Self-Study of Teaching and Teacher Education Practices 20

Robyn Brandenburg
Sharon McDonough *Editors*

Ethics, Self-Study Research Methodology and Teacher Education

Springer

Self-Study of Teaching and Teacher Education Practices

Volume 20

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Important insights into varying aspects of teacher education emerge when attention is focused on the work of teacher educators. Teacher educators' observations, explorations and inquiries are important as they offer access to the intricacies of teaching and learning about teaching so important in shaping the nature of teacher education itself. For (at least) this reason, research of the kind found in self-study of teacher education practices (S-STEP) is increasingly pursued and valued by teacher educators. In so doing, self-study also encourages others to look more closely into their own practices.

For many, self-study has become an empowering way of examining and learning about practice while simultaneously developing opportunities for exploring scholarship in, and through, teaching. Self-Study allows educators to maintain a focus on their teaching and on their students' learning; both high priorities that constantly interact with one another. This interplay between practice and scholarship can then be quite appealing to educators as their work becomes more holistic as opposed to being sectioned off into separate and distinct compartments (e.g., teaching, research, program evaluation, development, etc.). However, just because self-study may be appealing, it is not to suggest that the nature of self-study work should simply be accepted without question and critique. There is a constant need to examine what is being done, how and why, in order to further our understanding of the field and to foster development in critical and useful ways so that the learning through self-study might be informative and accessible to others.

This series has been organized in order so that the insights from self-study research and practice might offer a more comprehensive articulation of the distinguishing aspects of such work to the education community at large and builds on the International Handbook of Self Study in Teaching and Teacher Education (Loughran, Hamilton, LaBoskey & Russell, 2004).

Self-study may be viewed as a natural consequence of the re-emergence of reflection and reflective practice that gripped the education community in the last two decades of the 20th century (see for example Calderhead & Gates, 1993; Clift et al., 1990; Grimmett & Erickson, 1988; LaBoskey, 1994; Schön, 1983, 1987). However, self-study aims to, and must, go further than reflection alone. Self-study generates questions about the very nature of teaching about teaching in teacher education (Korthagen & Kessels, 1999) and is important in conceptualizing scholarship in teaching as it generates and makes public the knowledge of teaching and learning about teaching so that it might be informative to the education community in general.

This series offers a range of committed teacher educators who, through their books, offer a diverse range of approaches to, and outcomes from, self-study of teacher teacher education practices. Book proposals for this series may be submitted to the Publishing Editor: Nick Melchior E-mail: Nick.Melchior@springer.com

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Foreword

Brandenburg and McDonough have a long and strong history in breaking new ground in self-study of teaching and teacher education practices. They think deeply about their research and strive to continually develop and refine their scholarship. This book illustrates yet again how well they work together as an editorial team and how their desire for growth and understanding in self-study pushes others to consider issues, ideas and situations in new ways. Their thoughtfulness and rigour encourage the same in others and, as the chapters in this book illustrate, through a serious consideration of ethics in self-study, they have sparked a new awakening in teaching and teacher education that challenges some taken-for-granted assumptions about practice.

It would be naïve to think that ethics does not 'touch' self-study in any significant way. Yet, sadly, many who observe the work from a distance may appear to carry that view – as too might some more closely involved in the work itself. Perhaps, that is because the very language of 'self'-study too easily conjures up an image of individuals contemplating their own work – individuals who are imagined to do their research in ways that are somewhat removed from the social interactions that shape practice – because their work is too close to themselves. But that is a perception that needs to be challenged, which is exactly what Brandenburg and McDonough have done in assembling the list of authors they have invited to share their thoughts, actions and learnings about ethics in self-study.

Reading these chapters has helped me to think again about some aspects of self-study that I have not paid enough attention to in the past. For example, a self-study is often attractive to early career researchers who have a strong desire to develop and refine their ideas about, and practices in, teacher education. Their deep concern for quality teaching and learning in teacher education – often characterised by a desire to 'practice what they preach' – can lead to situations whereby that which they learn, the manner in which they learn it and how their data is collected and portrayed lead to a display of vulnerability that is not so obvious in other research methodologies (Kelchtermans, 2007). As a consequence, in order to illustrate that which they have learnt, their data might highlight what, to some, can appear to be harsh evaluations of their practice, or conversely soporific accounts of faultless teaching, or unquestioning praise by students entwined in a power relationship that can only result in ‘telling teachers what they want to hear’. Again, such interpretations are askew. But regardless of perceptions of the work, there is a deeper matter for consideration, an ethical concern for the individual researcher that should not be overlooked or ignored.

One obvious issue that emerges along this line of thought is that early career researchers’ work in self-study may well be judged by more senior others (who have influence over the nature of career progression), and as such, their perceptions of the nature of an ECR’s research matter (Guilfoyle, Hamilton, Pinnegar, & Placier, 1995). A difficulty that may arise is that in seeking to be rigorous in their research and to present honest and trustworthy portrayals of their practice, early career researchers may unwittingly ‘invite’ undue attention, criticism or critique, and/or not be in a position to adequately ‘speak back’ to more senior colleagues about their work. Such a situation is curious as it invites different types of questions about research and practice: ‘Is it ethically appropriate for early career researchers to place themselves in a position of judgement of this kind?’ ‘What responsibility lies with the self-study community to purposefully support and mentor others and help them learn how to respond to questions, issues and concerns in an appropriate manner?’ Again, doing so matters, especially in relation to developing scholarship, articulating the significance of research and establishing a career.

It seems fair to suggest then that in self-study, there is an ethical imperative to ensure that each new generation of early career researchers is not forced to ‘reinvent the wheel’ or unwittingly ‘relive the mistakes’ of those that went before. It may well be that those who choose to embrace a self-study methodology may advance their scholarship through a focus on ethics, and in so doing make more apparent through their portrayals, the significance of their learning and teaching about teaching and, thus, the development of their pedagogy of teacher education (Korthagen, 2016; Loughran, 2006; Northfield & Gunstone, 1997).

Looking beyond individual self-studies, it is equally prescient to consider the ethical implications in collaborative self-study research. As even a cursory glimpse of the literature illustrates, self-study has a strong tradition associated with the involvement of a critical friend (Loughran & Northfield, 1998; Northfield, 1996; Schuck & Russell, 2005; Schuck & Segal, 2002). In many such studies, data, interpretations, portrayals and accounts are ‘checked’ by a highly trusted ‘other’. That trusted other carries serious expectations around questioning and critiquing in meaningful ways, to seek disconfirming data and to illustrate the importance of how to frame and reframe (Schön, 1983) episodes in order to see situations and experiences ‘through fresh eyes’.

One of the major points of collaboration is to foster ‘honest conversations’ about one’s own practice in order to develop new meaning. The value of a critical friend is inexorably tied to the nature of the relationship underpinning that ‘friendship’. That which is critiqued, the manner in which it is done, the situations and experiences considered and the ways in which such interactions are conducted can all be influenced by understandings of the ethical considerations inherent in the situation – not only at that time but also for other times and in other places.

The responsibility inherent in critical friendship should not be taken lightly. It is crucial that the personal and professional are able to be distinguished and acted upon appropriately. It matters that examination of data and events result in learning that is able to be documented and presented authentically. Thoughtful consideration of an ethical approach to interrogation in self-study inevitably influences how the resultant portrayal resonates with the reader. Each of these factors is underpinned by processes that have an 'ethical edge', and, as the authors in this book make clear time and time again, that ethical edge intersects with many of the foundation principles of self-study (LaBoskey, 2006; LaBoskey, 2004) despite not always being so explicitly acknowledged in the past. In conceptualising this book, Brandenburg and McDonough have chosen to make that explicit now.

There are many other factors in self-study where a serious consideration of ethics is important. This foreword is but an invitation to the much more fulsome arguments made throughout the book and presented for your consideration. I have learnt much from this book and am grateful to the editors and authors for all that they have done in pushing the boundaries and helping to open our eyes to something that deserves much more attention – ethics in self-study.

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Chapter 1
Ethics, Self-Study Research Methodology and Teacher Education

Robyn Brandenburg and Sharon McDonough

1.1 Introduction

What does it mean to be an ethical self-study researcher? It is well understood that educational research, particularly social research, is fundamentally and inherently underpinned by ethical practices, responsibilities and professional obligations (Ginsberg & Mertens, 2013; Lapadat, 2017; Zeni, 2001). Ethical research practice reflects a researcher's moral sense (Kitchener & Kitchener, 2013) and includes addressing ethical principles such as justice; gaining informed consent; "do no harm" (Ernst, 2009); respect; beneficence and reciprocity. Regulatory boards, such as Internal Review Boards and Human Research Ethics Committees, provide guidelines and frameworks for ethical research conduct, and these expectations may be culturally driven and context specific. While research ethics and ethical practice have been extensively examined in broader qualitative and quantitative paradigms, this volume specifically examines the role of ethics in self-study research. In many ways, the self-study ethics research presented in this volume reflects what has been described as "metaethics" which is a practice that "asks questions about the meaning of ethical words, the logic of justifying moral decisions and the reality of moral properties" (Ginsberg & Mertens, 2013, p. 2).

Self-study of Teacher Educator Practice (S-STEP) research is a methodology that has gained traction within the academy and as a highly regarded, rigorous research paradigm, continues to contribute to the ways in which the complexity and sophistication of teaching research is understood, informed and practiced. However, as the existing literature suggests, the ethics associated with researching one's own practice and students' and teachers' learning requires "greater and more systematic consideration than it has thus far received" (Bullough & Pinnegar, 2004, p. 339).

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It is therefore imperative that the ethical dimensions underpinning self-study research and researchers be identified, examined and made explicit. The S-STEP literature associated with the ethics of self-study research reveals that ethics has been addressed from multiple perspectives, including trustworthiness; dealing with sensitive findings; the ethics of care; research and researcher integrity; ontological frameworks and responsibility to self and "other" (Brandenburg & Gervasoni, 2012; Bullough & Pinnegar, 2004; Hamilton & Pinnegar, 2000; Kosnik & Beck, 2008, 2009; LaBoskey, 2004; Mitchell, 2004; Pinnegar & Hamilton, 2009). In addition, as Lunenberg, Korthagen, and Zwart (2010) have noted,

> … *supporting the teacher educators to stay in touch with themselves and their own practices proved to be an important issue for us as teachers of teacher educators. Here we were confronted by a friction between self and study* (italics in the original) … *This caused some struggles within ourselves.* (p. 138)

This volume contributes to the further examination of ethics in self-study research and reveals insights into the key ethical themes, including perspectives, practices and paradoxes that become evident when conducting self-study teacher educator research and makes a case for ethical practices to be explicitly identified, and, be incorporated and integral as a key component of self-study research (Brandenburg & Gervasoni, 2010, 2012). Teachers and teacher educators understand the societal expectation that they "have the professional knowledge, competence and ethical judgement to operate within the tacitly negotiated range of professional and ethically acceptable behaviours" (Mitchell, 2004, p. 1405). However, as extensive education research highlights, underpinning assumptions about teaching and learning, and all that this entails, often remains unexamined and under-examined (Brookfield, 1995). The aim of this volume, *Ethics, Self-Study Research Methodology and Teacher Education*, is to surface and examine the ways that self-study researchers understand the enactment of ethics in practice and to explore the ways that research has shaped these understandings, and to identify the dilemmas, tensions and new learning that has resulted from systematic inquiry. To deeply understand the role of ethics in self-study research, teachers and teacher educators acknowledge and appreciate the complexity, non-linearity and the sophisticated yet nuanced nature of teaching and "teachable moments".

In this volume, researchers address some guiding questions and prompts asked as we initiated the international collaboration, including the following: What are the ethical dilemmas that you and your colleagues as self-study researchers in teacher education face? What are the careful ethical considerations you have made during the process of undertaking self-study research and how have you built your professional judgement and understanding about what it means to be an ethical self-study researcher? A key belief that becomes evident from the contributors to this volume, and in the extant literature, is that "while ethical dilemmas are as common in research as they are in life" ethical research requires "careful consideration and professional judgement rather than 'policing'" (Brooks, teRiele, & Maguire, 2014, p. 26).

1.2 Self-Study of Teacher Education Practice (S-STEP)

All authors who have contributed to this volume undertake self-study of teacher educator (S-STEP) research, a research method and methodology that emerged from the reflective practice and action research methodologies (Loughran, 2006). Self-study of teacher education practice research is represented by characteristics (LaBoskey, 2004; Loughran, 2006); inquiry frameworks (Kosnik, 2001; Pinnegar & Hamilton, 2009); research "lenses" through which self-study researchers examine and interpret practice (Berry, 2007; Brandenburg, 2008; Bullough & Pinnegar, 2004) and more recently, "linking", whereby congruence in individual self-study research is identified and connections to the broader literature are made to contribute new knowledge to multiple fields of education (Crowe & Dinkleman, 2010; Hamilton & Pinnegar, 2015). The key framing characteristics of that guide self-study researchers include research that is self-initiated and focused; is improvement aimed; is interactive at multiple stages of the project; employs multiple and often primarily qualitative research methods, and uses exemplar-based validation (LaBoskey, 2004).

Through extensive individual and collaborative research, self-study of teacher education research has made a significant impact on the ways that teaching and learning from teaching is understood and enacted. Using self-study as a methodological approach, teacher educator researchers have grappled with problems of practice and have revealed new knowledge about the complexities of teaching and as Samaras (2011) explains, it is important to define the characteristics of self-study of teaching and to clarify "what self-study is not" (p. 12). According to Samaras (2011), self-study is not "about you studying others' personal inquiries; all about you and only about you; conducted alone; merely reflection or only about personal knowledge" (p. 12). It is the systematic inquiry into practice whereby teacher educators gather data, examine practice and reflect on the ways that their teaching and research impacts their own, and their students' learning. As Hamilton and Pinnegar (2015) explain

> *S-STEP researchers attempt to uncover their experience in practice, and explore their understanding of their experience and practice. Reflection on the practice serves as a tool for uncovering what is known about the classroom, about the students, about the research, and about its connection and contribution to the wider research conversation. (*p. 181*)*

John Loughran and Tom Russell (2002) explain, "self-studies attempt to speak to individuals, groups, programs and institutions as they seek to illustrate tensions, dilemmas and concerns about practice and programs" (p. 244) and a key practice when conducting self-study of teacher education practice is to identify and challenge assumptions about learning and teaching (Garbett, Brandenburg, Thomas, & Ovens, 2018; McDonough & Brandenburg, 2012).

This volume identifies and exemplifies and examines yet another characteristic of self-study research: ethical practice. While research related to ethical practice and the use of an ethical lens to conduct and reflect on practice is not new, this volume makes explicit the thinking, the practice and the dilemmas and tensions that self-study researchers experience.

1.3 Theoretical Underpinning

For teacher educators, multiple ethical dilemmas and tensions often arise in everyday practice (Berry, 2007) and self-study researchers commonly display an integral and heightened awareness of ethical obligations (Berry, 2007; Bullough & Pinnegar, 2004; East, Fitzgerald, & Heston, 2009; LaBoskey, 2004; Loughran, 2006; McDonough & Brandenburg, 2012; Mitchell, 2004; Pinnegar & Hamilton, 2009; Samaras, 2011). Yet, traditional research frameworks and theories of ethical conduct are not always adequate for guiding self-study researchers through the dilemmas they face and sometimes fall short even when they conform to institutional expectations regarding ethical practice (Brandenburg & Gervasoni, 2012; Mitchell, 2004; Hamilton & Pinnegar 2015). A similar challenge is often expressed by researchers engaged in auto-ethnographical research (Lapadat, 2017) and in recent times, the conduct of collaborative auto-ethnographical research (Coia, 2016; Taylor, Klein, & Abrams, 2014). What makes ethical research particularly challenging for self-study and auto-ethnographical researchers is the intimate and open-ended nature of the research, as oftentimes they include detailed experiential accounts and "recounts [of] a story of his or her own personal experience … including an ethnographic analysis of the cultural context and implications of that experience" (Lapadat, 2017, p. 589).

This volume provides detailed considerations of the conceptual and practical ethical framing self-study researchers invoke, and as such, examines the underpinnings adopted and adapted by self-study researchers through all stages of the research process, from the development of project ideas to the dissemination of research products and outcomes. This consideration of the framing used at all stages of the research process is important to consider, as often, formal regulations focus primarily on issues of data collection, rather than on those to do with representation and dissemination (Pickering & Kara, 2017).

Shawn Bullock and Cécile Bullock (Chap. 2) present the contention that self-study and the *La Didactique* both represent first-principles and provide guidelines for ethical approaches to teaching, and research and argue that "both frameworks see teaching as complex, socially situated and aimed at questioning the ontological dimension of teaching". Their chapter highlights the ways in which self-study and *la didactique* require what is termed as a "methodological attention to ethics, as at their core they have reflexive dimensions and incentive dimensions" (Chap. 2) and discuss the "composite framework" derived from these paradigms. In Chap. 4, Cuenca and Park Rogers foreground the notion of power (Foucault, 1998) and examine the impact of power that exists within university classrooms and institutions. This power "circulates and flows in all directions" and this "circulation of power" in and across social interactions needs to be both identified and opened to scrutiny. Cuenca and Park Rogers examine the positioning and responses to the ways in which self-study researchers identify the norms when identifying and discussing the tensions that become evident within an imbalanced collaboration. Two key questions proposed by the authors highlight the ways in which power variables can be made visible: Who do you have some power over and who has power over you? Kirsty Farrant (Chap. 5) describes the tension and subsequent hurdles she experienced as she positioned herself as a doctoral student to navigate and negotiate the ethics hurdles. The existence of a "power relationship" as Head of Teaching Faculty precluded possible research as she aimed to be uncompromised as researcher and practitioner. Lynn Thomas (Chap. 10) describes the ethics committee reluctance to provide approval of student research due to the "power imbalance" and a lack of understanding of the research methodology. This notion is further examined by Craig (Chap. 3) who, drawing on Clandinin and Connelly's (2000) research suggests that each person's "truth" is historically and narratively situated and there must be an awareness and acknowledgement that "people are living different stories and that truths compete and often conflict with one another".

1.4 Ethics Committees and Boards and Institutional Review Boards

As Zeni (2001) notes, research in education contexts involves ethical dilemmas and tensions that are context-specific and which do not neatly conform to guidelines of ethical boards and committees based primarily on medical models of research. The self-study research in this volume comprises contributions from Canada, New Zealand, Iceland, the United States of America and Australia and represents a broad range of examples of ethics policies, guidelines and frameworks. For example, research conducted in the Australian context is guided by the National Statement on Ethical Conduct in Human Research (2007) that provides guidelines for Human Research Ethics Committees (HRECs) who review research proposals and critically, the "individual researchers and the institutions within which they work hold primary responsibility for seeing that their work is ethically acceptable" (p. 4). Likewise in the United States, the Institutional Review Board (IRB) focuses on respect for persons, beneficence and justice, whereby participants are protected, their well-being secured. Key principles include to "do no harm" and in so doing, to maximise possible benefits and minimise possible harms. Most ethical models for research practice are predominantly based on historical concepts of what ethics is, and are often born out of medical or psychological approaches to research (Mitchell, 2004; the National Statement on Ethical Conduct in Human Research, 2007). One of the key issues presented in this volume is the ways in which self-study researchers were required to navigate and negotiate with Ethics Committees and IRBs to gain approval (or not) to conduct research (Farrant, Chap. 5; Thomas, Chap. 10).

In their Chapter, (Chap. 8), Stefinee Pinnegar and Shaun Murphy identify a key question in relation to "self" and self-study research and ask questions indicative of those raised by Ethics Committee and IRBs. These questions include the following: How do we get IRB approval for an examination of the self and our very intimate practice? Do we sign a consent letter to the future self who will interpret the past self? Further, what are the ethical obligations to our self? This chapter examines the responsibilities S-STEP researchers have to "self" and the researchers discuss the ontological and epistemological positioning of S-STEP researchers, in response to these challenges.

One key, but rarely considered barrier is the Ethics Committee's lack of understanding of the self-study research methodology and authors describe the approaches they have employed to communicate the research intention and the ways in which participants and/or co-researchers will be protected. In a number of cases, the negotiations were directly with the Committee Chair and included clarification of questions relating to evidence and the impact of the research to inform teachers, teacher educators, policy makers and education stakeholders. This approach to negotiation has previously been reported by Kosnik, Freese, Samaras, and Beck (2006) who highlighted a key challenge in gaining approval from the university research ethics committee that was initially reluctant to approve studies because she was conducting research on her students. Her final ethics approval paved the way for others to complete research with students. In contrast, Thomas (Chap. 10) emphasises that even following extensive negotiation with the Ethics Board, she was ultimately "unable to come to a negotiated agreement about the ethical considerations that needed to be put in place and the study was never completed". While research on and about teaching is possible and is recognised as an essential form of curriculum and professional development, complications around publication arose when the student data had not been approved. Ultimately, Thomas concludes that rather than becoming defensive and covert, examining the ethics of self-study research provided opportunities to "ensure that [her] colleagues and [her] institution [were] given the opportunity to learn about the self-study of teacher education practices and its benefits for improving teacher education.

Self-study emerged from scholarship in countries where English is the dominant language and therefore the dominant discourse reflects English traditions (Bullock & Sabatier Bullock, Chap. 2; Thomas, Chap. 10). These two chapters identify what has been perceived as silent yet sometimes powerful barriers to receiving approval from Ethics Committees to conduct research. The key issues raised in these two chapters highlight the translation of self-study to languages other than English whereby there does not exist a direct translation (specifically in French). This is also the case with the term pedagogy and how it is understood in multiple contexts.

Ethical protocols vary and are context and institutionally driven. Authors in this volume highlight the practices, the complexities and the idiosyncratic nature of the ways in which self-study researchers attend to their ethical responsibilities. For example, Kitchen (Chap. 7) describes the process of collecting student data and the ways in which students are informed, together with the safeguards put in place to protect their identity and ensure anonymity. The envelopes are sealed and stored with a third party until grades have been submitted. In this way, the balance of power between teacher and student is negated and students are able to withdraw at any time. In contrast, while teaching research can be conducted in Australian universities to improve curriculum design and teacher pedagogy, the results cannot be published.

The authors reveal the degree of ethical professional judgement and ongoing mindfulness and questioning about aspects of the research, the consideration of possible identification and the measures to ensure that students are treated respectfully. A practice revealed by the contributors in this volume is the ongoing questioning relating to the ethics of the research project and practices and focus on whether students will be identified, especially with relation to small-scale studies. The researchers reveal that they are constantly in a state of juxtaposition – weighing up the benefits of the research together with the respect and anonymity for the participants.

1.5 The Role of Critical Friends in Ethical Research

A key theme in this volume addresses the importance of critical friends in self-study and the role that critical friends have in identifying and examining the ethical issues and practices that are present in practice. It is through these systematic interactions and ongoing conversations that much is revealed for examination and scrutiny.

The genesis of this volume emerged from one such interaction; an "ethically important moment" (Guillemin & Gillam, 2004). The two editors of this volume, Robyn and Sharon have researched practice using self-study methodology for almost a decade and as such, became "critical friends" (Schuck & Russell, 2005). While completing the member checking of the transcripts from a HREC approved research project, a participant consented for the transcript to be included in its current form, but also requested to use the transcript in his own autobiographical writing. There were no established protocols and it was this request that prompted us to explore questions about the nature of data, and of our own responsibilities as ethical researchers. We questioned: Who owns data? Does ownership change? If so, at what point does that shift occur? As Redwood and Todres' (2006) argue, when conducting qualitative research, one does "not know in advance the complexity and depth of issues that are going to come up and their experiential implications" (p. 3). Constant monitoring of our own and others ethical stances facilitates insights into the ways in which ethical practice and outcomes of research can be more deeply understood and enacted.

Critical friends encourage multiple perspectives on incidents, practices and understanding (Schuck & Russell, 2005). A resonant theme that becomes evident in this volume is the practice of an intentional ethical stance which encompasses the need to be "attuned to implicit and explicit acts of resistance, and anticipate the ethical positionality of the other" (Cuenca & Park Rogers, Chap. 4). As Kitchen suggests

> *too often research ethics is framed very narrowly around potential risks to participants and ensuring safeguards against all possible contingencies. Before attending to the protection of individual participants, I consider the positive effects of a teacher-educator-researcher stance on teacher education the teacher candidates we serve.* (Chap. 7)

Stefinee Pinnegar and Shaun Murphy highlight the practice that "we [as self-study teacher educator researchers] have a deep ethical obligation to reveal about others only those things they would want to make public" (Chap. 8). In their Chapter, (Chap. 6), Karen Gísladóttir, Hafdís Guðjónsdóttir and Svanborg Jónsdóttir working as a collaboration to supervise post-graduate students, use an ethical stance to identify and examine the tensions that arose in this process. They uncover and examine a critical ethical question: how to work with students to empower them as professionals while simultaneously relinquishing power.

1.6 Ethical Frameworks to Guide Self-Study of Teacher Educator Practice and Research

Constant monitoring of our own and others ethical stances is essential and to assist self-study researchers to maintain the ethical lens, a number of contributors identify a specific ethical framework they employ as a means to identify and evaluate the tensions and dilemmas experienced in practice and research. In their Chapter, (Chap. 8), Stefinee Pinnegar and Shaun Murphy use the framework of *intimate scholarship* (Hamilton & Pinnegar, 2015) to understand more deeply the tensions and dilemmas they experienced as S-STEP researchers. This framework for considering the ethics of S-STEP research is underpinned by "relationship, vulnerability, ontology, dialogue and openness" (Chap. 8). As with Pinnegar and Hamilton, Tom Russell and Andrea Martin (Chap. 9) also distinguish between ethical and moral practice and refer to Schon's (1991) "reflective turn" and Nodding's "ethic of care" (1984) as theoretical and conceptual framing for practice. Their key contribution to this volume, and self-study research more broadly, resides in the concept of the "ethical reflective turn" in self-study research. Other frameworks that underpin ethical practice include the *Ethical Thinking Framework* as described by Farrant (Chap. 5); the *Christians Framework* (2003) described by Thomas (Chap. 10), and *the Ernst Ethics Framework* (2009), as described by Brandenburg & Gervasoni (2012). Brandenburg and Gervasoni (2012) employed Paul Ernst's Framework (2009) while conducting mathematics research with teachers in schools and were cognisant of the following guidelines: informed consent; doing no harm; respect confidentiality and non-identifiability of the participants and their institutions and publications and public conversations related to findings from the research. The principle of reciprocity was practised and ethics was understood as "first philosophy", rather than the sometimes traditional philosophical pursuit of knowledge highlighting a more basic ethical duty to the other (Levinas, 1969). Yet, despite approval, preparation and adherence to ethical protocols, one critical comment in a supermarket car park from a school principal challenged the researchers and provided the impetus to examine the ethics of practice, a process subsequently described as "ethical praxis" (Brandenburg & Gervasoni, 2012). As Bullock and Sabatier suggest, positing self-study as an "ethical approach to teaching and teacher education" goes beyond initial rationales and encourages the clarification of the researchers' stances to "better understand or/and question the multiple dimensions of their identities that emanate, often tacitly, from their socio-cultural perspectives" (Chap. 2). Each of these frameworks is elaborated within the Chapters and examines the role and impact of guidelines and frameworks as an essential aspect of ethical research. They provide a "touchstone" to evaluate practice, tensions and dilemmas that can arise in the conduct of the research.

1.7 Respect, Reciprocity, Tensions and Dilemmas

1.7.1 Respect

Self-study research, and education research ethics more broadly, is underpinned by the principles of respect, responsibility and reciprocity (Hamilton & Pinnegar, 2000; Mertens & Ginsberg, 2013; Samaras, 2011). The *National Statement on Ethical Conduct* (2007) states that researchers and their institutions should respect the privacy, confidentiality and cultural sensitivities of the research participants. A focus on the value of respect for individuals who participate in self-study research is evident in the narratives, vignettes and cases presented by the researchers in this volume. However, an issue that is raised and receives scrutiny is researcher respect. In some very pertinent and powerful cases, authors have identified and closely examined the impact on self, other and institution where respect has not been adhered to that ultimately manifested in breaches of anonymity and lack of confidentiality (Craig, Chap. 3). As Craig clearly describes,

> *I had signed no consent form to participate in the research because critical theorists are presumable non-participant observers. Hence the critical researcher was never present when I interacted with the teachers. The only way they found out was when a teacher of color accidentally discovered it online. The historically black schools were named in the document; the teachers' identities were not revealed. The same professional courtesy was not extended to me. My name and my research-intensive university affiliation were posted on the internet for all to see.*

A lack of adherence to these values contributes to less productive capacities as teacher educators and a less connected and cohesive profession.

1.7.2 Reciprocity

A further consideration identified by the researchers in this volume is the need for reciprocity – what are the mutual benefits of the research being undertaken? Often, research is seen as "done to" rather than "done with" and a key principle underpinning ethical practice in self-study of teacher education practice is taking a stance underpinned by the belief that students are co-learners and collaborators. As such, students contribute in meaningful ways to the generation of new knowledge and insights into teaching and learning and the new knowledge is "co-constituted" (Redwood & Todres, 2006). Research demands an adherence to the notion of reciprocity. In doing so, we not only want to show appreciation but we want to decrease the power inequalities in our research relationships (Brooks et al., 2014).

1.7.3 Tensions, Dilemmas and Challenges

The research presented in this volume, and the S-STEP literature more broadly, provides powerful examples of researcher ethical engagement: an engagement that has been simultaneously painful and positive, resulting in a greater awareness of self and other (Brandenburg & Gervasoni, 2010). Rather than "telling a convenient cover story", self-study researchers have both a responsibility and an obligation to identify and examine the difficulties and tensions, and as Craig explains, the "erasure of tensions and issues is as much of an ethical issue in the self-study of practices are exposés of difficulties. Denial is highly problematic" (Chap. 3). One of the key contributions Stefinee Pinnegar and Shaun Murphy make is the initial and explicit acknowledgement that self-study research is relational and interactive: relationships and the quality of the relationships, by their nature, will necessarily be "fraught with ethical dilemmas related to relationship" (Chap. 8). Julian Kitchen (Chap. 7) provides a powerful example of ethical deliberation and responsibility (Phillip, *acceptable professional expression*) whereby the relational aspects of an academics work are examined. This vignette/case clearly reveals the ethical decision-making and practice required to ensure both student safety and respect *and* progress learning for teachers and students. This relational engagement is characterised by an ethical orientation to giving students voice and to respecting their perspectives and contributions.

It is this iterative ongoing process that distinguishes the work of self-study researchers (Brandenburg & Gervasoni, 2012; McDonough, 2015). Throughout this volume, readers are presented with specific accounts of critical incidents, moments, conversations and experiences that have been captured. Ethical practice and approaches to teaching research have been made visible. These examples include addressing the ethical dilemma of being "intellectually critical and personally 'nice' as a scholar" (Craig, Chap. 3); researcher vulnerability through exposing challenges leading to lack of confidence (Thomas, Chap. 10). Ethics in self-study "fraught with tension" (Pinnegar & Murphy, Chap. 8) and these tensions, as identified by the authors, relate to the self as researcher and researched; the context; the ways in which data is gathered and represented; the IRBs and Ethics committees.

1.8 Conclusion

The research presented in this volume, *Ethics, Self-Study Research Methodology and Teacher Education,* makes the process of ethical decision-making visible and in doing so, reveals the professional and personal challenges that deal with these dilemmas and tensions present. The chapters in this volume indicate that for all researchers, ethics is much more than a set of processes; rather, ethical practice draws on guiding principles and underpins the way they employ their methodological approach of self-study. This approach requires an activist stance; an orientation to safety and growth; a focus on improvement of practice; respect and trustworthiness.

Conceptual and practical frames underpin S-STEP research. The researchers provide insights into the messy and sometimes uncomfortable work that qualitative researchers engage in, including "examples that may not always be successful, examples that do not seek a comfortable, transcendent end-point but leave us in the uncomfortable realities of doing engaged qualitative research" (Pillow, 2003, p. 193). Self-study researchers examine the experience of vulnerability and considered risk-taking that can eventuate when conducting research in an ethical manner and highlight the importance of the "ethical lens". As Cheryl Craig explains, enacting an ethical lens in practice as a self-study researcher is a "delicate balancing act" (Chap. 3), one that must reflect respect for the research being undertaken while simultaneously (and sometimes retrospectively) addressing developing and emergent understanding. In this sense, researchers have identified holding an activist stance as a guiding conceptual ethical frame for successfully undertaking self-study research. As a methodological approach, one of the key features of self-study is that there will be a transformation of practice (LaBoskey, 2004), and therefore of teacher education, teaching and in the lives of students. The researchers refer to an ontological commitment to students, with an activist element, where self-study researchers employ approaches that are focused on social justice, empowerment and transformation.

As you read this volume, we urge you to consider the ways in which your research and practice is underpinned by ethical practice. What are your challenges? What power do you have as a researcher and what impact might that power have with those you teach and/or research with? Are the participants in your classes and/or research co-contributors and co-constructors of knowledge about teaching and learning? Zeni (2001) highlights the "zone of accepted practices". We are challenged to identify that "zone" and examine the ethical practices and approaches that we understand to be "acceptable". However, as the authors of this volume reveal, for S-STEP researchers this is non-linear, messy and sometimes risky work that can create vulnerability. Using an ethical lens and a framework as a "touchstone", researchers examine the (sometimes controversial) dilemmas, tensions and challenges presented in teaching and research. As previously stated, Ethics Committee and Institutional Review Board approval is only the initial step, albeit an important step in initiating the research process. As Tom Russell and Andrea Martin (Chap. 9) so clearly highlight, they are now revisiting their self-studies of practice from an ethical perspective. In doing so, they were

> *startled to realize how easy it is to overlook ethical considerations while focusing so naturally on content and pedagogical considerations. Quite simply, we have been compelled to begin asking ethical questions of any and all self-study research, as we also ask why it has taken so long to come to this perspective.*

This volume provides insights into experiences of the nuances, tensions and ethical dilemmas; it gives voice to "self" and "others"; prompts questions; and highlights practices and narrative accounts that raise issues related to safety, vulnerability and risk taking, all of which contribute to understanding the impact of learning and teaching in teacher education through ethical research. This learning is a major contribution to understanding more deeply the ways in which ethics and ethical practice is understood and enacted.

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Chapter 2

Returning to First Principles: Self-Study and *La Didactique* as Ethical Approaches to Teaching

Shawn Michael Bullock and Cécile Bullock

2.1 Introduction

Discussions on the ethical considerations of self-study often seem entangled with its status as a methodological approach. Institutional Ethical Review Boards, IRBs, may adopt strangely inconsistent stances – either claiming that doing self-study research will automatically cause an unmanageable power imbalance within a teacher education program or claiming that self-study work does not require ethical review because it is not actually research. Perhaps part of the confusion of IRBs lies in the fact that self-study research presumes an existing ethical commitment to teaching and learning. In his seminal chapter exploring the intersections between ethical considerations for self-study research, Mitchell (2004) noted that society has already yielded considerable ethical autonomy to those who teach by virtue of requiring teachers, and by extension teacher educators, to take the well-being of children as their primary concern. In many ways, theon, those who aim to study their practice do so *because* they take their ethical commitment to children seriously – it is, as Pinnegar and Hamilton (2009) have argued, an ontological commitment.

Our chapter builds on Mitchell's (2004) idea that self-study has the ethical commitment of teaching built into its foundation by analysing how self-study researchers might analyse their practice from what we refer to as "first principles". We believe that the term "reflective practice", well-intentioned as it is, has been so over-used in the English language that it ceases to have meaning for those who

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teach – at best, it is reduced to a slogan with shallow consensus; at worst, it becomes a checkbox on a teacher's to-do list. We take Russell's (2005) assertion that Schön's intentions around framing professional knowledge as "knowing-in-action" via "reflection-in-action" might be re-captured by teaching future teachers how to analyse, rather than how to reflect, on their practice. This linguistic turn has significant implications for framing the ethical foundations of self-study.

We begin by examining what we mean by an ethical approach to self-study and we examine the consequences of this sort of approach from ontological and epistemological frames. In particular, we will argue that self-study requires a robust, explicit grounding in the ethics of teaching and teacher education. We will demonstrate, through French academic literature largely unexamined within self-study of teaching and teacher education practices methodology, that such a grounding requires a personal drive to search for ethical coherence within any conclusions about practice that are made as a result of engaging in self-study. For this purpose, we will use the theoretical framework known as *la didactique* and more specifically its conceptual offspring *la didactique des langueset des cultures*. In so doing, we aim to highlight the potential power of adopting a didactic stance (*une posture didactique)*, rather than a pedagogic stance – with a particular view to shedding light on the ethical requirements of engaging in self-study research. Our underlying argument is that *la didactique* requires the same ethical commitments as self-study research methodology and that, in fact, said commitments are the very foundation of a didactical approach. In short, we argue that many of the ethical tensions posed by self-study methodology might be meaningfully explored through *la didactique.*

We need to pause our introduction for a moment to address the proverbial elephant in the room – or at least on the page. "Didactic" is a loaded term in the English language. Our experiences suggest that many readers who are firmly, perhaps exclusively, grounded in anglophone literature – and here we include both research published in English and especially research originating from traditions of scholarship in countries where English is the dominant academic language – might bristle at the idea of adopting a "didactic" lens to self-study. We recognise this tension in part because most, although not all, self-study discourse tends to be in English and its origins in the late 1980s and early 1990s were firmly grounded in English academic traditions found in countries such as Australia, Canada, the United Kingdom and the United States. For a great many people who have worked and continue to work in self-study, then, the idea of *la didactique* might instantly cause a translation to "didactics" with a conceptual framework that includes transmission-oriented, technical rationalist approach. More specifically, it might bring to mind vague ideas of moral indoctrination, antiquated concepts about literary and aesthetic criticism, or a pejorative term generally used to describe approaches to teaching and learning grounded in scientism or logical positivism. Perhaps many of those most familiar with literature from anglophone traditions have echoes of Edgar Allan Poe's (1909) essay *The Poetic Principle* in mind:

> *A heresy too palpably false to be long tolerated, but one which, in the brief period it has already endured, may be said to have accomplished more in the corruption of our Poetical Literature than all its other enemies combined. I allude to the heresy of The Didactic.* (Poe, 1909, p. 1)

Although Poe was writing about literary criticism rather than education, we do not believe it to be a stretch to state that many educationists in anglophone traditions might indeed equate the word *didactic* with a form of educational heresy. We ask you to put to one side whatever pre-conceived notions you might have about didactics in English or, to be fair, any other academic tradition (e.g. German or Dutch) that might use the same word. In the opening pages of *Developing a Pedagogy of Teacher Education*, John Loughran (2006) cautioned the teacher education community against simply using the word *pedagogy* as a synonym for teaching strategies, for doing so would obfuscate the nuances of the concepts inherent in the intellectual traditions associated with *pedagogy*. In the same way, we caution readers to avoid equating *la didactique* with their pre-conceived notions of didactics. To underscore the importance of considering the term apart from the anglicised popular construct, we will leave the term in French throughout the chapter.

Returning to the matter at hand: our central thesis is that the intellectual tradition of *la didactique* shares particular ethical obligations with self-study methodology and, as a result, provides a productive heuristic with which to consider the ethics of self-study work. We argue that *la didactique* provides a way to think about self-study methodology, and its effects on teaching, as fundamentally ethical work. To further this argument, we need to first demonstrate how the reflexive practice that is at the core of *la didactique* is itself anchored in the professional ethics of being a teacher and a teacher educator. Here, we again return to a selection of French academic literature, which has not been taken up within the self-study community, to consider how encouraging teachers and teacher educators interested in self-study might begin from the “first principles” of reflexive practice to make the ethical implications and ontological commitment of self-study clearer. This line of reasoning will lead us, finally, to consider the ethical issues underpinning the reflexive practice at the core of *la didactique* and self-study methodology; issues that complicate both initial and ongoing teacher education. As Altet, Desjardins, Étienne, Paquay, and Perrenoud (2013) highlight, “although [nearly] all teacher education programs claim allegiance to the paradigm of training reflexive practitioners and emphasize reflexivity as both a goal of the program and a learning process” (p. 10), reflexive practice is hardly self-evident and easy to achieve. We argue that this tension is equally true for both teacher candidates and teacher educators, regardless of language of instruction or cultural framing of the issues at hand. We hope that this chapter, through its innovative use of *la didactique* as a way to challenge the ethical underpinnings of self-study of teaching and teacher education, will encourage readers to return to their first principles of understanding the epistemic and ontological underpinnings of their commitments to reflexive practice.

2.2 Self-Study as an Ethical Approach to Teaching

Self-study of teaching and teacher education practices (S-STTEP) is a methodological approach that is, broadly speaking, concerned with describing, analysing and interpreting the development of practices of teaching and teacher education in relation to understandings of identities and contexts of teaching and teacher education. As Loughran (2005) was quick to point out in the inaugural edition of the flagship journal *Studying Teacher Education*, self-study resists definition in many ways because it favours an eclectic group of methods to respond to methodological dilemmas. LaBoskey (2004) highlighted self-study methodology as being self-initiated and focused, improvement-aimed, interactive, composed of multiple primarily qualitative methods and grounded in exemplar-based validation. Writing in the same handbook, Loughran (2004) contended that self-study methodology was not only "an empowering way of examining and learning about practice" (p. 7) but also a quest for meaning.

Framing self-study as an ethical approach to teaching, then, requires one to pursue an individual quest for meaning that both questions and examines critically the foundational, theoretical and practical norms that underpin teaching and teacher education. Sociologist Dan Lortie (1975) called attention to the problem of cultural replication in the problem of the *apprenticeship of observation* that puts a label on the idea that most who teach were quite successful students, with access to hundreds of hours of observing teacher behaviour before they ever move to the other side of the desk. Seymour Sarason (1996) argued that we all come to teaching with an inherent insider perspective because of our experiences with school, whilst Donald Schön famously began *The Reflective Practitioner* (1983) with a scathing critique of the technical rationalism that underpinned (and continues to underpin, in our view) most professional education programmes.

We argue that self-study, understood as an ethical approach to teaching and teacher education questions the foundational ideas of professional education, including teacher education. Adopting a personal quest for meaning through self-study requires one to, for example, abandon the very idea of "best practices" that are still so prevalent in both professional and academic literature. Not doing so results in unhelpful reification of favourite teaching strategies into unexamined, unquestioned, philosophies. An ethical approach to teaching and learning required by the ontological commitment of self-study requires us to reject the idea of best practice on ethical grounds; for if there are "best" practices, there surely must be "worst" practices in the ethical sense of the term. We are not arguing for a kind of moral relativism here, to say that there is no such thing as a bad practice in education. We argue instead that the ethical approach to self-study requires one to ground one's understanding in *what is* (ontology), a stance that renders difficult the idea that there are best practices that can always be deployed with an isolated, antithetical understanding.

Perhaps the clearest articulation of the ethical responsibilities of self-study methodology can be found in the Arizona Group's (1997) articulation of our collective *obligations to unseen children*. These early career self-study researchers argued in part that, despite potential risks to career that are associated with working within what was then a new methodological approach, they had a moral commitment to studying their practice so that they could be assured positive learning experiences for the future students of their teacher candidates. If each teacher candidate in a given teacher education classroom will see approximately 2000 children over their career, then the obligation to unseen children is significant indeed. Mitchell's (2004) chapter on ethical approaches to conducting self-study research took this foundational idea further, albeit through the frame of responding to research ethics boards. In part, Mitchell's argument was that because self-study of teaching was so fundamental to the work of educators, who are usually already bound to significant legal responsibilities, that further institutional ethical review was unnecessary because teachers and teacher educators were already bound to study their practice as a part of their ethical responsibilities to students. Put another way, neither teachers nor teacher educators doing self-study are "experimenting" on their students; they are ethically bound to enact approaches they believe are likely to be most productive and, we (and others) argue, study the effects of enacting those practices on their multiple selves and on their students. Self-study researchers have long agreed that their approach is an ethical one. We are more interested, however, in thinking about how we might unpack the nuances of the ethics of self-study. We argue that such an approach requires a return to first principles, a kind of personal quest to understand who we are in what we do as teacher educators. In the following section, we will unpack how *la didactique* offers potential ways forward to self-study practitioners interested in following these lines of enquiry.

2.3 *La didactique*: Foundations of an Ethical Approach to Reflexive Practice

We believe that the francophone and, more specifically, French academic frameworks that examine teaching and learning through *la didactique* offer a consideration of what we would call a "first principles" approach to the kinds of reflexive practices emphasised in self-study. We have already highlighted the problems that tend to occur when anglophones equate *la didactique* with didactics, and so we will not review that argument here. Suffice to say that the term has no real conceptual equivalence in English and in anglophone academic traditions, although a strong case could be made that the field of curriculum studies that began to develop in the late 19th century shares similar concerns, broadly, to general conceptualisations of *la didactique*. Crucially, however, *la didactique* developed in the crucible of crises of immigration in France during the 1960s, when teachers and researchers became concerned with how increasingly multilingual classrooms would have an effect on problems of teaching and learning. It thus developed at a particular epoch, in response to problems of practice concerned with language. We are reminded of Loughran's (2004) historical overview of self-study, in which he argued that the methodology developed from a problem of practice faced by teacher educators concerned that they were not approaching their own teaching from the reflexive stance they demanded of their teacher candidates. Both *la didactique* and self-study were born of problems of practice.

La didactique in a French tradition is "a field of inquiry at the heart of problems that develop in the contexts of teaching and learning; one that is concerned with both developing theories from problems of practice and taking actions based on said theories" (Castellotti, 2011, p. 1, our translation). Thus, as a first point of convergence with self-study, we can argue that both frameworks see teaching as complex, socially situated and aimed at questioning the ontological dimension of teaching. Like self-study, *la didactique* emphasises the ways in which knowledge of teaching and learning is linked to enacted practice. Schön (1983) termed this concept *knowing-in-action*, the "characteristic mode of professional practice". *La didactique* focuses on the relationships between the teacher (or teacher educator), the learner and the curriculum. From the beginning, *la didactique* was constructed as a *discipline* founded on the belief that teachers and learners need to be framed as fundamentally social actors with epistemic and affective dimensions. As Develay (1997) argued:

> *La didactique should not be thought of as a prescriptive methodology. It does not argue for the best practices for teaching particular curriculum content. Instead, the discipline of la didactique aims to understand the relationships between the knowledge of the student [and of the teacher] from anthropological, epistemological and ethical frames.* (p. 59, our translation)

As a discipline, *la didactique* is concerned with articulating theories of teaching and learning within situated professional practice. Here, we find an immediate response to Loughran and Russell's (2007) idea that teaching needs to be fundamentally identified as a discipline in its own right, "with self-study as one of the central methodologies for making explicit the knowledge inherent in teaching seen as a discipline" (p. 217). From the perspective of *la didactique*, the response is clear.

The second point of convergence between self-study methodology and *la didactique* can be seen through their mutual commitment to social foundations of learning. Beacco (2013) argued that *la didactique* immediately brings the notions of values and ethics into its framing of teaching and learning, in particular due to the emphasis on social responsibility developed from its inception in the 1960s. *La didactique* is meant to help us frame problems of practice in teaching and learning, to draw upon current research from a variety of disciplines to address said problems, to enact possible approaches and to reflexively analyse the results of practice – results that can then feedback into the research literature. In other words, *la didactique* and its more specific progeny, a framework known as *la didactique des langues-cultures* (*la DLC*), demand that teachers and teacher educators question the foundations of actions to be taken in contexts of teaching and learning, the consequences of said actions, and what Whitehead (2000) might refer to as the *living contradictions* between who we are and who we wish to be as teachers and teacher educators. For Forestal (2007), *la DLC* is even more specifically ethically grounded as an approach to teaching and learning because, by definition, it considers particular the interrelations between languages and cultural values, aiming in part to enable one to better understand other cultural perspectives whilst at the same time providing the means to resist unhelpful essentialisations that often arise in the name of said cultural understandings. *La DLC*, like self-study, understands that identities are multiple, power-laden and tend to be constructed and re-constructed in different social contexts.

The third and final point of convergence considered in this chapter requires us to consider some of the ideas of Paul Ricoeur. Ricoeur (1990, 1996) reminded us that ethics are inherent to the individual whilst also having reflexive and incentive dimensions. In this sense, Ricoeur provides a useful link to both *la didactique* and the self-study methodology, here, because he too brought ontology closer to epistemology for a kind of *methodology of ethics*. Taken this way, we might argue that self-study and *la didactique* require teachers and teacher educators to articulate and interpret the nature of the relationships between knowledge (both research knowledge and professional knowledge) mobilised in practice, their multiple selves and their relationships with personal theories of action and theories of what counts as being true. In other words, both self-study and *la didactique* require a methodological attention to ethics because, at their core, they have reflexive dimensions and incentive dimensions. This second set of dimensions is well-captured by LaBoskey's (2004) insistence that self-study needs to be aimed at some sort of improvement.

A quest for knowledge of teaching and learning grounded in both reflexivity and an aim for improvement requires what Sensevy (2011) called a "grammatical posture [which] must be conceived as a way of identifying immanent necessities" (p. 17). This grammatical posture, which is another way of framing what Schön might have called tacit professional knowledge, is first grounded in the set of assumptions that tend to guide a teacher or teacher educator's initial theory of action. By understanding the background of the theory of action (what Sensevy describes as a *grammar*), one is required to understand the cultural-anthropological and ontological dimensions of knowledge that are framed. Teachers and teacher educators are thus encouraged to examine the relationship between their actual teaching practices and their motivational underpinnings, which then allows one to construct a frame of reference necessary to the understanding of the teaching activity. Framing self-study as an ethical approach for teaching implies a comprehensive approach in connection with our representations of the act of teaching and imbedded in the educational cultures in which the teacher was formed and immersed, including as a learner. *La didactique* and self-study both attend to personal history, an approach underscored in the latter when Bullock (2014) argued for the importance of understanding his lifelong experiences as a martial artist alongside his approach to working with future teachers.

The idea of *representations* is not always sufficiently questioned and considered in the practice of teachers and teacher educators. Representations are a set of common knowledge that makes it possible to think and position oneself in society

(Moliner & Guimelli, 2015). They are therefore a system of interpretation that governs the relation to the world of an individual and directs his behaviour (Jodelet, 1989). They are carried by discourses, which crystallise individual behaviours. As Snoeck (2000) or Cicurel (2011, 2013) underscored, any given teacher or teacher educator is a product of their educational culture and its associated representations. Returning to the example of the *apprenticeship of observation* (Lortie, 1975), it is not difficult to see that we tend to teach as we were taught, at least initially. Representations are central to the idea of *la didactique* in general and *la didactique des langues-cultures* (*la DLC*) more specifically (Castellotti & Moore, 2002; Zarate, 1997). For example, Sabatier (2011) showed that future teachers of Core (Non-Immersion) French in British Columbia had representations of bilingualism that equated being bilingual as the sum of two monolingual selves. Such representations had a massive effect on the construction of their linguistic and professional identities, particularly when said representations included that of an "ideal" (native) French speaker and a "good teacher". Cadet (2006) also argued that future teachers tend to approach their new profession from a prism of both sociocultural references and strongly internalised schools of thought. Taking these representations into account is therefore central because they help to update the relationships a teacher constructs and develops around their professional reality. The act of taking representations into account is crucial to the ethical underpinnings of *la didactique* and is represented by a term that translated to *educational culture* (Beacco et al., 2005; Cicurel, 2003). Again, we must caution against casual definitions of this term, for it has a specific meaning in *la didactique.* This notion refers to the educational setting in which the teacher evolves, first as a pupil and then as a professional. It therefore covers all

> *educational philosophies, educational institutions, and knowledge transfer practices; including institutional, political, and pedagogical dimensions of their societal implementation. The notion of "educational culture" begins with the idea that educational activities and learning traditions form a set of constraints that in part condition teachers and learners*. (Beacco, 2008, p. 7, our translation)

Both *representations* and *educational culture* figure prominently in francophone academic literature that draws on *la didactique*. Given their centrality to *la didactique* as ethical practice, and, given our pre-established links between *la didactique* and self-study, we believe it fair to claim that self-study researchers might do well to explicitly make use of representations and educational culture in their work.

Taken together, representations and educational culture provide a road map for a methodology of ethics that is crucial to *la didactique* and self-study. It allows us to move beyond a description of professional actions by reminding us to gather evidence of what teachers and teacher educators say about both their practices and the *logic of action* (Dubar, 1992) behind them. Dubar's (1992) logic of action refers to an individual's vision of their profession, to the reconstruction of their personal history in relation to becoming a teacher, and to the representations one develops about taking a particular professional action. Reflection-on-action raises questions about said representations.

In framing self-study as an ethical approach to teaching, we require the composite framework outlined by our consideration of *la didactique*. Such a composite of representations, educational culture, and logic of action gives each teacher or teacher educator the opportunity to become aware of what drives them. The composite paints a picture of the postures adopted by a teacher or teacher educator in relationship with knowledge, with other teachers, with critical friends (Schuck & Russell, 2005) and with learners. The composite is a heuristic, if you will, between *what* is being taught and the *act* of teaching itself. It is not difficult to see how this heuristic is even more complicated when the content of teaching is teaching, as it is in teacher education programmes. How we teach is the message (Russell, 1997). To understand the ethics of how we teach, we advocate a first principles approach that involves constructing a composite framework based on ideas from *la didactique*.

2.4 An Example: The Composite Framework and Its Ethical Import

We will use Bullock (2014) to demonstrate the ways in which the methodology of ethics provided by *la didactique* might prove to be of use retrospectively in the examination of self-study work. In this article, Bullock takes up the challenge of engaging in self-study research to analyse carefully a facet of his personal history as a learner and teacher that had not been taken up within the research frameworks typically associated with academic. Specifically, he used the article to offer one possible way to consider a lifetime of experiences in teaching and learning in an informal learning context – in this case, his commitment to a variety of martial arts practices from a very young age – as an avenue for research in self-study informed by personal history. Given that many of these experiences occurred before he became an academic, Bullock devised the concept of *episodes* – narratively vignettes constructed by memories of particularly challenging moments in development, written after the fact but informed by material evidence to stimulate reflection – as a way of harnessing past turning points in his understandings about teaching and learning.

The purpose of Bullock (2014) was to begin to query the ways in which his lifetime of experiences in martial arts, both as a learner and a teacher, influenced the development of his pedagogy of teacher education. For a variety of reasons, mostly having to do with the negative stereotypes people seem to have of martial arts thanks to various forms of popular entertainment, Bullock had chosen to create a barrier around his identity as a martial artist, particularly as a martial arts teacher. His motivation for engaging in this work occurred when he was asked by a group of teacher candidates to say a few words about significant experiences that shaped who he was as a teacher educator. He recounted:

> In addition to listing some meaningful experiences that I had as a K-12 teacher, a doctoral student, and a new academic, I was surprised to note that I mentioned a lifelong involvement in martial arts as a significant catalyst for how I think about teaching and learning. Even now, as I write this article, I have no idea what motivated me to share that statement. The looks of surprise and bewilderment on the faces of both colleagues and current students made me feel a bit self- conscious, and I quickly moved on to another topic. (pp. 103-104)

Bullock moves on in the article to construct a series of three *episodes* (p. 105) grounded in his personal history as a learner of martial arts to analyse the origins of some of his beliefs about teaching and learning. The episodes selected seemed all the more relevant given that they occurred during childhood, adolescence and early adulthood – long before he became a teacher or a teacher educator.

Bullock (2014) clearly demonstrated an ontological commitment to self-study and to his practices as a teacher educator because it was grounded in his desire to interrogate his multiple identities as a teacher, learner, teacher educator and martial artist to improve his approach to working with future teachers. Following from LaBoskey (2004), it was clearly self-initiated and focused, interpretative, improvement aimed, composed of multiple primarily qualitative methods and grounded in exemplar-based validation. The ethics of the study, however, are assumed by the stance taken by the researcher.

Self-study as an ethical approach to teacher education can be further understood through the methodology of ethics offered by *la didactique*. In this case, we can again construct a composite framework of Bullock's (2014) self-study of the role of martial arts in his pedagogy of teacher education. Fully engaging in such a composite would far exceed this chapter, so instead we briefly highlight the connective tissue between a representation, an educational culture and a logic of action that are a part of the full ethical composite.

One representation of learning that is clearly at play throughout the article is the respect that must be afforded to a teacher, and the destabilising effect a perceived lack of respect had on Bullock when he changed from a being a student for many years at a very classical Japanese *Judo* school to a student, and later instructor, at a more modern *Karate* school. Bullock had been taught that a *sensei* (a term used to denote that teacher of a Japanese martial arts school) was to be understood in the meaning of the term: literally, "one who was born before". Even writing the word "school" instead of *dojo* (place of enlightenment) is difficult in this brief description. As an adolescent entering a martial arts school that used English terminology and emphasised a more collegial approach to learning, Bullock was keenly aware of his representation:

> I was quite surprised at the apparent informality of this new school. I admit that I came with a healthy degree of skepticism, which I now realize was uncritically inherited from my former peers and instructors at the *judo* club. (…) The cacophony of noise was almost unbearable when I entered the waiting area of the *karate* school. People were laughing and carrying on; the atmosphere of the adult class (I was old enough to be considered an adult in this context) was more akin to a spontaneous meeting of friends at a local gym than a place to train in an ancient art. (p. 110)

Later in the self-study, Bullock critiqued this uncritical acceptance of an initial formation in a particular educational culture:

> One clear theme in the episodes is the idea that expert knowledge of teaching needs to be continually challenged and reframed. My initial reaction to what I perceived as "lack of

> rigour" in my first experience with karate reminds me how easy it is to judge new experiences by uncritically viewing them in the light of prior assumptions. Encountering new ways of doing things can be uncomfortable for teachers and teacher educators. (p. 115)

Bullock soon changed his mind about that particular school of *karate*:

> My initial concern over the informality (and, initially, what I thought was a lack of respect for tradition) of the class soon faded when I actually attended to what students were able to do. The movements were crisp, precise, and pragmatic. Higher-ranked students seemed to be expert facilitators and they geared their tutorials to an appropriate level with their partners. (p. 111)

Finally, Bullock described a logic of action that he developed as a teacher educator as a result of being caught up on his representation that less formality was equivalent to less rigour: "I try to make my teacher education classrooms places where we can collectively name and question why and how I am making particular pedagogical moves" (p 115). Bullock's logic of action as a teacher educator requires him to remember both his initial, ongoing, innate desire for particular kinds of educational culture grounded in respect for knowledge developed through formative experiences in martial arts. As he later remarked:

> To me, there were cultural routines and patterns that were initially non-negotiable: one bowed in a particular way, used Japanese whenever possible, and called the instructor *sensei*. To do anything else was unthinkable. Thus, it was natural and predictable that being confronted with my first *karate* instructor's very different way of doing things was unsettling and provoked initial resistance. (p. 113)

As a teacher educator, then, this self-study helped Bullock understand the power of prior representations for assumptions about learning and the importance of building in time during his teacher education courses for candidates to understand explicitly the origins of some of their representations. Using conceptual tools offered by *la didactique*, one can see how Bullock revealed some areas of tension that are at the core of his self-study and that drive his identity as a learner, a teacher and a teacher educator. These tensions serve as the frames that drive his choices, motivations and beliefs about teaching and learning. In reconstructing and interrogating the perspectives on teaching and learning that he brings from his personal history to his current sociocultural context as a teacher, Bullock developed new ways to think about his stance as a teacher educator.

Such ideological and cultural presuppositions naturally affect Bullock's stances as learner, teacher, researcher and teacher educator and his relationship to knowledge, to the other and to the world. From the perspective of *la didactique,* Bullock constructs, through representations, educational cultures and updated logics of action, a continuous and coherent framework, an ontological framework, of what the act of teaching *is* and why such ideas must be continuously revisited. This composite framework offered by *la didactique* offers an important way to understand how this methodology of ethics gives warrant to self-study methodology.

2.5 Conclusion

The responsibility of thinking about self-study as an ethical approach to teaching and teacher education is evident in its privileging of ontology over epistemology. Self-study therefore seeks to make the nature of the social, epistemic, and ontological conditions and structures that influence teaching and teacher education clear. In so doing, it seeks to understand what is ethically through robust understandings of the relationships between teaching, learning and the curriculum. Self-study, to borrow the ideas of Cook-Sather (2002) and Forestal (2007), positions teacher educators as both (social) actors and authorisers. It is hermeneutic, which allows researchers such as Segall (2002) to read teacher education as text.

Self-study as an ethical approach to teaching and teacher education requires an activist stance, one which is made clearer within the ideas of *la didactique*. Both self-study and *la didactique* give voice to these authors and authorisers of a text about teaching and teacher education. They oppose a rationalist and technicist discourse on teaching. It is fitting in the conclusion, thereon, that we return to perhaps the most significant point of convergence between the two sets of ideas; the one that underpins our idea in bringing these traditions together. Narcy-Combes (2013) argued for an *epistemic responsibility* for those who work in *la didactique*; we would argue that this exists for self-study practitioners as well. If *la didactique* can help self-study develop an epistemology for its ethical commitment (through aforementioned composite frameworks), then perhaps self-study can help *la didactique* unpack its *ontologic responsibility*. As Narcy-Combes (2013) argued, "the stakes are not insignificant, and each researcher therefore needs to understand the underlying values conveyed by the theories they draw from as teacher educators that are then mobilized in their corresponding practices" (p. 125, our translation).

Posing self-study as an ethical approach to teaching and teacher education compels teachers, teacher educators and researchers to go beyond the initial rationale underpinning self-study and situate themselves in relation to the "moral, ethical and political values regarding the means and ends of education"(LaBoskey, 2004, p. 818) with which they come to the work. In so doing, self-study as an ethical approach to teaching will clarify teachers', teacher educators', and researchers' stances to better understand or/and question the multiple dimensions of their identities that emanate, often tacitly, from their social-cultural perspectives.

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Chapter 3
Positioning Others in Self-Facing Inquiries: Ethical Challenges in Self-Study of Teaching and Teacher Education Research

Cheryl J. Craig

> *Ethics is about questioning, questioning ourselves, questioning our relationships with others and questioning our space as humans in the larger environment*
>
> (Bergum, 1999, p. 167).

3.1 Introduction

In many ways, self-study of practice research—"the study of one's self, one's actions, one's ideas, as well as [the] "not self" (Hamilton & Pinnegar, 1998, p. 236)—is a misnomer (Craig & Curtis, in press). While the research genre unquestionably revolves around self, it always includes others because practices necessarily unfold in the milieus in which we are immersed. We mostly are "assisted selves" because our inquiries are informed directly or indirectly by interactions with others and the responses they, in turn, give back to us (Day, personal communication, 2018). It may be that the term, "intimate scholarship" (Hamilton, 1995; Pinnegar & Hamilton, 2015), is more reflective of the Self-Study of Teaching and Teacher Education Practices (S-STEP) research tradition. The bottom line is that truth claims are irrevocably "bound up in the contingencies of context" (Nash, 2004, p. 39), and other people are unavoidably implicated. Instead of reliability and validity verifying S-STEP's truth claims as is the case with the positivist paradigm, verisimilitude (lifelikeness) (Bruner, 2010) and trustworthiness (Mishler, 1990) are two main qualities that other teachers, teacher educators, and researchers use to determine the believability of our accounts of practice and whether our findings would be

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actionable in their settings (Lyons & LaBoskey, 2002). These "less demanding measuring stick[s]" (Bruner, 2010, p. 45), which trace back to distinctions Aristotle made between episteme (formal knowledge) and phronesis (practical knowledge) (Fenstermacher, 1994; Kessels & Korthagen, 1996: Tirri, Husu, & Kansanen, 1999), necessarily return us to the contested nature of context (Craig, 2009) and to other people and their need to assert their narrative truths as fellow human beings (Spence, 1984). This is especially the case where trustworthiness is concerned because we are called to evidence the same interpretive themes longitudinally, preferably using different research tools. While we can permissibly take up the task of self-facing (Anzaldua, 1987/1999; Lindemann Nelson, 1995) in teaching and teacher education, we soon realize that we "…can't get to truths sitting in a field smiling beatifically… We don't have much truth to express unless we have gone into… those [metaphorical] rooms and closets and woods and abysses that we were told not to go in to" (Lamott, 2007, p. 201). The ethically entangled Gordian knot (Craig, Evans, Li, & Stokes, 2018a) for every researcher of educational practice is that other people who have rights to privacy and fair treatment of their own, occupy and interact in all the places that we need to go into to grow as people, professionals, and members of the S-STEP community. So, what are self-study of practice researchers to do? In this chapter, I tackle this research ethics question by addressing the following sub-themes: (1) coming to the question, (2) standing in the story, (3) respecting others' rights, (4) interpreting actions open-endedly, (5) learning from others, (6) writing sensitively, (7) assuming an intelligent reader, and (8) living with the consequences. To make my points, I draw forward for readers' examination examples from my own research experiences and inquiries in the qualitative research vein. I end by summarizing the most pressing ethical issues as well as the significant educational opportunities inherent in the self-study research genre.

3.2 Coming to the Question

The questions S-STEP and other qualitative researchers pursue are questions for which ongoing meaning is sought, queries that invite further thought and action. These starter questions always involve tensions between the knower and the known (Dewey, 1938; Fenstermacher, 1994), the knower and the unknown, and/or uncertainties as to whether this plan of action, that plan of action, or some other plan of action should be undertaken (Schön, 1983, 1987, 1991). These tensions typically involve *peripaeteia* (Greek word for surprise)—"something that upsets or runs counter to the expected" (Bruner, 2010, p. 47). Furthermore, our queries shift as time unfurls. Also, engaging in inquiries (Clandinin, Caine, & Lessard, 2018) reciprocally "works on the inquirer," which is "inevitable" and "desirable" (Rosiek & Pratt, 2013, p. 585), given that changes in practice and contributions to the teaching profession are foundational to the research agenda. Teachers, teacher educators, and doctoral students need to be careful about the kinds of question they pose because it is entirely possible they will spend the rest of their careers (lives?) chasing answers to various versions of them. Most often, the queries that enamor qualitative researchers have emotional charge—some policy does not make sense in terms of our practices, somebody in our situations is morally wronged or receiving less fair treatment, or we ourselves are dissatisfied with what is going on in our pedagogical relationships or classrooms or context in general. I always bookmark these provocations, evidence them as to when and in what situations they arise, discuss them in my knowledge communities (Craig, 2007; Curtis, Reid, Kelley, Martindell, & Craig, 2013), and write about them in the midst. At the same time, I try to enter the final writing stage when the story material has lost most of its fire. We need intense focus to research perplexing topics worthy of our attention and exploration; we conversely need to tame the fire to present our S-STEP scholarship as even-handedly and as respectful of others' dignity as we are able. We need to tread softly where judgments are concerned and open texts to alternate meanings. We need to show that others are living plotlines that rival our own interpretations of events. We need contending viewpoints that ultimately will lead readers to draw their own conclusions.

3.3 Standing in the Story

In the S-STEP genre of research, the practices of teachers and teacher educators are the focus of attention. This means selves are foregrounded and identities are implicated (Clift, 2011; Mueller, 2003; Murray & Kosnik, 2011). Self-study researchers need to position themselves in their inquiries with "candor [and] proper circumspection," as Nash (2004, p. 31) delicately phrased it. So, what does "candor" and "proper circumspection" mean from an ethical point of view?

Candor and introspection has to do with what one chooses to disclose about one's self and the situation in which one is immersed. One cannot blame everything on the anthropomorphic system without acknowledging one's own and others' roles in it and the fact that they and we are living, interacting parts of that macro environment and contributors to the stories that prevail within it, whether it is researched or not. Recently, I revisited a career move I made using the Eastern metaphor of "fish jumps over the dragon gate" (Craig, in press). I was not long into the inquiry when I awakened to the undeniable truth that particular positions that I had taken over time in my educational milieu had contributed to my leaving the university in which I had imagined I would remain for the rest of my career. As I poured over the evidence I gathered, I began to see that, although it felt like the system and others were acting on me, there were things I had done in response—and most probably would do again—that bumped against the institution's ethos. First, I chose to conduct teacher-focused inquiries despite being warned by those in charge that my research niche was a less-respected scholarly agenda. Second, I took issue with a male department chair's gender-laced assessment of my research agenda and defended the three female chairs who came after him who themselves clashed with my college's male administrators. Third, I was aware of pervasive cronyism in my building, which, to my way of thinking, detracted from the pursuit of research excellence. Had I not taken these positions (which were morally justifiable from my point of view), I would not have had to change the arc of my career and seek employment elsewhere. The long and short of it was that I had a hand in what happened. The decisions I made along the way played a part in my professional life unfolding the way it did. As a Western fish who vaulted the Eastern dragon gate, I could easily tell the convenient cover story (Clandinin & Connelly, 1995; Olson & Craig, 2005) that another higher-ranking university courted me and offered me an endowed chair position that was highly attractive and which I could not refuse. However, the underlying reality of the situation was that I was more focused on escaping the goings on of others at my old place of work than I was enticed by the academic support and respect for all types of scholarship at my new place of employment. To not share these dynamics would leave out important pieces of my self-study of practice storyline. Willfully sharing "Hollywood plotlines"—when other truths exist—constitutes an ethical breach in how the researcher positions his or her self in relation to others in his/her research studies. As recently deceased Ursula LeGuin (2016) put it, "relationship among all things [are] complex and reciprocal — always at least two-way, back-and-forth. It seems that nothing is single in this universe, and nothing goes one way." (https://www.brainpickings.org/2018/04/10/ursula-k-le-guin-late-in-the-day-science-poetry/) This means we are morally and ethically obliged to show the complex back-and-forth interactions that occur between us and others and us, others and the professional knowledge landscapes in which we live and work. Otherwise, our stories are unidimensional and devoid of the subtleties and tensions (Berry, 2007) that are a given in the deeply entangled lives of teachers and teacher educators. I would further argue that the erasure of tensions and issues is as much of an ethical issue in the self-study of practice as are exposés of difficulties. Denial is highly problematic. But recklessly blowing up incidents that grab attention and increase readership are also unconscionable because the researcher has lost sight of the fact that s/he is dealing with other people's lives (one's own as well) and could negatively impact interactions in one's milieu from that point onward. Furthermore, others' views of researchers and particular kinds of inquiries could be irrevocably damaged, which is contrary to the "do no harm" principle on which the research enterprise has been founded.

3.4 Respecting Others' Rights

Others' rights to fair treatment are fortunately protected by Institutional Review Boards (IRBs), which keep universities and researchers (us) out of the courts of law. For me, IRB approvals are only a beginning step. Consideration for others' rights is inherently woven throughout one's teaching practices and one's self-study of practice inquiries. As teachers, teacher educators, and researchers, we need to constantly monitor our own and others' ethical stances. In a nutshell, ethics "are not dealt with once and for all…when ethical review forms are filled out and university approval is sought" (Clandinin & Connelly, 2000, p. 170). In my research program, I want much more than bottom-line protection for participants, those who show up anonymously in the context of my work and me as a teacher self (Allender, 2001). Undeniably, confidentiality must be honored. However, the most challenging issue

I have faced thus far in my research program is not one of outsiders figuring out who is who in the research scenarios I craft, but rather of insiders—whose views and actions are not always likeminded—being able to identify one another even when fake names and fictionalization—the subtle shifting of personal identifiers and/or situations—have been used to protect others' confidentiality. This problem arises because some evidence is historical truth (Spence, 1984): for example, I changed places of employment as I mentioned earlier or one of my female chairs quit the profession (Craig, 2010a) as I will discuss later on. However, other evidence involves narrative truths—truth like for one or more persons during a moment in time, but not true for all people in the situation because conflicting stories probably produced the tensions or discord in the beginning. The difficulties associated with truths being different from one another and their frequently being intertwined with one another can potentially create havoc in our inquiries, given our aim as S-STEP researchers is to work toward more productive practices and a more cohesive profession. Here, I am reminded of Anna Dean (Craig, 2013, 2014), the beginning teacher who quit the profession after working six years at a reforming urban campus. She did not know until after-the-fact that the experienced teachers around her felt deeply about the issues she faced as a new department member. Unfortunately, all their teaching practices were embroiled in a conflicted school milieu shaped by what some (i.e., Kelchtermans, 2005; Kelchtermans & Ballet, 2002) would consider micro-aggressive behaviors on the part of their principal and a hired consultant. In a nutshell, the experienced teachers never felt safe to voice their support for Anna in the low-trust environment in which they worked and lived. They constantly worried about someone "tattling" on them because a "divide-and-conquer" human resources strategy was employed on their campus. They felt vulnerable in a situation where Anna was at an even higher risk of losing her job than they were. While the timing of these disclosures was off (Anna learned of their support after she resigned), the revelations of which Anna became aware when she read their approved research texts still managed to soothe her anger and grief. In the end, it did not matter which experienced teacher said what and when they said it. What counted for Anna—at least—was that others ultimately understood how imperiled she was as a beginning teacher. At the same time, I, as a responsible researcher, needed to balance their accounts by further explaining that the principal and consultant traced their actions in the "brouhaha" to a different source. Their behaviors were consistent with what was spelled out in the officially authorized school improvement plan. As King (2003) wisely noted, "every action [has] a story" (p. 29), a story that resonates with what the primary research participants and/or researcher and/or readers narratively believe to be true at that moment.

As researchers, we include historical truths in our research studies (i.e., Anna Dean left the teaching profession after her sixth year of service). Those proven facts—providing they are not false news—are publicly available. Such information is documented in policy forums, meeting agendas, and news reports. However, where narrative truth is concerned, we need to take a different approach. We need to couch what we write in the fact that people are living different stories and that truths compete and often conflict with one another. As mentioned, the principal was living a story given to him by the school district and/or birthed from his frustration of being a principal for over five years and not effecting the changes he had hoped on campus. As for the staff developer, she was living the classic tale of consulting: finding something wrong with what the teachers were doing to earn her keep and generate future work. She was further guided by a story received second-hand from the principal who awarded her a long-term contract. When people live and, by association, represent stories different from our own, we need to allow them the professional courtesy of enacting a different plotline than us rather than presenting them as *ipso facto evil*.

3.5 Interpreting Actions Openly

As suggested, closed texts, which may be short-sighted and/or fraught with error and/or filled with fear, indefinitely shut down conversations. They become near-perfect examples of people "talk[ing] past, through, over[,] and under one another" (Nash, 2004, p. 15). They act as "straitjackets" or "ruling stories" that we have no choice but to live in (Conle, 1996, p. 21). This is contrary to intimate scholarship, which deals in "subjectivity and vulnerability" (Pinnegar & Hamilton, 2015, p. 185). Vulnerabilities are experienced by those known and unknown in research situations. It includes the S-STEP research niche itself because its method and focus of attention make it a "vulnerable genre." This sense of vulnerability extends to self-study of practice researcher as well because "vulnerability doesn't mean that anything personal goes" (Behar, 1996, p. 13). According to the Ancient Greeks, the civilization that brought meaning to theory and practice and justification to knowledge claims, finding a balance between the spectacle (self in the self-study of teaching and teacher education practices) and the spectator (S-STEP researcher) is not easily accomplished, given one's multiplicity of roles (Arendt, 1981) and selves. Self-study researchers need to come to grips with the fact that:

> *…interpretation in inquiries conducted within the space of the intimate are always open—in the doing, in the living, in the reporting, and in the research conversation of the community. Knowledge in intimate scholarship is developed in dialogue with ourselves, with the research literature, with our past experiences, and with colleagues and participants… Intimate scholarship is conducted in an uncertain space and is fundamentally relational…* (Pinnegar & Hamilton, 2015, p. 185)

One striking experience of this phenomenon happened organically when a diverse group of Houston-area teacher researchers met over lunch with me to prepare a presentation for a conference to be held in Quebec, Canada. Because their schools were located in a historically African American community and their school district had been one of the last to settle its federal court order for failing to desegregate properly, the teachers felt the need to share their community's story as a backdrop to their current reform efforts in the presentation they would give. The difficulty was that while all of them agreed with the historical fact that desegregation happened, their narrative truths about what happened during that highly volatile period of American history varied widely. It did not help that I was white and only had book knowledge of what occurred due to my being born and raised in Canada. When a white teacher blurted "the federal government made us do it" (which was interpreted as an excuse for what happened), it was as if a match was lit in the room and the combustion transported us back in time. The black teachers poignantly shared their wounds. They said they did not want to talk about abstract policy mandates at the conference, but about what happened in people's lives then, now, and potentially in the future. We engaged in that difficult conversation to the degree time would allow. We progressed from talking about the desegregation story to thinking with it (Morris, 2002). No planning of the remainder of the presentation occurred. The lively exchange was more important. Everyone walked away from the historical campus that day with their relationships intact and their experiential boundaries stretched through multi-perspectival knowing. The primacy of relationships (Clandinin, Caine & Huber, 2016) as part of the ethics of intimate scholarship became confirmed in that highly contested exchange.

3.6 Learning from Others

The referred-to dialogue, which was raw and riddled with conflicting evidence, forms a prime exemplar of one of the thousands of ways I have learned from teachers, teacher candidates, teacher educators, and others with whom my research and life pathways have crossed. These individuals frequently offer me sage advice. Three people in particular—two academics known to me (one female, one male), and a third, a conference keynote speaker whom I did not know—have helped me address a specific issue that I experience: my ongoing struggle to bridge the chasm between being intellectually critical and personally "nice" as a scholar. This is an ethical issue and a moral dilemma with which I imagine most females deal due to their gendered upbringings and the ongoing gendered expectations placed on their lives.

In my early years of college, I became introduced to critical theory, which helped me enormously to make sense of the inequities in the world and within my life experiences. I felt it was the missing piece in my primary and secondary education for which I had been searching. Because social studies and literacy are my content area specialties, I was assigned a critical theorist as my interim doctoral advisor. Despite my great admiration for the synergy between my advisor's talk and his actions and my personal commitment to bilingualism, multiculturalism, and social justice, values bred into the bones of most Canadians, something did not sit right with me with the full-blown critical stance. At the time, I blamed my cognitive dissonance on my flawed human character. I additionally thought the lens would destine me to live life through an a priori lens that was less-than-positive, a view that would daily clash with my gendered "self." Admittedly, there was vagueness about my misgivings as I had no words to express them fully. Then, Freema Elbaz-Luwisch (1997) introduced the field to the provocative idea of qualitative researchers "wearing their politics like clothing" as they worked to reconcile the personal and the political. Freema's contribution to the ethics of experience-based research made sense to me because I had no desire to impose my beliefs on other teachers and teacher educators when my research purpose was to champion their voices and advance our shared profession. However, it was not until Tom Barone (personal communication, 1998) spoke about critical theorists only allowing others "partial consciousness" when everything began to make further sense. This limited consciousness gave practitioners the authority to engage in sense-making of their own experiences, Tom explained, but only to a point. After that, the critical theorist steps in and informs everyone of how the world works because the not fully conscious practitioner is presumably not able (incapable?) to do so himself/herself. This was the rub with which I had been grappling since my late 20s.

As fate would have it, I ended up being evaluated by a critical theorist a few years after that, alongside the teachers involved in the reform project introduced earlier. I had signed no consent form to participate in the research because critical theorists are presumably non-participant observers. Hence, the critical researcher was never present when I interacted with the teachers. The only way they and I found out about the report was because a teacher of color accidentally discovered it online. The historically black schools were named in the document; the teachers' identities were not revealed. The same professional courtesy was not extended to me. My name and my research-intensive university affiliation were posted on the internet for the world to see.

This is when my third example of learning from others fortuitously came into play. At a qualitative research conference that I attended, a keynote speaker discussed research stance and researchers' dispositions and emotions. The following words, written as I remembered them from the talk, stuck with me, greatly informing my ethics—even as an uninformed research subject who could have shut down another university's research operations: "Even when you have been wronged, do not write bitter, angry words. No matter how justified you feel—indeed may be—you will only come across as sounding bitter and angry yourself" (Buttala, 2004). What follows is my attempt to write sensitively but critically about what I learned from the unreported violation—without even acknowledging its existence.

3.7 Writing Sensitively

Distilled to the essence, I was not upset about what the critical theorist had written about me and the role I played in the school reform initiative, despite the comments being disparaging. I recognized that if I were living my role properly I should—at the very least—be anonymously included in five schools' final evaluation reports. What was disappointing, however, was that my identifier information had been used and that reputations—my own and others (including my Tier 1 institution)—could have been damaged. But the big question hovering over the incident was how one researcher ended up evaluating another researcher—off the scene, nonetheless—and under the protection of a third research-intensive universities' human subject approval that had been granted to the principal investigator of the several million-dollar, multi-site research project. Here are selected passages excerpted from one of the high impact journal article I authored, which tangentially discussed the overarching circumstances within which the perceived ethical incident unfolded:

> But something happened when the story of the evaluation of the reform project became lived. Whether what occurred was attributable to one factor or a myriad of factors is debatable. How the circumstances unfurled could have been affected by some researchers' active competition with the principal investigator as to who would have the most authoritative word concerning the reform movement's success or failure…How the action took place could have resulted from unspoken rivalries…for the school-based educators' attention.

I then went on to pinpoint additional complexities relating to the evaluation research team members:

> What happened could have been prompted by concern over who would publish about the reform effort first, who would be the most productive, who was the most well-known…, who was most respected…, who the reform movement held in highest esteem. Who knows? But one thing is for certain: the work of the formal evaluators was positioned in such a way that it was not only able to trump the school-based educators' work, but the [formative evaluators'] work as well. Those professors involved in pure theorizing…were accorded a greater measure of authority…than those working in [Schön's] "swampy lowland [of practice]."

I then concluded with my knowledge contribution to the field of teaching and teacher education:

> It was one small leap for one or two runaway evaluators to seize the opportunity readily available to them and to use it, not only to construe the summative evaluation of the reform project as a "horse race" between the participating schools (contrary to the school-based educators' wishes), but also as a "horse race" between different kinds of evaluators (contrary to the principal investigator's desire).

This is how I expressed my truth about the unfortunate circumstance without blaming and naming others, who personally named and blamed me for the historical inequities of the majority-minority campuses in the Houston area. This is the way my best-loved approach to being constructively critical found expression in an intimate form of scholarship.

3.8 Assuming an Intelligent Reader

Research ethics and the need to write sensitively about others naturally segues us into a discussion of the importance of the ethics surrounding how we approach the intelligence of readers, who comprise yet another group of others in self-facing research studies. Tom Barone's astute comment about "partial consciousness" being given to research participants or, in my case, another researcher, similarly applies to those who read our scholarship. Do we tell readers how they should think without showing our evidence and encouraging them to draw their own conclusions? I would venture to say that is the case. However, we concurrently need to thread in our own reflections and conclusions because we do not want to be perceived as being limitedly conscious of our own phenomenon of study as S-STEP researchers. This is a delicate balancing act. Below I shine a spotlight on the conclusion from a self-study of practice chapter I wrote in a book edited by Lynette Erickson and Nancy Wentworth. The chapter's topic was a self-inquiry I undertook of the (US) National Council for Accreditation of Teacher Education (NCATE) review process that occurred in my former college several years ago. For readers' information, NCATE was the accreditation and review process that preceded the Council for the Accreditation of Education Preparation (CAEP) process that currently exists in the US. After each sentence in my highlighted excerpt, I italicize the unspoken conversation in which I was engaging my reading audience.

> When push came to shove, I came to understand that responsibility for teacher education solely resided with the Department of Curriculum and Instruction and that other departments viewed the teacher education enterprise as less scholarly–possibly unscholarly?– and the work of other people, although faculty members in other departments obviously contributed courses and instructed preservice students who would soon be practicing teachers.

When the NCATE reviewers invited members of our college to participate in focus group discussions, faculty from other departments said that they did not know anything about teacher education and that my department was not forthcoming about sharing information with them??? They also mentioned that our scholarship was not like their scholarship and that we were less productive. I used the word, other, intentionally in this sentence because I felt "othered" by the comments. I used the word, people, because I wanted readers to sense that my academic counterparts did not see faculty in my department as fully fledged professors with well-established research agendas of our own, despite some rather impressive Web of Science and Scopus data posted online and included in the review team's information packets.

> A great deal more could be added here about the deep-rooted, highly entangled hegemonies present in Colleges of Education, but I leave it to readers' informed imaginations to follow my drift.

Here, I directly summoned readers' intelligences. I indicated that they would not need me to elaborate other hegemonies present in colleges of education because they live and work in similar places. My mention of "drift" was an oblique reference to the "breadcrumb trail" I had left throughout the chapter which I anticipated that my readers had followed.

> Suffice to say, challenges faced by teacher educators emanate as much from within the buildings where they work as they do outside of them in the broader university context and community at large. (Craig, 2010b)

To end, I reinforced that issues experienced by teacher educators traced to sources both outside and inside the building. My self-study of the NCATE review specifically brought this dynamic to the forefront for discussion.

3.9 Living with the Consequences

Where the above book chapter was concerned, the publisher—at the very last minute—required two release forms to be signed: one by me, which was a standard author release, and another by my institution, which was an out-of-the-ordinary request made of all chapter authors. Before the request came, I had already appended the following footnote to my study on my own accord:

> This chapter is based on the personal experiences of the author and does not necessarily represent the views or opinions of the institution, individuals, or agencies identified in this work. This chapter was written for the purpose of understanding the impact of accountability on the author's teacher education practices and was not meant to be critical of other's practices, roles, and behaviors within my institution.

The upshot of my chapter contribution was that my chair quit the profession in the aftermath of the NCATE review when the leader of another department was promoted to the dean's office on the back of my chair's labor and my department's successful NCATE outcome. To my way of thinking, she left the table—never to return—because "respect [was] no longer being served" (Edwards, 2018, p. 133). Hence, I no longer had a department chair who could vet my chapter and permit it to be published. However, I did have an associate chair who had walked alongside my department chair every inch of the way and who was chagrined about her maltreatment and her subsequent departure from the profession she loved. Fortunately, he was also one of two handfuls of faculty members in my department who knew that I was conducting a self-study of practice on the NCATE experience. Hence, my approaching him for signature authority did not come as a complete surprise. He had already informally read ongoing versions of the chapter as a trusted colleague. Hence, the questions he asked of me were procedural: (1) Did I have evidence to support the claims I had made? (2) Would my scholarship positively inform teacher educators, colleges of education and policymakers? I solemnly answered yes on both accounts. Where the first query was concerned, I indicated I had more than three pieces of evidence—involving different sources and research tools—for each of the assertions made in the chapter. As for the second question, I replied that my self-study of practice makes visible the many ways that teacher education, teacher educators, and teacher candidates could be better supported and offered insights into different approaches to accreditation that could be imagined. I concluded our discussion by declaring that I stand by my work and that I would take full responsibility for any untoward consequences resulting from it or any of the other pieces of scholarship generated by me while a member of my college. He then signed the form. To date, no repercussions arising from that chapter or any other pieces of my published research have resulted.

3.10 Concluding Statements

Having discussed eight sub-themes relating to others who appear in our self-facing inquiries, I will end this chapter by discussing two longstanding issues that researchers conducting S-STEP and other "practitioner-owned" (Vanassche & Kelchtermans, 2015, p. 508) forms of inquiry face. The first is the perennial challenge of reconciling the one with the many. This concern ironically works both ways. Do the experiences of one teacher and/or one teacher educator have transferability to other teachers and/or teacher educators? Also, can one "other" be representative of many others in scholarship of a personal variety? If so, how can we demonstrate these associations in ethically and morally responsible ways? Then, there is the second problem that has been swirling around for over a decade. The issue has to do with the accumulation of self-studies (Zeichner, 2007). While it is possible for self-study of practice researchers in one institution (i.e., East, Fitzgerald, & Heston, 2009; Clift, Brady, Mora, Choi, & Stegemoller, 2005) to stockpile their research studies and to deliberate shared themes over time, not all S-STEP researchers have the luxury of colleagues who are co-researchers with synergistic research interests. As a single author and co-author, I have taken two different approaches to addressing this issue. I have respectively combined the findings from several of my qualitative studies having to do with the common themes of metaphors (Craig, 2018) and embodied knowledge (Craig et al., 2018b). The former article accumulated research I had conducted over the course of my career. The latter article's inter-institutional, interdisciplinary, cross-cultural, and transnational findings involved deliberations with diverse researchers in the primary studies in the synthesis of the literature that resulted. Where qualitative research is concerned, these three possible approaches have worked because the researchers initiating the inquiries have remained part of the conversation and have a significant say in what subsequently happens to their storied data when the research syntheses are produced. A further option would be for a group of S-STEP researchers to take up the same research query from the outset with the intent of accumulating studies and making a larger contribution to the field of teaching and teacher education (Craig & Curtis, in press). This seems to me to be how the International Forum for Teacher Educator Development (InFo-TED) (Vanassche, Rust, Conway, Smith, Tack, & Vanderlinde, 2015) is producing and amassing studies. In the final analysis, while S-STEP researchers have made progress toward addressing the research accumulation criticism, the underlying fact of the matter continues to exist. It is utterly impossible for the self-study of practice community to conduct meta-analyses like quantitative researchers do due to the personal involvement of researchers/research teams and the nature of the human subjects agreements that have been struck. This, however, does not diminish the fact that self-facing inquiries continue to be important because they provide microscopic views of a field typically viewed and evaluated in telescopic ways. Therein lies the beauty—but also endless sources of ethical dilemmas swirling around the self and other/s, which I have illuminated in this chapter.

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Chapter 4
Confronting the Ethics of Power in Collaborative Self-Study Research

Alexander Cuenca and Meredith Park Rogers

4.1 Introduction

Despite the focus on exploring *self* in self-study research, all forms of practitioner-researcher are socially located. Consequently, self-study is as much an exploration of the self, as much as it is of the not-self—the various other individuals that interact with a practitioner-researcher at any given time during a study (Hamilton & Pinnegar, 1998). Conducting research about the self and interacting with others inevitably leads to ethical questions about issues such as confidentiality, informed consent, and the nature of assent. Within collaborative self-studies, additional interpersonal ethical tensions arise concerning issues such as fairness and equity.

In this chapter, two teacher educators explore the knotty ethical tensions that existed when conducting self-study research with colleagues. We situate our perspective on ethics through the lens of power. According to Canella and Lincoln (2011), the ethics of social science research requires the cultivation of a consciousness that is aware of the sociopolitical condition and involves "engaging with the complexities of power and how it operates in the social order" (p. 84). For self-study research, questions of ethics must also be framed by the recognition of power.

We begin this chapter by situating our perspective on ethics and power in self-study by reviewing the kinds of ethical questions about human dynamics, friendships, and professional status that self-study research has already addressed. Then, we move into two vignettes that illustrate the role and operation of power within these fields. Finally, we conclude with suggestions for collaborative self-studies on

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addressing the ethical tensions that emerged during our separate studies. Ultimately, we believe that the vignettes in this section can teach us about the unique ethical complications that emerge during self-study research and the necessity to anticipate how these complications influence not just the empirical product, but perhaps more importantly, our professional and personal relationships.

4.2 The (In) Visibility of Power in Self-Study Research

Foucault (1998) argued that "power is everywhere" and "comes from everywhere" (p. 63). Challenging the notion that power flows hierarchically, Foucault conceptualized that power circulates, and flows in all directions. From this perspective, all social interactions are sites where power is enacted and contested. Yet, given the social location of self-study research, those who employ this methodology rarely make the *circulation* of power visible or open to inspection. Most often, power in self-study is visible as a hierarchy. This is understandable, given that teacher educators operate within institutions where the distribution of power is unequal. As such, the most robust area within the self-study research landscape that acknowledges power are studies that address institutional power. The academic institution, with its own landscape of interconnected power relationships, implicitly and explicitly works to govern the actions of teacher educators and teacher candidates. Without careful attention to the dynamics that exist within the architecture of power in a university classroom, teacher educators can act in ways where power is brandished in ways that can intellectually and/or socially harm candidates.

Rice (2017) offered a good example of the possible ethical dilemmas that arise for teacher educators exerting institutional power. In his study, he explored an interaction with a student in an online course concerned about the grade she received for an assignment. Rice responded by indicating his rationale for the grade, and the student once again disagreed with his assertion. He shared in his study, not only the frustration with the episode but also a response he wrote, but did not send that expressed his frustration with the student and the quality of her work. Instead, he resent to the student the original email and the rubric. In exploring his reasons for not sending the email, Rice wrote, "I did not send the email because I did not believe it would support the relationally educative environment I wished to create" (pp. 92–93). Rice recognized that in order to maintain a positive experience, "the teacher forgoes the position of power and takes up the position of more capable other" (p. 96). From this ethical stance, Rice rationalized that with this particular situation:

> Power is not about being in control or having authority over students, something I do not feel I was able to communicate with my disgruntled student. I worried that she saw me as wielding power over her where I was simply attempting to act as the more capable other, helping, and encouraging my online student to successfully complete the assignment… (p. 96)

For Rice, disrupting the perception of a positive educational experience created an ethical dilemma related to an institutional identity that granted him the unrestrained power to grade and respond to his student as he wished. In aligning the principle of a positive educational experience with his conduct as a teacher educator, Rice was able to resolve this ethical tension. This study is illustrative of how the concern over beliefs and values "alignment" often highlighted in the self-study literature also act as wonderings about the ethics of deploying an institutional identity that is complex, context-specific, and undefined (Berry, 2007; Bullock, 2009; McAnulty & Cuenca, 2014).

Another area where the relationship between power and ethics is addressed in self-study research is during collaborative work. A common configuration among self-study researchers is as critical friends. The use of a "critical friend" is a common practice within the methodological tradition of self-study research that offers both professional and empirical benefits. As Berry & Crowe (2009) concluded, "when colleagues share critical conversations about practice, new possibilities for practice can emerge, as well as new ways to analyse and respond to problems" (p. 31). Additionally, critical friendships help researchers rethink values, overcome prejudice, and consider the study of practice holistically (Kroll, 2005; Loughran & Brubaker, 2015). Although critical friendships are additive to self-study research, depending on the nature of the friendship, they also come with a series of ethical tensions related to power differentials that must be navigated between the friends.

In some critical friendship studies, the dyad are colleagues who work in different institutional contexts. For example, Schuck and Russell (2005) examined the nature of a critical friendship while working in Canada and Australia respectively. In their study, they revealed some of the problematic assumptions that existed in the formation of the friendship, such as shared expectations for the work of a critical friend and the status differential between the friends. The differential that often exists between friends is often the most complicated ethical terrain to navigate. In the case of Russell and Schuck, the differential was experienced mostly by Schuck who saw herself with relatively lower status because of differences in academic rank between Australian and Canadian institutions. The analysis revealed that these differences were distant or invisible to Russell, but were important to Schuck as she questioned the ethical propriety of critique across friends she perceived were of different of unequal status.

Other critical friendships feature efforts to harness the professional development of self-study. However, like Schuck and Russell, status differentials within critical friendships led to some ethical concerns about the circulation of power. One example is Butler and Diacopoulos (2016) who engaged in a joint exploration of student teaching supervision through a critical friendship. Their study featured a similar faculty/graduate student dynamic. They concluded that despite having a good working relationship prior to the collaboration, "that relationship consisted largely of the traditional advisor/advisee and teacher/student roles. If we were to find success within our critical friendship and co/autoethnographic work, we had to learn to navigate the tensions that would inevitably emerge." Ultimately, Butler and

Diacopoulos revealed that they had to work slowly and intentionally to overcome the ethical dilemmas of power inherent in an imbalanced critical friendship.

Beyond the dyad configuration, collaborations in self-study research also feature groups of faculty working collectively on a common empirical goal. These collaborations have generated insights into how teacher educators can better understand their professional identities, support personal learning, and engage in systematic program reforms (e.g., Dinkelman et al., 2012; Taylor, Klein, & Abrams, 2014). Although collaboration studies also feature status differentials, the egalitarian nature of the collaboration helps mitigate the ethical tensions related to the enactments of power. For example, Warren, Park, and Tieken (2016) explored the nature of a collaboration between faculty and doctoral students to produce community-engaged scholarship. In the cultivation of this community-based stance toward empirical research, the team learned critical lessons related to power and ethics. More specifically, the members of the team had to learn how to be acutely aware of the power dynamics within the collaborative, "whether created by student/faculty status, years of research experience, or fluency with a particular idea or understanding." Members had to establish norms such as collaborative decision-making in order to actively "equalize those power differentials in order to ensure that all parties have an authentic voice in decisions, from making choices about research design to making meaning out of data" (pp. 253–254).

Similarly, Chryst, Lassonde, & McKay (2008), three untenured professors in the same institution collaborating on developing teacher candidates as reflective practitioners shared the kinds of tensions that existed when working together. In particular, they noted how initially, each researcher was certain about their perspective on the ethics of classroom conduct and the rigorous classroom, "and literally brought to the table a shield of literature to protect her positions." With a similar status position and a common research goal, the ethical questions for this collaboration centered on negotiating trust between the members of the group. As they navigated these differences through dialogue, they began to examine the nature of their own certainties around ethics and rigor, and "began to carefully consider the consequences of our students who do not conform or sway toward our particular belief system" (p. 51). Ultimately, the trio found collaboration beneficial and was able to productively work around their ethical differences.

However, the egalitarian spirit of collaborative studies do not necessarily lead to the resolution of ethical dilemmas. Allender and Taylor (2012) detailed incidents within a group of collaborators conducting a self-study focused on exploring the teacher education literature. Because the contributions and responsibilities of each author in the study were not clearly defined from the onset, there was an escalating conflict about what counted as participation in the study and what data could be used without the attribution of the researchers/participants. As a result of this conflict, some of the researcher/participants were bullied, felt hurt, and became disillusioned with the academic enterprise. The authors concluded that the inconsistent perceptions of ethical behavior among this group of academic collaborators fostered not only a breach of academic ethics but also interpersonal ethics. Ultimately then, this study raised important questions for collaborations in self-study regarding the ethical application of academic publishing principles to self-study research, what counts as a substantive contribution within a collaboration, and the ethical response to perceptions of injustice.

Each of these studies make visible the ethical dilemmas related to power as a hierarchical concept. However, there are few studies that acknowledge the circulation of power within the status differentials that appear within the power architecture of institutions in higher education. One of the few examples is Milner (2010), who studied how his identity as a Black teacher educator influenced his preservice teacher candidates. He recognized that although he clearly had power as professor in the course:

> ... my students in the class had power (by virtue of their skin tone) that could easily override my power. A simple visit to the dean's office could make the dean skeptical about me or possibly even lead him or her to think I was a racist because I made some of the students feel "intellectually or socially uncomfortable." Moreover, they had the power to drop the course and to give me low teaching evaluations. Also, the students had the power to leave that classroom context and go into society—even the hallway—and regain their power and privilege. They had power because they were White. The students had the power and the privilege to "tune me out" or to counter my every position. (p. 601)

Milner recognized how his natural and institutional identities as a Black teacher educator complicated the ethics of challenging students' hegemonic perspectives. Ultimately, he mitigated this concern, because after sharing his story, some of his students began to share their own stories that pointed to race, racism, and inequity. He saw that his telling "seemed to have broken down some barriers...and students became willing to engage in the intellectual work necessary to learn more and to become more knowledgeable" (p. 601).

In order to fully recognize the range of ethical dilemmas that are related to power within self-study research, it is critical for practitioner/researchers to make visible the circulation of power, and not just power as a hierarchy. In the following sections, Meredith, a science teacher educator, will share her experiences collaborating with an academic peer and shared graduate students, raising questions about the various ethical questions that emerge from these different relationships. Afterward, Alex, a social studies teacher educator, will discuss the dynamics of power involved in apprenticing graduate students into self-study research, and the challenges of maintaining authenticity and criticality as a prospective gatekeeper to the methodology. Ultimately, these narratives shed light not just on the nature of the differentials that exist during the teaching/conduct of self-study research, but how power tends to circulate across status differences.

4.3 Meredith's Story: Learning How Power Circulates as Different Needs Arise

My story begins with deciding to include self-study research into a doctoral seminar that I developed for mathematics and science education doctoral students. At the time, there were nine doctoral students enrolled, four from the mathematics education program and five from science education. Each of the nine doctoral students were in their first or second year of the program and as such were just beginning to teach courses in our preservice teacher program. The preservice courses varied from content for teachers, methods of teaching, to field supervision. For the doctoral students, this shift to teacher education was very new, as some had come from teaching contexts that were not K-12 classrooms, so the thought of devoting time to think critically about pedagogy was new. Therefore, I thought introducing them to the field of self-study research would give them the space to think about the development of their own practice while simultaneously engaging in the reading about others' self-study experiences. In our doctoral seminar, we read and analyzed several self-studies examples, some associated with the doctoral students' content areas and some not, as well as foundational pieces such as LaBoskey's (2004) chapter. Throughout our discussions of these articles, I asked the doctoral students to think about how the authors were articulating problems of practice, or assumptions in their thinking about teaching, that possibly relate to what they are experiencing in their early stages of their program. The final component of the graduate seminar required the doctoral students to prepare a self-study research proposal to guide them in exploring and understanding some aspect of their developing practice as teacher educators. I advised each student with written feedback and one-on-one discussions about their ideas. We focused these conversations on understanding the purpose of what they wanted to explore about their practice and the questions they were asking to guide them in this reflective journey. We made sure to keep the focus on the *self,* but with an understanding of the importance of considering the participatory role of others' (e.g., students, peers) in the reflective journey.

At the conclusion of this course, three students approached me to ask if I would continue working with them as they put their proposed self-studies into action. I eagerly agreed, excited about the opportunity to work with them and learn through their experience. However, at the time I remember thinking—what is my role here? Am I their teacher still or a peer? What is the relationship of our collaboration now that we are no longer in class and they are approaching me to participate in this reflective process. At the time I did not have any answers to these questions, rather I decided to let things play out, see how they would naturally unfold as the graduate students pursued their own self-study research. In other words, how would their needs direct the power shifts in this collaboration?

We decided to call our group the *Community of Practice for Self-Study (COPSS)*. I also suggested to the three graduate students that it might be beneficial to ask Matt (pseudonym), a faculty member in mathematics education, because he and I had recently been discussing how we are supporting graduate students across our two program areas and the department with respect to their knowledge and abilities in becoming teacher educators. Additionally, the contexts for the graduate students' self-studies were math and science elementary methods courses, which were taken at the same time within a semester. Matt, an assistant professor at the time, agreed, and so another status level was added to the mix. At the time, I recognized and journaled about this status difference—as a tenured, associate professor I was wondering how Matt's and my relationship was going to be perceived by the graduate students? And perhaps equally important, how did Matt view our collaboration as the two faculty members of the group? These questions and others associated with understanding the power dynamics of COPSS lead me to conducting my own self-study as Matt and I worked with the graduate students on their self-studies. I presented on my own self-study experience at the 12th Castle Conference (see (Park Rogers, Jacobson, Allen, Borowski, & Roy, 2018), while supporting others to learn about and conduct their self-studies (see Allen, Park Rogers, & Borowski, 2016; Roy & Park Rogers, 2016).

I felt shifts in our power dynamic occurring early on and attribute it to several things: (1) the initiation of self-study being a course assignment rather than a self-awareness of constraints or problems of practice, (2) the students viewing me as an expert in self-study when I myself felt like a novice, and thus perhaps a bit of a fraud, and (3) serving multiple roles in relation to these students development as teacher educators. For example, for two I was their major advisor for their Ph.D., I served as a critical friend individually and within the COPSS setting (so dual critical friend roles), and I was also the course coordinator (or co-coordinator) for the courses that the doctoral students were teaching in, so I had some investment in the structure and learning experience the students were having in the course as well. I was constantly struggling with the power structure that playing all of these roles at once may have had. How could I be a non-judgmental, supportive, but challenger of their ideas when I was connected to the development as teacher educators in so many ways? What should be the boundaries of my involvement (or should there be)? At what point does my position of power as advisor/mentor/teacher get in the way of these students truly diving into understanding the reasons for their pedagogical decision-making and their willingness to take the risk in confront these reasons. If they see me as their "teacher" or the "expert" how do I ensure the self-study process is being internalized and driven by their own natural curiosity about the craft of teaching teachers, and not what they think is 'required' of them.

Reflecting on what I learned from this experience the image of an infinity symbol comes to mind (see Fig. 4.1).

I view our COPSS group, where we shared about our collective experiences with self-study, as the intersection where the shifts in power often occurred. It was during these group sessions that I was often playing multiple roles of mentor, advisor, program coordinator, collaborator, and learner. However, I believe it was this wide spectrum of roles from one of power (mentor or advisor), to co-inquirer (collaborator), to learner that helped me to navigate through the power differentials that could have potentially stifled our relationship. Recognizing the need to conduct my own self-study while working with my students helped me to keep grounded in making assumptions about my own work, and thus their work as well. As one of the doctoral participants explained, "it was evident you were experiencing self-study with us". By positioning myself in this role of experiencing the process with them I believe I was able to move through the intersection of power I initially felt at the beginning of our collective experience.

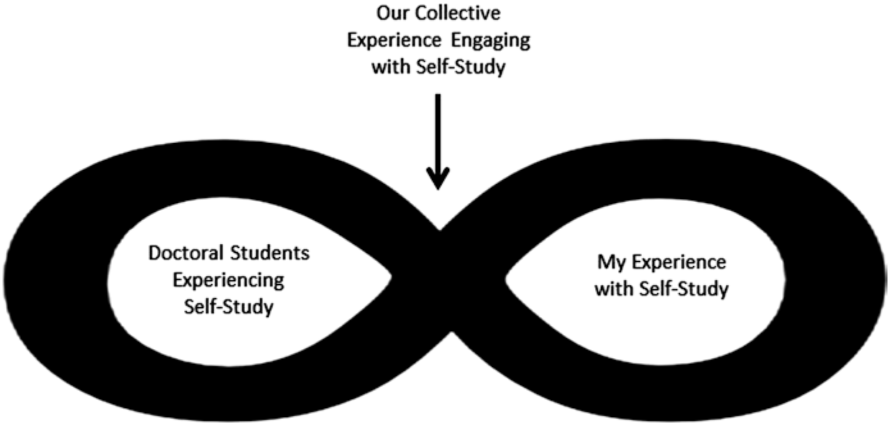
Our Collective Experience Engaging with Self-Study
Doctoral Students Experiencing Self-Study
My Experience with Self-Study

Fig. 4.1 The intersection of power shifts

4.4 Alex's Story: Revisiting a One-on-One Collaboration

My story is much like Meredith's: navigating the ethical responsibilities associated with mentoring emerging teacher educators into the profession through/with self-study methodology. However, my story focuses on a one-on-one collaboration with Joe, a graduate student during my first few years as an assistant professor at a previous institution. Arguably, in a one-on-one relationship, the dynamics of power can be more palpable. Being alone in deploying and receiving power creates both different pathways for power to circulate, and also tends to mask power more creatively. Joe was assigned to help me with my research agenda and instructional responsibilities in social studies education. After a few semesters of working with me as a graduate assistant in my social studies methods course, I felt that Joe was ready to take on the mantle of the elementary social studies methods course.

In order to mentor Joe through his initial teacher education experience, I suggested that we conduct a self-study that examined his emerging identity. I was committed to mentoring Joe during the semester, and developing a few guiding questions and prompts during our mentoring debriefs seemed mutually beneficial. For professional purposes, this seemed like a win-win. I could mentor Joe through a teacher education experience and also share self-study as a research methodology. In fact, much of the self-study literature heralds the "professional development" aspect of self-self-study research (Swennen & Bates, 2010). So, I thought, what a wonderful way to guide Joe through this initial process. Intentions aside however, the initial proposition itself was shot through with power. As his advisor and mentor, with relatively more power and teacher education experience, I asked him to be openly vulnerable about entering an unfamiliar space and uncertain territory, and then I asked him to record those vulnerabilities so we could share them with the world at some point in the future. In short, in my zeal to be efficient, I co-opted his experience of learning to be a teacher educator.

In spite of (or perhaps, because of) this exertion of power, Joe agreed to the mentoring/study of his work as a novice teacher educator. During the semester, we met six times, and engaged in hour-long conversations where we discussed the struggles and challenges that Joe faced in his elementary social studies classroom. Because I cared for Joe as a person first, and a teacher educator second, I always did my best to frame our discussions as constructive and friendly. Often, Joe shared some of his insecurities as a new teacher educator, and the practical and pedagogical challenges he faced as the sole instructor of record in an elementary social studies methods course. I tried to both share some of my own insights about the development of preservice teachers, some of the gaps I observed in the overall curriculum of the elementary teacher education program, and a lot of "trust the process" advice, where I tried to praise Joe's practice, but also understood that he probably wouldn't see the dividends of his practice until the end of the semester. At the conclusion of the semester, we transcribed our critical friend conversations, and along with other data sources such as reflective journals and course materials, we generated a series of findings around Joe's emerging identity as a teacher educator, and produced a manuscript published in *Studying Teacher Education* (McAnulty & Cuenca, 2014).

Looking back at that manuscript, power absolutely confounded the ethical positions we took toward our mentoring/research collaboration. First, *my* ask to conduct a self-study *of Joe* itself was dubious, because the decision to conduct a self-study should be up to the individual. Certainly, a mentor can encourage self-study for new teacher educators. The personal practical knowledge that self-study methods surface is important for novice teacher educators. However, that should have been Joe's decision to conduct a study of himself, and the invitation to serve as a critical friend should have come from him, not my suggestion. In the manuscript, Joe was forthright about the trepidation he felt as a novice teacher educator. He noted, "Although I was happy to take on a new assignment, I also experienced significant feelings of doubt during the intervening summer months...even shadowing Alex for one year seemed like an insufficient training" (p. 40). This was a sentiment shared with me during the summer months when we discussed the upcoming semester. Yet, it was a sentiment that I failed to connect with the prospective vulnerability of self-study research. Instead, I assumed that the source of these feelings of uncertainty were the same that most teacher educators have when they approach a new semester or new course.

Second, despite my belief that the duality of my roles as a mentor and critical friend to Joe were balanced and mutually beneficial, in fact they were not. During moments when Joe was expressing uncertainty with his practice, my role as his mentor allowed me to ignore the power I was exerting as a critical friend working with him on a self-study of his practice. I found his expressions of doubt honest, but failed to see them as products for the tape recorder that was blinking red during our conversations. When I shared my thoughts on his stories of the challenges and opportunities he faced teaching the social studies methods course, I was free to comment on his beliefs, pedagogies, and struggles. In the midst of those conversations, I shared my own struggles with him, but those were not on empirical display. As a result, my efforts to mentor Joe genuinely through his challenges were stunted because he constantly had to process my words and responses as both a mentor and critical friend, responding to his pedagogical development. Regardless of our friendship and shared belief in the power of reflection to generate knowledge, we were still in an mentor-mentee relationship, and I recognized that Joe was selective in the kinds of challenges that he faced and he made visible for us to discuss. As I noted in the manuscript, although I believed that Joe was honest and forthright during all of our critical conversations, "a more equal power dynamic within the critical friendship could have helped him sort through a different set of influences that were challenging to discuss because of the imbalance created by our positioning" (pp. 48–49).

From an academic standpoint, the ethics of our study were sound. There was consent, we protected the anonymity and confidentiality of those that surrounded the study, and we did not use any outwardly deceptive practices with each other as researcher/participants. Also, the collection, analysis, and publication of the research were conducted using ethically sound principles. Moreover, I think Joe was honest in his assessment that the study ultimately helped him reflect on aspects of his identity and development that would have not otherwise been possible without the empirical lens of self-study. As a result, I still stand by the benefits of the study and its possible contributions to emerging teacher educators and the research literature on novice teacher educators. However, the framing of the study is itself, what happens "behind the scenes" even when using a methodology as transparent as self-study is where questions of ethics emerge. When is it right for a mentor to suggest self-study? Should a mentor serve as a critical friend? What are the norms to discuss ethical tensions within an imbalanced collaboration? What are the lost professional and empirical opportunities in an imbalanced self-study collaboration?

Like Meredith's story, I don't believe that there was ever a time when power was not circulating in our relationship. Yet, my position in the collaboration was more encumbered with power, so the ways in which it circulated looked slightly different. Unlike Meredith, I wasn't actively participating in the act of self-study. Therefore, the duality of my role as mentor and critical friend most likely created moments of pause, redaction, and silence for Joe. The unspoken awareness that we shared of the inevitable production of our conversations for public consumption meant that the only way for Joe to exert his power was through the selectivity or absence of the words he expressed in our conversations. In short, power was made invisible by good intentions. We entered the collaboration in good faith, but the imbalanced conditions of power led to conduct governed by questions of vulnerability, judgment, and susceptibility. As self-study researchers engaging in collaborative research characterized by imbalanced relationships, the ways in which the invisibility of power governs our actions must be actively considered, even if they ultimately stay "behind the scenes" during the production of research.

4.5 Attending to the (In)Visibility of Power in Self-Study Research

The self-study scholarly community has consistently demonstrated the benefits of collaboration. Working with colleagues to empirically interrogate questions of practice has led to important outcomes such as intellectual connectedness (Hug & Moller, 2005), the reframing of assumptions and beliefs (Weibke & Park Rogers, 2014); and substantive program improvements (Cuenca, Dinkelman, Schmeichel, Butler, & Nichols, 2011). Yet, self-study collaborations also have a prospectively ethically challenging aspect when colleagues are imbalanced by power and status. Although some researchers have gently raised the ethical issues that emerge during a collaboration (e.g., McDonough, 2015; McGinn, Shields, Manley-Casmir, Grundy, & Fenton, 2005), more attention needs to be given to the ways in which power shades the ethics of engaging in collaborative self-study research.

Perhaps the call to further explore the ethical questions of power in collaborative research is more pressing because of the developmental allure of self-study research. In both stories, the intent to engage in self-study research emerged from earnest efforts of faculty to acculturate prospective teacher educators with the reflective mindset and empirical tools of self-study that advanced them both as researchers and practitioners. Ostensibly, socializing graduate students into an academic field is what mentors ought to do. For both of us, teacher education is at the core of our identities as scholars and practitioners. Therefore, preparing doctoral students for academic life also means cultivating a concern to attend to issues of the pedagogy of teacher education and the complexities of teacher preparation. However, our earnestness as faculty should not serve as an alibi for actively recognizing the conditions that power imbalances create. The personal and professional transparency that self-study demands must be framed through an ethic of care that is constantly monitored.

Moving forward, our stories provide a few lessons for collaborations that feature imbalanced status configurations. First, when sharing an affinity for self-study research with colleagues or graduate students, the provocation to “study this” or “conduct a self-study about that” should be weighed against the possible ethical implications that exist when working within an imbalanced relationship. What kinds of pressure are those with lesser status under the impression that a provocation is a directive? What are the demands of vulnerability are shared in the collaboration? Are the expectations within the collaboration distributed equitably? If our mentees or graduate students coming into the practice of self-study because they are “encouraged” or are completing a program requirement, is the self-study authentic?

Both stories illustrated how different status configurations of collaborations (one-on-one or a mixed group) led to ethical questions of the morality of conduct with a power differential. More specifically, when working with graduate students, how should faculty mentors navigate the distinct ethical questions that arise in mentoring teacher educators and teacher educators learning to be teacher educators through self-study? As Brandenburg and Gervasoni (2012) suggested, the ethical implications in self-study research are not always obvious in advance, since “much of what occurs in self-study research is in response to unfolding insights” (p. 164). Consequently, engaging in a self-study collaborations featuring power imbalances also requires responding to ethical questions that emerge from unfolding insights. We both questioned the forthrightness of our collaborators during our studies, not because we mistrusted their character, but because the architecture of power inherent in the collaboration gave us pause. For faculty who serve as mentors of prospective teacher educators, the nature of self-study research means that there is a constancy of ethical questions that also unfold in real time.

Another lesson for collaborators, and more specifically, the collaborator(s) with greater relative status, is to heed the ways in which power circulates within a relationship. There must be an intentional stance on the part of this collaborator to be attuned to implicit and explicit acts of resistance, and anticipate the ethical positionality of the other. Despite the challenges we raised in this chapter about our work with graduate students, these collaborations are necessary in order to apprentice the next generation of teacher educators (Abell, Park Rogers, Hanuscin, Lee, & Gagnon, 2009). Moreover, even collaborations among institutional peers often feature different kinds of power and status differentials. Our stories illustrate how alibis such as “good intentions” or “mentoring” can prevent individuals from ethically considering others. Consequently, it may become easy to overlook the gestures, actions, and words that those with less power in a relationship signal or exert.

In order to mitigate some of the unfolding ethical challenges that emerge during collaborative efforts, McGuinn et al., (2005) suggested the co-creation of a statement of principles to help guide the collaboration. The creation of guiding principles about issues such as authorship, roles, responsibilities, and mechanisms for group accountability helped McGuinn and colleagues enact a “living ethics” that guided their contributions, participation, discussions, and relationships during the study, which led to a healthy, respectful, and ethical collaboration among researcher/practitioners. However, even this co-creation must also be cognizant of the ways in which the dynamics of power confound negotiation.

To make power truly visible self-study collaborations, particularly those characterized by status differentials, must be framed by an ontology of interpersonal care. An ontology of interpersonal care begins with the premise that humans are social beings, and that individual actions of moral significance influence and impact others. When humans are viewed as relational and socially interdependent, compassion and empathy are prioritized in the relationship over independent moral reasoning. Thus, from a care standpoint, the circulation of power is constantly made visible within a collaboration because of the need to be empathetic toward others. For the collaborator(s) with more power in a relationship, actively embracing interpersonal care means constantly attending to the relationship and considering whether actions are creating inequitable or ethically ambiguous conditions. As Noddings (2002) claimed, we cannot consider questions of justice without developing a theory of care. While not providing a rubric for determining moral action, if collaborative efforts are framed through an ontology of interpersonal care, this serves as a guide for action as power circulates within a self-study collaboration.

Although writing about the supervision of student teachers, and not a collaboration, Trout (2013) offers useful insights into how an ontology of interpersonal care reframes the nature of relationships characterized by a power differential. She notes that when student teacher supervisors engage in an ontology of care, "they actively consider different perspectives because caring requires understanding other's views...the interest and motivations of others...and builds upon these to guide the learning process" (p. 77). When prioritizing care for other individuals in a collaboration, questions about "what to do" become reframed from the perspective of the other. As such, power becomes visible and accounted for as each actor attempts to care for the other. Given the ubiquity of collaborations in self-study research, our empirical community would benefit from efforts to make power more visible both during the collaboration and in the reporting of the collaboration.

4.6 Conclusion

In one of the few texts on the ethical issues that face practitioner research, Zeni (2001) provides a guide for ethical decision-making. Under the category of relationships, she writes the following question for researchers to consider: Analyze the power relationships in this group. Which people (e.g., students, parents) do you have some power over? Which people (e.g., principals, professors) have some power over you (p. 159)? In essence, our chapter turns this guiding question inward, and asks self-study researchers engaged in a collaboration to ask the same kinds of questions: Who do you have some power over? Who has power over you? With those answers in mind, we ask self-study researchers to frame their answers through an ontology of interpersonal care. Given the circulation of power, how can self-study researchers care for others within a relationship? What do silences mean? Are there gestures or actions that are signaling the inequitable exertion of power? Moreover, how can we make the attentiveness to power within a collaboration more visible in our actions during a study and in the production (e.g., manuscript) of a study?

As faculty who believe in the power of self-study research, we will continue to mentor, advise, and teach courses that speak to the developmental and empirical importance of self-study. However, reflecting on our stories of collaboration, there are moments during the unfolding nature of self-study research where ethical questions predicated by power were ignored.

Ultimately, we believe that reflecting on our stories about power dynamics during collaborative work will help us become better mentors, advisors, and collaborators that actively acknowledge the circulation of power. Likewise, we hope that the stories in this chapter will motivate readers to engage in collaborations where power is visible and interpersonal care is prioritized.

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Chapter 5
Navigating a Mirror Maze While Managing to Jump Ethics Hurdles

Kirsty Farrant

5.1 Introduction: The Path to Self-Study

In this section, I begin with a narrative that introduces the path I took to using self-study as a methodological approach. In 2009, I was the head of Science in a mid-sized urban secondary school in New Zealand. At that stage, I had been teaching for 10 years across three secondary schools and had always been self-motivated to extend myself beyond being a classroom teacher. Throughout my career in schools, I had held numerous leadership positions including dean,[1] a professional learning leader, a mentor, and a head of a Science Faculty in a school. When I had started my teacher education in 1998, I had never intended it to be my "forever" career and after 10 years, I had given myself all of the challenges I could and I was at a crossroads. I had no idea where to go next.

My work life was busy but lacked some of the academic challenge that I was beginning to crave. I enrolled in a Doctorate in Education (EdD) without really thinking through the level of commitment I was making to study, while continuing to work fulltime and run a busy faculty.

The EdD required 2 years of coursework before requiring students to commit to a thesis topic. I had a loosely formed idea about doing my thesis on something to do with socioscientific issues in the Year 13 Biology programme in which I taught. In the interest of efficiencies, as best I could I targeted my coursework assessments in this direction, and ended up focussing on informal reasoning. I kept coming back to the fact, however, that this was a very theoretical area, and I was determined to do research embedded in practice. At this stage, I was really struggling to see a path

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[1] In this context, dean refers to a teacher holding significant pastoral care role in addition to their teaching role.

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through this dilemma. I wanted to do something practical for my research, in keeping with my role as a practitioner. Out of a sense of practicality, I needed to do the research in my own setting – with a full teaching load, I could not simply visit the neighbouring school between my own classes to conduct research. For these reasons, and others, I was drawn to conducting a self-study. This desire and need to conduct research in my own setting created two significant ethics hurdles.

5.2 The Ethical Dilemmas of a Practitioner-Researcher

As I thought about my roles as a practitioner and a researcher, I identified some key ethical dilemmas and hurdles. In seeking to do research with Science teachers, I reflected on the fact that I was the head of Faculty and therefore in a power relationship with them all. How could I research other people's practice while also being involved in the processes of faculty management and staff appraisal? In short, I decided I could not. Resolving that tension would have required me to have someone else take over the management and appraisal of staff, and that was not possible, fair or ethical. After all, it was my job, and part of what I had been employed to do. I was searching for a research methodology and approach that allowed me to still carry out my job and not feel ethically compromised as either a researcher or a practitioner.

In thinking about doing research involving students in my own class, I was faced with a similar ethical dilemma. Punch (2009) describes four advantages of what he calls teacher-researcher-own-classroom research: *convenience*; *access and consent*; *relevance;* and *insider knowledge and understanding*. These were without a doubt the things that attracted me to conducting my research in my own classroom. He also describes four possible disadvantages: *bias and subjectivity*; *vested interest* in the results; *generalisability;* and *ethics*.

Subjectivity and bias can be a significant issue for practitioner researchers and I saw this as incredibly difficult. Punch (2009) describes the need to maintain a "dispassionate, objective, arm's length approach to the research situation" (p. 44). I, however, felt anything but dispassionate about what I was doing – I was doing it *because* I was passionate about the notion of practitioner research and wanted to research my own practice. Equally, in self-study, by definition, you have a *vested interest* in the results. After all, it is an investigation into your own practice. The issue of *generalisability* can be an issue in self-study as the self is such an integral part of the research. Generalisability can be an issue in many different research approaches, however, and while it is important that a self-study practitioner is aware of issues of generalisability, I do not think they need to be driven by seeking generalisability. In the case of my research, there were some broad findings that could be generalisable, but more significantly the methodology framework developed could be used by practitioners in other settings (Farrant, 2014a, 2014b).

Of Punch's (2009) disadvantages for a practitioner researcher, this then leaves *ethics*. One of the complications with ethics is the line between research data and teacher professional data. In self-study, and in fact, in any practitioner research, these lines are very blurred. The more I have reflected on this, since jumping this hurdle myself, the more I have come to realise how little attention is paid to ethics and research in schools. In New Zealand, every teacher is expected to inquire into their practice, yet there is no attendance to the ethical issues that may surround what is being done. While the inquiries teachers undertake are incredibly varied, most are focussed on improved outcomes for students, so on some level must involve the teacher-student relationship. It is not uncommon for teachers to ask students about their pedagogy, and in my experience this is without an ethical consideration for how this may impact their relationships with students.

Snook (2003) draws parallels between research in education and the findings of the Cartwright Inquiry in New Zealand. This inquiry was into the unethical conduct of a medical doctor in a research programme since termed “the unfortunate experiment”. After the Cartwright Inquiry, there was a shift in the way researchers thought about ethics, and not just in the field of medicine. When Snook wrote this book in 2003, most education research was conducted by university researchers and teachers enrolled in postgraduate study. Fast forward 15 years and practitioner research, in the form of teacher inquiry, is now far more prevalent. A large contributing factor to this is the inclusion of inquiry into practice as part of the New Zealand professional standards, most recently the Standards for the Teaching Profession (Education Council New Zealand, 2017). When we consider these inquiries, we might ask if the same rigour that universities require is being applied to the ethical considerations of inquiring into practice in schools. I would argue not. There is a Code of Professional Responsibility that teachers have to adhere to, but the focus of this is teaching rather than research (Education Council New Zealand, 2017). Having conducted self-study within the context of university study, I can see the challenges of inquiry into practice. It is easy to consider practitioner research from solely the perspective of the teacher, and not attend to the potential impacts on students. As I considered my own research, self-study resolved some of this tension, as the focus of self-study is the self, not the students in the class. In self-study, teachers of course are focussed on the students, but students are not the primary focus of the research inquiry.

In June 2010, developing a thesis topic for my EdD started to seem too hard and a bit hopeless. I was less than six months away from needing to commit to a thesis topic, and ethics was looking like a hurdle that was too big for me to jump. I found myself questioning: How was I going to ensure that the research I chose to conduct in my school setting was ethical? How was I going to manage the conflicting requirements of a university ethics committee and my desire to embed by research within my classroom practice?

At this stage, I had started to gather some allies around me. The university had started to put in place a supervision team for me and I was talking to people about the challenges I was facing, trying to find a way through. I ended up talking with Rose Hipkins,[2] who went on to be hugely influential in my research and in my teaching. Over coffee one day as I explained the challenges I was facing, she suggested self-study as a way forward. She was not really familiar with self-study, but knew enough to talk me through the basics. I can still remember the feeling I had after that meeting, walking away from the cafe, feeling as if my feet were not even touching the ground. I was so excited to get home and find out more about self-study, because I could see the potential it offered to help me navigate the ethics hurdles that were being placed before me.

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[2] Dr. Rosemary Hipkins, Senior Researcher, New Zealand Council for Educational Research.

As I wrote this chapter, I examined the notes that I took at that meeting with Rose (4 June 2010). It is clear to me now that I had some ideas for my research, and knew what I wanted to do, but not *how.* I had written on the page the lofty question "How can I get students thinking in a richer way?" Before that point, I do not think I had articulated my goal so clearly, but I had been driven by wanting to engage students in deep thinking, and wanted to explore how I might improve my practice in order to do so. At the end of the meeting, we talked about methodologies and I recorded that we discussed mixed methods and action research, but both of these were eclipsed by the methodology of self-study, which I was obviously taken with immediately, with my notes showing I drew a box around it on the page to emphasise that it was to be my path forward.

5.3 Self-Study as an Approach for Examining My Own Context

It is important to first explain the context in which my research was based. In New Zealand, teachers are required to meet the Standards for the Teaching Profession. One of these standards, Professional Learning requires teachers to "use inquiry, collaborative problem-solving and professional learning to improve professional capability to impact on the learning and achievement of all learners" (Education Council New Zealand, 2017). The elaboration goes on to state that teachers should "inquire into and reflect on the effectiveness of practice in an ongoing way, using evidence from a range of sources" (p. 18). New Zealand also has a focus on a teaching as inquiry model (Ministry of Education, 2009) that requires evidence-based strategies to be used.

Within the New Zealand context, the notion of a critical friend is not a new idea. In my own school context, critical friends were part of our whole school professional learning and development programme. Costa and Kallick (1993) define a critical friend as:

> a trusted person who asks provocative questions, provides data to be examined through another lens, and offers critique of a person's work as a friend. A critical friend takes the time to fully understand the context of the work presented and the outcomes that the person or group is working towards. The friend is an advocate for the success of that work. (p. 50)

Also within the New Zealand context, there has long been a focus on reflective practice. Loughran and Northfield (1998) argue that one of the significant differences between reflective practice and self-study is the idea of collaboration. Self-study builds on reflective practice and moves what is largely an internal process to an external one, by the addition of a collaborator. In essence, the role of the critical friend is to try and allow the researcher to see beyond their own reflection in the mirror maze, and gain some perspective. As I considered my own context and self-study as a methodological approach, I could see the opportunities it afforded me as a researcher.

5.3.1 Self-Study: Critical Friendships and Critical Incidents

In this section, I consider the role of critical friendships and critical incidents, and the ethical considerations I was making around potential data sources. Schuck and Russell (2005) explore self-study and critical friendships in teacher education. They identified, perhaps unsurprisingly, that within a critical friendship it is much easier to receive positive and supportive comments than ones that challenge. If self-study is to be effective, and move beyond a simple reflection, then those challenges as part of a critical friendship are essential. A critical friendship requires more than a passing collaboration – to be effective there must be a relationship built on trust, a view reflected by Schuck and Russell's (2005) argument that "we all like to be affirmed as well as challenged in our teaching" (p. 117).

One of the elements I drew on in my approach to self-study was Brookfield's (1995) four critically reflective lenses. These are the four lenses that are available to teachers when they are working towards becoming critically reflective practitioners. The four lenses are: "(1) our autobiographies as teachers and learners, (2) our students' eyes, (3) our colleagues' experiences, and (4) theoretical literature" (p. 29). Using all four of these lenses to critically reflect on teaching practice allows a teacher to question assumptions. It allows teachers to identify and challenge tensions, dilemmas and contradictions in the every day work of teachers.

As I considered data sources for my self-study, I examined how I might collect autobiographical data through the use of a journal. Bolton (2010) and Holly (1997) both describe the key role that a journal can play in reflective practice, with Holly (1997) describing a journal as:

> …not merely a flow of impressions, it records impressions set in a context of descriptions of circumstances, others, the self, motives, thoughts, and feelings. Taken further, it can be used as a tool for analysis and introspection…A journal becomes a dialogue with oneself over time. (p. 5)

This description really resonated with me. As a classroom teacher you are autonomous, and it is difficult to find time to have conversations and bounce ideas around. Keeping a professional journal allows you to capture some of the internal dialogue that bounces about in your head and then process it.

Bolton (2010) describes how writing can be used to help elucidate the critical incidents that feature in the writer's life. She describes a critical incident as one that is not necessarily dramatic or significant. Rather, these are the incidents that we need to be critical about, a critical process that is applied to a more every day event. Brookfield (1995) describes critical incidents as those that “stand out in their lives as teachers” (pp. 147–148). In my research, I determined whether or not an incident was a critical incident, based on the impact it had upon me as a teacher. Did it change my awareness? Did it make me rethink a belief, theory or practice? Was it an incident that I thought about a lot, and therefore needed to explore it further? Some of these critical incidents were significant events, whereas others were more thought-provoking moments, or moments that worried at me. In this way, I combined the thinking of both Bolton (2010) and Brookfield (1995) in my framing of critical incidents.

In a research context, the place of ethical practice must be attended to and much has been written about this within the context of practitioner research. Mitchell (2004) argues that in their regular classroom teaching practice, teachers are making efforts to improve outcomes for students. Teachers achieve this by changing how they teach, and by changing their practice. Mitchell (2004) argues that by extension, practitioner researchers are “merely doing a study of what is/is not occurring in their classroom” (p. 1439). Teachers in their regular practice make interventions and then gather data for analysis and reporting on the impact, with Mitchell (2004) arguing that “the great majority of teacher research projects involve little or no risk to students” (p. 1438). That does not mean that practitioner researchers can therefore ignore the question of ethics. Rather he argues that:

> researchers need to be able to demonstrate that they are aware of these obligations, of the sorts of unpredictable outcomes that they may face, the possible ethical implications of these and how they will deal with them. They should also be required to demonstrate plans that anticipate and avoid problems that are predictable in this area. (Mitchell, 2004, pp. 1438–1439)

Similarly, Lee and van den Berg (2003) argue that teacher researchers “are obligated to respect ‘research subjects’, and not just protect them” (p. 99). In the later section of this chapter, I will explore how I addressed ethical considerations within my research, and the resources I developed to assist other practitioners undertaking self-studies into their own practice.

5.4 Finding an Ethical Method in Self-Study

5.4.1 Entering the Mirror Maze

A mirror maze is an attraction found in fair grounds. They can be incredibly confusing because they trick your eye so you cannot see the walls any longer. The mirrors may also distort your image because of the curve of the glass. This means that the image you see reflected is not a true representation, or that sometimes your own reflection may extend on to infinity – tiny versions of yourself spread out in space (Pullen, 2016).

I use the metaphor of self-study as a mirror maze, because no matter which way you turn, you see yourself reflected back. It is more than simply a mirror, as with relative ease you can look away from a mirror and therefore no longer see your reflection. To me, a mirror maze is a much better analogy, as when you are immersed in self-study it is hard to stop seeing your own reflection.

It is really interesting to return and reflect on what I wrote in my journal and in my notes. By late 2010, I had a clearer idea of what I was going to do in my research, but I still had questions about how I was going to do it. I knew I was going to do a self-study, and that I was going to investigate ethical thinking among my Year 13 Biology students, but I still had not really grasped the *self* in self-study. Comparing my initial ideas with my final thesis is really interesting. In one of my notes, I described three potential sets of data:

1. Look at the differences between students' ethical thinking. Compare student work from 2010 to 2011.
2. Survey other schools – who does Biology 3.2 (the assessment I was basing my research around)? Why or why not?
3. Interview students pre and post the teaching for Biology 3.2. How does their ethical thinking change?

Reflecting back on this, I can see the ethics questions and hurdles that these questions were presenting for me:

1. Is it appropriate to use student work that is completed for assessment for my research? A bigger question became what was I hoping to uncover in the student work?
2. How can I safely and ethically interview students who I teach and whose work I assess? I was adamant that as I was researching my own practice, I should be the one doing the interviewing. After all, I had been part of those experiences, and I wanted to make changes to my practice. I wondered how someone else would know what to ask to draw out the information I was after.

Unrelated to ethics, I also wonder now why I was worried about what other schools were doing. I now know that the power of self-study lies in how it changes your own practice. While it may have been interesting to see what other schools were doing, the answer would have had little impact upon my practice. Consequently, I eventually dropped this from my research plan.

The next step was applying for ethics approval. As I noted in my journal "Nothing like a Massey University Human Ethics Committee (MUHEC) application to clarify the thinking!"

5.4.2 *Managing the Ethics Hurdles by Compromising*

I quickly learned that trying to run through an ethics hurdle was only going to lead to pain. I needed to jump. I was fortunate that the Acting Chair of the ethics committee my application went to had a history and background in education and teaching. I consider this fortunate because it seemed to me that university ethics committees have developed from the perspective that research is completed by an outsider, who therefore, can be dispassionate and objective. However, for self-study or indeed any teacher practitioner research you are immersed in the research context so the idea of a removed objectivity is not how I saw myself as a researcher. The chair understood the autonomous nature of a school classroom, and the fact that for the data I intended to collect for my research was not too dissimilar from what a teacher may collect ordinarily. We had a long conversation trying to work out how I could do what I wanted to do and still meet the requirements for gaining ethics approval. By the end of the conversation, there were two significant points of compromise in my revised ethics proposal.

5.4.2.1 Use of Student Work

While I still intended to use student work to see the evolution of their ethical decision-making by comparing the summative work of students in 2010 and 2011, any of the analysis of the student work had to wait until the following year, 2012. This seemed like a reasonable compromise, and given that I was teaching full time and holding down a middle leadership role, it was the probable outcome anyway.

5.4.2.2 Interviews with Students

This was a much bigger sticking point and the prime issue was associated with my desire to conduct the interviews. The concern from academic research colleagues and friends, not just the MUHEC, was that if interviewed by me the students would not be able to express themselves freely. A commonly used data source in self-study is interviews with students, with Russell (2009) describing two processes for using such data. In his own self-study, he interviewed students, transcribing the interviews and analysed them identifying key themes. These interviews allowed him to uncover a key perspective that informs his practice. Russell (2009) also describes Jeff Northfield's experiences, where he had a colleague interview the students in his class. The colleague also worked with Northfield to help him interpret the experiences from the students' perspectives. In my study, I felt strongly that I wanted to do the interviewing of students in my class as I felt that I would be able to get the most useful student voice data if I did the interviews, primarily as the class was a shared experience between the students and me. My argument was that this was a self-study – the interviews needed to be conducted by me, so that I could interrogate the response of the students for my own learning. I felt that if someone else was conducting the interviews, I would never really get what I wanted from them, that is some clear guidance and discussion about my practice. I had hoped to conduct the interviews near the time of teaching the socioscientific issue unit while it remained fresh in the minds of the students. In the end, I suggested interviewing the students just once, after the assessment, and that this interview be pushed back to after their end of year examinations. At that point, I would no longer be marking their work, and this therefore meant that what they said could not unduly influence the marking of their work.

I sent my revised ethics application away and in due course it was approved. Gaining ethics approval felt like I had jumped the biggest hurdle of all. Journaling, interviewing students and using student work to see the impact of making pedagogical changes are all things that teachers do anyway. As soon as it becomes part of something for study at a university, however, the whole situation changes. When I reflect back, I do wonder what the situation may have been if I had not had a chair who understood my context. What if we had not been able to have a conversation such as the one we had, where we talked through the issues together, with a shared understanding of the context? At the time, I wrote in my journal, "Ethics approval has now come through. I am really relieved – I know that what I am doing sits comfortably with my ethical compass, but it is nice that MUHEC agree". I had the sense that my ethical compass was pointing me in the right direction. I had a sense of what I hoped to achieve and how, and I knew that I did not want to cause any harm to the students, or for that matter to myself or the school. I understood that the university ethics process was a requirement but I realised that we were essentially concerned about the same things. When I returned to being a classroom teacher researching my practice (as opposed to a doctoral student researching their teaching practice), I sought out an ethics framework to operate within, and this is something I explore in a later section of this chapter. For now, I had leaped the ethics hurdle, and I was ready to go. Finally, I felt as if the mirror maze was opening up ahead of me.

5.4.3 How I Actually Navigated the Maze

In navigating the maze of self-study and ethical research, I began to consider how I could develop tools to guide new researchers. One of the things I really wanted to achieve from my research was the development of a framework other teachers could use to introduce them to self-study as an approach for inquiring into practice. In designing a framework, I referenced it using only sources that are available to teachers, with some like Brookfield (1995) and Tripp (1993), often found in school professional reading libraries. The framework merges ideas about self-study by Samaras and colleagues (Samaras, 2011; Samaras & Freese, 2006) with ideas about critical incident analysis by Tripp (1993), Brookfield (1995) and colleagues and draws them together in a single process. The full details of my research can be found either in my thesis (Farrant, 2014a) or in a Castle Conference paper (Farrant, 2014b).

I recognise that self-study is a methodology, and that there are many methods that can be used within a self-study. However, as I was conscious of teachers and their inability to have access to much of the research data available, I wanted to provide teachers with an access point to a research methodology that had really changed and transformed my practice. The framework that I developed was designed to enable this to occur.

The process that I followed for my self-study research is outlined in the framework represented in Table 5.1. Essentially, I taught a unit of work based around socioscientific issues in biology, where I was teaching using ethics frameworks to try to enable my students to be more articulate around ethical decision-making, as this was one aspect of their final assessment where I felt my students were not doing well. Moreover, this is a skill I felt students should be able to take beyond school and into life. As I taught the unit, I documented what I was doing using my regular planning process, and by maintaining a professional journal. I also regularly met for conversations with my critical friend, having conversations that challenged my assumptions, and documented these discussions in my journal.

After the teaching year had finished, I interviewed nine individual students using semi-structured questions. These interviews were then transcribed and sent back to interviewees for checking and release. Once all of this data had been gathered, I then went through the transcripts, journal and planning documents and identified ten critical incidents that I perceived as important to consider in terms of both practice and self-study. From these ten initial critical incidents, I identified four that had niggled at the back of my mind the most, and were most likely to have an impact upon my practice in the long term.

Each of these four incidents were then analysed using the framework outlined in Table 5.1. I drew upon the work of Tripp (1993) and Brookfield (1995) for reflective analysis techniques, and Berlak and Berlak (2012) for dilemma identification. Each critical incident was analysed using a different technique. Finally, each critical incident and its analysis was related back to the literature, with potential changes for practice identified and implemented in my teaching practice the following year.

5.4.4 How the Ethics Hurdles Shaped the Journey Through the Maze

Having a thesis topic that was itself embedded in ethics ultimately helped me negotiate the ethics hurdles that loomed in my path. I was reading about ethics and science and I was reading about ethical decision-making. In all my readings, therefore, I was immersed in ethics. To then take this type of thinking and apply it to my thesis and my research was an interesting step. When I reflect back now, and look over my notes and my journal, I think that ethics was critical in shaping my thinking. Without

Table 5.1 A framework for a self-study into teaching practice

Research question	Identify a research question	The question you develop should reflect an interest in improving teaching practice. The question should be feasible, clear, significant and ethical.	Regular conversations with critical friend/mentor
Data collection	Data should be relevant and timely	Reflective journal, interviews, documented conversations with mentors.	
Analysis	Identify significant critical incidents and reflect upon them	The critical nature of an incident is determined by the impact it has on the teacher. Is it a turning point in awareness? Does it make you rethink some implicit belief, theory or practice? Does it readily come to mind and therefore need exploring?	
	Determine which of these incidents are most likely to inform practice	Keep in mind two essential components of self-study. First, self-study is improvement-focussed, requiring the researcher to reframe their thinking and transform their practice, and to seek evidence to support these changes. Second, self-study is interactive, providing multiple perspectives. Interactions could be with colleagues, students, literature and the researcher's own previous work, to help confirm or challenge understandings as they develop (Samaras, 2011).	
	Analyse these critical incidents	For each critical incident use this framework: Status – provides an outline of the situation Insight – what understanding can you draw from the critical incident? Reflection – carry out the analysis Insight – what new insight can be drawn? Implications for practice – what will this look like in my teaching practice now? Suggestions for reflective analysis (see Tripp (1993) or Brookfield (1995) for more detail): Use of thinking strategies such as PMI; alternatives, possibilities and choices; reversal, etc. The *Why?* Challenge Dilemma identification (Berlak & Berlak, 2012) Personal theory analysis Ideology critique	
Discussion	Relate the critical incident and its analysis back to literature	Discussion is important to help maintain a perspective on what is happening outside of your school.	

(continued)

Table 5.1 (continued)

Practice	Put changes into place	The changes that can then be put into place are evidence based. They are considered changes, rather than change for change sake or rash changes. It is quite conceivable that the process would start again, either to look at how the changes impact the teaching and learning, or to investigate another aspect of teaching practice.	

Table 5.2 Ethical framework

Ethical framework	Question(s) to consider as a researcher
Consequences – what are the benefits and risks?	Who is affected by my research? What rights do the students have to the information I gather? What are the possible harms for my students?
Rights and responsibilities – what rights need to be protected and who is responsible for this?	Who is affected by my research? What rights do the students have with regard to the research? What responsibilities does the researcher have? Does a code of ethics relate to this research?
Autonomy – should individuals have the right to choose for themselves, or does one decision count for everyone?	Who is affected by my research? What effects will my choices as a teacher and researcher have on the students and others? Is informed consent important here?
Virtue ethics – what is the “good” thing to do?	Who is affected by my research? What decisions in relation to this research would make me a “good” person? Would the students and other colleagues agree that these are “good” decisions?
Multiple perspectives – what perspectives do groups with other cultural, spiritual or religious views have?	Who is affected by my research? Do opinions of all groups about the research have equal weighing? Can all groups agree, and do they need to?

Modified from Ethical Thinking Frameworks (University of Waikato, 2009)

ever setting out for it to be this way, ethical thinking pointed me in the direction of clarity in self-study. It reminded me that the focus was *self* by exposing the ethics challenges of using other data.

To elucidate this, I considered each of the frameworks (University of Waikato, 2009) I was using in my teaching. Each of these frameworks provides a thought-provoking question relating to my role as a researcher and the research process, and I modified these to construct a guiding document for thinking about ethics in research as shown in Table 5.2.

By shifting the focus of the research from researching about students to researching about the self, I was much better positioned to minimise the consequences, to think about the rights of the students and my responsibilities as a researcher, to consider autonomy and consent, to think about what was the right thing to do and to consider multiple perspectives. Teaching about ethics helped me be an ethical researcher.

5.5 Outcomes of Entering the Mirror Maze

5.5.1 The Shock of Seeing One's Reflection

One of my biggest fears about self-study was the reflective nature of it. I had worked in schools for many years where reflective practice was the "culture". However, all too often I had seen teachers think one of two things: "Gosh, that went well. Must do that again" or "Wow, that was a disaster. I'm never doing that again".

It seemed as if there was no critical thinking as part of their reflection or that they did not even consider the perspective of the students who were in the class. My initial fear about self-study was that it was going to be so inward looking I would lose my sense of perspective. I feared that like Narcissus in Greek mythology, I may become so enamoured with the reflection of myself in the mirror maze, and that with only reflections of myself around me I would fail to see what others saw, or in fact even what was real. I realised that I needed to find a sense of perspective before entering the mirror maze.

Avoiding navel-gazing, or the fear of navel-gazing, is a recurring theme in the self-study literature. Clearly, other researchers also fear the intense scrutiny of self, and recognise the challenge of being trapped in a mirror maze with only you to be seen at every turn. A sense of perspective is identified as a way to ensure that self-study does not simply become an exercise in navel-gazing (Davey et al., 2010; Mitchell & Weber, 2013) or indeed that the researcher does not become fixated on their own reflection as Narcissus did.

In my case, I turned to a book that was part of the professional reading library at my school. Brookfield's (1995) work on critical reflection was so pivotal for me. I had embraced the notion of a professional journal as a way to capture my own perspective on the teaching experience. While I had planned to interview students, and I knew to do so was really important, I struggled in the early days of my study to give a really good reason why. Brookfield enabled me to recognise the four lenses through which I could (and I believe should) be looking at my teaching practice. Some of it was instinctively happening, but reading his book clarified my thinking and brought the critical idea of perspectives to the fore. In this section of the chapter, I explore each of these four lenses and how they influenced my research and my consideration of ethics.

5.5.1.1 Self

I was using a professional journal to capture my thinking as I taught and planned and my journal was so critical as it allowed me to write freely. I chose a paper journal because I like writing on paper, and I often think better with a pen in my hand. I even journaled more than once about journaling, as a way to clarify my thinking and understand what I was doing. I can see where I discovered Mary Louise Holly's (1997) book about professional journaling, and I can see the impact it had on my journal. I also found Bolton's (2010) book useful to focus my journal writing and reflection.

5.5.1.2 Students

The students are active participants in my classroom – of course I should be finding out about their experience. What changed for me after reading Brookfield (1995) was the focus of the interviews. While their experience continued to be critical, what was really important was my role in that and how what I did or did not do played out for them. This is one of those key recognitions that thinking about ethical hurdles, as well as reading Brookfield, opened up for me. Up until this point, I had still been thinking about the interviews as a way to get feedback about the students. However, after reading Brookfield, and thinking about the ethics hurdles raised by the MUHEC, I realised I did not really want feedback about the students at all – I wanted feedback about me and my teaching from the perspective of the students' lived experiences in my classroom. This felt like a significant shifting of the "little p" power – I recognise that I still held the 'big P' power as their teacher. What is interesting is that typing this now, more than 6 years after the research was done, my stomach just did a little jump at the thought of that power shift.

5.5.1.3 Critical Friend

Without realising the significance of it, I had set myself up with a critical friend. Rose Hipkins and I were meeting on a regular basis and talking. We were talking about my research, we were talking about my teaching generally, and we were talking about her work.

In these conversations, we were challenging each other, asking questions, pushing, critiquing, advocating – we were critical friends without really thinking about it. Reframing those conversations from the lens of a critical friendship allowed me to see just how important they were to the whole process. They stopped me from staring inwardly, and made me think about how my practice and research appeared from the outside.

5.5.1.4 Research

In a doctorate, you are of course engaging with the research. Brookfield (1995) allowed me to see the importance of engaging with the research in terms of how it related to my practice, and to not be afraid to articulate this. This was also a product of thinking about ethics. Research that is in the public arena is there to inform practice. As a teacher, one of my greatest frustrations was my inability to access research, due to paywalls. Suddenly through the university, I had access to so much that I was a bit like the proverbial kid in a candy store.

It is interesting that as I write this chapter now, I no longer have access to a university library. Once again, I am limited and frustrated by my inability to access research articles. One of the challenges that I see for practitioner researchers is that without access to a university library, access to research is limited. The internet has made access easier, but often it highlights all of the information that you cannot access rather than information that you can. While studying, I identified key books about self-study that were useful and accessible to teachers that I could recommend to teachers interested in self-study. However, they were largely based around methodology rather than research ideas per se. Is it ethical to expect teachers to carry out inquiries, when their access to other researchers is limited?

As already described, teachers in New Zealand are required to meet the Standards for the Teaching Profession and the use of inquiry is one key part of this. Without access to wider literature, I am not sure how the true potential of such research can be realised. Often, the research that is disseminated to teachers is focussed on a specific education priority determined by someone else, and is interpreted through their lens.

Does this create a situation where the mirror maze becomes ever narrower as practitioner researchers move further and further into dead ends because their ability to look outwards rather than inwards is blocked by a lack of access to research? The ethics around the dissemination of and access to research is a challenge. One of the great things about the self-study community is the fact that the conference proceedings are freely accessible. I think this is a good start, but I would love to see a situation where teachers were better able to access research, maybe through partnerships with university libraries.

5.5.2 Managing Competing Selves

One central question that arose for me was the ethical dilemma of being a teacher and a researcher. There were some easy ways to try and distance the teacher-me from the researcher-me. I had a colleague come into the class and read a statement about my research. She gathered all of the consent forms from students who were willing to participate and be part of my research, and held them until the end of the year. That way I had no idea when I was teaching who had, or indeed had not, consented to be part of my research. It also meant I was not explaining the research to the students. It was interesting that when I interviewed the students at the end of the year more than one stated that they had forgotten about the research, and that it had not been evident in my teaching. That suggested to me that I had been able to separate teacher-me from research-me as evidenced by the students' experience.

Teacher-me, however, was always aware of the high-stakes nature of that year's teaching, because researcher-me was relying upon it, and this tension was much harder to deal with. Journaling helped, with the journal almost acting as a conduit between teacher-me and researcher-me. At the same time as being a conduit it also acted as a way of creating (or at least trying to create) distance between the two parts of me. Talking through the challenges with my critical friend was also essential. It allowed a way to safely discuss the ethical and practical challenges I was facing without being unethical and without breaching the teacher-researcher line, or without creating potential harm for my students.

Conducting the interviews after the students had finished their exams removed the ethical dilemma of their statements impacting my relationship with them. At the time of the interview, they had essentially left school and we no longer had an ongoing teacher-student relationship. However, there was still a power relationship of sorts, as I was still a teacher and they were still students. The interviews were semi-structured, and began with questions designed to make the students feel comfortable. We talked about their experience, what they enjoyed and what they found challenging, before I probed more deeply about their experience of me as the teacher. I found the students to be really frank and ultimately the experience was hugely beneficial for me and my practice as a teacher. In my thesis (Farrant, 2014a), I write about the experience of one student in developing an understanding about a pedagogical decision I made. This then allowed a new understanding about the course structure and removed a tension – suddenly I could see how powerful it could have been to have that conversation earlier. I learnt, through the interviews, how useful the students found my direct teaching of research skills, and that they felt this was really beneficial in preparing them for university. I began to really see the enormous power in teaching and learning conversation, provided they are handled in an ethical way and do not leave either the teacher or the student vulnerable and exposed.

5.6 Implications: Each Maze Is Followed by Another – How the Experience Shaped My Practice

Returning to a classroom after studying for so long in some ways seemed like an anti-climax. I had continued to teach throughout the process, with the exception of a year's study leave to analyse my data and write my thesis. However, once my thesis was submitted, examined, and finally bound and handed in, space existed in my brain to really think about what I had achieved, and what I wanted to do next. I still had no idea where my career was heading, but I knew self-study needed to continue to be a part of my practice.

I wanted to do more, but was really mindful of the ethical dilemmas that still existed. In fact, without the oversight of a university ethics committee I felt even more of an ethical responsibility. I began exploring ways that I could make self-study an ongoing part of my life but still maintain a really safe ethical lens on what I was doing.

A group of teachers at the school I was working at were interested in self-study, so we decided to set up a small self-study research group. There were two critical inspirations for the development of this group. I had been reading Hoban et al.'s (2012) work on the development of a self-study community. This was a rich source of ideas for a process, but I also wanted to think about a focus. The second critical inspiration came as part of my presentation at the Castle Conference. I raised this as an issue at the end of my session, and we had a good discussion about a way forward. Someone suggesting using John Loughran's book as a focus for the research group, and this is a suggestion that we adopted.

Our self-study community therefore had two parts to it. At school, we had a professional reading group that had been operating for some years. I was able to use every second session so that we could read John Loughran's (2012) *What Expert Teachers Do*. Each session we would read and discuss one chapter and this was a great way for those who attended to think about their own practice, and consider what they were doing and what they could be doing differently. It was a space with no judgement. We talked openly about how the challenges we faced in our classrooms could be overcome or managed by using the ideas in Loughran's (2012) book, and these sessions were open to all teachers in the school.

The second part to the group was open just to a group of up to ten teachers. We met monthly, over dinner, to talk about self-study and to really explore the ways in which self-study could change our practice. The group was comprised of teachers from across curriculum areas and levels of experience. Some did nothing more than come and talk, never really getting as far as formally setting up a self-study. For others, it resulted in further postgraduate study. This really was a group of like-minded individuals nerding out over pedagogy (and good food). We used Samaras (2011) as a guide for the self-study process, and to understand really what self-study was. Within this group, ethics was something we discussed early on and I was conscious of the need to act ethically, and of the power dynamics that exist within schools. As such, we used the New Zealand Association for Research in Education (2010) Ethical Guidelines to assist us. We talked through the issues that being an ethical researcher raised, and worked out how each of us could operate in a way that kept us safe, and protected and respected our students. In lots of ways, the nature of self-study, and the focus on self, makes that possible. I found both of these groups incredibly stimulating, and that organising them gave me a way to make myself continue to engage with self-study. Sometimes a little accountability can be an impressive force for change!

5.7 Conclusion

Practitioner research can be a real challenge, but can also be an incredibly positive experience. I think that one of the most significant, and often overlooked, challenges is researching ethically. New Zealand has a requirement for all teachers to inquire into their practice, but this is often done without consideration of the associated ethical challenges.

This chapter has provided a direction for ethical practitioner research, identifying self-study as a methodology that can be used to navigate the tension between being a teacher and being a researcher. For those new to self-study, it provides a framework which is a starting place and not a definitive guide. Within the New Zealand context, it has also identified the New Zealand Association for Research in Education Ethical Guidelines (2010) as a good place to open a conversation about practitioner research, particularly if your setting does not have an ethics committee.

For me, navigating the mirror maze is always fun and incredibly informative. There are blind ends and places where you see yourself seemingly reflected a hundred times. There are mirrors that distort, either truncating or elongating what you see ahead of you. And in all of this, there are the ethics hurdles placed in front of you that you fear tripping over and smashing the illusion. Do not fear tripping – rather search for compromises that allow you to jump higher or lower the hurdle. By definition, self-study helps that process, so do not let the hurdles shut you off from entering or completing the mirror maze.

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Chapter 6
Self-Study as a Pathway to Integrate Research Ethics and Ethics in Practice

Karen Rut Gísladóttir, Hafdís Guðjónsdóttir, and Svanborg Rannveig Jónsdóttir

6.1 Introduction

While sound ethical standards are important in all research, ethical issues and challenges differ between disciplines and fields of study. Self-study in teacher education often includes specific ethical issues that are rooted in the very nature of self-study. The purpose of this chapter is to define the ethical framework we adhere to as we – three teacher educators at the University of Iceland, School of Education – conduct a self-study of our educational practice. The aim of the research is to identify the ethical dimensions influencing our research and practice. The data emerge from collaborative self-study we have conducted for the last 5 years on our collaborative group supervision of Master's projects and include research journals, notes from meetings, and feedback from and communication with students. We focus on incidents we have identified as deserving ethical consideration.

In our work we aim to empower our students as professionals in education within the context of our institution and according to our professional working theories. We encountered different ethical issues in our collaborative supervision. The dimensions we describe include challenges of supporting students to experience the empowerment of academic knowledge, eliciting their voices, navigating power dynamics, and different issues related to conducting and reporting self-study. In telling the stories emerging from our data, we share that teaching is not just a technical matter; the practice of teaching is ethical and interwoven into the complexity of professional development. We have identified, analyzed, and responded to incidents through our collaboration and self-study, but some issues still pose controversial questions.

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6.1.1 Background and Context

While sound ethical standards are important in all research, ethical issues and challenges differ among disciplines and fields of study. Practitioner researchers, who engage in their research within their everyday work as educators, must deal with ethical issues in both contexts. They must engage critically and ethically with their research and educational practices in order to develop educational practices that are fair and democratic (Biesta, 2007, 2010; Carr, 2000). For self-study, practice and research are in constant interplay, which results in the integration of research ethics and everyday ethics (Mockler, 2013). In this sense, ethical dimensions are always a fundamental part of the self-study process. This dual position can generate opportunities for self-study researchers to draw on their fields of research while trying out their understanding by acting upon and experimenting with responsive educational practices within their specific contexts (Groundwater-Smith & Mockler, 2007). The dynamic that exists between self-study research and professional practice requires practitioners to develop an ethical stance of inquiry in exploring their professional practice (Brandenburg & Gervasoni, 2012; Groundwater-Smith & Mockler, 2007; LaBoskey, 2004; Pinnegar & Hamilton, 2010). The aim of this chapter is to illuminate how conducting self-study of our collaborative supervision of Master's students in the School of Education at the University of Iceland has allowed us – the three authors of this work, Karen, Hafdís, and Svanborg – to draw on and infuse research ethics and pedagogical ethics in developing our educational practices.

Karen has been a docent at the School of Education University of Iceland since 2012, with 5 years of experience teaching deaf learners at compulsory school level. In her doctoral thesis she conducted a study on her own practice in which she negotiated ethical dilemmas on multiple levels (Gísladóttir, 2014; Gísladóttir & Guðjónsdóttir, 2015). This experience has had a profound influence on the ways Karen approaches her work as a supervisor of Master's students. Hafdís is a professor and has taught at the University of Iceland for 18 years. Her work builds on the methodology of self-study of teacher educational practices (S-STEP). She supervises both Master's and doctoral students as they work on their theses. Svanborg has been a docent in teacher education since 2006 with 28 years of experience teaching at compulsory school, specializing in innovation education and qualitative research. She supervises Master's and doctoral students and has been doing self-study in teacher education with Hafdís and Karen for 7 years.

As three university teachers, we organize regular meetings both for our students to come together and for us to support each other in collaboratively facilitating their projects. Our students have been a diverse mix of practicing teachers and students from different fields, including general education, art education, special education, administration, and psychology. Meetings are held every 3 weeks for 2 hours and include the three teachers and 15–20 students. The meetings are comprised of brief instruction from the teachers, with the rest of the time spent in a writing workshop. Our goal in our collaborative supervision is to facilitate, guide, and encourage. We focus on providing opportunities for students to construct their identities as research-focused practitioners and discover the interplay between theory and practice. The students in our group come from different fields of education, have different research foci, apply different methods, and are in various phases in the research process. At the end of each meeting all students write an anonymous short message to us as a TOC (ticket out of class), informing us about what they are taking with them from the meeting and how we can best meet their educational needs in the next meeting. Between these student meetings, we also organize our own supervisor meetings in which we prepare our work with students. By supervising collaboratively and studying our practice, we want to strengthen our teaching at the same time as we support our students in writing their theses.

6.2 Theoretical Framework

Teaching is a profession that should be considered a moral practice, not just a collection of skills and techniques (Carr, 2000; Palmer, 1997). In order for educators to make changes in their behavior, they need to explore its underlying sources, including how their mission as educators influences their professional identities and what behavior and competences they develop to carry out their work within different environments (Korthagen & Vasalos, 2010). When looking at their teaching as a moral practice, educators must open up their professional ideas about teaching and learning, goals and processes, to discussion (Þorsteinsson, 2003). By doing so, as leaders in the field of education, educators critically reflect in and on their practice while at the same time taking the ethical stance of creating opportunities for all students to learn and make something out of their education (Kristinsson, 2013).

6.2.1 Ethical Orientation

In self-study, ethical considerations become more than a set of procedural conditions to follow. Ethical self-study is about adopting an ethical orientation, a stance toward educational and research practices that provides opportunities to make education more democratic and transformational (Groundwater-Smith & Mockler, 2007; Mockler, 2013). Exploring ethical tensions calls for participants to be honest with themselves and to be willing to face their own strengths and weaknesses. If we are to improve our practice, these tensions need to be explicitly articulated and addressed – meaning that we as researchers must make ourselves vulnerable to criticism from ourselves and others (Brandenburg & Gervasoni, 2012). Mockler (2013) points out that quality in practitioner research can be guided by ethical considerations in three main areas: quality of purpose, quality of evidence, and quality of outcome.

Quality of purpose is rooted in the reasons for doing the research and how it is conducted. It means that the questions being asked emanate from the genuine concerns and interests of the practitioners doing the research. This authentic research is more likely to provide opportunities to understand and create knowledge about practitioners' practice than if the research is performed out of some other obligation. It is ethically sound to build on the real concerns of the practitioners conducting the research. In our context we explore practice with the aim of students taking agency over their learning processes.

Quality of evidence links to quality of purpose and rests on the processes through which data are selected, collected, and analyzed. The quality of evidence is not only underpinned by ethical principles such as informed consent but also by integrity of the selection of the evidence, as it is not only intended to celebrate good work but also to develop an understanding of what is problematic. In our self-study we collect evidence that may require us to deconstruct – and then rebuild – our professional images of ourselves in order to develop as professionals.

Quality of outcome requires a balance of the critical and celebratory stances the practitioner researcher takes when displaying findings. Practitioner research entails the ethical obligation to take action in line with what the findings show. However, the ethical duty of the practitioner researcher is not only to respond to what is learned in a specific context but also to share the findings in order to create a space for other practitioners to ponder, understand, and act upon them (Mockler, 2013). In writing about our self-study we are inviting the professional community to engage in a critical dialogue.

In developing an inquiry stance, practitioners adopt the belief that part of their work is to contribute to educational and social change. This involves a continual process of questioning the ways in which knowledge and practice are constructed, evaluated, and used (Cochran-Smith & Lytle, 2009). Adopting a stance of inquiry that foregrounds ethicality requires self-study researchers to develop enough awareness to recognize and deal with ethical tensions and dilemmas experienced within their contexts (Brandenburg & Gervasoni, 2010, 2012). In taking an inquiry stance by performing a self-study on our practice, we make it possible for our research ethics, as presented above, to influence our teaching and emerge in what we do and how we do it. Identifying and exploring our ethical considerations in supervision is important to us and guides the selection of evidence and what we learn from our self-study excursion in both positive and problematic cases.

6.2.2 Five Ethical Dimensions of Practitioner Research

In this study, we draw on Mockler's (2013) description of how the five critical ethical dimensions of research ethics emerge within practitioner research conducted within the educational context. These include informed consent, avoiding harm, student voice, power dynamics within the classroom, and teacher judgment. Here we use these five dimensions to identify ethical concerns and explore the ways in which we respond to them in our supervision of Master's students. The ways in which these dimensions might emerge within the context of the classroom and schools are described below.

1. *Informed consent*: In the context of the classroom, consent is truly informed when students have access to the "grand plan" of their learning. This includes their full understanding of the rationale for what and how they are to learn, along with their ability to choose how they will engage in the learning process, up to the limits of their ability to do so. It involves working in partnership with their teachers to meet the collaboratively established outcomes or goals. In the classroom context, practitioners must consider informed consent in designing curricular experiences, in differentiating and tailoring learning to the needs and desires of individual learners, and in determining the degree to which they make the processes of learning transparent to their students.
2. *Avoiding harm*: Within the context of the classroom practice, striving to do no harm might emerge in consistency and fair ways of working with students. It involves an awareness of the delicacy of relationships and a commitment to developing educational practices in concert with members of communities, to which the community is willing to commit and from which they can expect to benefit. It requires practitioners to develop a deep knowledge of their learners and a determination to model behavior and communication that represents democratic and socially just values.
3. *Student voice*: In practice, privileging students' voices involves a focus on students' agency in learning. This requires teachers to foster authentic dialogue with students and to be willing to tailor learning experiences according to students' wants and needs. This is important to support students in making decisions and in finding and expressing their voices in terms of the content, processes, and products of their learning. Honoring students' voices within the educational setting requires both students and teachers to develop strategies that lead to good listening.
4. *Power dynamics within the classroom*: To create a democratic educational setting, practitioner researchers need to recognize the effect of their own positioning within the power dynamics of their classroom. This includes questions related to who has responsibility for students' learning, the extent to which students have the ability to make actual decisions about their learning, and when, and for what reason, the decision-making power is either extended to or withheld from students. The focus within the classroom is on identifying and understanding the power dynamics at work in order to address the obstacles students may encounter in the learning process.
5. *Teacher judgment*: Sound professional judgment within the educational setting rests on teachers being systematic while also still being organic and reflective in collecting evidence of students' learning. Furthermore, it raises questions about what evidence is used as the basis for judgment and how it is used. Developing dynamic educational practice in relation to students' learning based on the evidence gathered also requires practitioners to establish various procedures to both reflect on and make sense of the emergent patterns. A commitment to the

> development and exercise of sound professional judgment also brings forward questions about how judgment might be shared and critiqued within the broader educational community (Mockler, 2013).

In this chapter we illuminate how conducting self-study on our collective supervision allows us to mobilize research ethics and pedagogical ethics in making informed decisions on how to plan for and work with students on the multiple tasks involved in completing their theses. In turn, these decisions further influence the development of our learning community with Master's students. Our identification of ethical dilemmas is guided by our mission as teacher educators to empower students as agents of change. We develop a stance of inquiry to create a safe space for students where they can explore the underlying reasons for their educational practices and beliefs. This might allow them, as professionals, not only to figure out "how to get things done," but to carefully consider and be able to justify what is getting done, why this is what is getting done, and whose interests are being served (Carr, 2000; Cochran-Smith & Lytle, 2009; Palmer, 1997). In creating such a space for students, being alert to subtle tensions in our supervision and explore their underlying causes will allow us to expand our awareness of whether and how we are working in accordance with our mission.

In our work, we have aimed to empower our students as professionals in education within the context of our institution and according to our professional working theories (Guðjónsdóttir, Jónsdóttir & Gísladóttir, 2017; Jónsdóttir, Gísladóttir, & Guðjónsdóttir, 2015; Jónsdóttir, Guðjónsdóttir & Gísladóttir, 2018). We tackle issues such as whose needs we are serving – our students', our own, our institution's, our society's – and we deliberate how we are serving them. We also address the balance between being critical and at the same time respectful and constructive. In this chapter, we focus on the ways in which ethical dimensions emerge within and guide the development of our supervision.

6.3 Why and How – Purpose and Procedure

The purpose of this chapter is to uncover and display the ethical dimensions of collaboratively supervising Master's students as we perform a self-study of our educational practice. The aim of the research is to gain a clearer understanding of the ethical dimensions we have identified and the potential of using them to develop our work further.

To adhere to the quality of purpose, we want to understand how we achieve our aims for our collaborative supervision. We seek quality of evidence by selecting various sets of data that can illuminate the ethical dimensions involved in collaborative supervision and self-study that requires publishing results. The quality of outcomes is linked to the purpose. It requires us not only to use the findings to develop our own practice but also to present them to others. Throughout this process, we must take care that the findings both reflect the challenges we encountered and celebrate the successes we experienced within the setting. In publishing our findings, we take responsibility for sustaining the learnings and knowledge extracted from our study. We seek an answer to the question: what ethical dimensions have we identified in our self-study on collaborative supervision of Master's students in teacher education, and how do we use them to reconstruct our practice?

We have been inquiring into our collaborative teaching for 6 years and have gathered data from 2012 to 2018 on our collaborative supervision of a group of Master's students. These data consist of recordings of our planning and analytical meetings, notes from supervisors' meetings, e-mail communication among us supervisors, e-mails to and from students, TOCs (tickets out of class), communication in a Facebook group for our Master's students, and, finally, our journal entries containing our reflections and thoughts about our teaching and collaboration. In order to ensure anonymity of our students, we do not use dates in citing our data, and specific "students" described are composites of data from different individuals. Analysis was ongoing throughout the research period, as we have used our findings along the way to adjust our teaching and ways of working. At first our supervisors' meetings were mainly practical, but gradually, and as we gathered more data, they developed into reflective and analytical meetings. We also organized separate meetings specifically for analysis of data. In using core reflection to analyze ethical issues we identified, we created opportunities to reflect on different layers and understandings of selected moments. In the latter phases of analysis we drew on Mockler's framework for quality, adhering to five ethical dimensions engrained in practitioner research.

Our data and analytical process is triangulated, as we are three researchers with different backgrounds and experiences. We have gathered versatile and extensive data, as the number of students that have finished with our supervision is substantial (65), as is the time span within which data were gathered (6 years). Over the years we have analyzed and presented findings from our self-study of our collaboration (Guðjónsdóttir et al., 2017; Jónsdóttir et al., 2015), identifying and responding to recurring issues and themes.

For this chapter, we scanned through the bulk of our data and revisited recurring themes and selected incidents and cases where we have faced ethical dilemmas or reflections. From the initial pool we selected examples of incidents to analyze further, as they display the different ethical dimensions in the self-study of our supervision. We used the incidents to extract the ethical component and to see how self-study methodology both influenced our understanding and reactions to it while at the same time raising new ethical considerations. We discussed the incidents in online and in-person analytical meetings. Core reflection helped us to collaboratively delve into the center of our personal and professional identities to identify our ethical guidance in practice (Guðjónsdóttir et al., 2017). This process required us to look closely and honestly at the incidents. We take an ethical stance in choosing our research focus, collecting and working through, and analyzing our data. To identify and analyze the incidents we present here, we used the five critical ethical dimensions Mockler (2013) presented, as part of the quality of practitioner research. These include informed consent, avoiding harm, student voice, power dynamics within the classroom, and teacher judgment. They helped us to identify how research ethics and ethics in practice infuse each other and emerge in both settings.

6.4 Identifying the Interplay of Ethics in Supervision and Self-Study

In deciding to supervise Master's students together, we envisioned creating a learning community where we could use our collective experiences and knowledge to support students through the process of conducting their Master's projects. Additionally, we wanted to develop a community of students with shared experiences so they could support each other through this process. Ethically, telling stories of students could be considered problematic, as it could entail revealing the academic standing of a student, as well as making ourselves as supervisors vulnerable as we honestly acknowledge our challenges. In responding to this dilemma, we take care to leave out any information that could identify a particular student. As self-study researchers, we take on the ethical responsibility of sharing our work in order to transform what we do for the benefit of students' learning. In telling the stories from our practice, our findings can influence the Master's program at our university, and other supervisors may be able to learn from our work. In this chapter we use Mockler's ethical dimensions to describe how, by reflecting on the living moments within the learning community, we sought out opportunities to develop practices that all members of the group could adhere to and benefit from.

6.4.1 Informed Consent – Eliciting Students' Awareness

In coming together we were keenly aware of the external framework of Master's projects set by the School of Education within the University of Iceland. The external timeframe from the university was divided into two academic semesters. The first semester was spent working on the research proposal to be submitted at the end of November. The second semester, from January to the end of March, was focused on collecting and analyzing data and writing the thesis. At the beginning of our collaboration, Hafdís was the only one with experience supervising students according to the requirements of the School of Education. She had learned that the timeframe for working on the projects was too short. She knew that if students were to complete their work on time, we needed to move all deadlines forward and support students to stay on task throughout the process. During the first meeting with students, we explicitly talked the students through the research process, emphasizing the need for milestones and the importance of beginning work immediately. In so doing we were informing students about the grand plan of the learning ahead. From the beginning of our collaboration we decided to conduct self-study on our work in order to analyze the steps we needed to take to develop the learning community in a way that supported students' agency within their learning processes.

6.4.2 Power Dynamics and Student Voice Within the Meetings

From the outset we created an external framework for our students' work as described above, along with an internal framework for the collaborative meetings. At first, the meetings consisted of five main components: student presentations of their research proposals for the whole group; supervisors' presentations of important issues, theoretical and practical; small groups of students talking to their supervisor; a writing session; and TOC (ticket out of class). There was also a coffee break between the small group discussions and the writing session. Our data show that we wanted to allocate more time in the meetings for students to actively work on their proposals or theses (supervisors' meeting, August 2013). We agreed to have all the students present their proposals at one meeting in December rather than having them present in twos every 3 weeks. In so doing we created more time for the writing workshop that we intended to make one of the main components of the meetings. We aimed to allocate 40–60 min of each meeting to the writing workshop. In the writing session we asked the students to find a place in their work where they had last been working and write for 15 min. It took some time for students to take ownership of the space created for their writing. At a preparation meeting Karen posed her concerns:

> I have this inner tension when it comes to the writing session. I feel like students are just waiting for us to tell them what to work on and seem restless when they are to work silently side-by-side. We need to remind students this is their space and it is their responsibility to determine what aspect of their writing they want to work on. (Preparation meeting, fall 2014)

As time progressed we became more confident in facilitating the writing sessions. Consequently, students seemed to slowly absorb the message about their responsibility for the writing session, and they began to benefit from these sessions. After the first half of each writing session, we asked the students to stop and choose a paragraph to read aloud to one or two other students. Our hope was that they would appreciate the importance of hearing their thinking as they developed their professional voices. Then they would return to writing again for a set time, after which they would repeat the exercise. Svanborg captured the atmosphere in one of these writing sessions in her research journal:

> We are located in an arts room with one large high table in the middle with 14 students sitting in high chairs and four sitting at lower tables located by the windows. It is a bright room with windows covering two whole walls. The students are hovered over their laptops, some staring into the screen, some writing on the keypads and a few are looking up and seem to be thinking hard. One student sitting by the window calls Hafdís to her side and they whisper to each other. Karen is talking to Helena by the end of the high table with the assistance of the translator and Helena responds with her sign language. The coffee table is set nicely

> up in the corner with a table cloth and some flowers and some delicatessens three students brought to share. The students look attentive and serious. A moment later Hafdís stands by the end of the table and says out loud: "I suggest you stop here and share with the person sitting next to you what you have been writing". (Svanborg's journal, February, 2018)

Our mission was for students to experience that they were creating knowledge in collaboration and that we believed that the knowledge and professional insights they were developing in their exchanges were of great value. Thus we wanted them to share the power of expertise they were discovering with us supervisors, as they constructed their professional identities aloud among each other as equals in a learning community (supervisors analytical meeting February, 2018). Writing and sharing with their fellow students was meant to be a part of developing as masters of education, honing their professional judgments collaboratively and individually within a community. This became evident in their TOCs:

> The meeting helped me as I looked into my key concepts and discussed them and I could see that I needed to analyse them further for my thesis. (TOC, Autumn, 2015)

> I worked on my project looking at it with a theoretical lens. Sharing it helped me to figure out what I am pondering and what I am discovering in my research. That was very useful. (TOC, Autumn, 2015)

> Incredibly helpful to attend. Listen to others, get an opportunity to talk and write. A lot happened in my project. I achieved a clearer focus and can see that I am on the right track. (TOC, Spring, 2016)

> It is good to hear from others and exchange views and advice. To share helps one to figure out one's own thoughts and put them into words. (TOC, Spring, 2016)

However, we did experience some struggles in sharing power with the students within the meetings as we intended. We were constantly grappling with fitting in all the essential elements within the timeframe of the 2-hour meetings. We felt it was important for the students to have some time for a coffee break and informal conversations. Our supervisors' presentations about theories, requirements of the Master's project, timeframes, construction of the thesis, and gathering and analyzing data often took longer than we planned. In understanding how these elements we knew were important to address to students working on their Master's theses, we sought out ways to elicit students' perspectives. These voices were heard both from the students on location and online:

> It was good to work together on-line because we could write and talk. (TOC, Autumn, 2014).
>
> I appreciated to have the opportunity to discuss with others in a similar situation to start writing the M.Ed. proposal. (TOC, Autumn, 2016)
>
> It was useful for me to work on my project and have the possibility to ask questions and seek assistance when I needed. (TOC, Spring, 2018)

Through TOCs we learned that students appreciated having the opportunity to meet regularly and share their work, that teacher presentations on specific research tasks were beneficial in recalling parts they had learned earlier, and that students were able to work on different aspects of their writing with the opportunity to engage in dialogue with others. From our knowledge and experience of what needs to be done to conduct a Master's project and by listening to students' voices, we were constantly negotiating how we utilized the time within the meetings to benefit students.

6.4.3 Do No Harm – Supervisor Judgment

One of the reoccurring issues in our work is finding ways to support students' agency in terms of making decisions of their content, their working processes, and the form of their final products. Self-study requires us to report our findings so that others can learn from our experience. This can be ethically challenging if we are reporting on issues that include the difficulties in students' process and shortcomings of their work. Our students have repeatedly reported challenges that are important to put forward in order to illuminate, analyze, and respond to them constructively. One of those issues is writing the theoretical chapter and experiencing how theories can help to understand and strengthen one's practice.

The example we present is an amalgam of collated data from more than one student, presented as a single experience in order to avoid doing harm. It highlights the challenges of getting to know and supporting the Master's students in their experience of becoming empowered through academic knowledge and how responding to them allows us to create spaces for their professional development.

One of our students, Eva, is an enthusiastic and resourceful teacher. In her Master's project she created a set of wonderful teaching materials with several ideas and instructions for use in practice. However, making connections to theories and describing how they made a strong case for her teaching materials was a challenge for her. Svanborg began as her main supervisor, with Hafdís as her consultant. Initially, Eva had intended for her Master's thesis to consist of the teaching material only, without attending to any theoretical foundation. However, the Master's thesis requires students to demonstrate a theoretical understanding of their projects. We discussed Eva's challenges at a meeting and came to a decision that seemed constructive for this student and for us as supervisors:

Svanborg: If Eva is to meet the demands of a Master's thesis she *has* to do the theoretical chapter.

Hafdís: How about if we were to be two supervisors instead of one supervisor and one consultant. Then we can have more supportive conversations with each other that helps us give Eva constructive feedback.

Svanborg: I like that idea. It is important that she experiences the empowering effect of theories in her work. Let's take a step-by-step approach advising her as she writes the theoretical chapter. (Supervisors' meeting)

Following the meeting, we asked Eva to send us each theoretical subchapter as she wrote them. We responded carefully, instructing and correcting, but always trying to get her to respond rather than giving her the answers (though sometimes we did give her the answers). We continued to support each other through the supervision process using our self-study data and reflecting together to remind us of our determination to help her complete her thesis and at the same time to empower her to make the theories her own:

Svanborg: I have the feeling that I need to help her so much. I can easily tell her what would be the best way to do it. I wonder if I am doing to much of her work.

Hafdís: Yes, but students often want to get the answers from us. We see it in how they either accept our suggestions directly without working through them themselves or just thank us for the responses.

Karen: Exactly, and the danger we are confronted with then is that students lose the ownership of their work, do not experience it as theirs.

Hafdís: It is more challenging for them to get guided feedback that they need to work through instead of just following instruction telling them exactly what they are to do.

Svanborg: I try to make the comments in a positive tone, as questions and suggestions rather than directives. But I have to admit that sometimes I just give direct instructions. I do want her to feel empowered through this process. I feel like I am dancing on the line between giving her agency and taking over the power in the name of our institutional requirements and demands.

Many students want to gain practical knowledge and learn methods and tricks to teaching rather than battling the distant theories we supervisors feed them. We continuously feel that our mission (theoretical) is more important than theirs (practical). This is an ethical issue. Our experience as teachers has taught us that if we take the time to grapple with these grand theories to understand our practice, we are not only able to respond to challenges as they arise, but to work toward changing their underlying causes. Thus, we find it important to integrate these views into our supervision – creating space for students to tackle their ideas in a dialogue with us. In that process we negotiate how they can approach their ideas and discover how theory provides different perspectives on understanding their issue and educational practice.

Students' final evaluation of the research process demonstrates that they were empowered through the Master's project, including the struggles and challenges:

> The research process as a whole was very educational and empowering for me as a professional. The empowerment I experienced emerged as I have more courage to think "outside the box" and know that the obstacles I encountered in this journey resided in myself. I let my conditions in practice disempower me instead of turning them to my advantage. I will continue to use the methods of action research I adapted through the process.

> The research process gave me tools I can use to influence my practice as an administrator and the work of the teachers in my school. Reading the theories about collective teacher efficacy, I became fascinated with the concept and want to introduce it in my school. I concluded that we, the administrators, should seize every opportunity to increase our teacher group's collective efficacy and thus their positive influence on students' learning. Administrators need to organize the work in a way that supports teamwork and offers

> opportunities for teachers to reflect on their practice in collaboration with their peers, guided by trust and honesty.

The ethics of our mission to develop collaborative supervision that empowers students has to be balanced with the ethics of our obligation to support students in fulfilling the requirements of the Master's degree program. As we have continued to extract the different ethical dimensions in our self-study research and our practice, they have helped us to see how they infuse each other and how they must be enacted in both microcosms. They are, however, still terms we constantly have to negotiate – and we do so through our collaboration and self-study.

6.5 Envisioning Inquiry as Ethical Stance

In telling stories emerging from our data, we share that teaching is not just a technical matter; the practice of teaching is ethical and interwoven into the complexity of professional development. Using Mockler's ethical framework and core reflection in our self-study allowed us to identify ethical dimensions and tensions we experienced in our work and reflect on how they relate to the professionals we are or want to become. Self-study forced us to critically examine how we engage with our students. The incidents and challenges we identified could have been addressed and forgotten as technical operations in the process of supervising, but by focusing on them we problematized them as ethical issues and acknowledge teaching as a moral practice (Carr, 2000; Palmer, 1997).

Core reflection helped us to systematically work through this process and develop opportunities for us to open our hearts and minds (Korthagen, 2013) toward students' challenges. Mockler's ethical framework supported scrutinizing the research process and identifying the integration and interplay of our research ethics and our ethics in practice. This systematic work and desire to empower students created spaces for engaging in the dilemmas in meaningful ways.

Through our experience of conducting self-study we have identified the quality of purpose, quality of evidence, and quality of outcome. In the beginning of our collaboration we had a clear purpose: to develop a collaborative supervision process that would help us become better at working with students in a way that empowered them. In working closely with students on different aspects of their Master's theses, such as establishing a theoretical foundation for their work, we observed students' increased agency over time. Through the research process we selected evidence of the development of the learning community – both challenges and successes – that demonstrate how we identified and analyzed these dimensions and worked through them for the benefit of professional development of all members of the community, both supervisors and students. In presenting our findings we invite educational researchers to engage in a critical, collective dialogue that will result in improved educational practices and teacher education (Pinnegar & Hamilton, 2010; Samaras, Guðjónsdóttir, McMurrer & Dalmau 2012).

The ethicality ingrained in self-study demands that we face the ethical issues, analyze, and respond to them. Although we acknowledge the importance of responding to or resolving tensions and challenges, we also recognize the value in keeping the tensions alive and understand the drive they can provide to keep on developing toward our missions.

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Chapter 7
Ethical Issues in Reporting on Teacher Candidate Perspectives in a Cultural Diversity Course: Increasing Trustworthiness, Protecting Participants, and Improving Practice

Julian Kitchen

7.1 Introduction

The self-study of teacher education practices is guided by theoretical and pedagogical purposes. As teacher educators, we develop our understandings and enact our pedagogy for the betterment of current and future teacher candidates, as well as the students they will teach (Loughran, 2006). While the study of practice is first and foremost for our current and future teacher candidates, teacher educators' research into practice is also aimed at improvement in the wider education community (LaBoskey, 2004). Thus, self-studies of practice must also be guided by ethical purposes: improving practice, demonstrating trustworthiness as research, and, most importantly, ensuring that teacher candidates are safe while the research is conducted and after it has been disseminated.

Throughout my two decades as a teacher educator, I have engaged in research on my practice, primarily in the form of self-study. At the heart of much of this research has been understanding and being responsive to the perspectives of teacher candidates. From the beginning of my career, I have collected, analyzed, and responded to data on their perspectives and experiences. My early work on relational teacher education (Kitchen, 2005a, 2005b) explored how I carefully attended to their concerns. As a researcher, I continue to regard their feedback as the best indicator of the trustworthiness of my scholarship on practice. I obtain permission in advance from the university's research ethics board to use teacher candidate feedback and exemplars of their work in my scholarship. I take seriously my ethical responsibility to improve practice and keep teacher candidates safe during the research study and in subsequent scholarly writing. I am mindful that while self-studies are enriched when the perspectives of teacher candidates are solicited, there are understandable

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concerns about teacher candidates being pressured to participate and being identifiable in research reports (Loughran, 2007). While attending to perceived risks, it is important to emphasize that the self-study of teacher education practices benefits teacher candidates by focusing attention on their learning needs improving practice.

In this chapter, I focus on the ethical issues raised by reporting on teacher candidate perspectives in a cultural diversity course in which many controversial issues are raised. In doing so, I identify the benefits of collecting and reporting teacher candidate perspectives, juxtaposed with the risks. In particular, I examine the ethical implications of my extensive use of exit cards by teacher candidates, as well as reflective journals, reader response entries, and assignments through which they reveal much about their identities, worldviews, and emerging understandings concerning equity, diversity, and social justice. I also draw on my previous work using student data and how relational teacher education (2005a, 2005b, 2016) informs my decision-making. I am guided by Mitchell's (2004) handbook chapter on ethical issues in self-study proposals in choosing the ethical dilemmas to examine and problematize.

After establishing the context for the study, I organize the chapter around two research themes and two themes related to teaching practice. The first research theme, increasing trustworthiness, addresses the value of this type of research to the field of teacher education and the steps taken to ensure rigor and trustworthiness. The second research theme, protecting participants in scholarship, attends to the dilemmas in sharing participants' perspectives in research studies such as this chapter. As important as these two research ethics themes are, there are also ethical themes concerning teaching practice. The first, improving practice, illustrates how the collection of teacher candidate data contributes to pedagogy during and after the course. The second teaching practice theme, protecting teacher candidates in class, addresses the potential risks to participants who reveal their perspectives during the course.

7.2 Context: Teaching Cultural Diversity Through Relational Teacher Education

As a professor teaching a new School and Society course focused on cultural diversity in a mid-sized Canadian city at the time of the 2016 American election, I was mindful of cultural tensions and the backlash against social justice. The political discourse from 2016 to 2018 informed my teaching, interactions with teacher candidates, and scholarly inquiries into practice. From the beginning, in my reflections on practice (Schön, 1987), I puzzled over ways in which I could help teacher candidates make sense of the issues:

> In my planning of the course, I focused on building a climate of safety and trust. This was based on my experiences as a teacher educator. At the heart of my conception of relational

> teacher education (Kitchen, 2005a, 2005b), conveying empathy and respect are central to engaging teacher candidates in facing problems of practice and building their capacity as educators. Few topics are more sensitive than diversity and social justice, so even more explicit attention is needed to the safe conditions necessary for trust in oneself, one's classmates and one's instructor. This, I have learned through my own experiences, as illustrated by the three incidents below. (Journal, September 8, 2016)

Coia (2016) writes, "I am asking students to engage in potentially risky and difficult thinking. To do this, they must trust me" (p. 313). Trust is "accepted vulnerability to another person's power over something one cares about, in the confidence that such power will not be used to harm what is entrusted" (Baier, 1994, p. 241). As teaching is socially, culturally, and politically constructed (Guba, 1990), it is important that a teacher educator committed to social justice attempts to create "a secure environment where all voices are heard and everyone freely asks questions based on respect and caring" (Lee, 2011, p. 7). "Relationships of trust are fundamental to teaching and learning," wrote Lesley Coia (2016, p. 311), particularly in "courses that aim to be transformative: courses where students are engaged in thinking deeply about themselves, schools and schooling as they move towards a vision of a more equitable and just society" (p. 311).

In order to encourage *dangerous conversation* (Nieto, 1990) in class and with me, such trust is essential. I built vulnerability into my course. I made myself human and vulnerable through my story and presence, engaging in community building activities and attending to their concerns as expressed in exit surveys after each class and in response to their reflective writing. As Coia's experience suggests, being vulnerable as a teacher educator helps build trust and a willingness to grapple with important issues.

This relationship of trust helped me receive consistent, rich, and meaningful feedback that provided an immediate "reality check" (Schuck & Segal, 2002) on how lessons were experienced. It also generated authentic dialogue that contributed to my facilitation of the attainment of critical consciousness by teacher candidates (Patka, Wallin, Ruschman, Wallace, & Robbins, 2016). As equity and social justice are core values that are fostered through scholarly dialogue among teacher educators, the data collected also may contribute to the scholarship of teacher education (LaBoskey, 2004). By fostering this relationship of trust, however, I also increased the potential risk to teacher candidates made vulnerable by their honest and authentic sharing with me and their consent as research participants. The heightened risk posed makes it critical that I as a researcher attend to my obligation to ensure that they are protected in both the classroom and scholarly accounts of my practice.

7.3 Demonstrating Trustworthiness

The self-study of teacher education practices is susceptible to criticism for a lack of rigor and trustworthiness. Yet teacher educators are not merely expressing their opinions or feelings about dynamics in their classes. On the contrary, warrants of trustworthiness are present in all aspects of research design. It stems from "a pedagogical responsibility to continuously monitor our progress" (LaBoskey, 2004, p. 839) and justify our pedagogy based on evidence. This includes understanding our own cultural influences in order to enhance our teaching social justice issues, as well as documenting the responses of teacher candidates to assignments and soliciting their reflective feedback (LaBoskey, 2004).

7.3.1 Research Design

This research was carefully designed to connect pedagogy to research and, thus, contribute to both enhanced learning and scholarship on practice. It was guided by four characteristics of self-study methodology identified by LaBoskey (2004): improvement-aimed, interactive, involving multiple qualitative methods, and validated through deliberation, testing, and judgment within the research community. Also, it was reviewed and approved by the research ethics board in my university.

The research was designed to better understand learning, monitor the implementation of pedagogical practice, and lead to improved practice immediately, over time, and through scholarly sharing with other practitioners. The use of participant data was justified in the research ethics submission and teacher candidates were informed of the purpose when they consented to participate. Their perspectives, as revealed through assignments and exit cards, were key parts of the qualitative methods, alongside my journal and correspondence with a critical friend, and were part of ongoing interactions to make sense of their perceptions throughout the teaching and research process. The findings are in the process of being validated by the research community through conference presentations (Kitchen, 2018), this chapter, and upcoming journal articles. Grounded theory is providing "a procedure for developing categories of information, interconnecting the categories, building a 'story,' and developing discursive propositions" (Strauss & Corbin, 1990 as cited in Creswell, 1998, p. 15) and anecdotal responses are being analyzed through coding and categorizing of key idea units as described by Creswell (2009).

7.3.2 Critical Friends

The engagement of critical friends (Mishler, 1990) stands out as a self-study practice that increases collaboration and trustworthiness. While my main interaction was with teacher candidates through their exit cards and writings, the involvement of an outside collaborator heightened both interaction and trustworthiness. A critical friend, as Schuck and Russell (2005) write, "acts as a sounding board, asks challenging questions, supports reframing of events, and joins in the professional learning experience" (p. 107). Ragoonaden and Bullock (2016), after a review of the critical friend literature, conclude that critical friendships increase confidence, validate good practice, offer a sense of belonging, and reduce practitioner isolation.

For this research, I worked on my own the first year but sought out an external collaborator in the second year to help me probe more deeply. I selected someone who brings different perspectives and experiences along with an understanding of my context. Manu Sharma, an Assistant Professor at University of Wisconsin (River Falls), is a South Asian woman with a rich history of studying and enacting social justice as an elementary teacher, graduate student, and teacher educator in Canada. Her identity contrasts nicely with mine as a white male who has grown up in relative privilege and faced little discrimination as an openly gay teacher educator. For example, after I wrote about the resistance of relatively privileged white teacher candidates, she reinforced that "challenging a student's view point which may be very narrow may be your ethical responsibility as an educator" (Letter, January 25, 2018).

Also, Manu's experiences as a visible minority afford her cultural understandings of the predominantly white, middle-class teacher candidates that are sometimes less evident to me as a cultural insider. As I struggled to reframe the concept of privilege in more palatable terms, she expressed doubt that "the outcome of engaging in this discussion from that angle will yield greater change in systemic racism or an inequitable capitalistic structure that governs and plagues our society" (Letter, April 16, 2018). Insights such as these served as a counterbalance to feedback from teacher candidates.

Critical friendships serve as an important means of demonstrating credibility through interaction. Menna and Russell (2017), in an analysis of papers presented at the S-STEP Castle Conference in 2014, note 21 of the 36 papers that explicitly identify a process for demonstrating credibility mention critical friends, with only three also referring to other processes such as triangulation. The importance attributed to critical friendships as a marker of trustworthiness relates to both its potential to expand horizons and as a form of triangulation.

7.3.3 Using Teacher Candidate Data

While trustworthiness is enhanced through critical friendships, it is worth remembering that its perspective from a distance may not be as trustworthy or meaningfully interactive as the perspectives offered by teacher candidates in exit cards and written submissions.

Fletcher, Ni Chroinin, and O'Sullivan (2016) suggest that research questions related to pedagogical practice "may be more comprehensively answered by including student data alongside teacher educator data" (p. 21). This is consistent with Loughran's (2007) emphasis on the importance of participant data "to better understand the perspectives of students of teaching" (p. 1). While they stress the importance of multiple data sources, Fletcher and colleagues place a particularly high value on teacher candidate perspectives. This is consistent with the work of Kosnik and Beck (2002, 2008), who draw extensively on teacher candidate surveys and interviews to answer research questions pertaining to their practice.

As my primary research interests were the perceptions of teacher candidates regarding social justice and their responses to my teaching of a course on this topic, I chose to collect exit cards on a regular basis, as well as their written responses to assignments in which they grappled with understanding and enacting social justice.

7.3.3.1 Exit Cards

Exit cards have long been a pedagogical tool in my teaching toolbox, from my years as a secondary teacher, to my early years as a teacher educator, to beginning to teach a new School and Society course in 2016. Exit cards can take many forms, but the purpose is to solicit feedback from students on their understanding of concepts and content. In my course these generally took the form of a sheet of paper with several prompts, with names being optional. The most common format was simply a section titled "Thank you for… (learning, pedagogy, experiences, insights, etc.)" followed by "Please… (suggestions, need for clarification, how to better serve you)."

In School and Society, I solicited feedback from teacher candidates through exit cards, especially during the first few lessons. As Patka et al. (2016) note, use of exit cards is a strategy that has been demonstrated to be effective in conveying to instructors. By being responsive, teacher educators build rapport with teacher candidates. In order to assess the effectiveness of lessons, I asked participants to provide feedback on their experience through a series of questions or prompts (Luaer, 2006) at the end of most classes. While specific questions were asked, most prompts were open-ended. Responses were compiled, analyzed in my journal, and fed back to teacher candidates in subsequent lessons. For each of the four sections of the course, exit cards were collected at least five times from a total of 133 teacher candidates. These were triangulated with reader response journals, reflective writing, and feedback on course evaluations to develop insights into their perceptions. More broadly, they were juxtaposed with correspondence with my critical friend, as well as my weekly teacher education journal (twenty-two journal entries totaling 20 pages). As Bullough and Pinnegar (2001) stated it is through such written reflection that we negotiate the tensions between ourselves and our contexts.

7.3.3.2 Reader Response Journals

Teacher candidates wrote critical and reflective responses to weekly readings written by members of cultural communities that challenged mainstream assumptions and proposed alternative pedagogical approaches. After identifying main arguments, teacher candidates selected themes to analyze in the context of the course and other readings. They were also asked to identify points that pressed your buttons (positively or negatively) for insights into their experiences as a person, learner, or teacher. They were then invited to extend their thinking to how the readings might inform their future understandings of educational problems or practices. While each week featured readings, written responses were collected five times from a total of 133 teacher candidates.

7.3.3.3 Reflective Writing

As teachers need to regularly puzzle over issues of equity and diversity, teacher candidates were required to reflect on their views of the world by examining personal experiences, the curriculum, and critical incidents in their practice. They wrote and submitted at least two reflections on experiences as learners or teachers as formative tasks during the first weeks; these proved important in identifying issues and concerns during the course. At the end of the course, longer portfolios of at least four responses (the exact number varied) were collected as summative evaluation. These include at least two critical incidents (relevant to course themes) they experienced as educators and two personal experiences (relevant to course themes) of privilege, equity, and/or diversity. This totalled at least four incidents per 133 teacher candidates.

These various data sources—exit cards, reader response journals, reflective writing—were triangulated with their on course evaluations to develop rich insights into their perceptions. More broadly, these were also juxtaposed with correspondence with my friend, as well as my weekly teacher education journal (twenty-two journal entries totaling 20 pages). As Bullough and Pinnegar (2001) stated it is through such written reflection that we negotiate the tensions between ourselves and our contexts.

This section illustrates that the collection data from teacher candidates, especially when triangulated with data from other sources, can be rigorous and trustworthy as research on practice.

7.4 Protecting Participants in Scholarship

The protection of participants is a central preoccupation of research ethics. This is evident in the rigorous protocols necessary to conduct research, including practitioner inquiry into teaching. While the potential risks to participants are largely debunked by Mitchell (2004), it is worth highlighting the most significant risks and how they might be avoided, especially in self-studies involving sensitive issues such as social justice.

Ethical issues in research are largely framed around research by outsiders, rather than insiders studying themselves and their professional identities and practices (Mitchell, 2004). The biomedical analogy often guides discussions of research ethics, even though participants in self-studies and other forms of teacher educator inquiry are not ill, experimentation and adaptation are constants in teaching practice, and studying practice is associated with increased commitment to teacher candidates (Mitchell, 2004). Whereas the previous section examined ways to ensure rigor in research design, this section considers ways in which teacher educators can ensure participants are protected from harm due to the scholarly dimension of the endeavor.

7.4.1 Minimizing Disruption of Learning

"Is the intervention an artefact of the research or something that was going to happen anyways?" asks Mitchell (2004, p. 1439). As teacher educators constantly experiment with teaching practice to be responsive to particular needs or to expand their repertoire of skills, identifying an intervention, collecting data, and analyzing data are minimally disruptive. In the case of my search on teaching about social justice, the methods employed are ones I have long employed whether or not I have engaged in a study of practice. Mitchell goes further still, arguing that applying research ethics protocols to such inquiry diminishes the teacher candidate experience by making self-study more difficult, protecting them without even consulting them, and not engaging them as collaborators or co-participants. Indeed, he argues that the nature of practitioner inquiry is such that it improves practice by making teaching more rewarding and learning richer and more dynamic. As a researcher actively engaged in inquiry into my practice, I spend more time puzzling over my pedagogy and attending to the needs of teacher candidates. For example, the hour or more I spend writing my journal and reviewing data positively disrupts my teaching by heightening my engagement. Similarly, reviewing the literature and disseminating my finding to colleagues internationally deepens my understanding. Finally, as is evident from the journal entries in the sections on ethical issues related to teaching practice, I model metacognition and make my pedagogical decision-making explicit to teacher candidates as I learn alongside them (Loughran, 2006).

7.4.2 Avoiding Coercion

The issue of informed consent given willingly and without coercion is an important principle of all research ethics protocols (Mitchell, 2004). In terms of the interventions, there is no issue of coercion, as inquiries are within the zone of accepted pedagogical practices that might be employed without a research dimension. Indeed, the research dimension results in greater attention to both rigor and safety. Going further, Mitchell (2004) argues that in such research, the teacher educator "is, to a significant degree, collaborating with the students and holding personal practice up for critique" (p. 1430). Certainly, my experience as a teacher educator has been that teacher candidates are eager to take the time to share their perceptions in order to enhance my teaching of them, my future practice, and the scholarship of teacher education.

In my university, I must give teacher candidates letters informing them of the research and the safeguards put in place to protect anonymity and confidentiality. They may then sign a form granting permission for their data to be used for research purposes and place it in an envelope that is sealed and stored with an administrative assistant until grades are submitted. They also have the option of withdrawing at any time through the administrative assistant. They may also request the research and an article by me is made available for them to view. The syllabus for the School and Society course includes two self-studies by me, so they have further evidence of how I use teacher candidate data in my research. Over my 12 years at Brock University, a small percentage do not sign the form, but no one has withdrawn. Clearly, I do not employ coercion and the protocols ensure that they feel safe from potential coercion.

7.4.3 Protecting Anonymity

A sensitive ethical issue is the maintenance of anonymity. Anonymity means that the reporting of findings will not reveal distinctive characters that might lead to recognition of individual participants. As researchers typically assure participants of anonymity when informed consent given, it is important that the stories shared lack details that make the participant readily apparent to readers. It is also important that the anonymity of supervising teachers, family members, and others mentioned in teacher candidate communication not be identified as they did not consent to be research participants (Mitchell, 2004). Several years ago, when I conducted a focus group of Indigenous teacher candidates from remote communities in Ontario, I was required to be particularly cautious about anonymity. As under 20 people were in the program, the research ethics board feared that community members and employers might recognize participants from their stories, which might in turn lead to risk. I quite happily complied, as I have always been careful to protect anonymity and present participants in a fair and positive light.

In the section on protecting teacher candidates in class, I recount stories from several students as part of this scholarly contribution arising from my course-based research. With each one, I was careful not to reveal who they were. As David's communications regarding gender were entirely private, I concluded that it was safe to share his comments. In vetting the account, however, I changed his name and deleted mention of his teaching subjects and crafted the details to ensure I was respectful of his stance. While Phillip's communications with me were largely in private, the mention of an incident in class might lead peers to identify him despite the change of name and removal of the teaching subject. After reflection, I concluded that the story was helpful to the point I was making and that the statements he made would not reflect badly on him.

The example of Bharati is potentially problematic as under 10% of teacher candidates were visible minority members (Mitchell, 2004). Initially, I was careful to avoid particular statements that would identify her race and religion, and the pseudonym I selected is not typically associated with her culture. I mentioned other minority candidates in very general terms, avoiding stories that might easily identify them. Also, as I was mindful of my positionality as a white male, I took care not to characterize them in a manner that was disrespectful of them or their cultures. Finally, I reviewed my writing again to ensure that the stories mainly revealed my approach to protecting them in class.

7.4.4 Respect for Participants

Implicit in Mitchell's (2004) discussion of disruption, intervention and identification is respect for teacher candidates as healthy individuals robust enough to cope with experimentation and capable of co-construction of learning.

In both my insider practitioner research and outsider qualitative research (i.e., interviews and focus groups) on teachers and teacher candidates, I have made respect for participants a core ethical principle. For example, in recounting the experiences of participants in an Indigenous teacher education program, I sent participants transcripts to review, selected comments that would not reflect poorly on them, and worked with Indigenous co-authors to ensue cultural sensitivity. In my self-studies and other practitioner research, I focus on points that are constructive and cast participants in a positive light. For example, in a self-study on workshops on queer issues, we (Kitchen & Bellini, 2012) treated resistance with respect during the sessions and wrote thoughtfully about the willingness of teacher candidates to move outside their comfort zone. Teacher candidates read this article during the course, so this care is demonstrated to them.

On the other hand, there was resistance to an article that called on teacher candidates to examine issues of privilege. While "The discourse of denial: How white teachers construct race, racism, and 'white privilege'" by Solomon, Portelli, Daniel, and Campbell (2005) prompted rich discussion and transformations, it also led to teacher candidates to feel disrespected. One teacher candidate nicely encapsulated both sentiments in her reader response, according to my journal entry in February 2018:

> A teacher candidate wrote, "On a positive note, it shook up my way of thinking." While very positive about the argument on privilege, she was harsh in her critique of the authors for using participants' words in ways that were unduly harsh and unkind. In my response to teacher candidates I reminded them of the realities of privilege and the deep commitment of the authors as advocates for improved outcomes for marginalized students. I encourage them to take in the ideas, embrace the challenges, and do their best to make a difference. I think, however, that there is a degree of condescension and impatience among social justice advocates, and that this sometimes sets back the teacher candidates in their courses, especially those who are decent people who are not particularly aligned politically with progressives.

I hope that these examples in this chapter, particularly in the practice-oriented sections to follow, demonstrate my ethical commitment to relationship, caring, and respect as a relational teacher educator who tries to embody this stance in my scholarship. At the same time, I recognize that respect resides in tension with criticality. Having a critical friend who is a visible minority and strong social justice advocate helps me to be both respectful and critical. Feedback on a presentation of this self-study project at the American Educational Research Association (Kitchen, 2018) also helped me to balance these two important elements of ethical scholarship.

In this section, I have argued that the dissemination of self-study and other practitioner research is minimally disruptive (even positively disruptive) and not coercive (especially with the protections included in research protocols). While there is potential for teacher candidates to be identified, self-study practitioners like me take care to anonymize data and to be sensitive in how they present teacher candidate comments regarding their perceptions of teacher education and social issues. Finally, as a further safeguard, I advocate for respectful and relational approaches to scholarly writing about the perceptions of teacher candidates.

7.5 Improving Practice

The most direct and meaningful benefit of collecting data on student perceptions is improved practice. In particular, the collection and analysis of exit cards and writings during the first weeks permitted me to factor their input into lesson planning and develop relationships of respect and empathy with teacher candidates (Kitchen, 2005b). A more detailed examination of the impact on my practice in this course is contained in “Attending to the Concerns of Teacher Candidates in a Social Justice Course” (Kitchen, 2018).

While most teacher candidates identified themselves as having little experience with diversity, based on their white, middle-class upbringing, most identified themselves as receptive to increasing their understanding and interested in developing their skills in this area. One wrote, “I want to understand viewpoints … I don’t understand white privilege but would like to learn more.” Many “liked how we talked about current issues and related them to class content” and, as indicated in their exit cards, were pleased that controversial issues were addressed and in a thoughtful way. Across both years there were many requests for resources and strategies to aid in creating inclusive environments.

Privilege emerged early as a key concept, particularly in response to challenging readings by Gay (2002) and McIntosh (1990). I grappled with helping them recognize their relative privilege without becoming defensive. I provided assurances that they were not being judged and that having opportunities is something for which to be grateful. I received input on the value of experiential activities employed in class. I learned that most were willing to reflect on multiple identities and the degree to which they were both dominant and nondominant in identities. Struggles recognizing and responding to privilege were most evident in their written responses to those articles concerning culturally responsive teaching and white privilege. While most were positive about the need to understand privilege and felt respected by me, many felt defensive. The exit cards proved helpful in gauging the pulse of the class, enabling me to adapt subsequent lessons to address concerns. As relational teacher education recognizes, knowing the learner is critical to framing issues in ways that maximize leaning (Kitchen, 2005a). Throughout, but most particularly in the first weeks of each year, exit cards allowed me to assist with unpacking biases and increasing receptivity to learning. In relational teacher education terms, understanding their struggles enabled me to respect and empathize with them, while asking and being responsive to their comments conveyed my respect and empathy to them.

Receiving immediate feedback proved valuable in my lesson planning. For example, in the first year, concerns about political correctness led to a mini-lesson on the history of the term and how it has been manipulated. In the second year, we discussed privilege at length as it appeared in the news several times, not usually in a positive way. I shared my struggle with teaching the concept: valuing the process of recognizing one's own good fortune, assuming responsibility without blame. Throughout, I noted themes that emerged in the exit cards and reflections, validated their struggles, urged them to at least listen thoughtfully to the concerns of minorities, and stressed the importance of taking some action in their first year and increasing it over time. Also, the one-on-one relationships developed through these feedback loops led to richer responses to their reflective writing. I noted in my journal (March 17, 2018), "I have interesting conversations with some of the students who are less progressive. Rather than shutting them down, I try to be supportive and build them up." I also devoted extra time to racism and Islamophobia in the second year and adjusted the timing of assignment based on their final exit card recommendations. Throughout, I felt comfortable adjusting lessons to respond to their needs and interests.

This section illustrates that teacher educators can better develop and enact their pedagogy (Loughran, 2006) and be more relational in their interactions with teacher candidates (Kitchen, 2005b) when they collect data from teacher candidates on their experience of the course. Analyzing and responding to this information immediately has the added ethical value of tangibly benefitting the participants.

While there are considerable benefits to enhancing practice and informing scholarship, a consideration of ethics also entails addressing potential risks to participants and ensuring that they are safe as both teacher candidates and research participants.

7.5.1 Protecting Teacher Candidates in Class

Education is a moral activity in which teachers assume responsibility for the care of students and employ ethical judgment in order to ensure safety and promote growth. At the heart of good teaching is fostering educative moments that enable students to understand experience that is a response to "the situations in which interaction takes place" (Dewey, 1938, p. 45). Teaching is, thus, an instrumental activity in which the teacher is constantly experimenting with practice in order to connect meaningfully with students. Tom (1997) describes teaching as a *moral craft* with "a subtle moral relationship between teacher and student" (p. 11). Teacher education too is a dynamic and adaptive process in which an effective teacher educator is constantly "learning through experience that needs to be reflected upon and shared" (Loughran, 2006, p. 23). Thus, due to the nature of our work, teacher educators are already researchers into our own practice and bound by ethical responsibilities.

Conducting teacher research, through self-study or other methods, thus does not change the ethical responsibilities of teacher educators. Indeed, one could argue that teacher research as a systematic, intentional inquiry involving systematic documentation, reflection, and analysis (Cochran-Smith & Lytle, 1993) is simply teaching with heightened awareness. At the same time, it is prudent for teacher educators conducting research in their classes to consider any potential risks that might result from the classroom experiences.

Ian Mitchell (2004), in "Identifying Ethical Issues in Self-Study Proposals," draws on a number of case studies to identify and reflect on ethical issues "that ought and ought not be of concern during the review and planning processes" (p. 1396). Mitchell minimizes the ethical risks identified by biomedical researchers, arguing that the nature of teaching involves adaptation and change within the zone of accepted practice. He also largely dismisses concerns about reflection and feedback, arguing that "promoting a metacognitive awareness … of their beliefs, values, conceptions and perceptions of teaching" (p. 1406) is part of mainstream practice.

While concurring with Mitchell, I recognize that ethical risks are somewhat heightened when teacher candidates share their perceptions of issues and instruction. They are heightened further in a social issues course like mine, as their personal revelations and professional judgments could be judged by teacher educators who evaluate their work and by the scholarly audience. In this section, I highlight some of the issues raised by Mitchell as they relate to several teacher candidates who might be put at risk due to the beliefs and experiences they shared:

> Phillip, a straight white male, was an outlier due to his conservative views and eccentric fashion choices. After the first class, on an exit card that included his name, he wrote "many of my opinions are seemingly unpopular as per the media." During the debriefing of an activity in which teacher candidates completed worksheets on various aspects of their identity (e.g., race, class, gender), I asked 'How are you proud of your identity? Has your identity limited you in any way?" Phillip raised his hand in puzzlement as he did not know how to answer. In his exit card, he wrote "As I commented in class, I don't feel pride about these aspects but they just are. Only the ones I have a hand in controlling do I feel proud of." According to my journal, "I suggested that often people in dominant groups have not been provoked to think about their identity one way or the other and that the fact that he could not think of anything might suggest he [possessed] privilege in that area" (January 21, 2018). Another exit card alluded to this incident: "Interesting to see how dominant groups are not able to answer the question of whether or not they feel limited."
>
> Later, on an exit card, Phillip wrote, "I do not agree with the dominant points of view expressed by school boards and leading figures in the field. I'm learning to what he said I must go along with these ideas and the degree to which I can express my own opinions without it being a deterrent to my career."
>
> David, who was conservative and spoke often from an evangelical Christian perspective, 'ranted' (his term) in his reader response to an article on poverty; he dismissed concerns

> about the struggles of single mothers as "patting women on the back and victimizing women" when it is their actions and their tendency to marry "bad boys" that presents many of the problems. Another teacher candidate, in his reflections, also articulated conservative views on the topics, although his were thoughtful and carefully reasoned.
>
> Bharati was one of two visible teacher candidates in her class. In her exit cards and reflective writings, she confided concerns about being in a predominantly white class. She also expressed concerns in her reader response journal about the implicit and explicit biases of peers and other teacher educators. In her reflective portfolio, she recounted several powerful stories of being different or experiencing discrimination based on race, religion and gender. Other teacher candidates disclosed through our correspondence that they identified as indigenous or queer.

It is important to acknowledge a deep disconnect between liberal intellectual elites—who have largely embraced the rhetoric of social inclusion, even as they benefit from inquiry—and many educated and non-educated white citizens. Liberal elites are often perceived as sitting in judgment of anyone who is not politically correct in every way (Barro, 2017). Kristof (2016) draws attention to four studies that found "the proportion of professors in the humanities who are Republicans ranges between 6 and 11 percent, and in the social sciences between 7 and 9 percent." Students who do not share the prevailing ethos often feel silenced or are, in fact, silenced.

This disconnect means that teacher candidates potentially put themselves at risk when they share views that run counter to professional standards or progressive dogma. As I encourage teacher candidates to share their reflections with me, I have an ethical obligation to ensure that they are safe from harsh judgment by me or their peers. As an educator, I must manage the dilemma of ensuring safety while challenging teacher candidates to maximize learning (Mitchell, 2004). In my journal on February 17, 2017, I wrote:

> I articulated my discomfort as a tension between my liberal respect of speech and my commitment to social justice. While my work involves social justice, I cannot force my world view on others. I can only model respect, offer opportunities to understand the experiences of others, invite teacher candidates to make their classrooms inviting for all, and offer constructive strategies. I offer them these gifts and it is up to them to accept them now or in the future.

While some might argue that the appropriate moral response is critique and, perhaps, pressure to conform, I would argue that my ethical responsibility is to above all do no harm and to experiment with ways of opening minds to at least listen to the voices of minoritized and marginalized groups.

When Phillip raised questions in class about social justice stances, I listened carefully, responded respectfully, and invited him to reflect on the themes. After he expressed concern about acceptable professional expression, according to my journal (January 26, 2018), I wrote an email:

> I read your query on the exit card with interest. I would suggest taking some time to talk … I am happy to listen without judgement to your concerns about what can be said and not in a school, as well as where professionalism obliges you to follow along regardless of your own opinions. I am also confident that there are many ways in which you can make positive

> contributions to inclusiveness without going against your own principles. I am pleased that you feel comfortable raising this with me.

Rather than silencing teacher candidates like Phillip, I try to be supportive and invite them to reflect on what they should do as professionals. For example, I wrote in my journal on March 17, 2018, "Phillip [in a reader response journal] wrote about being shut down by fellow students for his views, to which I responded that that was simply unfair and unkind." When he then made claims for "strong family structures which include fathers" and "enforcing the importance of families in school," I responded that it was good to celebrate the family but it might be wise to do so in ways that do not undercut single-parent families who are doing their best. At the end of the course:

> Phillip thanked me for helping him feel welcome despite having views that were not always in line with the focus of the course. I told him that I enjoyed reading his perspectives and engaging with him in oral and written communication. I said to him that he was a good man that he would do good things for students in relation to equity, even if there were some areas he was less inclined to go into. (Journal, April 11, 2018)

While I disagreed with David's viewpoint, I viewed him as receptive to dialogue. My response to David after his rant reflects my ethical stance in response to ideas I found problematic:

> You did warn me! And this is a safe space to explore ideas. I agree the supporting families and encouraging responsibility among males are good ideas, but I invite you to consider that women often are in poverty because of their subordinate status. I think you may be blaming the victims for their state. Also, it is wise to be careful sharing such viewpoints in school as you could be seen as judging both your students and their parents. (Journal, March 17, 2018)

Before class the next day, David apologized for possibly being unprofessional in his response. In my journal on March 23, I wrote:

> I told David he needed to be professional school conduct, stating that I was honoured that he felt safe enough that he could be honest in his journal. I also said that I frankly disagreed with him and hope that he would continue to reflect on these issues. He thanked me and said he wished more of his teachers were comfortable letting him state his views.

When Phillip, David, and others raised questions or doubts about course social justice, I modeled a relational stance of respect and empathy (Kitchen, 2005b) as together we grappled with sensitive issues. For example, in my March 10, 2018, journal, I wrote:

> I reminded them not to judge and to preach as this pushes people away even makes them resistant … While my family had trouble accepting me as gay, they do not push me away and I did not push them away. Over time, they … have come to be accepting. As Gandhi said, model the change you want the world. Argument, I've discovered, is not particularly effective in persuading people to change their thinking; we can only offer ideas for them to consider.

The situation of Bharati and other teacher candidates from minority backgrounds is a sensitive one both in class and in scholarly writing. Mitchell (2004) cautions that poorly framed research by insensitive teacher educators can harm both particular students and their cultural groups. It is equally true that such teacher educators might compromise these teacher candidates' privacy in class. I was careful not to disclose identities in class, although most shared their identities either in groups or through class activities. I was also careful not to call on them when their cultures were discussed in class, although I made sure they were heard and respected when they spoke. My conversation with Bharati about race, religion, and isolation was rich, but remained private and took place largely through correspondence. I wrote on an early reader response:

> Thank you for sharing honestly from your experiences. I won't call on you to speak for all people of your culture, but I hope you will find moments (many even) to remind the class that you experience our society differently.

I encouraged other minority teacher candidates with similar responses that balanced acceptance, disclosure, and safety. I was particularly cautious with a teacher candidate who was just beginning to question their gender identity. In response to a reflection in which they wondered about raising the issue gender pronouns while practice teaching in French, I cautioned patience and discretion.

In this section, I have illustrated that asking teacher candidates to share their perceptions poses some risk, that this risk is typical of teacher education, and that teacher educators are well equipped to respond to this moral dilemma. I also illustrated how I respond to several incidents in which teacher candidates shared beliefs and identities with me to illustrate how teacher candidates' safety might be protected while encouraging them to take a social justice stance.

7.6 Conclusion

In this chapter, I draw on a self-study of my teaching practices in a cultural diversity course to examine the ethical responsibilities of practitioner researchers when employing data on the perceptions of teacher candidates. Such a course makes a good case for reflecting on the ethics of self-study research as many controversial issues are raised and, thus, teacher candidates might be at greater risk than in other courses. In particular, I focus on my use of exit cards, reflective writing, and reader response entries as data sources that inform practice and research activities.

Research ethics is generally framed narrowly around potential risks to participants and ensuring safeguards against all possible contingencies. In the section on demonstrating trustworthiness, I outline how I addressed these concerns through careful research design, the involvement of a critical friend, and the judicious use of data collected from exit cards, reader response journals, and reflective writings.

As well as attending to the protection of individual research participants, I consider the positive effects of a teacher educator-researcher stance on teacher education and the teacher candidates we serve. By ensuring trustworthiness through rigorous research design, teacher educators collect and analyze data that contributes to a deeper understanding of practice. In turn, the thoughtful experimentation, and the ensuing critical reflection, makes it highly likely that teacher educators will engage more deeply with teacher candidates as they strive together to improve practice. I might venture further and suggest that teacher educators have an ethical responsibility to study their practice.

While a broad case can be made for the ethics of self-study research involving data on teacher candidates, it is also necessary to ensure that individual participants are protected in scholarly work and, more importantly, in class. Mindful of themes identified by Mitchell (2004), I both minimize the perceived risks and describe ways in which I have worked as a relational teacher educator (Kitchen, 2005a, 2005b) to act ethically in both domains. In the section on protecting participants in scholarship, I minimize the perceived risks of disruption and coercion and illustrate ways of anonymizing data and treating participants with respect while, in the section on protecting teacher candidates in class, I address the potential risks to participants who reveal their perspectives during the course.

Engaging in the self-study of teacher education, by its very nature, is an ethical approach to improving practice and the scholarship of practice. If the practitioner-researcher attends thoughtfully to the ethical issues raised, the net benefit will be substantial. The use of data on teacher candidate perceptions regarding cultural diversity poses more risks than other approaches but, as I hopefully have illustrated, the risks remain minimal and the benefits high.

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Chapter 8
Ethical Dilemmas of a Self-Study Researcher: A Narrative Analysis of Ethics in the Process of S-STEP Research

Stefinee Pinnegar and M. Shaun Murphy

Stefinee sat in a small hotel meeting room at the American Educational Research Association (AERA) Conference, she had been listening to reports of studies of teacher thinking. As she thought about the studies, someone asked a question about participants in their studies. The answer revealed that the studies presented had been done with preservice or inservice teachers the researchers were teaching. As she thought across the sessions she had attended, it dawned on her that most of the studies were based on data gathered from writing or observations of activities students did in classes taught by the researchers, but this fact only came to light when the researchers were pushed about their data sources. All of these researchers were engaged in studies of their own practice, but they had not reported this. This raised an ethical tension for her and was an impetus that moved her more fully to embrace Self-Study of Teacher Education Practice (STEP) methodology. Bullough and Pinnegar (2004) argue that one of the powers of S-STEP work is that in this work the integrity of the researchers leads them to own their role in the construction of the context, data, interpretation, and presentation of the work.

8.1 Introduction

This narrative suggests one of the strengths of S-STEP work is that the researcher acknowledges their central position in the design, implementation, and reporting of the study conducted. However, since the Arizona Group (2004) wrote a handbook

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chapter arguing teacher educators need to reveal their central position in every aspect of studies they conducted on their students, Shaun and Stefinee have engaged in a rich and varied conversation that continually circled around the issue of ethics (see, for example, Murphy & Pinnegar, 2010, 2016; Murphy, Pinnegar, & Pinnegar, 2011; Pinnegar & Murphy, 2011a, 2011b). Regardless of the studies they worked on together, their conversations seemed to end up in consideration of ethics in relationship to whatever work they were doing. Ethics in S-STEP work was, for them, fraught with tension. What we (Shaun and Stefinee) attempt to do here is uncover the ethical dilemmas S-STEP researchers face as they engage in such research. We determined to review the practice of S-STEP research in relationship to the characteristics of such research.

8.2 Methodology

For this project, Stefinee and Shaun used the framework of *intimate scholarship* (Hamilton & Pinnegar, 2015). We initially began this work using LaBoskey's (2004) five characteristics of S-STEP research: self-focused and self-initiated, improvement aimed, interactive, multiple primarily qualitative methods, and exemplar validation. These characteristics provide a functional definition that allows one to determine whether the work being examined is a S-STEP study. However, we decided we wanted to examine ethical dilemmas using a more theoretic and more encompassing framework so we utilized the framework of intimate scholarship described by Hamilton and Pinnegar (2014):

> Intimate scholarship takes up an ontological stance where recognition of the individual/collective relation has value, uncovers embodied knowing through autobiography and action, and explores the coming-to-know process based in dialogue (Hamilton & Pinnegar, 2014) that captures particularities to document the ways we navigate lives and experiences in the educational world. When engaged in intimate scholarship teacher educators reveal the vulnerabilities and passions that most often remain hidden in talkabout experience. (Hamilton & Pinnegar, 2014, p. 153)

Such scholarship is taken up from a subjective, relational orientation which examines experience, practices, and life from an up-close personal look, allowing explorations from a personal subjective perspective. Considering ethics in scholarship from this perspective allowed us to widen our view and consider other subjective, ontologically oriented methodologies where issues of ethics similar to those relevant to S-STEP existed (Hamilton & Pinnegar, 2015).

We began our work by articulating the ethical tensions we experienced as we engaged in research. We identified tensions around self as researcher and researched, place, practice, context, interpretation, presentation, and Institutional Review Boards (IRB). We then reconsidered our categorization using the characteristics of intimate scholarship as a framework. These characteristics include relationship, vulnerability, ontology, dialogue, and openness (Hamilton & Pinnegar, 2015). This framework allows for deeper, more nuanced, and more integrated analysis and representation of our ethical tension. We make a distinction in our work between the moral and the ethical. For us ethics refers to the people, the humans, with whom we are in relationship and interaction, while the moral represents our obligations to larger groups and systems (Margalit, 2002).

We then realized that these tensions would be best uncovered and articulated from the perspective of the notion of dilemmas, since with ethics we find ourselves in situations where balanced and difficult choices have to be made between two alternatives where each may be undesirable. After identifying these tensions in relationship to S-STEP research practice, we engaged with two critical friends both S-STEP researchers, and we asked them to interrogate our analysis. Their questions and wonders led to the deepened and more integrated representations that make up our reported findings here.

8.3 Assertions for Understanding (Findings)

Consideration of ethics represents an ongoing tension for S-STEP researchers. LaBoskey (2004) argued self-study of practice (S-STEP) research is self-initiated, self-focused, aimed at improvement, and interactive and uses mainly qualitative methods and exemplar validation. Such scholarship exists permanently in a zone of both maximal contact and inconclusivity (Bahktin, 1981). Bahktin argues that the zone of maximal contact exists at moments when all dimensions of time come together. We bring forward past experience into the present and in that moment the past is reconsidered, the present is altered through this reconsideration, and the future is reimagined. This positioning is reminiscent of the narrative inquiry pattern of living, telling, retelling, and reliving narratives, since as we engage in such cycles all past, present, and future experience is reimagined and our understandings are potentially partial and always unstable since it is continually open to new consideration and understanding.

The researcher is the researched and based on data collected is seeking to understand practice and experience from his/her perspective in relationship to the research conversation. The texts themselves invite readers to draw forward their own experience and understandings of practice so that the assertions for action and understanding uncovered while evidence based remain fluid. The epistemology and ontology are relational rather than abstractionist (Slife, 2004) since what is ontologically real cannot be understood separate from its relationship to the aspects of context in which it occurs. Since this is shifting ground, the researcher is always in a space of becoming, (Hamilton & Pinnegar, 2015) and knowing of the phenomenon shifts as practice and inquiry into it unfolds. The expectation in S-STEP research is that the researcher will learn and grow in the process of research and the phenomenon under investigation will shift and often transform as the researcher seeks to understand practice and create living educational theory (Whitehead, 1993). To more fully disentangle and explore the ethical dilemmas, we will consider these in relationship to each of the characteristics of intimate scholarship: relationship, vulnerability, ontology, dialogue, and openness. We will begin each section with a short explanation of the characteristic and then examine the ethical dilemmas entailed in it.

8.3.1 Dilemmas of Relationship

Even though the shortened name of S-STEP research is *self-study*, the research itself is conducted in the space between self and others in our practice. Indeed, we argue that a critical ethical difference in conducting S-STEP work is that our ethical concerns emerge in the relationships in the study; however, when we turn to consideration of practice, moral obligations guide our work. This dual orientation to the ethical in relationship to humans in our research including ourselves and the moral as we consider our practice more abstractly in itself is fraught with tension and turns us again and again to dilemmas of ethics in tension with obligations to the moral. As LaBoskey (2004) argued S-STEP work is always interactive. Hamilton & Pinnegar (2015) in describing the characteristics of intimate scholarship suggested:

> As we move forward in becoming a teacher educator working in the midst of experience and practice, we learn and grow. We shift in our understanding, experience tensions, resolve problems, develop relationships, and learn about being a teacher educator. (p. 185)

S-STEP researchers learn, grow, and change in interaction with the self and with others in the practice being studied or engaging in the research process with us: students, colleagues, critical friends, or co-researchers. The quality of our research and the depth of interpretation are dependent on the quality of the relationships developed with others in the practice, others in the research, and ourselves. Relationships are fundamental to this research methodology. As a result, it is continually fraught with ethical dilemmas related to relationship.

When we consider the ethical dilemmas of research into S-STEP research, we consider the ontological roots of S-STEP which reside in moral obligations to practice. According to Pinnegar and Hamilton (2009):

> …[S-STEP research] lives because it is based in practice, and therefore as practice grows and changes, our understanding grows and changes and our theories grow and change. S-STEP research leads us to understand practice better, share the assertions for understanding and action in practice, and create more vibrant living educational theory. (pp. 49–50)

As S-STEP researchers it is our interest and concern for our understanding of our practice that initiates our various studies and propels us forward. It is a research model committed to improvement, improvement in our practice and most certainly situated in ourselves. This orientation and focus on "the improvement of our practice and the lives of children and young people—orient us toward ontology" (Pinnegar & Hamilton, 2009, p. 55). This ontology orients us as a cohesive group. Our epistemological orientations may differ, but fundamentally, we are "oriented toward making *what is* better for others" (italics in original, Hamilton & Pinnegar, 2009, p. 55). Within this scholarship we have ethical obligations to our work and moral ones to our practice. S-STEP is practice oriented and therefore the ethics of such an endeavor must also be practice oriented. Our ethical responsibility is to ourselves, our students, their students, and, ultimately, our practice. Can one have an ethical commitment to practice? We contend no. Ethics are for interactions with people. For us as S-STEP researchers this means ethical responsibilities to ourselves and our students (and by extension their students). Rather we contend that we have a *moral* responsibility to our practice. We intentionally split hairs here, attending to moral and ethical obligations (Margalit, 2002). Ethics in our work attends to the humans with whom we interact with; moral obligations reside in relation to larger groups generically (as in the idea of a group) and systems (Margalit, 2002).

Now we attend to the real center of our concern for ethics. Ethics must orient our relationships with other people. While we might contend that our ethics reside in an obligation to ourselves, our work is seldom focused only on the self. Rather it is the self in relationship. We cannot think about our practice without referring to others, as we must. We have a practice predicated on other and by extension the other of the other. We are in our work for the long game, and in a sense the long game entails interactions with others who are not known yet, nor will they ever be known; this however does not negate this relationship. Rather they are relationships that exist in our imagination; they are relationships of possibility.

In regard to ethics and individuals, we can situate ourselves on top of ethics, as in we position ourselves on top of knowledge, meaning it provides a ground for us to stand on. In our work, what is different is that to be ethical S-STEP researchers we must situate ourselves within knowledge, within relationships. A more practical explanation is the difference between thinking about ethics and thinking with ethics. As S-STEP researchers our commitment is to think *with* ethics in such a way as to structure our work as always guided by ethics. We do not take up the idea of ethics; rather we take up living moment to moment in ethical ways of being. This is the difference between situating ourselves on knowledge and within it.

There is a need to have thick relationships that enable us to work across difference and honor and respond to the issues raised and act in ethical ways with these varied participants, the self included. Appiah (2007) argues that thick relationships are close, loving, accepting relationships because they are oriented to understanding the humans we connect with. These relationships allow us to work across even fundamental difference of belief, political stances or alternative assumptions, etc. To us, this is one of the cruxes of ethical obligations and relates to who we have thick and thin relationships (Appiah, 2007).

Our thickest relationship is with the self. We have long wondered what our ethical commitment is to the self. How do we get IRB approval for an examination of the self and our very intimate practice? Do we sign a consent letter to the future self who will interpret the past self? What are the limits of our ethical obligations to our self? This resides in the issue of vulnerability. How vulnerable will we make ourselves as we uncover our practice? Would we draw participants who are other into such vulnerable places? We don't think so, in a sense that would be morally and ethically bankrupt, but we do this to ourselves. Here in lies the crux of S-STEP ethical practice. How do we protect the self? What is our obligation to the self? As individuals in the society we live in, we are constantly drawn to self-effacing practices, practices we would never inflict on someone else. Therefore, we pose the question: *Are you ethical to yourself?* If ethics is based on a foundation of beneficence and if beneficence is understood as "more than a supererogatory obligation to kindness or charity. It is an obligation that has been expressed in two (inconsistent) basic rules: Do no harm, and maximize possible benefits and minimize possible harms" (Strike, 2006, p. 69), are you doing harm to the self at the expense of your research? Are you maximizing possible benefits? After all our work is situated in growth and improvement, but what if it comes at our personhood? Just as you would not harm another, we argue it is not ethical to harm the self at the expense of research or improved practice.

In our talk about ethics we turn to a consideration of Schwab's (1973) four curriculum commonplaces of teacher, learner, subject matter, and milieu. We consider these in our practice and ask you to consider these questions in terms of your practice as a researcher. Does your ethical positioning attend to these four commonplaces? In your examination of your practice do you consider all four? They are in relationship. For a S-STEP researcher these four commonplaces are what we attend to when we consider our practices. When we consider Stefinee's narrative at the beginning of this chapter, where are our ethical obligations? Can we write about students when we do not have ethical permissions? Can we talk about our practice in ways that do not attend to students/young adults? If we are asked, do we have full ethical approval from everyone discussed in the research, can you say yes? Can you say yes to the self? Can you say yes regarding the people with whom you teach/work? These are ethical conundrums and ones that must be attended to in fulsome ways.

8.3.2 Ethical Dilemmas from Attending to the Particular

Society faces intractable human problems. S-STEP researchers who seek to both understand and provide careful accounts of their practice and their knowing in their practice have the potential to contribute much to research conversations in teaching and teacher education. Such inquiries have the potential to create a surer knowledge base from which researchers might work. Putnam (2004) and Polkinghorne (1988) both argued that studies that seek to provide generalizable solutions to the human problems have failed to provide viable accounts from which those working in the trenches on such problem can respond. S-STEP research in providing careful accounts of experiences with particular problems, in particular contexts, working with a particular group of people provides a basis for reflection that can guide others in their responses to related problems. Audiences of such research are supported in attending to the variability of responses, the dignity of the participants, and the nuances of meaning in their own practice. Providing careful, coherent accounts of our particular knowledge, action, and practice contributes to the knowledge base of teacher education. Yet, such careful accounts and research focused on the particular raise ethical dilemmas for S-STEP researchers.

A commitment of S-STEP researchers is to make public the knowing we uncover within our practice. Since our studies focus on our practice, this means we will often uncover our errors, our missteps, our misconceptions, and our blunders. Because we are committed to making our practice and assertions for action and understanding public, there is an ethical dilemma about how in living within our ethics do we both report our errors and the learning that emerges without being salacious, titillating, sentimental, or precious. We must represent our errors in ways that others can learn from them without martyring ourselves or making us look polished and pretty. There is tension around being comprehensive, transparent, and yet ethical in our representation. We have to make smart and ethical decisions about what to reveal—what is vital to communicate to support other teacher educator researchers in understanding and yet keep private those things that are inappropriate and unnecessary for learning to emerge in others.

When we conduct research the relational (Clandinin & Murphy, 2009) orients our ethical stance to the participants. In studying the particular, we and those in our practice are easily identifiable. We have a deep ethical obligation to reveal about others only those things they would want to make public. While we get to decide and have an ethical obligation to report our own errors, we become vulnerable ethically as we determine how to uncover our knowing and yet represent others in hopeful and helpful ways. In her account of her learning about her experience as an African-Canadian, McNeil provides a helpful model. The way she responds ethically is that she holds the mirror up to herself and her own missteps and misunderstandings in relationship to her students' actions toward her. Another example can be found in Placier (1995) even though her headings are Fiasco 1 and Fiasco 2; she turns the spotlight back on her actions and understanding rather than student missteps. Part of our ethical obligation is indeed to reveal an actual account of our practice and our learning from it—not a *smooth* version of our experience. While revealing ourselves can also be problematic, since the study is of our practice, we must always attend to the ethical obligations we hold to others in our practice.

8.3.3 Ethical Dilemmas of Vulnerability

S-STEP researchers often report feelings of vulnerability as a finding from their analysis of their studies of practice. We do not have to be ethical because we are intimate but in such relationships we have exposed ourselves as vulnerable, yet we recognize here that vulnerability and ethics are not synonymous. Indeed, we suggest that S-STEP researchers must be concerned about the ethics connected to the intimate relationships (close, open, human communication, and interaction) that are part of this and the ethics that vulnerability in such relationships should call forth. S-STEP research positions researchers in a vulnerable space. Since our accounts are of our practice and our knowing of and in our practice, we open ourselves to attack—to judgment. In doing this work we feel emotional. Our integrity requires honesty about our work, our failures, our inabilities. S-STEP work always requires attention to an ethics of intimacy.

The knowledge we report emerges from our seeking to scrutinize carefully our thinking and our action to uncover our embodied knowing. We often embrace studies of living contradictions where we know we are asserting one thing but acting differently. We invite others to interrogate us, our action, and our thinking. We invite them to prod, poke, and uncover our weaknesses as well as our strengths. Further, the space wherein we work is unstable, evolving, and open. In our research space we accept responsibility for our knowing and acting in our practice. As S-STEP researchers we are committed to making public what we learn. Our being willing to be vulnerable positions us to confront ethical dilemmas.

The central ethical dilemma related to vulnerability is a dilemma fueled by relationships and honesty. Since the strongest S-STEP work (Vanassche & Kelchtermans, 2015) reveals the fiascos and difficult learning of the researcher, ethical dilemmas emerge as S-STEP researchers seek to clearly account for the experiences and the understandings that emerged. The dilemma emerges from two facts about S-STEP work. First, the researcher is the researcher and the researched and thus the context of the event and others involved are easily identifiable. In revealing, unflattering details about personal experience tension between obligations to the self as discussed in relationships are in play. In terms of others in the account, the researcher to communicate learning seeks to find ways to reveal an accurate accounting and yet protect, respect, and honor the identity of others. McNeil (2011) faces this dilemma as she seeks to account for the emergence of her identity as an African-Canadian teacher educator in the face of racist behavior on the part of her students. She seeks to communicate the challenges she faced from student behavior and comments and yet respect the rights of her students.

Another way S-STEP researchers face ethical dilemmas emerging from the characteristic of vulnerability is the shifting ground from which their inquiries are conducted. As Hastings (2010) argued the researcher's stance is reflexive and responsive and as mentioned in examining other ethical dilemmas studies can never be clearly articulated:

> There must always be an emergent aspect of the research—an interplay between the design and what emerges. The emergent issue is a result of the learning that occurs through engaging in research that in turn demands a shifting lens, which exposes different issues as it mediates the text. (p. 308)

The dilemma noted here relates to the ethical challenge of being true to the developing understanding of the self, to the accounts used from others in our practice, and being true to the theoretical framework the study is situated in. Being true to these accounts always requires concern and adjustment.

In S-STEP work we position ourselves as vulnerable and we recognize how we are situated in the work. However, ethical dilemmas emerge as we progress in our inquiries and we are reminded that we are engaged in what Josselson (1996) labeled an "interpretive enterprise" (p. xii). Our intention is to listen to our stories and those of others in our practice and yet bring only our own interpretation to it. We interpret the data and accounts we collect on the basis of what we believe, what we know, and come to understand at that point in time. As we do this, we need to make clear that this is so. As we suggested earlier this is tricky because we need to honor and respect ourselves and the others who are part of the study we engage in. We need to avoid providing a smooth story because doing so not only misshapes our accounts but also makes them less valuable to others who seek to connect our understandings in resolving intractable dilemmas to their own circumstances. Josselson (1996) raises the question "…how can we take an ethical position to both participants and our [commitment to furthering the research question] at the same time?" (p. xii).

8.3.4 Ethical Dilemmas from Openness

Openness is a basic characteristic of inquiries in S-STEP. As intimate scholarship S-STEP studies are grounded in embodied knowing. As Polanyi (1966) articulated tacit knowing is holistic; therefore, when we focus on a particular aspect of our tacit knowledge and uncover the knowing entailed in it and then act on this knowing what we learned and how we acted immediately become part of the whole of the tacit knowledge we are exploring. The ideas and understandings we uncover slip back holistically into our embodied knowing. In doing so, our knowing is altered and thus our inquiry is forever open. The Deweyan characteristics of continuity and interaction are basic to our experience and our learning from experience. These characteristics again mean that the research we conduct continues in openness. Inquiring into experience and embodied knowing position S-STEP research as open. Openness results in ethical dilemmas for S-STEP researchers.

An ethical dilemma that emerges from the characteristic of openness arises because of the open nature of S-STEP work. Even after they are published, S-STEP studies are designed to remain open—to invite scholars reading the work to enter into relationship with the work revisiting, sometimes reimagining, and often reinterpreting what was presented. For example, in the conclusion to the first edited book of S-STEP work, Hamilton and Pinnegar (1998) invited participants to read the Barnes afterword to the book and based on what he says reopen and reconsider the work presented. What they propose is that the ending is actually a new beginning. This fundamental openness pushes the researcher ethically to consider the possible consequences that could result not just in its initial presentation but its ongoing openness. Pinnegar, Hutchinson, and Hamilton (in press) asserted that as authors of this work we are always situated in a space of becoming. Our work never closes down and this very openness requires additional consideration of the ethical and makes resolving ethical dilemmas completely problematic.

Relevant to this dilemmas is one raised by Bakan (1996). His ethical misgiving (raised about narrative research but relevant here) is that it is "based on real lives of people made public"; further he argued it "… converts the private into; public; can violate privacy" and could "… cause mental, legal, social, and financial hurt and harm" (p. 3). Early in Stefinee's career she worked on a piece in which she and a group of women (reference intentionally omitted here) shared stories of experiences in mothering. They used the actual names of their children in the work. Sometimes in public forums, people recount these stories shifting the interpretation, reopening the story. While we have apologized and reconciled this with our children, Stefinee has since realized that it wasn't merely the initial representation, but because of the characteristic of openness of interpretation, there are issues of publicness and reinterpretation that have the potential to result in injury to those involved.

Josselson (1996) argued further that as a result how can we take account of the fact that our work will have effects beyond our intentions in doing it. Here we assert this is exacerbated in S-STEP research. In many ways this dilemma is one that must be considered carefully and resolved as fully as possible in the initial work. Stefinee does not have the luxury of retracting or rewriting or republishing the work recalled here removing the children's names.

8.3.5 Ethical Dilemmas of Interpretation Through Dialogue

In S-STEP research the process of interpretation is dialogue (Pinnegar & Hamilton, 2009, Hamilton & Pinnegar 2015). S-STEP research embraces a relational epistemology where meaning can be varied, multiple, and partial and is connected to a particular place and time. In contrast, most current research relies on a modernist epistemology which is oriented toward a singular and certain meaning. We make sense of and engage in S-STEP work on our practice through interaction, with collaboration and critical friends. We seek alternative ways our data and our thinking could be articulated. Relying on dialogue as our process for coming to know situates us in ethical dilemmas of interpretation.

One ethical dilemma of interpretation involves accurately accounting for and benefitting from the process of dialogue in coming to know. The Arizona Group (2004) and Hamilton and Pinnegar (2009) articulated the process of dialogue in coming to know. As we engage in dialogue as an interpretive process we attempt to record the process through notes or tape recording, but frequently the interpretive process full of turns and spaces where insight suddenly emerges leaves S-STEP scholars in a space of surety of their assertions for action and understanding but the process of coming to that knowing is fraught with twists, turns, and the development of implicit understandings. The researchers turn back to the data collected and seek to trace the dialogue, but even when they can apply the understanding as residing in considered events, story fragments, pieces of data, or fragmented notes, they may be unsure of the exact spot of emergence of the knowing in dialogue. Their dilemma is how to settle their worry about the reality of what they have come to understand in a trustworthy way.

Another ethical dilemma which is related to ethical dilemmas of ontology is grounded in our understanding in the S-STEP community that our studies often seek to understand simultaneously the context and process of our practice and our research. This is a shifting ground. We design studies. We make commitments to data collection and interaction. But our work shifts and our design and interpretation alters and we must make decisions about these shifts in the process of the work. Modernist researchers also experience some shifting, but because of their use of standardized instruments, specified research protocols, and procedures, the shift may either be not recognizable to them or it may not raise itself to an ethical concern. But as LaBoskey

(2004) cogently argued interactions (collaboration, interrogation from alternative perspectives, critical friends) are essential elements of our work. Hasting (2010) explored the shifts in the process and ethical dilemmas as these shifts occurred and said:

> I would argue that research is a highly reflexive endeavour and with that reflexivity are related ethical dilemmas—dilemmas associated with viewing the data (and even the research process itself) through a different lens, with the potential for different readings. (p. 309)

In our research process, the obligations to others in these interactions shift and we feel concern over ethics in our relationship with others, with the larger research community, and with ourselves and our data. Further, we confront the ethical dilemmas we feel as S-STEP researchers that any interpretation we provide no matter how rigorous the dialogue will always be personal, partial, changing, and responsive.

Another dilemma of ethics in relationship to interpretation relates to the data we use in our study. The data we collect carries within it our understanding of the meaning resident in the data and our decisions about which data to collect to uncover and reveal our knowing. We recognize Hymes' (1972) notion of speech act theory in that we see speech as an action that captures and communicates what people know and value. In addition, since we also believe that knowledge is revealed and constructed in interaction even within our inner dialogue with self, then data must emerge from such interactions. What we came to understand in exploring ethical dilemmas is that in addition to having an ethical relationship to the humans in our research we have an ethical relationship to the data they produce. We design research that enables our knowing to emerge in the conversations and interactions that produce the data and so interpretation must attend to the ethical not just in relationship to us and the others represented in the data but in our interactions with the data itself. If we accept Crites' (2001) notion of sacred stories and mundane stories, we must hold ourselves in ethical relationship with both. This can be difficult if we believe that there is dissonance between us, the other, and the data.

8.3.6 Ethical Dilemmas from Ontology

S-STEP as intimate scholarship is oriented to the ontological (Hamitlon & Pinnegar, 2009). Any scholarship within education involves humans alone or in interaction. They are situated in a context, a time, and a place and as a result their interaction is filled with choice, voice, growth, change, uncertainty, and unpredictability. The ontology in which S-STEP work is conducted is a relational ontology rather than an abstractionist one (Slife, 2004). Intimate scholarship sits uncomfortably in a positivistic framework, since inquiries from this orientation are examined and constructed from the perspective of the person directing the inquiry in relationship to others in our practice or experience. Researchers seek to create accurate accounts of what they perceive as real and seek to develop an understanding of concrete and particular experiences rather than design and implement studies that are generalizable. The S-STEP research is positioned in a space of ethical tension and our orientation to ontology means that S-STEP researchers face fundamental ethical dilemmas of ontology.

Ethical dilemmas about what is real from whose perspective and from theoretical frameworks cause tension. We feel obligated to tell what we know or come to understand and we reject providing accounts that present untruths which we see as totally unacceptable. We see ourselves as empiricists and insist that our studies and accounts of them contain evidence of our assertions for action and understanding; and concomitantly we recognize space for multiple truths. We struggle as we try to create accounts that reflect what we come to know to also honor the work of others who may account for things differently and operate from different regimes of truth.

A related ethical dilemma is an ongoing dilemma around the issue of what is. We recognize that multiple accounts of what we know can emerge from data we present, that subsequent interpretations may introduce alternative findings from those originally presented, and, finally, that the use of different theoretical frames leads to different interpretations (see Hamilton & Pinnegar, 2014). The researcher in reexamining and reconsidering data from new theoretical lenses and coming to new understandings faces the ethical dilemma of representing such work as trustworthy.

Another ethical dilemma is centered in notions of community relevant for communities grounded in a relational ontology. Slife (2004) argued that the greatest challenge for a community based in an abstractionist ontology is consensus. Such communities require bonding social capital to flourish. When community members disagree, they must be persuaded to agreement, ignored, or removed. Thus, modernist epistemological ways of knowing and claiming knowledge are essential. The ethical dilemma faced by scholars in this community is the acceptance of work produced from a wide range of disciplines, practice strategies, and techniques, but not anything goes. A community grounded in relational ontology welcomes difference and divergence but is threatened by relativism. This is especially so in S-STEP work when we have to make judgments of quality in publications and presentations. While multiple ways of knowing, of demonstrating knowing, or inquiring into problems are welcome, researchers must also demonstrate trustworthiness of their findings. As a scholar in this community, there is a felt responsibility to both pursue knowledge of practice in multiple and distinct ways and yet simultaneously to demonstrate trustworthiness of assertions for knowledge and action.

8.4 Conclusion

Thomas King (2003) wrote:

> The truth about stories is that that’s all we are.
>
> The Nigerian storyteller Ben Okri says that “In a fractured age, when cynicism is god, here is a possible heresy: we live by stories, we also live in them. One way or another we are living the stories planted in us early or along the way, or we are also living the stories we planted in us knowingly or unknowingly`- in ourselves. We live stories that either give our lives meaning or negate it with meaninglessness. If we change the stories we live by, quite possibly we change our lives. (p.153)

As S-STEP researchers we are interested in changing our stories of being and our hope is that we might change our lives. Here is a cautionary note: when we change our lives is there an ethical dimension? We have taken up this wonder with attention to relationships, Schwab philosophy, the particular, the vulnerable, openness, and interpretation through dialogues and grounded our wonders in ontology. We close here with consideration of the role of memory. By necessity we construct our data sets after our teaching is done. We might make the odd jot note, but the fuller more detailed data work comes after we are done. We must remember our work, our actions, and our interactions. We only step out of the self after we teach; we cannot research ourselves in the moment. What gets lost? What gets left behind? What gets privileged? What gets highlighted? We will either capture the stories and experiences that give our lives meaning or negate it with meaninglessness.

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Chapter 9
Making the Ethical Reflective Turn in Self-Study of Teacher Education Practice Research

Tom Russell and Andrea K. Martin

9.1 Introduction

Following Schön's (1991) concept of a reflective turn, we explore the unique nature of the ethical reflective turn required by research using methods of self-study of teacher education practices. In addition to developing the idea of an ethical reflective turn in the context of self-study research, we draw on personal cases of self-study research that involved interactions with or collaborations with students. These cases consider interactions both with individuals and with entire classes of teacher candidates. Students are always expected to listen to their teachers; when teachers also listen to students, as in self-study, the ethical dimensions of the teacher-student relationship become much more obvious. One quality that is essential in self-study research is trustworthiness, yet the ethical reflective turn goes beyond trustworthiness to include care, respect, and integrity. The normative culture of teaching assumes that teaching is kept private. Teaching experiences are usually not shared with teaching colleagues, yet teaching is utterly public to those one is teaching. The ethical reflective turn in self-study research can help to shift the public nature of the classroom from tacit and transmissive to explicit and metacognitive:

> Ethics are at the heart of the teacher's disciplinary knowledge….[and] to teach is to be embedded in a world of uncertainty and of hard choices, where what a teacher does and how he or she thinks is morally laden. (Bullough, 2011, p. 27)

LaBoskey's (2004; p. 817) account of the methodology of self-study research includes five essential criteria (self-initiated and focused; improvement aimed; interactive; uses multiple, mainly qualitative methods; with validity based on trustworthiness). Trustworthiness is often the most difficult to demonstrate, and trust-

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worthiness alone does not capture the ethical dimensions implicit in a self-study of teacher education practices. Here we construct a case for the necessity of taking an ethical reflective turn if a self-study of teacher education practices is to be productive and complete. We set out to address the following questions:

- What does it mean to make an ethical reflective turn in self-study research?
- What are the roadblocks to making an ethical reflective turn?
- What are the benefits of making an ethical reflective turn?
- Are there drawbacks or risks to making an ethical reflective turn?

9.1.1 Initial Perspectives

9.1.1.1 Schön on the Concept of a Practitioner's Reflective Turn

Donald Schön (1991) introduced the concept of a "reflective turn" to describe a particular stance toward the analysis of professional practice: "giving practitioners reason" (p. 5). Whenever these patterns [of spontaneous professional activity] appear strange or puzzling, [those who have taken a reflective turn] assume that there is an underlying sense to be discovered and that it is their business as researchers to discover it. As a consequence, they are sometimes led to reflect on their own understandings of their subjects' understandings; in order to discover the sense in someone else's practice, they question their own (p. 5). The reflective turn is a kind of revolution. It turns on its head the problem of constructing an epistemology of practice. It offers, as a first-order answer to the question, what do practitioners need to know?, reflection on the understandings already built into the skillful actions of everyday practice (p. 5). In Schön's writings, "backtalk" involves unexpected feedback from the practice context—a surprise, an unexpected or puzzling response—that prompts professionals to rethink some of the assumptions that underlie their personal beliefs and practices. Reframing of one's practice involves recognizing metacognitively that one's assumptions have changed and generated new practices. New assumptions that generate new practices must then be tested in the practice context.

9.1.1.2 Distinguishing the Ethical from the Moral

The following table provides one way of distinguishing the ethical from the moral in order to more clearly understand the meaning of the term ethical. Table 9.1 indicates that ethics are rules of conduct within a particular culture, not those held by an individual. In the context of this argument, the rules of conduct are those associated with the culture of schools and universities. Teachers are expected to meet ethical standards in their professional behavior and interactions with students. Ethics are not personal beliefs but rather the standards expected in a professional community,

Table 9.1 Contrasting the terms ethics and morals

	Ethics	Morals
What are they?	The rules of conduct recognized in respect to a particular class of human actions or a particular group or culture	Principles or habits with respect to right or wrong conduct. While morals also prescribe dos and don’ts, morality is ultimately a personal compass of right and wrong
Where do they come from?	Social system—external	Individual—internal
Why we do it?	Because society says it is the right thing to do	Because we believe in something being right or wrong
Flexibility	Ethics are dependent on others for definition. They tend to be consistent within a certain context, but can vary between contexts	Usually consistent, although can change if an individual’s beliefs change
The “gray”	A person strictly following ethical principles may not have any morals at all. Likewise, one could violate ethical principles within a given system of rules in order to maintain moral integrity	A moral person although perhaps bound by a higher covenant may choose to follow a code of ethics as it would apply to a system. “Make it fit”
Origin	Greek word “ethos” meaning “character”	Latin word “mos” meaning “custom”
Acceptability	Ethics are governed by professional and legal guidelines within a particular time and place	Morality transcends cultural norms

Retrieved from https://www.diffen.com/difference/Ethics_vs_Morals

and to this end they are determined and enforced by professional organizations. While personal morals may evolve over time, ethics are determined collectively within a community and within the society in which it is situated.

9.1.1.3 Noddings on the Importance of Caring and Relationships

Our own self-studies of our teacher education practices have previously drawn our attention to the work of Noddings on the topic of caring and relationship-building. The centrality of relationship-building is also widely recognized (e.g., Noddings, 1992, 2003). Key to building relationships is the importance of attentive dialogue that Noddings (1998) sees as a requirement whereby teachers are engrossed in and receptive to what their students feel and try to express:

> If I care about students [who are attempting to solve a problem], I must do two things. I must make the problem my own, receive it intellectually, immerse myself in it; I must also bring the students into proximity, receive such students personally. (Noddings, 1984, p. 113)

In a later edition, Noddings (2013) expands on the requirements for the caring relation: on the part of the one caring, there is engrossment and motivational displacement, and on the part of the one cared for, responsiveness or reciprocity. She emphasizes that "this reciprocity is not contractual; that is, it is not characterized by mutuality. The cared-for contributes to the caring relation … by receiving the efforts of the one-caring" (pp. 150–151). Not only is responsiveness important (and reciprocity can be understood as a type of responsiveness); it becomes the marker of success (Martin, 2017, pp. 129–130).

9.1.1.4 All Teaching Must Be Grounded in an Ethic of Caring

LaBoskey's (2004, p. 831) presentation of the methodology of self-study includes the following account of the importance of caring in teacher education practices. Since we [self-study scholars] agree with Noddings (1984) that "the primary aim of all education must be nurturance of the ethical ideal" (p. 6), we embrace the notion that all teaching must be grounded in "an ethic of caring." This was apparent to Douglas Barnes (1998) when he attended the first conference sponsored by S-STEP [Self-Study of Teacher Education Practices] at Herstmonceux Castle in 1996. Providing the "outsider" perspective on the proceedings, his first impression was that:

> "Caring" seemed to be an underlying concern for them. Almost everywhere I heard about caring for other people and their experiences. I heard about the importance of supporting colleagues, of helping pre-service teachers find their own voices so that they are able to express and organize their experiences in the classroom and of responsibility for the young students who will be the eventual recipients of all the efforts to help teachers to teach more sensitively and reflectively. Underlying self-study was an essentially humane approach to education. (p. ix)

9.1.1.5 Ethics and What It Means to Be Moral

Noddings (2013, pp. 26–27) makes the claim that, whether one is describing "professional ethics" or "a personal ethic," one is behaving under the guidance of an acceptable and justifiable account of what it means to be moral. To behave ethically is not to behave in conformity with just any description of morality. Ethical systems are not equivalent simply because they include rules concerning the same matters or categories. In other words, ethical systems become explicable as "a set of rules, an ideal, or a constellation of expressions—that guides and justifies our conduct" (p. 26).

In building an ethic on caring, Noddings makes the claim that there is a form of caring that is both natural and accessible to all. "Certain feelings, attitudes, and memories will be claimed as universal. But the ethic itself will not embody a set of universalizable moral judgments" (p. 28). This absence of universalizable moral judgments is recognized by Held (2006) when she describes the ethics of care as appreciating:

> the contribution of emotions in helping us to understand what morality recommends. For instance, empathy, sensitivity and responsiveness to particular others may often be better guides to what we ought to do than are highly abstract rules and universal principles about

> "all men" or even all persons.... The ethics of care advocates attention to particulars, appreciation of context, narrative understanding, and communication and dialogue in moral deliberation. (Held, V., 2006, pp. 157–158, cited in Noddings, 2013, p. 208)

9.1.1.6 Codes of Ethics for Teachers

As we began working on this chapter, we realized that it is important to review professional codes of ethics for the teaching profession, but we needed to go farther afield than the Ontario College of Teachers, *Ethical Standards for the Teaching Profession* (n.d.), with which we were quite familiar. Forster's (2012) review of Codes of Ethics and Conduct across the states and territories of Australia proved helpful in distinguishing between what she presents as two distinct forms of codes, one regulatory and the other aspirational. Where codes of conduct regulate behavior and are therefore procedural, codes of ethics provide a moral compass. In teaching in particular it is well recognized that ethical knowledge is not separate from professional knowledge (Campbell, 2003; Lyons, 1990) implying that moral motivations are not exempt from pedagogical choices. Teachers regularly use what Gholami and Husu (2010) call "praxial" knowledge to defend their pedagogical choices, and in doing so they appeal to moral grounds rather than simply the principles of "effective" teaching (pp. 1–2). Therefore, Forster (2012) continues the purpose of codes of professional ethics is to differentiate broad-based morality from the specific contribution teachers are entrusted to make to society. These documents contribute to the description of the profession's purposes and obligations to the public. They provide guidance and prioritize values to influence the ways professionals act out their perceived responsibilities and embody ethical knowledge (p. 2). (Examples of three codes of professional ethics are included in Appendix).

9.2 Recognizing That a Reflective Turn in Teaching Practice Is Also an Ethical Reflective Turn

Building on an earlier recognition that a teacher's reflective turn can focus either on subject matter content or on pedagogical strategies, we now see that a reflective turn also has significant ethical dimensions. The reframing of the practice context that constitutes a reflective turn is judged to be positive and generative of new actions when it has a positive impact on the quality of students' learning. If there is a positive impact on students' learning, then that reflective turn should also be evaluated in terms of its ethical implications. (If there is a negative impact, there is no change of assumptions and hence no reflective turn.) The following excerpt sets out the initial distinction between a content reflective turn and a pedagogical reflective turn:

> In the context of teacher education generally and of science teacher education in particular, there can be two types of reflective turn for the teacher educator. The first is a reflective content turn, which may occur when the teaching of the content of science and the content

> of science teacher education are seen less as transmission and more as interpretation. The second is a reflective pedagogical turn, which may occur when one realizes that how we teach teachers is less a matter of transmission and more a matter of interpretation (Russell, 1997, pp. 44–45). Taking a reflective turn is, in part, the move required to acknowledge that the beginning teacher already knows a great deal about teaching, even if she or he cannot tell us that knowledge because it was learned tacitly, not explicitly (Lortie, 1975). Similarly, the science teacher educator must acknowledge that his or her personal views of teaching and learning were learned tacitly, not explicitly, and thus constitute professional knowledge that cannot be described easily but must be explored carefully in the process of moving from a transmission perspective to an interpretation perspective on learning to teach science. Self-study of one's own teacher education practices can be a powerful methodology for making reflective turns with respect to both content and pedagogy. Being able to identify a reflective turn is thus a possible criterion for concluding that a self-study of teacher education practices has been successful.
>
> The application of self-study methodology to science teaching and teacher education seems particularly appropriate because the least complex approach to science teaching is one based on transmission, with the apparently straightforward goal of transferring right answers from teacher to student. It seems almost inevitable that listening to one's students will initiate a reflective pedagogical turn that results in seeing how much more complex science teaching can be. (Russell, 2012, pp. 194–195)

The focus of this chapter is on recognizing and illustrating that reflective turns by teachers also have ethical dimensions and implications. Thus we are moving toward the conclusion that all self-studies of teacher education practices should address two significant questions:

1. What were the reflective turns in the self-study?
2. What are the ethical dimensions of those reflective turns?

9.3 Examples of Ethical Reflective Turns in Teaching and Teacher Education

Here we offer a range of examples in which we have identified an ethical reflective turn in the practice of beginning teachers and also in our own practices as university supervisors of teacher candidates' practicum experiences. The initial two examples come from former students who are now teachers. While they are self-studies of teaching practices, rather than self-studies of teacher education practices, they are outstanding examples of ethical reflective turns made in the context of teacher education. The first, by Bruce Courtin, describes his reflection-in-action as he reframed his practice to interact more ethically with his students, coming to understand that the nature of the caring relationship is at the core of good teaching. The second, by Matt Brown, illustrates reframing of practice to share intellectual control with his students. Three subsequent examples are drawn from our own self-studies of our practices as university supervisors of the teacher education practicum.

9.3.1 *Making an Ethical Reflective Turn on the Basis of Personal Experience*

It's Friday now in my Grade 10 science class, and things have not significantly improved since Wednesday. I've been trying to remember all the little things, but it's proving a lot harder than expected to break out of my way of thinking. Also, the scramble between classes is turning out to be another unconsidered hurdle. Today's lesson is about ionic compound nomenclature—the driest of dry, and difficult because it requires an explicit understanding of ionic charge. I'm still not feeling confident in front of the class… I'm teaching and the concepts remain confusing for the students; many cry out in protest.

These details are not the point, only context, to probably the most critical incident of my entire practicum. One of my students, always vocal and gregarious, but frequently pushing the line when it comes to respecting authority, beckoned me over after the lesson. He proceeded to declare that he, thanks to his observant nature, had noticed me habitually glancing over at Mr. J [my mentor teacher] while I taught. He then asked me why I kept looking over and if I had even noticed what I'd been doing. I gave a polite response, but was surprised that I had not been aware of all the faces watching me while I'd been doing it, nor had I realized why I'd been doing it until that instant.

Clearly, things weren't going as well as I wanted them to. I'd been looking over at Mr. J for some sort of look of reassurance that what I was doing was all right, that I wasn't making a completely mockery of myself up there. But that insecurity, that tacit need for approval was noticeable and, I would argue, detrimental to the students. As much as I wanted to care for their needs, my first instinct was to find a way for my own needs to be met.

This moment had a profound impact on me. I realized that if I wanted to gain control over the class, to teach for the students instead of myself, I had to shrug off my insecurities, I had to believe in myself as a teacher, and I had to tackle the class with more focus and purpose than what came naturally from me. I managed to do just that. I put myself aside, gave up on worrying about approval, and took steps to actually learn. That class turned around, and I've never felt more confident than when I was in front of that class by the end of the last week. The students, who I knew were just pushing to see how far they could cross a line, all learned to respect me and work with me. I developed a strong rapport with them even though it didn't come easily. I was able to implement new strategies and teach in a way that gave them opportunity to practice the new concepts, which led to tangible improvements in their learning. (B. Courtin, 2017)

9.3.2 *Making an Ethical Reflective Turn by Learning to Share Intellectual Control*

The following is a metacognitive analysis of my personal and teaching habits as well as my frames of mind regarding how students learn. It is intended to provide deeper insight into my development over the past 2 months, as my analyses of my own teaching and learning have led me to discover some of the profound lessons that all teachers should know.

During my first practicum I embraced active learning (Knight, 2004). I did lots of POEs (Predict-Observe-Explain) and I incorporated several PEEL (Project for Enhancing Effective Learning) procedures into my lesson plans. Sadly, when I got back to classes at Queen's I couldn't say how much my students had actually learned. That insight was very disorienting. What grounded me again was a connection to Hattie's (2012) description of how a "passionate, inspired teacher" (p. 24) plans lessons: by focusing on the learning that needs to happen before thinking about how to conduct the lesson. Accordingly, for my next practicum I consulted the science curriculum document for Ontario to find the expectations that I would be responsible for teaching. Then I focused on having "the mind frame to foster intellectual demand, challenge, and learning" (Hattie, 2012, p. 35). And… it worked! Students learned Relativity well. I became a focused, determined, exhausted teacher. With all my focus on the learning, I had lost sight of the various methods of teaching. Still I had made tremendous strides towards connecting with the students. As Alfie Kohn would put it, I had begun "working with" students, rather than "doing to" students. Pedagogically, however, I was a one-trick pony: talking and then helping the students solve problems.

To address my methodlessness, I revisited the PEEL procedures and discovered a whole new world of pedagogical insights. No longer was this just a database of different teaching methods; it was a tool box with various procedures to fix learning problems.. Now I know that I need to have a wide repertoire of teaching methods so that I can better facilitate the learning that needs to happen. Another, more academic, way of putting it would be that I need to develop my technological pedagogical content knowledge (Mishra & Koehler, 2006). Yet another, more creative, way of putting it would be: I need to have my cake and eat it too.

The idea of "working with" students aligned seamlessly with Ian Mitchell's talk about sharing intellectual control with students. This idea also extends beyond teaching content, even though it has content-learning implications, implications that I have felt myself when I was given trust and decision-making power over my own learning. The most important effect was on how I learn. Under such conditions, not only was my learning more enjoyable, but also the intrinsic value was amplified by the fact that I wanted the learning that I had decided to pursue to be valid. I want my students to have that kind

(continued)

of enjoyment—the pleasure of finding things out. Now I realize that the curriculum may not always afford me much latitude regarding content. However, I'm sure that if I can present any content as an interesting problem, then students can have choices by being given autonomy over how to solve the problem. That way they can learn more than what's on the page; they can learn why it's worth being on the page in the first place.

As a teacher, I need to remember why I love physics and math. If I don't see the value in what I'm teaching, then my students never will. We may get through the curriculum, but what a pointless endeavor it would be! I know that I can't teach everything to students, nor can I expect them to like everything that I like. Also, I need to give them freedom to decide where they see potential value. Nevertheless, I am a leader in the classroom and my attitude towards what they are learning will affect their interest as well as the value they place in the subject. So, if I can focus on the learning as well as on how to teach, afford students the respect and choices necessary to encourage vulnerability and risk-taking, and also set an example for the kind of person I want students to be, then I can discover more ways of helping students learn. (M. Brown, 2013)

For both Courtin and Brown, reflection-in-action presents the opportunity to challenge personal assumptions and actions. As they were learning from experience, they were listening to and responding to their students, ultimately understanding their interactions and relationships with their students in new ways. While they speak about both content and pedagogy, their reflective turns are also essentially ethical as they reflect their caring relation with their students, their respect for them, their trust, and their professional integrity in doing so.

Recent self-studies of our own work as teacher educator-researchers and as faculty supervisors of teacher candidates during their practicum experiences generated pedagogical reflective turns that we are now revisiting from an ethical perspective. As we did so, we were startled to realize how easy it is to overlook ethical considerations while focusing so naturally on content and pedagogical considerations. Quite simply, we have been compelled to begin asking ethical questions of any and all self-study research, as we also ask why it has taken us so long to come to this perspective. Going further, we believe that this ethical criterion needs to become a requirement for assessing all self-study research.

9.3.3 *Making an Ethical Reflective Turn While Repairing a Supervisory Relationship (Tom)*

Several years ago, in my official role as a faculty supervisor, I inadvertently caused considerable discomfort to a teacher candidate during my discussion of the lesson I had observed. Fortunately, the individual subsequently told me about the discomfort and I was able to act quickly to repair our “relationship in difficulty.” The following excerpts from my self-study reveal that my pedagogical reflective turn must also be seen as an ethical reflective turn. The first excerpt sets the stage for the self-study.

Practicum supervision immerses a supervisor in the familiar tension between theory and practice, between what is taught explicitly in education classes (typically grounded in texts and research findings) and what is learned in practicum schools (from experienced teachers and from firsthand personal experience). In Schön’s (1983) words:

> There are those who choose the swampy lowlands … They speak of experience, trial and error, intuition, and muddling through. Other professionals opt for the high ground. Hungry for technical rigor, … they choose to confine themselves to a narrowly technical practice. (p. 43)

This self-study focuses on a central challenge: can the practicum supervisor help to improve the quality of practicum learning, specifically by helping teacher candidates manage and learn from the tension between education classes and practicum experiences? The goal of this chapter is to identify what I have learned about my teacher education practices while exploring this question (Russell, 2017, p. 194).

The next excerpt describes the context and the unexpected “backtalk” from the teacher candidate:

> During my supervision in 2014–2015 I made one memorable mistake that raised the issue of the length of time that a faculty supervisor spends with each person supervised. Most Ontario secondary schools have four 72-minute classes each school day. While 72 minutes can feel like a long time to observe someone teaching, it is necessary if one is to observe the opening and closing of a lesson as well as all the events between. As coordinator of the secondary school faculty supervisors for four years, I learned that some of my colleagues observe only half a lesson in order to observe a second candidate in the school during the same class period. I also learned that some devote as little as 10 minutes to post-lesson discussion. While there can be many understandable reasons for such decisions, I have always told myself that each person I supervise deserves my attention for a full class period and a significant time for discussion later in the school day.
>
> During my observations of candidates in the second practicum of the year, I found myself in the classroom of a mentor teacher whom I had never met. Part way through the lesson I was observing, the mentor invited me to step outside the classroom for what I assumed would be a brief conversation. One point led to another and I missed about 20 minutes in the middle of the lesson. During my discussion of the lesson with the candidate, I suggested that a perspective on government taxation had shown only one side of the issue. We continued our conversation and I left the candidate to visit another in the school. Later in the day, the following email appeared to show me that my absence from so much of the lesson had been a serious mistake:
>
> I would be lying to you today if I told you that our meeting did not hurt my feelings … I also felt that you completely disregarded the fact that I am teaching out of field in not only 1 but 2 of my subjects and am struggling to be the best teacher I can be. When you sat me down and expressed your negative feelings almost instantaneously, it really knocked the confidence right out of me. (Email message, 5 March 2015, 3:41 p.m.)

Fortunately, I saw this message soon after it was sent and I sent the following reply:

> Thank you for writing, P. … I should have listened to you when you tried to explain, and I should have asked what content you addressed while I was out of the room. I don’t often

> miss part of a lesson. In this instance your mentor teacher seemed to be signaling that he did want to talk to me, and since I have not worked with him before, I decided to risk missing part of the lesson. I was out of the room far longer than I expected to be because for some reason he was willing to describe to me some of the experiences he has had at different schools in this area. (Email message, 5 March 2015, 4:12 p.m.)

Remarkably, my relationship with the candidate had been repaired, at least partially, less than an hour after his first message:

> Thank you so much for that email! It meant more to me than you will ever know! I also completely understand where you are coming from, I will carry on teaching and make you and Queen's proud. I am so glad this was resolved, a big load off my mind. (Email message, 5 March 2015, 4:25 p.m.)

By quickly admitting and explaining aspects of my error, the candidate and I seemed to be back on track with a productive and mutually respectful relationship. Anyone who has supervised teacher candidates by observing, analyzing, and discussing lessons knows the challenges and the complexities of the activity. Personally, I do not take the goal of faculty supervision to be one of suggesting immediate improvements. Each candidate is unique and deserves my careful attention as I use lesson observations to generate hypotheses about progress in the journey of becoming a teacher and ways that I can support and encourage that progress. The reaction to my visit that was expressed in the first email message ("it really knocked the confidence right out of me") generated an immediate self-study moment; I had no choice but to rethink and reframe the experience. I had fallen far below the high standards I set for myself. This episode forced me to reaffirm my time commitment to observation of an entire lesson, followed as soon as possible by a further commitment of time to discussion that focused on supporting the candidate's learning to think like a teacher. Yes, the mentor teacher is important and also deserves my attention, but I am there to do all that I can to improve the quality of the candidate's professional learning from experience (Russell, 2017, pp. 197–199). While the long-term message from this experience may have been pedagogical, the short-term implications were profoundly ethical.

Our final two examples from our own self-studies involve (1) Andrea's analysis of a series of focus groups with ten teacher candidates meeting weekly after their first practicum experience to consider the question "How can we improve the quality of teacher candidates' learning in the practicum?" and (2) a self-study of her actions as a practicum supervisor, with Tom acting as her critical friend.

9.3.4 Making an Ethical Reflective Turn Through Responsive Listening (Andrea)

In the first example, in which Andrea analyzed her field notes and journal entries as well as the transcripts of the focus group meetings, Andrea asked herself, "What were my assumptions?" and "Why did I have them?" The first excerpt from that study sets the stage:

> At the core of teaching practice at every level are caring and relationship-building. "The formation of caring relations is central in both teaching and life itself" (Noddings, 2013, p. xix). Certainly the importance of caring is widely recognized, "Good teachers care, and good teaching is inextricably linked to specific acts of caring" (Rogers & Webb, 1991, p. 174). Goldstein and Freedman (2003) remind us that prospective teachers tend to enter preservice programs confident that they will be able to care for their students. Yet, as in most aspects of teaching, caring is more complex than initially assumed. For example, elementary candidates may grapple with the discrepancy between their initial perceptions of teaching as motherly nurturing and the realities of teaching during practicum experiences. Therefore, teacher educators "need to help them [preservice teachers] understand the role of caring in teaching and prepare them to teach in ways that draw on the power of caring relationships in teaching and learning" (Goldstein & Freedman, p. 442). Recommendations to prepare caring teachers include activities linking theory and practice and participation in collaborative learning communities (Goldstein & Freedman, 2003; Martin, 2017, p. 129)

The next excerpt describes the very significant changes that emerged from her analysis of the data:

> This self-study has proved to be a remarkable affordance as it has allowed me to make explicit the connections between what I was learning by facilitating the focus groups and the attendant data collection and analysis and my own practices as a teacher educator in the courses that I teach. As I worked through the "take-aways" after reexamining my journal entries and other data sources, I began to see where I could actively construct spaces and push harder at ensuring that candidates' voices were authorized, that their pedagogical voice was heard, and that caring and trusting relationships received the attention they merited and were allowed to flourish. I have also recognized the importance of explicitly modeling relationship-building and explicitly deconstructing what it entails, not taking for granted that candidates will "see it and get it."
>
> As a result of this self-study, I have made numerous changes in my teaching. I have increased opportunities for intense interactions using small-group table discussions in classes of approximately 40 that are focused on issues and dilemmas of practice. As I cannot facilitate each of these discussions, I create tasks and activities using open-ended questions that have no straightforward answers. I scrutinize the flow of the discussions and decide when to interrupt the small-group discussion to highlight a key point or a critical question raised in one of the groups. I incorporate responsive listening and elaboration as I circulate the classroom, interjecting, questioning, and elaborating as seems appropriate….
>
> I am also far more intentional in my teaching to honour and validate the authority of experience, continually building on candidates' experiences, using these as drivers to connect to theory, and then returning to issues of practice. I have learned to be more comfortable with the uncertainty of alternate structures for teaching and learning and appreciate that the work of learning has to be shouldered by one's students and the teacher's role needs to be a supportive, rather than directive, one. Every opportunity to instantiate the "big picture" must be seized and the threads pulled if the dots are to be connected for the picture to materialize. I have come to understand that, by listening hard, by listening responsively with engrossment, by authorizing student voice, contexts for productive learning can be created and carry with them the potential for transformation. (pp. 140–141)

The ethical reflective turn is captured in the newfound attention to the concept of responsive listening. Caring for the participants and the quality of their learning emerged as a powerful consequence of the responsive listening during the focus group discussions.

9.3.5 Making an Ethical Reflective Turn While Discussing Observed Lessons (Andrea)

When conceptualizing and initiating a self-study of practicum supervision by Andrea, with Tom acting as a critical friend, we found it ironic that we had not previously considered the underlying ethical assumptions of our supervisory practices. We suggest that this realization marked the point at which we began to make an ethical reflective turn; this, in itself, is also ironic, as we had not attended to the ethical implications and consequences of our self-studies until we began to construct this chapter. The first excerpt from our analysis frames the study:

> We are strongly committed to the critical importance of the practicum within preservice teacher education programs and we have many years of experience as supervisors of teacher candidates. While we have adapted our approaches to practicum supervision as we learned from experience, we have never probed deeply the assumptions that underlie our supervisory practices. Somewhat ironically, we seem to have focused our attention on the actions and problems of teacher candidates to the neglect of the effects of our own practices. Recently, we recognized the need for a self-study of our own practices and the research reported here is the result.
>
> This self-study of the pedagogy of a practicum supervisor is an opportunity to identify and to probe the assumptions underlying our supervisory practices. Moving beyond the wisdom of hindsight, we focused on Andrea's actions and challenges during a six-week practicum, meeting weekly to revisit her experiences and explore tensions and dilemmas. This self-study was inspired by earlier research on the quality of practicum learning and the importance of the practicum to teacher candidates who consistently describe their practicum placements as the most important component of their teacher education program. Additionally, conversations about the epistemology of practice (Russell & Martin, 2017) inspired Andrea to focus on learning from experience (Martin & Russell, 2018, p. 331).

The focus of Andrea's self-study was her interactions with 18 teacher candidates placed in six primary schools for a period of 6 weeks. Her reflective turn happened when she changed her strategy for the post-lesson discussions, commencing the conversation with big-picture questions rather than the detailed events of the lesson. Abandoning the more familiar assumption that the conversation should examine specific events in the lesson, she adopted a new assumption that the conversation should be more metacognitive from the outset.

Lesson content and classroom management are first-order issues for virtually every teacher candidate. Second-order or big-picture issues for supervisors include relationships (candidate-supervisor and candidate-students) and vulnerability. The perspective of Kelchtermans and Ballet (2002) emphasizes the imperative of a supervisor's attention to vulnerability and personal identity:

> Being a teacher and in particular being a "beginning" teacher implies far more than a merely technical set of tasks, that can be reduced to effectively applying curriculum knowledge and didactical skills. The person of the teacher is inevitably also at stake in these professional actions…. When one's identity as a teacher, one's professional self-esteem or one's task perception are threatened by the professional context, then self-interests emerge. They always concern the protection of one's professional integrity and identity as a teacher. (p. 110)

The supervisor must always make judgment calls about whether and when the candidate is able to confront challenges, implications, and possibilities for change. Intensity arises for the supervisor from the need to balance support and challenge according to candidates' readiness and willingness to learn more about teaching and more about themselves as teachers.

This self-study has enabled us to identify a range of assumptions on which we see ourselves moving from a supervisory stance with traditional overtones expected by our students to alternative stances focused more on the quality of each candidate's learning (Martin & Russell, 2018, p. 336). When we apply the four pillars of *"The Ethical Standards for the Teaching Profession"* (Ontario College of Teachers, n.d.)—care, trust, respect, and integrity—to the above excerpt, we can track how each is perceived and, in so doing, begin to understand how ethical reflective turns can be negotiated. Care is seen in our intent to improve supervisory practices with the aim of optimally supporting teacher candidates as they learn how to "develop students' potential." Trust refers to "fairness, openness and honesty," which are essential elements of self-study research and foundational to the relationship between a self-study researcher and a critical friend. Respect is broad-based and encompasses honoring "human dignity, emotional wellness and cognitive development." It is imperative to "model respect for spiritual and cultural values, social justice, confidentiality, freedom, democracy and the environment." We make no claim that our self-study encompasses all of the above; however, our study represents our efforts to be honest, open, and forthright in confronting assumptions and probing the effects of supervisory practices on our teacher candidates. Essential to integrity is "continual reflection" as well as "honesty, reliability and moral action." At the heart of self-study is continual reflection on practice and the ability to confront assumptions, alter beliefs, enact changes to practice, and analyze the process to make it recursive.

9.4 Barnes on the Contrast Between Transmission and Interpretation

Ethical considerations have taken us back to Barnes' contrast between a teacher taking a transmission stance and a teacher taking an interpretation stance (Barnes, 1976, pp. 144–145). Our self-study of the role of the practicum supervisor has enabled us to identify a range of assumptions on which we see ourselves moving from a supervisory stance with traditional overtones expected by our students to alternative stances focused more on the quality of each candidate's learning. The contrast between transmission and interpretation put forward by Barnes (1976) proved helpful in describing the trend in these shifting assumptions, as in Table 9.2 (Below, Martin & Russell, 2018, p. 336). Barnes summarized the two extreme stances in these words:

Table 9.2 Identifying and challenging assumptions about supervision

Transmission stance	Interpretation stance
The supervisor's primary purpose is to explain how to improve the lesson observed	Teacher candidates will always have uncertainties and the supervisor must identify them and lead the relevant discussion
Supervisors should use the same pattern for conducting observations and discussions with all assigned candidates	The structure of observations and discussions should be adapted to the unique characteristics of each candidate
Post-lesson debriefing should identify all the teaching behaviors that should be improved in subsequent lessons	Post-lesson debriefing should help candidates take the time to realize they are starting to think like a teacher
Even if floundering, at least teacher candidates can talk about their teaching. They already have a rich understanding of teaching	Candidates do not necessarily know what they don't know. They can unexpectedly become defensive and find it quite difficult to admit the extent to which they are floundering
The sense of feeling overwhelmed by the complexities of teaching should decrease over time	If the complexities of teaching do not become more obvious with experience, then the candidate is vulnerable and the supervisor must respond appropriately

> The Transmission teacher sees it as his task to transmit knowledge and to test whether the pupils have received it. … For the Interpretation teacher, however, the pupil's ability to reinterpret knowledge for himself is crucial to learning, and he sees this as depending on a productive dialogue between the pupil and himself. (Barnes, 1976, p. 142)

As an ethical reflective turn, the conclusion to our self-study of the role of a practicum supervisor (Martin & Russell, 2018) can now be captured in these terms: supervision requires an interpretation stance. The Transmission stance is limited, inflexible, and constraining while also judging the teacher candidate to have understandings that have not been directly confirmed in the context of a trusting relationship. While we have never subscribed to the transmission stance, this self-study has enabled us to better understand why. This study has also enabled us to clarify the alternative assumptions characterized here as an interpretation stance to practicum supervision. Self-study has shown us more clearly that standardized patterns for lesson planning and observation checklists tend to be associated with a transmission stance toward supervision (Martin & Russell, 2018, p. 336).

9.5 The Pervasive Nature of Ethical Dilemmas in the Practice of Teaching

Ethical issues and dilemmas are inevitable in the work of teacher educators as well as teachers. Campbell (2013) offers comments about how we develop the necessary perspectives on ethical issues and how we can then enact those understandings.

> Teachers need to acquire ethical knowledge about all aspects of their curricular, pedagogical, and evaluative choices as well as in their relational and interpersonal connections with

> students, parents, colleagues, administrators, and others. … In a way, ethics instruction is about making the familiar more obvious; it illuminates how generalized interpretations of moral values translate into the professional appreciation of one's work through a lens of ethical clarity. It should enable prospective teachers to know, among other things, when they are being—or not being—fair to students, honest in their evaluation of them, respectful in their instruction of them, and patient and kind in their treatment of them. Further, it should embolden them with a sense of ethical confidence as they anticipate and navigate the morally layered complexities of the situations they both create and encounter. (p. 30)

Berry's (2007) analysis of tensions in teaching about teaching concluded that "particular teacher attitudes are highlighted and recur. These attitudes include a commitment to:

> caring…;
> paying attention to the individual needs of others…;
> genuineness and honesty;
> taking risks and exposing one's own vulnerability…;
> trusting in oneself and one's students." (Berry, 2007, p. 143)

Here again, the ethical issues are apparent and could contribute to developing Campbell's sense of ethical confidence. Recognizing Berry's commitments can go some distance toward addressing Brown and McIntyre's (1993) enjoinder that teachers (and teacher educators) must understand what they do and how they do it:

> Any understanding of teaching will be severely limited unless it incorporates an understanding of how teachers themselves make sense of what they do: how they construe and evaluate their own teaching, how they make judgements, and why, in their own understanding, they choose to act in particular ways in specific circumstances to achieve their successes. (p. 1)

To "make sense" in these ways constitutes making an ethical reflective turn. Nevertheless, we are left wondering: *why does there seem to be so little attention to ethical perspectives in teaching and teacher education?* Grossman and McDonald (2008) made the following observation:

> There is relatively little attention in the empirical research literature on how teachers establish pedagogical relationships with students and how they use these relationships to engage students in learning. … Any framework of teaching practice should encompass these relational aspects of practice and identify the components of building and maintaining productive relationships with students. Such an understanding might be particularly useful in preparing teachers who can work effectively with students who differ from them in terms of race, ethnicity, socioeconomic status, and language. (p. 188)

Embracing the relational aspects of practice is a critical element of the ethic of care expected of teachers and teacher educators. An important aspect of teaching an ethic of care involves modeling: "Modeling relationship-building can assist candidates in creating caring and trusting relationships with their own students and in validating their own students' voices" (Martin, 2017, p. 141). Our analysis of the ethical reflective turn in self-study research compels us to continue to ask questions such as these:

- *Are ethical considerations taken for granted?*
- *Are ethical perspectives merely a footnote?*
- *Why are ethical standards for the teaching profession often presented separately from professional standards of practice for the teaching profession?*

Carr (2000) has shed light on the question of the separation of ethical and professional standards of practice. A "good professional" must possess, "in addition to specified theoretical or technical expertise, a range of distinctly moral attitudes, values and motives designed to elevate the interests and needs of clients, patients or pupils above self-interest" (p. 26). To this end, Carr suggests that two avenues present themselves: one is "bolt-on" courses in ethical theory taught by professional ethicists from faculties of philosophy [or religion], which is often the case in professional programs such as medicine or nursing. The other is to combine instruction in technical skills of good practice with promotion of ethical attitudes and values:

> Competence models of training which have recently overtaken professional preparation in such occupational spheres as teaching and social work aim to combine instruction in the technical skills of good practice with the cultivation of a range of attitudes and values (more often than not apparently secondary to the specification of technical skills) reflecting the top-down decisions on what is or is not acceptable in the way of proper professional conduct. (2000, p. 26)

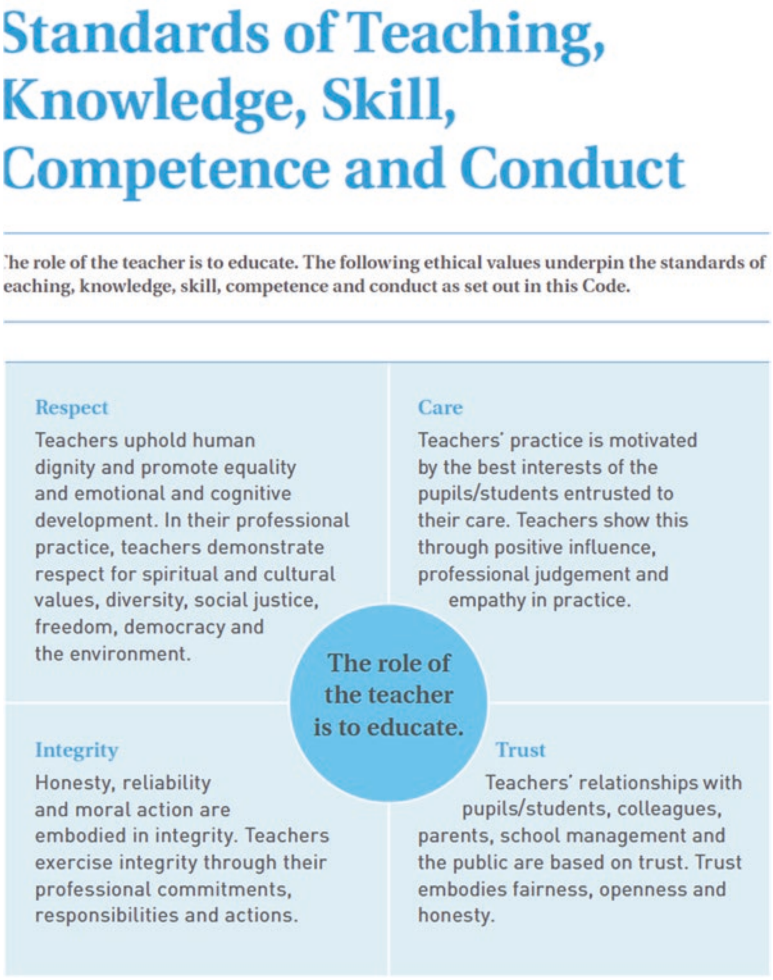
Carr contends that competence models conceive of professional expertise in terms of the "acquisition of a kind of technology—of a repertoire of skills based upon the findings of value-neutral social-scientific research—to which some notion of the cultivation of right interpersonal attitudes and values is added as an apparent afterthought" (p. 31). Campbell (2013) cites a teacher candidate's perspective on the issue of acquiring the necessary ethical perspectives within a teacher education program:

> I didn't feel we were specifically taught ethics: I didn't feel that we were taught how to handle ethical situations. One of the instructors did talk about being fair, about being equitable, but did she really talk to us about what that looks like, sounds like, and feels like? I don't think she did, and that's what we need to see. (p. 29)

Statements such as this pose the ethical challenge for teacher educators. Both our assumptions and our actions need to be examined carefully and repeatedly. Self-study offers a powerful methodology for doing so. We conclude that every change in assumptions that leads to changes in teaching or teacher education practice must be viewed ethically as well as professionally. Reframing in the practice context constitutes a reflective turn. We are proposing that any reflective turn in self-study research must also be scrutinized within an ethical framework and reexamined as an *ethical reflective turn*. Given that teacher educators work publicly in classes of teacher candidates, we also suggest that the ethical reflective turn in self-study of teacher education practice research can help to shift the public nature of the classroom from tacit and transmissive to explicit and metacognitive.

Appendix

Ireland



Standards of Teaching, Knowledge, Skill, Competence and Conduct

he role of the teacher is to educate. The following ethical values underpin the standards of eaching, knowledge, skill, competence and conduct as set out in this Code.

Respect

Teachers uphold human dignity and promote equality and emotional and cognitive development. In their professional practice, teachers demonstrate respect for spiritual and cultural values, diversity, social justice, freedom, democracy and the environment.

Care

Teachers' practice is motivated by the best interests of the pupils/students entrusted to their care. Teachers show this through positive influence, professional judgement and empathy in practice.

The role of the teacher is to educate.

Integrity

Honesty, reliability and moral action are embodied in integrity. Teachers exercise integrity through their professional commitments, responsibilities and actions.

Trust

Teachers' relationships with pupils/students, colleagues, parents, school management and the public are based on trust. Trust embodies fairness, openness and honesty.

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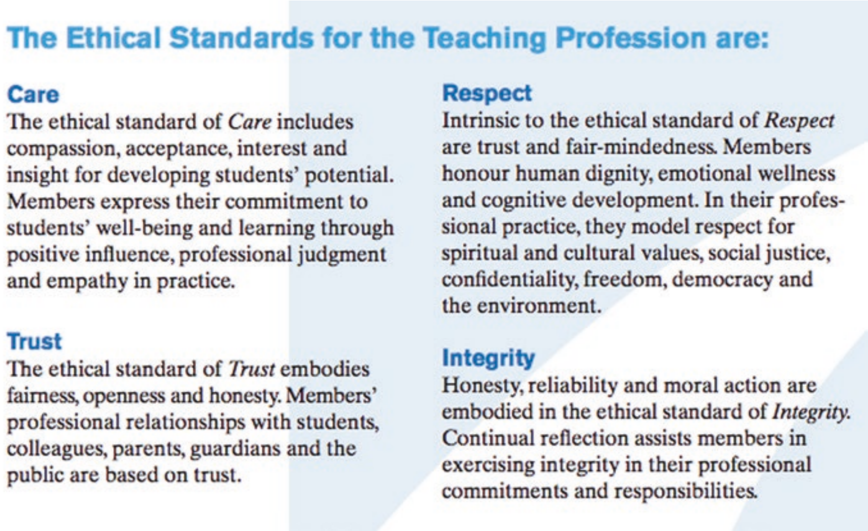

The Ethical Standards for the Teaching Profession are:

Care

The ethical standard of *Care* includes compassion, acceptance, interest and insight for developing students' potential. Members express their commitment to students' well-being and learning through positive influence, professional judgment and empathy in practice.

Trust

The ethical standard of *Trust* embodies fairness, openness and honesty. Members' professional relationships with students, colleagues, parents, guardians and the public are based on trust.

Respect

Intrinsic to the ethical standard of *Respect* are trust and fair-mindedness. Members honour human dignity, emotional wellness and cognitive development. In their professional practice, they model respect for spiritual and cultural values, social justice, confidentiality, freedom, democracy and the environment.

Integrity

Honesty, reliability and moral action are embodied in the ethical standard of *Integrity*. Continual reflection assists members in exercising integrity in their professional commitments and responsibilities.

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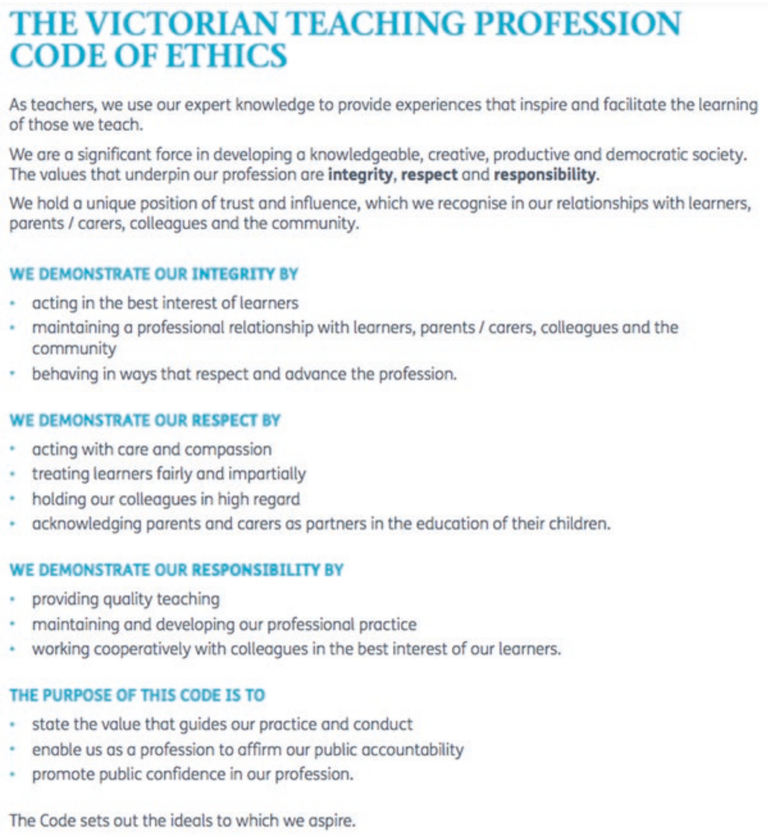
Victoria



THE VICTORIAN TEACHING PROFESSION CODE OF ETHICS

As teachers, we use our expert knowledge to provide experiences that inspire and facilitate the learning of those we teach.

We are a significant force in developing a knowledgeable, creative, productive and democratic society. The values that underpin our profession are **integrity**, **respect** and **responsibility**.

We hold a unique position of trust and influence, which we recognise in our relationships with learners, parents / carers, colleagues and the community.

WE DEMONSTRATE OUR INTEGRITY BY

- acting in the best interest of learners
- maintaining a professional relationship with learners, parents / carers, colleagues and the community
- behaving in ways that respect and advance the profession.

WE DEMONSTRATE OUR RESPECT BY

- acting with care and compassion
- treating learners fairly and impartially
- holding our colleagues in high regard
- acknowledging parents and carers as partners in the education of their children.

WE DEMONSTRATE OUR RESPONSIBILITY BY

- providing quality teaching
- maintaining and developing our professional practice
- working cooperatively with colleagues in the best interest of our learners.

THE PURPOSE OF THIS CODE IS TO

- state the value that guides our practice and conduct
- enable us as a profession to affirm our public accountability
- promote public confidence in our profession.

The Code sets out the ideals to which we aspire.

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Chapter 10
Risk Taking in Public Spaces: Ethical Considerations of Self-Study Research

Lynn Thomas

10.1 Introduction

The ethical considerations of carrying out self-study research are numerous and complex. Self-study as a research methodology is centred on the "self" or the researcher, but inevitably concerns others, given that the full title of the research methodology is the self-study of teacher education practices (Bullough & Pinnegar, 2001; LaBoskey, 2004). Teacher education practices almost always involve our students, but we may also involve others, such as colleagues and critical friends (Russell, 2005). Given the potential impact on participants, it is imperative to follow ethical procedures to ensure that the research is respectful and will not cause harm. To some extent, self-study research is even more inherently risky than other types of research because it requires a researcher to closely examine his or her own practice and come to a deeper understanding of that practice in order to improve it. This level of introspection and honesty can leave a researcher and other participants in the study vulnerable and open to criticism and judgement. Furthermore, self-study research does not follow the methodological approaches used in many other types of research, meaning that ethical considerations may be quite different and the standard formats for applying for and receiving ethical approval for this kind of research may not be entirely appropriate. Self-study is by nature emergent and exploratory (Ham & Kane, 2004). The intention is to delve into assumptions and understandings to discover hidden meanings in our professional practice and make sense of this practice as a part of our work in teacher education (Brookfield, 1995; Garbett, Brandenburg, Thomas & Ovens, 2018). This means that we cannot predetermine the effects of our research on ourselves and on our research partners, making self-study inherently complex from an ethical standpoint.

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My own situation is complicated by the fact that I work in a university where French is the language of instruction and research, and because self-study has not been translated into French, it is virtually unknown by my colleagues. I am a white, female professional who grew up on the west coast of Canada speaking English in a family with Welsh, Scottish and Swiss German roots. I don't think of myself as English, but where I live and work now, I have become English by virtue of not being French. Like all Canadians, I was required to learn French at school, which I really struggled with. Despite this, I sought out opportunities to learn French as a young adult and, as a result of various circumstances, found myself at the age of 44 with a job as a professor in a French university in Quebec. Our faculty of education is large; with over 120 full-time professors in tenured or tenure stream positions, and with the exception of one other person who works in a different city, I am one of only two English-speaking faculty members. It was indeed a steep learning curve in terms of language, but even more so in terms of culture and feeling accepted as an outsider. The French and English languages are highly politicised in Quebec, and English is the language of the colonial oppressor for most Quebeckers, although they also have mixed feelings, knowing the importance of the English language is today's global economy. This ambivalence can lead to resentment, which I have experienced living in Quebec, although not at my university. As one of the two representatives of the English language in my faculty, I have always felt uneasy about my place and have tried to be congenial, friendly, helpful and, most of all, invisible except when absolutely necessary.

I have discovered, as a result of the reflection required to write this chapter, that I have, perhaps inadvertently, further complicated the issues related to ethics and self-study research by making assumptions about what my colleagues will or will not understand and by positioning myself as an "outsider" in terms of my construction of my identity as an English-speaking researcher in a French language context in Quebec, Canada. This chapter describes my journey of exploring the ethical considerations of self-study research and, as a result, also reaching a better understanding of myself in my professional roles and the way I choose to present myself as a teacher educator and as a researcher to my colleagues.

10.2 Contextual Considerations

Once a research project has been conceived and the methodological steps have been put in place, the usual next step is obtaining institutional permission to carry out the research. In our university this sanction is required before we are able to access any funding that might have been obtained to fund the research. However, in the past I have experienced difficulties when communicating with the ethics committee about self-study research. The research climate in education faculties at French language institutions in Quebec, Canada, is an interesting hybrid of influences primarily based on European French language research traditions from France, Belgium and Switzerland, joined with some influences from English language research from the United States and, to a lesser extent, other Canadian provinces. The self-study of teacher education practices as a research methodology has not been translated and is virtually unknown in French Quebec as well as in other French language contexts in Europe and elsewhere. In my experience it was therefore difficult for the ethics committee members to understand the purpose of my self-study research and the reasons for doing it.

All research by professors involving their own students is carefully scrutinised by the committee and for good reason. In general, studies that require students to participate in their professor's research, such as action research, are frowned upon and most often rejected for ethical approval. The ethics committee's stance over the years has been to object to research involving one's own students on the basis that there is an unbalanced power relationship between students and their professor and this may lead to students feeling compelled or coerced into taking part in their own professor's research in order to remain on good terms with the professor, who will be evaluating them. However, to view self-study as the same as or even similar to action research or other types of classroom research is false, as it is not the same. Self-study research begins with the researcher, and may involve others such as students as part of the study, but they do not become subjects of a study, as the subject is always the researcher him- or herself. This situation makes it imperative to communicate the procedures and benefits of self-study research to the ethics committee in a clear and convincing way.

Then, researching oneself and one's practice in an open and public way is also problematic, particularly in this context. Ethical research boards require participants to be fully informed of the study and the ongoing results. This means that the risks that are a necessary part of self-study research will be taken in the public sphere. For French language researchers, the idea that a teacher educator might learn about teaching from examining his or her own practice is a new and intimidating idea. As the authority in the classroom, how could a teacher question his or her own decisions about how to teach? How could someone who is supposed to be an expert on teaching explain and justify such research to his or her students? Taking too many risks in very public ways can be disconcerting for our students and not necessarily helpful for their own learning. Embarking on self-study appears to be sending a contradictory message to student teachers and one that would not reassure them that enrolling in the course would be a worthwhile endeavour. In addition, studying oneself appeared to be suspect within a research tradition that defines knowledge as an external entity. As professors, we need to find the balance between keeping our credibility as competent and experienced instructors and revealing our vulnerabilities as life-long learners.

10.3 Framework and Definition of Terms

In any discussion of ethics in research activity to clarify terms. I have chosen to quote extensively here from Clifford G. Christians in his chapter *Ethics and Politics in Qualitative Research* (in Denzin & Lincoln, Eds., 2003) because he positions his descriptions and discussions of ethics within the post-Enlightenment worldview of scholars and scientists who began to see empirical scientific research as a means to gaining an understanding of the world that permitted free, rational thought. "Release from nature spawned autonomous individuals who considered themselves independent of any authority. … The freedom motif was the deepest driving force…." (p. 208). At the same time, the development of this perspective raised new concerns about the moral aspects of research. I believe this perspective is relevant to examining ethical and moral concerns in self-study research, because such research has been developed to allow self-study researchers to examine their own beliefs, perspectives, assumptions and understandings of their practice from a personal professional perspective. The freedom to focus on oneself as a means for understanding teacher education practice is tremendously empowering. However, when self-study researchers begin with themselves and their professional practice, the repercussions of their research on others, particularly their students, only emerge as the research develops and leaving open spaces for questions about the ethical and moral implications of this type of research. For example, if a self-study begins with reflection and introspection on the part of the researcher, but leads to questioning, discussions and exchanges with students or colleagues as a result of these reflections, at what point is it necessary to seek ethical approval for this research? Is it ethical to include oral or written responses from students to informal, spontaneous questions about teacher education practice that may arise during a class in a conference presentation or publication, even if ethical approval was not initially sought? Is it ethical or moral to refrain from carrying out self-study research simply because the ethics committee of a university refuses to give approval to a self-study on the basis that they do not understand the purpose and implications of this research methodology?

10.3.1 Four Aspects of Ethics Codes

Christians (2003) outlines the four main aspects of ethics codes for research adopted by major scholarly associations by the early 1980s. The first is "informed consent". He writes "Consistent with its commitment to individual autonomy, social science in the Mill and Weber tradition insists that research subjects have the right to be informed about the nature and consequences of experiments in which they are involved …The self-evident character of this principle is not disputed in rationalist ethics. Meaningful application however, generates ongoing disputes" (2003, p. 217). This last consideration is also true with regard to self-study, although not for the same reasons as in other types of research. Christians (2003) implies that divulging the true nature and all of the consequences of experiments would taint the study in some way and alter the results. Punch (1994) states that "In much fieldwork these seems to be no way around the predicament that informed consent—divulging one's identity and research purpose to all and sundry—will kill many a project stone dead" (p. 90). In self-study the difficulty with obtaining true informed consent is that most self-studies are emergent and the consequences are often discovered as a result of the research once it is finished. The issue then is not with concealing one's identity and purpose, but in being able to state ahead of time how exactly the study will unfold and what the nature of the learning will be and the consequences on the researcher and other participants might be.

The second aspect of ethics codes is "deception" or presumably a lack thereof. With regard to this term, Christians (2003) tells us that deception now is considered morally unacceptable in all cases, but that it is sometimes necessary to permit a certain amount of deception by omission, particularly in psychological or medical research (p. 218). Within a self-study context, it is important to consider this notion of deception by omission, given what we have just written above about the difficulty of assuring that participants are informed about the possible consequences of the research when the findings emerge from the research itself. Is this a kind of deception by omission, even if it is not deliberate? To what extent might pre-service teachers be considered to be deceived if they are not informed that their professor is undertaking a self-study on his or her teacher education practices?

An important third aspect is that of "privacy and confidentiality". Christians writes "Despite the signature status of privacy protection, watertight confidentiality has proved to be impossible. Pseudonyms and disguised locations are often recognised by insiders. What researcher consider innocent is perceived by participants as misleading or even betrayal. What appears neutral on paper is often conflictual in practice" (2003, p. 218). This aspect connects to the risk taking that is inherent in self-study research. The necessity of being honest and open with oneself can lead to conflictual situations and it is not always clear how to resolve them. For many, the Self-Study SIG was created for the purpose of providing a community to support one another as a safe and generative space which will include the importance of interpersonal relationships, networking, openness and communication, shared understandings and mutuality.

The fourth aspect to consider for ethical research according to Christians (2003) is "accuracy". Accuracy is crucially important to self-study research given that its primary purpose is to further knowledge and understanding about teaching in order to improve it. Recent self-study research has revealed the assumptions and presumptions and beliefs surrounding the process of learning to teach (Loughran, 2006; McDonough & Brandenburg, 2012; Trumbull & Fluet, 2007), revealing the level to which the profession, learning within the profession, and research about teaching, is subject to presumptions that may affect accuracy. Thus self-study makes an important contribution to the field of teacher education through its preoccupation with moving beyond assumptions and clarifying assumed beliefs about the process of learning and teaching.

10.4 Methodology

While this chapter is not a description of a self-study research project strictly speaking; I did adopt a structured, methodological framework for preparing to write it. I began by returning to the literature on ethical concerns in qualitative research as I had not looked at that literature for many years. The previous section includes with a definition of terms taken from my reading, as well as my own interpretation of these terms in light of what I have learned from working as a researcher for almost 20 years. I then went back over my various experiences with self-study research and re-examined the ethical procedures that I followed and delved deeply to recover my justifications for my actions at the time. I present a brief overview of these studies in the following section. Finally, I describe my dawning realisation of how I have come to position myself as a researcher in a certain way in relation to my French-speaking colleagues and my institution in French Canada. I will explain how my determination to continue to research my practice within the framework of self-studies, despite a lack of comprehension on the part of ethical standards committees, led me to become somewhat defiant and fixate on my sense of otherness and difference from my colleagues, rather than look for ways to bring us together.

The methods used to gather, organise and interpret this information include reading literature on ethics in qualitative research; going back to journals, notes and other data from previous studies; discussing these studies with my collaborators and critical friends; and reflecting deeply on my sense of self as a researcher within my professional context. For this last data source I used journaling and wrote down my responses to my growing realisations about how I saw myself as an educational researcher within my own particular context as an English speaker in a French university.

10.4.1 Returning to My Self-Study Research to Re-examine Ethical Considerations

The following section outlines my personal experiences with conducting self-study within the confines of a university context. I describe my experiences with attempting to carry out ethically sound research while using a self-study research methodology and explore some of the issues that were raised as a result. I also include my current reflections on the ethical decisions that I made at the time in these earlier studies and try to more fully understand my justifications.

10.4.1.1 Modelling Reflective Writing

The first self-study research that I carried out was a collaborative self-study where I worked with a colleague to examine the impact of writing reflective journals and sharing them with our students in their foreign language methodology classes. The study documents the process of undertaking the typical student assignment of keeping a reflective journal and making it available to students as a form of modelling. Findings include much greater understanding of the complexities of reflective writing, the discovery of a new space for discussions about learning to teach and a much greater awareness of the importance of deliberate, explicit exchanges in teacher education classes (Thomas & Geursen, 2013). When I began to put together this research I did not consider the need for an ethical review and certification, despite the fact that I did collect data in my classes, because I was studying myself. My colleague lives and works on another continent where ethical clearance for research in education is not as rigorous, and so we went ahead with the study without making a request for ethical clearance. However, we did inform the students of our study, explained to them our research objectives and sought written permission from the individuals whose comments we chose to highlight in our article. What was missing were institutional sanctions and a certificate to show that we had received this.

Our research objectives were to explore our own learning about how to improve our teaching of pre-service teachers in a collaborative way and to find out more about what our students learn from us when we model reflective writing in the context of examining our practice. The data collection procedures are described here:

> After each class we taught, we each sent our own students a written analysis of our teaching of that class. One of the ground rules was to focus the reflections on ourselves and not on the students. The public journal was not discussed in class, but it generated a space for private conversations between the teacher educator and the students about their own beliefs, expectations, questions and fears about teaching. Lynn kept her journal for two second language methodology classes and one introduction to action research class over a 2-year period, for a total of 40 entries. Janneke also wrote for 3 groups of students, but because her university is structured differently, she sent a total of 16 entries to students in classes in second language teaching and a class in general curriculum design. We then shared abstracts from our reflective journals and the responses we received with each other by email. Because we live on different continents, we were not able to meet in person to discuss the study; apart from one face-to-face meeting, we relied on email and Skype. (Thomas & Geursen, 2013, p. 20.)

As ethically responsible researchers we were definitely conscious of wanting to carry out research in respectful and just ways. We explained the purposes of the research to each class, ensured that students understood that participation in any way was entirely voluntary and in no way would affect their standing in the course and were very careful to reflect on our own teaching rather than our students' responses to our teaching, to preserve the anonymity of students who responded to our journals and to never mention what students had written to us in private in public spaces without their permission. However, the experience led me to understand that despite the fact that I was carrying out a self-study of my own teaching practices, my students were involved in a nominal way, and I should have taken more time to think through the ethical implications of my study in advance and also as the study unfolded.

10.4.1.2 Learning to Build Good Relationships

The second self-study I undertook was to learn more about how pre-service teachers learn to build good relationships with their students through teacher education courses. For this study it was decided from the beginning that a different colleague and I would interview students. For that reason I did apply to my university ethics board for ethical clearance. The committee was frankly puzzled by the study. They were not able to understand the research objectives, which were to examine the ways in which we foster relationships with our own students in our teacher education classes in order to learn more about what and how teacher candidates learn about this process from us. I was not granted ethical clearance for the study mainly because the committee objected to me involving my own students as participants. They believed that students' individual freedoms would be compromised by engaging in interviews and discussions about this topic as part of study carried out by a professor who was likely to teach them again, even if I was not currently teaching the target group of participants. We were unable to come to a negotiated agreement about the ethical considerations that needed to be put in place and the study did not take place.

10.4.1.3 Understanding and Promoting Engagement

As a result of a perceived sense of low levels of engagement in my classes, I decided to embark on a new study with my first colleague about better understanding how to improve engagement in our classes. We were careful to organise the study to focus on our understanding of engagement for pre-service teachers, on the specific components of our courses and on our responses to our observations of our students during classes (Thomas & Geursen, 2016). The objectives for this study were to increase our understanding of our assumptions about what our students learn about teaching foreign languages by attending university courses as well as to learn more about the reasons behind student disengagement in methods courses in teacher education programs. We began by engaging in collaborative reflection, with a focus on my class and on the possible ways that my teaching could lead to disengagement and a sense of irrelevancy for my students in their final year of a long programme. We explored unintentional and perhaps subconscious ways that I might be discouraging engagement and learning and examined the particular methods course under study for potential engagement opportunities that might have been missed. In this way we sought to adapt the course requirements to provide students with a relevant learning experience by transforming the curriculum to put the undergraduate students in charge of teaching the course content to their peers with our support. We also sought to make the concept of engagement more central to our courses and engaged our students in explicit discussions about engagement, both from their perspectives as students and as pre-service and novice teachers.

Of course the students were involved in taking part in the classroom activities that we had adapted in an effort to make them more engaging. For example, I reformulated my course from one where the teacher was in charge of introducing and maintaining authority over the curriculum to put a different pair or group of three students each week in charge of learning and delivering the course content to their peers with my input and support. As much as possible, the small groups were given a choice over the topic they were to teach, and they were provided with a variety of resource materials such as books, articles and websites. In addition, each small group was required to submit their lesson plan well in advance of their class and to meet with me individually to go over the content and prepare the approach for the lesson before they taught. Finally, the students were asked to submit a reflection on what they had learned from this activity. The initial plan of limiting the data collection to my own observations rapidly became restrictive. With my colleague beginning to undertake a similar restructuring in her classes, with follow-up data collections in the form of exit slips, questionnaires and class discussions about engagement, I began to consider how I might legitimately include similar types of data collection in the study. My colleague and I decided that we were ready to move beyond simple reflection and course renewal to an actual self-study of our teacher education practices. For this reason, we have opted to disregard the data we collected for this study and start afresh with new groups, this time seeking ethical clearance from our respective universities.

10.4.1.4 Learning to Learn on the Practicum

My most recent self-study, which concerns learning about what students learn on the practicum, emerged from a collaborative empirical research project undertaken with colleagues from several institutions across Canada. We set up this initial research as a series of case studies on four different universities and it involved interviewing student teachers, mentor teachers, university-based practicum supervisors and fellow teacher educators at each of our institutions (Bullock, Russell, Martin, Thomas & Dillon, 2015). We then met in person and at a distance to share our various findings and discuss the implications of these findings for teacher education. These meetings became very important to us as we found that we were a congenial group of colleagues who both supported and challenged each other's interpretations of the data and its meanings. We began to record our meetings and at the end of the original study launched into a collaborative self-study of our research collective and its impact on how we were coming to more deeply understand student teacher learning on the practicum through our critical friendship (Thomas, 2017). The self-study that we conducted as a part of the larger study about learning on the practicum became a crucial element for deeply understanding this type of large-scale, collaborative and cross-institutional research and its impact on our understanding of our work as teacher educators.

Initially, the ethical considerations of this particular self-study were not of great concern, given that I had already received ethical clearance to conduct the initial research and I was not collecting any new data from my research participants. However, I came to reconsider this attitude as I reworked data from a self-study perspective and began to share my findings with others both within the team and more broadly. Should one seek additional ethical clearance for reinterpreting data from a self-study perspective? What are the ethical implications of not doing so? Is it a form of deception, given that the participants were not initially informed that this reinterpretation of data would take place? “Informed consent implies that subjects have a choice about whether or not to participate. Yet there are many circumstances when it seems acceptable that the subjects never know that they have been participants” (McMillan & Schumacher, 1993, p. 183). Would the circumstances of this particular research project fall into such a category? Given that the purpose of informed consent is “… to protect participants from discomfort, harm or danger, and to provide confidentiality” (Ibid), might we consider this self-study to be ethical if these protections of the participants are clearly in place?

As McMillan and Schumacher (1993) inform us, “It is ultimately the responsibility of each researcher to weigh these considerations and make the best professional judgement possible” (p. 182). I believe that my decision not to seek ethical approval for the self-study portion of the research project falls into this category and that I have always attempted to make the best professional judgements. However, I also believe that given the emergent nature of self-study, the fact that the imperative to carry out self-study research emerges from a professional dilemma or question, and the reality that the research has often already begun before the parameters of the study are established, it is also important to acknowledge the difficulty in anticipating possible ethical quandaries and preparing for them in advance.

10.5 Positioning Myself as a Self-Study Researcher

As I have indicated earlier in this chapter, re-examining my self-study research with a view to more closely considering the ethical aspects of that research led me to a series of revelations about myself and how I have come to position myself as a researcher in my university. As I looked deeper into the way I had been positioning myself as a researcher in my faculty, I found more and greater ethical implications of this way of viewing my role. Not only was I risking violating my students’ ethical rights as research participants; I was also setting myself and my collaborators up for possible recriminations. In addition, I was depriving my colleagues of the opportunity to learn about self-study research and the many important ways it can help to improve teacher education practice. I came to realise that my attitude was clearly unethical and also not collegial. I had become a selfish self-study researcher. This was a true revelatory moment for me. I realised that in order to study my practice ethically I need to adhere to clear ethical guidelines and, in doing so, engage in a dialogue with my colleagues so that we can all come to understand what we are doing as self-study researchers and why we do it. These realisations have led me to reach out to colleagues and look for similarities in our work and our preoccupations about ethics and ethical ways of doing research rather than focussing on our differences. In doing so I have discovered that there are others in my faculty who have in fact been examining the ethical issues related to reflective research of various kinds, including action research, the study of teaching and learning (SoTL) and the types of reflective practice capstone or exit projects that are required of professional (non-thesis) graduate degrees. Taking the time to question colleagues and enquire within my institution about my preoccupations, as well as ponder deeply these issues related to ethics and self-study, has allowed me to expand my understanding of what it means to carry out self-study research in an ethical manner. I am very grateful for this opportunity.

10.6 Discussion and Implications

Despite the important findings I describe above, I continue to ponder the following questions about the ethical considerations of self-study. What is the real purpose of gaining permission to conduct research from a committee that examines the ethical parameters of a study that involves research participants? Should this process be different for a self-study, where the researcher and the participant are one and the same person? How does ethical clearance affect a study from the perspective of the researcher? When our research proposal has been sanctioned by peers who have taken the time to examine the different ethical angles of data collection and interactions with research participants, we as researchers feel more secure that we are being fair and just. Can this apply also to self-studies? Is it important that self-study researchers seek out ethical clearance in order to be able to proceed in their research with these assurances?

While the questions continue, the findings of these studies have substantially informed my practice as a teacher educator in many positive ways, which provides evidence that self-study research is worthwhile and important. Taking the time to consider these ethical dilemmas in the writing of this chapter has been revelatory and inspiring to me as a researcher, and I believe this publication on the ethical considerations of self-study research is both timely and essential to moving forward with this methodology. In my own context, it is also essential at this time for me to revisit the ethical considerations of undertaking self-study research. At this point, the obvious stance to take is ensure that my colleagues and my institution are given the opportunity to learn about the self-study of teacher education practices and its benefits for improving teacher education. I have a moral responsibility to educate my colleagues so that they will be in a position to judge the ethical values and possible potential harm of future self-studies submitted for ethical approval not just by me, but by anyone choosing to adopt this methodology as a means to learning more about, and eventually improving their practice, whether they are writing in English or in French. I can no longer sideline myself from this institutional obligation to become better informed about different qualitative research methods that increase understanding and knowledge about learning to teach and learning to teach teachers. I have a moral imperative to do so.

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Chapter 11
The "Wicked Problem" of Ethics in Self-Study Research: Dominant, Silent and Marginalised Discourses

Sharon McDonough and Robyn Brandenburg

11.1 Introduction

> … we live ethics mostly backward, not forward. (Nash, 2004, p. 135)

While Nash (2004) was writing about the ethics of scholarly personal narrative (SPN), his argument that ethics is lived "mostly backward, not forward" (p. 135) highlights the inherent challenges when considering issues of ethics in self-study research. While we might seek to identify ethical tensions, issues and dilemmas in advance, as we see from the contributions in this volume, the consideration of ethics is a dynamic, emergent and reflective process. In this chapter, we frame ethics in self-study research as a "wicked problem" (Rittel & Webber, 1973), and we draw on the international perspectives in this book to present a thematic analysis of the contributions within the volume. In doing so, we identify the concepts and discourses associated with ethics in self-study that are dominant, present those that are silent or marginalised and offer suggestions for future research.

11.2 The "Wicked Problem" of Ethics in Self-Study Research

Before we turn to an examination of the ethical tensions and dilemmas in self-study, we commence by conceptualising how ethics is a "wicked problem" for researchers. In framing ethics as a wicked problem, we draw from the work of Rittel and Webber (1973) who identified wicked problems as those involving public policy issues.

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Despite writing about the concept in relation to public policy, their conceptualisation of wicked problems has been adopted for a range of contexts and settings. They identified the characteristics of wicked problems arguing that they defy definitive formulation, do not have true or false solutions and are not always obviously "solved"; solutions have ongoing consequences; wicked problems are essentially unique; and that the problem can be explained in numerous ways, with the explanation also determining what the solution might be (Rittel & Webber, 1973).

When we consider the nature of ethics in self-study research, we argue that many of the characteristics identified by Rittel and Webber in 1973 are reflected in the ethical issues and tensions that researchers face. They contend that "to describe a wicked problem in sufficient detail, one has to develop an exhaustive inventory of all conceivable solutions ahead of time" (Rittel & Webber, 1973, p. 161). The challenge of trying to both anticipate and provide solutions for the ethical dilemmas that may arise is a wicked problem that confronts self-study researchers as they both conceptualise and plan their projects and as they begin to address the requirements of formal ethics applications. Traditional research frameworks and theories of ethical conduct are not always adequate for guiding self-study researchers through the dilemmas they face and these processes sometimes fall short even when they conform to institutional expectations regarding ethical practice (Mitchell, 2004). As Zeni (2001) notes, research in education contexts involves ethical dilemmas and tensions that are context-specific and which do not neatly conform to the guidelines of institutional review boards and ethics committees based primarily on medical models of research. As we see in this volume, addressing all aspects of ethical practice in advance is not possible, and as self-study researchers "live ethics backwards", they are faced with the challenge identified by Rittel and Webber (1973) that "the formulation of a wicked problem *is* the problem!" (p. 161, emphasis in the original). Russell and Martin (Chap. 9) ask "why does there seem to be so little attention to ethical perspectives in teaching and teacher education?" questioning if ethical perspectives are taken for granted or if they are "merely a footnote".

In conceptualising ethics in self-study research as a wicked problem, we argue that the ethical tensions and dilemmas of research are much more than a footnote and suggest that they defy both generic formulation and generic response. In her chapter, Farrant draws on the mirror maze as a metaphor for self-study as "no matter which way you turn, you see yourself reflected back" (Chap. 5). It is an apt metaphor to draw on when considering the wicked problems associated with ethics in self-study, as no matter where you look in self-study you will also see ethical practice and issues reflected back at you. The collection of work presented in this volume presents an examination of these wicked problems and the contributions provide us with insights into the ways in which self-study researchers explore, enact and theorise the nature of ethical practice. In seeking to understand more about the wicked problem of ethics, we have examined the chapters in this volume to identify the dominant concepts and discourses represented by authors while also identifying the concepts and discourses that are silenced or marginalised and which remain wicked problems to be further examined.

11.3 Self-Study Research Methodology as an Ethical and Activist Stance

One of the dominant discourses among the chapters in this volume is the concept of self-study research methodology as having an inherently ethical stance (Bullock & Sabbatier; Craig; Cuenca & Park Rogers; Gísladóttir, Guðjónsdóttir, & Jónsdóttir; Kitchen; Pinnegar & Murphy; Thomas). Kitchen (Chap. 7) argues that "Engaging in the self-study of teacher education, by its very nature, is an ethical approach to improving practice and the scholarship of practice", and this positioning of an ethical stance as integral component of the methodology dominates the discourse surrounding ethics in this volume. The inherently ethical nature of self-study is considered by Pinnegar and Murphy (Chap. 8) who argue that in self-study a "practical explanation is the difference between thinking about ethics to thinking with ethics".

This thinking "with ethics" occurs at all stages of the research process and Russell and Martin (Chap. 9) advocate for an "ethically reflective turn" that "goes beyond trustworthiness to include care, respect and integrity". In writing their chapter, we can see the idea that ethics can occur backwards as they state, "we had not attended to the ethical implications and consequences of our self-studies until we began to construct this chapter" (Russell & Martin, Chap. 9). In this way, their work highlights the ongoing, iterative and emergent nature of ethics, and the ways that the implications and consequences of research cannot always be anticipated in advance.

Bullock and Sabbatier (Chap. 2) undertake an ontological and epistemological exploration of the ethical orientations of self-study drawing on the concept of *la didactique* and contend that "self-study as an ethical approach to teaching and teacher education requires an activist stance". Holding an activist stance is identified by researchers as a guiding conceptual ethical frame for those undertaking self-study research. As a methodological approach, one of the key features of self-study is that there will be a transformation of practice (LaBoskey, 2004) and therefore of teacher education, teaching and the lives of students. The researchers refer to an ontological commitment to students, with an activist element, where self-study researchers employ approaches that are focused on social justice, empowerment and transformation.

The ontological positioning of both an ethical and an activist stance in self-study is represented in the contributions from other authors, such as Kitchen (Chap. 7) who argues "my ethical responsibility is to above all do no harm, and to experiment with ways of opening minds to at least listen to the voices of minoritized and marginalized groups". An activist stance is also identifiable in the work of Gísladóttir et al. (Chap. 6) who argue that "ethical self-study is about adopting an ethical orientation, a stance towards educational and research practices that provides opportunities to make education more democratic and transformational". This ethical and activist stance can be seen as a guiding ontological value of self-study researchers, with

Gísladóttir et al. contending that "our identification of ethical dilemmas is grounded by our mission as teacher educators to empower students as agents of change". This commitment to the improvement and understandings of practice is reflected in the work of Hamilton and Pinnegar (2017) who argue that self-study researchers "are also determined to produce authentic, rigorous, trustworthy accounts of situations that are problematic, troubling and curious" (p. 22).

While the chapters in this volume reveal an ontological commitment to ethical practice as a key element of self-study research methodology, Pinnegar and Murphy (Chap. 8) contend that "consideration of ethics represents an ongoing tension for S-STEP researchers". Among the authors in this volume, we see the posing of critically reflective questions as they challenge themselves and their assumptions and critique and question their ethical practice. This questioning demonstrates the ongoing ethical engagement and orientation of self-study researchers as they seek to improve their practice. Pinnegar and Murphy (Chap. 8) argue that self-study researchers are always "in a space of becoming" and due to this they stand "on shifting ground", with this shifting ground constituting part of the wicked problem of ethics in self-study.

11.4 Protecting Self as Researcher and Researched

One of the wicked problems and dominant discourses related to the ethics of self-study that is identified in the chapters in this volume is how to protect the self as both researcher and researched. Pinnegar and Murphy question how we consider ourselves – our past, our present and our future selves – as we conduct research projects and they explore the ways researchers create vulnerability for self as they engage in self-study research. They pose provocative and challenging questions to self-study researchers asking "Are you ethical to yourself?" (Pinnegar & Murphy, Chap. 8). In doing so, they question how researchers might be "doing harm of the self at the expense of research", arguing that "all our work is situated in growth and improvement, but what if it comes at our personhood?" (Pinnegar & Murphy, Chap. 8).

Similarly, Thomas (Chap. 10) writes of the inherent risk that exists for self-study researchers as they make themselves vulnerable in order to improve practice. She challenges researchers to consider a range of questions in their practice, asking "How do we respond to the ongoing ethical imperative?" (Thomas, Chap. 10). This ethical imperative requires that researchers maintain an ethical engagement with their work and that they critically reflect on what the impact of their research may be on their own sense of self. It is common for ethical approval forms to have a question that asks if the research poses any potential risks to the researcher, as well as to the participants, and it is important that self-study researchers consider what risks are associated with making themselves vulnerable in public spaces. Thomas explores the ethical responsibilities that researchers might have to both self and other, by exploring how exposing one’s own vulnerabilities might be challenging for students, arguing that “Taking too many risks in very public ways can be disconcerting for our students and not necessarily helpful for their own learning” (Thomas, Chap. 10). While many of the authors in this volume consider the ways they represent the experiences and stories of others, it is also vital that self-study researchers consider how they represent and construct their “self” in the self-study.

11.5 Power as a Wicked Problem

Another dominant discourse considered in this volume and related to ethics is that of power. One of the challenges identified in the chapters is the “methodological gatekeeping” (Brooks, te Riele, & Maguire, 2014, p. 37) that might exist among some institutional review boards or ethics committees. Brooks et al. (2014) use this term to refer to practices that suggest a lack of understanding of methodological approaches or a shaping of ethics review process influenced by the “distinctive research strengths of the institution” (p. 37). Bullock and Sabbatier (Chap. 2) argue that institutional review boards find self-study challenging, either considering that it causes an “unmanageable power imbalance” or that it does not constitute research at all. They contend that this confusion stems from the fact that “self-study research presumes an existing ethical commitment to teaching and learning” (Bullock & Sabbatier, Chap. 2). Similarly, Farrant and Thomas, in their respective chapters, both identify the challenge of communicating the focus of self-study as a research methodology to ethics committees and review boards who may not be familiar with or understand the processes and rigour associated with the methodological approach. Issues of power are explored in Farrant’s chapter where she wrestles with the challenge of conducting ethical practitioner research. Brooks et al. (2014) argue that ethical dilemmas are “especially likely to occur when researchers who are also practitioners are faced with multiple responsibilities and sensitivities” (p. 5), something that Farrant identifies when she explores the challenges that lie from working across contexts, particularly those that have differing ethical requirements and in which researchers hold multiple roles.

This holding of multiple roles and relationships can be one of the ethical tensions for researchers with Mockler (2014) arguing that:

> in the case of practitioner research … this matter of aiming to ‘do no harm’ most readily applies to the possible harm that might be caused to the relationships within the community as a by-product of the research undertaken, rather than to any ill-effects of the research directly. (p. 154)

Similarly, for self-study researchers, the relationships and roles they hold with students, colleagues and others lead them to be cognisant of issues of power and of their responsibility to care for others. Cuenca and Park Rogers (Chap. 4) explore the power dynamics that exist in collaborative self-studies, arguing that while critical friendships are one of the hallmarks of self-study methodology, they “come with a series of ethical tensions related to power differentials that must be navigated between the friends”.

They pose provocative questions about the genesis of self-study projects, prompting researchers to be cognisant of the ways that power might circulate and question "What are the norms to discuss ethical tensions within an imbalanced collaboration?"

Kitchen (Chap. 7), too, takes up the notion of relationships, arguing that self-study researchers have an ethical responsibility to keep teacher candidates safe. He acknowledges that the power differential between self-study researchers and their students requires careful consideration in order to avoid coercing students into participation. He further contends that keeping candidates safe occurs both while "research is conducted and after it has been disseminated", highlighting that the ethical orientation of researchers extends beyond data collection, but rather is inherent in all aspects of the research design. This view of ethics as pertaining to all aspects of the research project suggests an ongoing ethical engagement that is sometimes not reflected in the formal ethics approval processes that focus primarily on issues of data collection (Pickering & Kara, 2017). A consideration of the power dynamics that exist in self-study research also involves an examination of the ways in which self and others are represented in the dissemination of research.

11.6 Conducting Self-Studies in a Liminal Space: The Wicked Problem of Representing Self and Other

> We do not live our lives cut off from others. Our stories overlap with other stories. Telling our stories will inevitably implicate others, whether we like it or not. (Nash, 2004, p. 135)

The chapters in this volume address and examine the wicked problem of representing self and others in our research. Nash (2004), writing about SPN, questions "Don't we have a right to tell our stories in our own best way? After all, aren't we the ones who are living them?" (p. 132). His consideration of how to tell our own stories is highly relevant for those working in the liminal space of self-study, where "the research itself is conducted in the space between self and others in our practice" (Pinnegar & Murphy, Chap. 8). As the authors of the chapters identify, while the self is always present in self-study, others are always involved in our research as "we are mostly 'assisted selves' because our inquiries are informed directly or indirectly by interaction with others" (Craig, Chap. 3). She writes that:

> The Gordian knot for every self-study researcher is that other people who have rights to privacy and fair treatment of their own occupy and interact in all the places that we need to go into to grow as people, professionals and members of the teaching and teacher education community. (Craig, Chap. 3)

She questions how we deal with implicating others in our own stories of self, a question taken up by Pinnegar and Murphy (Chap. 8) who contend that "ethical concerns emerge in the relationships in the study" and who argue that such tensions are mediated by the moral obligations and dimensions that guide the practice of self-study researchers.

This sense of a moral or ethical obligation to represent others fairly is examined by Kitchen (Chap. 7) who describes the ways he engages in critical thinking in order to protect the anonymity of his students in his writing:

> Teacher candidates potentially put themselves at risk when they share views that run counter to professional standards or progressive dogma … I have an ethical obligation to ensure that they are safe from harsh judgement by me or their peers.

Similarly Gísladóttir et al. argue that "ethically, telling stories of students could be considered problematic as it could entail revealing the academic standing of a student, as well as making ourselves vulnerable as we honestly acknowledge our challenges" (Chap. 6). Craig (Chap. 3) considers the ethical responsibility of researchers as they represent others by arguing that self-study researchers need to:

> … present our S-STEP scholarship as even-handedly and as respectful of others' dignity as we are able. We need to tread softly where judgements are concerned and open texts to alternate meanings. We need to show that others are living plotlines that rival our own interpretation of events. We need contending viewpoints that ultimately will lead readers to draw their own conclusions.

In considering the ways we represent self and others in self-study research, it also raises questions regarding the silenced or marginalised discourses associated with ethical practice, and it is to these considerations that we turn next.

11.7 Writing About Ethical Issues and Practice: What Is Shared and What Remains Hidden?

One of the most challenging and pertinent silenced discourses to emerge both in the chapters, and in our construction of this edited volume, concerns how we write, address and share our ethical concerns and dilemmas as self-study researchers. How do we share the most challenging of our ethical dilemmas when they may be ones that are confronting for others to read? How do we come to collective understandings of the ethical dilemmas of self-study if we do not feel free to write and discuss them?

Halse (2011) draws on Foucault's notion of "confession" to make "public knowledge that is hidden – silenced, suppressed or secreted away – and that can only be known through the labour of confession" (p. 240). She argues that this confession is not a confession in the "biblical" sense, but rather which invites questioning. The ethical dilemma that emerges is how public some of this questioning might be able to become, particularly when it relates to the wicked problem of ethics in practice. Brooks et al. (2014) argue that there are no easy answers and that it "may be useful for the 'good' researcher to stay with the ethical dilemmas and puzzles and resist any easy quest for certainty" (p. 166). In Thomas' chapter (Chap. 10) she adopts a critically reflective lens to examine her previous self-study research and to interrogate the ethical decisions she made in conducting those studies. In doing so, she "stays with" the ethical dilemmas she has faced and presents an honest and critical account of the times in which she may have acted in ways that revealed an "attitude that was clearly unethical and also not collegial" (Thomas, Chap. 10). Similarly, as shown above, Russell and Martin (Chap. 9) describe moments when they had not fully considered the ethical implications of their practice. Sharing such moments of practice and critically reflecting on our ethical practice (and the times when we may have breached our own ethical compass) is important in being able to document and describe the ethical challenges of self-study methodology, but in doing so, researchers are required to publicly stand in their vulnerability. This vulnerability requires self-study researchers to ask difficult questions of themselves and their practice with Pinnegar and Murphy (Chap. 8) asking "Can we write about students when we do not have ethical permissions?" They further prompt "If we are asked, do we have full ethical approval from everyone discussed in the research? Can you say yes? Can you say yes to the self? Can you say yes regarding the people with whom you teach/work?" (Pinnegar & Murphy, Chap. 8). An open, emergent and dynamic engagement with ethics may mean that at times, self-study researchers cannot always answer yes to some of the challenging ethical dilemmas of practice. In those moments when they say no, what space is available to share this publically so that we can avoid "invisibility" that "allows problems to go unchallenged"? (Brooks et al., 2014, p. 155). In considering this space, we have also had to consider our own ethical compass and lens as editors, a point we consider in the following section.

11.7.1 Editing About Ethics: In or Out?

As editors of a volume examining the theory and practice of ethics in self-study research, there were times when we struggled with questions of how to support our authors in sharing ethical dilemmas, but also in ensuring that we did not place them at undue risk by enabling them to self-disclose moments of what might be regarded as unethical practice. Do we include those moments in the text? Do we ask authors to remove them? If we ask authors to remove them, are we supporting the silencing of ethical dilemmas that arise in practice?

One of the challenges for us is that our motivation in curating this text was to provide opportunities for authors to share the ethical dilemmas of their practice, but as editors we also recognised that we have an ethical responsibility to our authors and by extension to their colleagues and students. As we read the contributions from authors – we were cognisant of considering what the implications would be for our authors of sharing information in a public space. We considered how journals, co-authors, institutions, students and the broader professional community might respond to disclosures related to the moments when researchers felt they had transgressed their ethical and moral code and obligations.

On the whole, this volume contains ethical dilemmas that have been unedited and that provide authors with the scope to share and explore their practice fully. As editors, though, some of our initial concerns and fears remain – how can researchers ever fully unpack and explore ethical tensions and dilemmas if they are not free to write all of the "secret stories" related to ethical practice (Clandinin & Connelly, 1995, 1996).

11.7.2 And What of You, Our Readers?

One of the discourses suggested among the chapters in this volume pertains to that of the readers of the work. Paul John Eakin, writing about the ethics of life writing, questions, "What does it mean, though, to say that, ethically speaking, the reader is part of the game?" (Eakin, 2004, p. 14). In their chapter Bullock and Sabbatier make reference to the Arizona Group's (1997) obligation as teacher educators to unseen children, where the authors contend "The unseen children in our schools ignite our passion for knowledge, our commitment to passion, and our desire to improve future teachers: we feel a moral obligation to the students of our students" (p. 207). We draw on this concept to argue that in the chapters included in this volume, we see authors considering their obligations to unseen readers and the ethical obligation that researchers have to share all the aspects of their stories and research practice. Pinnegar and Murphy (Chap. 8) argue that "part of our ethical obligation is indeed to reveal actual accounts of our practice and our learning from it – not a smooth version of our experience". Similarly, Craig (Chap. 3) argues that researchers are ethically obliged to show the "back-and-forth complex interactions", not just "Hollywood plotlines".

We wonder, too, about the role of the reader in self-study research – in relation to life writing Eakin (2004) questions "In what ways does reading life writing entail moral responsibilities?" (p. 14). We question: what ethical responsibilities might exist, if any, for the readers of self-study research? Reading research is not a passive process and in reading published works, readers enter into a dialogue with the author. How might the act of reading itself require a consideration of ethics and an engagement with ethical issues and practice?

11.8 The Future of Wicked Problems: Where Next for Ethics and Self-Study Research?

Our analysis of the chapter identifies some silences and discourses that appear to be marginalised within a consideration of ethics in self-study. The lack of inclusion within this volume does not mean that these issues are not being taken up by self-study researchers, but rather, we use their absence from this collection as a prompt to encourage others to consider explicitly addressing some of these ethical issues within the self-study field.

11.8.1 Responding to Changing Research Contexts

The continuing rapid pace of technological development means that researchers and participants can engage in a wider variety of ways and across national and international borders. It also opens up ethical tensions between what were once distinct private and public spaces, but which are now blurred, liminal spaces. Garbett and Ovens (2017) argue that the expansion of digital technologies and tools provides self-study researchers with "an expanding range of ways that they may generate, collect and make sense of data related to learning about how and why we teach about teaching" (p. 3). Despite these advancements in technology Hamilton and Pinnegar (2017) reinforce the need for careful, rigorous self-study research and they contend that maintaining respect for participants is imperative, particularly "in a time when social media affords us the opportunity to find out (potentially) everything about everybody" (p. 12). As they further argue "understanding of issues of privacy and distinctions between private and public spaces is critical" (p. 26). For example, as teacher educators encourage students to share perceptions and experiences of their learning through social media sites such as Instagram, Facebook, Twitter and blogs, often using specific course- or program-related hashtags, the ways in which self-study researchers might use material which could be considered public material require careful consideration. Researchers across disciplines are grappling with the tensions of how to maintain ethical standards and processes in rapidly changing contexts and environments, demonstrating the need for researchers to be ever present and responsive to the ethical dimensions of their practice. While none of the chapters in this volume explicitly take up the issues associated with technological innovations and their impact on the ethics of self-study, we suggest that consideration of the ethics of practice related to the use of digital tools and technologies requires further exploration and examination.

11.8.2 The Westernisation of Ethics in Self-Study

One area that requires further consideration is the dominance of Western norms and modes of thinking in relation to ethics and the ways in which these norms might marginalise or silence other ways of being and interacting with research participants. We acknowledge that this collection has a predominantly western perspective and represents authors from western countries such as Australia, Canada, Iceland, New Zealand and the United States. While we did not deliberately set out to curate a text that included only western perspectives, we recognise the limitations that arise from this and hope that self-study researchers from across cultures and countries will take up the call to engage with issues of ethical practice so that we can develop a more nuanced and balanced perspective of what ethical practice looks like in different contexts.

Engaging with ethical issues in and across cultures is important as Brooks et al. (2014) identify that variations exist in ethical practice across cultures. They argue that while in many parts of the world anonymity for participants is accepted practice, for some cultures participants "prefer to be named and credited for their involvement" (p. 12). This difference across cultures is also highlighted in the work of Honan, Hamid, Alhamdan, Phommalangsy and Lingard (2012) who explore the ethical issues that arise in cross-cultural research by exploring the experiences of three international students who were "confronted with two irreconcilable and even conflicting obligations: on the one hand, following the requirements of the ethics review committee, while on the other hand, abiding by the social cultural norms for ethical behaviour in their own home contexts" (p. 2). Work such as this draws our attention to the ways in which ethics processes, particularly those formal processes set out by institutions, privilege western discourses, ways of being and knowledges. Blair and Collins-Gearin (2017) consider this relationship between western and Indigenous knowledges contending that "The dominant perception of what is seen as valid knowledge in the education system in Australia privileges the words and voices of non-Aboriginal peoples (an institutional organisation built from a Social Darwinist and Cartesian lens of the world)" (p. 67). In privileging western discourses, ways of knowing and ethics process, we risk marginalising and silencing other voices and knowledges. As the technological advancements outlined above enable research across international borders and as we work with increasingly diverse cohorts of international students, we need to remain alert and cognisant to the ways we mediate the boundaries between accepted ethical practice and the cultural practices and norms of those with whom we work and research.

11.9 Conclusions

Compiling this collection on ethics and self-study research methodology has provided us with the opportunity to gain valuable insights into the ways that self-study researchers engage with and consider the ethical tensions and dilemmas of their practice. As we have highlighted, an ontological orientation to ethics appears to permeate the work of self-study researchers and *leads them to reflect critically on the ways their work embodies ethical principles.* We have identified that formal ethics guidelines are only one aspect of the ethical engagement and praxis with which researchers engage. Ultimately, each researcher conducts their ethical decision-making in light of the contexts and regulatory systems in which they work, and this collection has provided the opportunity for researchers to share and make explicit these decision-making processes. We hope that it provides a platform for continued sharing and dissemination of the challenges of conducting ethical self-study research. For self-study researchers who have an orientation to the improvement of practice, this sharing and attention to the practice of ethics will contribute to the improvement of ethical practice across contexts and cultures.

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