would be expected, the discussion of skills and emotional reactions occurred in context in practice and in close relation to each

other. Students were reflecting in their blogs during the process or shortly after the news assignments in a practice-based educational environment. Their reflections show how the development of each skill, for example, interviewing, is a complex process interacting with the development of other elements of journalism, such as the ability to work within time constraints. Reflection of ethical considerations also occurs in the context of all elements.

Self perceptions

As I have stated in Chapter 3 on Bourdieu and habitus, the field is the overarching organisational construct in which all else plays out. Journalism education is in the field of education but, to the extent that students are engaged in practice-based learning, journalism education could be seen as a sub-field of journalism. It is through their practice that students locate themselves on this field as either would be 'new entrants' (Bourdieu 2000, p. 100), in other words 'beginning journalists' or 'student journalists'. Material was identified in the blogs in which students indicated an awareness of their own position and refer to professional journalism and its affect, on the practice which will enable them to acquire the mastery which they consider to be part of what it is to be a journalist. As they progress in the semester, they also begin to imagine what it will be like when they are practising journalists. As Bourdieu says:

> In reality, what the new entrant must bring into the game is not the habitus that is tacitly or explicitly demanded there, but a habitus that is practically compatible, or sufficiently close, and above all malleable and capable of being converted into the required habitus, in short, congruent and docile. (Bourdieu 2000, p. 100)

A beginner locates herself in relation to 'professionals' who can achieve 'perfection' but she sees herself in relation to those people as different from but connected to them in the role of student journalist:

"Can an article ever be perfect? . . . I would like to read it, because as a perfectionist, i sometimes feel like yanking my hair out because mine are never perfect. gah - i have to get over this whole perfectionist thing, it's so draining . . . now it's time to accept that there's no point in wasting time on writing the perfect article . . . well they may exist for the professionals, but I'm a student journalist."

Mark reveals what he understands to be the complexity of managing the many elements of the tasks before him, but nevertheless sees that it is in the complex connections between the tasks that is special to journalism and so what he must master as the 'student journalist.'

"Having to overcome the logistic[al] hurdles of getting an interview, looking presentable, getting a grab and grappling with all the technology we've never seen before; isn't that what being a student journalist is all about?"

Chiara understands the interruptive and disjointed nature of her journalistic practice when she describes the difficulties of managing her journalism tasks with the rest of her student life when an interview from a sought after source interrupts one of her disciplinary classes. While she knows she is a student journalist, she sees her position as close to, and within a broader field of journalism, in which interruptions for tasks that cannot be delayed are integral.

> "And of course the Queensland Studies Authority and its seemingly endless meetings finally got back to me during CC2 [the disciplinary class], so I had to leave the class very rudely, but such is the life of a journalist! (student journalist, I mean)."

Another student under a blog entry called "I hate being a student journalist" writes of some video footage:

> "So. I definitely DO NOT want to look back at that footage. Oh the embarrassment. Not to mention, I was probably cherry red whilst giving these interviews. oh why do I blush so easy??!!"

She goes on to imagine what it is that will be different for her when she works in the profession:

> "There's certainly one thing for sure, I can't wait til I'm an actual journalist, when I get to wear a media badge and sit in interesting conferences rather than make up stupid stories of my own and beg people for interviews.
>
> And I didn't have my friend to be my cameraman today, so I did it all by myself. Can't wait til i'm pro that I get my own camera man too."

The field, as described by Bourdieu is dynamic, "a field in which various potentialities exist"; it is "partially autonomous...but also a field of struggle for positions within it". (Harker, Mahar & Wilkes 1990) Here this student positions herself to emerge from the student journalist field to the professional journalist field, possibly imagining autonomy and a cameraman who may not exist in reality. By engaging in practice, the student sees her position in the field as an ongoing one, from which she will transform to an actual journalist.

Here another student experiences the embargo in precisely the same way as a practising journalist might as she has a brief conversation to an advisor to a federal shadow minister:

> Chiara: "So anyway, I just got off the phone with Anthony Albanese's (Shadow Minister for water) media adviser; Antony Sax. I was planning on just asking Anthony's media adviser a few questions about his stance on recycling water, but apparently Anthony is giving a "big" speech on that exact issue on Wednesday, so his media adviser couldn't comment, but he said he would email the speech to me on Tuesday (before it's actually been given), under EMBARGO until Friday."

The embargo, the media advisor and the 'big speech' are described in ways in which the student sees them as fixtures in the overlapping fields of journalism and politics, in which she sees herself as making tentative steps as a actual player in the 'game'.

Finally, one student has the story he wrote for his assignment published in a major national daily newspaper. One of the sources he uses in his story is unhappy with the tone of the article and threatens to complain about him to the head of the department. The student, now a practising journalist seven years on, uses the word 'game' the very word that Bourdieu himself uses to describe the field.

> Martin: "Then I have this woman who is obviously upset that an article not praising her faculty has been published. But, on this basis, she was willing to attempt to destroy my day and even my whole degree over it.
>
> "You see the best and the worst of people in this game."

This student sees the field of journalism as "the game" and recognises that on the field there are varying agents - players - who will impact and interact with him as a journalist. As an agent in the game, he is learning the rules by which he is expected to play the game. He has much at stake but knows that sources and subjects do as well and may react in ways that could affect his position in the field.

As Bourdieu himself describes it:

> The field (the pitch or board on which [the game] is played, the rules, the outcome at stake, etc.) is clearly seen for what it is, an arbitrary social construct, an artefact whose arbitrariness and artificiality are underlined by ever[y]thing that defines its autonomy – explicit and specific rules, strictly delimited and extra-ordinary time and space. (Bourdieu 1990, p. 67)

Students imagine themselves in the role – are in the role; and my research illuminates a time in their lives when they were just at the beginning of the career which is journalism. In no way does this research claim to show the full educational process over a three-year degree. These students are only at the very beginning of their journalism education. These early blogs do however give an insight into how through practice-based assignment, students begin to reflect on their experience in relation to what they consider to be the essential traits, dispositions of skills involved in journalism; and that at all stages including after they make their first phone as "a reporter". They are positioned by themselves and others within the field in which the 'game' is played. (Ryan, Amorim & Kusch 2010)

These students place themselves in the game, on the field; and demonstrate through their reflection blogs what Bourdieu calls illusio. As I argued in the chapter on Bourdieu, illusio is a useful Bourdieusian term when looking at how new entrants come to be part of a field.

Illusio could be described as an asset which facilitates both the commitment required by journalists in "getting the story" and in having easier access to "interesting conferences" because of being professional journalists.

As one student wrote:

> "There's certainly one thing for sure, I can't wait til I'm an actual journalist, when I get to wear a media badge and sit in interesting conferences rather than make up stupid stories of my own and beg people for interviews."

As Bourdieu writes: "Illusio is the fact of being caught up in and by the game, of believing the game is "worth the candle," or more simply, that playing is worth the effort." These students yearn to have the habitus of the practising professional journalists – to become familiar with "perfection" which is how this student describes what a professional might achieve in her or his own practice- but also know that to achieve that they must practice from their own position within the field.

Characteristics and elements of journalism practice

There is very little academic work on what individual elements characterise the habitus of a journalist. Benson and Neveu, whose work *Bourdieu and the Journalistic Field* is the key text in this area, admit that there is more work to be done on journalistic habitus, in particular in the area of journalism education (Benson & Neveu 2004, p. 102).

I argued in chapter two that the Bourdieusian concept of habitus is useful for analysing any occupation or profession including journalism; and Bjornsen et al in their longitudinal study of Norwegian journalism students agree that habitus is an appropriate tool. In this chapter I will demonstrate that through their 'practice-based education', student journalists identify key concepts of what they understand to be journalistic skills, traits and dispositions when they reflect on their practice, in this instance in their reflection blogs. It is through this thematic analysis of these blogs that I aim to establish what students who are becoming journalists identify the behaviours and demeanours which constitute the habitus, the embodied and generative aspects required to be a journalist.

As set out above, four themes emerged within this broader category of reflections on the development of practical skills.

Interviewing and relationship with sources

By far, the most extensive concern of the student journalist in the reflection blogs was the use of the interview as an aspect of journalism. Through simple 'find' word searches, I

established that this theme occurred more often than any other theme, in every blog. For the purposes of this analysis, the interview includes planning and arranging the interview, undertaking the interview and its editing. The word interview was used by students in their reflection blogs as a cover-all to describe many aspects in the experience of the student journalist: the use of the word interview encompasses all aspects in the interview process, from finding and selecting sources to negotiating with sources to preparing for the interview and then to actual interview techniques; establishing contacts. A number of students saw 'getting the interview' as equivalent to 'getting the story'.

Interviewing is an activity of journalism with which students became familiar and used extensively through practice-based assignments in both semesters of first year journalism and continuing in their degrees. In first semester, students had conducted interviews and stories, participated in the first of the NewsDay[6] exercises and students attended lectures on the 'art' of interviewing. They also observed and listened to interviews in seminar classes during this second subject.

Nevertheless, over the eight years in which I have taught first year journalism, beginning journalism students constantly express surprise that they must master the key journalistic skill of interviewing and must organise interviews themselves. Even in second semester, there still appears to be hesitation about what structures exist to ensure interviews actually take place. In another project, I would like to interview students coming in to first year journalism to measure what they expect of journalism. Every year, it appears to surprise students that journalists interview complete strangers.

Within the broader theme identified a number of further sub-themes, a variety of elements which came into play as students secured and conducted interviews. These included:

Selecting sources

Before students conduct the interview, they consider who would be appropriate people to interview. Trying to find the source and negotiating to get the interview become key concerns in practice. As student journalists, they imagine who their first choice of source might be but sometimes often must make accommodation with that choice. As some students explain, they soon learn that their idea of the 'perfect source' is often not available to a student journalist, who the source may see as a lower priority "media commitment" than, for example a mainstream reporter.

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[6] NewsDay is a real-time experience for first year journalism students. Students arrive at 7am and are assigned a story by the editor, for which they must find 'talent' then further research, write and file by a specific time.

> Joe: "The story is coming along well but a couple of interviews fell through. Tried to get Peter Costello but unfortunately because he ran two press conferences in Canberra on the weekend he wasn't doing any more media commitments."
>
> Chiara: "I have a few academic contacts who would make good "talent".
>
> Ajay: "But, of course, the story couldn't just be about him. After much running around, I contacted the manager of the opposing group (Kings Cross Partnership)."

Through the practice-based assignment, the student recognises that for every orthodox view in a story, there is consequently a heterodox view or views, which Bourdieu ascribes to agents in any field. In practical teaching, students come with a notion of balance in a simplistic sense which is reflected in the above quote. .

Bourdieu argues that:

> Doxa is a particular point of view, the point of view of the dominant, which presents and imposes itself as a universal point of view – the point of view of those who dominate by dominating the state and who have constituted their point of view as universal by constituting the state. (Bourdieu 1998, p. 57)

So it is when students select sources for stories, they understand that the official view may present itself as the 'truth'. The conventions and rules of journalism require that they aim for 'balance' and so he or she must seek at least one 'heterodox' view. In arguing this, it may seem that I was promoting the so-called 'he said', 'she said' type of reporting that if often now criticised as overstating some views. This is not the case as students evolve as reporters, they begin to understand the notion of fairness and recognise the limitations of the approach of "balance" and it can develop into a more nuanced understanding. Also, reading the blogs did give me an understanding of how students responded to my explanations in class and in this sense were educational in allowing me to respond by incorporate further reflection and discussion in future classes.

Ethical considerations

> An integral part of the work of a journalist is her or his relationship with sources and much reporting is the outcome of that negotiation. In practice-based assignments, ethical issues arise in context and the blogs encourage students to reflect on action afterwards. (Schön 1983, p. 169)

Ajay, who was pursuing a story about changes to licence requirements for provisional licence drivers wrote:

> "An interview with a grieving parent or sibling is only newsworthy if the circumstance under which the victim was killed was unusual or suspicious. The fact that it was a report on yet another fatal P-plate accident, I feel, could warrant an interview with a grieving family member - but only if the questions they were going to ask were related to the issue rather than simply describing the people who were killed. It is not fair to the family (especially for the guy who was driving) that they be put through something like that."

This student identifies the concept of newsworthiness, an absolute pillar of the doxa of news journalism, and essential for survival in the workplace to the habitus of any news journalist. I argue in the earlier chapter on Bourdieu that doxa is a useful concept for a study of 'those who want to become', since it conceives of a set of behaviours, a hegemonic vision. For those entry-level would-be professionals wishing to gain access to a field, the acquisition of a particular form of habitus comes as a function of observing how the doxa of the orthodox is embodied; and the doxa is imposed on the field by defeating competing views. Added to the concept of doxa, there is no clearer sign of a student attempting to gain access to the field of journalism than through the embrace of the concept of newsworthiness, the embodied sense of what makes news (Bourdieu 1998, p. 57). It is through understanding hegemonic 'news values' or the doxa, that students are then able to grapple with the concept of rethinking 'new values' and re-examine what Benson and Neveu (2004, p166) describe as "the political common sense" with which successful political journalists are imbued. When Schulz (2007) describes habitus, she argues that it is the "practical mastering of the news game involving a strong, bodily sense of newsworthiness".

In early assignments students are grappling with the notion of newsworthiness and deeper issues about cultural, spatial and other values that frame and underpin news judgement are not at the forefront of their thinking. This is not to say that students are not encouraged at an early stage to think about these issues. Some did raise them in their critiques of media practice.

Martin recounts his experience with a source who is very unhappy with the story, which was published in a national newspaper. He describes this exchange in his blog where he addresses the myriad points his source raises in an email to him, beginning with her complaint that he did not show her the story before publication:

> I am sorry to contradict you here but I never promised such a thing. Perhaps you have got my interview confused with someone else's or your memory is playing tricks on you but it didn't happen. It is the first rule of journalism that you do not show your source the story and I have known this for years. It is not a courtesy to do this, it would be plain unethical to do so."

Another student responds to this exchange on Martin's blog with this response:

> "Go Martin! Go Martin! Go Martin! Sorry for that Ricky Lake moment, but if anyone wants to know the reason you won Reporter of the Year [this was a UTS student award], they only have to read your article in The Australian and this email exchange. What is it with people demanding to see the story before publication? That's just not on. It's the journalist's job to report fact (while complying with our professional code of ethics) no matter how unpalatable or unflattering that

> may be for a source. The sooner we understand that we are under no obligation to clear stories with sources, the more fearless we'll be to do our job."

This interaction between the students reveals an awareness of "obligations" entailed in "our" code of ethics as part of "our job". In Australia, codes of ethics are voluntary – but it is certainly part of how students think about "their job" – and the code relies on journalists to incorporate its tenets into their practice.[7] The MEAA Code of Ethics is the only agreed form amongst journalists across media organisations, yet it is ignored by some. (MEAA ; Price 2010)

Another student adds:

> "Ok so what's the difference between saying that you're writing for a magazine or writing for a newspaper. It's still on the record!! This lady has obviously wanted to change her quotes before it was published and I have to say
>
> WELL DONE on refusing this! It's definitely against our ethics...You should have asked her how she would respond if she was asked to do something against her ethics or against her professional teaching standards!"

This student, in one blog entry, encapsulates the serious question of fairness as she unpicks her own subjectivity. As Benson and Neveu explain, the contest between objectivity and subjectivity has raged for hundreds of years if not formally consolidated until the 1920s. (Benson & Neveu 2004) As Schudson describes it: " 'Objectivity' is at once a moral ideal, a set of reporting and editing practices, and an observable pattern of news writing." This view has been internalised by this student as the doxa of journalism and she struggles to deal with this perception conflicting with her own internal experience of her interviews and her own perceived bias. As a new entrant in the field, this student is still at the stage of thinking it is "bad" to be partisan instead of recognising that aspect of her practice and trying to ensure standards of fairness. She accepts the doxa that journalism – and indeed journalists – are objective.

Clio, a student from the 2007 cohort comments:

> "Reporting on an election issue and discussing politics proved just how dangerous it can be for a journalist to uphold her ethical standards. I found out just how bad I was at being nonpartisan in scanning the political arena. Now that I think back, I am embarrassed to think how predisposed my final story angle was. I realised my questions would all challenge the ideas of interviewees. Whilst at the time I told myself I was doing this in the name of getting a better quote (by firing up the discussion), in the end I think I was actually just influencing their answers. It was a good lesson in knowing when to shut up, or at least in realising your own personal bias and necessity to ask questions from BOTH sides of politics, not just the side you bat for. Very interesting as I never knew I was so political."

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[7] In the history of Australian journalism, only a tiny handful of journalists has been fined by the journalism union (now called the Media Entertainment and Arts Alliance.

The application of ethics to a student's own practice causes one to question whether quotes can be changed: can a journalist "tinker" with quotes, asks one student who felt her interview subject's quotes were not succinct enough. This style of question leads to a fuller discussion about the 'conventions' of practice, the journalistic doxa and gives space to a discussion on using quotes exactly as they are spoken; and uses of elipses and square brackets in order to make quotes clear to the reader.

> Chiara: "I was wondering, how much are you allowed to 'tinker' with quotes to make them clearer for the audience? I mean I don't want to change what my interviewee has said, but can I make it grammatically correct? Maybe even add in a word so that it makes a bit more sense? I'd give an example, except that I forgot to bring the USB cord for my Mp3 player to uni, so I'll have to transcribe it when I get home. Fun. I can see why short hand is so important to have."

Preparation for interviews

In the lectures, students were told that they needed to research background on each person interviewed, providing the interview was not impromptu. Easy access to information via smart phones makes this even more possible for student journalists in the field.

> Joanna: "I always read background information on the person I am going to interview. I find it helps with follow-up questions, and you also have more of an understanding of where the interviewee is coming from, and what their opinion is. Background checks (sounds FBI-ish) also relax me, as I feel more prepared and able to ask questions."

Here the student has moved from simply doing the background check as a question of procedure to being able to reflect through her experience (by this stage several interviews) that having done the preparation, she is actually better positioned - 'relaxed" which flows on to her total performance in the interview. She further reflects on how she is adjusting her practice to achieve certain types of material.

> Joanna: "Initially I would have a set of questions I was going to ask and stick rigidly to them, however now I find that I improvise a lot more. As a result my stories have become more newsworthy, because you tend to receive much more emotive, interesting and relevant information for your piece. It is good to have those questions though in case you get stuck, or the interviewee is not particularly helpful."

This is also a good example of how different elements of journalism begin to link together through the practice. In this case, interviewing, links to the nature of the information including its emotional quality and to the overall newsworthiness of the story.

> Martin: "I found the best interviews I conducted were those where I had put in lots of time and thought into examining the issues."

These two students have experienced - and articulated - the generative aspects of practice-based assessments - through the practice, they embody the dispositions of journalism. The first student talks about the need to prepare for interviews - and about how her interview

process has evolved. about her first style of questioning and how that practice has been adapted. The second student has completed enough interviews to be able to compare the ones where he has appropriately prepared compared to others where he was not as prepared. As Zembylas (2007) argues, they are adapting to a habitus, a socially constitute system of dispositions.

Building up contacts

Here students discuss the process of accruing contacts from the position of not having any contacts as a new entrant into the field or using contacts they made in first semester. They also discuss how they negotiate with contacts.

This student, Joanna, recognises the importance of collecting contacts - the wide range of people with whom a journalism makes 'contact' as opposed to the 'source' who is someone who actually provides information - and recognising the potential of various interviewees. She also acknowledges the importance of continuing to make calls when setting up stories and jockeying for interviews.

Joanna: "Despite these **excruciatingly painful calls** (her emphasis) I did manage to get many contact numbers and promising interviewees who actually could give me some basic statistics."

"Anyway, this time I was redirected to the Events Manager straight away. While she tried to answer my questions, she said they were not in her field of expertise and redirected me to the Cultural Manager who did not pick up. I said I'd call back later, but she insisted on going to the Manager's door, knocking on it, and asking her to be interviewed. The Manager was busy, so she promised to get somebody to call me back in the next couple of days. Five minutes later, the Cultural Coordinator rang and spoke to me for about twenty minutes. She was very, very helpful."

This student is using a contact she developed earlier in the year. She is discovering that relationships with contacts develop over time; and that for all journalists, this is an ongoing process. One aspect of a practice-based journalism education is that students experience the fluidity and dynamic nature of journalism where the journalist becomes invested in a set of ever-evolving relationships. For a journalism student, these relationships are confronting as they are outside the realm of traditional educational practice.

Chiara: I just sent off an email to the head of Photovoltaics at UNSW (Richard Corkish - I interviewed him in Semester 1 about wind farms) to try and organise an interview about the proposed Solar Plant in Mildura

Joanna: What was particularly frustrating was I started speaking to Peter Hendy, CEO of the Australian Chamber of Commerce and Industry but he didn't know ANYTHING about Melbourne Cup which was a shame because it would have been nice to quote him. He was really nice and directed me to the Tourism Board who don't pick up their phones.

Martin: I ring up the Federation and request an interview with the President/ Vice President. Am told they will get back to me. No call by 4.30 pm. Am getting stressed. Call up again and am told

that the President will be able to fit in an interview with me sometime tomorrow. [The next day] Get a call from the President at 12.30- she sounds really nice which is a relief. She can only do a phone interview today so we agree to do a face to face interview at 12.00 tomorrow. What a relief! I have secured an interview with the President of the NSW Teachers Federation - quite big cheese.

I have interviewed people who are so kind and willing to give up their time to help you. I've had media liaisons providing me with sources, people re-arranging their lives to meet me for an interview and other acts of kindness.

As these students negotiate their position in the field, they also learn not to attach themselves to getting a particular person as an interview subject. They do not invest themselves in the specifics but in the general - an appropriate person to provide the information they want. Not the Events manager but the Cultural manager. not the Cultural manager but the cultural coordinator. As de Barros Filho puts it:

> While [journalists] are supposedly indifferent to (although not uninterested in) fact and prepared to grasp present time, these specialized agents, unintentionally and unwittingly, effect a neutralizing distance which is inscribed in the innermost depths of professional habitus: the dispositions to distancing, taking shape in a corporate, journalistic "duty" to preserve "exclusive possession" are brought to mind in all the stages of the professional education and training of neophytes. (22]]

Interviewing technique

Students also identified the varying techniques of journalism which range from the manner in which a question is asked to the performative nature of interviewing, for example, how to develop the particular social skills required to encourage interviewees to cooperate. Students gradually develop social and cultural capital which enables them to negotiate the field of the interview; and in the process begin to recognise which kinds of capital need to be more developed, cultural capital which later:

> "is convertible, on certain conditions, into economic capital and may be institutionalized in the forms of educational qualifications; and as *social capital*, made up of social obligations ('connections'), which is convertible, in certain conditions, into economic capital and may be institutionalized in the forms of a title of nobility." (Richardson 1986, p. 46)

Students themselves recognise they must develop social skills or "social capital, which Novotny describes as "necessary ingredient in the continuous struggle for success, rewards, recognition, and power that categorises a field" (Epstein & Coser 1981) and one student describes this urge towards social capital as working on "being more professional".

Joanna: "With interviewing I need to work on being more professional. A lot of the times I laugh nervously or stumble and while this is accepted by people who I am interviewing for colour stories, I doubt that anybody else will be impressed. Formal is the way to go!"

"If you are interviewing people, you need to be spontaneous and interesting otherwise you will probably not get a great story."

Here again this student discusses what could be described as social capital:

Martin: You have to tread that fine line when you talk to people. Be friendly and funny. Make them feel at ease. But also be persistent and tough. If they aren't explaining something well ask them to say it again. Most of all you have to show an interest in what they are saying. Don't just follow the interview script. Trust what you are finding interesting and ask follow up questions. For the story I am writing on language cuts at Sydney universities, some of the best quotes came from questions I made up on the spot.

Time

Journalism exists in time and place; and as Deuze (2007, p63) points out: "Immediacy: journalists have a sense of immediacy, actuality and speed (inherent in the concept of 'news'). Students become acutely aware of this sense of time and timeliness. The relationship of journalism to time and to the contemporary is one of the characteristics that sets journalism apart from other disciplines and a sense of this is also one of the characteristics of a journalistic habitus."

One student talks about the hours required to "get the story". Another writes:

"I discovered how quick time can disappear when you are reporting".

One student doing a live radio broadcast finds the photocopier for the scripts won't work. When the machine finally started to print, he was able to put his work in order just in time.

Here a student identifies the issue of the time needed to build a story:

"Phone call after phone call; interview after interview - we spend half our day (if we're lucky) following up an endless list of contacts that we pray will serve us the perfect story on the shiniest of silver platters."

In this instance, the student not only calculates the time required to research the story but also begins to use the pronoun 'we' as he identifies with professional journalists,

Later, he identifies time again:

"I spent a good hour on the phone to this chap, who I thought was genuinely interesting and incisive."

One student, on NewsDay, UTS's real time news-gathering exercise, writes that:

"The lady bluntly informs me that all the staff are REALLY busy with other important news stories and no one would be available to speak to me before two o'clock. Now I've said I believe in persistence but I was going to get nowhere bugging this lady. So then a call to the Australian Chamber of Commerce and Industry. 'Sorry but we actually only have a few staff here and none are available at the moment,' says the media liaison. My eyes begin to water (well almost...just borrowing a slice from Jenna's pie of hyperbole). But you could try Paul at Australian Business Limited, here is his mobile number.' A glimmer of hope on the NewsDay horizon. I give him a call and leave a message. The waiting game begins."

Deadlines

What happens in journalism, even at a first year level, is the imposition of a very different kind of deadline. Students state that as high school students, they are able to negotiate with their teachers across a range of issues. The journalism degree at UTS uses punctuality as a criterion in assignments for students – students who fail to meet deadlines lose marks, except of course if a student is late for a serious reason such as illness. We try to develop the notion that meeting deadlines is simply part of professional journalism practice or what it is to "be a journalist".

These students acknowledged their inability to manage the time in the way in which a professional journalist might; but also reveal an inner dialogue as they try to manage their professional expectations and their student lives.

As a practising journalist, my emphasis in the classroom setting is on timeliness: leaving plenty of time for sources to get back to you; doing research tasks in a timely fashion; meeting deadlines; especially meeting deadlines. I consider skilful management of time to be an important part of the habitus of a reporter.

Schultz argues (2007) that among Danish journalists, the five orthodox news values are Timeliness, Relevance, Identification, Conflict and Sensation and describes timeliness as "most often described as current affairs, as new information. The closer to the media deadline the story is, the more timely it is, which is why the criteria of timeliness will be different [across media]."

Identify, develop and research a story idea

The feeling of being able to "get' the story is part of the habitus of a journalist. Students discuss the idea of "looking" for stories and "feeling frozen" by the prospect of looking. This is a key journalistic moment but they are so new, they are overwhelmed. The necessity of 'getting a story" is also linked the "time" factor that I have discussed above.

They also discuss a key professional journalistic strategy - returning to sources who have previously been useful and helpful.

One student acknowledges that he hasn't yet started looking:

> Steve: The only problem for me is that at the moment I don't technically have a story. I've been so caught up doing work for other subjects that I really haven't been bothered to find one. Hopefully I'll have one in the next few days when I actually start looking.

Another one acknowledges that she "hasn't really tried that hard" which feeds her self-doubt, and a student from the 2007 cohort expressed her frustration:

> "Even though we went through all the places we can search for a story - I literally feel frozen to the ground, in that i do not know where to look. This is silly, i mean i always find a story and know where to look - but this time i feel quite overwhelmed by things."

Chiara recognises the importance of keeping your contacts as an ongoing process:

> Also, from interviewing him last year, I think he was pretty good 'talent', which is a plus.
>
> Kim: After handing it in, in week 3, [my tutor] told me I didn't have a story, and I panicked. It had already taken me so long to get that idea and now I had to get another one . . . At first, I was really disheartened sort of, because everyone else it seemed had their stories sorted, but I didn't and I started to doubt whether this was for me, but then again, I hadn't really tried that hard, I hadn't gone through my contact book and asked around about what's happening.
>
> Martin: Monday - 'Crap, I cannot think of a story to DO. I need something that is NEW.' My head is starting to sound like a CD player stuck on repeat, playing the track 'Is this story NEW?' The answer is invariably no. Scouring the Herald for ideas brings no relief.
>
> One of the best aspects of the UTS degree is that we are taught that there is a whole
>
> world of news beyond the press releases. All our assignments have encouraged us to be independent & 'out of the box' thinkers who find new and original stories
>
> Joe: Still wondering what my next story will be, hopefully something interesting will happen during our next stage of the course.
>
> As expected print was always going to be fairly intense with finding a story.

The shape of the story

Here students begin to embody journalistic decision making as they are doing their interviews, recognising good material as they hear it; it is here that this emerges in practice.

Will the 'grabs' work?

> Chiara: My interview with the very kind, very helpful Professor Vigneswaran just finished. There was a slight language barrier, but hopefully I got some good grabs.
>
> Joanna: He was great because he spoke about exact figures: how many hats he'd sold, how much he'd made and how busy racing season was. This was the interview that allowed me to tie in the top of my story with the bottom.
>
> Joanna: That moment was definitely a highlight of my whole Journalism experience this year! I asked him my question about how the Melbourne Cup affects the economy and he said it didn't really affect the national economy but he didn't know much about it and gave me some other contact numbers. But I really really really wanted to quote him my piece so I persisted, asking him if it would help the State economy or if fashion would have anything to do with it. He started rambling off figures about 160 000 women attending the cup and half of them buying new outfits and how that was pretty huge. Bingo!

Writing in journalistic style

As I explained in the chapter on Bourdieu, issues relating to the journalistic tone or genre are a key disposition in a journalist's habitus. To reiterate, Neveu points out:

> with the growing importance of journalism education as entry into the profession, a significant part of the training of future journalists can be described as a process of habitus transformation. A *leitmotiv* of the teachers in the French schools of journalism is the need to

re-socialize their students to simpler styles of writing, against what they perceive as over-academic, complicated and reader-unfriendly styles of writing and speaking learned at the university. The same transformation is achieved through on-the-job training, internships and shopfloor mentoring. (Neveu 2007)

Here students discuss the ways in which they now understand writing in the journalistic genre, which specifies economy of language, clarity of style and structure. The direct writing style practised is an exposition of what Swartz describes as group embeddedness (and of course is also a key element of the articulation of how journalism writing is taught in journalism education).

Ajay, a student whose writing was highly academic at first, says:

> "I've now come to appreciate, more than ever, the use of punctuation in the English language. Who would've thought that one misplaced comma; one unnecessary full stop; or one too many prepositions, could make you sound like you've got a serious speech impediment!"

Joanna recognises the way in which her own writing has changed – from using phrases such as 'dismantling distinctions' to 'fit in' to the prevailing journalistic style:

> The endless hours of pain and frustration in Print had finally paid off. Well, writing the final script did. The first one was the one with 'dismantling distinctions' in it where I was trying to be a postmodernist.
>
> At the beginning of the semester a few kids in our class (Ben!) would look at the interviews as hard work, and the writing of the story the easy part. I was always the opposite. I sat by the computer for hours, rearranging sentences, trying to make my story interesting and failing dismally to do so. However now I find sentence structures just happening, I do not need to think (much) about it. Watching the news and reading the paper definitely helps as you are indirectly engaging with your assessment format everyday, and after a while it registers on an almost sub-conscious level.

Here the student illustrates the way she has is beginning to sense a change when she is "embodying the practice, as Bourdieu describes it, this student's writing was 'malleable', 'capable' of being shifted.

> Wendy has suggested thinking about the story as a whole and what is about in a couple of sentences, thereby mentally ordering the information and using this method has helped! But I need to practise!
>
> Steve: When it came to writing my news story I found that it came more naturally this time around. I knew to put in the lead, then the expansion and the 'gem' of a quote.
>
> The script was a little easier than the print stories. Radio stories are much simpler and more concise, meaning I didn't need to spend too much time on the written part.

Conclusion

As I have argued, through the application and engagement of what is known as 'practice-based education' (Boud 2012), student journalists identify key concepts of what they

perceive to be journalistic traits and dispositions when they reflect on their own work practices

As Bourdieu says: "The field (the pitch or board on which [the game] is played, the rules, the outcome at stake, etc.) is clearly seen for what it is, an arbitrary social construct, an artefact whose arbitrariness and artificiality are underlined by ever[y]thing that defines its autonomy – explicit and specific rules, strictly delimited and extra-ordinary time and space." (Bourdieu 1990, p. 67)

This applies to UTS journalism students from their first class in journalism as they are instructed to identify themselves as journalists when speaking to sources (personal communication in class, 2006 ongoing) but also identify AS journalists as they reflect on their practice.

For example, in the reflection blogs, the students begin to use the word "we" to identify as journalists and to locate themselves as agents on the field of journalism. Says Ajay: "Phone call after phone call; interview after interview – *we* spend half our day following up an endless list of contacts that *we* pray will serve us the perfect platter on the shiniest of silver platters" [emphasis mine]. This student is seeing himself as a journalist.

Another identifies a trait necessary to be a journalist, referring to what can be interpreted as her perception of the "artefact" [Bourdieu's word] of journalism. She says: "If you are interviewing people, you need to be spontaneous and interesting, otherwise you will probably not get a great story."

This underscores the Bourdieusian notion that: "The habitus is the product of the work of inculcation and appropriation necessary in order for those products of collective history, the objective structures, (e.g. language, economy, etc) to succeed in reproducing themselves more or less completely, in the forms of durable dispositions." (Bourdieu 1977, p. 85)

Students constantly remark on the disposition required to be a journalist. Be spontaneous (above). Another says: "Be friendly and funny." Still another describes the interview as akin to a performance. He writes: "When it comes to actually *performing* the interview, I was worried something would go wrong." [my emphasis]

Bourdieu scholar Wacquant interprets the relationship between habitus and field in this way:

On the one side, it is a relation of conditioning: the field structures the habitus, which is the product of the embodiment of immanent necessity of a field … On the other side, it is a relation of knowledge or cognitive construction: habitus contributes to constituting the field as a meaningful world, a world endowed with sense and value, in which it is worth investing one's practice. (Wacquant 1989, p. 44)

The degree to which students intently apply themselves to reflecting on their practice is just as Wacquant describes, an exposition of the "worth investing one's practice". As I have said, it is this which makes it clear that there is a process of learning which transforms, where the trait is embodied and becomes the habitus, the durable disposition. The process of learning by doing is well-illustrated in the blog excerpts and underscores the transformative nature of practice-oriented education as students experience for themselves the fluid and dynamic nature of practice. As Candy, Harri-Augstein and Thomas write in Boud et al (1985b, p. 115): "As people reflect in themselves and on their performance in some setting, they open themselves up to the possibility of change."

CHAPTER 7 STUDENTS AND THE EMOTION OF EXPERIENCE THROUGH BOURDIEU

Reading these blogs altered the way I teach journalism.

It was not possible for me to read these blogs about entry-level journalists without responding to student expression of feeling. I began to be aware of student concerns I had not previously considered. It helped me prepare future students for the emotional aspects of the process of becoming a journalist. It also struck me, as a new entrant myself to journalism education, that there was not sufficient recognition of this emotional content in journalism textbooks I reviewed for the purposes of my teaching.

In this chapter, I will present the second part of my findings which identify what first year undergraduate journalism students most often identified as the emotions they experienced as they practised journalism. I will examine those findings through the conceptual framework outlined in Chapters 2 and 3.

In summary, the thematic analysis identified the following emotions, feelings, qualities and capacities which students often referred to in their descriptions and reflections of their early attempts at journalism professional practice.

Four main themes emerged

- Fear and anxiety
- Stress
- Confidence
- Persistence

In analysing the emotional content of the blogs, I've drawn on three different aspects of my conceptual framework: reflection on learning, as detailed by Boud, reflection on professional practice, as espoused by Schön; and the acquisition of emotional capital (which occurs because of the reflective practice) as conceived by Bourdieu (1997, 1990, 1992) but named by Nowotny (1981) and explored further by Zembylas (2007, 2008).

As Boud argues, there will always be an emotional quality to the experience of mastering new concepts and skills in an educational setting. He elaborates by saying that in all settings, educational, professional, vocational, feelings and understanding are 'interrelated and interactive' (Boud, Keogh & Walker 1985a). The process is complex and may differ

markedly between students. This certainly applies to first year journalism students where there is a clear overlap between the educational field and the journalism field. In producing their practice-based assignments, students are interacting with strangers (interviewees). From day one in the UTS course, the goal is to produce publishable copy. One would expect emotions expressed to be heightened during what is not described in tertiary institutions as the 'First Year Experience'. However, these students are in second semester, so one might expect that "stress, uncertainty and perceptions of inadequacy in a new academic environment" (Kift 2009)would be reduced compared the first semester.

Emotions and feelings engendered during the practice-based assignments can also be distinguished in two ways. Some emotions although experienced intensely at first will be resolved In the course of the learning experience as confidence is gained and skills become part of habitus. Other emotions will continue to be experienced in the course of professional practice. These ongoing emotions become part of the emotional capital manifest as durable dispositions, which along with skills become part of the journalistic habitus. For example, a successful reporter develops the ability to persist despite rejection and blocks to information access. In other words, while anxiety that comes with anticipating and wrestling with the interview process might lessen as the journalism student begins to feel more comfortable in the role of journalist, the doggedness or persistence necessary to accomplish stories continues and becomes part of the journalistic habitus. Thus, some emotional experiences will continue to be experienced in the professional sphere while others may resolve themselves as the student and new entrant completes education and enters the professional field. As Kemmis argues, reflections [as those, say, in the reflective blogs]: "It expresses an orientation to action and concerns the relationship between thought and action in the real historical situations in which we find ourselves." (Boud, Keogh & Walker 1985a)

As students reflect on their responses, they also make them concrete; they feel it, they write it down. Through this process, students articulate what Zembylas (2007)describes as 'emotional resources'. He argues: 'Emotional capital', understood in general as 'emotional resources', can provide a more useful conceptual tool to educational researchers for two reasons. First, the use of emotional capital as situated in Bourdieu's work provides a rich account of how emotions-as-resources are circulated, accumulated and exchanged for other forms of capital. The concept of emotional capital offers a tool for thinking about the ways in which emotional practices are regulated within an educational context, based on emotion norms that may change but are also reproduced. In these terms, emotional capital is both

generated by and contributes to the generation of the habitus of a particular educational context (ibid). In the instance of these students, however, it is also important to recognise that emotional capital is both generated by – and contributing to – the habitus of a particular professional context, that of journalism.

The most often expressed quality in the blogs was the need for persistence, which quality was applied across a whole range of experiences, particularly in regards to securing interviews for stories. The ability to be persistent was also experienced in an emotional way - students may well have persisted yet they felt frustrated or angry that their efforts were not yielding any results. Sheridan Burns (2002 p33)is accurate when she highlights that it is through "critical self-reflection that journalists develop self-reliance, confidence, problem-solving abilities, cooperation and adaptability", however, I would suggest that she underestimates the emotions which surround journalism practice as experienced by new entrants to the field of journalism and which emotions continue when professional journalists are practising in the field.

I fear that her use of the phrase "navel-gazing" trivialises the emotions that both student journalists and professional journalists experience, which can be a roller coaster. Students feel upset and angry and frustrated but it is as they experience that - but do not allow it to defeat them, that they transform those feelings into resistance and accumulate the emotional capital required to persist and to be resilient. If, as McDonald and Elias describe, novice teachers involved in a transition program "experience the transition into teaching as a period of great anxiety and fear, even of trauma" (1983), there would be no reason to believe that those transiting into any professional practice would feel any less anxious or afraid. New entrants to the field of journalism in a university have to piece together the concrete elements for a story which require a range of strategies and tactics, as well as deal with the emotions of the practice, which practice is situated in an industry with high levels of burnout (Reinardy 2011) . Students also come to recognise, as I explained earlier in this chapter, that stress is a constant in journalism. While the development of persistence and resilience helps journalism students not to "sweat the small stuff", it will not and cannot overcome all the roadblocks in journalism. This may be partly to do with the limitations of time, as discussed in Chapter 6.

How to assist the transition from fear to confidence? Boud et al (1985) argue that there are two main components in their model of reflection – the experience that learners go through and the reflective activity of that experience, asserting that it is only when we bring

our ideas to our consciousness that we can evaluate them and begin to make choices about what we will and will not do (ibid p19).

In what follows, I will draw on the blogs to analyse more fully the four themes identified.

Fear and anxiety

It is at the moment when one student describes her fear of journalism that we can connect reflective practice and Bourdieu's concept of habitus, as the student herself describes how she 'frames and adjusts' to her experience of journalism practice.

As Probyn (2004) interprets Bourdieu, it is here that emotion projects the habitus' tendency to continually frame and adjust between the unlikely (possibility) and the likely (probability) . . . emotion shades the process by which aspirations come to be severely tailored to reality . . . emotion seems to return to haunt the body in its adjustment of anticipation." (p.230)

She recognises the importance of the practice but cannot bear it. The following student also lacks confidence. She is naming what she considers an essential capital of any journalist, the social capital which permits a journalist to walk up to a complete stranger.

> Kim: Maybe I didn't talk to people because I didn't have the guts and that really scares me and it is hard to say. What the hell am I doing in this course if I don't have the guts to go up to people and talk to them?
>
> I don't have much to reflect on yet, because we just finished it's still a bit of a blur, but I have had a few doubts about whether I am cut out for this. It's weird with this course, one day, I'll think I can't do it or something will discourage me, like people telling me how hard it is to get a job, and then I'll have days when I love it and I can't wait to be a journalist.

Another tries to manage her fears with humour in her blog.

> Out of the classroom and onto the street, the thought of approaching someone and being rejected was an equivalent feeling to when you realise that you left the bathroom at a shopping centre and have been walking around with your skirt tucked into your undies for five minutes.

One student returns to the classroom with no suitable story ideas but he imagines - fears - he is the only one who feels this way. He is trying to imagine his place in the class - or in the field of a student of journalism education. These feelings are common in new entrants to any field as evidenced in the work of McDonald and Elias. The student goes on:

> Today was quite overwhelming for me - as I'm sure it was for practically everyone else in my rotation/class/tutorial group, but the question here is if they were as overwhelmed as i was in regards to this class? Maybe overwhelmed isn't the right word for it. Maybe the right word is nervous and/or anxious?

Professionals have been disturbed to find that they cannot account for processes they have come to see as central to professional competence. It is difficult for them to imagine how to describe and teach what might be meant by making sense of uncertainty, performing artistically, setting problems, and choosing among competing professional paradigms, when these processes seem mysterious in the light of the prevailing model of professional knowledge. We are bound to an epistemology of practice which leaves us at a loss to explain, or even to describe, the competences to which we now give overriding importance. (Rocco 2010)

Martin: "When it comes to actually **performing** [my emphasis] the interview, I was worried something would go wrong."

Another student, when discussing the difficulties of student journalism, loves the prospect of doing radio journalism but fears that using equipment may put off his prospective interview subjects even further:

"Nonetheless I am fearful of the higher than usual interview rejections I may encounter."

Chiara: Why has everyone just decided to disappear into oblivion TODAY!!! I shouldn't be wasting time ranting. I'm just angry and frustrated.

Another student says:

"And yet I'm so unbelievably anxious about where I'm going, what I'm going to do with journalism. Do I really want to be a journalist? If not, what else is there to do? The questions with no answers. They definitely don't help me sleep at night. . . . make me feel so inadequate at one moment and then, just a moment later- a part of something really important and great. It's a rollercoaster of emotions."

This student disclosed depression to her tutor (me) in first semester, for which she continued to receive treatment. She revealed that her father also experienced depression, which she attributed to the kind of work he did. She ended up investigating that industry as part of her journalism work for the subject.

She partly attributes the way she feels about having to undertake the most basic of journalistic practice, "calling people".

"I am sick to death of calling people and them taking my name and number and never calling back... and then calling them back and they're "out to lunch" or "in a meeting." I think I'm in the wrong business, I cannot endure this."

Stress

It is important to recognise that these students are engaging in a practice-based assessment for an industry which is noted for continuing stress but it is equally important to note that students in journalism degrees experience course-related stress, particular to their

assessments. As Enders notes in his survey of 133 journalism and public relations major students:

> "First, there is compelling evidence that students perceive stress in their professional course work. Although about 60 per cent say the stress helps them perform better, most also rate the stress intensity as high or moderately high . . . perceived or not, the stress is real to the students. It affects them and causes them consciously or unconsciously to try to cope."

As well, I discussed stress with students and encouraged them to accept a certain level of it as part of working life. Stress, I explain to all students, can be a 'friend', a motivating factor (as Enders points out, well over half of his sample thought stress made them perform). Panic or intense anxiety is the enemy.

As the students deal with the stimuli of the various aspects of journalism, they do experience stress. Early in the semester, some described descending into panic and disorganisation but as the semester continues they begin to call on emotional resources they have accumulated. According to Nowotny, emotional capital constitutes: knowledge, contacts and relations as well as access to emotionally valued skills and assets, which hold within any social network characterised at least partly by affective ties (1981)

One student enjoys the stress of the real-time NewsDay experience, another tries to calculate whether his sources will be different enough; a third makes bargains with herself to manage her expectations of the source and her ambition to get the information she needs. Clio, a student of 2007, asks if journalists have a problematic relationship with stress: *"*It is a sick addiction to worry and stress that we as journos share."

Says one student of the NewsDay exercise:

NewsDay was a stressful experience, but an excellent one.

> Chiara: I'll phone him at... 3pm, to remind him. Or should I wait until 5? Maybe he's planning on doing it after work... if at all. Oh the stress!
>
> Mark: I'm interviewing Pieta Farrell for that Precinct story at 2pm in Newtown, and I'm a little stressed. I'm thinking that it will probably be a similar interview in terms of subject matter to the one with Stephanie Calkin, as they're both major administrators of the festival.
>
> I wish the festival would just roll around so I can cover it and be done!
>
> It is a little bit annoying having to wait until Tuesday before I have the crux of my story, because it will just add to the stress this story has already caused me!

And Steve articulates the accumulation of emotional capital: he has the knowledge of what NewsDay was like, while he waited for his contacts to call and experienced all the reactions to the delays and his own impatience. In the end, exhaustion but relief.

> Steve: How can I describe Newsday? To be honest I really can't because I felt so many emotions today. At stages I was confident, sometimes a little stressed, waiting for people to call back was so boring and by the end I was exhausted, even though I barely moved the entire time!

As the students move from expressing negative emotions which impede their ability to work, changes are occurring as they acquire emotional capital. The students have dealt with the stress and subsumed the negative emotions; and are now allowing themselves to experience success.

Cahill (1999) generalised from the experience of the "emotional demands and dynamics of mortuary science education" and considers the students' own accounts of their emotional reactions to their work as they acquire the appropriate skills. More usefully to this examination of student journalists becoming journalists, Cahill discounts what he describes as a theoretically reasonable assumption that "becoming professional … involves … a psychological transformation" (citing Haas and Shaffir 1982:194) and argues that different occupations require varying forms of what he describes as emotional work. He says the theoretical position arguing psychological transformation has "blinded students of social life to what aspirants bring emotionally to their occupational socialisation and may have to bring to survive its emotional ordeals" (Cahill ibid). He explains that professional socialisation alters students' emotional habitus, which confirms the experience of the journalism students discussed here.

Confidence

Students move from negative emotions, through stress and then on to confidence and positive emotions such as excitement and elation. Joanna describes how she feels at the same time as talking about her newly acquired skills, combining traits and disposition with emotion to acquire capital. Ajay finds that the competitiveness he had as a young soccer player is a good emotional resource he can tap into for his next endeavour, journalism.

> Joanna: However, Journalism 2 definitely helped me counter such fears, as I now realise that I have the right to ask somebody a question, or for an interview, as long as I respect their right to say no (or don't respect it, and call multiple times.) This semester has also helped me elicit information from sources, using the small amount of charm that I possess (or rather the large amount of unsubtlety) to relax interviewees and make them open up.
>
> Ajay: Perhaps that streak of competitiveness within (founded on 12 years of playing soccer) has made me feel that I have to be the first to come up with that idea, that phrase, that story, that scoop. And I guess that's where my passion for journalism lies.

These two students begin to identify themselves as confident, one by ticking off all the concrete elements she needs for her story to succeed; the other by persuading himself he

has the confidence attributes - his habitus is malleable enough to begin to persuade himself he is 'Journo Martin'.

> Chiara: It was a bit exciting being in the radio room with all that recording equipment and other completely alien (to me) stuff. So I've got the speech, I've got the professor, I'm getting there!
>
> Martin: I'm becoming more comfortable having my Martin persona (sometimes shy, sometimes bookish) and my Journo Martin persona (intrepid, determined, confident). It's like having a superpower or an alter ego. Nothing can deter Journo Martin: "To infinity and beyond!"
>
> At home you can be as timid, self-conscious and scared as you want but there is no place for these adjectives when you are doing a job as a reporter.

Finally, before I explore the emotional quality of resilience, note these two students [who actually went to the same high school together] name and identify skills which allow them to imagine themselves as journalists, they locate their progress, both concrete and emotional, in time.

> Steve: Having not done any vox pops in a while, I was surprisingly confident and capable of speaking to randoms on the street. I remember the first class when we were told to go out and find a story and speak to people about issues in the community. I was seriously dumbfounded when we were asked this, I wasn't going to talk to randoms!! Now, I actually do it with ease. I am now much more confident when interviewing people and getting them to feel comfortable in the interviews and my questions have gradually become a little more direct, even though I could probably improve further on this.
>
> Sam: But I have learnt so many other things, such as how to go about getting interviews, how to conduct interviews, how to not be nervous while doing these things etc. I started out the year feeling really uncomfortable and nervous about going out and doing vox pops and ringing people up saying I wanted to interview them for a story. But as the year has progressed I've gotten used to all this stuff and now I feel quite comfortable.

Michalinos Zembylas (2007) makes a strong link between emotional capital and habitus. Through the stories of these students, it is possible to observe the demonstration of conversion from emotional capital to other forms of capital (and the way in which emotional capital manifests itself in habitus) It is not just important because of its placement in a particular habitus but also because of its significance in accumulating other forms of capital, such as cultural and social. These students acquire skills, practice skills, develop a more resilient disposition, which feeds the habitus.

Observing these students as a group, reading their reflection blogs, Bourdieu's relational concepts of the field and habitus contextualise the notion of emotional capital as sets of emotions or feelings which are not only shared by groups of individuals implicated in social structures and processes, but which are significant in the formation and maintenance of political and social identities and collective behaviour (op cit).

But most importantly for a study on how student journalists develop their journalistic habitus, the acquisition of emotional capital in a practice-oriented setting is relevant because it assists in "theorising the transformation of emotional capital and its relation to social and political practices", and so enables the researcher "to see how emotional capital is arrayed and operates during particular events, or to see how actors (e.g. administrators, teachers, parents, students) contest or seek to re-channel it" (op cit). As it is situated in a practice-oriented setting, the acquisition of emotional capital is not only for the educational setting but also for the professional setting.

Through the reflection blogs, we can observe how students respond to their experience, how they engage, how the acquisition of skills, of traits, of the durable disposition, forms habitus. There is an emotional side to engagement, particularly in a field in which a student or a new entrant is involved which is going to involve emotions, feelings of fear, confusion and so on. This is the emotional component of experience, tapping into emotional resources, the wellspring of emotional capital. At the heart of emotional capital, for a journalist, is persistence.

Persistence

One student says**:**

> I am sick to death of calling people and them taking my name and number and never calling back... and then calling them back and they're "out to lunch" or "in a meeting."

This student has undertaken the most basic of journalism tasks, the phone call; yet, she is met with no cooperation on the part of her contacts. Is she doing something wrong? All this student experiences is one of failure and rejection but she is identifying a key skill of persistence – students often express surprise that journalists must ring sources on a number of occasions before making successful contact. In the end, this student's work was published in a mainstream weekend newspaper but she struggled with her contacts during the entire research process.

The example below illustrates how the student manages the requirement to be persistent with the need to make judgments about exactly how much work you need to do. This student is reflecting on how much she knows. Is it enough? She decides it is enough, examining the evidence she has for her story. Instead of insisting the "ticks off" all the sources she thought she needed at the beginning of her research, she recognises that what she has is enough to make the story. As King and Kitchener argue (1994) we accept we are not certain about everything – we accept that neither experts nor we can know everything

all the time – but we struggle to sift, we struggle to make judgements. We understand that all claims can be contested – and that the answers, such as they might be, might differ in different situations and contexts. As she makes her decision, she is able to become more confident in her practice. She has "enough" to write the story.

> Chiara: I was given the home phone number of the Principal of Innisfail High school (Julie Pozzoli) by Mark Nolan - Innisfail council member (Julie was away in Brisbane, and no one at the school would speak to me without her permission), and after about 5 calls to her house, a man finally answered (her husband, I'm assuming) and he gave me her mobile number. So I called her in Brisbane, and asked her a few questions, but she was actually a lot less helpful than I thought she would be.
>
> All she really said was, the students are fine, the school is being fixed, Innisfail is great blablabla, but she did say I should talk to the school's guidance counsellor, so now I had her permission, so it was back on the phone to the school's office admin. The guidance guy – Robert Jones – seemed to think no one had reported on just how well the kids were coping considering all they'd been through. I got a couple of quotes out of him, but not much because he said he was busy and asked for my number to call back later that day, which I thought he would because he sounded so keen, but alas I never heard from him again!
>
> But I decided what I already had from him would do.

One student writes that it is the waiting that really stresses him and provokes feelings that he doesn't experience in any other subject (in a course where he has no other practice-based assessments). In the student's mind, this practice-based assessment is closely aligned to the experience he will have in the full-time professional environment.

> Martin: My optimism soon fades when I wait and wait with no call. I have waited here in the sun for five hours and am seriously doubting whether this story will ever happen.
>
> Was a depressing day- felt like I was trapped in 'Waiting for Godot.' Absurd indeed! Journalism seems to be able to stress and depress (yet also excite) me in a way that my other subjects don't.

Here this student has already tested the hypothesis of what it is like to explore an idea and find it interesting, through which he generates follow up questions. This is a demonstration of Dewey's thesis of testing the hypothesis by overt, or imaginative action. (Smith 1999)

Kim exemplifies the process of learning by doing - and feeling embarrassed along the way. At the beginning of the semester, this student struggled to find stories, let alone have the courage to ring the Minister for Justice. She perseveres, she fails (that's how she sees it) but then recognises that "it's all part of the learning".

> Kim: My television story (I hate thinking about it) was crap. Because television usually has to be some sort of nationally newsworthy issue, I did a story on human trafficking, purely because channel 7 that week showed a movie called human trafficking which disturbed me. Then I found that a professor at UNE was researching human trafficking since the beginning of the year. She passed me on to other people, who would only email me answers, because human trafficking is a sensitive and legal issue, bla bla. I called the Minister for Justice, Chris Ellison, and I thought

things were looking up, because his PR guy in these words said, 'I don't see why we couldn't get you talking to him for 15 minutes or so'. But he wanted the questions emailed so he could check them, which I thought was perfectly normal. Then he emails the answers to me! I was really angry, especially at myself, because I was to embarrassed to ring and say hey what happened to me talking to him, but I guess it is all part of the learning, people aren't going to want to give us information, we're going to have to be pushy and get it.

Martin: You have to tread that fine line when you talk to people. Be friendly and funny. Make them feel at ease. But also be persistent and tough. If they aren't explaining something well ask them to say it again. Most of all you have to show an interest in what they are saying. Don't just follow the interview script. Trust what you are finding interesting and ask follow up questions. For the story I am writing on language cuts at Sydney universities, some of the best quotes came from questions I made up on the spot.

At UTS, faculty administrators have insisted that students must identify themselves as students, although the journalists' professional code (MEAA) would only require that they identify themselves as journalists intending to publish. This can add to a student's frustration – as new entrants, they must *identify* themselves as new entrants. It is difficult enough that they already feel as if they are awkward and unknowing. (Author's italics).

This student begins to embody the practice of a professional journalist when he writes: "I don't care how annoyed they get." This student may well have been taught in class that he must make many phone calls in order to speak to his desired source but nowhere is he taught that he must ignore others being annoyed with him.

He has applied the concrete lesson and that resistance he is applying has become, as Smyth describes, "embedded in practice, and inseparable from it … that comes about through knowing-in-action, is therefore, of a fundamentally different kind: Often we cannot say what it is that we know. When we try to describe it we find ourselves at a loss, or we produce descriptions that are obviously inappropriate. Our knowledge is ordinarily tacit... our knowing is in our action (1988)."

Sam: Well the afternoon came and I had not had a phone call back (surprise surprise) so I rang again . . . The lady on the other line said she would note my call and would pass on my message again to the relevant people. I then said so will I get a call back today? I could sense she was getting annoyed at me and then she said: "Look Sir, I've noted it down and they will call you back, okay?" That was in quite an aggressive tone, when I was actually being very polite throughout the whole phone call.

Well, guess what? I never received that call back today. Looks like I'll be calling them double the number of times tomorrow, and I don't care how annoyed they get.

When you think about it, you're actually doing them a service. I could just write the story and take the Shadow Minister's words only, and not get a response from the Roads Minister, yet I'm approaching him to get a balanced story.

Now, I don't mind at all that she was getting annoyed that I had called more than once that day, but you'd think her office was pretty used to that sort of thing. Or maybe it was because I mentioned the fact that I was a STUDENT journalist. Yep, that's probably it.

As the above student begins to respond as a professional journalist responds, so does Joanna. Although she is adhering to the Grundy textbook truism of "luck is good but effort is more reliable" (Grundy 2007 p115) she experiences nerves as she makes the call to the Westpac Bank senior economist Bill Evans. The nerves disappear – although she is a new entrant, she has understood enough of professional journalistic practice to persist in making the phone calls

> Joanna: I could not find his contact number ANYWHERE! Which is hardly surprising. However, on the 30th page (or something like that) of Google Search Results, I stumbled across direct numbers for some leading economists and Bill Evans' number was there. I nervously rang him and he picked up!
>
> He picked up his mobile phone, which was a bonus but he was with a client so I promised to call back in an hour. So I did, and then again and again and again and again. I ended up calling him a total of 9 times.

Another student says:

> After completing J2, the idea of a radio career seems more attractive then it did before. Deep down, however, I still yearn for a desk, pad, phone and computer with a sternly printed byline. Is it selfish and foolish to be thinking like this so early in my life?

Now the student recognises that she has countered her fears.

> Joanna: However, Journalism 2 definitely helped me counter such fears, as I now realise that I have the right to ask somebody a question, or for an interview, as long as I respect their right to say no (or don't respect it, and call multiple times.) This semester has also helped me elicit information from sources, using the small amount of charm that I possess (or rather the large amount of unsubtlety) to relax interviewees and make them open up.

> Clio: But the course at UTS really challenged this. It isn't all about the words, it's about the story as well. It's about the great grabs, the lead, the interview. Whilst these seem obvious to me now, starting I had never given proper consideration to these facets of journalism. I suppose for this reason, when i first started J2 and these areas became more essential and crucial to growing as a journalist (not just good writing), I was thrown and my confidence knocked. I was horrible at interviewing, my nerves were debilitating and my confidence really lacking. I didn't believe i could get on the phone and ask someone questions about an issue just out of the blue.
>
> Interviewing for me I can gladly say is no longer an issue. I honestly don't get the nerves anymore, I have no problem asking questions and sometimes, fiery questions. In one of my last interviews, not only did i question this guy, by a challenged him on the honesty of his answers. Which felt good.
>
> Although the nerves may have subsided though, I still get the adrenaline rush. I still get that feeling in your stomach before you call and when you are talking to them. I hope this stays because when it leaves, i think that's the day you know you are over journalism.

The graphic descriptions of the emotional experience of journalism education were, as I have noted at the beginning of this chapter, made a considerable impression on me as an educator. While the students worked through their feelings in practice, as an educator with

considerable professional experience, I was also able to discuss and to some extent reassure them by drawing on my own experience as a reporter. I discussed with the students the resilience required in journalism work, especially the work of reporters. If you are going to be a journalist, you need to be able to deal with obstacles, including those provided by the public relations industry, every working day. As well, in the context of publishing, you must be able to deal with the demands of editors; your stories 'falling over'; the endless time demands and pressure to perform.

Keeping a reflective journal

In Chapter 6 and in this chapter, I have dealt with the student experience of a practice-based journalism degree in order to tease out how journalism students acquire the skills and traits of journalists but also the dispositions, the emotional resources or capital, required of journalists.

It is not the intention or goal of this thesis to carry out an overall educational evaluation of the blogs as an effective learning tool, although I have foregrounded the literature on reflection journals in Chapter 4 which included a discussion of the pedagogical underpinnings of the reflective journals. Rather, it is an investigation into what is revealed about the formation of journalists through the blogs and that has been fully explored in these two chapters. However, it is appropriate to comment at this stage on material in the blogs which identified how students experienced the task of keeping reflective journals.

The positives

Sam wrote: "As part of journalism studies in my first year, the final assessment involved the use of blogging using UTS Online. Not only were the blogs a good way in sharing our journalism work with other students, it provided an opportunity to comment on each other's work and therefore learn how others develop their work. This meant the blogs were a good way to share content and develop a further understanding of the course work. Furthermore, the blogs were a good way to meet other students in the year and subsequently make connections with others. As there were only approximately 20 students per class, it was impossible to know everyone in our year, however by interacting with the blogs it meant we got to interact with the entire year, which was also a positive thing to come out of using the blog system."

Another student wrote: "The ability to interact with other students from different classes was a very constructive and helpful way of learning."

A journalism/law student commented: "Very useful . . . I found out if others felt the same or different and could get advice. The blogs created a sense of community amongst J2ers which is good because most of us have just come from high school, where friendships were definite. It also adds another dimension to the course which makes you feel like your stories aren't just 'assignments'."

The negatives

Some students said they thought blogging took up a lot of time and it was only at the end of the semester that they recognised the usefulness of the process, sometimes perceiving a journaling requirement as "busy work," for which they did not have time.

Yet another student, who did not like any aspect of the blogs from a reflective point of view, said this:

"Well, they are classified as "uni work", so it was a great way of easing my guilt . . . the blogs also seemed to me to be a mass cathartic experience for many people, and I have to admit that even I found it was a great way to vent my spleen every now and then."

Another was less positive: "I found blogging my experiences a waste of time to be honest. I found that I don't always have something to say about journalism, so I just don't blog.

Reflecting itself is not an inherent quality, and it is possible there were some who could not reflect. As this was an assessment, every student had to make an attempt, in order to pass the assessment. In fact, of all students who continued past the last date they could withdraw without penalty, each completed the blog. However, as with all assessments, some did the minimum required and others exceeded all expectations. In a reflection blog, though, the differences can be marked just as King and Kitchener (ibid) mark the different stages of reflection: some students' blogs were more like a recount and others were truly reflective.

Students were not the only ones with reservations – I did not keep records of meetings of staff but I have strong recollections of the negativity of some of my colleagues to the concept of this kind of work for students. Some focussed on the concept that reflection should be private; other criticism centred around what some colleagues considered a burdensome addition to the marking load.

My plan as an educator was to build a community in first year which allowed students to share their concerns and their achievements. My experience was that the majority of students found the assessment a useful community building exercise and a way to share common issues.

At the stage when I developed the blogs, Xie (2008) had not completed her research and based on her own study, she does not recommend a communal approach. Xie argues that the value of journal writing is as a strategy to encourage reflection and deep learning. Her study argued that:

> Contrary to the prediction of previous research findings, peer feedback did not promote students' reflective thinking skills when combined with journaling. Although students were

randomly assigned to different feedback groups, the students in the feedback group consistently showed lower reflective thinking level than those who were journaling in a secluded manner. Peer feedback seemed to have counteracted the effect of journaling…There could be various reasons to account for this surprising result (p.23).

First, journaling is an introspective process. Thus, when students were journaling, they could be distracted by the fact that their writing would be examined by other students and they might have refrained from journaling about subjects that they thought others would not understand or might mock. Previous studies have found that individuals wrote something "presentable" and that illustrated their "sense-making" when they knew that there was a good chance that other people would read the journal (Sharma & Xie, in press). They deliberately avoided "babbling" what was on their mind, instead, they adopted a more conservative approach to journaling."

My own experience does not fit with Xie's conclusions. A full educational evaluation would require quite different methodologies from the ones I have used – anonymous surveys, and independent evaluation conceptual tools for assessing levels of reflection. However, there are issues around communal sharing of experience in educational settings that do need to be considered. Some students may choose not to participate in disclosure or find it threatening. Some may merely write what they imagine the assessor wants to read. However, there was a spontaneity to the blogs that suggested this was not the case for many students in this particular group. As the journalism blogs were not measured for their level of reflection, I cannot respond to Xie's thesis. However, a considerable number of students appreciated being able to see how other students were managing their progression as new entrants into journalism. The anonymous student feedback in the official UTS student feedback surveys was positive but, as explained above, a minority reported that they did not find the experience beneficial.

The sharing and collaboration is an aspect of digital reflection blogs which makes them different to their previous hard-copy predecessors. Bouldin et al (2006) describe the ease of the electronic or digital version of the reflective journal over the hard copy version of the same assignment. Each entry has a time- and a date-stamp. In my view, that also influenced students to be more assiduous in their attendance to this particular assignment. As Bouldin et al also note, this makes the assignment portable, but even more importantly, allows course-long access to the journal. A number of students in later cohorts have mentioned to me how much they have enjoyed looking at the first year blogs; and a small minority of those surveyed in 2006 said at the time that they either did not find it useful at all or found it only slightly useful, as discussed above. The other useful aspect was the ability of the

supervising academic to access and monitor these blogs, which gave insight into how the students experienced the transition to journalism.

Bouldin says: "Faculty members may be conscious of the time element involved in efforts to evaluate student journals and to generate appropriate mechanisms for that evaluation. They may also find disappointment in student effort or attitudes toward the assignment." In 2006, my way of managing this was to swap some of my marking for the marking of some of my colleagues, as I had a strong commitment to the innovative assignment where other colleagues were more interested in marking the traditional journalism assignments. As staff acceptance of the assignment grew in later years, this practice ceased.

Boud and colleagues in *What is Reflection in Learning* say:

> "The reflective process is a complex one in which both feelings and cognition are closely interrelated and interactive. Negative feelings particularly about oneself, can form major barriers towards learning. They can distort perceptions, lead to false interpretations of events and can undermine the will to persist. Positive feelings and emotions can greatly enhance the learning process." (Boud et al. 1985 p.11)

One aspect of the blogs that I consider combatted "negative feelings", was the way in which students would come to the aid of others who were struggling. As one confessed to having a terrible time trying to find a story, another would reassure the student that their experiences were similar. As Vincent Tinto (2006) says, there is no better way of ensuring a student stays in tertiary studies than helping them be part of a community.

At the end of the subject, one student wrote:

> The interactivity was fantastic. At uni you don't get to meet most of the people in your course which is sad. The blogs allowed me to get to know a lot of different people who I would never have met. Most importantly, the blogs were great for exchanging experiences and advice- I think everyone found it useful to know everyone else was going through the same highs and lows as me.

And a final word from another student:

> There's something about reading an entry written by someone else and being able to go "wow I know exactly what you mean!" or "hey, that happened to me too!".

In concluding this chapter, I am able to say that my research has led me to better appreciate the educational needs of the journalism student and how, through practice based assignments, students develop the emotional resources required to be a student journalist and later a professional (if that is where they find themselves in the workplace).

My analysis of the blogs in Chapters 6 and 7 has demonstrated that as students begin, through their practice based assignments to accumulate journalistic skills and knowledge –

the cultural capital – and the dispositions and emotions – the emotional capital – they begin to exhibit the habitus of a journalist. As they continue their practice through further subjects and outside experience, they develop the durable dispositions and traits which can be transposed into different journalistic settings.

CHAPTER 9 CONCLUSION

This thesis investigated the ways in which student journalists acquire the traits and dispositions of journalism in the context of an academic practice-based journalism program. It aimed to explore the ways in which students acquire what Bourdieu (1977, 1984) called 'habitus' and to give educators and current and future students insight into the early stages of journalistic development. It drew on work done by other researchers who have developed the concept of emotional capital, which adds to Bourdieu original categories of capital, including economic, social and cultural capital, to explore how students acquire the emotional resources which become part of the habitus of practising journalists.

The vehicle for this exploration was the reflection blogs of students in the second semester of their first year at university. This was both an advantage and a disadvantage. The students had some experience - from first semester - but were still very new to the journalism field. As a result of the early stage of these student journalism experiences, this investigation provides an incomplete glimpse into how student journalists become journalists. It is particularly relevant to what it means to acquire and deploy the journalistic habitus at an early stage.

One of the key aims of my thesis has been to link the practice and theory in journalism studies. What **is** [their emphasis] the role of the "professional" researcher in action research?" ask McTaggart and Garbutcheon-Singh (1988). Their view is that it is difficult to sustain the role of researcher because of the conditions of work, where those of us engaged in the practice, find its sheer presence overwhelms engagement with theory. However, if practice is to be properly researched, it must be theorised and I agree with this proposition. After I came to UTS, I attended lectures in journalism studies and found them useful in understanding and situating my own practice. It was this feeling of the usefulness and applicability of the journalism studies frameworks that I encountered that led me to link the two conceptual frameworks of reflective practice and Bourdieu in my investigation of students' acquisition of habitus. The concept of habitus is useful because, compared to a more basic concept such as 'role', it allows us to capture a sense of the interactive lived and dynamic experience of professions.

The practice-based approach allows skills to develop in an actual context of news production, albeit a preliminary one. Actual contexts are always complex students reflecting

in their blogs during the process or shortly after the news assignments in a practice-based educational environment. Although in my analysis I have identified distinct themes, a reading of the blogs and quotes that I have used, demonstrates how the development of each skill, for example, interviewing, is a complex process interacting with the development of other elements of journalism, such as the ability to work within time constraints and a range of other elements. Student blogs allow fellow students, teachers, practitioner researchers and others into this complex process through the eyes of the students themselves. The strong emotions expressed were one of the salient features of this cohort of students.

It is complex at the outset to become reflective; and challenging to use reflection in an effective way. As King and Kitchener posit (ibid) when we start to examine our beliefs, we accept we are not certain about everything – we accept that neither we nor experts can know everything all the time – but we struggle to sift, we struggle to make judgements. We understand that all claims can be contested – and that the answers, such as they might be, might differ in different situations and contexts. It is through these blogs that we see students recounting a set of journalistic actions in pursuit of stories, some of which are both novel and terrifying (although sometimes routine or made almost unconsciously by professional journalists) and also responding in an emotional way that feeds through into future actions.

The educator is influential in any attempt to embed reflective practice into practice-oriented education and to observe – and guide – the early development of any student's engagement with reflective practice. While King and Kitchener talk about stages of development, my own observation is that each student's experience of the reflection process shows individual development and that these developments differ from student to student.

When students come to university, they come fresh into the field of higher education. The struggles they have are well documented, and there is now an entire subfield of tertiary education research devoted to their wellbeing, the 'First Year Experience'. Well before the establishment of that Australian project in *What Matters in College*, Astin (1993)made explicit the fact that all change in students is due to the interplay of a number of influences: the peer group, the academics, the individual student and his or her background. He argues that the key here is how:

> the students *approach* general education (and how the faculty actually *deliver* the curriculum) is
> far more important than the formal curricular content and structure. More specifically, the

findings strongly support a growing body of research suggesting that one of the crucial factors in the education development of the undergraduate is the degree to which the student is actively engaged or *involved* in the undergraduate experience [original emphasis].

Astin also argues that the quality and amount of both peer and academic interaction is the crucial factor for student success. While Astin mentions personal contact (he wrote this in 1993), on the basis of the evidence established in this research project, I argue that targeted, online written contact among students and their peers and between students and their teachers can extend and enrich personal contact.

The reflective blogs provided that necessary active engagement and involvement in the undergraduate community. It provided a sounding board and a way to make a community. Although from my view, its purpose was to give students a place to reflect on their journalism practice in their practice-based assessments, for students it was an assessment, but much more. It was a place to reveal their fears as they began their entry, through a practice-based approach, into the field of journalism and a place to share their successes. It was a place to say: "It happened to me too."

Like all research projects, this one has limits and shortcomings.

During the course of this research I identified a group of Norwegian researchers, Bjornsen et al 2007 who also inquired into the undergraduate journalism experience. They surveyed first year and final year journalism students enrolled in university courses: "What kind of knowledge, skills and traits are seen as crucial for journalists?". The authors aimed to synthesize the answer to what constitutes "journalistic competence" with a second question: "What is considered to be important knowledge for journalists?" In some respects, their research questions were close to my own. Our answers are very different. Perhaps it has to do with cultural differences and the different pedagogical approaches: most amusingly, I did not have one student ever describe a journalistic attribute as 'a certain rudeness'. The Australian students struggled with efficiency and quickness yet the Norwegian students did not highlight the need for persistence in the face of obstacles. (Bjørnsen, Hovden & Ottosen 2007)

The scope of the nature of a masters thesis meant that to explore the blogs in-depth, I decided to limit the number from the whole cohort I chose to analyse . For me, each of the reflection blogs of each student was a compelling story of the student struggle to enter the field of journalism. Yet even to do eight students justice in this space has been a challenge. However, the key themes identified do represent many of the other students.

Most importantly, the biggest shortcoming of this thesis in terms of its research material may be the educative presence of the supervising academic. Despite my explicit attempt at critical reflection, it is hard to unpick our existence and influence without a thorough going self-analysis. Nevertheless, I read the words "I think I hate journalism" far too often to think these students were trying to please their assessor.

Of the students who wrote those words, seven out of eight now work for the ABC, SBS, AAP and other mainstream media organisations. Only one does not work in journalism and he works in a media organisation. This raises the possibility that the students whose blogs I chose as rich examples displayed an early aptitude, perhaps developed from habitus developed through schooling or even family. I have not been able to do any systematic research on this question, but it does raise possibilities for further research.

As I have suggested above, there could also be an issue about to what extent students were influenced by what they thought I wanted to hear. The role of professional educator is to influence, partly by modelling professional attitudes and an understanding of skills. My own observation is that each student's experience of the reflection process shows individual development and that these developments differ from student to student.

I mentioned in the resistance of some colleagues to the blog assessment in the previous chapter. Ultimately however this resistance was overcome. 2006, was the first time UTS journalism students kept an online reflection journal. Since that time, it has become an embedded part of the degree - not just for first years but for every year. The reflection blog now covers the entire time individual journalism students are enrolled in journalism courses. (Journalism students who combine their degrees with either law or international studies do not have journalism subjects each semester as there are now only six journalism subjects).

In Chapter Two I laid out that part of my conceptual framework which is drawn from the work of Bourdieu. I have, however, along with some other researchers (for example Zembylas 2007; Nowotny in Epstein & Coser 1981) elaborated Bourdieu's concept of capital to include the concept of emotional capital which I have found useful in analysing this important dimension involved in practice. I identified this as a gap in research into journalism education and into the practice of journalism itself. This is a key finding of my research and one that I hope will be useful to future researchers.

These reflection journals produced over a longer period reveal to us how through the application of skills, there is an accretion in the emotional resources available to students, an accretion in emotional capital which creates habitus. As first years, students are some way off attracting economic capital. However as their journalistic habitus develops during the course it attracts capital. Students eventually graduate with a degree that confers institutionalised cultural capital. There are also other ways of accumulating capital through the course. A journalism student enrolled in a practice-based journalism degree has the opportunity to accumulate the cultural capital which comes with publication, in the student paper, in the local papers, in national papers. What I am suggesting here is that further investigation into journalism education over an entire course would reveal more about how capital of different kinds is accumulated and transferred.

Most importantly for a study on how student journalists develop their journalistic habitus, emotional capital is relevant because it assists in "theorising the transformation of emotional capital and its relation to social and political practices", and so enables the researcher "to see how emotional capital is arrayed and operates during particular events, or to see how actors (e.g. administrators, teachers, parents, students) contest or seek to re-channel it. (Zembylas ibid).

When I began to immerse myself in the blogs of the class of 2006, two striking elements emerged. The first was that many students enrolling in journalism did not have a clear understanding of the emotional capital that journalism required. Even during class time, students expressed surprise that journalists had to find their own stories, find their own sources and that deadlines were fixed.

The second was that although journalism textbooks did a comprehensive amalgamation of concrete advice, at no stage did those textbooks ever address the underlying emotion student journalists experience as they go about those day-to-day tasks.

I hope that my research will demonstrate to other journalism educators that it is vital as a teacher to understand that it is as important to consider the emotional experience of students as it to teach the "inverted pyramid". As well, the student blog experience provides a useful shared pedagogical experience for student peers.

Of all the acceleration in learning for students which goes on in reflective journals, the learning by the lecturer is even greater. Much of the reflection in these early blogs has informed my teaching ever since.

Schön (1983) argues that in a number of these fields of professional education in which students are taught to be practitioners, they learn a set of skills, practise those skills and are subsequently judged on the outcome; and he critiques what he saw as the then prevailing educational practice of relying on technique, using the term "technical rationality" to describe the sort of education which he says simplistically reduces professional practice. It is certainly true that in the Australian context, the main textbooks address the main issues of ethics appropriately as a way of providing some depth to the work but, in the main, they concentrate on the finished text – the end product – and not the emotional process, although Sheridan Burns (2002) does allow that "reflection is the bridge between journalism theory and professional practice".

However, Sheridan explicitly rejects the notion of the new journalist dwelling on emotions. In fact, she writes:

> Critical reflection as part of the practice of journalism should never be confused with the personal navel-gazing journalists sometimes indulge in at a bar at the end of a long week.

In agreement with Boud and others, I have argued that recognising emotions about one's work is more important than Sheridan Burns allows and that her work would benefit from allowing more scope for the reflective process as "a complex one in which both feelings and cognition are closely interrelated and interactive." (Boud et al. 1985 p. 11)

John Hartley (1996) has accused journalism education of being particularly non-reflective and argues that "Journalism is not taught as a branch of learning nor even as a distinct research field, but as a professional qualification which foregrounds the technical skill of producing journalistic output in words and (sometimes) pictures." (ibid p35) While in my own experience of observing academics at other universities, Hartley's critique is an overstatement, I do agree that a textbook approach to journalism education tends to foreground technical skill in a way that discourages critical and reflective engagement.

There are grave limits to competency-based journalism education; and that includes a formulaic teaching of ethics. My project has demonstrated the limitations of an approach to journalism education that could be described as 'technical rationality" and which puts too much stress on demonstrated competency in skills. Practice is a complex mix of technical and emotional elements which cumulatively make up the work of journalism. Ethical issues are experienced and resolved in context.

In summary, I will argue that my analysis of the blogs demonstrates that as students begin through their practice based assignments to accumulate journalistic skills and knowledge -

the cultural capital – and the dispositions and emotions – the emotional capital – they begin to exhibit the habitus of a journalist. As they continue their practice through further subjects outside experience, they develop the durable dispositions and traits which can be transposed into different journalistic settings.

Professionals have been disturbed to find that they cannot account for processes they have come to see as central to professional competence. It is difficult for them to imagine how to describe and teach what might be meant by making sense of uncertainty, performing artistically, setting problems, and choosing among competing professional paradigms, when these processes seem mysterious in the light of the prevailing model of professional knowledge. We are bound to an epistemology of practice which leaves us at a loss to explain, or even to describe, the competences to which we now give overriding importance. (Schön 1983, pp.19-20)

The benefit of this research is that it uses the words of students themselves to describe and reflect on their own experiences. In some respects, it is a way of the teacher being able to peer into the learning consciousness of the students. In this respect, it is quite a different to an in-depth interview or survey process, where students are more self-conscious. One of the advantages of the reflective blogs is that I was I able to get instant, progressive feedback of what was going on in a student's work over a semester.

A focus on competencies ignores the actual experiential journeys of those who acquire the competencies; what it feels like, the daily endeavour, the internal struggle, the complex intersection of skill, understanding and emotional capital which forms the journalistic habitus.

That's not in the courses and it's not in the textbooks. My research has pointed towards possibilities for future journalism educational materials to be more attuned to the experience of students; the research has informed my own teaching since 2006.

It underscored the value of reflective blogs as they gave me insight into the concerns of students transformed my teaching. Much of what was reflected in these reflection journals is now opened up much more in classroom discussion in which there is less focus on the competencies themselves. Students reveal in class exactly how hard it is to keep ringing, calling, writing; how much concentration it requires, in front of a screen, to finally find the document you seek; how disappointing it is when for your efforts, all you get is the email from the public relations person.

It has also taught me that I must engage with students' emotions before it overwhelms them and as a result, I raise some issues about the feelings and emotions earlier in the first year curriculum. As this research project has I hope demonstrated, reflection blogs can also provide a way to monitor changing student experience in response to rapid changes in the industry, providing a feedback loop to journalism educators.

In future, I would like to further test the findings of this research by working in collaboration with other journalism academics at other universities. It would be useful to compare and contrast the reflective blogs of students in other journalism cohorts, to discover if a thematic analysis would reveal different or similar themes in different student cohorts, in different cultural contexts or in the context of different pedagogical approaches. It would also be useful to undertake a longitudinal study in order to examine if there is a correlation between the richness of reflective journals and eventual employment as a journalist.

APPENDIX A

The Assessment Description

In Course Documents, which is a section on the UTS educational content management system UTS BlackBoard, it was explained that there was an outline of Writing for the Web.

I wrote that the outline would be helpful in explaining how to write for the web.

"But as for all reporting, the best form of instruction is modelling on what you see yourself in news media."

I capitalised this next section:

"THINK ABOUT HOW YOU CAN ADAPT YOUR STORIES BY CONSIDERING LINKS, IMAGES EXTRA INTERVIEW MATERIAL, READERS' COMMENTS AND ANY OTHER FEATURES

YOU CAN THINK OF. WE WILL DISCUSS THIS MORE DURING THE COURSE."

I suggested to students that in order to cover all four elements, four separate sites should be set up in an e-portfolio.

"On the right hand side of your e-portfolio home page, scroll down to Toolbox. Click on add new site.

You can name your four sites whatever you like, so long as I know what you mean.

For instance, you might like to call your reflection journal Jo's

Journeys (oh yes, let's avoid the really lame). So make that its name but in the description, call it the reflection journal.

Click on blog rather than wiki. Add your description. Click on OK.

A screen will come up which will ask you to Manage My Sites. Find Jo's Journeys. Click on the sharing button.

There are two rows of boxes. All four boxes on the top row should be ticked.

On the bottom row, the boxes marked view and comment should be ticked. Click OK.

You will then return to the manage my sites page and the click on

OK. You will then return to your e-portfolio site.

Have a bit of fun. Link to where you like.

As blog mod; and on behalf of UTS, I reserve the right to ensure you adhere by standard netiquette. Be frank but not abusive.

A further explanation of what makes a good e-portfolio is to be found in your course outline but if you need more information, just ask.

Jenna Price

jenna.price@uts.edu.au"

APPENDIX

OFFICE USE: [_____]

PROJECT TITLE: Becoming a Journalist

Supervisor: Prof. Wendy Bacon	
Faculty/School: FASS	Address: CB03.05.15
Email: Wendy.Bacon@uts.edu.au	Phone No: xt 2769
Qualifications: (REF **NS 1.1(e)**) LLB, BA (Hons).	
Experience relevant to this application: Wendy Bacon researches in the field of journalism, media law and media studies. She has extensive experience in the application of qualitative research methods and completed a major criminological study of Women Homicide Offenders. She is the Professor of Journalism and Director of the Australian Centre for Independent Journalism. Her current research projects include a study of the application to journalism of social science reflexivity approaches. She has a first class honours degree in Sociology, a law degree and has been deemed to have the equivalent of a PhD when she was employed by UTS.	

Co-investigator/Co-supervisor: Dr Peter Kandlbinder	
Faculty/School: Institute for Interactive Media and Learning	Address: UTS PO Box 123 Broadway NSW 2007
Email: Peter.Kandlbinder@uts.edu.au	Phone No: (02) 9514 2134
Qualifications: B.Ed. M.Ed. PhD.	
Experience relevant to this application: Peter Kandlbinder has experience in working, researching and publishing in higher education and academic development. He has previously led a number of research studies into academic conceptions of a range of teaching and learning practices including assessment, problem-based learning and research supervision. Each of these studies has involved a combination of in-depth interviews and focus group studies.	

Student (name): Jenna Price (Primary Contact)	UTS student number	
Faculty/School: FASS	Address: CB03.05.13	
Email: jenna.price@uts.edu.au	Phone No:xt 1680	
Qualifications: BA		
Degree being undertaken: MA by research		
Has doctoral/masters assessment been obtained? If yes, please attach a copy of the assessment report. If not, indicate when it will be sought?	YES	
Experience relevant to this application: I have been a journalist for 30 years and an academic since 2004, when I began as a casual.		

CONSULTATION:
Have you undertaken any consultation in preparing this application (e.g., supervisor, Research Ethics Officer/Manager, HREC member, Jumbunna, etc). Give details:

RIO Susanna Gorman; Wendy Bacon; Peter Kandlbinder;

FUNDING:
(a) Have you applied for funding in relation to this research? If yes, list the source of funding (e.g. funding body/type) and attach a copy of the funding approval, budget page and any contract or agreement from the funding application. (REF **NS 1.2**)

No

(b) Total amount of funding (including in-kind contribution) sought or obtained (please indicate which is applicable)

N/A

(c) What is your relationship to the funding source (e.g. grant recipient, industry partner, contractor, employee, office bearer, personal, other)?

(d) Is there any potential conflict of interest for you as a researcher because of the funding or commercial arrangements? If yes, provide details.

(e) Are there any constraints on the research as a result of the funding arrangements, e.g. to intellectual property, publication, etc? If yes, provide details. (REF **NS 1.3 (d)**)

(f) If you have not applied for funding, do you intend to do so in future? If yes, provide details.

PROPOSED COMMENCEMENT DATE:	As soon as approval given

ANTICIPATED COMPLETION DATE:	2011

SECTION I – METHODOLOGY AND RESEARCH DESIGN
The purpose of this section is to place your research in context for the Committee and demonstrate your ability to conduct the research. The Committee may only approve research which is methodologically sound. Remember to use simple language that can be understood by people from a variety of backgrounds. Avoid jargon and acronyms.

1.   DESCRIPTION OF YOUR RESEARCH
(a)   What is your research about? Please include a brief description using plain English of what your research is about.

This research project investigates how student journalists become journalists and acquire the habits of journalism through practice-based learning. It will analyse student reflective journals to determine what emotions are experienced through this acquisition.

(b)   What do you hope the outcome of this research will be?

This research will provide a framework for understanding of the emotional dimension of becoming a journalist?

(c)   Who do you think will benefit from this research?

Future and current students, practising journalists

(d)   Please provide details of the research design (approximately 350 words) including details of your aims/hypotheses or research questions and the significance of your research.

This project draws on theories of reflective practice, Bourdieu's theory of habitus and Zembylas's theory of emotional capital to investigate how student journalists experience learning how to "be" journalists. This research hypothesises that a critical aspect of becoming a journalist is developing a journalistic habitus. It will test this hypothesis by analysing student reflection journals using a Bourdieusian framework to determine the emotions experienced by student journalists as they undertake authentic journalism practice. The results of this analysis will be compared with the habitus of practising journalists that exists in the literature.

(e)   Is this a clinical trial?

No

2.   LITERATURE REVIEW AND REFERENCE LIST

(a)   Please give a brief literature review of no more than 500 words. The aim is to explain how your research fits into the context of other research in the area. (REF **NS 1.1(c)**)

A great deal of research exists on the work that journalists and journalism students produce & how they produce it. Journalism textbooks usually include a focus on the importance of ethical practice. My research will show that students undertake an emotional journey in their learning told through their reflection journals. My experience of reading the original material told a very different story to the one narrated in Australian journalism education literature & the textbooks. Students feel their learning in a variety of ways, from fear to elation. In *Emotional Capital & Education: Theoretical Insights from Bourdieu* (2007), Zembylas argues the importance of addressing emotional capital in education & its relationship with 'habitus' & 'field'. Significantly, he argues for a deeper conceptualisation of emotional capital & its conversion to other forms of capital.

Reflective practice is recognised as an important element of education & there are many models of reflection journal (Schön 1983; Kolb 1984; Kitchener 1994; and Moon 1999). But David Boud et al (1985) in *What is Reflection in Learning* say: "The reflective process is a complex one in which both feelings & cognition are closely interrelated and interactive.

"Negative feelings particularly about oneself, can form major barriers towards learning. They can distort perceptions, lead to false interpretations of events & can undermine the will to persist. Positive feelings and emotions can greatly enhance the learning process."

Donald Schön (1983) describes this link between scientific research or measurable skills and professional practice as "technical rationality". But as early as the mid-eighties he noted that complexity, uncertainty, instability, uniqueness & value-conflict, all of which occur in learning, did not fit the model of technical rationality; yet that model remains the dominant one in Australian journalism education.

Lynette Sheridan Burns (2002) offers up the importance of critical reflection in journalism. Yet, her analysis focuses on "how the journalism went". In *Understanding Journalism*, she describes 1) the ability to recognise journalism; 2) knowing how to repeat the procedures, practices or skills associated with journalism; and 3) being able to do journalism; that is, to identify news, gather facts and write it. She says it is through critical self-reflection that journalists develop their skills but she means reflection on the product not on the process of becoming a journalist. *Understanding Journalism* is a thoughtful instructional manual, which urges new reporters to be ethical and thorough, but like the other primary textbooks, Grundy (2007) and Conley and Lamble (2006), it is still an instructional manual. All these texts concentrate on the text, the end product and not the process.

(b)   Please attach a list **only** of references used in the literature review and cited in your application. *DO NOT INCLUDE REFERENCES YOU HAVE NOT USED IN THIS APPLICATION*

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Adams, D & Duffield, L. 2005. Profiles of journalism education: what students are being offered in Australia, Refereed paper presented to the Journalism Education Conference, Griffith University, 29 Nov–2 Dec 2005.

Allen, R & Miller, N. 1997. Reflective practice in journalism education. Paper presented at the annual meeting of the Association for Education in Journalism and Mass Communication, Chicago Illinois, July/Aug.

Benson R. & Neveu E. (eds), 2005. *Bourdieu and the journalistic field*, 1st ed. Polity Press, Cambridge.

Boud D., Keogh R. & Walker, D. (eds) 1985. *Reflection: turning experience into learning*, 1st ed. NP Kogan Page, New York

Boud, D & Walker D.1991 *Experience and learning: reflection at work* 1st ed. Deakin University, Geelong.

Conley, D & Lamble, S. 2006. *The daily miracle*, 3rd ed. Oxford University Press, Melbourne.

Grundy, B. 2007. *So you want to be a journalist?* 1st ed. Cambridge University Press, Port Melbourne.

Kolb D 1984 Experiential learning as the science of learning and development, Prentice Hall, New Jersey

Moon, J. 1999 *Reflection in learning and professional development: Theory and practice* Kogan Page, London.

Probyn E. 2004. Shame in the habitus, *Sociological Review* 2, pp224–248

Schön, D. 1995, *The reflective practitioner: how professionals think in action*, Arena, Aldershot.

Sheridan Burns, L. 2002. *Understanding Journalism*, 1st ed. Sage, London

Weerakkody, N 2009. *Research methods for media and communication*, OUP, Australia.

Zembylas, M. 2007. Emotional capital and education: theoretical insights from Bourdieu. *British Journal of Educational Insights* 55:4 pp443–463

SECTION II – RESEARCH PARTICIPANTS
In line with the National Statement, the definition of participants includes not only those humans who are the primary focus of the research but also those who will be affected by the research. The Committee regards the principle of respect for persons as of paramount importance. (REF NS 1.1 (d), 1.6-1.9, 1.10, Chapter 2.1)

3. RECRUITMENT OF RESEARCH PARTICIPANTS/SUBJECTS
(a)   How do you propose to initially select and contact your participants/subjects (outline how you will obtain their contact details)? *(Attach copies of any documentation you intend to use, including letters, text of ads, flyers, etc.)*

☐ letter
☐ advertisement/flyer
☐ telephone
☐ e-mail
☐ internet
☐ organisation
☐ personal contact
☒ other (give details)

The data already exists and I will contact students through email, telephone and personal contact to ask for their consent.

(b)   How many participants/subjects do you intend to recruit

300

(c)   Explain how and why you have chosen this number.

This is the number of completed student reflection blogs in 2006, 2007 and 2008.

(d)   Explain your selection and exclusion criteria for participants.

The selection is the entire cohort but this will be used anonymously and only selected reflection blogs will be used as excerpts, the rest will go to quantitative and qualitative analysis.

4. HOW WILL RESEARCH PARTICIPANTS/SUBJECTS BE AFFECTED?

In order to consider your research, the Committee will need to know what it will involve for your participants.

(a) What procedures will participation in this research involve for your participants/subjects?

None. The students will have completed the work as part of their normal study pattern.

(b) What time commitment will the research involve for your participants/subjects?

None. The students have already completed the work.

(c) In what location will the research/data collection take place (*public area, office, café etc*)?

The data was collected on UTS Online and will be exported from UTS online for the purposes of the research.

(d) What travel, if any, does the research involve for your participants/subjects?

None

(e) Please include any additional information you feel relevant.

5. RISK/HARM

Risk or harm could be described as damage or hurt to the wellbeing, interests or welfare of an individual, institution or group. Harm could range from physical hurt or damage such as illness or injury, to psychological or emotional hurt or damage, such as embarrassment or distress. Please note that as a researcher, you are not necessarily immune from risk yourself and should give careful consideration to this question. (REF NS 1.7 – 1.8)

(a) Describe any risk or harm that research participants and related groups **might** experience while participating in the research, including the **likelihood** of such risk/harm occurring.

None. This is a retrospective study on existing data

(b) Is there any possibility of risk or harm to participants and related groups resulting from the research at any time in the future? If yes, please describe.

There is a minor risk of embarrassment by students but the contents of the journals were shared during the subject itself.

(c) Describe how you propose to minimise **any** risk for participants/subjects and related groups.

I am going to approach the students asking for permission to use the material and won't use the material of students who do not wish to be included. I will also make all contributions anonymous although will ask specific students if they would like their work or contribution to be acknowledged.

(d) Describe any risk or harm the researchers might encounter in the research, including the **likelihood** of such risk/harm occurring.

N/A

(e) Describe how you propose to minimise **any** risk for researchers.

N/A

6. BENEFITS/PAYMENT

Researchers sometimes acknowledge the value of the input of participants by offering them rewards or benefits. Such benefits must not constitute an undue or improper inducement. Benefits may be financial or can take other forms. For example, movie tickets, book vouchers, chocolates, sharing the findings, or recompense for out-of-pocket expenses are all acceptable, whereas linking participation to assessment for students would not be acceptable.

Describe and justify any benefit, payment or compensation the participants will receive. (REF NS 1.6)

They are certainly welcome to have a copy of my thesis if they are interested. I will provide oral feedback about the research to students who express an interest in the purpose and value of the journals as revealed by the study.

7. DECEPTION

Whenever possible, research should be free of any deception of participants. If you believe that deception is necessary for the integrity of your research, please present a sound rationale.

(a) Does this research involve any deception of participants? If yes, please describe. If not, go to the next question (8) (REF **NS Chapter 2.3, 2.3.1, 2.3.2**).

No

(b) If yes, why is such deception necessary?

N/A

(c) How and when do you intend to debrief the participants if deception has been used?

N/A

8. PRE-EXISTING RELATIONSHIP TO RESEARCH PARTICIPANTS/SUBJECTS

Researchers sometimes assume that it will be easier to conduct research with participants they know, such as in the workplace, with family or friends. In fact, the reverse can be true and unexpected problems arise precisely because of the pre-existing relationship. For example, it is harder for participants to refuse or to withdraw from research when they know the researcher, which means that the research could be unintentionally coercive.

(a) Do you have an existing relationship to the research participants/subjects (e.g. employer/employee, colleague, friend, relation, *student/teacher, etc)? If yes, please describe your relationship. If no, go to question 9.

Yes. Participants were students in my classes.

(b) Could student assessment, employee security, etc., be affected by participation in this research? Please give details.

No. The reflection journals are complete. The students are no longer in my classes.

(c) How might this relationship influence their decision to participate or create potential ethical conflict? Please describe your strategy for dealing with this.

N/A

(d) How might this relationship be affected by the proposed research or create potential ethical conflict? Please describe your strategy for dealing with this.

N/A

Approval from Dean/Nominee

(for research involving access to students only).

I have read this application and approve access to students in my faculty/school for the purpose of this research. (If you wish to make any additional comments for the Committee to consider in relation to this research, please do so below).

Production Note:
Signature removed prior to publication.

Prof. Theo van Leeuwen_Dean/Nominee (signature) __
Name & Title

Date: 23 / 9 / 07

9. CONSENT

Informed consent is central to ethical research. It is an ongoing process, not just a signed form. The Committee recognises that it is not always possible or necessary to obtain formal or written consent, for example in anonymous or observational research, or the use of de-identified data in epidemiological research. However, if you do not intend to obtain formal or written consent, you must justify this to the Committee. (REF **NS Chapters 2.2 and 2.3**)

(a) How are you obtaining consent? (*Attach a copy of any consent form and/or information sheet. Refer: A copy of a sample consent form*)

I will be emailing them in the first instance and then asking them to fill out a consent form

In some instances there might be particular issues in obtaining consent, for example in research involving people with dementia, prisoners, subordinates, etc.

(b) Please describe any special issues relating to consent in your research. (REF **NS Section 4**) Are the participants able to consent fully? Please give details. (Note: research involving children is dealt with in the next question.)

10. CHILDREN

Does this research involve people under the age of 18? (REF **NS Chapter 4.2**)If no, please proceed to question 11. If yes, then you **must** answer complete and attach Appendix B

No

11. LANGUAGE & CULTURAL CONSIDERATIONS

Research involving people from identifiable language and cultural groups, including your own, may require special sensitivity. If the research is being carried out in another country, you must comply with UTS as well as local standards, laws and guidelines. (REF NS 1.4, 1.10, 1.11)

(a) Does your research involve Aboriginal and Torres Strait Islander peoples? If yes, you should refer to the NHMRC *Guidelines for Ethical Conduct in Aboriginal and Torres Strait Islander Health Research* and make any additional comments you feel relevant. Please note that your application will be forwarded to the Director of Research at Jumbunna for assessment.

No

(b) Does your research focus on a specific language or cultural group, or will it be taking place overseas? If yes, then you **must** answer complete and attach Appendix C. If no, please proceed to question 12.

NO

12. INVOLVEMENT OF ANOTHER INSTITUTION/ORGANISATION/COMMUNITY GROUP

If your research involves another institution, you may need to obtain additional appropriate consent or even formal approval. Some institutions may be satisfied to abide by UTS ethics approval. Other institutions may require another level of approval.

The NSW Department of Education and Training (DET), for example, has particular requirements relating to the conduct of research in schools. If your research involves DET, you are advised to contact their Strategic Research Directorate on (02) 9561 8370 or (02) 9561 8809 or (02) 9561 8402. Their web site is: https://www.det.nsw.edu.au/research/index.htm

SERAP APPLICATIONS SHOULD BE SUBMITTED THROUGH THE ASSOCIATE DEAN (RESEARCH), FACULTY OF EDUCATION AFTER YOU HAVE RECEIVED YOUR ETHICS APPROVAL FROM UTS HREC.

(a) Does this research involve another institution, organisation (e.g. school, university, company, hospital, nursing home etc), or community group? If yes, give details. If no, proceed to next section.

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No

(b)	How have you sought appropriate approval or support from the institution/organisation/ community group involved? If not, please explain why this has not been done. *(Please attach a copy of any letter of approval or agreement.)*
n/a	

(c)	Does this research involve any contracts, including confidentiality agreements? If yes, please attach one copy to the original application, and detail any particular conditions that might have ethical implications for the research (e.g. access to data, publication, etc).
n/a	

SECTION III - DATA

The collection, storage and use of data involve important considerations of privacy. When collecting data, researchers should show due sensitivity and respect for persons. It is also important that data be reliable, authentic, and where appropriate, replicable. (REF **NS 2.2.6 (f)**, *also see* **Section 2 of the Australian Code for the responsible Conduct of research)**
This section will provide the Committee with information as to how you intend to deal with these issues.

13.   DATA COLLECTION

(a)   Who will collect the data? *(More than one box may be checked – to check, double click on box and follow the menu instructions.)*

☒   self (researcher)
☐   research assistant
☐   volunteers
☐   paid collectors (other than research assistant)
☐   students (see note ✣ below)
☐   other (please describe)

Note ✣ Researchers need to ensure that if students are to be used to collect data for the academic's research purposes as part of class or course activity, it is done fairly and without any possibility of pressure or perception of undue influence.

Therefore, if you wish to use students to collect research data for your own research purposes, you must ensure that:
➢   students are given a choice as to whether or not to participate and have their data used
➢   students' assessment is not related to their participation in this research
➢   students are presented with an equally available alternative activity which provides the same academic credit
➢   the work of students is acknowledged in any outcome (e.g. cited in any publication)
➢   participants are made aware of the use to which the data will be put (i.e. that it will be used for purposes in addition to its function as a student assignment)

(b)   How will the data be collected? *(More than one box may be checked.)*
☐   survey/questionnaire
☐   interview
☐   focus group
☐   covert observation
☐   participant observation
☐   telephone phone survey
☐   psychological testing/questionnaire
☐   physiological/medical testing/assessment
☐   audio/video recording
☐   electronic/digital recording
☐   access to records (see below in question 14)
☒   other (please describe)

The data will be exported from UTSOnline

(c)   Have you attached a sample of your measurement instrument(s), e.g. survey, interview format, etc? If you are still developing your measurement instrument(s) (e.g. questionnaire, interview schedule), please give as much information as you can at this point (e.g. outline of questions).

N/A

(d)   *If you are still developing your questionnaire/measurement instrument(s), when will you be able to provide a final copy to the HREC?*

14.   INFORMATION DATABASE OR PERSONAL RECORDS

(a)   Does your data include access to an information database or personal records from any of the following sources? If you select any of the options below, please provide details in the text box. If not, please proceed to question 15.

☒   University
☐   Health or medical agency (If you select this option, you **must** complete and attach <u>Appendix D</u>.)
☐   State or Commonwealth agency *(this option includes a Minister, Department, or body established under a State or Commonwealth Act, or a person appointed by a State Governor or the Governor-General, or holding office under a State/Commonwealth Act, a State/Federal Court and the State/Federal Police).*
☐   other

(b)   How will you obtain institutional approval for access to the database or personal records?

As a participant/observer in the research I already have access to UTSOnline

(c)   Does your research involve access to student records at this University? If yes, please refer to: http://www.gsu.uts.edu.au/policies/privacystudent.html and indicate how you will follow this protocol.

???

15.   DATA INTERPRETATION AND ANALYSIS

(a)   Regardless of whether data collected is qualitative or quantitative, how do you plan to transform these data into material that is valid and reliable? For example, from tape recording to transcript, from questionnaire response to tabular form, etc.

The journal entries will be exported into PDF formatted files for analysis

(b)   How will you analyse or interpret your transformed data, whether qualitative or quantitative? For example, explain how will you understand /uncover relationships, or your reasons for using particular statistical test(s).

Qualitative thematic analysis; content analysis

16.   DATA STORAGE

Data must be stored and secured for a minimum of 5 years after *publication* (Some data is required for longer periods of time and the storage will need to take this into account. For further details on retention requirements, see under Section 18 Disposal of Data). The data should be stored so as to ensure maximum privacy for participants, reliability and retrievability of data.

(a)   How will the data be stored?
☒   electronically – hard disc (with back-up)
☐   microfilm
☐   paper questionnaires/surveys
☐   video-tapes
☐   audio-tapes
☐   electronic/digital recording
☐   transcripts of tapes/recordings
☐   handwritten notes
☒   coded data
☐   confidential but potentially identifiable data
☐   non-identifiable (anonymous) data
☒   other (describe)

| Students' reflection blog entries |
| (b)   Who will have access to the data? |
| Researcher and supervisors |

17.   USE AND PUBLICATION OF DATA
(a)   How do you intend to use and/or publish the data?
☒ thesis
☒ journal articles
☒ media
☒ conference paper
☐ book
☒ electronic publication
☐ other (please give details)

| |

(b)   If you envisage any additional use of data in the future, you should consider this at the point of data collection, and obtain any necessary consent and approval, as the Committee cannot grant retrospective approval.

Do you think you will use the data in any other way than outlined in this application? *If yes, give details.*

| NO |

18.   PRIVACY AND CONFIDENTIALITY
As a general principle, privacy and confidentiality should be respected at all stages of the research (with raw data, processed, published or archived), and by all those involved in the research (including the researcher, research assistants, administrative assistants, students, interpreters, translators, data processors, members of focus groups, etc.)

Note: Privacy and confidentiality is complicated in NSW because it is governed by a number of separate Acts:

➤ *the Privacy Act 1988 (Commonwealth)*
➤ *the Privacy and Personal Information Protection (PAPIP) Act 1998 (NSW)*
➤ *the State Records Act 1998 (NSW)*

The following Privacy Principles apply to all research conducted by staff and students of this University

| PRIVACY PRINCIPLES |
| 1) *Restricting collection of information to lawful purposes and by fair means* |
| 2) *Informing people why information is collected* |
| 3) *Ensuring personal information collected is of good quality and not too intrusive* |
| 4) *Ensuring proper security of personal information* |
| 5) *Allowing people to know what personal information is collected and why* |
| 6) *Allowing people access to their own records* |
| 7) *Ensuring that personal information stored is of good quality, including allowing people to obtain corrections where it is not* |
| 8) *Ensuring that personal information is of good quality before using it* |
| 9) *Ensuring that personal information is relevant before using it* |
| 10) *Limiting the use of personal information to the purposes for which it was collected* |
| 11) *Preventing the disclosure of personal information outside the agency* |

(Information on how the PAPIP Act 1998 applies to UTS can be found on the University Records website)

(a)   Will this research be undertaken in conformity to **ALL** the above Privacy Principles? If not, please explain.

| YES |

(b)   How will you ensure the security of the data?

The data will be stored on the password protected personal computer of the researcher. Back up files will be encrypted and stored electronically. All paper records will be kept in a locked filing cabinet.

(c)	How will you *protect* the confidentiality/privacy of your participants? (For example, will the data be de-identified and the codes stored separately?)

Data de-identified & coded. Permissions sought for use of excerpts.

(d)	To what extent will you or anyone else be able to *identify* the research participants from the published or unpublished data? Please describe.

I am able to but no one else will be able to unless, they were a class member.

19. DISPOSAL OF DATA

You should give your participants a choice as to how the data will be ultimately disposed of, and this should be addressed in the <u>consent form</u>. For example oral histories could be archived for future reference.

(a) Will the data be archived or destroyed? If the data is to be destroyed, give a destruction date. (See below for details on retention requirements for Data). The destruction of research data should be authorised in accordance with the UTS Records Management Policy through the completion of the <u>Records Destruction Authorisation Form</u>.

No

(b) If the data is to be archived, who will have access to it, and will there be any conditions attached?

The data will be archived in UTSOnline.

<u>Retention Requirements</u>: the AVCC Guidelines on the Storage of Data require that data be kept for a minimum of 5 years after publication of research. However, in NSW, longer retention requirements are required for research on human subjects with potential long-term effects, research with long-term environmental effects, or research considered of national or international significance, importance, or controversy. If the data from this research project falls into one of these categories, contact University Records for advice on long-term retention.

SECTION IV – ADDITIONAL ETHICAL ISSUES

20. OTHER ETHICAL ISSUES:

Are there any other ethical issues in relation to your research that you wish to comment upon?

No

SECTION V - FINAL CHECKLIST

To ensure minimum delay in the consideration of your application, please indicate by ticking the appropriate boxes below that you have supplied the following:

I have attached the following supporting documents:	Y	N/A
• Letter of candidature (students) *or* Doctoral or Masters assessment (students)	☒	☐
• Budget page from funding application	☐	☒
• Explanations of any technical terms used	☐	☒
• Signature from Dean/Nominee to access students	☒	☐
• Consent form and/or information sheet	☒	☐
• Translation of forms/information letter(s)/instruments	☐	☒
• Surveys/questionnaires/outline of questions	☐	☒
• Approval from external institution/community group	☐	☒
• Additional copy for Jumbunna if required (see Question 11a)	☐	☐
• Relevant contracts/agreements	☐	☒
• Appendix A – Clinical Trials	☐	☒
• Appendix B – Children	☐	☒
• Appendix C – Language/Culture	☐	☒

- Appendix D – Privacy   ☒   ☐
- Signed declaration(s)   ☒
- Original & *16* copies of this application (total: 17 copies)   ☐

- I have emailed my application to Research.Ethics@uts.edu.au   ☒
  (note: all attachments should, where possible, be consolidated into one electronic document before being emailed)

DECLARATION

I declare that the information I have given above is true and that my research does not contravene the *National Statement on Ethical Conduct in Research Involving Humans* and the UTS policy and guidelines relating to the ethical conduct of research.

I also declare that I will respect the personality, rights, wishes, beliefs, consent and freedom of the individual participant/subject in the conduct of my research and that I will notify the UTS Human Research Ethics Committee of any ethically relevant variation in this research.

In signing this declaration, I guarantee that this form has been distributed to each member of the research team, and they have agreed to abide by the principles and processes of the research as outlined in this application.

_____   Date: ____/____/____
Chief Investigator/Supervisor

_____   Date: ____/____/____
Student (if applicable)

UTS

UNIVERSITY OF TECHNOLOGY, SYDNEY

I _____ agree to participate in the research project **Becoming a Journalist** *(UTS HREC approval reference number))* being conducted by Jenna Price, CB03.05.13, 9514.1680 of the University of Technology, Sydney for her degree Master of Arts.

I understand that the purpose of this study is to investigate how student journalists become journalists and acquire the habits of journalism through practice-based learning. It will analyse student reflective journals to determine what emotions are experienced through this acquisition.

I understand that my participation in this research will mean giving Jenna Price permission to use the online reflection journal which I kept in my first year journalism subject Journalism 2.

I am aware that I can contact Jenna Price or her supervisors Wendy Bacon and Peter Kandlbinder if I have any concerns about the research. I also understand that I am free to withdraw my participation from this research project at any time I wish, without consequences, and without giving a reason.

I agree that Jenna Price has answered all my questions fully and clearly.

Please tick one of the following two statements:

☐   I agree that the research data gathered from this project may be published in a form that does not identify me in any way.

☐   I agree that the research data gathered from this project may be published in a form that identifies me.

_____   ___/___/___
Signature (participant)

_____   ___/___/___
Signature (researcher or delegate)

NOTE:
This study has been approved by the University of Technology, Sydney Human Research Ethics Committee. If you have any complaints or reservations about any aspect of your participation in this research which you cannot resolve with the researcher, you may contact the Ethics Committee through the Research Ethics Officer (ph: 02 9514 9615, Research.Ethics@uts.edu.au) and quote the UTS HREC reference number. Any complaint you make will be treated in confidence and investigated fully and you will be informed of the outcome.

DOCTORAL AND MASTERS DEGREE BY RESEARCH ASSESSMENT REPORT

UTS: UNIVERSITY GRADUATE SCHOOL

A. STUDENT DETAILS

Family Name: *Price*   First Given Name: *Jenna*

Faculty/Institute: *FASS: Communication*   Student No.: ⬚⬚⬚⬚

Course *MA Thesis*   Course Code: *CO3018*

Commenced: *2007*   Semesters Completed: *5*

Assessment Date *21/5/09* Is this a reassessment? Yes ☐   No ☑ Re-assessment Date: / /

Assessment Panel Chair: *Katrina Schlunke*

Panel Members:
Virginia Watson + Wendy Bacon
Phillip Bell

B. COMPONENTS OF ASSESSMENT

[see http://www.gradschool.uts.edu.au/policies/policiesprocess/Assessmentprocedure.html and also refer to your Faculty/Institute "Doctoral/Masters Assessment Guidelines"]:

Please list components of assessment used e.g. progress reports, student's written material, seminar presentation

Seminar paper
Seminar presentation

C. PANEL DECISION - Based on Assessment Criteria on page two (Tick one)

Confirm Candidature ☑

OR

Re-assessment within six months after the student has been notified in writing
(only if first assessment) ☐

OR

Discontinue candidature ☐

Name of RAO: *Dr Anthony Moeris*

Endorsed by RAO (signature)   Production Note: Signature removed prior to publication.   Date: *6/8/09*

UNIVERSITY GRADUATE SCHOOL USE ONLY

UGS records all decisions. Assessment Report and any related documents are placed on the student file.

☐ Confirm candidature – student advised in writing by Faculty/Institute

☐ Reassessment within six months - student advised in writing by Faculty/Institute, detailing further work that needs to be completed

☐ Discontinue candidature – student advised in writing by UGS

Signature of Dean of UGS on behalf of UGSB for approval of the outcome where discontinuation is recommended.

Signature_____ Date_____

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